

Śrī Caitanya-caritāmṛta

Madhya-līlā

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Chapter 1

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*, and there is also an explanation of that ecstasy given in the verse *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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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; śam-dau--bestowing benediction; tamaḥ-nudau--dissipating darkness.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

SYNONYMS

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

TRANSLATION

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

TEXT

śrīmān rāsa-rasārambhī
vaṁśī-vaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr
gopīnāthaḥ śriye 'stu naḥ

SYNONYMS

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; gopīḥ--all the gopīs; gopī-nāthaḥ--the master of all the gopīs; śriye--the opulence of love and affection; astu--let there be; naḥ--upon us.

TRANSLATION

May Gopīnāthajī, who attracts all the gopīs with the song of His flute and who has begun the most melodious rāsa dance on the bank of the Yamunā in Vaṁśīvaṭa, be merciful upon us.

TEXT 6

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 8

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 9

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

tāra madhye yei bhāga dāsa-vṛndāvana
'caitanya-maṅgale' vistāri' karilā varṇana

sei bhāgera ihāṅ sūtra-mātra likhiba
tāhāṅ ye viśeṣa kichu, ihāṅ vistāriba

SYNONYMS

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.

TRANSLATION

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

TEXT

caitanya-līlāra vyāsa----dāsa vṛndāvana
tānra ājñāya karoṅ tānra ucchiṣṭa carvaṇa

SYNONYMS

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; karoṅ--I do; tānra--his; ucchiṣṭa--of the remnants of food; carvaṇa--chewing.

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 15

TEXT

cabbiśa vatsara prabhura gṛhe avasthāna
tāhāñ ye karilā līlā----'ādi-līlā' nāma

SYNONYMS

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

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

sannyāsa kariyā--after accepting the order of sannyāsa; cabbīśa 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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 20

TEXT

tāhān yei līlā, tāra 'madhya-līlā' nāma
tāra pāche līlā----'antya-līlā' abhidhāna

SYNONYMS

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.

TRANSLATION

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

TEXT

'ādi-līlā', 'madhya-līlā', 'antya-līlā' āra
ebe 'madhya-līlāra' kichu kariye vistāra

SYNONYMS

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.

TRANSLATION

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

TEXT

aṣṭādaśa-varṣa kevala nīlācale sthiti
āpani ācari' jīve śikhāilā bhakti

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 25

TEXT

sahajei nityānanda---kṛṣṇa-premoddāma

prabhu-ājñāya kaila yāhān tāhān prema-dāna

SYNONYMS

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; yāhān tāhān--anywhere and everywhere; prema-dāna--distribution of that love.

TRANSLATION

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

TEXT

tānhāra caraṇe mora koṭi namaskāra
caitanyaera bhakti yeṅho laoyāila saṁsāra

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 28

TEXT

yadyapi āpani haye prabhu balarāma
tathāpi caitanyera kare dāsa-abhimāna

SYNONYMS

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.

TRANSLATION

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

TEXT

'caitanya' seva, 'caitanya' gāo, lao 'caitanya'-nāma
'caitanya' ye bhakti kare, sei mora prāṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

In this way, Śrīla 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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

bhakti pracāriyā sarva-tīrtha prakāśila
madana-gopāla-govindera sevā pracāрила

SYNONYMS

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; pracāрила--introduced.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Śrīla Śrīnivāsa Ācārya has sung:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ 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 scriptures 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 the Vedic scriptures. 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

TEXT

prabhu ājñāya kaila saba śāstrera vicāra
vrajera nigūḍha bhakti karila pracāra

SYNONYMS

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.

TRANSLATION

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

PURPORT

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 literature, 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 śāstras (Vedic scriptures). As stated in Śrīmad-Bhāgavatam (1.2.12), bhaktyā śruta-gṛhīṭayā. 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 scriptures (bhaktyā śruta-gṛhīṭayā). 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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

In the First Wave of the book known as 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 Mahāprabhu 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. 1555). Śrīla Jīva Gosvāmī completed Laghu-toṣaṇī in the year Śakābda 1504 (A.D. 1583).

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 saṁskāra, 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 Mahā-dvādaśī 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, Pārsvaikādaśī, Śravaṇā-dvādaśī, Rāma-navamī and Vijayā-daśamī. The sixteenth vilāsa discusses duties to be observed in the month of Kārttika (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 japa. 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 Gopinātha-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 dealing 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 Vaikuṇṭha-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.

Daśama-ṭippanī 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 Daśama-ṭippanī was finished in 1476 Śakābda (A.D. 1555).

TEXT 36

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

pradhāna pradhāna--the most important ones; kichu--some; kariye--I do; gaṇana--enumeration; lakṣa--hundreds and thousands; granthe--in verses; kaila--did; vraja-vilāsa--of the pastimes of the Lord in Vṛndāvana; varṇana--description.

TRANSLATION

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

TEXT 38

TEXT

rasāmṛta-sindhu, āra vidagdha-mādhava
ujjvala-nīlamaṇi, āra lalita-mādhava

SYNONYMS

rasāmṛta-sindhu--of the name Bhakti-rasāmṛta-sindhu; āra--and; vidagdha-mādhava--of the name Vidagdha-mādhava; ujjvala-nīlamaṇi--of the name Ujjvala-nīlamaṇi; āra--and; lalita-mādhava--of the name Lalita-mādhava.

TRANSLATION

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

TEXTS 39-40

TEXT

dāna-keli-kaumudī, āra bahu stavāvalī
aṣṭādaśa līlā-cchanda, āra padyāvalī

govinda-virudāvalī, tāhāra lakṣaṇa
mathurā-māhātmya, āra nāṭaka-varṇana

SYNONYMS

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

TRANSLATION

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

TEXT 41

TEXT

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

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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. 1542). 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. 1533). 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 Ujjvala-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 Ujjvala-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, 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 Catuḥ-sana (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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 43

TEXT

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

SYNONYMS

śrī-bhāgavata-sandarbha-nāma--of the name 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.

TRANSLATION

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

PURPORT

The Bhāgavata-sandarbha is also known as 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 adjustment and 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, for 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 sālōkya, sāmīpya and sārūpya. Sāmīpya is better than sālōkya. 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

TEXT

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

SYNONYMS

gopāla-campū--Gopāla-campū; nāme--by the name; grantha--the transcendental work of 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.

TRANSLATION

The most famous and formidable transcendental literary work 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.

PURPORT

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. 1589), 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-kaṇṭha and madhu-kaṇṭha; (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 gopīs; (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

TEXT

ei mata nānā grantha kariyā prakāśa
goṣṭhī sahite kailā vṛndāvane vāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

vidāya samaya prabhu kahilā sabāre

pratyabda āsibe sabe guṇḍicā dekhibāre

SYNONYMS

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

TRANSLATION

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."

PURPORT

There is a temple named Guṇḍicā at Sundarācala. Lord Jagannātha, Baladeva and Subhadrā are pushed in their three carts 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

TEXT

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

SYNONYMS

prabhu-ajñāya--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.

TRANSLATION

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

TEXT

viṁśati vatsara aiche kailā gatāgati
anyonye duñhāra duñhā vinā nāhi sthiti

SYNONYMS

viṁśati--twenty; vatsara--years; aiche--thus; kailā--did; gata-āgati--going and coming; anyonye--mutually; duñhāra--of Lord Caitanya and the devotees; duñhā--the two; vinā--without; nāhi--there is not; sthiti--peace.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

ye kāle karena jagannātha daraśana
mane bhāve, kurukṣetre pāñāchi milana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 55

TEXT

seita parāṇa-nātha pāinu
yāhā lāgi' madana-dahane jhuri genu

SYNONYMS

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.

TRANSLATION

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

PURPORT

In Śrīmad-Bhāgavatam (10.29.15) it is stated:

kāmaṁ krodhaṁ bhayaṁ sneham
aikyaṁ sauḥṛdam 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

TEXT

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

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 cart. 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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 58

TEXT

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

SYNONYMS

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; 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.

TRANSLATION

"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."

PURPORT

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

TEXT 59

TEXT

ei ślokera artha jāne ekale svarūpa
daive se vatsara tāhān giyāchena rūpa

SYNONYMS

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

TRANSLATION

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

TEXT

prabhu-mukhe loka śuni' śrī-rūpa-gosāñi
sei ślokera artha-śloka karilā tathāi

SYNONYMS

prabhu-mukhe--in the mouth of Lord Sri Caitanya Mahāprabhu; śloka--the verse; śuni'--hearing; śrī-rūpa-gosāñi--Śrīla Rūpa Gosvāmī; sei--that; ślokera--of the first verse; artha--giving the meaning; śloka--another verse; karilā--composed; tathāi--immediately.

TRANSLATION

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

TEXT

śloka kari' eka tāla-patrete likhiyā
āpana vāsāra cāle rākhila guñjiyā

SYNONYMS

śloka kari'--composing the verse; eka--one; tāla-patrete--on a palm leaf; likhiyā--writing; āpana--his own; vāsāra--of the residence; cāle--on the roof; rākhila--kept; guñjiyā--pushing.

TRANSLATION

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

TEXT

śloka rākhi' gelā samudra-snāna karite
hena-kāle āilā prabhu tānhāre milite

SYNONYMS

śloka rākhi'--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; tānhāre--him; milite--to meet.

TRANSLATION

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

TEXT

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

SYNONYMS

haridāsa ṭhākura--Śrīla Haridāsa Ṭhākura; āra--and; rūpa-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.

TRANSLATION

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

PURPORT

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 Sākara Mallika and Dabira Khāsa. 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

TEXT

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

SYNONYMS

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

TRANSLATION

Every day Sri 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.

PURPORT

Upala-bhoga is a particular type of offering performed just behind the Garuḍa-stamba 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

TEXT

ei tina madhye yabe thāke yei jana
tānre āsi' āpane mile,----prabhura niyama

SYNONYMS

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

TRANSLATION

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

TEXT 66

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 67

TEXT

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT

uṭhi' mahāprabhu tāñre cāpaḍa māriyā
kahite lāgilā kichu kolete kariyā

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

mora--My; ślokera--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.

TRANSLATION

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

TEXT 70

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 71

TEXT

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

SYNONYMS

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; jānila--understand; kemate--how.

TRANSLATION

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

PURPORT

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 much 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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 74

TEXT

yogyā pātra haya gūḍha-rasa-vivecane
tumio kahio täre gūḍha-rasākhyāne

SYNONYMS

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

TRANSLATION

"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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 76

TEXT

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 spr̥hayati

SYNONYMS

priyaḥ--very dear; saḥ--He; ayam--this; kṛṣṇaḥ--Lord Kṛṣṇa; saha-cari--O My dear friend; kuru-kṣetra-militaḥ--who is met on the field of Kurukṣetra; tathā--also; aham--I; sā--that; rādhā--Rādhārāṇī; tat--that; idam--this; ubhayoḥ--of both of Us; saṅgama-sukham--the happiness of meeting; tathāpi--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.

TRANSLATION

[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."

PURPORT

This verse also appears in the Padyāvalī (387), compiled by Śrīla Rūpa Gosvāmī.

TEXT 77

TEXT

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

SYNONYMS

ei--this; ślokera--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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

rāja-veśa, hātī, ghoḍā, manuṣya gahana
kāhān gopa-veśa, kāhān nirjana vṛndāvana

SYNONYMS

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

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

āhuś ca te nalina-nābha padāravindaṃ
yogeśvarair ḥṛdi vicintyam agādha-bodhaiḥ

saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ

SYNONYMS

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; patita--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.

TRANSLATION

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."

PURPORT

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

TEXT 82

TEXT

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

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT

bhāgavatera śloka-gūḍhārtha viśada kariṇā
rūpa-gosāṇi śloka kaila loka bujhāiṇā

SYNONYMS

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

TRANSLATION

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

TEXT

yā te līlā-rasa-parimalodgāri-vanyāparītā
dhanyā kṣauṇī vilasati vṛtā māthurī mādthurībhiḥ
tatrāsmābhiś caṭula-paśupī-bhāva-mugdhāntarābhiḥ
saṁvītas tvam kalaya vadanollāsi-veṇur vihāram

SYNONYMS

yā--that; te--Your; līlā-rasa--of the mellows tasted in the pastimes; parimala--the fragrance; udgāri--spreading; vanya-āparītā--filled with forests; dhanyā--glorious; kṣauṇī--the land; vilasati--enjoys; vṛtā--surrounded; māthurī--the Mathurā district; mādthurībhiḥ--by the beauties; tatra--there; asmābhiḥ--by us; caṭula--flickering; paśupī-bhāva--with ecstatic enjoyment as gopīs; mugdha-antarābhiḥ--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.

TRANSLATION

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."

PURPORT

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

TEXT 85

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

sannyāsa kari' cabbīśa vatsara kailā ye ye karma
ananta, apāra----tāra ke jānibe marma

SYNONYMS

sannyāsa kari'--after accepting the renounced order; cabbīśa 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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 91

TEXT

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

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 (Bhakti-rasāmṛta-sindhu 1.2.255): anāsaktasya viṣayān yathārham upayuñjataḥ. 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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

śāntipure ācāryera gṛhe āgamana
prathama bhikṣā kaila tāhāṅ, rātre saṅkīrtana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 engaddened 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

TEXT

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

SYNONYMS

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

TRANSLATION

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.

PURPORT

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

This Kṣīra-curī Gopinātha is situated about five miles away from the
Bāleśvara 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. Sometimes 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

TEXT

kruddha hañā ekā gelā jagannātha dekhite
dekhīyā mūrccchita hañā paḍilā bhūmite

SYNONYMS

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

TRANSLATION

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

TEXT

sārvabhauma lañā gelā āpana-bhavana

tṛtīya prahare prabhura ha-ila cetana

SYNONYMS

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

TRANSLATION

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

TEXT

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

SYNONYMS

nityānanda--of the name Nityānanda; jagadānanda--of the name Jagadānanda;
dāmodara--of the name Dāmodara; mukunda--of the name Mukunda; pāche āsi'--
coming; mili'--meeting; sabe--all; pāila--got; ānanda--pleasure

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 102

TEXT

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

SYNONYMS

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--of the name Vāsudeva;
vimocana--deliverance.

TRANSLATION

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

TEXT

jiyaḍa-nṛsimhe kaila nṛsimha-stavana
pathe-pathe grāme-grāme nāma-pravartana

SYNONYMS

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

TRANSLATION

After visiting Kūrma-kṣetra, the Lord visited the South Indian temple of
Jiyaḍa-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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT

trimalla-tripadī-sthāna kaila daraśana
sarvatra karila kṛṣṇa-nāma pracāraṇa

SYNONYMS

trimalla--a place named Trimalla; tripadī--or Tirupati; sthāna--the place;
kaila--did; daraśana--visit; sarvatra--everywhere: karila--did; kṛṣṇa-nāma--
the holy name of Lord Kṛṣṇa; pracāraṇa--preaching.

TRANSLATION

He visited the place known as Trimalla, or Tirupati, and there He
extensively preached the chanting of the Lord's holy name.

PURPORT

This holy place is situated in the district of Tāñjor, South India. The
temple of Tripadī is situated in the valley of Veṅkaṭācala (Veṅkaṭa Mountain)
and contains a Deity of Lord Rāmacandra. On top of Veṅkaṭācala is the famous
temple of Bālājī.

TEXT 106

TEXT

tabe ta' pāṣaṇḍī-gaṇe karila dalana
ahovala-nṛsimhādi kaila daraśana

SYNONYMS

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

TRANSLATION

After visiting the temple of Trimalla, or Tripadī, Śrī Caitanya Mahāprabhu
had to subdue some atheists. He then visited the temple of Ahovala-nṛsimha.

PURPORT

This 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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 109

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 111

TEXT

cāturmāsya-ante punaḥ dakṣiṇa gamana
paramānanda-purī saha tāhāñi milana

SYNONYMS

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

TRANSLATION

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

TEXT 112

TEXT

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

SYNONYMS

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

TRANSLATION

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.

PURPORT

In the Mālābāra 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

TEXT

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

SYNONYMS

śrī-raṅga-purī--of the name 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.

TRANSLATION

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

TEXT 114

TEXT

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

The Tattvavādī sect belongs to Madhvācārya's Vaiṣṇava community, but its behavior differs from the strict Madhvācārya Vaiṣṇava principles. There is one monastery named Uttararāḍhī, and its commander is named Raghuvarya Tīrtha Madhvācārya.

TEXT 115

TEXT

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

SYNONYMS

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

TRANSLATION

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

PURPORT

A temple of Ananta Padmanābha Viṣṇu is situated in the Trivandrum district. 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

TEXT

tabe prabhu kaila sapta-tāla vimocana
setubandhe snāna, rāmeśvara daraśana

SYNONYMS

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

TRANSLATION

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.

PURPORT

It is said that the Sapta-tāla trees are 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 these celebrated trees. When Lord Caitanya Mahāprabhu toured south India, He embraced these trees, which were delivered and directly promoted to Vaikuṅṭha.

TEXT 117

TEXT

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

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

sei purātana patra āgraha kari' nila
rāmadāse dekhāiyā duḥkha khaṇḍāila

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

In the olden days there were no presses, and all the important scriptures
were handwritten and kept in large temples. Caitanya Mahāprabhu found 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 Brahma-saṁhitā and
Kṛṣṇa-karṇāmṛta are available in print with commentaries by Śrīla
Bhaktisiddhānta Sarasvatī Ṭhākura.

TEXT 121

TEXT

punarapi nīlācale gamana karila
bhakta-gaṇe meliyā snāna-yātrā dekhila

SYNONYMS

punarapi--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.

TRANSLATION

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

TEXT

anavasare jagannāthera nā pāñā daraśana
virahe ālālanātha karilā gamana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 124

TEXT

nityānanda-sārvabhauma āgraha kariñā
nīlācale āilā mahāprabhuke la-iñā

SYNONYMS

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

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

When Lord Caitanya Mahāprabhu finally left Ālālanātha 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

TEXT

sabe mili' yukti kari' kīrtana ārambhila

kīrtana-āveśe prabhura mana sthira haila

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Being absolute, Lord Jagannātha is identical in person, form, picture, kīrtana and all other circumstances. 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

TEXT

pūrve yabe prabhu rāmānandere mililā
nīlācale āsibāre tāñre ājñā dilā

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 130

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 133

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

varṣāntare advaitādi bhaktera āgamana
prabhure dekhite sabe karilā gamana

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT

śivānandera saṅge āilā kukkura bhāgyavān
prabhura caraṇa dekhi' kaila antardhāna

SYNONYMS

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.

TRANSLATION

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

TEXT

pathe sārvabhauma saha sabāra milana
sārvabhauma bhaṭṭācāryera kāsīte gamana

SYNONYMS

pathe--on the way; sārvabhauma--Sārvabhauma Bhaṭṭācārya; saha--with; sabāra--of everyone; milana--meeting; sārvabhauma bhaṭṭācāryera--of the devotee named Sārvabhauma Bhaṭṭācārya; kāsīte--to Vārāṇasī; gamana--going.

TRANSLATION

Everyone met Sārvabhauma Bhaṭṭācārya on his way to Vārāṇasī.

TEXT 142

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

upavane kaila prabhu vividha vilāsa
prabhura abhiṣeka kaila vipra kṛṣṇadāsa

SYNONYMS

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; kṛṣṇadāsa--of the name Kṛṣṇadāsa.

TRANSLATION

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

TEXT

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

SYNONYMS

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; kelī--activities.

TRANSLATION

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

TEXT

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

SYNONYMS

kṛṣṇa-janma-yātrāte--on the birthday ceremony of Lord Kṛṣṇa; prabhu--Lord Caitanya Mahāprabhu; gopa-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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

vṛndāvana yāite kaila gauḍere gamana
pratāparudra kaila pathe vividha sevana

SYNONYMS

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

TRANSLATION

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

TEXT 149

TEXT

purī-gosāñi-saṅge vastra-pradāna-prasaṅga
rāmānanda rāya āilā bhadraḥ paryanta

SYNONYMS

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

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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 Kuliyā.

TRANSLATION

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 Kuliyā [present-day Navadvīpa].

PURPORT

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 Kuliyā-grāma. While at Kuliyā-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 Kuliyā-grāma one had to cross a branch of the Ganges. All of those old places still exist. Cināḍāṅgā was formerly situated in Kuliyā-grāma, which is now known as Kolera Gañja.

TEXT 152

TEXT

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

SYNONYMS

kuliyā-grāmete--in that place known as Kuliyā-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.

TRANSLATION

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

TEXT 153

TEXT

kuliyā-grāme kaila devānandere prasāda

gopāla-viprere kṣamāila śrīvāsāparādha

SYNONYMS

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

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

vṛndāvana yābena prabhu śuni' nṛsimhānanda
patha sājāila mane pāiyā ānanda

SYNONYMS

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

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 157

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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 Nāṭasālā.

PURPORT

Kānāi Nāṭasālā is about 202 miles from Calcutta on the Loop line of the
Eastern Railway. The railway station is named Tālahāḍi, and after one gets
off at that station, he has to go about two miles to find Kānāi Nāṭasālā.

TEXT 160

TEXT

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

SYNONYMS

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; nṛsimha--Nṛsimhānanda Brahmācārī; hailā--
became; vismite--astonished.

TRANSLATION

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

TEXT 161

TEXT

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

Śrīla Nṛsimhānanda Brahmācārī was a great devotee of Lord Caitanya Mahāprabhu; therefore when he heard that from Kuliyā 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 Nāṭasālā. 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 toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
āsnāmi 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 apratihātā: 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

TEXT

'kānāñira nāṭasālā' haite āsiba phiriñā
jānibe paścāt, kahilu niścaya kariñā

SYNONYMS

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.

TRANSLATION

Nṛsimhānanda 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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 164

TEXT

yāhāñ yāya prabhu, tāhāñ koṭi-saṅkhya loka
dekhite āise, dekhi' khaṇḍe duḥkha-śoka

SYNONYMS

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

TRANSLATION

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

TEXT 165

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 167

TEXT

tāhān nṛtya kare prabhu preme acetana
koṭi koṭi loka āise dekhite caraṇa

SYNONYMS

tāhān--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.

TRANSLATION

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

TEXT

gauḍeśvara yavana-rājā prabhāva śuniñā
kahite lāgila kichu vismita hañā

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 169

TEXT

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

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT

keśava-chatrīre rājā vārtā puchila
prabhura mahimā chatrī uḍāiyā dila

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

bhikhārī sannyāsī kare tīrtha paryaṭana
tānre dekhibāre āise dui cāri jana

SYNONYMS

bhikhārī--beggar; sannyāsī--mendicant; kare--does; tīrtha--of holy places; paryaṭana--touring; tānre--Him; dekhibāre--to see; āise--come; dui cāri jana--only a few people.

TRANSLATION

Keśava 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

TEXT

yavane tomāra ṭhāñi karaye lāgāni
tānra hiṁsāya lābha nāhi, haya āra hāni

SYNONYMS

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

TRANSLATION

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

TEXT

rājāre prabodhi' keśava brāhmaṇa pāṭhāñā
calibāra tare prabhure pāṭhāila kahiñā

SYNONYMS

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

TRANSLATION

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

TEXT 175

TEXT

dabira khāsere rājā puchila nibhṛte
gosāñira mahimā teṅho lāgila kahite

SYNONYMS

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

TRANSLATION

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

TEXT 176

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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.

TRANSLATION

Thus Śrīla 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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 181

TEXT

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

SYNONYMS

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.

TRANSLATION

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.

PURPORT

A monarch is certainly a representative of the Supreme Personality of Godhead. As stated in the Bhagavad-gītā, sarva-loka-maheśvaram: 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 Mahāprabhu and indicated that whatever the King thought about Him was correct.

TEXT 182

TEXT

ghare āsi' dui bhāi yukati kariñā
prabhu dekhībāre cale veśa lukāñā

SYNONYMS

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

TRANSLATION

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

TEXT 183

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 188

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 189

TEXT

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

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 Karṇāta. 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

TEXT

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

SYNONYMS

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; kiṁ--what; bruve--I shall say; puruṣa-uttama--O Supreme Personality of Godhead.

TRANSLATION

"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!"

PURPORT

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

TEXT 191

TEXT

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

SYNONYMS

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.

TRANSLATION

Both 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

TEXT

jagāi-mādhāi dui karile uddhāra
tāhāñ uddhārite śrama nahila tomāra

SYNONYMS

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.

TRANSLATION

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

TEXT 193

TEXT

brāhmaṇa-jāti tārā, navadvīpe ghara

nīca-sevā nāhi kare, nahe nīcera kūrpara

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī presented themselves as being lower than the two brothers Jagāi and Mādhāi, who were delivered by Śrī Caitanya Mahāprabhu. 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 and Mādhāi's position far better. Jagāi and Mādhāi never accepted the service of 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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 196

TEXT

jagāi-mādhāi haite koṭī koṭī guṇa
adhama patita pāpī āmi dui jana

SYNONYMS

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

TRANSLATION

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

TEXT 197

TEXT

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

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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 Gosvāmīs (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 born in a brāhmaṇa family.

TEXT 198

TEXT

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

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 gṛha-vratānām
adānta-gobhir viśatām tamisraṁ
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

TEXT

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

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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.

TRANSLATION

"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

TEXT

more dayā kari' kara sva-dayā saphala
akhila brahmāṇḍa dekhuka tomāra dayā-bala

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

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

TEXT 204

TEXT

āpane ayogya dekhi' mane pāñ kṣobha
tathāpi tomāra guṇe upajaya lobha

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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.

TRANSLATION

"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

TEXT

bhavantam evānucaran nirantaraḥ
prasānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sanātha-jīvitam

SYNONYMS

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; prahaṣyaīṣyāmi--I shall become joyful; sa-nātha--with a fitting master; jīvitam--living.

TRANSLATION

" '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?'"

PURPORT

In His teachings to Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu 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 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

TEXT

śuni' mahāprabhu kahe,----śuna, dabira-khāsa
tumi dui bhāi----mora purātana dāsa

SYNONYMS

śuni'--hearing this; mahāprabhu--Lord Caitanya Mahāprabhu; kahe--says; śuna--please hear; dabira khāsa--Dabira Khāsa; tumi--you; dui bhāi--two brothers; mora--My; purātana--old; dāsa--servants.

TRANSLATION

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

TEXT 208

TEXT

āji haite duñhāra nāma 'rūpa' 'sanātana'
dainya chāḍa, tomāra dainye phāṭe mora mana

SYNONYMS

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

TRANSLATION

"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.

PURPORT

Actually this is Sri 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-puṅdra-
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-puṅdra), 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

TEXT

dainya-patrī likhi' more pāṭhāle bāra bāra
sei patrī-dvārā jāni tomāra vyavahāra

SYNONYMS

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

TRANSLATION

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

TEXT 210

TEXT

tomāra hṛdaya āmi jāni patrī-dvāre

tomā śikhāite śloka pāṭhāila tomāre

SYNONYMS

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

TRANSLATION

"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

TEXT

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

SYNONYMS

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

TRANSLATION

" '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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 213

TEXT

ei mora manera kathā keha nāhi jāne
sabe bale, kene āilā rāma-keli-grāme

SYNONYMS

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.

TRANSLATION

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

TEXT 214

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT 215

TEXT

janme janme tumi dui---kiṅkara āmāra
acirāte kṛṣṇa tomāya karibe uddhāra

SYNONYMS

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.

TRANSLATION

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

TEXT 216

TEXT

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

SYNONYMS

eta bali--saying this; duñhāra 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.

TRANSLATION

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

TEXT

doñhā āliṅgiyā prabhu balila bhakta-gaṇe
sabe kṛpā kari' uddhāraha dui jane

SYNONYMS

doñhā--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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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!"

PURPORT

Śrīla Narottama dāsa Ṭhākura says, *chāḍiyā vaiṣṇava sevā nistāra pāyechē 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 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 *śāstra* (*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 payechē kebā*, he is indicating an actual Vaiṣṇava, not an envious or jealous person in the dress of a Vaiṣṇava.

TEXT 219

TEXT

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

SYNONYMS

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

TRANSLATION

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

TEXT 220

TEXT

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

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 pseudoVaiṣṇava with tilaka on his nose and kaṅṭhī beads around his neck. Such a pseudoVaiṣṇava 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 pseudoVaiṣṇava 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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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 Mahāprabhu, 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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

prāte--in the morning; cali'--departing; āilā--came; prabhu--the Lord; kṅānāira nāṭasālā--to the place of the name Kṅānāi Nāṭasālā; dekhila--saw; sakala--all; tāhān--there; kṛṣṇa-caritra-līlā--the pastimes of Kṛṣṇa.

TRANSLATION

In the morning, the Lord left and went to a place known as Kṅānāi Nāṭasālā. While there, He saw many pastimes of Lord Kṛṣṇa.

PURPORT

In those days in Bengal there were many places known as Kṅānāi 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 kṅānāi 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 Kṅānāi Nāṭasālā.

TEXT 228

TEXT

sei rātre prabhu tāhān cinte mane mana
saṅge saṅghaṭṭa bhāla nahe, kaila sanātana

SYNONYMS

sei rātre--that night; prabhu--the Lord; tāhān--there; cinte--thinks; mane--within His mind; mana--the mind; saṅge--with Him; saṅghaṭṭa--crowds of men; bhāla nahe--is not good; kaila sanātana--Sanātana has so spoken.

TRANSLATION

That night the Lord considered Sanātana Gosvāmī's proposal that He should not go to Vṛndāvana followed by so many people.

TEXT 229

TEXT

mathurā yāiba āmi eta loka saṅge
kichu sukha nā pāiba, habe rasa-bhaṅge

SYNONYMS

mathurā--the holy place of the name Mathurā; yāiba--shall go; āmi--I; eta--so many; loka--people; saṅge--with; kichu--any; sukha--happiness; nā--not; pāiba--I shall get; habe--there will be; rasa-bhaṅge--a disturbance in the atmosphere.

TRANSLATION

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."

PURPORT

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

TEXT

ekākī yāiba, kimvā saṅge eka jana
tabe se śobhaye vṛndāvanere gamana

SYNONYMS

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.

TRANSLATION

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

TEXT

eta cinti prātaḥ-kāle gaṅgā-snāna kari'
'nīlācale yāba' bali' calilā gaurahari

SYNONYMS

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.

TRANSLATION

Thinking like this, the Lord took His morning bath in the Ganges and started for Nīlācala, saying "I shall go there."

TEXT 232

TEXT

ei mata cali' cali' āilā śāntipure
dina pāñca-sāta rahilā ācāryera ghare

SYNONYMS

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.

TRANSLATION

Walking and walking, Śrī Caitanya Mahāprabhu arrived at Śāntipura and remained at the house of Advaita Ācārya for five to seven days.

TEXT 233

TEXT

śacī-devī āni' tāñre kaila namaskāra
sāta dina tāñra ṭhāñi bhikṣā-vyavahāra

SYNONYMS

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.

TRANSLATION

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

TEXT

tāñra ājñā lañā punaḥ karilā gamane
vinaya kariyā vidāya dila bhakta-gaṇe

SYNONYMS

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.

TRANSLATION

Taking permission from His mother, Lord Caitanya Mahāprabhu started for Jagannātha Purī. When the devotees followed Him, He humbly begged them to remain and bade them all farewell.

TEXT 235

TEXT

janā dui saṅge āmi yāba nīlācale

āmāre milibā āsi' ratha-yātrā-kāle

SYNONYMS

janā--persons; dui--two; saṅge--with; āmi--I; yāba--shall go; nīlācale--to Jagannātha Purī; āmāre--Me; milibā--will meet; āsi'--coming there; ratha-yātrā-kāle--during the time of the car festival.

TRANSLATION

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

TEXT

balabhadra bhaṭṭācārya, āra paṇḍita dāmodara
dui-jana-saṅge prabhu āilā nīlācala

SYNONYMS

balabhadra bhaṭṭācārya--of the name Balabhadra Bhaṭṭācārya; āra--and; paṇḍita dāmodara--Dāmodara Paṇḍita; dui-jana--two persons; saṅge--with; prabhu--the Lord; āilā--went back; nīlācala--to Jagannātha Purī.

TRANSLATION

The two persons who accompanied Śrī Caitanya Mahāprabhu to Jagannātha Purī [Nīlācala] were Balabhadra Bhaṭṭācārya and Dāmodara Paṇḍita.

TEXT 237

TEXT

dina kata tāhāñ rahi' calilā vṛndāvana
lukāñā calilā rātre, nā jāne kona jana

SYNONYMS

dina kata--a few days; tāhāñ--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.

TRANSLATION

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

TEXT

balabhadra bhaṭṭācārya rahe mātra saṅge

jhārikhaṇḍa-pathe kāsī āilā mahā-raṅge

SYNONYMS

balabhadra bhaṭṭācārya--of the name Balabhadra Bhaṭṭācārya; rahe--remains; mātra--only; saṅge--with Him; jhāri-khaṇḍa-pathe--on the way through Jhārikhaṇḍa (Madhya Pradesh); kāsī--in Benares; āilā--arrived; mahā-raṅge--with great delight.

TRANSLATION

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 with great delight.

TEXT 239

TEXT

dina cāra kāsīte rahi' gelā vṛndāvana
mathurā dekhiyā dekhe dvādaśa kānana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Those who visit the Vṛndāvana area today also generally visit twelve places, known as the twelve forests. They start at Mathurā, where there is Kāmya-vana. From there they go to Tāla-vana, Tamāla-vana, Madhu-vana, Kusuma-vana, Bhāṇḍīra-vana, Bilva-vana, Bhadra-vana, Khadira-vana, Loha-vana, Kumuda-vana and Gokula-mahāvana.

TEXT 240

TEXT

līlā-sthala dekhi' preme ha-ilā asthira
balabhadra kaila tānre mathurāra bāhira

SYNONYMS

līlā-sthala--all the holy places of Lord Kṛṣṇa's pastimes; dekhi'--visiting; preme--in great ecstasy; ha-ilā--became; asthira--agitated; balabhadra--of the name Balabhadra; kaila--assisted; tānre--Lord Caitanya Mahāprabhu; mathurāra--of the town of Mathurā; bāhira--outside.

TRANSLATION

When Śrī Caitanya Mahāprabhu visited all twelve places of Śrī Kṛṣṇa's pastimes, He became very agitated because of ecstasy. Balabhadra Bhaṭṭācārya somehow or other got Him out of Mathurā.

TEXT 241

TEXT

gaṅgā-tīra-pathe lañā prayāge āilā
śrī-rūpa āsi' prabhuke tathāi mililā

SYNONYMS

gaṅgā-tīra-pathe--the path on the bank of the Ganges; lañā--taking; prayāge--in Allahabad; āilā--arrived; śrī-rūpa--of the name Śrī Rūpa; āsi'--coming there; prabhuke--Lord Śrī Caitanya Mahāprabhu; tathāi--there; mililā--met.

TRANSLATION

After leaving Mathurā, the Lord began to walk along a 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

TEXT

daṇḍavat kari' rūpa bhūmite paḍilā
parama ānande prabhu āliṅgana dilā

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-rūpe śikṣā karāi' pāṭhailā vṛndāvana
āpane karilā vārāṇasī āgamana

SYNONYMS

śrī-rūpe śikṣā karāi'--teaching Śrīla Rūpa Gosvāmī; pāṭhāilā--sent; vṛndāvana--toward Vṛndāvana; āpane--Himself; karilā--did; vārāṇasī--to Benares; āgamana--coming.

TRANSLATION

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

TEXT

kāśīte prabhuke āsi' mililā sanātana
dui māsa rahi' tānre karāilā śikṣaṇa

SYNONYMS

kāśīte--at Vārāṇasī; prabhuke--the Lord; āsi'--arriving; mililā--met; sanātana--of the name Sanātana Gosvāmī; dui--two; māsa--months; rahi'--remaining; tānre--unto him; karāilā--did; śikṣaṇa--instruction.

TRANSLATION

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

TEXT

mathurā pāṭhāilā tānre diyā bhakti-bala
sannyāsire kṛpā kari' gelā nīlācala

SYNONYMS

mathurā--to Mathurā; pāṭhāilā--sent; tānre--him; diyā--giving; bhakti-bala--the strength of devotion; sannyāsire--unto the Māyāvādī sannyāsīs; kṛpā--mercy; kari'--giving; gelā--went back; nīlācala--to Jagannātha Purī.

TRANSLATION

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

TEXT

chaya vatsara aiche prabhu karilā vilāsa
kabhu iti-uti, kabhu kṣetra-vāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

ānande bhakta-saṅge sadā kīrtana-vilāsa
jagannātha-daraśana, premera vilāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

madhya-līlāra kailuṅ ei sūtra-vivaraṇa
antya-līlāra sūtra ebe śuna, bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

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 antya-līlā.

TEXT 249

TEXT

vṛndāvana haite yadi nīlācale āilā
āṭhāra varṣa tāhān vāsa, kāhān nāhi gelā

SYNONYMS

vṛndāvana haite--from Vṛndāvana; yadi--though; nīlācale--to Jagannātha Purī; āilā--came back; āṭhāra--eighteen; varṣa--years; tāhān--at Jagannātha Purī; vāsa--residence; kāhān--anywhere; nāhi--not; gelā--went.

TRANSLATION

When the Lord returned to Jagannātha Purī from Vṛndāvana, He remained there and did not go anywhere else for eighteen years.

TEXT 250

TEXT

prativarṣa āisena tāhān gauḍera bhakta-gaṇa
cāri māsa rahe prabhura saṅge sammilana

SYNONYMS

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.

TRANSLATION

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

TEXT

nirantara nṛtya-gīta kīrtana-vilāsa
ācaṇḍāle prema-bhakti karilā prakāśa

SYNONYMS

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.

TRANSLATION

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

TEXT

paṇḍita-gosāñi kaila nīlācale vāsa
vakreśvara, dāmodara, śaṅkara, haridāsa

SYNONYMS

paṇḍita-gosāñi--Gadādhara Paṇḍita; kaila--did; nīlācale--at Jagannātha Purī; vāsa--living; vakreśvara--of the name Vakreśvara; dāmodara--Dāmodara Paṇḍita; śaṅkara--of the name Śaṅkara; haridāsa--Haridāsa Ṭhākura.

TRANSLATION

Residing with the Lord at Jagannātha Purī were Paṇḍita Gosāñi and other devotees, such as Vakreśvara, Dāmodara, Śaṅkara and Haridāsa Ṭhākura.

TEXT 253

TEXT

jagadānanda, bhagavān, govinda, kāśīśvara
paramānanda-purī, āra svarūpa-dāmodara

SYNONYMS

jagadānanda--of the name Jagadānanda; bhagavān--of the name Bhagavān; govinda--of the name Govinda; kāśīśvara--of the name Kāśīśvara; paramānanda-purī--of the name Paramānanda Purī; āra svarūpa-dāmodara--and Svarūpa Dāmodara, His secretary.

TRANSLATION

Jagadānanda, Bhagavān, Govinda, Kāśīśvara, Paramānanda Purī and Svarūpa Dāmodara were other devotees who also lived with the Lord.

TEXT 254

TEXT

kṣetra-vāsī rāmānanda rāya prabhṛti
prabhu-saṅge ei saba kaila nitya-sthiti

SYNONYMS

kṣetra-vāsī--residents of Jagannātha Purī; rāmānanda rāya--of the name Rāmānanda Rāya; prabhṛti--and others; prabhu-saṅge--with the Lord; ei saba--all of them; kaila--did; nitya-sthiti--permanently living.

TRANSLATION

Śrīla Rāmānanda Rāya and other devotees who were residents of Jagannātha Purī also remained permanently with the Lord.

TEXTS 255-256

TEXT

advaita, nityānanda, mukunda, śrīvāsa
vidyānidhi, vāsudeva, murāri,----yata dāsa

prativarṣe āise saṅge rahe cāri-māsa
tān-sabā lañā prabhura vividha vilāsa

SYNONYMS

advaita--of the name Advaita; nityānanda--of the name Nityānanda; mukunda--of the name Mukunda; śrīvāsa--of the name Śrīvāsa; vidyānidhi--of the name Vidyānidhi; vāsudeva--of the name Vāsudeva; murāri--of the name 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.

TRANSLATION

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

TEXT

haridāsera siddhi-prāpti,----adbhuta se saba
āpani mahāprabhu yāñra kaila mahotsava

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe rūpa-gosāñira punar-āgamana
tāñhāra hṛdaye kaila prabhu śakti-sañcāraṇa

SYNONYMS

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.

TRANSLATION

At Jagannātha Purī Śrīla Rūpa Gosvāmī met the Lord again, and the Lord invested his heart with all transcendental power.

TEXT 259

TEXT

tabe choṭa haridāse prabhu kaila daṇḍa
dāmodara-pañḍita kaila prabhuke vākya-daṇḍa

SYNONYMS

tabe--thereafter; choṭa haridāse--unto Junior Haridāsa; prabhu--the Lord; kaila--did; daṇḍa--punishment; dāmodara-pañḍita--of the name Dāmodara Pañḍita; kaila--did; prabhuke--unto the Lord; vākya-daṇḍa--chastisement as a warning.

TRANSLATION

After this, the Lord punished Junior Haridāsa, and Dāmodara Pañḍita gave some warning to the Lord.

PURPORT

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

TEXT

tabe sanātana-gosāñira punar-āgamana
jyaiṣṭha-māse prabhu tāñre kaila parīkṣaṇa

SYNONYMS

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; parīkṣaṇa--examination.

TRANSLATION

Thereafter Sanātana Gosvāmī met the Lord again, and the Lord tested him in scorching heat during the month of Jyaiṣṭha.

TEXT 261

TEXT

tuṣṭa hañā prabhu tāñre pāṭhāilā vṛndāvana

advaitera haste prabhura adbhuta bhojana

SYNONYMS

tuṣṭa hañā--being very much pleased; prabhu--the Lord; tāñre--him; pāṭhāilā--sent back; vṛndāvana--to Vṛndāvana; advaitera--of Advaita Ācārya; haste--in the hands; prabhura--of the Lord; adbhuta--wonderful; bhojana--feasting.

TRANSLATION

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

TEXT

nityānanda-saṅge yukti kariyā nibhṛte
tāñre pāṭhāilā gaḍe prema pracārite

SYNONYMS

nityānanda-saṅge--with Nityānanda Prabhu; yukti--discussion; kariyā--making; nibhṛte--in privacy; tāñre--Him; pāṭhāilā--sent; gaḍe--to Bengal; prema--love of Godhead; pracārite--to preach.

TRANSLATION

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

TEXT

tabe ta' vallabha bhaṭṭa prabhure mililā
kṛṣṇa-nāmera artha prabhu tāñhāre kahilā

SYNONYMS

tabe ta'--thereafter; vallabha bhaṭṭa--of the name Vallabha Bhaṭṭa; prabhure--Lord Śrī Caitanya Mahāprabhu; mililā--met; kṛṣṇa-nāmera--of the holy name of Kṛṣṇa; artha--import; prabhu--the Lord; tāñhāre--unto him; kahilā--explained.

TRANSLATION

Soon afterward, Vallabha Bhaṭṭa met the Lord at Jagannātha Purī, and the Lord explained to him the import of the holy name of Kṛṣṇa.

PURPORT

This 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 Antya-līlā and the Nineteenth Chapter of Madhya-līlā. Lord Caitanya Mahāprabhu visited the house of Vallabha Ācārya on the other side of Prayāga, in a place known as Ādāila-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

TEXT

pradyumna miśrere prabhu rāmānanda-sthāne
kṛṣṇa-kathā śunāila kahi' tānra guṇe

SYNONYMS

pradyumna miśrere--of the name 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.

TRANSLATION

After explaining the transcendental qualities of Rāmānanda Rāya, the Lord sent Pradyumna Miśra to the residence of Rāmānanda Rāya, and Pradyumna Miśra learned kṛṣṇa-kathā from him.

TEXT 265

TEXT

gopīnātha paṭṭanāyaka----rāmānanda-bhrātā
rājā māritechila, prabhu haila trātā

SYNONYMS

gopīnātha paṭṭanāyaka--of the name 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.

TRANSLATION

After this, Lord Caitanya Mahāprabhu saved Gopīnātha Paṭṭanāyaka, the younger brother of Rāmānanda Rāya, from being condemned to death by the King.

TEXT 266

TEXT

rāmacandra-purī-bhaye bhikṣā ghāṭāilā

vaiṣṇavera duḥkha dekhi' ardheka rākhilā

SYNONYMS

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.

TRANSLATION

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

TEXT

brahmāṇḍa-bhitare haya caudda bhuvana
caudda-bhuvane vaise yata jīva-gaṇa

SYNONYMS

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.

TRANSLATION

There are fourteen planetary systems within the universe, and all living entities reside in those planetary systems.

TEXT 268

TEXT

manuṣyera veśa dhari' yātrikera chale
prabhura darśana kare āsi' nīlācale

SYNONYMS

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.

TRANSLATION

Dressing like human beings on pilgrimage, they all used to come to Jagannātha Purī to visit Śrī Caitanya Mahāprabhu.

TEXT 269

TEXT

eka-dina śrīvāsādi yata bhakta-gaṇa
mahāprabhura gaṇa gāñā karena kīrtana

SYNONYMS

eka-dina--one day; śrīvāsa-ādi--Śrīvāsa Ṭhākura and others; yata--all;
bhakta-gaṇa--devotees; mahāprabhura--of Lord Caitanya Mahāprabhu; gaṇa--
qualities; gāñā--describing; karena--perform; kīrtana--chanting.

TRANSLATION

One day all the devotees, headed by Śrīvāsa Ṭhākura, were chanting the
transcendental qualities of Śrī Caitanya Mahāprabhu.

TEXT 270

TEXT

śuni' bhakta-gaṇe kahe sa-krodha vacane
kṛṣṇa-nāma-guṇa chāḍi, ki kara kīrtane

SYNONYMS

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.

TRANSLATION

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

TEXT

auddhatya karite haila sabākāra mana
svatantra ha-iyā sabe nāsā 'be bhuvana

SYNONYMS

auddhatya--impudence; karite--to do; haila--was; sabākāra--of all of you;
mana--the mind; svatantra--independent; ha-iyā--becoming; sabe--all of you;
nāsā 'be--will spoil; bhuvana--the whole world.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu chastised all the devotees, telling them not
to show impudence and spoil the entire world by becoming independent.

PURPORT

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, sakhībhēkī, 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

TEXT

daśa-dike koṭī koṭī loka hena kāle
jaya kṛṣṇa-caitanya' bali' kare kolāhale

SYNONYMS

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.

TRANSLATION

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

TEXT

jaya jaya mahāprabhu---vrajendra-kumāra
jagat tārite prabhu, tomāra avatāra

SYNONYMS

jaya jaya mahāprabhu--all glories to Lord Caitanya Mahāprabhu; vrajendra-kumāra--originally Lord Kṛṣṇa, the son of Mahārāja Nanda; jagat--the whole world; tārite--to deliver; prabhu--the Lord; tomāra--Your; avatāra--incarnation.

TRANSLATION

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

TEXT

bahu-dūra haite āinu hañā baḍa āṛta
daraśana diyā prabhu karaha kṛtārtha

SYNONYMS

bahu-dūra--a long distance; haite--from; āinu--we have come; hañā--
becoming; baḍa--very much; āṛta--aggrieved; daraśana--audience; diyā--giving;
prabhu--O Lord; karaha--kindly show; kṛta--artha--favor.

TRANSLATION

"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

TEXT

śuniyā lokera dainya dravilā hṛdaya
bāhire āsi' daraśana dilā dayā-maya

SYNONYMS

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.

TRANSLATION

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

TEXT

bāhu tuli' bale prabhu bala' 'hari' 'hari'
uṭhila----śrī-hari-dhvani catur-dik bhari'

SYNONYMS

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; catuḥ-dik--the four directions; bhari'--filling.

TRANSLATION

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

TEXT

prabhu dekhi' preme loka ānandita mana
prabhuke īśvara bali' karaye stavana

SYNONYMS

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.

TRANSLATION

Seeing the Lord, everyone became joyful out of love. Everyone accepted the
Lord as the Supreme, and thus they offered their prayers.

TEXT 278

TEXT

stava śuni' prabhuke kahena śrīnivāsa
ghare gupta hao, kene bāhire prakāśa

SYNONYMS

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.

TRANSLATION

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

TEXT

ke śikhāla ei loke, kahe kon bāta
ihā-sabāra mukha ḍhāka diyā nija hāta

SYNONYMS

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.

TRANSLATION

Śrīvāsa Ṭhākura continued, "Who has taught these people? What are they
saying? Now You can cover their mouths with Your own hand.

TEXT 280

TEXT

sūrya yaiche udaya kari' cāhe lukāite
bujhite nā pāri taiche tomāra carite

SYNONYMS

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.

TRANSLATION

"It is as if the sun, after rising, wanted to hide itself. We cannot understand such characteristics in Your behavior."

TEXT 281

TEXT

prabhu kahena,----śrīnivāsa, chāḍa viḍambanā
sabe meli' kara mora kateka lāñcanā

SYNONYMS

prabhu--the Lord; kahena--says; śrīnivāsa--My dear Śrīnivāsa; chāḍa--give up; viḍambanā--all these jokes; sabe--all of you; meli'--together; kara--do; mora--of Me; kateka--so much; lāñcanā--humiliation.

TRANSLATION

The Lord replied, "My dear Śrīnivāsa, please stop joking. You have all combined together to humiliate Me in this way."

TEXT 282

TEXT

eta bali' loke kari' śubha-dṛṣṭi dāna
abhyantare gelā, lokera pūrṇa haila kāma

SYNONYMS

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.

TRANSLATION

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

TEXT

raghunātha-dāsa nityānanda-pāśe gelā
ciḍā-dadhi-mahotsava tāhāni karilā

SYNONYMS

raghunātha-dāsa--of the name Raghunātha dāsa; nityānanda--Lord Nityānanda;
pāśe--near; gelā--went; ciḍā--chipped rice; dadhi--curd; mahotsava--festival;
tāhāni--there; karilā--performed.

TRANSLATION

At this time, Raghunātha dāsa approached Śrī Nityānanda Prabhu and,
according to His order, prepared a feast and distributed prasāda composed of
chipped rice and curd.

PURPORT

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

TEXT

tānra ājñā lañā gelā prabhura caraṇe
tānra prabhu tānre samarpilā svarūpera sthāne

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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-prāntaḥ prapadya svayaṁ
śrī-dāmodara-sac 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

TEXT

brahmānanda-bhāratīra ghucāila carmāmbara
ei mata līlā kaila chaya vatsara

SYNONYMS

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.

TRANSLATION

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

TEXT

ei ta' kahila madhya-līlāra sūtra-gaṇa
śeṣa dvādaśa vatsarera śuna vivaraṇa

SYNONYMS

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.

TRANSLATION

I have thus given a synopsis of the madhya-līlā. Now please hear the pastimes the Lord performed during the last twelve years.

PURPORT

Thus Śrīla Kavirāja Gosvāmī, strictly following in the footsteps of Śrī Vyāsadeva, gives a synopsis of the līlās of 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

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

Praying at the lotus feet of Sri 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 2

The Ecstatic Manifestations of Lord Śrī 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. Śrīla
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 Caitanya-caritāmṛta. After the disappearance of
Svarūpa Dāmodara Gosvāmī, Raghunātha dāsa Gosvāmī went to Vṛndāvana. At that
time the author, Śrīla 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

TEXT

vicchede 'smin prabhor antya-
līlā-sūtrānuvarṇane
gaurasya kṛṣṇa-viccheda-
pralāpādy anuvarṇyate

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 the Madhya-līlā.

TEXT 2

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

TEXT

śeṣa ye rahila prabhura dvādaśa vatsara
kṛṣṇera viyoga-sphūrṭi haya nirantara

SYNONYMS

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; sphūrṭi--manifestation; haya--is; nirantara--always.

TRANSLATION

During His last twelve years, Śrī Caitanya Mahāprabhu always manifested all the symptoms of ecstasy in separation from Kṛṣṇa.

TEXT 4

TEXT

śrī-rādhikāra ceṣṭā yena uddhava-darśane
ei-mata daśā prabhura haya rātri-dine

SYNONYMS

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.

TRANSLATION

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

TEXT

nirantara haya prabhura viraha-unmāda
bhrama-maya ceṣṭā sadā, pralāpa-maya vāda

SYNONYMS

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.

TRANSLATION

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

TEXT

roma-kūpe raktodgama, danta saba hāle
kṣaṇe aṅga kṣiṇa haya, kṣaṇe aṅga phule

SYNONYMS

roma-kūpe--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.

TRANSLATION

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

TEXT

gambhīrā-bhitare rātre nāhi nidrā-lava
bhitte mukha-śira ghaṣe, kṣata haya saba

SYNONYMS

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.

TRANSLATION

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

TEXT

tina dvāre kapāṭa, prabhu yāyena bāhire
kabhu siṁha-dvāre paḍe, kabhu sindhu-nīre

SYNONYMS

tina dvāre--the three doors; kapāṭa--completely closed; prabhu--the Lord; yāyena--goes; bāhire--outside; kabhu--sometimes; siṁha-dvāre--at the gate of the temple of Jagannātha, known as Siṁha-dvāra; paḍe--falls flat; kabhu--sometimes; sindhu-nīre--in the water of the sea.

TRANSLATION

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 Siṁha-dvāra. And sometimes the Lord would fall flat into the sea.

TEXT 9

TEXT

caṭaka parvata dekhi' 'govardhana' bhrame
dhāñā cale āṛta-nāda kariyā krاندane

SYNONYMS

caṭaka parvata--the sand hills; dekhi'--seeing; govardhana--Govardhana Hill in Vṛndāvana; bhrame--mistakes; dhāñā--running; cale--goes; āṛta-nāda--wail; kariyā--making; krاندane--cries.

TRANSLATION

Śrī Caitanya Mahāprabhu would also run very fast across the sand hills, mistaking them for Govardhana. As He ran, He would wail and cry loudly.

PURPORT

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

TEXT

upavanodyāna dekhi' vṛndāvana-jñāna
tāhāñ yāi' nāce, gāya, kṣaṇe mūrcchā yā'na

SYNONYMS

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; mūrcchā--unconsciousness; yā'na--goes.

TRANSLATION

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

TEXT

kāhāñ nāhi śuni yei bhāvera vikāra
sei bhāva haya prabhura śarīre pracāra

SYNONYMS

kāhān--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.

TRANSLATION

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.

PURPORT

The ecstatic transformations of the body as described in such exalted scriptures 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 sahaḥajiyās artificially imitate these symptoms, but experienced devotees reject them immediately. The author admits herein that these symptoms are not to be found anywhere but in the body of Śrī Caitanya Mahāprabhu.

TEXT 12

TEXT

hasta-padera sandhi saba vitasti-pramāṇe
sandhi chāḍi' bhinna haye, carma rahe sthāne

SYNONYMS

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.

TRANSLATION

The joints of His hands and legs would sometimes become separated by eight inches, and they remained connected only by the skin.

TEXT 13

TEXT

hasta, pada, śira saba śarīra-bhitare
praviṣṭa haya----kūrma-rūpa dekhiye prabhure

SYNONYMS

hasta--the hands; pada--the legs; śira--head; saba--all; śarīra--the body; bhitare--within; praviṣṭa--entered; haya--is; kūrma-rūpa--like a tortoise; dekhiye--one sees; prabhure--the Lord.

TRANSLATION

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

TEXT

ei mata adbhuta-bhāva śarīre prakāśa
manete śūnyatā, vākye hā-hā-hutāśa

SYNONYMS

ei mata--in this way; adbhuta--wonderful; bhāva--ecstasy; śarīre--in the body; prakāśa--manifestation; manete--in the mind; śūnyatā--vacancy; vākye--in speaking; hā-hā--despondency; hutāśa--disappointment.

TRANSLATION

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

TEXT

kāhān mora prāṇa-nātha muralī-vadana
kāhān karoṅ kāhān pān vrajendra-nandana

SYNONYMS

kāhān--where; mora--My; prāṇa-nātha--Lord of the life; muralī-vadana--playing the flute; kāhān--what; karoṅ--shall I do; kāhān--where; pān--I shall get; vrajendra-nandana--the son of Mahārāja Nanda.

TRANSLATION

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

TEXT

kāhāre kahiba, kebā jāne mora duḥkha
vrajendra-nandana vinu phāṭe mora buka

SYNONYMS

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.

TRANSLATION

"To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken."

TEXT 17

TEXT

ei-mata vilāpa kare vihvala antara
rāyera nāṭaka-śloka paḍe nirantara

SYNONYMS

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.

TRANSLATION

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

TEXT

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 idam hā-hā vidhe kā gatiḥ

SYNONYMS

prema-ccheda-rujaḥ--the sufferings of a broken loving relationship; avagacchati--knows; hariḥ--the Supreme Lord; na--not; ayam--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; akhilaṁ--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.

TRANSLATION

"[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 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?'

PURPORT

This verse is from the Jagannātha-vallabha-nāṭaka (3.9), by Rāmānanda Rāya.

TEXT 19

TEXT

upajila premāṅkura, bhāṅgila ye duḥkha-pūra,
kṛṣṇa tāhā nāhi kare pāna
bāhire nāgara-rāja, bhitare śaṭhera kāja,
para-nārī vadhe sāvadhāna

SYNONYMS

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.

TRANSLATION

[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

TEXT

sakhī he, nā bujhiye vidhira vidhāna
sukha lāgi' kailuṅ prīta, haila duḥkha viparīta,
ebe yāya, nā rahe parāṇa

SYNONYMS

sakhī he--(My dear) friend; nā bujhiye--I do not understand; vidhira--of the Creator; vidhāna--the regulation; sukha lāgi'--for happiness; kailuṅ--I did; prīta--love; haila--it became; duḥkha--unhappiness; viparīta--the opposite; ebe--now; yāya--going; nā--does not; rahe--remain; parāṇa--life.

TRANSLATION

[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

TEXT

kuṭila premā ageyāna, nāhi jāne sthānāsthāna,
bhāla-manda nāre vicārite
krūra śaṭhera guṇa-ḍore, hāte-gale bāndhi' more,
rākhiyāche, nāri' ukāśite

SYNONYMS

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.

TRANSLATION

"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

TEXT

ye madana tanu-hīna, para-drohe paravīṇa,
pāñca bāṇa sandhe anukṣaṇa
abalāra śarīre, vindhi' kaila jarajare,
duḥkha deya, nā laya jīvana

SYNONYMS

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.

TRANSLATION

"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

TEXT

anyera ye duḥkha mane, anye tāhā nāhi jāne,
satya ei śāstrera vicāre
anya jana kāhāñ likhi, nā jānaye prāṇa-sakhī,
yāte kahe dhairya dharibāre

SYNONYMS

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.

TRANSLATION

"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

TEXT

'kṛṣṇa----kṛpā-pārāvāra, kabhu karibena aṅgikāra'
sakhī, tora e vyartha vacana
jīvera jīvana cañcala, yena padma-patrera jala,
tata dina jīve kon jana

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; kṛpā-pārāvāra--an ocean of mercy; kabhu--sometimes; karibena--will make; aṅgikāra--acceptance; sakhī--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.

TRANSLATION

"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

TEXT

śata vatsara paryanta, jīvera jīvana anta,

ei vākya kaha nā vicāri'
nārīra yauvana-dhana, yāre kṛṣṇa kare mana,
se yauvana-dina dui-cāri

SYNONYMS

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.

TRANSLATION

" '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

TEXT

agni yaiche nija-dhāma, dekhāiyā abhirāma,
pataṅgīre ākarṣiyā māre
kṛṣṇa aiche nija-guṇa, dekhāiyā hare mana,
pāche duḥkha-samudrete ḍāre

SYNONYMS

agni--fire; yaiche--like; nija-dhāma--his own place; dekhāiyā--showing; abhirāma--attractive; pataṅgīre--the flies; 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.

TRANSLATION

" '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 flies 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

TEXT

eteka vilāpa kari', viṣāde śrī-gaurahari,
ughāḍiyā duḥkhera kapāṭa
bhāvera taraṅga-bale, nānā-rūpe mana cale,
āra eka śloka kaila pāṭha

SYNONYMS

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.

TRANSLATION

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 in this way He recited another verse [as follows].

TEXT 28

TEXT

śrī-kṛṣṇa-rūpādi-niṣevanam vinā
vyarthāni me 'hāny akhilendriyāṅy alam
pāṣāṇa-śuṣkendhana-bhārakāṅy aho
bibharmi vā tāni katham hata-trapaḥ

SYNONYMS

śrī-kṛṣṇa-rūpa-ādi--of the transcendental form and pastimes of Lord Śrī Kṛṣṇa; niṣevanam--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.

TRANSLATION

" '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

TEXT

vaiṣī-gānāmṛta-dhāma, lāvaṅyāmṛta-janma-sthāna,
ye nā dekhe se cānda vadana
se nayane kibā kāja, paḍuka tāra muṇḍe vāja,
se nayana rahe ki kāraṇa

SYNONYMS

vaiṣī-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; cānda--moonlike; vadana--face; se--those; nayane--eyes; kibā kāja--what is the use; paḍuka--let there be;

tāra--his; muṇḍe--on the head; vāja--thunderbolt; se--those; nayana--eyes;
rahe--keeps; ki--what; kāraṇa--reason.

TRANSLATION

"Of what use are eyes if one 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?"

PURPORT

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. If the eyes of the gopīs are not engaged in seeing the beautiful face of Kṛṣṇa, it is better that they be struck by a thunderbolt. For the gopīs, to see anything but Kṛṣṇa is uninteresting and, indeed, detestful. 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

TEXT

sakhī he, śuna, mora hata vidhi-bala
mora vapu-citta-mana, sakala indriya-gaṇa,
kṛṣṇa vinu sakala viphala

SYNONYMS

sakhī he--O My dear friend; śuna--please hear; mora--My; hata--lost; vidhi-bala--the strength of providence; mora--My; vapu--body; citta--consciousness; mana--mind; sakala--all; indriya-gaṇa--senses; kṛṣṇa--Lord Kṛṣṇa; vinu--without; sakala--everything; viphala--futile.

TRANSLATION

"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

TEXT

kṛṣṇera madhura vāṇī, amṛtera taraṅgiṇī,
tāra praveśa nāhi ye śravaṇe
kāṇākaḍi-chidra sama, jāniha se śravaṇa,
tāra janma haila akāraṇe

SYNONYMS

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; kāṇākaḍi--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.

TRANSLATION

"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.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following verses from Śrīmad-Bhāgavatam (2.3.17-24):

āyur harati vai puṁsām
udyann astaṁ 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
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ

bile batorukrama-vikramān ye
na śṛṅvataḥ karṇa-puṭe narasya
jihvāsati dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ

bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na namen mukundam
śāvau karau no kurute saparyāṁ
harer lasat-kāñcana-kañkaṇau vā

barhāyite te nayane narāṇāṁ
liṅgāni viṣṇor na nirīkṣato ye
pādaḥ nṛṇāṁ tau druma-janma-bhājau
kṣetrāṇi nānurvrajato harer yau

jīvañ-chavo bhāgavatāṅghri-reṇuṁ
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasaṁ chavo yas tu na veda gandham

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro

netre jalaṁ 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, name, quality, 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

TEXT

kṛṣṇera adharāmṛta, kṛṣṇa-guṇa-carita,
sudhā-sāra-svāda-vinindana
tāra svāda ye nā jāne, janmiyā nā maila kene,
se rasanā bheka jihvā sama

SYNONYMS

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.

TRANSLATION

"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

TEXT

mṛga-mada nīlotpala, milane ye parimala,
yei hare tāra garva-māna
hena kṛṣṇa-aṅga-gandha, yāra nāhi se sambandha,
sei nāsā bhastrāra samāna

SYNONYMS

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.

TRANSLATION

"One's nostrils are no better than the bellows of a blacksmith if he 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

TEXT

kṛṣṇa-kara-pada-tala, koṭi-candra-suśītala,
tāra sparśa yena sparśa-maṇi
tāra sparśa nāhi yāra, se yāuk chārahāra,
sei vapu lauha-sama jāni

SYNONYMS

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.

TRANSLATION

"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

TEXT

kari' eta vilapana, prabhu śacī-nandana,

ughāḍiyā hṛdayera śoka
dainya-nirveda-viṣāde, hṛdayera avasāde,
punarapi paḍe eka śloka

SYNONYMS

kari'--doing; eta--such; vilapana--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; punarapi--again
and again; paḍe--recites; eka--one; śloka--verse.

TRANSLATION

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.

PURPORT

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

TEXT

yadā yāto daivān madhu-ripur asau locana-patham
tadāsmākaṁ ceto madana-hatakenāhṛtam abhūt
punar yasminn eṣa kṣaṇam api dṛṣor eti padavīm
vidhāsyāmas tasminn akhila-gaṭikā ratna-khacitāḥ

SYNONYMS

yadā--when; yātaḥ--entered upon; daivāt--by chance; madhu-ripuḥ--the enemy
of the demon Madhu; asau--He; locana-patham--the path of the eyes; tadā--at

that time; asmākam--our; cetaḥ--consciousness; madana-hatakēna--by wretched Cupid; āhṛtam--stolen; abhūt--has become; punaḥ--again; yasmin--when; eṣaḥ--Kṛṣṇa; kṣaṇam api--even for a moment; dṛśoḥ--of the two eyes; eti--goes to; padavīm--the path; vidhāsyāmaḥ--we shall make; tasmin--at that time; akhila--all; ghaṭikāḥ--indications of time; ratna-khacitāḥ--bedecked with jewels

TRANSLATION

" '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.' "

PURPORT

This verse is spoken by Śrīmatī Rādhārāṇī in the Jagannātha-vallabha-nāṭaka (3.11), by Rāmānanda Rāya.

TEXT 37

TEXT

ye kāle vā svapane, dekhinu vaṁśī-vadane,
sei kāle āilā dui vairi
'ānanda' āra 'madana', hari' nila mora mana,
dekhite nā pāinu netra bhari'

SYNONYMS

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.

TRANSLATION

"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

TEXT

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana
tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa,
alaṅkṛta karimu sakala

SYNONYMS

punaḥ--again; yadi--if; kona--some; kṣaṇa--moment; kayāya--helps; kṛṣṇa--Lord Kṛṣṇa; daraśana--seeing; tabe--then; sei--that; ghaṭī-kṣaṇa-pala--seconds, moments and hours; diyā--offering; mālya-candana--garlands and sandalwood pulp; nānā--various; ratna--jewels; ābharaṇa--ornaments; alaṅkṛta--decorated; karimu--I shall make; sakala--all.

TRANSLATION

"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

TEXT

kṣaṇe bāhya haila mana, āge dekhe dui jana,
tānre puche,----āmi nā caitanya?
svapna-prāya ki dekhinu, kibā āmi pralāpinu,
tomarā kichu śuniyācha dainya?

SYNONYMS

kṣaṇe--in an instant; bāhya--outside; haila--became; mana--the mind; āge--in front; dekhe--sees; dui jana--two persons; tānre--unto them; puche--inquires; āmi--I; nā--not; caitanya--conscious; svapna-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.

TRANSLATION

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?"

PURPORT

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

TEXT

śuna mora prāṇera bāndhava
nāhi kṛṣṇa-prema-dhana, daridra mora jīvana,
dehendriya vṛthā mora saba

SYNONYMS

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.

TRANSLATION

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

TEXT

punaḥ kahe,----hāya hāya, śuna, svarūpa-rāmarāya,
ei mora hṛdaya-niścaya
śuni karaha vicāra, haya, naya----kaha sāra,
eta bali' śloka uccāraya

SYNONYMS

punaḥ--again; kahe--says; hāya hāya--alas; śuna--kindly hear; svarūpa-rāmarāya--My dear Svarūpa Dāmodara and Rāya 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.

TRANSLATION

Again He addressed both 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

TEXT

ka-i-avarahi-am̐ pemmam̐ ṇa hi hoi māṇuse loe
ja-i hoi kassa virahe hontammi ko jīa-i

SYNONYMS

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; ṇa--never; hi--certainly; hoi--becomes; māṇuse--in human society; loe--in this world; ja-i--if; hoi--there is; kassa--whose; virahe--in separation; hontammi--is; ko--who; jīa-i--lives.

TRANSLATION

" '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?'

PURPORT

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 viraho virahe saty api ko jīvati.*

TEXT 43

TEXT

akaitava kṛṣṇa-prema, yena jāmbūnada-hema,
sei premā nṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga,
viiyoga haile keha nā jīyaya

SYNONYMS

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; viyoga--separation; viiyoga--separation; haile--if there is; keha--someone; nā jīyaya--cannot live.

TRANSLATION

"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

TEXT

eta kahi' śacī-suta, śloka paḍe adbhuta,
śune duṅhe eka-mana hañā
āpana-hṛdaya-kāja, kahite vāsiye lāja,
tabu kahi lāja-bīja khāñā

SYNONYMS

eta kahi'--thus saying; śacī-suta--the son of Śrīmatī Śacīmātā; śloka--verse; paḍe--recites; adbhuta--wonderful; śune--hear; duṅhe--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-bīja--the seed of bashfulness; khāñā--finishing.

TRANSLATION

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

TEXT

na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā
bibharmi yat prāṇa-pataṅgakān vṛthā

SYNONYMS

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.

TRANSLATION

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

TEXT

dūre śuddha-prema-gandha, kapaṭa premera bandha,
seha mora nāhi kṛṣṇa-pāya
tabe ye kari krandaṇa, sva-saubhāgya prakhyāpana,
kari, ihā jāniha niścaya

SYNONYMS

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; krandaṇa--crying; sva-saubhāgya--My own fortune;
prakhyāpana--demonstration; kari--I do; ihā--this; jāniha--know; niścaya--
certainly.

TRANSLATION

"Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually
false. When you see Me cry, I am simply exhibiting My great fortune. Please
try to understand this beyond a doubt.

TEXT 47

TEXT

yāte vaṁśī-dhvani-sukha, nā dekhi' se cānda mukha,
yadyapi nāhika 'ālabhana'
nija-dehe kari prīti, kevala kāmera rīti,
prāṇa-kīṭera kariye dhāraṇa

SYNONYMS

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.

TRANSLATION

"Even though I do not see the moonlike face of Kṛṣṇa playing 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.

PURPORT

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 ālabhana. 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 ālabhana. Externally imagining such a thing simply satisfies one's lusty desires, and thus one lives without purpose.

TEXT 48

TEXT

kṛṣṇa-premā sunirmala, yena śuddha-gaṅgā-jala,
sei premā---amṛtera sindhu
nirmala se anurāge, nā lukāya anya dāge,
śukla-vastre yaiche masī-bindu

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

śuddha-prema-sukha-sindhu, pāi tāra eka bindu,
sei bindu jagat ḍubāya
kahibāra yogya naya, tathāpi bāule kaya,
kahile vā kebā pātiyāya

SYNONYMS

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.

TRANSLATION

"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. However, even though he speaks, no one believes him."

TEXT 50

TEXT

ei mata dine dine, svarūpa-rāmānanda-sane,
nija-bhāva karena vidita
bāhye viṣa-jvālā haya, bhitare ānanda-maya,
kṛṣṇa-premāra adbhuta carita

SYNONYMS

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.

TRANSLATION

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

TEXT

ei premā-āsvādana, tapta-ikṣu-carvaṇa,
mukha jvale, nā yāya tyajana
sei premā yānra mane, tāra vikrama sei jāne,
viṣāmṛte ekatra milana

SYNONYMS

ei--this; premā--love of Kṛṣṇa; āsvādana--tasting; tapta--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; yānra 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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

Lord Caitanya Mahaprabhu 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.'"

PURPORT

This verse is spoken by Paurṇamāsī to Nāndīmukhī in the Vidagdha-mādhava (2.18), by Śrīla Rūpa Gosvāmī.

TEXT 53

TEXT

ye kāle dekhe jagannātha-śrīrāma-subhadrā-sātha,
tābe jāne----āilāma kurukṣetra
saphala haila jīvana, dekhiluṅ padma-locana,
juḍāila tanu-mana-netra

SYNONYMS

ye kāle--at that time when; dekhe--He sees; jagannātha--Lord Jagannātha; śrī-rāma--Balarāma; subhadrā--Subhadrā; sātha--with; tābe--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.

TRANSLATION

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

TEXT

garuḍera sannidhāne, rahi' kare daraśane,
se ānandera ki kahiba ba'le
garuḍa-stambhera tale, āche eka nimna khāle,
se khāla bharila aśru-jale

SYNONYMS

garuḍera--Garuḍa; sannidhāne--near; rahi'--staying; kare--does; daraśane--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.

TRANSLATION

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.

PURPORT

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

TEXT

tāhān haite ghare āsi', māṭīra upare vasi',
nakhe kare pṛthivī likhana
hā-hā kāhān vṛndāvana, kāhān gopendra-nandana,
kāhān sei vaṁśī-vadana

SYNONYMS

tāhān haite--from there; ghare āsi'--coming back home; māṭīra--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.

TRANSLATION

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

TEXT

kāhān se tri-bhaṅga-ṭhāma, kāhān sei veṇu-gāna,
kāhān sei yamunā-pulina
kāhān se rāsa-vilāsa, kāhān nṛtya-gīta-hāsa,
kāhān prabhu madana-mohana

SYNONYMS

kāhān--where; se--that; tri-bhaṅga-ṭhāma--figure curved in three places; kāhān--where; sei--that; veṇu-gāna--sweet song of the flute; kāhān--where; sei--that; yamunā-pulina--bank of the Yamunā River; kāhān--where; se--that; rāsa-vilāsa--the rāsa dance; kāhān--where; nṛtya-gīta-hāsa--dancing, music and laughing; kāhān--where; prabhu--My Lord; madana-mohana--the enchanter of Madana (Cupid).

TRANSLATION

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

TEXT

uṭhila nānā bhāvāvega, mane haila udvega,
kṣaṇa-mātra nāre goṅāite
prabala virahānale, dhairya haila ṭalamale,
nānā śloka lāgilā paḍite

SYNONYMS

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.

TRANSLATION

In this way various ecstatic emotions evolved, and the Lord's mind 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

TEXT

amūny adhanyāni dināntarāṇi
hare tvad-ālokanam antareṇa
anātha-bandho karuṇaika-sindho
hā hanta hā hanta kathamṁ nayāmi

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a verse from Kṛṣṇa-karṇāmṛta (41), by Bilvamaṅgala Ṭhākura.

TEXT 59

TEXT

tomāra darśana-vine, adhanya e rātri-dine,
ei kāla nā yāya kāṭana
tumi anāthera bandhu, apāra karuṇā-sindhu,
kṛpā kari' deha daraśana

SYNONYMS

tomāra--Your; darśana--audience; vine--without; adhanya--inauspicious; e--this; rātri-dine--night and day; ei kāla--this time; nā yāya--does not go; kāṭana--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.

TRANSLATION

"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

TEXT

uṭhila bhāva-cāpala, mana ha-ila cañcala,
bhāvera gati bujhana nā yāya
adarśane poḍe mana, kemane pāba daraśana,
kṛṣṇa-ṭhāñi puchena upāya

SYNONYMS

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; poḍe--burns; mana--the mind; kemane--how; pāba--I shall get; daraśana--audience; kṛṣṇa-ṭhāñi--from Kṛṣṇa; puchena--inquires; upāya--the means.

TRANSLATION

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 of the means by which He could reach Him.

TEXT 61

TEXT

tvac-chaiśavaṁ tri-bhuvanādbhutam ity avehi
mac-cāpalaṁ ca tava vā mama vādhigamyam
tat kiṁ karomi viralaṁ muralī-vilāsi
mugdhaṁ mukhāmbujam udīkṣitum ikṣaṇābhyām

SYNONYMS

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 be understood; tat--that; kiṁ--what; karomi--I do; viralam--in solitude; muralī-vilāsi--O player of the flute; mugdham--attractive; mukha-ambujam--lotuslike face; udīkṣitum--to see sufficiently; ikṣaṇābhyām--by the eyes.

TRANSLATION

" '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?'

PURPORT

This is another quote from the Kṛṣṇa-karṇāmṛta (32), of Bilvamaṅgala Ṭhākura.

TEXT 62

TEXT

tomāra mādhuri-bala, tāte mora cāpala,
ei dui, tumi āmi jāni
kāhān karoṇ kāhān yān, kāhān gele tomā pān,
tāhā more kaha ta' āpani

SYNONYMS

tomāra--Your; mādhuri-bala--strength of sweetness; tāte--in that; mora--My; cāpala--impotence; ei--these; dui--two; tumi--You; āmi--I; jāni--know; kāhān--where; karoṇ--I do; kāhān--where; yān--I go; kāhān--where; gele--by going; tomā--You; pān--I can get; tāhā--that; more--unto Me; kaha--please speak; ta' āpani--You.

TRANSLATION

"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

TEXT

nānā-bhāvera prābalya, haila sandhi-śābalya,

bhāve-bhāve haila mahā-raṇa
autsukya, cāpalya, dainya, roṣāmarṣa ādi sainya,
premonmāda----sabāra kāraṇa

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 patience 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

TEXT

matta-gaja bhāva-gaṇa, prabhura deha----īkṣu-vana,
gaja-yuddhe vanera dalana
prabhura haila divyonmāda, tanu-manera avasāda,
bhāvāveśe kare sambodhana

SYNONYMS

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.

TRANSLATION

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

TEXT

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 padaṁ dṛśor me

SYNONYMS

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 karuṇa-eka-sindho--O 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; padaṁ--the dwelling place; dṛśor me--of My vision.

TRANSLATION

" 'O My Lord! O dearest one! O only friend of the universe! O Kṛṣṇa, O restless one, O ocean of mercy! O My Lord, O My enjoyer, O beloved to My eyes! Alas, when will You again be visible to Me?'"

PURPORT

This is text 40 of Kṛṣṇa-karṇāmṛta.

TEXT 66

TEXT

unmādera lakṣaṇa, karāya kṛṣṇa-sphuraṇa,
bhāvāveśe uṭhe praṇaya māna
solluṅṭha-vacana-rīti, māna, garva, vyāja-stuti,
kabhu nindā, kabhu vā sammāna

SYNONYMS

unmādera lakṣaṇa--the symptoms of madness; karāya--causes; kṛṣṇa--Lord Kṛṣṇa; sphuraṇa--impetus; bhāva-āveśe--in an ecstatic condition; uṭhe--awakens; praṇaya--love; māna--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.

TRANSLATION

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.

PURPORT

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. Śrīla 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

TEXT

tumi deva---kṛīḍā-rata, bhuvanera nārī yata,
tāhe kara abhīṣṭa kṛīḍana
tumi mora dayita, mote vaise tomāra cita,
mora bhāgye kaile āgamana

SYNONYMS

tumi--You; deva--the Supreme Lord; kṛīḍā-rata--engaged in Your pastimes; bhuvanera--of all the universes; nārī--women; yata--all; tāhe--in those pastimes; kara--You do; abhīṣṭa--desired; kṛīḍana--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.

TRANSLATION

"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

TEXT

bhuvanera nārī-gaṇa, sabā' kara ākarṣaṇa,
tāhāñ kara saba samādhāna
tumi kṛṣṇa----citta-hara, aiche kona pāmara,
tomāre vā kebā kare māna

SYNONYMS

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.

TRANSLATION

"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

TEXT

tomāra capala-mati, ekatra nā haya sthiti,
tā'te tomāra nāhi kichu doṣa
tumi ta' karuṇā-sindhu, āmāra parāṇa-bandhu,
tomāya nāhi mora kabhu roṣa

SYNONYMS

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.

TRANSLATION

"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

TEXT

tumi nātha----vraja-prāṇa, vrajera kara paritrāṇa,
bahu kārye nāhi avakāśa
tumi āmāra ramaṇa, sukha dite āgamana,
e tomāra vaidagdhya-vilāsa

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

The word vaidagdhya means that one is very expert, learned, humorous, cunning, beautiful and expert in manifesting caricatures.

TEXT 71

TEXT

mora vākya nindā māni, kṛṣṇa chāḍi' gelā jāni,
śuna, mora e stuti-vacana
nayanera abhirāma, tumi mora dhana-prāṇa,
hā-hā punaḥ deha daraśana

SYNONYMS

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.

TRANSLATION

"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

TEXT

stambha, kampa, prasveda, vaivarṇya, āśru, svāra-bheda,
deha haila pulake vyāpita
hāse, kānde, nāce, gāya, uṭhi' iti uti dhāya,
kṣaṇe bhūme paḍiyā mūrcchita

SYNONYMS

stambha--being stunned; kampa--trembling; prasveda--perspiration; vaivarṇya--fading away of the color; āśru--tears; svāra-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; mūrcchita--unconscious.

TRANSLATION

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.

PURPORT

In the Bhakti-rasāmṛta-sindhu, eight kinds of transcendental change 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. Áru 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 áru. 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

TEXT

mūrcchāya haila sākṣātkāra, uṭhi' kare huhuṅkāra,
kahe---ei āilā mahāśaya
kṣṇera mādhurī-guṇe, nānā bhrama haya mane,
śloka paḍi' karaye niścaya

SYNONYMS

mūrcchāya--in the swoon; haila--there was; sākṣātkāra--direct meeting; uṭhi'--getting up; kare--does; hu-huñ-kāra--tumultuous sound; kahe--says; ei--thus; āilā--He has come; mahā-āsaya--the great personality; kṛṣṇera--of Lord Kṛṣṇa; mādhuri--sweetness; guṇe--by qualities; nānā--various; bhrama--mistakes; haya--are; mane--in the mind; śloka--the verse; paḍi'--reciting; karaye--does; niścaya--ascertainment.

TRANSLATION

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

TEXT

māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu
mādhuryam eva nu mano-nayanāmṛtaṁ nu
veṇī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya

SYNONYMS

māraḥ--Cupid; svayaṁ--personally; nu--whether; madhura--sweet; dyuti--of effulgence; maṇḍalam--encirclement; nu--whether; mādhuryam--sweetness; eva--even; nu--certainly; maṇḍala-nayanamṛtam--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.

TRANSLATION

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?'"

PURPORT

This is another verse from the Kṛṣṇa-karṇāmṛta (68).

TEXT 75

TEXT

kibā ei sākṣāt kāma, dyuti-bimba mūrtimān,
ki mādhurya svayaṁ mūrtimanta
kibā mano-netrotsava, kibā prāṇa-vallabha,

satya kṛṣṇa āilā netrānanda

SYNONYMS

kibā--whether; ei--this; sākṣāt--directly; kāma--Cupid; dyuti-bimba--reflection of the effulgence; mūrtimān--personified; ki--whether; mādhyā--sweetness; svayam--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.

TRANSLATION

Sri Caitanya Mahāprabhu then would begin 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

TEXT

guru---nānā bhāva-gaṇa, śiṣya---prabhura tanu-mana,
nānā rīte satata nācāya
nirveda, viṣāda, dainya, cāpalya, harṣa, dhairya, manyu,
ei nṛtye prabhura kāla yāya

SYNONYMS

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; nṛtye--in dancing; prabhura--of the Lord; kāla--time; yāya--passes.

TRANSLATION

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--all instructed His body and mind. In this way, Śrī Caitanya Mahāprabhu passed His time.

TEXT 77

TEXT

caṇḍīdāsa, vidyāpati, rāyera nāṭaka-gīti,
karṇāmṛta, śrī-gīta-govinda
svarūpa-rāmānanda-sane, mahāprabhu rātri-dine,
gāya, śune---parama ānanda

SYNONYMS

caṇḍīdāsa--the poet Caṇḍīdāsa; vidyāpati--the poet Vidyāpati; rāyera--of the poet Rāya Rāmānanda; nāṭaka--the Jagannātha-vallabha-nāṭaka; gīti--songs; karṇāmṛta--the Kṛṣṇa-karṇāmṛta of Bilvamaṅgala Ṭhākura; śrī-gīta-govinda--the Gīta-govinda, by Jayadeva Gosvāmī; svarūpa--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.

TRANSLATION

He also passed His time reading the books and singing the songs of Caṇḍīdāsa and Vidyāpati, and listening to quotations from the Jagannātha-vallabha-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

TEXT

purīra vātsalya mukhya, rāmānandera śuddha-sakhya,
govindādyera śuddha-dāsyā-rasa
gadādhara, jagadānanda, svarūpera mukhya rasānanda,
ei cāri bhāve prabhu vaśa

SYNONYMS

purīra--of Paramānanda Purī; vātsalya--paternal affection; mukhya--chiefly; rāmānandera--of Rāya Rāmānanda; śuddha-sakhya--pure fraternity; govindādyera--of Govinda and others; śuddha-dāsyā-rasa--the pure and unalloyed mellow of service; gadādhara--Gadādhara Paṇḍita; jagadānanda--Jagadānanda Paṇḍita; svarūpera--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.

TRANSLATION

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.

PURPORT

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

TEXT

līlāśuka----martya-jana, tāñra haya bhāvodgama,
īśvare se----ki ihā vismaya
tāhe mukhya-rasāśraya, ha-iyāchena mahāśaya,
tāte haya sarva-bhāvodaya

SYNONYMS

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--chief; rasa-āśraya--mellows,; 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.

TRANSLATION

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.

PURPORT

Līlāśuka is Bilvamaṅgala Ṭhākura Gosvāmī. He was a South Indian, a brāhmaṇa, and his former name was Śilhaṇa Mīśra. 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

TEXT

pūrve vraja-vilāse, yei tina abhilāṣe,
yatneha āsvāda nā haila
śrī-rādhāra bhāva-sāra, āpane kari' aṅgikāra,
sei tina vastu āsvādila

SYNONYMS

pūrve--formerly; vraja-vilāse--in the pastimes of Vṛndāvana; yei tina--those three; abhilāṣe--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.

TRANSLATION

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

TEXT

āpane kari' āsvādane, śikhāila bhakta-gaṇe,
prema-cintāmaṇira prabhu dhanī
nāhi jāne sthānāsthāna, yāre tāre kaila dāna,
mahāprabhu---dātā-śiromaṇi

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

ei gupta bhāva-sindhu, brahmā nā pāya eka bindu,
hena dhana vilāila saṁsāre
aiche dayālu avatāra, aiche dātā nāhi āra,
guṇa keha nāre varṇibāre

SYNONYMS

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.

TRANSLATION

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

TEXT

kahibāra kathā nahe, kahile keha nā bujhayē,
aiche citra caitanyera raṅga
sei se bujhite pāre, caitanyera kṛpā yānre,
haya tānra dāsānudāsa-saṅga

SYNONYMS

kahibāra kathā nahe--not a subject matter to describe freely; kahile--if
spoken; keha--someone; nā bujhayē--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; yānre--unto whom; haya--becomes; tānra--
His; dāsa-anudāsa-saṅga--association with the servant of the servant.

TRANSLATION

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.

PURPORT

An ordinary person cannot understand the transcendental ecstasies in the mode of Śrīmatī Rādhārāṇī. Unfit persons who utilize 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

TEXT

caitanya-līlā-ratna-sāra, svarūpera bhāṇḍāra,
teṅho thuilā raghunāthera kaṅṭhe
tāhāñ kichu ye śuniluñ, tāhā ihāñ vistāriluñ,
bhakta-gaṇe diluñ ei bheṭe

SYNONYMS

caitanya-līlā--the pastimes of Lord Caitanya; ratna-sāra--the topmost jewel; svarūpera--of Svarūpa Dāmodara; bhāṇḍāra--of the storehouse; teṅho--he; thuilā--kept; raghunāthera kaṅṭhe--in the throat of Raghunātha dāsa Gosvāmī; tāhāñ--there; kichu ye--whatever little; śuniluñ--I have heard; tāhā--that only; ihāñ--in this book; vistāriluñ--I have described; bhakta-gaṇe--to the pure devotees; diluñ--I gave; ei--this; bheṭe--presentation.

TRANSLATION

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.

PURPORT

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, Caitanya-caritāmṛta is the essence of the instruction given through the paramparā system of the disciplic succession stemming from Śrī Caitanya Mahāprabhu.

TEXT 85

TEXT

yadi keha hena kaya, grantha kaila śloka-maya,
itara jane nāribe bujhite
prabhura yei ācaraṇa, sei kari varṇana,
sarva-citta nāri ārādhite

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 Caitanya-caritāmṛta are studied in universities and scholastic circles from a literary and historical point of view, but actually 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

TEXT

nāhi kāhāṅ savirodha, nāhi kāhāṅ anurodha,
sahaja vastu kari vivaraṇa
yadi haya rāgoddeśa, tāhāṅ haye āveśa,
sahaja vastu nā yāya likhana

SYNONYMS

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; tāhāṅ--there; haye--becoming; āveśa--involved; sahaja--simple; vastu--substance; nā yāya--is not possible; likhana--the writing.

TRANSLATION

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.

PURPORT

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

TEXT

yebā nāhi bujhe keha, śunite śunite seha,
 ki adbhuta caitanya-carita
 kṛṣṇe upajibe prīti, jānibe rasera rīti,
 śunilei baḍa haya hita

SYNONYMS

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.

TRANSLATION

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

TEXT

bhāgavata----śloka-maya, ṭikā tāra saṁskṛta haya,
 tabu kaiche bujhe tri-bhuvana
 ihān śloka dui cāri, tāra vyākhyā bhāṣā kari,
 kene nā bujhibe sarva-jana

SYNONYMS

bhāgavata--Śrīmad-Bhāgavatam; śloka-maya--full of Sanskrit verses; ṭīkā--commentaries; tāra--of that; saṁskṛta--Sanskrit language; haya--there are; tabu--still; kaiche--how; bujhe--understands; tri-bhuvana--the whole world; ihān--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.

TRANSLATION

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

TEXT

śeṣa-līlāra sūtra-gaṇa, kailuṅ kichu vivaraṇa,
ihān vistārite citta haya
thāke yadi āyuh-śeṣa, vistāriba līlā-śeṣa,
yadi mahāprabhura kṛpā haya

SYNONYMS

śeṣa-līlāra--of the pastimes at the end; sūtra-gaṇa--the synopsis; kailuṅ--I have done; kichu--some; vivaraṇa--description; ihān--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.

TRANSLATION

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

TEXT

āmi vṛddha jarātura, likhite kāṅpaye kara,
mane kichu smaraṇa nā haya
nā dekhiye nayane, nā śuniye śravaṇe,
tabu likhi'----e baḍa vismaya

SYNONYMS

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.

TRANSLATION

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

TEXT

ei antya-līlā-sāra, sūtra-madhye vistāra,
kari' kichu kariluṅ varṇana
ihā-madhye mari yabe, varṇite nā pāri tabe,
ei līlā bhakta-gaṇa-dhana

SYNONYMS

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.

TRANSLATION

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

TEXT

saṅkṣepe ei sūtra kaila, yei ihān nā likhila,
āge tāhā kariba vistāra
yadi tata dina jiye, mahāprabhura kṛpā haye,
icchā bhari' kariba vicāra

SYNONYMS

saṅkṣepe--in brief; ei sūtra--these notes; kaila--I have made; yei--whatever; ihān--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.

TRANSLATION

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

TEXT

choṭa baḍa bhakta-gaṇa, vandoṅ sabāra śrī-caraṇa,
sabe more karaha santoṣa
svarūpa-gosāñhira mata, rūpa-raghunātha jāne yata,
tāi likhi' nāhi mora doṣa

SYNONYMS

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-gosāñhira 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.

TRANSLATION

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.

PURPORT

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

TEXT

śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,

śire dhari sabāra caraṇa
svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,
dhūli karoṇ mastake bhūṣaṇa

SYNONYMS

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; karoṇ--I do; mastake--on my head; bhūṣaṇa--decoration.

TRANSLATION

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

TEXT

pāñā yāñra ājñā-dhana, vrajera vaiṣṇava-gaṇa,
vandoṇ tāñra mukhya haridāsa
caitanya-vilāsa-sindhu-kallolera eka bindu,
tāra kaṇā kahe kṛṣṇadāsa

SYNONYMS

pāñā--getting; yāñra--whose; ājñā-dhana--order; vrajera--of Vṛndāvana; vaiṣṇava-gaṇa--all the Vaiṣṇavas; vandoṇ--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.

TRANSLATION

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 3

Lord Śrī 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

TEXT

nyāsaṁ vidhāyotpraṇayo 'tha gauro
vṛndāvanaṁ gantu-manā bhramād yaḥ
rāḍhe bhraman śānti-purīm ayitvā
lalāsa bhaktair iha taṁ nato 'smi

SYNONYMS

nyāsam--the regular ritualistic ceremonies of the sannyāsa order; vidhāya--after accepting; utpraṇayaḥ--arousal of intense love for Kṛṣṇa; atha--thus; gauraḥ--Śrī Caitanya Mahāprabhu; vṛndāvanam--to Vṛndāvana; gantu-manāḥ--thinking of going; bhramāt--apparently by mistake; yaḥ--who; rāḍhe--in the tract of land known as Rāḍha; bhraman--wandering; śānti-purīm--to Śāntipura; ayitvā--going; lalāsa--enjoyed; bhaktaiḥ--with the devotees; iha--here; taṁ--unto Him; nataḥ asmi--I offer my respectful obeisances.

TRANSLATION

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

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda! All
glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya,
headed by Śrīvāsa!

TEXT 3

TEXT

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

SYNONYMS

cabbiśa--twenty-fourth; vatsara--of the year; śeṣa--at the end; yei--that;
māgha-māsa--the month of Māgha (January and February); tāra--of that; śukla-
pakṣe--in the waxing period of the moon; prabhu--the Lord; karilā--accepted;
sannyāsa--the sannyāsa order of life.

TRANSLATION

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

TEXT

sannyāsa kari' premāveśe calilā vṛndāvana
rāḍha-deśe tina dina karilā bhramaṇa

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The word Rāḍha-deśa comes from the word rāṣṭra, or "state." From rāṣṭra the
perverted word rāḍha has come. The part of Bengal on the western side of the

Ganges is known as Rāḍha-deśa. Another name is Pauṇḍra-deśa or Peṇḍo-deśa. The word peṇḍo is a perverted form of the word pauṇḍra. It appears that the capital of Rāṣṭra-deśa was situated in that part of Bengal.

TEXT 5

TEXT

ei śloka paḍi' prabhu bhāvera āveśe
bhramite pavitra kaila saba rāḍha-deśe

SYNONYMS

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.

TRANSLATION

Passing through the tract of land known as Rāḍha-deśa, Śrī Caitanya Mahāprabhu recited the following verse in ecstasy.

TEXT 6

TEXT

etām sa āsthāya parātma-niṣṭhām
adhyāsitām pūrvatamair mahadbhiḥ
aham tariṣyāmi duranta-pāram
tamo mukundāṅghri-niṣevayaiva

SYNONYMS

etām--this; saḥ--such; āsthāya--being completely fixed in; para-ātma-niṣṭhām--devotion to the Supreme Person, Kṛṣṇa; adhyāsitām--worshiped; pūrvatamaiḥ--by previous; mahadbhiḥ--ācāryas; aham--I; tariṣyāmi--shall cross over; duranta-pāram--the insurmountable; tamaḥ--the ocean of nescience; mukunda-āṅghri--of the lotus feet of Mukunda; niṣevayā--by worship; eva--certainly.

TRANSLATION

"[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.'"

PURPORT

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, anāsritaḥ 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. 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 Viṣṇusvāmī considered that accepting the dress of a tridaṇḍī was parātma-niṣṭhā. Therefore sincere devotees add another daṇḍa, the jīva-daṇḍa, to the three existing daṇḍas. The Vaiṣṇava sannyāsī is known as a tridaṇḍī-sannyāsī. The Māyāvādī sannyāsī accepts only one daṇḍa, not understanding the purpose 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 ekadaṇḍī-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 ekadaṇḍī-sannyāsī. This is due to their vivarta, bewilderment. In Śrīmad-Bhāgavatam there is no such thing as an ekadaṇḍī-sannyāsī; indeed, the tridandi-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 ekadaṇḍī-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 tridaṇḍī-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 viṣaheta dhīraḥ
sarvām apīmām pṛthivīm sa śiṣyāt

"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

TEXT

prabhu kahe----sādhu ei bhikṣura vacana
mukunda sevana-vrata kaila nirdhāraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

parātma-niṣṭhā-mātra veṣa-dhāraṇa
mukunda-sevāya haya saṁsāra-tāraṇa

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

sei veṣa kaila, ebe vṛndāvana giyā
kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā

SYNONYMS

sei--that; veṣa--dress; kaila--accepted; ebe--now; vṛndāvana--to Vṛndāvana-dhāma; giyā--going; kṛṣṇa-niṣevaṇa--service to the Lord; kari--I shall execute; nibhṛte--in a solitary place; vasiyā--sitting.

TRANSLATION

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

TEXT

eta bali' cale prabhu, premonmādera cihna
dik-vidik-jñāna nāhi, kibā rātri-dina

SYNONYMS

eta bali'--saying this; cale prabhu--the Lord began to proceed; premonmādera 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.

TRANSLATION

As Śrī Caitanya Mahāprabhu was enroute 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

TEXT

nityānanda, ācāryaratna, mukunda, tina jana
prabhu-pāche-pāche tine karena gamana

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu went toward Vṛndāvana, Nityānanda Prabhu, Candraśekhara and Prabhu Mukunda followed Him.

TEXT 12

TEXT

yei yei prabhu dekhe, sei sei loka
premāveśe 'hari' bale, khaṇḍe duḥkha-śoka

SYNONYMS

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.

TRANSLATION

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

TEXT

gopa-bālaka saba prabhuke dekhiyā
'hari' 'hari' bali' ḍāke ucca kariyā

SYNONYMS

gopa-bālaka saba--all the cowherd boys; prabhuke dekhiyā--seeing the Lord; hari hari bali'--vibrating the sounds "Hari Hari"; ḍāke--shout; ucca kariyā--loudly.

TRANSLATION

All the cowherd boys who saw Sri Caitanya Mahāprabhu passing joined with Him and began to shout loudly, "Hari! Hari!"

TEXT 14

TEXT

śuni' tāsabāra nikaṭa gelā gaurahari
'bala' 'bala' bale sabāra śire hasta dhari'

SYNONYMS

śuni'--hearing; tāsabāra--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.

TRANSLATION

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

TEXT

tāsabāra stuti kare,----tomarā bhāgyavān
kṛtārtha karile more śunāñā hari-nāma

SYNONYMS

tāsabāra--of all of them; stuti kare--Lord Caitanya Mahāprabhu praised
the behavior; tomarā--you; bhāgyavān--fortunate; kṛta-ārtha--successful;
karile--you have made; more--to Me; śunāñā--by chanting; hari-nāma--the holy
name of Lord Hari.

TRANSLATION

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

TEXT

gupte tāsabāke āni' ṭhākura nityānanda
śikhāilā sabākāre kariyā prabandha

SYNONYMS

gupte--in confidence; tāsabāke--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.

TRANSLATION

Calling all the boys in confidence and telling a reasonable story,
Nityānanda Prabhu instructed them as follows.

TEXT 17

TEXT

vṛndāvana-patha prabhu puchena tomāre
gaṅgā-tīra-patha tabe dekhāiha tāṅre

SYNONYMS

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; tāṅre--Him.

TRANSLATION

"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

TEXT

tabe prabhu puchilena,----'śuna, śiśu-gaṇa
kaha dekhi, kon pathe yāba vṛndāvana'

śiśu saba gaṅgā-tīra-patha dekhāila
sei pathe āveśe prabhu gamana karila

SYNONYMS

tabe--thereafter; prabhu--the Lord; puchilena--inquired; śuna--hear; śiśu-
gaṇa--O boys; kaha dekhi--please tell Me; kon pathe--in which way; yāba--I
shall go; vṛndāvana--to Vṛndāvana; śiśu--the boys; saba--all; gaṅgā-tīra-
patha--the path on the bank of the Ganges; dekhāila--showed; sei--that; pathe-
-on the path; āveśe--in ecstasy; prabhu--the Lord; gamana karila--went.

TRANSLATION

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

TEXT

ācāryaratnere kahe nityānanda-gosāñi
śiḡhra yāha tumi advaita-ācāryera ṭhāñi

SYNONYMS

ācāryaratnere--to Candrasekhara Ācārya; kahe--said; nityānanda-gosāñi--Lord
Nityānanda Prabhu; śiḡhra--immediately; yāha--go; tumi--you; advaita-ācāryera
ṭhāñi--to the place of Advaita Ācārya.

TRANSLATION

As the Lord proceeded along the bank of the Ganges, Śrī Nityānanda Prabhu requested Ācāryaratna [Candraśekhara Ācārya] to go immediately to the house of Advaita Ācārya.

TEXT 21

TEXT

prabhu laye yāba āmi tāñhāra mandire
sāvadhāne rahena yena naukā lañā tīre

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe navadvīpe tumi kariha gamana
śacī-saha lañā āisa saba bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

tānre pāṭhāiyā nityānanda mahāsaya
mahāprabhura āge āsi' dila paricaya

SYNONYMS

tānre--him; pāṭhāiyā--sending; nityānanda--Lord Nityānanda; mahā-āsaya--the great personality; mahāprabhura--of Śrī Caitanya Mahāprabhu; āge--in front; āsi'--coming; dila--gave; paricaya--introduction.

TRANSLATION

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

TEXT

prabhu kahe,----śrīpāda, tomāra kothāke gamana
śrīpāda kahe, tomāra saṅge yāba vṛndāvana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,----kata dūre āche vṛndāvana
teṅho kahena,----kara ei yamunā daraśana

SYNONYMS

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.

TRANSLATION

When the Lord asked Nityānanda Prabhu how far it was to Vṛndāvana, Nityānanda replied, "Just see! Here is the river Yamunā."

TEXT 26

TEXT

eta bali' ānila tānre gaṅgā-sannidhāne
āveśe prabhura haila gaṅgāre yamunā-jñāne

SYNONYMS

eta bali'--saying this; ānila--He brought; tāñre--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.

TRANSLATION

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

TEXT

aho bhāgya, yamunāre pāiluṅ daraśana
eta bali' yamunāra karena stavana

SYNONYMS

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.

TRANSLATION

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

TEXT

cid-ānanda-bhānoḥ sadā nanda-sūnoḥ
para-prema-pātrī drava-brahma-gātrī
aghānām lavitrī jagat-kṣema-dhātrī
pavitrī-kriyān no vapur mitra-putrī

SYNONYMS

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; pavitrī-kriyāt--kindly purify; naḥ--our; vapuḥ--existence; mitra-putrī--the daughter of the sun-god.

TRANSLATION

"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."

PURPORT

This verse is recorded in the Caitanya-candrodaya-nāṭaka (5.35), by Kavikarṇapura.

TEXT 29

TEXT

eta bali' namaskari' kaila gaṅgā-snāna
eka kaupīna, nāhi dvitīya paridhāna

SYNONYMS

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.

TRANSLATION

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

TEXT

hena kāle ācārya-gosāñi naukāte caḍiñā
āila nūtana kaupīna-bahirvāsa lañā

SYNONYMS

hena kāle--at that time; ācārya-gosāñi--Advaita Ācārya Prabhu; naukāte caḍiñā--on board a boat; āila--reached there; nūtana--new; kaupīna--underwear; bahirvāsa--outer garments; lañā--bringing.

TRANSLATION

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

TEXT

āge ācārya āsi' rahilā namaskāra kari'
ācārya dekhi' bale prabhu mane saṁśaya kari'

SYNONYMS

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.

TRANSLATION

When Advaita Acarya arrived, He stood before the Lord and offered His obeisances. After seeing Him, the Lord began to wonder about the entire situation.

TEXT 32

TEXT

tumi ta' ācārya-gosāñi, ethā kene āilā
āmi vṛndāvane, tumi ke-mate jānilā

SYNONYMS

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.

TRANSLATION

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

TEXT

ācārya kahe----tumi yāhāñ, sei vṛndāvana
mora bhāgye gaṅgā-tīre tomāra āgamana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,----nityānanda āmāre vañcilā
gaṅgāke āniyā more yamunā kahilā

SYNONYMS

prabhu kahe--the Lord replied; nityānanda--Lord Nityānanda; āmāre--Me; vañcilā--has cheated; gaṅgāke--to the bank of the Ganges; āniyā--bringing; more--Me; yamunā--the river Yamunā; kahilā--informed.

TRANSLATION

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

TEXT

ācārya kahe, mithyā nahe śrīpāda-vacana
yamunāte snāna tumi karilā ekhana

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu accused Nityānanda of cheating Him, Śrīla 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

TEXT

gaṅgāya yamunā vahe hañā eka-dhāra
paścime yamunā vahe, pūrve gaṅgā-dhāra

SYNONYMS

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.

TRANSLATION

Advaita Acarya then explained that at that spot both the Ganges and Yamunā flow together. On the western side was the Yamunā, and on the eastern side was the Ganges.

PURPORT

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

TEXT

paścima-dhāre yamunā vahe, tāhāñ kaile snāna
ārdra kaupīna chāḍi' śuṣka kara paridhāna

SYNONYMS

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.

TRANSLATION

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

TEXT

premāveśe tina dina ācha upavāsa
āji mora ghare bhikṣā, cala mora vāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

eka-muṣṭi anna muñi kariyāchoñ pāka
śukhārukḥā vyañjana kailuñ, sūpa āra śāka

SYNONYMS

eka-muṣṭi--one palmful; anna--rice; muñi--I; kariyāchoñ--have done; pāka--
cooking; śukhā-rukḥā--not very luxurious; vyañjana--vegetables; kailuñ--I have
done; sūpa--liquid vegetables; āra--and; śāka--spinach.

TRANSLATION

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

TEXT

eta bali' naukāya caḍāñā nila nija-ghara
pāda-prakṣālana kaila ānanda-antara

SYNONYMS

eta bali'--saying this; naukāya caḍāñā--making Him board the small boat; nila--took; nija-ghara--to His own residence; pāda-prakṣālana--washing the feet; kaila--did; ānanda-antara--very happy within Himself.

TRANSLATION

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

TEXT

prathame pāka kariyāchena ācāryāñī
viṣṇu-samarpaṇa kaila ācārya āpani

SYNONYMS

prathame--first; pāka--cooking; kariyāchena--performed; ācāryāñī--the wife of Advaita Ācārya; viṣṇu-samarpaṇa--offering to Lord Viṣṇu; kaila--did; ācārya--Advaita Ācārya; āpani--Himself.

TRANSLATION

All the eatables were first cooked by the wife of Advaita Ācārya. Then Śrī Advaita Ācārya personally offered everything to Lord Viṣṇu.

PURPORT

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, āraṭi is performed, and the prasāda 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 prasāda 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 prasāda. If someone comes,

the householder offers him prasāda, 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 gṛhastha-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 gṛhamedhī's house. Householders in Kṛṣṇa consciousness are actually gṛhasthas--that is, those living in the āśrama with their families and children. Śrī Advaita Prabhu was an ideal gṛhastha, and His house was the ideal gṛhastha-āśrama.

TEXT 42

TEXT

tina ṭhāñi bhoga bāḍāila sama kari'
kṛṣṇera bhoga bāḍāila dhātu-pātropari

SYNONYMS

tina ṭhāñi--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.

TRANSLATION

All the prepared food was divided into three equal parts. One part was arranged on a metal plate for offering to Lord Kṛṣṇa.

PURPORT

The word bāḍāila, meaning "increased," is very significant in this verse. It is a sophisticated word used by the gṛhasthas 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

TEXT

battisā-āṭhiyā-kalāra āṅgaṭiyā pāte
dui ṭhāñi bhoga bāḍāila bhāla mate

SYNONYMS

battisā-āṭhiyā--producing thirty-two bunches; kalāra--of a banana tree; āṅgaṭiyā--undivided; pāte--on leaves; dui ṭhāñi--in two places; bhoga--the eatables; bāḍāila--arranged; bhāla mate--very nicely.

TRANSLATION

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

TEXT

madhye pīta-ghṛta-sikta śāly-annera stūpa
cāri-dike vyañjana-ḍoṅgā, āra mudga-sūpa

SYNONYMS

madhye--in the middle; pīta--yellow; ghṛta-sikta--wet with clarified butter; śāly-annera--of very fine cooked rice; stūpa--a mound; cāri-dike--surrounding the mound of rice; vyañjana-ḍoṅgā--vegetable pots; āra--and; mudga-sūpa--dāl made of split mung.

TRANSLATION

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 dāl.

TEXT 45

TEXT

sārdraḥ, vāstuka-śāka vividha prakāra
paṭola, kuṣmāṇḍa-baḍi, mānakacu āra

SYNONYMS

sārdraḥ--pots with ginger dishes; vāstuka-śāka--spinach; vividha--various; prakāra--kinds; paṭola--a kind of vegetable; kuṣmāṇḍa--squash; baḍi--with split dāl; mānakacu--the root of a vegetable tree called kacu; āra--and.

TRANSLATION

Among the cooked vegetables were paṭolas, squash, mānakacu and a salad made with pieces of ginger and various types of spinach.

TEXT 46

TEXT

ca-i-marica-sukhta diyā saba phala-mūle
amṛta-nindaka pañca-vidha tikta-jhāle

SYNONYMS

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.

TRANSLATION

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

TEXT

komala nimba-patra saha bhājā vārtākī
paṭola-phula-baḍi-bhājā, kuṣmāṇḍa-mānacāki

SYNONYMS

komala--newly grown; nimba-patra--nimba leaves; saha--with; bhājā--fried; vārtākī--eggplant; paṭola--with paṭola fruit; phula-baḍi--a preparation of dāl; bhājā--fried; kuṣmāṇḍa--squashes; mānacāki--the food called mānacāki.

TRANSLATION

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 dāl preparation first mashed and then dried in the sun. There was also a preparation known as kuṣmāṇḍa-mānacāki.

PURPORT

We request our editors of cookbooks to add all these nice preparations described by the experienced author Śrīla Kavirāja Gosvāmī.

TEXT 48

TEXT

nārikela-śasya, chānā, śarkarā madhura
mochā-ghaṇṭa, dugdha-kuṣmāṇḍa, sakala pracura

SYNONYMS

nārikela-śasya--the pulp of coconut; chānā--curd; śarkarā--fruit sugar; madhura--very sweet; mochā-ghaṇṭa--a semisolid preparation made with banana flowers; dugdha-kuṣmāṇḍa--newly grown squash cut into pieces and boiled in milk; sakala--all; pracura--plentiful.

TRANSLATION

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

TEXT

madhurāmla-baḍā, amlādi pāñca-chaya
sakala vyañjana kaila loke yata haya

SYNONYMS

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.

TRANSLATION

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 prasāda.

TEXT 50

TEXT

mudga-baḍā, kalā-baḍā, māṣa-baḍā, miṣṭa
kṣīra-pulī, nārikela, yata piṭhā iṣṭa

SYNONYMS

mudga-baḍā--soft cake made with mung; kalā-baḍā--soft cake made with fried
banana; māṣa-baḍā--soft cake made with urad dāl; miṣṭa--various kinds of
sweets; kṣīra-pulī--condensed milk mixed with rice cakes; nārikela--a
preparation of coconut; yata--all kinds of; piṭhā--cakes; iṣṭa--desirable.

TRANSLATION

There were soft cakes made with mung dāl, soft cakes made with ripe
bananas, and soft cakes made with urad dāl. There were various kinds of
sweetmeats, condensed milk mixed with rice cakes, a coconut preparation and
every kind of cake desirable.

TEXT 51

TEXT

battisā-āṭhiyā kalāra ḍoṅgā baḍa baḍa
cale hāle nāhi,----ḍoṅgā ati baḍa daḍa

SYNONYMS

battisā-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.

TRANSLATION

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

TEXT

pañcāśa pañcāśa ḍoṅgā vyañjane pūriñā
tina bhogera āśe pāśe rākhila dhariñā

SYNONYMS

pañcāśa pañcāśa--fifty and fifty; ḍoṅgā--pots; vyañjane--with vegetables; pūriñā--filling; tina--three; bhogera--of eating places; āśe pāśe--all around; rākhila--kept; dhariñā--fixing.

TRANSLATION

All around the three eating places were a hundred pots filled with various kinds of vegetables.

TEXT 53

TEXT

sagḥṛta-pāyasa nava-mṛt-kuṇḍikā bhariñā
tina pātre ghanāvarta-dugdha rākheta dhariñā

SYNONYMS

sa-ghṛta-pāyasa--sweet rice mixed with ghee; nava-mṛt-kuṇḍikā--new earthen pots; bhariñā--filling; tina pātre--in three pots; ghana-āvarta-dugdha--finely condensed milk; rākheta--were kept; dhariñā--fixing.

TRANSLATION

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

TEXT

dugdha-ciḍā-kalā āra dugdha-laklakī
yateka karila' tāhā kahite nā śaki

SYNONYMS

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.

TRANSLATION

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

TEXT

dui pāśe dharila saba mṛt-kuṇḍikā bhari'
cānpākalā-dadhi-sandesa kahite nā pāri

SYNONYMS

dui pāśe--on two sides; dharila--kept; saba--all; mṛt-kuṇḍikā--earthen pots; bhari'--filling; cānpā-kalā--a kind of banana known as cānpā-kalā; dadhi-sandesa--mixed with yogurt and sandesa; kahite--to say; nā--not; pāri--I am able.

TRANSLATION

In two places there were earthen pots filled with another preparation made with yogurt, sandesa [a sweetmeat made with curd] and banana. I am unable to describe it all.

TEXT 56

TEXT

anna-vyañjana-upari dila tulasī-mañjarī
tina jala-pātre suvāsita jala bhari'

SYNONYMS

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.

TRANSLATION

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

TEXT

tina śubhra-pīṭha, tāra upari vasana
ei-rūpe sākṣāt kṛṣṇe karāila bhojana

SYNONYMS

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.

TRANSLATION

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

TEXT

āratira kāle dui prabhu bolāila
prabhu-saṅge sabe āsi' ārati dekhila

SYNONYMS

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.

TRANSLATION

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

TEXT

ārati kariyā kṛṣṇe karā'la śayana
ācārya āsi' prabhure tabe kailā nivedana

SYNONYMS

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.

TRANSLATION

After ārati 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

TEXT

gṛhera bhitare prabhu karuna gamana

dui bhāi āilā tabe karite bhojana

SYNONYMS

gṛhera bhitare--within the room; prabhu--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 prasāda.

TRANSLATION

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 prasāda.

TEXT 61

TEXT

mukunda, haridāsa,----dui prabhu bolāila
yoḍa-hāte dui-jana kahite lāgila

SYNONYMS

mukunda--Mukunda; haridāsa--Haridāsa; dui prabhu--the two Lords; bolāila--called for; yoḍa-hāte--with folded hands; dui-jana--two persons; kahite lāgila--began to say.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu went to accept the prasāda, They both called Mukunda and Haridāsa to come with Them. However, Mukunda and Haridāsa, both with folded hands, spoke as follows.

TEXT 62

TEXT

mukunda kahe---mora kichu kṛtya nāhi sare
pāche muñi prasāda pāmu, tumi yāha ghare

SYNONYMS

mukunda kahe--Mukunda said; mora--of me; kichu--something; kṛtya--to perform; nāhi sare--not yet finished; pāche--later; muñi--I; prasāda--prasāda; pāmu--shall accept; tumi yāha ghare--You both kindly enter the room.

TRANSLATION

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 prasāda, so You two Prabhus should now please enter the room."

TEXT 63

TEXT

haridāsa kahe---muñi pāpiṣṭha adhama
bāhire eka muṣṭi pāche karimu bhojana

SYNONYMS

haridāsa kahe--Haridāsa said; muñi--I; pāpiṣṭha--sinful; adhama--the lowest of men; bāhire--outside; eka--one; muṣṭi--palmy; pāche--later; karimu--I shall do; bhojana--eating.

TRANSLATION

Haridāsa Ṭhākura said, "I am the most sinful and lowest among men. Later I shall eat one palmy of prasāda while waiting outside."

PURPORT

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 prasāda with Them, still, out of great humility, Haridāsa Ṭhākura submitted, "I shall take the prasāda 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 prasāda 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 much advanced spiritually, he keeps himself externally humble and submissive.

TEXT 64

TEXT

dui prabhu lañā ācārya gelā bhitara ghare
prasāda dekhiyā prabhura ānanda antare

SYNONYMS

dui prabhu--the two prabhus (Caitanya Mahāprabhu and Nityānanda Prabhu); lañā--with; ācārya--Advaita Ācārya; gelā--went; bhitara--within; ghare--the room; prasāda--the prasāda; dekhiyā--seeing; prabhura--of Caitanya Mahāprabhu; ānanda antare--was very pleased within Himself.

TRANSLATION

Advaita Ācārya took Lord Nityānanda Prabhu and Lord Caitanya Mahāprabhu within the room, and the two Lords saw the arrangement of the prasāda. Śrī Caitanya Mahāprabhu was especially very much pleased.

PURPORT

Śrī Caitanya Mahāprabhu was pleased because He saw how nicely so many varieties of food were prepared for Kṛṣṇa. Actually all kinds of prasāda are prepared for Kṛṣṇa, not for the people, but the devotees partake of prasāda with great pleasure.

TEXT 65

TEXT

aiche anna ye kṛṣṇake karāya bhojana
janme janme śire dharoṅ tānhāra caraṇa

SYNONYMS

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; dharoṅ--I keep; tānhāra--his; caraṇa--lotus feet.

TRANSLATION

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

TEXT

prabhu jāne tina bhoga---kṛṣṇera naivedya
ācāryera manaḥ-kathā nahe prabhura vedya

SYNONYMS

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; vedya--understandable.

TRANSLATION

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.

PURPORT

Śrīla 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

TEXT

prabhu bale----vaisa tine kariye bhojana
ācārya kahe----āmi kariba pariveśana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Let Us sit down in these three places, and We shall take prasāda." However, Advaita Ācārya said, "I shall distribute the prasāda."

TEXT 68

TEXT

kon sthāne vasiba, āra āna dui pāta
alpa kari' āni' tāhe deha vyañjana bhāta

SYNONYMS

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.

TRANSLATION

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

TEXT

ācārya kahe----vaisa doñhe piñdira upare
eta bali' hāte dhari' vasāila duñhāre

SYNONYMS

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.

TRANSLATION

Advaita Ācārya said, "Just sit down here on these seats." Catching Their hands, He sat Them both down.

TEXT 70

TEXT

prabhu kahe----sannyāsīra bhakṣya nahe upakaraṇa
ihā khāile kaiche haya indriya vāraṇa

SYNONYMS

prabhu kahe--the Lord said; sannyāsīra--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.

TRANSLATION

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?"

PURPORT

The word upakaraṇa indicates a variety of foods, such as dāl, 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 prasāda to Him.

TEXT 71

TEXT

ācārya kahe----chāḍa tumi āpanāra curi
āmi saba jāni tomāra sannyāsera bhāri-bhuri

SYNONYMS

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.

TRANSLATION

When Sri Caitanya Mahaprabhu did not accept the food that had already been served, Advaita Acarya 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

TEXT

bhojana karaha, chāḍa vacana-cāturī
prabhu kahe----eta anna khāite nā pāri

SYNONYMS

bhojana karaha--kindly accept this prasāda; 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.

TRANSLATION

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

TEXT

ācārya bale----akapaṭe karaha āhāra
yadi khāite nā pāra pāte rahibeka āra

SYNONYMS

ācārya bale--Advaita Ācārya says; akapaṭe--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.

TRANSLATION

Advaita Ācārya then requested the Lord to simply accept the prasāda without pretense. If He could not eat it all, the balance could be left on the plate.

TEXT 74

TEXT

prabhu bale----eta anna nāriba khāite
sannyāsīra dharma nahe ucchiṣṭa rākhite

SYNONYMS

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.

TRANSLATION

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 jalāśayaṁ gatvā
tatopaspr̥śya vāg-yataḥ
vibhajya pāvitaṁ śeṣaṁ
bhuñjītāśeṣaṁ āhṛtam

"A sannyāsī should take whatever edibles he gets from a householder's house, 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

TEXT

ācārya bale---nīlācale khāo cauyāna-bāra
eka-bāre anna khāo śata śata bhāra

SYNONYMS

ācārya bale--Advaita Ācārya replies; nīlācale--at Jagannātha Purī; khāo--You eat; cauyāna-bāra--fifty-four times; eka-bāre--at one time; anna--eatables; khāo--You eat; śata śata bhāra--hundreds of pots.

TRANSLATION

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

TEXT

tina janāra bhakṣya-piṇḍa---tomāra eka grāsa
tāra lekhāya ei anna nahe pañca-grāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

mora bhāgye, mora ghare, tomāra āgamana
chāḍaha cāturī, prabhu, karaha bhojana

SYNONYMS

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.

TRANSLATION

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

TEXT

eta bali' jala dila dui gosāñira hāte
hāsiyā lāgilā duñhe bhojana karite

SYNONYMS

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.

TRANSLATION

Upon saying this, Advaita Acarya 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 prasāda.

TEXT 79

TEXT

nityānanda kahe---kailuñ tina upavāsa
āji pāraṇā karite chila baḍa āśa

SYNONYMS

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.

TRANSLATION

Nityānanda Prabhu said, "I have undergone fasting for three days
continuously. Today I hoped to break My fast."

TEXT 80

TEXT

āji upavāsa haila ācārya-nimantraṇe
ardha-peṭa nā bharibe ei grāseka anne

SYNONYMS

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.

TRANSLATION

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 even fill half My belly."

TEXT 81

TEXT

ācārya kahe----tumi hao tairthika sannyāsī
kabhu phala-mūla khāo, kabhu upavāsī

SYNONYMS

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.

TRANSLATION

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

TEXT

daridra-brāhmaṇa-ghare ye pāilā muṣṭy-eka anna
ihāte santuṣṭa hao, chāḍa lobha-mana

SYNONYMS

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.

TRANSLATION

"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

TEXT

nityānanda bale---yabe kaile nimantraṇa
tata dite cāha, yata kariye bhojana

SYNONYMS

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.

TRANSLATION

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

TEXT

śuni' nityānandera kathā ṭhākura advaita
kahena tānhāre kichu pāiyā pirīta

SYNONYMS

śuni'--hearing; nityānandera--of Lord Nityānanda Prabhu; kathā--words; ṭhākura--His Divine Grace; advaita--Advaita Ācārya; kahena--spoke; tānhāre--unto Nityānanda Prabhu; kichu--something; pāiyā--taking the opportunity; pirīta--pleasing words.

TRANSLATION

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

TEXT

bhraṣṭa avadhūta tumi, udara bharite
sannyāsa la-iyācha, bujhi, brāhmaṇa daṇḍite

SYNONYMS

bhraṣṭa avadhūta--reject paramahaṁsa; 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.

TRANSLATION

Advaita Ācārya said, "You are a reject paramahaṁsa, 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."

PURPORT

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 paramahaṁsa), Advaita Ācārya Prabhu in a sense accepted Nityānanda Prabhu as a paramahaṁsa. 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 paramahaṁsa 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 symptoms 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 śāktaḥ bahiḥ śaivaḥ sabbhāyām vaiṣṇavo mataḥ. According to the śākta-sampradāya, a person called kaulāvdhūta 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 paramahaṁsa. 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

TEXT

tumi khete pāra daśa-viśa mānera anna
āmi tāhā kānhā pāba daridra brāhmaṇa

SYNONYMS

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; kānhā--where; pāba--shall get; daridra--poverty-stricken; brāhmaṇa--brāhmaṇa.

TRANSLATION

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?"

PURPORT

A māna is a measurement containing about four kilos.

TEXT 87

TEXT

ye pāñācha muṣṭy-eka anna, tāhā khāñā uṭha
pāgalāmi nā kariha, nā chaḍāio jhuṭha

SYNONYMS

ye pāñācha--whatever You have; muṣṭi-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.

TRANSLATION

"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

TEXT

ei mata hāsya-rase karena bhojana
ardha-ardha khāñā prabhu chāḍena vyañjana

SYNONYMS

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.

TRANSLATION

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

TEXT

sei vyañjana ācārya punaḥ karena pūraṇa
ei mata punaḥ punaḥ pariveśe vyañjana

SYNONYMS

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.

TRANSLATION

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 Acarya again and again filled it up.

TEXT 90

TEXT

donā vyañjane bhari' karena prārthana
prabhu balena----āra kata kariba bhojana

SYNONYMS

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.

TRANSLATION

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

TEXT

ācārya kahe---ye diyāchi, tāhā nā chāḍibā
ekhana ye diye, tāra ardheka khāibā

SYNONYMS

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.

TRANSLATION

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

TEXT

nānā yatna-dainye prabhure karāila bhojana
ācāryera icchā prabhu karila pūraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

nityānanda kahe----āmāra peṭa nā bharila
lañā yāha, tora anna kichu nā khāila

SYNONYMS

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.

TRANSLATION

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

TEXT

eta bali' eka-grāsa bhāta hāte lañā
ujhāli' phelila āge yena krudha hañā

SYNONYMS

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; krudha hañā--becoming angry.

TRANSLATION

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

TEXT

bhāta dui-cāri lāge ācāryera aṅge
bhāta aṅge lañā ācārya nāce bahu-raṅge

SYNONYMS

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.

TRANSLATION

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

TEXT

avadhūtera jhuṭhā lāgila mora aṅge
parama pavitra more kaila ei ḍhaṅge

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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-prasāda. 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 paramahaṁsa and beyond the jurisdiction of the varṇāśrama institution. The remnants of food left by the spiritual master and similar paramahaṁsas or pure Vaiṣṇavas are purifying. When an ordinary person touches such prasāda, 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

TEXT

tore nimantraṇa kari' pāinu tāra phala
tora jāti-kula nāhi, sahaje pāgala

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The words sahaje pāgala ("by nature a madman") indicate that Nityānanda Prabhu was transcendently situated on the paramahaṁsa stage. Because He always remembered Rādhā-Kṛṣṇa and Their service, this was transcendental madness. Śrī Advaita Ācārya was pointing out this fact.

TEXT 98

TEXT

āpanāra sama more karibāra tare
jhuṭhā dile, vipra bali' bhaya nā karile

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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 paramahaṁsa. Advaita Ācārya's statement indicates that a paramahaṁsa 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 paramahaṁsa stage, accepts the remnants of food (mahā-prasāda) as spiritual. He does not consider it to be material or sense gratificatory. He accepts mahā-prasāda not as ordinary dāl and rice but as spiritual substance. To say nothing of the remnants of food left by a pure Vaiṣṇava, prasāda 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-prasāda, a brāhmaṇa is not degraded. There is no question of being polluted by touching the remnants of such food. Actually, by eating such mahā-prasāda, one is freed from all the contaminations of the material condition. That is the verdict of the śāstra.

TEXT 99

TEXT

nityānanda bale,----ei kṛṣṇera prasāda
ihāke 'jhuṭhā' kahile, tumi kaile aparādha

SYNONYMS

nityānanda bale--Lord Nityānanda said; ei--this; kṛṣṇera prasāda--mahā-
prasāda of Lord Kṛṣṇa; ihāke--unto it; jhuṭhā--remnants of food; kahile--if
You say; tumi--You; kaile--have made; aparādha--offense.

TRANSLATION

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."

PURPORT

In the Bṛhad-viṣṇu Purāṇa it is stated that one who considers mahā-prasāda
to be equal to ordinary rice and dāl certainly commits a great offense.
Ordinary edibles are touchable and untouchable, but there are no such
dualistic considerations where prasāda is concerned. prasāda 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

TEXT

śateka sannyāsī yadi karāha bhojana
tabe ei aparādha ha-ibe khaṇḍana

SYNONYMS

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.

TRANSLATION

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

TEXT

ācārya kahe----nā kariba sannyāsi-nimantraṇa
sannyāsi nāsila mora saba smṛti-dharma

SYNONYMS

ācārya kahe--Advaita Ācārya said; nā kariba--I shall never do; sannyāsi-nimantraṇa--invitation to the sannyāsīs; sannyāsi--a sannyāsi; nāsila--has spoiled; mora--My; saba--all; smṛti-dharma--regulative principles of the smṛti-śāstra.

TRANSLATION

Advaita Ācārya replied, "I shall never again invite another sannyāsi, for it is a sannyāsi who has spoiled all My brahminical smṛti regulations."

TEXT 102

TEXT

eta bali' dui jane karāila ācamana
uttama śayyāte la-iyā karāila śayana

SYNONYMS

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.

TRANSLATION

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

TEXT

lavaṅga elāci-bīja---uttama rasa-vāsa
tulasī-mañjarī saha dila mukha-vāsa

SYNONYMS

lavaṅga--cloves; elāci--cardamom; bīja--seeds; uttama--very nice; rasa-vāsa--tasteful spices; tulasī-mañjarī--the flowers of tulasī; saha--with; dila--gave; mukha-vāsa--perfume of the mouth.

TRANSLATION

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

TEXT

sugandhi candane lipta kaila kalevara
sugandhi puṣpa-mālā āni' dila hṛdaya-upara

SYNONYMS

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.

TRANSLATION

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

TEXT

ācārya karite cāhe pāda-saṁvāhana
saṅkucita hañā prabhu balena vacana

SYNONYMS

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.

TRANSLATION

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

TEXT

bahuta nācāile tumi, chāḍa nācāna
mukunda-haridāsa la-iyā karaha bhojana

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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

TEXT

tabe ta' ācārya saṅge lañā dui jane
karila icchāya bhojana, ye āchila mane

SYNONYMS

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.

TRANSLATION

Thereupon Advaita Ācārya took prasāda with Mukunda and Haridāsa, and they all wholeheartedly ate as much as they desired.

TEXT 108

TEXT

śāntipurera loka śuni' prabhura āgamana
dekhite āilā loka prabhura caraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

'hari' 'hari' bale loka ānandita hañā
camatkāra pāila prabhura saundarya dekhiñā

SYNONYMS

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.

TRANSLATION

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

TEXT

gaura-deha-kānti sūrya jiniyā ujjvala
aruṇa-vastra-kānti tāhe kare jhala-mala

SYNONYMS

gaura--fair-complexioned; deha--of the body; kānti--the luster; sūrya--the sun; jiniyā--conquering; ujjvala--bright; aruṇa--reddish; vastra-kānti--the beauty of the garments; tāhe--in that; kare--does; jhala-mala--glittering.

TRANSLATION

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

TEXT

āise yāya loka harṣe, nāhi samādhāna
lokera saṅghaṭṭe dina haila avasāna

SYNONYMS

āise--come; yāya--go; loka--all people; harṣe--in great pleasure; nāhi--there is not; samādhāna--calculation; lokera--of the people; saṅghaṭṭe--in crowds; dina--the day; haila--there was; avasāna--the end.

TRANSLATION

People came and went with great pleasure. There was no calculating how many people assembled there before the day was over.

TEXT 112

TEXT

sandhyāte ācārya ārambhila saṅkīrtana
ācārya nācena, prabhu karena darśana

SYNONYMS

sandhyāte--in the evening; ācārya--Advaita Ācārya; ārambhila--began;
saṅkīrtana--congregational chanting; ācārya--Advaita Ācārya; nācena--dances;
prabhu--the Lord; karena--does; darśana--seeing.

TRANSLATION

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

TEXT

nityānanda gosāñi bule ācārya dhariṅā
haridāsa pāche nāce haraṣita haṅā

SYNONYMS

nityānanda gosāñi--Lord Nityānanda Prabhu; bule--began to move, dancing;
ācārya dhariṅā--following Advaita Ācārya; haridāsa--Haridāsa Ṭhākura; pāche--
behind; nāce--dances; haraṣita haṅā--being pleased.

TRANSLATION

When Advaita Ācārya began to dance, Nityānanda Prabhu began dancing behind Him. Haridāsa Ṭhākura, being very pleased, also began dancing behind Him.

TEXT 114

TEXT

ki kahiba re sakhī ājuka ānanda ora
cira-dine mādharma mandire mora

SYNONYMS

ki--what; kahiba--shall I say; re--O; sakhī--My dear friends; ājuka--today;
ānanda--pleasure; ora--the limit; cira-dine--after many days; mādharma--Lord
Kṛṣṇa; mandire--in the temple; mora--My.

TRANSLATION

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.' "

PURPORT

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

TEXT

ei pada gāoyāiyā harṣe karena nartana
sveda-kampa-pulakāśru-huṅkāra-garjana

SYNONYMS

ei pada--this verse; gāoyāiyā--causing to be sung; harṣe--in pleasure; karena--does; nartana--dancing; sveda--perspiration; kampa--shivering; pulaka--standing of hairs; śru--tears on account of pleasure; huṅkāra--thundering; garjana--bellowing.

TRANSLATION

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

TEXT

phiri' phiri' kabhu prabhura dharena caraṇa
caraṇe dhariyā prabhure balena vacana

SYNONYMS

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.

TRANSLATION

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

TEXT

aneka dina tumi more beḍāile bhāṇḍiyā
gharete pāñāchi, ebe rākhiba bāndhiyā

SYNONYMS

aneka dina--many days; tumi--You; more--Me; beḍāile--escaped; bhāṇḍiyā--cheating or bluffing; gharete--at My home; pāñāchi--I have gotten; ebe--now; rākhiba--I shall keep; bāndhiyā--binding up.

TRANSLATION

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

TEXT

eta bali' ācārya ānande karena nartana
prahareka-rātri ācārya kaila saṅkīrtana

SYNONYMS

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.

TRANSLATION

So speaking, Advaita Acarya performed congregational chanting with great pleasure for three hours that night and danced all the time.

TEXT 119

TEXT

premera utkaṅṭhā,---prabhura nāhi kṛṣṇa-saṅga
virahe bāḍila prema-jvālāra taraṅga

SYNONYMS

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.

TRANSLATION

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

TEXT

vyākula hañā prabhu bhūmite paḍilā
gosāñi dekhiyā ācārya nṛtya sambarilā

SYNONYMS

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.

TRANSLATION

Being agitated by the ecstasy, Śrī Caitanya Mahāprabhu suddenly fell to the ground. Seeing this, Advaita Ācārya stopped dancing.

TEXT 121

TEXT

prabhura antara mukunda jāne bhāla-mate
bhāvera sadṛśa pada lāgilā gāite

SYNONYMS

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.

TRANSLATION

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

TEXT

ācārya uṭhāila prabhuke karite nartana
pada śuni' prabhura aṅga nā yāya dhāraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

aśru, kampa, pulaka, sveda, gadgada vacana
kṣaṇe uṭhe, kṣaṇe paḍe, kṣaṇeka rodana

SYNONYMS

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.

TRANSLATION

Tears fell from His eyes, and His whole body trembled. His hāir stood on end, He perspired heavily, and His words faltered. Sometimes He stood, and sometimes He fell. And sometimes He cried.

TEXT 124

TEXT

hā ha prāṇa-priya-sakhī, ki nā haila more
kānu-prema-viṣe mora tanu-mana jare

SYNONYMS

hā hā--O; prāṇa-priya-sakhī--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.

TRANSLATION

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.

PURPORT

When Mukunda saw that Caitanya Mahāprabhu was feeling ecstatic pain and manifesting ecstatic bodily symptoms, all due to feelings of separation from Kṛṣṇa, he sang songs about meeting with Kṛṣṇa. Advaita Ācārya also stopped dancing.

TEXT 125

TEXT

rātri-dine poḍe mana soyāsti nā pāṅ
yāhāṅ gele kānu pāṅ, tāhāṅ uḍi' yāṅ

SYNONYMS

rātri-dine--day and night; poḍe--burns; mana--mind; soyāsti--rest; nā--not; pāṅ--I get; yāhāṅ--where; gele--if going; kānu pāṅ--I can get Kṛṣṇa; tāhāṅ--there; uḍi'--flying; yāṅ--I go.

TRANSLATION

" '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

TEXT

ei pada gāya mukunda madhura susvare
śuniyā prabhura citta antare vidare

SYNONYMS

ei pada--this stanza; gāya--sings; mukunda--Mukunda; madhura--sweet; susvare--in a voice; śuniyā--hearing; prabhura--of the Lord; citta--mind; antare--within; vidare--splits into pieces.

TRANSLATION

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

TEXT

nirveda, viṣāda, harṣa, cāpalya, garva, dainya
prabhura sahita yuddha kare bhāva-sainya

SYNONYMS

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.

TRANSLATION

The transcendental ecstatic symptoms of disappointment, moroseness, pleasure, restlessness, pride and humility all began to fight like soldiers within the Lord.

PURPORT

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. Seeing 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

TEXT

jara-jara haila prabhu bhāvera prahāre

bhūmite paḍila, śvāsa nāhika śarīre

SYNONYMS

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.

TRANSLATION

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 on the ground, and His breathing almost stopped.

TEXT 129

TEXT

dekhiyā cintita hailā yata bhakta-gaṇa
ācambite uṭhe prabhu kariyā garjana

SYNONYMS

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.

TRANSLATION

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

TEXT

'bal' 'bal' bale, nāce, ānande vihvāla
bujhana nā yāya bhāva-taraṅga prabala

SYNONYMS

bal bal--speak, speak; bale--the Lord says; nāce--dances; ānande--in pleasure; vihvāla--overwhelmed; bujhana--understanding; nā yāya--not possible; bhāva-taraṅga--the waves of ecstasy; prabala--powerful.

TRANSLATION

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

TEXT

nityānanda saṅge bule prabhuke dhariṅā
ācārya, haridāsa bule pāche ta', nāciṅā

SYNONYMS

nityānanda--Nityānanda Prabhu; saṅge--with; bule--walks; prabhuke--the Lord; dhariṅā--catching; ācārya--Advaita Ācārya; haridāsa--Ṭhākura Haridāsa; bule--walk; pāche--behind; ta--certainly; nāciṅā--dancing.

TRANSLATION

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

TEXT

ei mata prahareka nāce prabhu raṅge
kabhu harṣa, kabhu viṣāda, bhāvera taraṅge

SYNONYMS

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.

TRANSLATION

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

TEXT

tina dina upavāse kariyā bhojana
uddaṅḍa-nṛtyete prabhura haila pariśrama

SYNONYMS

tina dina--three days; upavāse--in fasting; kariyā--doing; bhojana--eating; uddaṅḍa--jumping high; nṛtyete--in dancing; prabhura--of the Lord; haila--there was; pariśrama--fatigue.

TRANSLATION

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

TEXT

tabu ta' nā jāne śrama premāviṣṭa hañā
nityānanda mahāprabhuke rākhila dhariñā

SYNONYMS

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.

TRANSLATION

Being fully absorbed in love of Godhead, He would not understand His
fatigue. But Nityānanda Prabhu, catching Him, stopped His dancing.

TEXT 135

TEXT

ācārya-gosāñi tabe rākhila kīrtana
nānā sevā kari' prabhuke karāila śayana

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata daśa-dina bhojana-kīrtana
eka-rūpe kari' kare prabhura sevana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhāte ācāryaratna dolāya caḍāñā
bhakta-gaṇa-saṅge āilā śacīmātā lañā

SYNONYMS

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.

TRANSLATION

In the morning Candraśekhara brought Śacīmātā from her house with many devotees, and he seated her in a palanquin.

TEXT 138

TEXT

nadiyā-nagarera loka----strī-bālaka-vṛddha
saba loka āilā, haila saṅghaṭṭa samṛddha

SYNONYMS

nadiyā--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.

TRANSLATION

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

TEXT

prātaḥ-kṛtya kari' kare nāma-saṅkīrtana
śacīmātā lañā āilā advaita-bhavana

SYNONYMS

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.

TRANSLATION

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

TEXT

śacī-āge paḍilā prabhu daṇḍavat hañā
kāndite lāgilā śacī kole uṭhāiñā

SYNONYMS

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; uṭhāiñā--taking.

TRANSLATION

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

TEXT

doñhāra darśane duñhe ha-ilā vihvala
keśa nā dekhiyā śacī ha-ilā vikala

SYNONYMS

doñhāra darśane--in seeing one another; duñhe--both of them; ha-ilā--became; vihvala--overwhelmed; keśa--hair; nā--not; dekhiyā--seeing; śacī--mother Śacī; ha-ilā--became; vikala--agitated.

TRANSLATION

Upon seeing each other, they both became overwhelmed. Seeing the Lord's head without hair, mother Śacī became greatly agitated.

TEXT 142

TEXT

aṅga muche, mukha cumbe, kare nirīkṣaṇa
dekhite nā pāya,----aśru bharila nayana

SYNONYMS

aṅga--the body; muche--caresses; mukha--face; cumbe--kisses; kare--does; nirīkṣaṇa--observing; dekhite--to see; nā pāya--not able; aśru--tears; bharila--filled; nayana--the eyes.

TRANSLATION

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

TEXT

kāndiyā kahena śacī, bāchāre nimāñi
viśvarūpa-sama nā kariha niṭhurāi

SYNONYMS

kāndiyā--crying; kahena--says; śacī--mother Śacī; bāchāre--my darling;
nimāñi--O Nimāi; viśvarūpa--Viśvarūpa; sama--like; nā kariha--do not do;
niṭhurāi--cruelty.

TRANSLATION

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

TEXT

sannyāsī ha-iyā punaḥ nā dila daraśana
tumi taiche kaile mora ha-ibe maraṇa

SYNONYMS

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; maraṇa--death.

TRANSLATION

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

TEXT

kāndiyā balena prabhu----śuna, mora āi
tomāra śarīra ei, mora kichu nāi

SYNONYMS

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.

TRANSLATION

The Lord replied, "My dear mother, please hear. This body belongs to you. I do not possess anything.

TEXT 146

TEXT

tomāra pālita deha, janma tomā haite
koṭi janme tomāra ṛṇa nā pāri śodhite

SYNONYMS

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.

TRANSLATION

"This body was raised by you, and it comes from you. I cannot repay this
debt even in millions of births.

TEXT 147

TEXT

jāni' vā nā jāni' kaila yadyapi sannyāsa
tathāpi tomāre kabhu nahiba udāsa

SYNONYMS

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.

TRANSLATION

"Knowingly or unknowingly I have accepted this renounced order. Still, I
shall never be indifferent to you.

TEXT 148

TEXT

tumi yāhān kaha, āmi tāhāni rahiba
tumi yei ājñā kara, sei ta' kariba

SYNONYMS

tumi--you; yāhān--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.

TRANSLATION

"My dear mother, wherever you ask Me to stay I shall stay, and whatever you
order I shall execute."

TEXT 149

TEXT

eta bali' punaḥ punaḥ kare namaskāra
tuṣṭa hañā āi kole kare bāra bāra

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe āi lañā ācārya gelā abhyantara
bhakta-gaṇa milite prabhu ha-ilā satvara

SYNONYMS

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.

TRANSLATION

Then Advaita Ācārya took mother Śacī within the house. The Lord was
immediately ready to meet all the devotees.

TEXT 151

TEXT

eke eke milila prabhu saba bhakta-gaṇa
sabāra mukha dekhi' kare dṛḍha āliṅgana

SYNONYMS

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.

TRANSLATION

The Lord met all the devotees one after the other, and looking at
everyone's face individually, He embraced them tightly.

TEXT 152

TEXT

keśa nā dekhiyā bhakta yadyapi pāya duḥkha
saundarya dekhite tabu pāya mahā-sukha

SYNONYMS

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.

TRANSLATION

Although the devotees were unhappy at not seeing the Lord's hair, they
nonetheless derived great happiness from seeing His beauty.

TEXTS 153-155

TEXT

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'

SYNONYMS

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.

TRANSLATION

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

TEXT

ānande nācaye sabe bali' 'hari' 'hari'
ācārya-mandira haila śrī-vaikuṅṭha-purī

SYNONYMS

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.

TRANSLATION

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

TEXT

yata loka āila mahāprabhuke dekhite
nānā-grāma haite, āra navadvīpa haite

SYNONYMS

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.

TRANSLATION

People came to see Śrī Caitanya Mahāprabhu from various other villages nearby, as well as Navadvīpa.

TEXT 158

TEXT

sabākāre vāsā dila---bhakṣya, anna-pāna
bahu-dina ācārya-gosāñi kaila samādhāna

SYNONYMS

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.

TRANSLATION

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

TEXT

ācārya-gosāñira bhāṅḍāra---akṣaya, avyaya
yata dravya vyaya kare tata dravya haya

SYNONYMS

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.

TRANSLATION

The supplies of Advaita Ācārya were inexhaustible and indestructible. As
many goods and commodities as He used, just as many again appeared.

TEXT 160

TEXT

sei dina haite śacī karena randhana
bhakta-gaṇa lañā prabhu karena bhojana

SYNONYMS

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.

TRANSLATION

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

TEXT

dine ācāryera prīti---prabhura darśana
rātre loka dekhe prabhura nartana-kīrtana

SYNONYMS

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.

TRANSLATION

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

TEXT

kīrtana karite prabhura sarva-bhāvodaya

stambha, kampa, pulakāśru, gadgada, pralaya

SYNONYMS

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; āśru--tears; gadgada--faltering of the voice; pralaya--devastation.

TRANSLATION

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.

PURPORT

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

TEXT

kṣaṇe kṣaṇe paḍe prabhu āchāḍa khāñā
dekhi' śacīmātā kahe rodana kariyā

SYNONYMS

kṣaṇe kṣaṇe--very frequently; paḍe--falls; prabhu--the Lord; āchāḍa khāñā--tumbling down; dekhi'--seeing; śacī-mātā--mother Śacī; kahe--says; rodana kariyā--crying.

TRANSLATION

Frequently the Lord would tumble to the ground. Seeing this, mother Śacī would cry.

TEXT 164

TEXT

cūrṇa haila, hena vāsoṅ nimāñi-kalevara
hā-hā kari' viṣṇu-pāśe māge ei vara

SYNONYMS

cūrṇa--smashed; haila--has become; hena--thus; vāsoṅ--I think; nimāñi-kalevara--the body of Nimāi; hā-hā kari'--crying loudly; viṣṇu-pāśe--Lord Viṣṇu; māge--begs; ei--this; vara--benediction.

TRANSLATION

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

TEXT

bālya-kāla haite tomāra ye kailuñ sevana
tāra ei phala more deha nārāyaṇa

SYNONYMS

bālya-kāla haite--from my childhood; tomāra--Your; ye--whatever; kailuñ--I have done; sevana--service; tāra--of that; ei phala--this result; more--unto me; deha--kindly award; nārāyaṇa--O Supreme Lord.

TRANSLATION

"My dear Lord, kindly bestow this benediction as a result of whatever service I have rendered unto You from my childhood.

TEXT 166

TEXT

ye kāle nimāñi paḍe dharaṇī-upare
vyathā yena nāhi lāge nimāñi-śarīre

SYNONYMS

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.

TRANSLATION

"Whenever Nimāi falls to the surface of the earth, please do not let Him feel any pain."

TEXT 167

TEXT

ei-mata śacīdevī vātsalye vihvala
harṣa-bhaya-dainya-bhāve ha-ila vikala

SYNONYMS

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.

TRANSLATION

When mother Śacī was thus overwhelmed in parental love for Lord Caitanya Mahāprabhu, she became transformed with happiness, fear and humility, as well as bodily symptoms.

PURPORT

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 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

TEXT

śrīvāsādi yata prabhura vipra bhakta-gaṇa
prabhuke bhikṣā dite haila sabākāra mana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

It is the duty of all gṛhasthas 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 prasāda, the other devotees from Navadvīpa and Śāntipura also desired to offer Him prasāda.

TEXT 169

TEXT

śuni' śacī sabākāre karila minati
nimāñira daraśana āra muñi pāba kati

SYNONYMS

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.

TRANSLATION

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

TEXT

tomā-sabā-sane habe anyatra milana
muñi abhāginīra mātra ei daraśana

SYNONYMS

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.

TRANSLATION

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

TEXT

yāvat ācārya-gṛhe nimāñira avasthāna
muñi bhikṣā dimu, sabākāre māgoñ dāna

SYNONYMS

yāvat--as long as; ācārya-gṛhe--in the house of Advaita Ācārya; nimāñira--of Śrī Caitanya Mahāprabhu; avasthāna--the stay; muñi--I; bhikṣā dimu--shall supply the food; sabākāre--everyone; māgoṅ--I beg; dāna--this charity.

TRANSLATION

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

TEXT

śuni' bhakta-gaṇa kahe kari' namaskāra
mātāra ye icchā sei sammata sabāra

SYNONYMS

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

TRANSLATION

Hearing this appeal from mother Śacī, all the devotees offered obeisances and said, "We all agree to whatever mother Śacī desires."

TEXT 173

TEXT

mātāra vyagratā dekhi' prabhura vyagra mana
bhakta-gaṇa ekatra kari' balilā vacana

SYNONYMS

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.

TRANSLATION

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

TEXT

tomā-sabāra ājñā vinā calilāma vṛndāvana
yāite nārila, vighna kaila nivartana

SYNONYMS

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.

TRANSLATION

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

TEXT

yadyapi sahasā āmi kariyāchi sannyāsa
tathāpi tomā-sabā haite nahiba udāsa

SYNONYMS

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.

TRANSLATION

"My dear friends, although I have suddenly accepted this renounced order, I still know that I shall never be indifferent to you.

TEXT 176

TEXT

tomā-saba nā chāḍiba, yāvat āmi jība'
mātāre tāvat āmi chāḍite nāriba

SYNONYMS

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.

TRANSLATION

"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

TEXT

sannyāsīra dharma nahe----sannyāsa kariñā
nija janma-sthāne rahe kuṭumba lañā

SYNONYMS

sannyāsīra--of a sannyāsī; dharmā--duty; nahe--it is not; sannyāsa--
sannyāsa; kariṅā--accepting; nija--own; janma-sthāne--at the birthplace; rahe--
remains; kuṭumba--relatives; laṅā--with.

TRANSLATION

"After accepting sannyāsa, it is not the duty of a sannyāsī to remain at
his birthplace, encircled by relatives.

TEXT 178

TEXT

keha yena ei bali' nā kare nindana
sei yukti kaha, yāte rahe dui dharmā

SYNONYMS

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; dharmā--duties.

TRANSLATION

"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

TEXT

śuniyā prabhura ei madhura vacana
śacī-pāśa ācāryādi karila gamana

SYNONYMS

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.

TRANSLATION

After hearing Lord Caitanya's statement, all the devotees, headed by
Advaita Ācārya, approached mother Śacī.

TEXT 180

TEXT

prabhura nivedana tāṅre sakala kahila
śuni' śacī jagan-mātā kahite lāgila

SYNONYMS

prabhura--of the Lord; nivedana--submission; tãñre--unto her; sakala--all; kahila--told; śuni'--hearing this; śacī--mother Śacī; jagat-mātā--the mother of the universe; kahite--to say; lāgila--began.

TRANSLATION

When they submitted Lord Caitanya's statement, mother Śacī, who is the mother of the universe, began to speak.

TEXT 181

TEXT

teñho yadi ihāñ rahe, tabe mora sukha
tāñ'ra nindā haya yadi, seha mora duḥkha

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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 sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patīś ca sa syān
na mocayed yaḥ samupeta-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
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."

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, Śacīmātā, 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

TEXT

tāte ei yukti bhāla, mora mane laya
nīlācale rahe yadi, dui kārya haya

SYNONYMS

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.

TRANSLATION

Mother Śacī 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

TEXT

nīlācale navadvīpe yena dui ghara
loka-gatāgati-vārtā pāba nirantara

SYNONYMS

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.

TRANSLATION

"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

TEXT

tumi saba karite pāra gamanāgamana
gaṅgā-snāne kabhu habe tāñra āgamana

SYNONYMS

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.

TRANSLATION

"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

TEXT

āpanāra duḥkha-sukha tāhāñ nāhi gaṇi
tāñra yei sukha, tāhā nija-sukha māni

SYNONYMS

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.

TRANSLATION

"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

TEXT

śuni' bhakta-gaṇa tāñre karila stavana
veda-ājñā yaiche, mātā, tomāra vacana

SYNONYMS

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.

TRANSLATION

After hearing Śacīmātā, all the devotees offered her prayers and assured
her that her order, like a Vedic injunction, could not be violated.

TEXT 187

TEXT

bhakta-gaṇa prabhu-āge āsiyā kahila
śuniyā prabhura mane ānanda ha-ila

SYNONYMS

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.

TRANSLATION

All the devotees informed Lord Caitanya of Śacīmātā's decision. Hearing it,
the Lord became very pleased.

TEXT 188

TEXT

navadvīpa-vāsī ādi yata bhakta-gaṇa
sabāre sammāna kari' balilā vacana

SYNONYMS

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.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu offered respects to all the devotees present
from Navadvīpa and other towns, speaking to them as follows.

TEXT 189

TEXT

tumi-saba loka----mora parama bāndhava
ei bhikṣā māgoṇ,----more deha tumi saba

SYNONYMS

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.

TRANSLATION

"My dear friends, you are all My intimate friends. Now I am begging a favor of you. Please give it to Me."

TEXT 190

TEXT

ghare yāñā kara sadā kṛṣṇa-saṅkīrtana
kṛṣṇa-nāma, kṛṣṇa-kathā, kṛṣṇa ārādhana

SYNONYMS

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--worshiping.

TRANSLATION

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.

PURPORT

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

TEXT

ājñā deha nīlācale kariye gamana
madhye madhye āsi' tomāya diba daraśana

SYNONYMS

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.

TRANSLATION

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

TEXT

eta bali' sabākāre iṣat hāsiñā
vidāya karila prabhu sammāna kariñā

SYNONYMS

eta bali'--saying this; sabākāre--to all the devotees; iṣat hāsiñā--smiling
very mildly; vidāya karila--bid them farewell; prabhu--the Lord; sammāna
kariñā--showing all respect.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu, offering due respects to all the
devotees and smiling very mildly, bid them farewell.

TEXT 193

TEXT

sabā vidāya diyā prabhu calite kaila mana
haridāsa kāndi' kahe karuṇa vacana

SYNONYMS

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.

TRANSLATION

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

TEXT

nīlācale yābe tumi, mora kon gati
nīlācale yāite mora nāhika śakati

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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 on the beach by the sea. A monastery has now been erected there, known as Siddhabakula Maṭha. People go there to see the place of worship (bhajana-kuṭīra) of Haridāsa Ṭhākura.

TEXT 195

TEXT

muñi adhama tomāra nā pāba daraśana
kemate dhariba ei pāpiṣṭha jīvana

SYNONYMS

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.

TRANSLATION

"Because I am the lowest among men, I shall not be able to see You. How shall I maintain my sinful life?"

TEXT 196

TEXT

prabhu kahe,----kara tumi dainya saṁvaraṇa

tomāra dainyete mora vyākula haya mana

SYNONYMS

prabhu kahe--the Lord replied; kara--do; tumi--you; dainya--humility; saṁvaraṇa--checking; tomāra--your; dainyete--by humility; mora--My; vyākula--agitated; haya--becomes; mana--the mind.

TRANSLATION

The Lord replied to Haridāsa Ṭhākura, "Please check your humility. Just seeing your humility very much agitates My mind."

TEXT 197

TEXT

tomā lāgi' jagannāthe kariba nivedana
tomā-lañā yāba āmi śrī-puruṣottama

SYNONYMS

tomā lāgi'--for you; jagannāthe--unto Lord Jagannātha; kariba--I shall do; nivedana--petition; tomā-lañā--taking you; yāba--shall go; āmi--I; śrī-puruṣottama--to Jagannātha Purī.

TRANSLATION

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

TEXT

tabe ta' ācārya kahe vinaya kariñā
dina dui-cāri raha kṛpā ta' kariñā

SYNONYMS

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.

TRANSLATION

After that, Advaita Ācārya respectfully requested Lord Caitanya Mahāprabhu to show Him mercy by remaining another two or four days.

TEXT 199

TEXT

ācāryera vākya prabhu nā kare lañghana

rahilā advaita-gṛhe, nā kaila gamana

SYNONYMS

ācāryera vākya--the words of Śrī Advaita Ācārya; prabhu--the Lord; nā kare lañghana--does not deny; rahilā--remained; advaita-gṛhe--at the house of Advaita Ācārya; nā kaila gamana--did not go immediately.

TRANSLATION

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

TEXT

ānandita haila ācārya, śacī, bhakta, saba
prati-dina kare ācārya mahā-mahotsava

SYNONYMS

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.

TRANSLATION

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

TEXT

dine kṛṣṇa-kathā-rasa bhakta-gaṇa-saṅge
rātre mahā-mahotsava saṅkīrtana-raṅge

SYNONYMS

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.

TRANSLATION

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

TEXT

ānandita hañā śacī karena randhana
sukhe bhojana kare prabhu lañā bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

Mother Śacī cooked with great pleasure, and Śrī Caitanya Mahāprabhu, along with the devotees, accepted the prasāda with great pleasure.

TEXT 203

TEXT

ācāryera śraddhā-bhakti-gṛha-sampada-dhane
sakala saphala haila prabhura ārādhane

SYNONYMS

ācāryera--of Advaita Ācārya; śraddhā--faith; bhakti--devotion; gṛha--home; sampada--opulence; dhane--the wealth; sakala--all; saphala--successful; haila--became; prabhura--of Lord Caitanya Mahāprabhu; ārādhane--in the worship.

TRANSLATION

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.

PURPORT

Advaita Ācārya set an ideal example for all householder devotees in His receiving 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 prasāda 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 prasāda 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

TEXT

śacīra ānanda bāḍe dekhi' putra-mukha
bhojana karāñā pūrṇa kaila nija-sukha

SYNONYMS

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.

TRANSLATION

As mother Śacī constantly saw the face of her son and fed Him, her own
happiness increased and was indeed complete.

TEXT 205

TEXT

ei-mata advaita-gṛhe bhakta-gaṇa mile
vañcilā kataka-dina mahā-kutūhale

SYNONYMS

ei-mate--in this way; advaita-gṛhe--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.

TRANSLATION

In this way, at Advaita Ācārya's house all the devotees met and passed some
days together in a greatly festive mood.

TEXT 206

TEXT

āra dina prabhu kahe saba bhakta-gaṇe
nija-nija-gṛhe sabe kāraha gamane

SYNONYMS

ara dina--the next day; prabhu--the Lord; kahe--says; saba--all; bhakta-
gaṇe--to the devotees; nija-nija-gṛhe--to your respective homes; sabe--all;
karaḥa--do; gamane--returning.

TRANSLATION

The next day, Lord Caitanya Mahāprabhu requested all the devotees to return
to their respective homes.

TEXT 207

TEXT

ghare giyā kara sabe kṛṣṇa-saṅkīrtana
punarapi āmā-saṅge ha-ibe milana

SYNONYMS

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.

TRANSLATION

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

TEXT

kabhu vā tomarā karibe nīlādri gamana
kabhu vā āsiba āmi karite gaṅgā-snāna

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu told them, "Sometimes you will come to Jagannātha
Purī, and sometimes I shall come bathe in the Ganges."

TEXTS 209-210

TEXT

nityānanda-gosāñi, paṇḍita jagadānanda
dāmodara paṇḍita, āra datta mukunda

ei cāri-jana ācārya dila prabhu sane
jananī prabodha kari' vandila caraṇe

SYNONYMS

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.

TRANSLATION

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

TEXT

tānre pradakṣiṇa kari' karila gamana
ethā ācāryera ghare uṭhila krandaṇa

SYNONYMS

tānre--mother Śacī; pradakṣiṇa kari'--circumambulating; karila--did;
gamana--going; ethā--there; ācāryera--of Advaita Ācārya; ghare--in the house;
uṭhila--there arose; krandaṇa--crying.

TRANSLATION

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

TEXT

nirapekṣa hañā prabhu śīghra calilā
kāṇdite kāṇdite ācārya paścāt calilā

SYNONYMS

nirapekṣa--indifferent; hañā--becoming; prabhu--the Lord; śīghra--very quickly; calilā--went; kāṇdite kāṇdite--crying and crying; ācārya--Advaita Ācārya; paścāt--behind; calilā--went.

TRANSLATION

Śrī Caitanya Mahāprabhu was unaffected. He left swiftly, and Advaita Ācārya followed Him weeping.

PURPORT

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 Mahāprabhu 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 Mahāprabhu has personally shown, one cannot properly execute Kṛṣṇa consciousness without being neutral.

TEXT 213

TEXT

kata dūra giyā prabhu kari' yoḍa hāta
ācārye prabodhi' kahe kichu miṣṭa bāta

SYNONYMS

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.

TRANSLATION

After He had followed Śrī Caitanya Mahāprabhu for some distance, Advaita Acarya was petitioned by Sri Caitanya Mahaprabhu with folded hands. The Lord spoke the following sweet words.

TEXT 214

TEXT

jananī prabodhi' kara bhakta samādhāna
tumi vyagra haile kāro nā rahibe prāṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

eta bali' prabhu tānre kari' āliṅgana
nivṛtti kariyā kaila svacchanda gamana

SYNONYMS

eta bali'--saying this; prabhu--the Lord; tānre--unto Him; kari'--doing; āliṅgana--embracing; nivṛtti--stop; kariyā--making; kaila--did; svacchanda--without anxiety; gamana--going toward Jagannātha Purī.

TRANSLATION

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

TEXT

gaṅgā-tīre-tīre prabhu cāri-jana-sāthe
nīlādri calilā prabhu chatrabhoga-pathe

SYNONYMS

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.

TRANSLATION

The Lord, with the other four persons, went along the banks of the Ganges through the path of Chatrabhoga toward Nīlādri, Jagannātha Purī.

PURPORT

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 months of March and 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 Pāṇihāṭi 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

TEXT

'caitanya-maṅgale' prabhura nīlādri-gamana
vistāri varṇiyāchena dāsa-vṛndāvana

SYNONYMS

caitanya-maṅgale--in the book named Caitanya-maṅgala; prabhura--of the Lord; nīlādri-gamana--going to Jagannātha Purī; vistāri--elaborating; varṇiyāchena--has described; dāsa-vṛndāvana--Vṛndāvana dāsa Ṭhākura.

TRANSLATION

In his book known as Caitanya-maṅgala [Caitanya-bhāgavata], Vṛndāvana dāsa Ṭhākura has elaborately described the Lord's passage to Jagannātha Purī.

PURPORT

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, Suvarṇarekhā, Remuṇā, Yājapura, Vaitaraṇī, Daśāśvamedha-ghāṭa, Kaṭaka, Mahānadī, Bhuvaneśvara (where there is a big lake known as Bindu-sarovara), Kamalapura and Āthāranālā. In this way, passing through all these and other places, He reached Jagannātha Purī.

TEXT 218

TEXT

advaita-gṛhe prabhura vilāsa śune yei jana
acire milaye tānre kṛṣṇa-prema-dhana

SYNONYMS

advaita-gṛhe--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.

TRANSLATION

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

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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 congregationally chanting the holy name of the Lord and His feasting with all the devotees.

Chapter 4 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 Vṛddhamantresvara, 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 Gopārajī 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 maṇa of sandalwood and eight ounces 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 prasāda. Thus He passed that night, and the next morning He again started for Jagannātha Purī.

TEXT 1

TEXT

yasmai dātuṃ corayan kṣīra-bhāṇḍaṃ
gopīnāthaḥ kṣīra-corābhido 'bhūt
śrī-gopālaḥ prādurāsīd vaśaḥ san
yat-premṇā taṃ mādhavendraṃ nato 'smi

SYNONYMS

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; prāduḥrāsīt 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.

TRANSLATION

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.

PURPORT

Bhaktivinoda Ṭhākura annotates that this Gopāla Deity was originally installed by Vajra, the grandson of Kṛṣṇa. Mādhavendra Purī rediscovered Gopāla and established Him on top of Govardhana Hill. This Gopāla Deity is still 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 prasāda by paying a small price.

TEXT 2

TEXT

jaya jaya gauracandra jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

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

TEXT

nīlādri-gamana, jagannātha-darāsana
sārvabhauma bhaṭṭācārya-prabhura milana

e saba līlā prabhura dāsa vṛndāvana
vistāri' kariyāchena uttama varṇana

SYNONYMS

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.

TRANSLATION

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

TEXT

sahaje vicitra madhura caitanya-vihāra
vṛndāvana-dāsa-mukhe amṛtera dhāra

SYNONYMS

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.

TRANSLATION

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

TEXT

ataeva tāhā varṇile haya punarukti
dambha kari' varṇi yadi taiche nāhi śakti

SYNONYMS

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.

TRANSLATION

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

TEXT

caitanya-maṅgale yāhā karila varṇana
sūtra-rūpe sei līlā kariye sūcana

SYNONYMS

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.

TRANSLATION

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

TEXT

tānra sūtre āche, teṅha nā kaila varṇana
yathā-kathañcit kari' se līlā kathana

SYNONYMS

tānra--his; sūtre--in the synopsis; āche--there are; teṅha--he; nā kaila
varṇana--did not describe; yathā-kathañcit--something of them; kari'--doing;
se--these; līlā--of pastimes; kathana--narration.

TRANSLATION

Some of the incidents he did not describe elaborately but only summarized,
and these I shall try to describe in this book.

TEXT 9

TEXT

ataeva tānra pāye kari namaskāra
tānra pāya aparādha nā ha-uk āmāra

SYNONYMS

ataeva--therefore; tānra pāye--at his lotus feet; kari--I do; namaskāra--
obeisances; tānra pāya--to the lotus feet of Vṛndāvana dāsa Ṭhākura; aparādha--
offense; nā--not; ha-uk--let it happen; āmāra--my.

TRANSLATION

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

TEXT

ei-mata mahāprabhu calilā nīlācale
cāri bhakta saṅge kṛṣṇa-kīrtana-kutūhale

SYNONYMS

ei-mata--in this way; mahāprabhu--Lord Caitanya Mahāprabhu; calilā--
proceeded; nīlācale--toward Jagannātha Purī; cāri bhakta--four devotees;
saṅge--with; kṛṣṇa-kīrtana--for chanting of the holy name of Kṛṣṇa; kutūhale--
in great eagerness.

TRANSLATION

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

TEXT

bhikṣā lāgi' eka-dina eka grāma giyā
āpane bahuta anna ānila māgiyā

SYNONYMS

bhikṣā lāgi'--for prasāda; 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.

TRANSLATION

Each day Śrī Caitanya Mahāprabhu personally went to a village and collected
a great quantity of rice and other grains for the preparation of prasāda.

TEXT 12

TEXT

pathe baḍa baḍa dānī vighna nāhi kare
tā' sabāre kṛpā kari' āilā remuṇāre

SYNONYMS

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.

TRANSLATION

There were many rivers on the way, and at each river there was a tax
collector. They did not hinder the Lord, however, and He showed them mercy.
Finally He reached the village of Remuṇā.

PURPORT

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

TEXT

remuṇāte gopīnātha parama-mohana
bhakti kari' kaila prabhu tānra daraśana

SYNONYMS

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; tānra--of Him; daraśana--visit.

TRANSLATION

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

TEXT

tānra pāda-padma nikaṭa praṇāma karite
tānra puṣpa-cūḍā paḍila prabhura māthāte

SYNONYMS

tānra pāda-padma--the lotus feet of Gopīnātha; nikaṭa--near; praṇāma--
obeisances; karite--while offering; tānra--His; puṣpa-cūḍā--helmet of flowers;
paḍila--fell down; prabhura--of the Lord; māthāte--on the head.

TRANSLATION

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

TEXT

cūḍā pāñā mahāprabhura ānandita mana
bahu nṛtya-gīta kaila lañā bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura prabhāva dekhi' prema-rūpa-guṇa
vismita ha-ilā gopīnāthera dāsa-gaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

nānā-rūpe prītye kaila prabhura sevana
sei rātri tāhāñ prabhu karilā vañcana

SYNONYMS

nānā-rūpe--in various ways; prītye--on account of love; kaila--did; prabhura--of the Lord; sevana--service; sei rātri--that night; tāhāñ--there; prabhu--Lord Caitanya Mahāprabhu; karilā--did; vañcana--passing.

TRANSLATION

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

TEXT

mahāprasāda-kṣīra-lobhe rahilā prabhu tathā
pūrve īśvara-purī tāñre kahiyāchena kathā

SYNONYMS

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; tāñre--unto Him; kahiyāchena--told; kathā--a narration.

TRANSLATION

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

TEXT

'kṣīra-corā gopīnātha' prasiddha tāñra nāma
bhakta-gaṇe kahe prabhu sei ta' ākhyāna

SYNONYMS

kṣīra-corā gopīnātha--the Gopīnātha who stole the pot of sweet rice; prasiddha--very famous; tāñra nāma--His name; bhakta-gaṇe--to all the devotees; kahe--tells; prabhu--the Lord; sei ta' ākhyāna--that narration.

TRANSLATION

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

TEXT

pūrve mādharma-purīra lāgi' kṣīra kaila curi
ataeva nāma haila 'kṣīra-corā hari'

SYNONYMS

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.

TRANSLATION

Formerly the Deity had stolen a pot of sweet rice for Madhavendra Purī; therefore He became very famous as the Lord who stole the sweet rice.

TEXT 21

TEXT

pūrve śrī-mādharma-purī āilā vṛndāvana
bhramite, bhramite gelā giri govardhana

SYNONYMS

pūrve--formerly; śrī-mādhava-purī--Śrīla Mādhavendra Purī; āilā--came;
vṛndāvana--to Vṛndāvana; bhramite bhramite--while traveling; gelā--went; giri
govardhana--to the hill known as Govardhana.

TRANSLATION

Once, Śrī Mādhavendra Purī traveled to Vṛndāvana, where he came upon the
hill known as Govardhana.

TEXT 22

TEXT

preme matta,----nāhi tānra rātri-dina-jñāna
kṣaṇe uṭhe, kṣaṇe paḍe, nāhi sthānāsthāna

SYNONYMS

preme matta--maddened in the ecstasy of love of Kṛṣṇa; nāhi--there was not;
tānra--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.

TRANSLATION

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

TEXT

śaila parikramā kari' govinda-kuṇḍe āsi'
snāna kari, vṛkṣa-tale āche sandhyāya vasi'

SYNONYMS

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.

TRANSLATION

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

TEXT

gopāla-bālaka eka dugdha-bhāṇḍa lañā

āsi' āge dhari' kichu balila hāsiyā

SYNONYMS

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.

TRANSLATION

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

TEXT

purī, ei dugdha lañā kara tumi pāna
māgi' kene nāhi khāo, kibā kara dhyāna

SYNONYMS

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.

TRANSLATION

"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

TEXT

bālakera saundarye purīra ha-ila santoṣa
tāhāra madhura-vākye gela bhoka-śoṣa

SYNONYMS

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.

TRANSLATION

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

TEXT

purī kahe,----ke tumi, kāhāñ tomāra vāsa

ke-mate jānile, āmi kari upavāsa

SYNONYMS

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.

TRANSLATION

Mādhavendra Purī said, "Who are You? Where do You reside? And how did You know that I was fasting?"

TEXT 28

TEXT

bālaka kahe,----gopa āmi, ei grāme vasi
āmāra grāmete keha nā rahe upavāsī

SYNONYMS

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.

TRANSLATION

The boy replied, "Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts.

TEXT 29

TEXT

keha anna māgi' khāya, keha dugdhāhāra
ayācaka-jane āmi diye ta' āhāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

jala nite strī-gaṇa tomāre dekhi' gela

strī-saba dugdha diyā āmāre pāṭhāila

SYNONYMS

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.

TRANSLATION

"The women who come here to take water saw you, and they supplied Me with
this milk and sent Me to you."

TEXT 31

TEXT

go-dohana karite cāhi, śīghra āmi yāba
āra-bāra āsi āmi ei bhāṇḍa la-iba

SYNONYMS

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.

TRANSLATION

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

TEXT

eta bali' gelā bālaka nā dekhiye āra
mādhava-purīra citte ha-ila camatkāra

SYNONYMS

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.

TRANSLATION

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

TEXT

dugdha pāna kari' bhāṇḍa dhuñā rākhila
bāṭa dekhe, se bālaka punaḥ nā āila

SYNONYMS

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.

TRANSLATION

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

TEXT

vasi' nāma laya purī, nidrā nāhi haya
śeṣa-rātre tandrā haila,----bāhya-vṛtti-laya

SYNONYMS

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.

TRANSLATION

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

TEXT

svapne dekhe, sei bālaka sammukhe āsiñā
eka kuñje lañā gela hātete dhariñā

SYNONYMS

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.

TRANSLATION

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

TEXT

kuñja dekhāñā kahe,----āmi ei kuñje ra-i

śīta-vṛṣṭi-vātāgnite mahā-duḥkha pāi

SYNONYMS

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.

TRANSLATION

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

TEXT

grāmera loka āni' āmā kāḍha' kuñja haite
parvata-upari lañā rākha bhāla-mate

SYNONYMS

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.

TRANSLATION

"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

TEXT

eka maṭha kari' tāhāñ karaha sthāpana
bahu śītala jale kara śrī-aṅga mārjana

SYNONYMS

eka--one; maṭha--temple; kari'--constructing; tāhāñ--there; karaha--do; sthāpana--installment; bahu--much; śītala--cold; jale--in water; kara--do; śrī-aṅga--My transcendental body; mārjana--washing.

TRANSLATION

"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

TEXT

bahu-dina tomāra patha kari nirīkṣaṇa
kabe āsi' mādharma āmā karibe sevana

SYNONYMS

bahu-dina--many days; tomāra--of you; patha--the path; kari--I do;
nirīkṣaṇa--observing; kabe--when; āsi'--coming; mādharma--Mādhavendra Purī;
āmā--Me; karibe--he will do; sevana--serving.

TRANSLATION

"For many days I have been observing you, and I have been wondering, 'When will Mādhavendra Purī come here to serve Me?'"

TEXT 40

TEXT

tomāra prema-vaśe kari' sevā aṅgikāra
darśana diyā nistāriba sakala saṁsāra

SYNONYMS

tomāra--your; prema-vaśe--by being subjugated by the love; kari'--doing;
sevā--of service; aṅgikāra--acceptance; darśana diyā--giving audience;
nistāriba--I shall deliver; sakala--all; saṁsāra--the material world.

TRANSLATION

"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

TEXT

'śrī-gopāla' nāma mora,----govardhana-dhārī
vajrera sthāpita, āmi ihāṅ adhikārī

SYNONYMS

śrī-gopāla nāma--the name Śrī Gopāla; mora--My; govardhana-dhārī--the lifter of Govardhana Hill; vajrera--by Vajra, the grandson of Kṛṣṇa; sthāpita--installed; āmi--I; ihāṅ--here; adhikārī--the authority.

TRANSLATION

"My name is Gopāla. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority."

TEXT 42

TEXT

śaila-upari haite āmā kuñje lukāñā
mleccha-bhaye sevaka mora gela palāñā

SYNONYMS

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.

TRANSLATION

"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

TEXT

sei haite rahi āmi ei kuñja-sthāne
bhāla haila āilā āmā kāḍha sāvadhāne

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta bali' se-bālaka antardhāna kaila
jāgiyā mādharma-purī vicāra karila

SYNONYMS

eta bali'--saying this; se-bālaka--that very boy; antardhāna kaila--disappeared; jāgiyā--awakening; mādharma-purī--Mādhavendra Purī; vicāra--consideration; karila--made.

TRANSLATION

After saying this, the boy disappeared. Then Mādhavendra Purī woke up and began to consider his dream.

TEXT 45

TEXT

śrī-kṛṣṇake dekhinu muñi nārinu cinite

eta bali' premāveśe paḍilā bhūmite

SYNONYMS

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.

TRANSLATION

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

TEXT

kṣaṇeka rodana kari, mana kaila dhīra
ājñā-pālana lāgi' ha-ilā susthira

SYNONYMS

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.

TRANSLATION

Mādhavendra Purī cried for some time, but then he fixed his mind on executing the order of Gopāla. Thus he became tranquil.

TEXT 47

TEXT

prātaḥ-snāna kari' purī grāma-madhye gelā
saba loka ekatra kari' kahite lāgilā

SYNONYMS

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.

TRANSLATION

After taking his morning bath, Mādhavendra Purī entered the village and assembled all the people. Then he spoke as follows.

TEXT 48

TEXT

grāmera īśvara tomāra---govardhana-dhārī
kuñje āche, cala, tāñre bāhira ye kari

SYNONYMS

grāmera--of the village; īsvara--the proprietor; tomāra--your; govardhana-dhārī--the lifter of Govardhana Hill; kuñje āche--in the bushes in the jungle; cala--let us go; tānre--Him; bāhira ye kari--take out.

TRANSLATION

"The proprietor of this village, Govardhana-dhārī, is lying in the bushes. Let us go there and rescue Him from that place.

TEXT 49

TEXT

atyanta niviḍa kuñja,----nāri praveśite
kuṭhāri kodāli laha dvāra karite

SYNONYMS

atyanta--very much; niviḍa--dense; kuñja--bushes; nāri--we are not able; praveśite--to enter; kuṭhāri--choppers; kodāli--spades; laha--take; dvāra karite--to make a way.

TRANSLATION

"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

TEXT

śuni' loka tānra saṅge calilā hariṣe
kuñja kāṭi' dvāra kari' karilā praveśe

SYNONYMS

śuni'--hearing; loka--the people; tānra--him; saṅge--with; calilā--went; hariṣe--with great pleasure; kuñja kāṭi'--cutting the bushes; dvāra--a way; kari'--making; karilā praveśe--entered.

TRANSLATION

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

TEXT

ṭhākura dekhila māṭi-tṛṇe ācchādita
dekhi' saba loka haila ānande vismita

SYNONYMS

ṭhākura--the Deity; dekhila--they saw; māṭī--with dirt; tṛṇe--and grass; ācchādita--covered; dekhi'--seeing; saba loka--all the people; haila--became; ānande--with pleasure; vismita--amazed.

TRANSLATION

When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure.

TEXT 52

TEXT

āvaraṇa dūra kari' karila vidite
mahā-bhārī ṭhākura----keha nāre cālāite

SYNONYMS

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.

TRANSLATION

After they cleansed the body of the Deity, some of them said, "The Deity is very heavy. No one person can move Him."

TEXT 53

TEXT

mahā-mahā-baliṣṭha loka ekatra kariṇā
parvata-upari gela purī ṭhākura laṅā

SYNONYMS

mahā-mahā-baliṣṭha--who are very strong; loka--persons; ekatra kariṇā--assembling; parvata-upari--to the top of the hill; gela--went; purī--Mādhavendra Purī; ṭhākura laṅā--taking the Deity.

TRANSLATION

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

TEXT

pātharera simhāsane ṭhākura vasāila
baḍa eka pāthara pṛṣṭhe avalamba dila

SYNONYMS

pātharera--of stone; siṃha-āsane--on a throne; ṭhākura--the Deity; vasāila--installed; baḍa--big; eka--one; pāthara--stone; pṛṣṭhe--at the back; avalamba--support; dila--gave.

TRANSLATION

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

TEXT

grāmera brāhmaṇa saba nava ghaṭa lañā
govinda-kuṇḍera jala ānila chāniñā

SYNONYMS

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.

TRANSLATION

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

TEXT

nava śata-ghaṭa jala kaila upanīta
nānā vādya-bherī bāje, strī-gaṇa gāya gīta

SYNONYMS

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.

TRANSLATION

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

TEXT

keha gāya, keha nāce, mahotsava haila
dadhi, dugdha, gṛta āila grāme yata chila

SYNONYMS

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.

TRANSLATION

During the festival at the installation ceremony, some people sang and some danced. All the milk, yogurt and clarified butter in the village was brought to the festival.

TEXT 58

TEXT

bhoga-sāmagrī āila sandeśādi yata
nānā upahāra, tāhā kahite pāri kata

SYNONYMS

bhoga-sāmagrī--ingredients for eatables to be offered; āila--brought in; sandeśa-ādi--sweetmeats; yata--all kinds of; nānā--various; upahāra--presentations; tāhā--that; kahite--to say; pāri--I am able; kata--how much.

TRANSLATION

Various foods and sweetmeats, as well as other kinds of presentations, were brought there. I am unable to describe all these.

TEXT 59

TEXT

tulasī ādi, puṣpa, vastra āila aneka
āpane mādhava-purī kaila abhiṣeka

SYNONYMS

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.

TRANSLATION

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].

PURPORT

In the Hari-bhakti-vilāsa (sixth vilāsa, verse 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-saṁhitā verses beginning cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam.

TEXT 60

TEXT

amaṅgalā dūra kari' karāila snāna
bahu taila diyā kaila śrī-aṅga cikkaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

pañca-gavya, pañcāmṛte snāna karāñā
mahā-snāna karāila śata ghaṭa diñā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

punaḥ taila diya kaila śrī-aṅga cikkaṇa
śaṅkha-gandhodake kaila snāna samādhāna

SYNONYMS

punaḥ--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.

TRANSLATION

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.

PURPORT

In his commentary on this occasion, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes from the Hari-bhakti-vilāsa. Barley powder, wheat powder, vermilion powder, urad dāl powder and another powder preparation called āvāṭā (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

TEXT

śrī-aṅga mārjana kari' vastra parāila
candana, tulasī, puṣpa-mālā aṅge dila

SYNONYMS

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.

TRANSLATION

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

TEXT

dhūpa, dīpa, kari' nānā bhoga lāgāila
dadhi-dugdha-sandeshādi yata kichu āila

SYNONYMS

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.

TRANSLATION

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

TEXT

suvāsita jala nava-pātre samarpila
ācamana diyā se tāmbūla nivedila

SYNONYMS

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.

TRANSLATION

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

TEXT

ārātrika kari' kaila bahuta stavana
daṇḍavat kari' kaila ātma-samarpaṇa

SYNONYMS

ārātrika--the performance of ārātrika; kari'--finishing; kaila--chanted; bahuta--varieties; stavana--of prayers; daṇḍavat--obeisances; kari'--offering; kaila--did; ātma-samarpaṇa--self-surrender.

TRANSLATION

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

TEXT

grāmera yateka taṇḍula, dāli godhūma-cūrṇa

sakala āniyā dila parvata haila pūrṇa

SYNONYMS

grāmera--of the village; yateka--all; taṇḍula--the rice; dāli--dāl;
godhūma-cūrṇa--wheat flour; sakala--all; āniyā--bringing; dila--offered;
parvata--the top of the hill; haila--became; pūrṇa--filled.

TRANSLATION

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, dāl and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled.

TEXT 68

TEXT

kumbhakāra ghare chila ye mṛd-bhājana
saba ānāila prāte, caḍila randhana

SYNONYMS

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.

TRANSLATION

When the villagers brought their stock of rice, dāl and flour, the potters of the village brought all kinds of cooking pots, and in the morning the cooking began.

TEXT 69

TEXT

daśa-vipra anna rāndhi' kare eka stūpa
janā-pāñca rāndhe vyañjanādi nānā sūpa

SYNONYMS

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.

TRANSLATION

Ten brāhmaṇas cooked the food grains, and five brāhmaṇas cooked both dry and liquid vegetables.

TEXT 70

TEXT

vanya śāka-phala-mūle vividha vyañjana
keha baḍā-baḍi-kaḍi kare vipra-gaṇa

SYNONYMS

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 dāl; kare--made; vipra-gaṇa--all the brāhmaṇas.

TRANSLATION

The vegetable preparations were made from various kinds of spinach, roots
and fruits collected from the forest, and someone had made baḍā and baḍi by
mashing dāl. In this way the brāhmaṇas prepared all kinds of food.

TEXT 71

TEXT

janā pāñca-sāta ruṭi kare rāsi-rāsi
anna-vyañjana saba rahe gḥṭe bhāsi'

SYNONYMS

janā pāñca-sāta--five to seven men; ruṭi--chapatis; kare--make; rāsi-rāsi--
in great quantity; anna-vyañjana--food grains and vegetables; saba--all; rahe-
remained; gḥṭe--in ghee; bhāsi'--overflowing.

TRANSLATION

Five to seven men had prepared a huge quantity of chapatis, which were
sufficiently covered with ghee [clarified butter], as were all the vegetables,
rice and dāl.

TEXT 72

TEXT

nava-vastra pāti' tāhe palāsera pāta
rāndhi' rāndhi' tāra upara rāsi kaila bhāta

SYNONYMS

nava-vastra--new cloth; pāti'--spreading; tāhe--on that; palāsera pāta--the
leaves of palāsa; rāndhi' rāndhi'--cooking and cooking; tāra upara--on that;
rāsi--stacked; kaila--made; bhāta--rice.

TRANSLATION

All the cooked rice was stacked on palāsa leaves, which were on new cloths
spread over the ground.

TEXT 73

TEXT

tāra pāśe ruṭi-rāśira parvata ha-ila
sūpa-ādi-vyañjana-bhāṇḍa caudike dharila

SYNONYMS

tāra pāśe--around the stack of rice; ruṭi--of chapatis; rāśira--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.

TRANSLATION

Around the stack of cooked rice were stacks of chapatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them.

TEXT 74

TEXT

tāra pāśe dadhi, dugdha, māṭhā, śikhariṇī
pāyasa, mathanī, sara pāśe dhari āni'

SYNONYMS

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.

TRANSLATION

Pots of yogurt, milk, buttermilk and śikhariṇī, sweet rice, cream and solid cream were placed alongside the vegetables.

PURPORT

In this kind of ceremony, which is called Annakūṭa, cooked rice is stacked like a small mountain for prasāda distribution.

TEXT 75

TEXT

hena-mate anna-kūṭa karila sājana
purī-gosāñi gopālere kaila samarpaṇa

SYNONYMS

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.

TRANSLATION

In this way the Annakūṭa ceremony was performed, and Mādhavendra Purī Gosvāmī personally offered everything to Gopāla.

TEXT 76

TEXT

aneka ghaṭa bhari' dila suvāsita jala
bahu-dinera kṣudhāya gopāla khāila sakala

SYNONYMS

aneka ghaṭa--many waterpots; bhari'--filled; dila--offered; suvāsita--scented; jala--water; bahu-dinera--of many days; kṣudhāya--by hunger; gopāla--Gopāla; khāila--ate; sakala--everything.

TRANSLATION

Many waterpots were filled with scented water for drinking, and Lord Sri Gopāla, who had been hungry for many days, ate everything offered to Him.

TEXT 77

TEXT

yadyapi gopāla saba anna-vyañjana khāila
tānra hasta-sparśe punaḥ temani ha-ila

SYNONYMS

yadyapi--although; gopāla--Lord Gopāla; saba--all; anna-vyañjana--dāl, rice and vegetables; khāila--ate; tānra--His; hasta--of the hands; sparśe--by the touch; punaḥ--again; temani--exactly as before; ha-ila--became.

TRANSLATION

Although Śrī Gopāla ate everything offered, still, by the touch of His transcendental hand, everything remained as before.

PURPORT

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
toyam 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." (Bg. 9.26) The Lord is pūrṇa, complete, and therefore He 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. 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

"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

TEXT

ihā anubhava kaila mādharma gosāñi
tāñra ṭhāñi gopālera lukāna kichu nāi

SYNONYMS

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.

TRANSLATION

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

TEXT

eka-dinera udyoge aiche mahotsava kaila
gopāla-prabhāve haya, anye nā jāñila

SYNONYMS

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.

TRANSLATION

The wonderful festival and installation of Śrī Gopārajī was arranged in one day. Certainly all this was accomplished by the potency of Gopāla. No one but a devotee can understand this.

PURPORT

The Kṛṣṇa consciousness movement has spread all over the world within a very short time (within five years), and mundane people are very 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 predecessors (the six Gosvāmīs and other devotees of the Lord). As Narottama dāsa Ṭhākura has stated: tāñdera 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 conscious society or the 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

TEXT

ācamana diyā dila viḍaka-sañcaya
ārati karila loke, kare jaya jaya

SYNONYMS

ācamana--washing water; diyā--offering; dila--gave; viḍaka-sañcaya--betel nuts; āraṭi karila--āraṭi was performed; loke--all the people; kare--chant; jaya jaya--the words jaya jaya, "all glories."

TRANSLATION

Mādhavendra Purī offered water to Gopāla for washing His mouth, and he gave Him betel nuts to chew. Then, while āraṭi was performed, all the people chanted, "Jaya, Jaya!" ["All glories to Gopāla!"].

TEXT 81

TEXT

śayyā karāila, nūtana khāṭa ānāñā
nava vastra āni' tāra upare pātiyā

SYNONYMS

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.

TRANSLATION

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

TEXT

tṛṇa-ṭāṭi diyā cāri-dik āvarila
uparete eka ṭāṭi diyā ācchādila

SYNONYMS

tṛṇa-ṭāṭi--straw mattress; diyā--with; cāri-dik--all around; āvarila--covered; uparete--on top; eka--one; ṭāṭi--similar straw mattress; diyā--with; ācchādila--covered.

TRANSLATION

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

TEXT

purī-gosāñi ājñā dila sakala brāhmaṇe
ā-bāla-vṛddha grāmera loka karāha bhojane

SYNONYMS

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 prasāda.

TRANSLATION

After the Lord was laid down to rest on the bed, Mādhavendra Purī gathered all the brāhmaṇas who had prepared the prasāda and said to them, "Now feed everyone sumptuously, from the children on up to the aged!"

TEXT 84

TEXT

sabe vasi' krame krame bhोजना karila
brāhmaṇa-brāhmaṇī-gaṇe āge khāoyāila

SYNONYMS

sabe--all; vasi'--sitting; krame krame--by and by; bhोजना karila--honored prasāda and ate it; brāhmaṇa-brāhmaṇī-gaṇe--the brāhmaṇas and their wives; āge--first; khāoyāila--were fed.

TRANSLATION

All the people gathered there sat down to honor the prasāda, and by and by they took food. All the brāhmaṇas and their wives were fed first.

PURPORT

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

TEXT

anya grāmera loka yata dekhite āila
gopāla dekhiyā saba prasāda khāila

SYNONYMS

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.

TRANSLATION

Not only did the people of Govardhana village take prasāda, but also those who came from other villages. They also saw the Deity of Gopāla and were offered prasāda to eat.

TEXT 86

TEXT

dekhiyā purīra prabhāva loke camatkāra
pūrva annakūṭa yena haila sākṣātkāra

SYNONYMS

dekhiyā--by seeing; purīra--of Mādhavendra Purī; prabhāva--the influence; loke--all the people; camatkāra--struck with wonder; pūrva--formerly; annakūṭa--the Annakūṭa ceremony during the time of Kṛṣṇa; yena--as if; haila--became; sākṣātkāra--directly manifest.

TRANSLATION

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.

PURPORT

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 Śrīmad-Bhāgavatam (10.24.26, 31-33):

pacyantām vividhāḥ pākāḥ
sūpāntāḥ pāyasādayaḥ
saṁyāvā-pūpa-śaṣkulyaḥ
sarva-dohaś ca gṛhyatām

kālātmanā bhagavatā
śakra-darpaṁ jighāṁsatā
proktaṁ niśamya nandādyāḥ
sādhv agrhṇanta tad-vacaḥ

tathā ca vyadadhuḥ sarvaṁ
yathāha madhusūdanaḥ
vācayitvā svasty-ayanaṁ
tad-dravyeṇa giri-dvijān

upahṛtya balīn sarvān
ādṛtā yavasāṁ gavāṁ
go-dhanāni puras-kṛtya
giriṁ cakruḥ pradakṣiṇam

" 'Prepare very nice foods of all descriptions from the grains and ghee collected for the yajña. Prepare rice, dāl, then halavah, pākorā, 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 prasāda. 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

TEXT

sakala brāhmaṇe purī vaiṣṇava karila
sei sei sevā-madhye sabā niyojila

SYNONYMS

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.

TRANSLATION

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.

PURPORT

In the scriptures it is stated: ṣaṭ-karma-nipuṇo 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 scriptures. This is pāṭhana. He must also be expert in worshipping 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 sūdras. 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 sūdras). 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 prasāda distributed. This is the method of worshiping the Deity according to the rules and regulations set by 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 Madhva-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 prasāda as possible and distributing it to the devotees who visit the temple to see the Lord.

TEXT 88

TEXT

punaḥ dina-śeṣe prabhura karāila utthāna
kichu bhoga lāgāila karāila jala-pāna

SYNONYMS

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.

TRANSLATION

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.

PURPORT

This offering is called vaikāli-bhoga, food offered at the end of the day.

TEXT 89

TEXT

gopāla prakāṭa haila,----deśe śabda haila
āśa-pāśa grāmera loka dekhite āila

SYNONYMS

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.

TRANSLATION

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

TEXT

ekeka dina ekeka grāme la-ila māgiñā
anna-kūṭa kare sabe haraṣita hañā

SYNONYMS

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.

TRANSLATION

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

TEXT

rātri-kāle ṭhākurere karāiyā śayana
purī-gosāñi kaila kichu gavya bhojana

SYNONYMS

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.

TRANSLATION

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

TEXT

prātaḥ-kāle punaḥ taiche karila sevana
anna lañā eka-grāmera āila loka-gaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

anna, gḥṛta, dadhi, dugdha,----grāme yata chila
gopālera āge loka āniyā dharila

SYNONYMS

anna--food grain; gḥṛta--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.

TRANSLATION

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.

PURPORT

Anna, gḥṛta, 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 prasāda 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 prasāda 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

TEXT

pūrva-dina-prāya vipra karila randhana
taiche anna-kūṭa gopāla karila bhojana

SYNONYMS

pūrva-dina-prāya--almost like 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.

TRANSLATION

The next day, almost like before, there was an Annakūṭa ceremony. All the brāhmaṇas prepared foods and Gopāla accepted them.

TEXT 95

TEXT

vraja-vāsī lokera kṛṣṇe sahaja pirīti
gopālera sahaja-prīti vraja-vāsi-prati

SYNONYMS

vraja-vāsī--the inhabitants of Vṛndāvana (Vrajabhūmi); lokera--of the people; kṛṣṇe--unto Lord Kṛṣṇa; sahaja--natural; pirīti--love; gopālera--of Lord Gopāla; sahaja--natural; prīti--love; vraja-vāsi-prati--toward the inhabitants of Vrajabhūmi.

TRANSLATION

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.

PURPORT

In the Bhagavad-gītā 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 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." 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

TEXT

mahā-prasāda khāila āsiyā saba loka
gopāla dekhiyā sabāra khaṇḍe duḥkha-śoka

SYNONYMS

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; duḥkha-śoka--all lamentation and unhappiness.

TRANSLATION

Throngs of people came from different villages to see the Deity of Gopāla, and they took mahā-prasāda sumptuously. When they saw the superexcellent form of Lord Gopāla, all their lamentation and unhappiness disappeared.

TEXT 97

TEXT

āśa-pāśa vraja-bhūmera yata grāma saba
eka eka dina sabe kare mahotsava

SYNONYMS

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.

TRANSLATION

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

TEXT

gopāla-prakaṭa śuni' nānā deśa haite
nānā dravya lañā loka lāgila āsite

SYNONYMS

gopāla--of the Deity of Gopāla; prakāṭa--appearance; śuni'--hearing; nānā--various; deśa--countries; haite--from; nānā--various; dravya--things; lañā--bringing; loka--people; lāgila--began; āsite--to come.

TRANSLATION

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

TEXT

mathurāra loka saba baḍa baḍa dhanī
bhakti kari' nānā dravya bheṭa deya āni'

SYNONYMS

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.

TRANSLATION

The people of Mathurā, who are very big capitalists, also brought various presentations and offered them before the Deity in devotional service.

TEXT 100

TEXT

svarṇa, raupya, vastra, gandha, bhakṣya-upahāra
asaṅkhyā āise, nitya bāḍila bhāṇḍāra

SYNONYMS

svarṇa--gold; raupya--silver; vastra--garments; gandha--scents; bhakṣya-upahāra--presentations for eating; asaṅkhyā--countless; āise--came; nitya--daiiy; bāḍila--increased; bhāṇḍāra--the store.

TRANSLATION

Thus countless presentations of gold, silver, garments, scented articles and eatables arrived. The store of Gopāla increased daily.

TEXT 101

TEXT

eka mahā-dhanī kṣatriya karāila mandira
keha pāka-bhāṇḍāra kaila, keha ta' prācīra

SYNONYMS

eka--one; mahā-dhanī--very rich man; kṣatriya--of the royal order; karāila--constructed; mandira--a temple; keha--someone; pāka-bhāṇḍāra--clay pots for cooking; kaila--made; keha--someone; ta'--certainly; prācīra--the boundary walls.

TRANSLATION

One very rich kṣatriya of the royal order constructed a temple, someone made cooking utensils, and someone constructed boundary walls.

TEXT 102

TEXT

eka eka vraja-vāsī eka eka gābhī dila
sahasra sahasra gābhī gopālera haila

SYNONYMS

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.

TRANSLATION

Each and every family residing in the land of Vrajabhūmi contributed one cow. In this way, thousands of cows became the property of Gopāla.

PURPORT

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 prasāda. 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). Hṛṣīkeṣa

hṛṣīkeśa-sevanam bhaktir ucyate. 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. Bhaktyā 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

TEXT

gauḍa ha-ite āilā dui vairāgī brāhmaṇa
purī-gosāñi rākhila tāre kariyā yatana

SYNONYMS

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.

TRANSLATION

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

TEXT

sei dui śiṣya kari' sevā samarpila
rāja-sevā haya,----purīra ānanda bāḍila

SYNONYMS

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; bāḍila--increased.

TRANSLATION

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.

PURPORT

The six Gosvāmīs and their followers started many temples, such as the temples of Govinda, Gopinātha, 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, sevāitas assume the title of gosvāmī on the basis of their being engaged as sevāitas of the Deity. The sevāitas 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 sevāitas.

TEXT 105

TEXT

ei-mata vatsara dui karila sevana
eka-dina purī-gosāñi dekhila svapana

SYNONYMS

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.

TRANSLATION

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

TEXT

gopāla kahe, purī āmāra tāpa nāhi yāya
malayaja-candana lepa', tabe se juḍāya

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 the 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

TEXT

malayaja āna, yāñā nīlācala haite
anye haite nahe, tumi calaha tvarite

SYNONYMS

malaya-ja--sandalwood; āna--bring; yāñā--coming; nīlācala haite--from Jagannātha Purī; anye--others; haite--from; nahe--not; tumi--you; calaha--go; tvarite--quickly.

TRANSLATION

"Bring sandalwood pulp from Jagannātha Purī. Kindly go quickly. Since no one else can do it, you must."

TEXT 108

TEXT

svapna dekhi' purī-gosāñira haila premāveśa
prabhu-ājñā pālibāre gelā pūrva-deśa

SYNONYMS

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).

TRANSLATION

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

TEXT

sevāra nirbandha----loka karila sthāpana
ājñā māgi' gauḍa-deśe karila gamana

SYNONYMS

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.

TRANSLATION

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

TEXT

śāntipura āilā advaitācāryera ghare
purīra prema dekhi' ācārya ānanda antare

SYNONYMS

śāntipura--to the place known as Śāntipura; āilā--came; advaita-ācāryera--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.

TRANSLATION

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

TEXT

tānra ṭhāñi mantra laila yatana kariñā
calilā dakṣiṇe purī tānre dīkṣā diñā

SYNONYMS

tānra ṭhāñi--from him; mantra--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.

TRANSLATION

Advaita Ācārya begged to be initiated by Mādhavendra Purī. After initiating Him, Mādhavendra Purī started for South India.

PURPORT

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 sūdra kene naya,
yei kṣṇa-tattva-vettā, sei 'guru' haya

"A person may be a brāhmaṇa, a sannyāsī, a sūdra 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 sūdra. 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

TEXT

remuṇāte kaila gopīnātha daraśana
tānra rūpa dekhiṅā haila vihvala-mana

SYNONYMS

remuṇāte--in the village of Remuṅā; kaila--did; gopīnātha--the Deity of Gopīnātha; daraśana--seeing; tānra--His; rūpa--beauty; dekhiṅā--seeing; haila--became; vihvala--bewildered; mana--mind.

TRANSLATION

Going into South India, Śrī Mādhavendra Purī visited Remuṅā, where Gopīnātha is situated. Upon seeing the beauty of the Deity, Mādhavendra Purī was overwhelmed.

TEXT 113

TEXT

nṛtya-gīta kari' jagā-mohane vasilā
'kyā kyā bhoga lāge?' brāhmaṇe puchilā

SYNONYMS

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.

TRANSLATION

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

TEXT

sevāra sauṣṭhava dekhi' ānandita mane
uttama bhoga lāge----ethā bujhi anumāne

SYNONYMS

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.

TRANSLATION

From the excellence of the arrangements, Mādhavendra Purī understood by deduction that only the best food was offered.

TEXT 115

TEXT

yaiche ihā bhoga lāge, sakala-i puchiba
taiche bhiyāne bhoga gopāle lāgāiba

SYNONYMS

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.

TRANSLATION

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

TEXT

ei lāgi' puchilena brāhmaṇera sthāne
brāhmaṇa kahila saba bhoga-vivaraṇe

SYNONYMS

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.

TRANSLATION

When the brāhmaṇa priest was questioned about this matter, he explained in detail what kinds of food were offered to the Deity of Gopīnātha.

TEXT 117

TEXT

sandhyāya bhoga lāge kṣīra----'amṛta-keli'-nāma
dvādaśa mṛt-pātre bhari' amṛta-samāna

SYNONYMS

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.

TRANSLATION

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

TEXT

'gopīnāthera kṣīra' bali' prasiddha nāma yāra
pṛthivīte aiche bhoga kāhāñ nāhi āra

SYNONYMS

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.

TRANSLATION

"This sweet rice is celebrated throughout the world as gopīnātha-kṣīra. It is not offered anywhere else in the world."

TEXT 119

TEXT

hena-kāle sei bhoga ṭhākure lāgila
śuni' purī-gosāñi kichu mane vicārila

SYNONYMS

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.

TRANSLATION

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

TEXT

ayācita kṣīra prasāda alpa yadi pāi
svāda jāni' taiche kṣīra gopāle lāgāi

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei icchāya lajjā pāñā viṣṇu-smaraṇa kaila
hena-kāle bhoga sari' āрати bājila

SYNONYMS

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; āрати--the āрати ceremony; bājila--was sounded.

TRANSLATION

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 āрати ceremony began.

TEXT 122

TEXT

āрати dekhiyā purī kaila namaskāra

bāhire āilā, kāre kichu nā kahila āra

SYNONYMS

ārati dekhiyā--after seeing the ārati; purī--Mādhavendra Purī; kaila--offered; namaskāra--obeisances; bāhire āilā--he went out; kāre--to anyone; kichu--anything; nā--not; kahila--say; āra--more.

TRANSLATION

After the ārati 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

TEXT

ayācita-vṛtti purī---virakta, udāsa
ayācita pāile khā'na, nahe upavāsa

SYNONYMS

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.

TRANSLATION

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.

PURPORT

This is the paramahaṁsa stage, the highest stage for a sannyāsī. A sannyāsī can beg from door to door just to collect food, but a paramahaṁsa 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 paramahaṁsa simply engages exclusively in the service of the Lord without caring even for eating or sleeping. It was stated about the six Gosvāmīs: nidrāhāra-vihārakādi-vijitau. In the paramahaṁsa 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 paramahaṁsa stage.

TEXT 124

TEXT

premāmṛte tṛpta, kṣudhā-tṛṣṇā nāhi bādhe
kṣīra-icchā haila, tāhe māne aparādhe

SYNONYMS

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.

TRANSLATION

A paramahaṁsa 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.

PURPORT

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 paramahaṁsa 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

TEXT

grāmera śūnya-hāṭe vasi' karena kīrtana
ethā pūjārī karāila ṭhākure śayana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 paramahaṁsa. This means that even in the

paramahaṁsa 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 paramahaṁsa. 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 paramahaṁsa 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 (paramahaṁsa) and go back home, back to Godhead.

TEXT 126

TEXT

nija kṛtya kari' pūjārī karila śayana
svapane ṭhākura āsi' balilā vacana

SYNONYMS

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.

TRANSLATION

Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopīnātha Deity come to talk to him, and He spoke as follows.

TEXT 127

TEXT

uṭhaha, pūjārī, kara dvāra vimocana
kṣīra eka rākhiyāchi sannyāsi-kāraṇa

SYNONYMS

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.

TRANSLATION

"O priest, please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyāsī Mādhavendra Purī.

TEXT 128

TEXT

dhaḍāra añcale ḍhākā eka kṣīra haya
tomarā nā jānilā tāhā āmāra māyāya

SYNONYMS

dhaḍāra--of the cloth curtain; añcale--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.

TRANSLATION

"This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks.

TEXT 129

TEXT

mādhava-purī sannyāsī āche hāṭete vasiñā
tāhāke ta' ei kṣīra śīghra deha lañā

SYNONYMS

mādhava-purī--of the name Mādhavendra Purī; sannyāsī--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.

TRANSLATION

"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."

TEXT 130

TEXT

svapna dekhi' pūjārī uṭhi' karilā vicāra
snāna kari' kapāṭa khuli, mukta kaila dvāra

SYNONYMS

svapna 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.

TRANSLATION

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

TEXT

dhaḍāra āñcala-tale pāila sei kṣīra
sthāna lepi' kṣīra lañā ha-ila bāhira

SYNONYMS

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.

TRANSLATION

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

TEXT

dvāra diyā grāme gelā sei kṣīra lañā
hāṭe hāṭe bule mādharma-purīke cāhiñā

SYNONYMS

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.

TRANSLATION

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

TEXT

kṣīra laha ei, yāra nāma 'mādharma-purī'
tomā lāgi' gopīnātha kṣīra kaila curi

SYNONYMS

kṣīra laha--take the pot of sweet rice; ei--this; yāra--whose; nāma--name; mādharma-purī--Mādhavendra Purī; tomā lāgi'--for you only; gopīnātha--the Deity of Lord Gopīnātha; kṣīra--the pot of sweet rice; kaila--did; curi--steal.

TRANSLATION

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!"

PURPORT

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 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 (7.15):

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 krodhaṁ bhayaṁ), 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 upanīyamānāḥ. 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

TEXT

kṣīra lañā sukhe tumi karaha bhakṣaṇe
tomā-sama bhāgyavān nāhi tribhuvane

SYNONYMS

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.

TRANSLATION

The priest continued, "Would the sannyāsī whose name is Mādhavendra Purī please come and take this pot of sweet rice and enjoy the prasāda with great happiness! You are the most fortunate person within these three worlds!"

PURPORT

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 samatītyaitān
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 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

TEXT

eta śuni' purī-gosāñi paricaya dila
kṣīra diyā pūjārī tāñre daṇḍavat haila

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 paramahaṁsa, the priest immediately fell flat before him and offered obeisances.

TEXT 136

TEXT

kṣīrera vṛttānta tāñre kahila pūjārī
śuni' premāviṣṭa haila śrī-mādhava-purī

SYNONYMS

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--Śrīla Mādhavendra Purī.

TRANSLATION

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

TEXT

prema dekhi' sevaka kahe ha-iyā vismita
kṛṣṇa ye inhāra vaśa,----haya yathocita

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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-bhaktāu. 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

TEXT

eta bali' namaskari' karilā gamana
āveśe karilā purī se kṣīra bhakṣaṇa

SYNONYMS

eta bali'--saying this; namaskari'--offering obeisances; karilā gamana--returned; āveśe--in ecstasy; karilā--did; purī--Purī Gosāñi; se--that; kṣīra--sweet rice; bhakṣaṇa--eating.

TRANSLATION

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

TEXT

pātra prakṣālana kari' khaṇḍa khaṇḍa kaila
bahir-vāse bāndhi' sei ṭhikāri rākhila

SYNONYMS

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.

TRANSLATION

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

TEXT

prati-dina eka-khāni karena bhakṣaṇa
khāile premāveśa haya,----adbhuta kathana

SYNONYMS

prati-dina--every day; eka-khāni--one piece; karena--does; bhakṣaṇa--eating; khāile--by eating; prema-āveśa--ecstasy; haya--there is; adbhuta--wonderful; kathana--narrations.

TRANSLATION

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

TEXT

'ṭhākura more kṣīra dila----loka saba śuni'
dine loka-bhiḍa habe mora pratiṣṭhā jāni'

SYNONYMS

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; bhiḍa--crowd; habe--there will be; mora--my; pratiṣṭhā--fame; jāni'--knowing.

TRANSLATION

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

TEXT

sei bhaye rātri-śeṣe calilā śrī-purī
sei-khāne gopīnāthe daṇḍavat kari'

SYNONYMS

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.

TRANSLATION

Thinking this, Śrī Mādhavendra Purī offered his obeisances to Gopīnātha on the spot and left Remuṇā before morning.

TEXT 143

TEXT

cali' cali' āilā purī śrī-nīlācala
jagannātha dekhi' hailā premete vihvala

SYNONYMS

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.

TRANSLATION

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

TEXT

premāveśe uṭhe, paḍe, hāse, nāce, gāya
jagannātha-daraśane mahā-sukha pāya

SYNONYMS

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.

TRANSLATION

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

TEXT

'mādhava-purī śrīpāda āila',----loke haila khyāti
saba loka āsi' tānre kare bahu bhakti

SYNONYMS

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.

TRANSLATION

When Madhavendra Puri 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

TEXT

pratiṣṭhāra svabhāva ei jagate vidita
ye nā vāñche, tāra haya vidhātā-nirmita

SYNONYMS

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.

TRANSLATION

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

TEXT

pratiṣṭhāra bhaye purī gelā palāñā
kṛṣṇa-preme pratiṣṭhā cale saṅge gaḍāñā

SYNONYMS

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.

TRANSLATION

Being afraid of his reputation [pratiṣṭhā], Mādhavendra Purī fled from Remuñā. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

PURPORT

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 saḥajiyā 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

TEXT

yadyapi udvega haila palāite mana
ṭhākurerā candana-sādhana ha-ila bandhana

SYNONYMS

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.

TRANSLATION

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

TEXT

jagannāthera sevaka yata, yateka mahānta
sabāke kahila purī gopāla-vṛttānta

SYNONYMS

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.

TRANSLATION

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

TEXT

gopāla candana māge,----śuni' bhakta-gaṇa
ānande candana lāgi' karila yatana

SYNONYMS

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.

TRANSLATION

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

TEXT

rāja-pātra-sane yāra yāra paricaya
tāre māgi' karpūra-candana karilā sañcaya

SYNONYMS

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.

TRANSLATION

Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected.

PURPORT

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

TEXT

eka vipra, eka sevaka, candana vahite
purī-gosāñira saṅge dila sambala-sahite

SYNONYMS

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.

TRANSLATION

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

TEXT

ghāṭī-dānī chāḍāite rāja-pātra dvāre
rāja-lekhā kari' dila purī-gosāñira kare

SYNONYMS

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.

TRANSLATION

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

TEXT

calila mādharma-purī candana lañā
kata-dine remuṇāte uttarila giyā

SYNONYMS

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.

TRANSLATION

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

TEXT

gopīnātha-caraṇe kaila bahu namaskāra
premāveśe nṛtya-gīta karilā apāra

SYNONYMS

gopīnātha-caraṇe--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.

TRANSLATION

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

TEXT

purī dekhi' sevaka saba sammāna karila
kṣīra-prasāda diyā tānre bhikṣā karāila

SYNONYMS

purī dekhi'--by seeing Mādhavendra Purī; sevaka--the priest or servant; saba sammāna--all respects; karila--offered; kṣīra-prasāda--sweet rice prasāda; diyā--offering; tānre--him; bhikṣā karāila--made to eat.

TRANSLATION

When the priest of Gopīnātha saw Mādhavendra Purī again, he offered all respects to him and, giving him the sweet rice prasāda, made him eat.

TEXT 157

TEXT

sei rātre devālaye karila śayana
śeṣa-rātri haile purī dekhila svapana

SYNONYMS

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; svapana--a dream.

TRANSLATION

Mādhavendra Purī took rest that night in the temple, but toward the end of
the night he had another dream.

TEXT 158

TEXT

gopāla āsiyā kahe,----śuna he mādhava
karpūra-candana āmi pāilāma saba

SYNONYMS

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.

TRANSLATION

Mādhavendra Purī dreamed that Gopāla came before him and said, "O
Mādhavendra Purī, I have already received all the sandalwood and camphor.

TEXT 159

TEXT

karpūra-sahita ghaṣi' e-saba candana
gopīnāthera aṅge nitya karaha lepana

SYNONYMS

karpūra-sahita--with the camphor; ghaṣi'--grinding; e-saba--all this;
candana--sandalwood; gopīnāthera--of Śrī Gopīnātha; aṅge--on the body; nitya--
daily; karaha--do; lepana--smearing.

TRANSLATION

"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

TEXT

gopīnātha āmāra se eka-i aṅga haya
inhāke candana dile habe mora tāpa-kṣaya

SYNONYMS

gopīnātha--Lord Gopīnātha; āmāra--My; se--that; eka-i--one; aṅga--body; haya--is; inhāke--unto Him; candana dile--in offering this candana; habe--there will be; mora--My; tāpa-kṣaya--reduction of temperature.

TRANSLATION

"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.

PURPORT

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

TEXT

dvidhā nā bhāviha, nā kariha kichu mane
viśvāsa kari' candana deha āmāra vacane

SYNONYMS

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.

TRANSLATION

"You should not hesitate to act according to My order. Believing in Me, just do what is needed."

TEXT 162

TEXT

eta bali' gopāla gela, gosāñi jāgilā
gopīnāthera sevaka-gaṇe ḍākiyā ānilā

SYNONYMS

eta bali'--saying this; gopāla--the Deity of Gopāla; gela--disappeared; gosāñi jāgilā--Mādhavendra Purī awoke; gopīnāthera--of Lord Gopīnātha; sevaka-gaṇe--to the servitors; ḍākiyā--calling; ānilā--brought them.

TRANSLATION

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

TEXT

prabhura ājñā haila,----ei karpūra-candana
gopīnāthera aṅge nitya karaha lepana

SYNONYMS

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.

TRANSLATION

Madhavendra Puri 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

TEXT

iñhāke candana dile, gopāla ha-ibe śītala
svatantra īśvara----tāñra ājñā se prabala

SYNONYMS

iñhāke--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.

TRANSLATION

"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

TEXT

griṣma-kāle gopīnātha paribe candana
śuni' ānandita haila sevakera mana

SYNONYMS

griṣma-kāle--in the summer; gopīnātha--Lord Gopīnātha; paribe--will put on; candana--sandalwood pulp; śuni'--hearing; ānandita--pleased; haila--became; sevakera--of the servants; mana--the minds.

TRANSLATION

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

TEXT

purī kahe,----ei dui ghaṣibe candana
āra janā-dui deha, diba ye vetana

SYNONYMS

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.

TRANSLATION

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 salary."

TEXT 167

TEXT

ei mata candana deya pratyaha ghaṣiyā
parāya sevaka saba ānanda kariyā

SYNONYMS

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.

TRANSLATION

In this way Gopīnāthajī was supplied ground sandalwood pulp daily. The servants of Gopīnātha were very pleased with this.

TEXT 168

TEXT

pratyaha candana parāya, yāvat haila anta
tathāya rahila purī tāvat paryanta

SYNONYMS

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.

TRANSLATION

In this way the sandalwood pulp was smeared over the body of Gopinātha until the whole stock was finished. Mādhavendra Purī stayed there until that time.

TEXT 169

TEXT

griṣma-kāla-ante punaḥ nīlācale gelā
nīlācale cāturmāsya ānande rahilā

SYNONYMS

griṣma-kāla--of the summer season; ante--at the end; punaḥ--again; nīlācale--to Jagannātha Purī; gelā--went; nīlācale--in Jagannātha Purī; cātur-
māsya--the four months for vows; ānande--in great pleasure; rahilā--remained.

TRANSLATION

At the end of summer Mādhavendra Purī returned to Jagannātha Purī, where he remained with great pleasure during the whole period of Cāturmāsya.

PURPORT

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 dāl and urad dāl are also considered nonvegetarian. These two dāls 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

TEXT

śrī-mukhe mādharma-purīra amṛta-carita

bhakta-gaṇe śunāñā prabhu kare āsvādita

SYNONYMS

śrī-mukhe--from the mouth of Śrī Caitanya Mahāprabhu; mādharma-purī--of Mādhavendra Purī; amṛta-carita--nectarean characteristics; bhakta-gaṇe--the devotees; śunāñā--making hear; prabhu--the Lord; kare--does; āsvādita--relished.

TRANSLATION

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

TEXT

prabhu kahe,----nityānanda, karaha vicāra
purī-sama bhāgyavān jagate nāhi āra

SYNONYMS

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.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to judge whether there was anyone within the world as fortunate as Mādhavendra Purī.

TEXT 172

TEXT

dugdha-dāna-chale kṛṣṇa yāñre dekhā dila
tina-bāre svapne āsi' yāñre ājñā kaila

SYNONYMS

dugdha-dāna-chale--on the plea of delivering milk; kṛṣṇa--Lord Kṛṣṇa; yāñre--unto whom; dekhā dila--made His appearance; tina-bāre--three times; svapne--in dreams; āsi'--coming; yāñre--unto whom; ājñā--order; kaila--gave.

TRANSLATION

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

TEXT

yāñra preme vaśa hañā prakāṣa ha-ilā
sevā aṅgikāra kari' jagata tārīlā

SYNONYMS

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.

TRANSLATION

"Being obliged because of the loving affairs of Madhavendra Puri, Lord
Kṛṣṇa Himself appeared as the Gopāla Deity, and, accepting his service, He
liberated the whole world.

TEXT 174

TEXT

yāñra lāgi' gopīnātha kṣīra kaila curi
ataeva nāma haila 'kṣīra-corā' kari'

SYNONYMS

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.

TRANSLATION

"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

TEXT

karpūra-candana yāñra aṅge caḍāila
ānande purī-gosāñira prema uthalila

SYNONYMS

karpūra-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.

TRANSLATION

"Mādhavendra Purī smeared the sandalwood pulp over the body of Gopīnātha,
and in this way he was overpowered with love of Godhead.

TEXT 176

TEXT

mleccha-deśe karpūra-candana ānite jañjāla
purī duḥkha pābe ihā jāniyā gopāla

SYNONYMS

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; gopāla--Gopāla.

TRANSLATION

"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

TEXT

mahā-dayā-maya prabhu---bhakata-vatsala
candana pari' bhakta-śrama karila saphala

SYNONYMS

mahā--very; dayā-maya--merciful; prabhu--the Lord; bhakata-vatsala--very attached to His devotees; candana pari'--putting on the sandalwood; bhakta-śrama--the trouble of the devotee; karila--made; saphala--successful.

TRANSLATION

"The Lord is very merciful and attached to His devotees, so when Gopinātha was covered with sandalwood pulp, Mādhavendra Purī's labor became successful."

TEXT 178

TEXT

purīra prema-parākāṣṭhā karaha vicāra
alaukika prema citte lāge camatkāra

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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

TEXT

parama virakta, maunī, sarvatra udāsīna
grāmya-vārtā-bhaye dvitīya-saṅga-hīna

SYNONYMS

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.

TRANSLATION

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

TEXT

hena-jana gopālera ājñāmṛta pāñā
sahasra krośa āsi' bule candana māgiñā

SYNONYMS

hena-jana--such a personality; gopālera--of the Gopāla Deity; ājñā-amṛta--the nectarean order; pāñā--getting; sahasra--a thousand; krośa--a distance of two miles; āsi'--coming; bule--walks; candana--sandalwood; māgiñā--begging.

TRANSLATION

"After receiving the transcendental orders of Gopāla, this great personality traveled thousands of miles just to collect sandalwood by begging.

TEXT 181

TEXT

bhoke rahe, tabu anna māgiñā nā khāya
hena-jana candana-bhāra vahi' lañā yāya

SYNONYMS

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.

TRANSLATION

"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

TEXT

'maṇeka candana, tolā-viśeka karpūra
gopāle parāiba'----ei ānanda pracura

SYNONYMS

maṇeka candana--one māna of sandalwood; tolā--a measurement of weight; viśeka--twenty; karpūra--camphor; gopāle--on Gopāla; parāiba--I shall smear; ei--this; ānanda--pleasure; pracura--sufficient.

TRANSLATION

"Without considering his personal comforts, Mādhavendra Purī carried one māna [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

TEXT

utkalera dānī rāke candana dekhiñā
tāhāñ eḍāila rāja-patra dekhāñā

SYNONYMS

utkalera--of Orissa; dānī--toll officer; rāke--takes; candana--sandalwood; dekhiñā--seeing; tāhāñ--there; eḍāila--escaped; rāja-patra--governmental release; dekhāñā--by showing.

TRANSLATION

"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

TEXT

mleccha-deśa dūra patha, jagāti apāra
ke-mate candana niba----nāhi e vicāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

saṅge eka vaṭa nāhi ghāṭī-dāna dite
tathāpi utsāha baḍa candana lañā yāite

SYNONYMS

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.

TRANSLATION

"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

TEXT

pragāḍha-premera ei svabhāva-ācāra
nija-duḥkha-vighnādira nā kare vicāra

SYNONYMS

pragāḍha--intense; premera--of love of Godhead; ei--this; svabhāva--
natural; ācāra--behavior; nija--personal; duḥkha--inconvenience; vighna--
impediments; ādira--and so on; nā--not; kare--does; vicāra--consideration.

TRANSLATION

"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.

PURPORT

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 'nukampāṁ su-samīkṣamāṇaḥ: 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. The intense lover of Kṛṣṇa is never deviated from his service, despite all difficulties and impediments brought before him.

TEXT 187

TEXT

ei tāra gāḍha premā loke dekhāite
gopāla tānre ājñā dila candana ānite

SYNONYMS

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.

TRANSLATION

"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

TEXT

bahu pariśrame candana remuṇā ānila
ānanda bāḍila mane, duḥkha nā gaṇila

SYNONYMS

bahu--much; pariśrame--with labor; candana--sandalwood; remuṇā--to Remuṇā (the village of Gopinātha); ānila--brought; ānanda--pleasure; bāḍila--increased; mane--in the mind; duḥkha--difficulties; nā--not; gaṇila--counted.

TRANSLATION

"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

TEXT

parīkṣā karite gopāla kaila ājñā dāna
parīkṣā kariyā śeṣe haila dayāvān

SYNONYMS

parīkṣā--test; karite--to make; gopāla--Lord Gopāla; kaila--did; ājñā--the order; dāna--giving; parīkṣā--the test; kariyā--making; śeṣe--at the end; haila--became; dayā-vān--merciful.

TRANSLATION

"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

TEXT

ei bhakti, bhakta-priya-kṛṣṇa-vyavahāra
bujhiteo āmā-sabāra nāhi adhikāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta bali' paḍe prabhu tāñra kṛta śloka
yei śloka-candre jagat karyāche āloka

SYNONYMS

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.

TRANSLATION

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

TEXT

ghaṣite ghaṣite yaiche malayaja-sāra
gandha bāḍe, taiche ei ślokera vicāra

SYNONYMS

ghaṣite ghaṣite--rubbing and rubbing; yaiche--just as; malayaja-sāra--
sandalwood; gandha--the fragrance; bāḍe--increases; taiche--similarly; ei--
this; ślokera--of the verse; vicāra--the consideration.

TRANSLATION

Continuous rubbing increases the aroma of Malaya sandalwood. Similarly,
consideration of this verse increases one's understanding of its importance.

TEXT 193

TEXT

ratna-gaṇa-madhye yaiche kaustubha-maṇi
rasa-kāvya-madhye taiche ei śloka gaṇi

SYNONYMS

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.

TRANSLATION

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

TEXT

ei śloka kahiyāchena rādhā-ṭhākuraṇī
tānra kṛpāya sphuriyāche mādhavendra-vāṇī

SYNONYMS

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.

TRANSLATION

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

TEXT

kibā gauracandra ihā kare āsvādana
ihā āsvādite āra nāhi cauṭha-jana

SYNONYMS

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.

TRANSLATION

Only Śrī Caitanya Mahāprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it.

PURPORT

This indicates that only Śrīmatī Rādhārāṇī, Mādhavendra Purī and Caitanya Mahāprabhu are capable of understanding the purport of this verse.

TEXT 196

TEXT

śeṣa-kāle ei śloka paṭhite paṭhite
siddhi-prāpti haila purīra ślokera sahite

SYNONYMS

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; ślokera--this verse; sahite--with.

TRANSLATION

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

TEXT

ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram
dayita bhrāmyati kim karomy aham

SYNONYMS

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; tvat--of You; aloka--without seeing; kātaram--very much aggrieved; dayita--O most beloved; bhrāmyati--becomes overwhelmed; kim--what; karomi--shall do; aham--I.

TRANSLATION

"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?"

PURPORT

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-Madhva-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-dayārdra 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-Madhva-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-Madhva-sampradāya accept these principles of devotional service.

TEXT 198

TEXT

ei śloka paḍite prabhu ha-ilā mūrcchite
premete vivaśa hañā paḍila bhūmite

SYNONYMS

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.

TRANSLATION

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

TEXT

āste-vyaste kole kari' nila nityānanda
krandana kariyā tabe uṭhe gauracandra

SYNONYMS

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.

TRANSLATION

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

TEXT

premonmāda haila, uṭhi' iti-uti dhāya
huñkāra karaye, hāse, kānde, nāce, gāya

SYNONYMS

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.

TRANSLATION

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.

TEXT 201

TEXT

'ayi dīna, 'ayi dīna' bale bāra-bāra
kaṅṭhe nā niḥsare vāṇī, netre aśru-dhāra

SYNONYMS

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; vāṇī--the voice; netre--in the eyes; aśru-dhāra--torrents of tears.

TRANSLATION

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

TEXT

kampa, sveda, pulakāśru, stambha, vaivarṇya
nirveda, viṣāda, jāḍya, garva, harṣa, dainya

SYNONYMS

kampa--trembling; sveda--perspiration; pulaka-aśru--jubilation and tears; stambha--shock; vaivarṇya--loss of color; nirveda--disappointment; viṣāda--moroseness; jāḍya--loss of memory; garva--pride; harṣa--joy; dainya--humility.

TRANSLATION

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.

PURPORT

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

TEXT

ei śloke ughāḍilā premera kapāṭa

gopīnātha-sevaka dekhe prabhura prema-nāṭa

SYNONYMS

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; prema-nāṭa--the dance in ecstatic love.

TRANSLATION

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

TEXT

lokera saṅghaṭṭa dekhi' prabhura bāhya haila
ṭhākurerā bhoga sari' āraṭi bājila

SYNONYMS

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; āraṭi--performance of āraṭi; bājila--resounded.

TRANSLATION

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 āraṭi performance.

TEXT 205

TEXT

ṭhākure śayana karāṅṅā pūjārī haila bāhira
prabhura āge āni' dila prasāda bāra kṣīra

SYNONYMS

ṭhākure--the Deity; śayana--lying down; karāṅṅā--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.

TRANSLATION

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

TEXT

kṣīra dekhi' mahāprabhura ānanda bāḍila
bhakta-gaṇe khāoyāite pañca kṣīra laila

SYNONYMS

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.

TRANSLATION

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

TEXT

sāta kṣīra pūjārīke bāhuḍiyā dila
pañca-kṣīra pañca-jane vāñṭiyā khāila

SYNONYMS

sāta kṣīra--seven pots of sweet rice; pūjārīke--toward the pūjārī; bāhuḍiyā--pushing forward; dila--gave; pañca-kṣīra--five pots of sweet rice; pañca-jane--to five men; vāñṭiyā--distributing; khāila--ate.

TRANSLATION

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 prasāda.

TEXT 208

TEXT

gopīnātha-rūpe yadi kariyāchena bhojana
bhakti dekhāite kaila prasāda bhakṣaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

nāma-saṅkīrtane sei rātri goṅāilā
maṅgala-ārati dekhi' prabhāte calilā

SYNONYMS

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.

TRANSLATION

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

TEXT

gopāla-gopīnātha-purī-gosañira guṇa
bhakta-saṅge śrī-mukhe prabhu kailā āsvādana

SYNONYMS

gopāla--of the Gopāla Deity; gopīnātha--of the Gopīnātha Deity; purī-
gosañira--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.

TRANSLATION

In this way, Lord Śrī Caitanya Mahāprabhu personally tasted with His own
mouth the transcendental qualities of Gopārajī, Gopīnātha and Śrī Mādhavendra
Purī.

TEXT 211

TEXT

ei ta' ākhyāne kahilā doṅhāra mahimā
prabhura bhakta-vātsalya, āra bhakta-prema-sīmā

SYNONYMS

ei ta'--thus; ākhyāne--in the narration; kahilā--described; doṅhāra--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.

TRANSLATION

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

TEXT

śraddhā-yukta hañā ihā śune yei jana
śrī-kṛṣṇa-caraṇe sei pāya prema-dhana

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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 5

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 both 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 Gopārajī. Thus Gopārajī, being obliged by the young man's devotional service, accompanied him to southern India. Gopārajī followed the younger brāhmaṇa, who could hear the tinkling sound of Gopārajī's ankle bells. When all the respectable gentlemen of Vidyānagara were assembled, Gopārajī 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 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 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, Gopārajī, being very much obligated by the devotional service of King Puruṣottama, 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

TEXT

padbhyāṁ calan yaḥ pratimā-svarūpo
 brahmaṇya-devo hi śatāha-gamyam
 deśam yayau vipra-kṛte 'dbhuteham
 tam sākṣi-gopālam aham nato 'smi

SYNONYMS

padbhyāṁ--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; iham--activity; tam--unto that; sākṣi-gopālam--the Gopāla known as the witness Gopāla; aham--I; nataḥ asmi--offer respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of God [brahmaṇya-deva], who appeared as Sākṣi-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

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

TEXT

calite calite āilā yājapura-grāma
varāha-ṭhākura dekhi' karilā praṇāma

SYNONYMS

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.

TRANSLATION

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

TEXT

nṛtya-gīta kaila preme bahuta stavana
yājapure se rātri karilā yāpana

SYNONYMS

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.

TRANSLATION

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

TEXT

kaṭake āilā sākṣi-gopāla dekhite
gopāla-saundarya dekhi' hailā ānandite

SYNONYMS

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 pleased.

TRANSLATION

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 with His beauty.

TEXT 6

TEXT

premāveśe nṛtya-gīta kaila kata-kṣaṇa
āviṣṭa hañā kaila gopāla stavana

SYNONYMS

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.

TRANSLATION

While there, Śrī Caitanya Mahāprabhu engaged in chanting and dancing for some time, and being overwhelmed, He offered many prayers to Gopāla.

TEXT 7

TEXT

sei rātri tāhāñ rahi' bhakta-gaṇa-saṅge
gopālera pūrva-kathā śune bahu raṅge

SYNONYMS

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.

TRANSLATION

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

TEXT

nityānanda-gosāñi yabe tīrtha bhramilā
sākṣi-gopāla dekhibāre kaṭaka āilā

SYNONYMS

nityānanda-gosāñi--Lord Nityānanda Prabhu; yabe--when; tīrtha bhramilā--traveled to the places of pilgrimage; sākṣi-gopāla--the witness Gopāla; dekhibāre--to see; kaṭaka--to the town of Kaṭaka; āilā--came.

TRANSLATION

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

TEXT

sākṣi-gopālera kathā śuni, loka-mukhe
sei kathā kahena, prabhu śune mahā-sukhe

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The Sākṣi-gopāla temple is situated between the Khurdā Road junction 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 Mahānadī 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 six 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 there to see the witness Gopāla.

TEXT 10

TEXT

pūrve vidyānagarera dui ta' brāhmaṇa
tīrtha karibāre duṅhe karilā gamana

SYNONYMS

pūrve--previously; vidyānagarera--of the town known as Vidyānagara; dui--two; ta'--certainly; brāhmaṇa--brāhmaṇas; tīrtha karibāre--to tour places of pilgrimage; duṅhe--both of them; karilā--began; gamana--journey.

TRANSLATION

Formerly at Vidyānagara in South India there were two brāhmaṇas who made a long tour to see different places of pilgrimage.

TEXT 11

TEXT

gayā, vārāṇasī, prayāga----sakala kariyā
mathurāte āilā duṅhe ānandita hañā

SYNONYMS

gayā--the pilgrimage site of the name Gayā; vārāṇasī--Benares, or Kāśī; prayāga--Allahabad; sakala--all; kariyā--touring; mathurāte--Mathurā; āilā--they reached; duṅhe--both; ānandita--pleased; hañā--becoming.

TRANSLATION

First of all they visited Gayā, then Kāśī, then Prayāga. Finally, with great pleasure, they came to Mathurā.

TEXT 12

TEXT

vana-yātrāya vana dekhi' dekhe govardhana
dvādaśa-vana dekhi' śeṣe gelā vṛndāvana

SYNONYMS

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; śeṣe--at last; gelā--reached; vṛndāvana--Vṛndāvana.

TRANSLATION

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.

PURPORT

The five forests situated on the eastern side of the river Yamunā are Bhadra, Bilva, Loha, Bhāṇḍīra 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 Varṣāṇa, a distance of thirty-two miles, within which the Pañcakrośī Vṛndāvana town is situated.

TEXT 13

TEXT

vṛndāvane govinda-sthāne mahā-devālaya
se mandire gopālera mahā-sevā haya

SYNONYMS

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.

TRANSLATION

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

TEXT

keśī-tīrtha, kāliya-hradādike kaila snāna
śrī-gopāla dekhi' tāhāñ karilā viśrāma

SYNONYMS

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; tāhāñ--there; karilā--took; viśrāma--rest.

TRANSLATION

After taking baths at different bathing places along the river Yamunā, such as Keśī-ghāṭa and Kāliya-ghāṭa, the pilgrims visited the temple of Gopāla. Afterwards, they took rest in that temple.

TEXT 15

TEXT

gopāla-saundarya duñhāra mana nila hari'
sukha pāñā rahe tāhāñ dina dui-cāri

SYNONYMS

gopāla-saundarya--the beauty of the Gopāla Deity; duñhāra--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.

TRANSLATION

The beauty of the Gopāla Deity stole away their minds, and feeling great happiness, they remained there for two or four days.

TEXT 16

TEXT

dui-vipra-madhye eka vipra----vṛddha-prāya
āra vipra----yuvā, tāñra karena sahāya

SYNONYMS

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.

TRANSLATION

One of the two brāhmaṇas was an old man, and the other was young. The young man was assisting the old one.

TEXT 17

TEXT

choṭa-vipra kare sadā tāñhāra sevana
tāñhāra sevāya viprera tuṣṭa haila mana

SYNONYMS

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.

TRANSLATION

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

TEXT

vipra bale----tumi mora bahu sevā kailā
sahāya hañā more tīrtha karāilā

SYNONYMS

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.

TRANSLATION

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

TEXT

putreo pitāra aiche nā kare sevana
tomāra prasāde āmi nā pāilāma śrama

SYNONYMS

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.

TRANSLATION

"Even my own son does not render such service. By your mercy, I did not become fatigued while on this tour.

TEXT 20

TEXT

kṛta-ghnatā haya tomāya nā kaile sammāna
ataeva tomāya āmi diba kanyā-dāna

SYNONYMS

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.

TRANSLATION

"If I do not show you any respect, I will be ungrateful. Therefore, I promise to give you my daughter in charity."

TEXT 21

TEXT

choṭa-vipra kahe, "śuna, vipra-mahāśaya
asambhava kaha kene, yei nāhi haya

SYNONYMS

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.

TRANSLATION

The younger brāhmaṇa replied, "My dear sir, please hear me. You are saying something very unusual. Such a thing never happens."

TEXT 22

TEXT

mahā-kulīna tumi----vidyā-dhanādi-pravīṇa
āmi akulīna, āra dhana-vidyā-hīna

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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

TEXT

kanyā-dāna-pātra āmi nā ha-i tomāra
kṛṣṇa-prītye kari tomāra sevā-vyavahāra

SYNONYMS

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.

TRANSLATION

"Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Kṛṣṇa.

PURPORT

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-pūjābhyadhikā: "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. 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 pāyeche kebā. Unless one serves a liberated Vaiṣṇava, he cannot attain liberation by directly serving Kṛṣṇa. He must serve the servant of Kṛṣṇa.

TEXT 24

TEXT

brāhmaṇa-sevāya kṛṣṇera prīti baḍa haya
tānhāra santoṣe bhakti-sampad bāḍaya"

SYNONYMS

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.

TRANSLATION

"Lord Kṛṣṇa is very pleased by service rendered to brāhmaṇas, and when the Lord is pleased, the opulence of one's devotional service increases."

PURPORT

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

TEXT

baḍa-vipra kahe,----"tumi nā kara saṁśaya
tomāke kanyā diba āmi, karila niścaya"

SYNONYMS

baḍa-vipra--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.

TRANSLATION

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

TEXT

choṭa-vipra bale,----"tomāra strī-putra saba
bahu jñāti-goṣṭhī tomāra bahuta bāndhava

SYNONYMS

choṭa-vipra--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.

TRANSLATION

The young brāhmaṇa said, "You have a wife and sons, and you have a large circle of relatives and friends.

TEXT 27

TEXT

tā'-sabāra sammati vinā nahe kanyā-dāna
rukmiṇīra pitā bhīṣmaka tāhāte pramāṇa

SYNONYMS

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--of the name Bhīṣmaka; tāhāte--of that; pramāṇa--evidence.

TRANSLATION

"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

TEXT

bhīṣmakera icchā,----kṛṣṇe kanyā samarpite
putrera virodhe kanyā nārila arpite"

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

As stated in Śrīmad-Bhāgavatam (10.52.25):

bandhūnām icchatām dātum
kṛṣṇāya bhaginīm nṛpa
tato nivārya kṛṣṇa-dviḍ
rukmi caidyam amanyata

King Bhīṣmaka of Vidarbha wanted to offer Kṛṣṇa his daughter, Rukmiṇī, but Rukmī, the eldest of his five sons, objected. Therefore he 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

TEXT

baḍa-vipra kahe,----"kanyā mora nija-dhana
nija-dhana dite niṣedhibe kon jana

SYNONYMS

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.

TRANSLATION

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

TEXT

tomāke kanyā diba, sabāke kari' tiraskāra
saṁśaya nā kara tumi, karaha svīkāra"

SYNONYMS

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; svīkāra--acceptance.

TRANSLATION

"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

TEXT

choṭa-vipra kahe,----"yadi kanyā dite mana
gopālera āge kaha e satya-vacana"

SYNONYMS

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.

TRANSLATION

The younger brāhmaṇa replied, "If you have decided to give your young
daughter to me, then say so before the Gopāla Deity."

TEXT 32

TEXT

gopālera āge vipra kahite lāgila
'tumi jāna, nija-kanyā ihāre āmi dila'

SYNONYMS

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.

TRANSLATION

Coming before Gopāla, the elderly brāhmaṇa said, "My dear Lord, please
witness that I have given my daughter to this boy."

PURPORT

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.

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

TEXT

choṭa-vipra bale,----"ṭhākura, tumi mora sākṣī
tomā sākṣī bolāimu, yadi anyathā dekhi"

SYNONYMS

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.

TRANSLATION

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

TEXT

eta bali' dui-jane calilā dešere
guru-buddhye choṭa-vipra bahu sevā kare

SYNONYMS

eta bali'--speaking this; dui-jane--both the brāhmaṇas; calilā--went; dešere--toward their own country; guru-buddhye--accepting the elderly brāhmaṇa as guru; choṭa-vipra--the young brāhmaṇa; bahu--various; sevā--services; kare--renders.

TRANSLATION

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

TEXT

deše āsi' dui-jane gelā nija-ghare
kata dine baḍa-vipra cintita antare

SYNONYMS

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.

TRANSLATION

After returning to Vidyānagara, each brāhmaṇa went to his respective home. After some time, the elderly brāhmaṇa became very anxious.

TEXT 36

TEXT

tīrthe vipre vākya diluṅ,----kemate satya haya
strī, putra, jñāti, bandhu jānibe niścaya

SYNONYMS

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; niścaya--certainly.

TRANSLATION

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

TEXT

eka-dina nija-loka ekatra karila
tā-sabāra āge saba vṛttānta kahila

SYNONYMS

eka-dina--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.

TRANSLATION

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

TEXT

śuni' saba goṣṭhī tāra kare hāhā-kāra
'aiche bāt mukhe tumi nā ānibe āra

SYNONYMS

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.

TRANSLATION

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

TEXT

nīce kanyā dile kula yāibeka nāśa
śuniñā sakala loka karibe upahāsa'

SYNONYMS

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.

TRANSLATION

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

TEXT

vipra bale,----"tīrtha-vākya kemane kari āna
ye ha-uk, se ha-uka, āmi diba kanyā-dāna"

SYNONYMS

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.

TRANSLATION

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

TEXT

jñāti loka kahe,----'morā tomāke chāḍiba'
strī-putra kahe,----'viṣa khāiyā mariba'

SYNONYMS

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.

TRANSLATION

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

TEXT

vipra bale,----"sākṣī bolāñā karibeka nyāya
jiti' kanyā labe, mora vyartha dharma haya"

SYNONYMS

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.

TRANSLATION

The elderly brāhmaṇa said, "If I do not give my daughter to the young brāhmaṇa, he will call Śrī Gopālajī as a witness. Thus he will take my daughter by force, and in that case my religious principles will become meaningless."

TEXT 43

TEXT

putra bale,----"pratimā sākṣī, seha dūra deśe
ke tomāra sākṣī dibe, cintā kara kise

SYNONYMS

putra bale--his son says; pratimā--the Deity; sākṣī--witness; seha--He
also; dūra--distant; deśe--in country; ke--who; tomāra--of you; sākṣī--
witness; dibe--will give; cintā--anxiety; kara--you do; kise--why.

TRANSLATION

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

TEXT

nāhi kahi----nā kahio e mithyā-vacana
sabe kahibe----'mora kichu nāhika smaraṇa'

SYNONYMS

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.

TRANSLATION

"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

TEXT

tumi yadi kaha,----'āmi kichui nā jāni'
tabe āmi nyāya kari' brāhmaṇere jini"

SYNONYMS

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.

TRANSLATION

"If you simply say, 'I do not remember,' I shall take care of the rest. By argument, I shall defeat the young brāhmaṇa."

PURPORT

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

TEXT

eta śuni' viprera cintita haila mana
ekānta-bhāve cinte vipra gopāla-caraṇa

SYNONYMS

eta śuni'--hearing this; viprera--of the old brāhmaṇa; cintita--agitated; haila--became; mana--the mind; ekānta-bhāve--with single-minded attention; cinte--thinks; vipra--the brāhmaṇa; gopāla-caraṇa--of the lotus feet of Śrī Gopārajī.

TRANSLATION

When the elderly brāhmaṇa heard this, his mind became very agitated. Feeling helpless, he simply turned his attention to the lotus feet of Gopāla.

TEXT 47

TEXT

'mora dharma rakṣā pāya, nā mare nija-jana
dui rakṣā kara, gopāla, lainu śaraṇa'

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata vipra citte cintite lāgila
āra dina laghu-vipra tānra ghare āila

SYNONYMS

ei-mata--in this way; vipra--the elderly brāhmaṇa; citte--within the mind; cintite--to think; lāgila--began; āra dina--the next day; laghu-vipra--the young brāhmaṇa; tānra--his; ghare--to the home; āila--came.

TRANSLATION

The next day, the elderly brāhmaṇa was thinking deeply about this matter when the young brāhmaṇa came to his house.

TEXT 49

TEXT

āsiñā parama-bhaktye namaskāra kari'
vinaya kariñā kahe kara dui yuḍi'

SYNONYMS

āsiñā--coming; parama-bhaktye--in great devotion; namaskāra kari'--offering obeisances; vinaya kariñā--with great humility; kahe--says; kara--hands; dui--two; yuḍi'--folding.

TRANSLATION

The young brāhmaṇa came to him and offered respectful obeisances. Then, very humbly folding his hands, he spoke as follows.

TEXT 50

TEXT

'tumi more kanyā dite karyācha aṅgikāra
ebe kichu nāhi kaha, ki tomāra vicāra'

SYNONYMS

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.

TRANSLATION

"You have promised to give your daughter in charity to me. Now you do not say anything. What is your conclusion?"

TEXT 51

TEXT

eta śuni' sei vipra rahe mauna dhari'
tānra putra mārite āila hāte ṭheṅgā kari'

SYNONYMS

eta śuni'--hearing this; sei vipra--the elderly brāhmaṇa; rahe--remains; mauna dhari'--holding silence; tānra--his; putra--son; mārite--to strike; āila--came out; hāte--in hand; ṭheṅgā--stick; kari'--taking.

TRANSLATION

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

TEXT

'āre adhama! mora bhagnī cāha vivāhite
vāmana hañā cānda yena cāha ta' dharite'

SYNONYMS

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.

TRANSLATION

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

TEXT

ṭheñā dekhi' sei vipra palāñā gela
āra dina grāmera loka ekatra karila

SYNONYMS

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.

TRANSLATION

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

TEXT

saba loka baḍa-vipre ḍākiyā ānila
tabe sei laghu-vipra kahite lāgila

SYNONYMS

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.

TRANSLATION

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

TEXT

'iṅha more kanyā dite karyāche aṅgikāra
ebe ye nā dena, pucha iṅhāra vyavahāra'

SYNONYMS

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.

TRANSLATION

"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

TEXT

tabe sei viprere puchila sarva-jana
'kanyā kene nā deha, yadi diyācha vacana'

SYNONYMS

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.

TRANSLATION

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

TEXT

vipra kahe,----'śuna, loka, mora nivedana
kabe ki baliyāchi, mora nāhika smaraṇa'

SYNONYMS

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.

TRANSLATION

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

TEXT

eta śuni' tānra putra vākya-cchala pāñā
pragalbha ha-iyā kahe sammukhe āsiñā

SYNONYMS

eta śuni'--hearing this; tānra 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.

TRANSLATION

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

TEXT

'tīrtha-yātrāya pitāra saṅge chila bahu dhana
dhana dekhi ei duṣṭera laite haila mana

SYNONYMS

tīrtha-yātrāya--when touring the holy places; pitāra--my father; saṅge--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.

TRANSLATION

"While touring various holy places of pilgrimage, my father carried much money. Seeing the money, this rogue decided to take it away.

TEXT 60

TEXT

āra keha saṅge nāhi, ei saṅge ekala
dhuturā khāoyāñā bāpe karila pāgala

SYNONYMS

āra--anyone; keha--else; saṅge--in company; nāhi--there was not; ei--this brāhmaṇa; saṅge--in company; ekala--alone; dhuturā--an intoxicant; khāoyāñā--making him eat; bāpe--my father; karila--made; pāgala--mad.

TRANSLATION

"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

TEXT

saba dhana lañā kahe----'core la-ila dhana'
'kanyā dite cāhiyāche'----uṭhāila vacana

SYNONYMS

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.

TRANSLATION

"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

TEXT

tomarā sakala loka karaha vicāre
'mora pitāra kanyā dite yogya ki ihāre'

SYNONYMS

tomarā--you; sakala--all; loka--people; karaha--just make; vicāre--judgment; mora--my; pitāra--of the father; kanyā--the daughter; dite--to give in charity; yogya--befitting; ki--is it; ihāre--to him.

TRANSLATION

"All of you assembled here are gentlemen. Please judge whether it is befitting to offer this poor brāhmaṇa my father's daughter."

TEXT 63

TEXT

eta śuni' lokera mane ha-ila saṁśaya
'sambhave,----dhana-lobhe loka chāḍe dharma-bhaya'

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe choṭa-vipra kahe, "śuna, mahājana
nyāya jinibāre kahe asatya-vacana

SYNONYMS

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.

TRANSLATION

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

TEXT

ei vipra mora sevāya tuṣṭa yabe hailā
'tore āmi kanyā diba' āpane kahilā

SYNONYMS

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.

TRANSLATION

"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

TEXT

tabe muṇi niṣedhinu,----śuna, dvija-vara
tomāra kanyāra yogya nahi muṇi vara

SYNONYMS

tabe--at that time; muṇi--I; niṣedhinu--forbade; śuna--hear; dvija-vara--O best of the brāhmaṇas; tomāra--your; kanyāra--for the daughter; yogya--suitable; nahi--not; muṇi--I; vara--husband.

TRANSLATION

"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

TEXT

kāhāñ tumi paṇḍita, dhanī, parama kulīna
kāhāñ muñi daridra, mūrkhā, nīca, kula-hīna

SYNONYMS

kāhāñ--whereas; tumi--you; paṇḍita--learned scholar; dhanī--rich man;
parama--first class; kulīna--aristocracy; kāhāñ--whereas; muñi--I; daridra--
poor man; mūrkhā--not educated; nīca--fallen; kula-hīna--without aristocracy.

TRANSLATION

" '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

TEXT

tabu ei vipra more kahe bāra bāra
tore kanyā diluñ, tumi karaha svīkāra

SYNONYMS

tabu--still; ei--this; vipra--brāhmaṇa; more--to me; kahe--says; bāra bāra--
again and again; tore--to you; kanyā--my daughter; diluñ--I have given in
charity; tumi--you; karaha--make; svīkāra--acceptance.

TRANSLATION

"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

TEXT

tabe āmi kahilāñ----śuna, mahā-mati
tomāra strī-putra-jñātira nā habe sammati

SYNONYMS

tabe--at that time; āmi--I; kahilāñ--said; śuna--please hear; mahā-mati--O
intelligent brāhmaṇa; tomāra--your; strī-putra--wife and children; jñātira--
kinsmen; nā habe sammati--will not agree.

TRANSLATION

"I then said, 'Please hear. You are a learned brāhmaṇa. Your wife, friends and relatives will never agree to this proposal.

TEXT 70

TEXT

kanyā dite nāribe, habe asatya-vacana
punarapi kahe vipra kariyā yatana

SYNONYMS

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.

TRANSLATION

" '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

TEXT

kanyā tore diluṅ, dvidhā nā kariha cite
ātma-kanyā diba, kebā pāre niṣedhite

SYNONYMS

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.

TRANSLATION

" '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

TEXT

tabe āmi kahilāṅ ḍṛḍha kari' mana
gopālera āge kaha e-satya vacana

SYNONYMS

tabe--at that time; āmi--I; kahilāṅ--said; ḍṛḍha kari' mana--fixing my mind; gopālera āge--in front of the Gopāla Deity; kaha--speak; e-satya vacana--this truthful statement.

TRANSLATION

"At that time I concentrated my mind and requested the brāhmaṇa to make the promise before the Gopāla Deity.

TEXT 73

TEXT

tabe iṅho gopālera āgete kahila
tumi jāna, ei vipre kanyā āmi dila

SYNONYMS

tabe--at that time; iṅho--this gentleman; gopālera--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.

TRANSLATION

"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

TEXT

tabe āmi gopālere sākṣī kariṅā
kahilāṅ tāṅra pade minati kariṅā

SYNONYMS

tabe--at that time; āmi--I; gopālere--to the Gopāla Deity; sākṣī--the witness; kariṅā--making; kahilāṅ--said; tāṅra pade--at His lotus feet; minati--humility; kariṅā--making.

TRANSLATION

"Accepting the Gopāla Deity as my witness, I then submitted the following at His lotus feet.

TEXT 75

TEXT

yadi ei vipra more nā dibe kanyā-dāna
sākṣī bolāimu tomāya, ha-io sāvadhāna

SYNONYMS

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.

TRANSLATION

" '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

TEXT

ei vākye sākṣī mora āche mahājana
yānra vākya satya kari māne tribhuvana"

SYNONYMS

ei vākye--in this statement; sākṣī--witness; mora--my; āche--there is; mahājana--a great personality; yānra--whose; vākya--words; satya--true; kari--taking as; māne--accepts; tri-bhuvana--the whole world.

TRANSLATION

"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."

PURPORT

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 Prahlāda 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 servant of the Supreme Personality of Godhead, fully believe in the words of Kṛṣṇa and His servants, the disciplic succession. 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

TEXT

tabe baḍa-vipra kahe, "ei satya kathā

gopāla yadi sākṣī dena, āpane āsi' ethā

tabe kanyā diba āmi, jāniha niścaya"
tānra putra kahe,----'ei bhāla bāta haya'

SYNONYMS

tabe--at that time; baḍa-vipra--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.

TRANSLATION

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."

PURPORT

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 both 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

TEXT

baḍa-viprera mane,----'kṛṣṇa baḍa dayāvān
avaśya mora vākya teṅho karibe pramāṇa'

SYNONYMS

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.

TRANSLATION

The elderly brāhmaṇa thought, "Since Lord Kṛṣṇa is very merciful, He will certainly come to prove my statement."

TEXT 80

TEXT

putrera mane,----'pratimā nā āsibe sākṣī dite'
ei buddhye dui-jana ha-ilā sammate

SYNONYMS

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.

TRANSLATION

The atheistic son thought, "It is not possible for Gopāla to come and bear witness." Thinking thus, both father and son agreed.

TEXT 81

TEXT

choṭa-vipra bale,----'patra karaha likhana
punaḥ yena nāhi cale e-saba vacana'

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe saba loka meli' patra ta' likhila
duñhāra sammati lañā madhyastha rākhila

SYNONYMS

tabe--then; saba loka--all the people; meli'--gathered together; patra--paper; ta'--indeed; likhila--wrote; duñhāra--of both of them; sammati--the agreement; lañā--taking; madhya-stha--as mediator; rākhila--remained.

TRANSLATION

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

TEXT

tabe choṭa-vipra kahe,----śuna, sarva-jana
ei vipra----satya-vākya, dharma-parāyaṇa

SYNONYMS

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; dharma-parāyaṇa--religious.

TRANSLATION

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

TEXT

sva-vākya chāḍite inhāra nāhi kabhu mana
svajana-mṛtyu-bhaye kahe asatya-vacana

SYNONYMS

sva-vākya--his own promise; chāḍite--to give up; inhāra--of this brāhmaṇa;
nāhi--not; kabhu--at any time; mana--the mind; svajana--of his own kinsmen;
mṛtyu-bhaye--fearing the suicide; kahe--says; asatya-vacana--untruthful words.

TRANSLATION

"He had no desire to break his promise, but fearing that his kinsmen would
commit suicide, he deviated from the truth.

TEXT 85

TEXT

inhāra puṇye kṛṣṇe āni' sākṣī bolāiba
tabe ei viprera satya-pratijñā rākhiba

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta śuni' nāstika loka upahāsa kare
keha bale, īśvara---dayālu, āsiteha pāre

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe sei choṭa-vipra gelā vṛndāvana
daṇḍavat kari' kahe saba vivaraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

"brahmaṇya-deva tumi baḍa dayā-maya
dui viprera dharma rākha hañā sadaya

SYNONYMS

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.

TRANSLATION

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

TEXT

kanyā pāba,----mora mane ihā nāhi sukha
brāhmaṇera pratijñā yāya----ei baḍa duḥkha

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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 devoted to the Lord.

TEXT 90

TEXT

eta jāni' tumi sākṣī deha, dayā-maya
jāni' sākṣī nāhi deya, tāra pāpa haya

SYNONYMS

eta jāni'--knowing this; tumi--You; sākṣī--witness; deha--please give; dayā-maya--O most merciful one; jāni'--knowing; sākṣī--witness; nāhi deya--does not give; tāra--for him; pāpa--sin; haya--there is.

TRANSLATION

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."

PURPORT

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

TEXT

kṛṣṇa kahe,----vipra, tumi yāha sva-bhavane
sabhā kari' more tumi kariha smaraṇe

SYNONYMS

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.

TRANSLATION

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

TEXT

āvirbhāva hañā āmi tāhāñ sākṣī diba
tabe dui viprera satya pratijñā rākhiba

SYNONYMS

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.

TRANSLATION

"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

TEXT

vipra bale,----"yadi hao caturbhuja-mūrti

tabu tomāra vākye kāru nā habe pratīti

SYNONYMS

vipra bale--the young brāhmaṇa says; yadi--if; hao--You become; catuḥ-
bhuja--four-handed; mūrṭi--Deity; tabu--still; tomāra--Your; vākye--in the
word; kāru--of anyone; nā--not; habe--there will be; pratīti--belief.

TRANSLATION

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

TEXT

ei mūrṭi giyā yadi ei śrī-vadane
sākṣī deha yadi----tabe sarva-loka śune"

SYNONYMS

ei--this; mūrṭi--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.

TRANSLATION

"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

TEXT

kṛṣṇa kahe,----"pratimā cale, kothāha nā śuni"
vipra bale,----"pratimā hañā kaha kene vāṇī"

SYNONYMS

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.

TRANSLATION

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

TEXT

pratimā naha tumi----sākṣāt vrajendra-nandana
vipra lāgi' kara tumi akārya-karaṇa"

SYNONYMS

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.

TRANSLATION

"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

TEXT

hāsiṅā gopāla kahe,----"śunaha, brāhmaṇa
tomāra pāche pāche āmi kariba gamana

SYNONYMS

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.

TRANSLATION

Śrī Gopālajī 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."

PURPORT

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, arcyē 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 can act exactly as the Lord did 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, quality 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 devotees 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

TEXT

ulaṭiyā āmā tumi nā kariha daraśane
āmāke dekhile, āmi rahiba sei sthāne

SYNONYMS

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.

TRANSLATION

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

TEXT

nūpurera dhvani-mātra āmāra śunibā
sei śabde āmāra gamana pratīti karibā

SYNONYMS

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.

TRANSLATION

"You will know that I am walking behind you by the sound of My ankle bells.

TEXT 100

TEXT

eka-sera anna rāndhi' kariha samarpaṇa
tāhā khāñā tomāra saṅge kariba gamana

SYNONYMS

eka-sera--one kilogram; 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.

TRANSLATION

"Cook one kilogram of rice daily and offer it. I shall eat that rice and follow behind you."

TEXT 101

TEXT

āra dina ājñā māgi' calilā brāhmaṇa
tāra pāche pāche gopāla karilā gamana

SYNONYMS

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.

TRANSLATION

The next day, the brāhmaṇa begged permission from Gopāla and started for his country. Gopāla followed him, step by step.

TEXT 102

TEXT

nūpurera dhvani śuni' ānandita mana
uttamāna pāka kari' karāya bhojana

SYNONYMS

nūpurera--of the ankle bells; dhvani--the sounds; śuni'--hearing; ānandita--very much pleased; mana--the mind; uttama-anna--first-class rice; pāka--cooking; kari'--doing; karāya--causes; bhojana--eating.

TRANSLATION

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

TEXT

ei-mate cali' vipra nija-deśe āilā
grāmera nikaṭa āsi' manete cintilā

SYNONYMS

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.

TRANSLATION

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

TEXT

'ebe muñi grāme āinu, yāimu bhavana
lokere kahiba giyā sākṣīra āgamana

SYNONYMS

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.

TRANSLATION

"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

TEXT

sākṣāte nā dekhile mane pratīti nā haya
ihāñ yadi rahena, tabu nāhi kichu bhaya'

SYNONYMS

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.

TRANSLATION

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

TEXT

eta bhāvi' sei vipra phiriyā cāhila
hāsiñā gopāla-deva tathāya rahila

SYNONYMS

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.

TRANSLATION

Thinking this, the brāhmaṇa turned to look back, and He saw that Gopāla, the Supreme Personality of Godhead, was standing there smiling.

TEXT 107

TEXT

brāhmaṇere kahe,----"tumi yāha nija-ghara
ethāya rahiba āmi, nā yāba ataḥpara"

SYNONYMS

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.

TRANSLATION

The Lord told the brāhmaṇa, "Now you can go home. I shall stay here and shall not leave."

TEXT 108

TEXT

tabe sei vipra yāi nagare kahila
śuniñā sakala loka camatkāra haila

SYNONYMS

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.

TRANSLATION

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

TEXT

āila sakala loka sākṣī dekhibāre
gopāla dekhiñā loka daṇḍavat kare

SYNONYMS

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.

TRANSLATION

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

TEXT

gopāla-saundarya dekhi' loke ānandita
pratimā caliñā āilā,----śuniñā vismita

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe sei baḍa-vipra ānandita hañā
gopālera āge paḍe daṇḍavat hañā

SYNONYMS

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.

TRANSLATION

Then the elderly brāhmaṇa, being very pleased, came forward and immediately fell like a stick in front of Gopāla.

TEXT 112

TEXT

sakala lokera āge gopāla sākṣī dila
baḍa-vipra choṭa-vipre kanyā-dāna kaila

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe sei dui vipre kahila īśvara
"tumi-dui----janme-janme āmāra kiṅkara

SYNONYMS

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.

TRANSLATION

After the marriage ceremony was performed, the Lord informed both brāhmaṇas, "You two brāhmaṇas are My eternal servants, birth after birth."

PURPORT

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 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 Māyāpura.

TEXT 114

TEXT

duñhāra satye tuṣṭa ha-ilāñ, duñhe māga' vara"
dui-vipra vara māge ānanda-antara

SYNONYMS

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-vipra--both the brāhmaṇas; vara--a benediction; māge--beg; ānanda--pleased; antara--within.

TRANSLATION

The Lord continued, "I have become very 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

TEXT

"yadi vara dibe, tabe raha ei sthāne
kiṅkarere dayā tava sarva-loke jāne"

SYNONYMS

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.

TRANSLATION

The brāhmaṇas said, "Please remain here so that people all over the world will know how merciful You are to Your servants."

TEXT 116

TEXT

gopāla rahilā, duñhe karena sevana
dekhite āilā saba deśera loka-jana

SYNONYMS

gopāla--Lord Gopāla; rahilā--stayed; duñhe--both of them; karena--do;
sevana--service; dekhite--to see; āilā--came; saba--all; deśera--of the
countries; loka-jana--the people.

TRANSLATION

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

TEXT

se deśera rājā āila āścarya śuniñā
parama santoṣa pāila gopāle dekhiñā

SYNONYMS

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.

TRANSLATION

Eventually the King of that country heard of this wonderful story, and he
also came to see Gopāla and thus became very satisfied.

TEXT 118

TEXT

mandira kariyā rājā sevā cālāila
'sākṣi-gopāla' bali' tāñra nāma khyāti haila

SYNONYMS

mandira--a temple; kariyā--constructing; rājā--the King; sevā--service;
cālāila--regularly carried on; sākṣi-gopāla--by the name Sākṣi-gopāla; bali'--
known as; tāñra--His; nāma--name; khyāti--celebrated; haila--was.

TRANSLATION

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

TEXT

ei mata vidyānagare sākṣi-gopāla
sevā aṅgikāra kari' āchena cira-kāla

SYNONYMS

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.

TRANSLATION

Thus Saksi-gopala stayed in Vidyānagara and accepted service for a very long time.

PURPORT

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 this 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 Rājamahendrī. During the time of Mahārāja Pratāparudra, Śrī Rāmānanda Rāya was the governor there. Vijaya-nagara is not identical with Vidyānagara.

TEXT 120

TEXT

utkalera rājā puruṣottama-deva nāma
sei deśa jini' nila kariyā saṅgrāma

SYNONYMS

utkalera--of Orissa; rājā--the King; puruṣottama-deva--Puruṣottama-deva; nāma--named; sei deśa--this country; jini'--conquering; nila--took; kariyā--executing; saṅgrāma--fight.

TRANSLATION

Later there was a fight, and this country was conquered by King Puruṣottama-deva of Orissa.

TEXT 121

TEXT

sei rājā jini' nila tānra simhāsana
'māṇikya-simhāsana' nāma aneka ratana

SYNONYMS

sei rājā--that King (Mahārāja Puruṣottama-deva); jini'--conquering; nila--took; tānra--his; siṃha-āsana--the throne; māṇikya-siṃhāsana--the throne known as Māṇikya-siṃhāsana; nāma--named; aneka--various; ratana--bedecked with jewels.

TRANSLATION

That King was victorious over the King of Vidyānagara, and he took possession of his throne, the Māṇikya-siṃhāsana, which was bedecked with many jewels.

TEXT 122

TEXT

puruṣottama-deva sei baḍa bhakta ārya
gopāla-caraṇe māge,----'cala mora rājya

SYNONYMS

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.

TRANSLATION

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

TEXT

tānra bhakti-vaśe gopāla tānre ājñā dila
gopāla la-iyā sei kaṭake āila

SYNONYMS

tānra--his; bhakti-vaśe--under the obligation of the devotional service; gopāla--Lord Gopāla; tānre--unto Him; ājñā dila--gave the order; gopāla--the Gopāla Deity; la-iyā--taking; sei--that King; kaṭake--to the city of Kaṭaka; āila--returned.

TRANSLATION

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

TEXT

jagannāthe āni' dila māṇikya-siṃhāsana

kaṭake gopāla-sevā karila sthāpana

SYNONYMS

jagannāthe--unto Jagannātha; āni'--bringing; dila--presented; māṇikya-simhāsana--the throne of the name Māṇikya-simhāsana; kaṭake--at Kaṭaka; gopāla-sevā--the service of the Gopāla Deity; karila sthāpana--established.

TRANSLATION

After winning the Māṇikya 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

TEXT

tānhāra mahiṣī āilā gopāla-darśane
bhakti kari' bahu alaṅkāra kaila samarpaṇe

SYNONYMS

tānhāra 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.

TRANSLATION

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

TEXT

tānhāra nāsāte bahu-mūlya muktā haya
tāhā dite icchā haila, manete cintaya

SYNONYMS

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.

TRANSLATION

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

TEXT

ṭhākurerā nāsāte yadi chidra thākita
tabe ei dāsī muktā nāsāya parāita

SYNONYMS

ṭhākurerā 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.

TRANSLATION

"If there were a hole in the Deity's nose, I could transfer the pearl to Him."

TEXT 128

TEXT

eta cinti' namaskari' gelā sva-bhavane
rātri-śeṣe gopāla tānre kahena svapane

SYNONYMS

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; tānre--unto her; kahena--says; svapane--in a dream.

TRANSLATION

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

TEXT

"bālya-kāle mātā mora nāsā chidra kari'
muktā parāñāchila bahu yatna kari'

SYNONYMS

bālya-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.

TRANSLATION

"During My childhood My mother made a hole in My nose and with great endeavor set a pearl there.

TEXT 130

TEXT

sei chidra adyāpiha āchaye nāsāte
sei muktā parāha, yāhā cāhiyācha dite"

SYNONYMS

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.

TRANSLATION

"That very hole is still there, and you can use it to set the pearl you desired to give Me."

TEXT 131

TEXT

svapne dekhi' sei rāṇī rājāke kahila
rājā-saha muktā lañā mandire āila

SYNONYMS

svapne 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.

TRANSLATION

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

TEXT

parāila muktā nāsāya chidra dekhiñā
mahā-mahotsava kaila ānandita hañā

SYNONYMS

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.

TRANSLATION

Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

TEXT 133

TEXT

sei haite gopālera kaṭakete sthiti

ei lāgi 'sākṣi-gopāla' nāma haila khyāti

SYNONYMS

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.

TRANSLATION

Since then, Gopāla has been situated in the city of Kaṭaka [Cuttak], and He has been known ever since as Sākṣi-gopāla.

TEXT 134

TEXT

nityānanda-mukhe śuni' gopāla-carita
tuṣṭa hailā mahāprabhu svabhakta-sahita

SYNONYMS

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.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu heard the narration of Gopāla's activities. Both He and His personal devotees became very pleased.

TEXT 135

TEXT

gopālera āge yabe prabhura haya sthiti
bhakta-gaṇe dekhe---yena duṅhe eka-mūrti

SYNONYMS

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; duṅhe--both of Them; eka-mūrti--one form.

TRANSLATION

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

TEXT

duṅhe---eka varṇa, duṅhe---prakāṇḍa-śarīra
duṅhe---raktāmbara, duṅhāra svabhāva---gambhīra

SYNONYMS

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.

TRANSLATION

Both of Them were of the same complexion, and both had the same gigantic bodies. Both wore saffron cloth, and both were very grave.

TEXT 137

TEXT

mahā-tejo-maya duñhe kamala-nayana
duñhāra bhāvāveśa, duñhe----candra-vadana

SYNONYMS

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.

TRANSLATION

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 Their faces resembled full moons.

TEXT 138

TEXT

duñhā dekhi' nityānanda-prabhu mahā-raṅge
ṭhārāṭhāri kari' hāse bhakta-gaṇa-saṅge

SYNONYMS

duñhā dekhi'--seeing both 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.

TRANSLATION

When Nityānanda saw both 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

TEXT

ei-mata mahā-raṅge se rātri vañciyā

prabhāte calilā maṅgala-ārati dekhiṅā

SYNONYMS

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; dekhiṅā--seeing.

TRANSLATION

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

TEXT

bhuvaneśvara-pathe yaiche kaila daraśana
vistāri' varṇiyāchena dāsa-vṛndāvana

SYNONYMS

bhuvaneśvara-pathe--on the way to Bhuvaneśvara; yaiche--as; kaila--He did; daraśana--visiting; vistāri'--vividly; varṇiyāchena--has described; dāsa-vṛndāvana--Vṛndāvana dāsa Ṭhākura.

TRANSLATION

[In his book Caitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has very vividly described the places visited by the Lord on the way to Bhuvaneśvara.

PURPORT

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 Kāśirāja 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 worshipping Lord Śiva. Thus Kāśirāja 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 Kāśirāja, 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

TEXT

kamalapure āsi bhārgīnadī-snāna kaila
nityānanda-hāte prabhu daṇḍa dharila

SYNONYMS

kamala-pure--to the place known as Kamalapura; āsi--coming; bhārgī-nadī--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.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at Kamalapura, He took His bath in the Bhārgīnadī River and left His sannyāsa staff in the hands of Lord Nityānanda.

PURPORT

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 Bhārgīnadī is now known as Daṇḍa-bhāṅgā-nadī. It is situated six miles north of Jagannātha Purī. The reason for the change in names is given as follows.

TEXTS 142-143

TEXT

kapoteśvara dekhite gelā bhakta-gaṇa saṅge
ethā nityānanda-prabhu kaila daṇḍa-bhaṅge

tina khaṇḍa kari' daṇḍa dila bhāsāñā
bhakta-saṅge āilā prabhu maheśa dekhiñā

SYNONYMS

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.

TRANSLATION

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 Bhārgīnadī. Later this river became known as Daṇḍa-bhāṅgā-nadī.

PURPORT

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 now 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

TEXT

jagannāthera deula dekhi' āviṣṭa hailā
daṇḍavat kari preme nācite lāgilā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

bhakta-gaṇa āviṣṭa hañā, sabe nāce gāya
premāveśe prabhu-saṅge rāja-māрге yāya

SYNONYMS

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-māрге--on the pathway; yāya--going.

TRANSLATION

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

TEXT

hāse, kānde, nāce prabhu huñkāra garjana
tina-krośa patha haila----sahasra yojana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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.

TEXT 147

TEXT

calite calite prabhu āilā 'āṭhāranālā'
tāhāñ āsi' prabhu kichu bāhya prakāśilā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

At the entrance to Jagannātha Purī is a bridge with eighteen arches called
Āṭhāranālā. (Āṭhāra means eighteen.)

TEXT 148

TEXT

nityānande kahe prabhu,----deha mora daṇḍa
nityānanda bale,----daṇḍa haila tina khaṇḍa

SYNONYMS

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.

TRANSLATION

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

TEXT

premāveśe paḍilā tumi, tomāre dharinu
tomā-saha sei daṇḍa-upare paḍinu

SYNONYMS

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.

TRANSLATION

Nityānanda Prabhu said, "When You fell down in ecstasy, I caught You, but both of Us together fell upon the staff.

TEXT 150

TEXT

dui-janāra bhare daṇḍa khaṇḍa khaṇḍa haila
sei khaṇḍa kāñhā paḍila, kichu nā jānila

SYNONYMS

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.

TRANSLATION

"Thus the staff broke under Our weight. Where the pieces have gone, I cannot say.

TEXT 151

TEXT

mora aparādhe tomāra daṇḍa ha-ila khaṇḍa
ye ucita haya, mora kara tāra daṇḍa"

SYNONYMS

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.

TRANSLATION

"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

TEXT

śuni' kichu mahāprabhu duḥkha prakāśilā
īṣat krodha kari' kichu kahite lāgilā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 paramahaṁsa. 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 paramahaṁsas.

TEXT 153

TEXT

nīlācale āni' mora sabe hita kailā
sabe daṇḍa-dhana chila, tāhā nā rākhilā

SYNONYMS

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.

TRANSLATION

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

TEXT

tumi-saba āge yāha īśvara dekhite
kibā āmi āge yāi, nā yāba sahite

SYNONYMS

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.

TRANSLATION

"So all of you should go before or behind Me to see Lord Jagannātha. I shall not go with you."

TEXT 155

TEXT

mukunda datta kahe,----prabhu, tumi yāha āge
āmi-saba pāche yāba, nā yāba tomāra saṅge

SYNONYMS

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.

TRANSLATION

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

TEXT

eta śuni' prabhu āge calilā śīghra-gati
bujhite nā pāre keha dui prabhura mati

SYNONYMS

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.

TRANSLATION

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

TEXT

iṅho kene daṇḍa bhāṅge, teṅho kene bhāṅgāya
bhāṅgāñā krodhe teṅho iṅhāke doṣāya

SYNONYMS

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; iṅhāke--Lord Nityānanda; doṣāya--accuses.

TRANSLATION

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

TEXT

daṇḍa-bhaṅga-līlā ei----parama gambhīra
sei bujhe, duñhāra pade yāñra bhakti dhīra

SYNONYMS

daṇḍa-bhaṅga-līlā--the pastime of breaking the staff; ei--this; parama--very; gambhīra--grave; sei bujhe--one can understand; duñhāra--of both of Them; pade--to the lotus feet; yāñra--whose; bhakti--devotional service; dhīra--fixed.

TRANSLATION

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.

PURPORT

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 paramahaṁsa stage there is no need to accept a daṇḍa (staff), and Śrī Caitanya Mahāprabhu was certainly in the paramahaṁsa 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 paramahaṁsas like Śrī Caitanya Mahāprabhu and His confidential devotees follow the regulative principles unfailingly. 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

TEXT

brahmaṇya-deva-gopālera mahimā ei dhanya
nityānanda----vaktā yāra, śrotā----śrī-caitanya

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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, 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

TEXT

śraddhā-yukta hañā ihā śune yei jana
acire milaye tāre gopāla-caraṇa

SYNONYMS

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.

TRANSLATION

One who hears this narration of Lord Gopāla with faith and love very soon attains the lotus feet of Lord Gopāla.

TEXT 161

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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, Fifth Chapter, describing the activities of Sākṣi-gopāla.

Chapter 6

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, Gopinātha 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-prasāda with great care. Sārvabhauma Bhaṭṭācārya then became acquainted with Śrī Caitanya Mahāprabhu and arranged accommodations at his aunt's house. His brother-in-law, Gopinātha Ācārya, established that Lord Caitanya Mahāprabhu was Kṛṣṇa Himself, but Sārvabhauma and his many disciples could not accept this. However, Gopinātha Ācārya convinced Sārvabhauma that no one can understand the Supreme Personality of Godhead without being favored by Him. He proved by sāstric 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 continuously 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, Gopinātha 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 prasāda from Jagannātha and offered it to Sārvabhauma Bhaṭṭācārya. Without caring for formality, the Bhaṭṭācārya immediately partook of the mahā-prasāda. 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 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

TEXT

naumi taṁ gauracandraṁ yaḥ
kutarka-karkaśāśayam
sārvabhaumaṁ sarva-bhūmā
bhakti-bhūmānam ācarat

SYNONYMS

naumi--I offer my respectful obeisances; taṁ--unto Him; gauracandraṁ--who is known as Lord Gauracandra; yaḥ--who; ku-tarka--by bad arguments; karkaśā-āśayam--whose heart was hard; sārvabhaumam--Sārvabhauma Bhaṭṭācārya; sarva-bhūmā--the Lord of everything; bhakti-bhūmānam--into a great personality of devotion; ācarat--converted.

TRANSLATION

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

TEXT

jaya jaya gauracandra jaya nityānanda

jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

TEXT

āveśe calilā prabhu jagannātha-mandire
jagannātha dekhi' preme ha-ilā asthire

SYNONYMS

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.

TRANSLATION

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

TEXT

jagannātha āliṅgite calilā dhāñā
mandire paḍilā preme āviṣṭa hañā

SYNONYMS

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.

TRANSLATION

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 on the floor.

TEXT 5

TEXT

daive sārvabhauma tāñhāke kare daraśana
paḍichā mārīte teñho kaila nivāraṇa

SYNONYMS

daive--by chance; sārvabhauma--Sārvabhauma Bhaṭṭācārya; tāñhāke--Him; kare--does; daraśana--seeing; paḍichā--the watchman in the temple; mārīte--to beat; teñho--he; kaila--did; nivāraṇa--forbidding.

TRANSLATION

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

TEXT

prabhura saundarya āra premera vikāra
dekhi' sārvabhauma hailā vismita apāra

SYNONYMS

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 much.

TRANSLATION

Sārvabhauma Bhaṭṭācārya was very much 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

TEXT

bahu-kṣaṇe caitanya nahe, bhogera kāla haila
sārvabhauma mane tabe upāya cintila

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu remained unconscious for a long time. Meanwhile, the time for offering prasāda to Lord Jagannātha came, and the Bhaṭṭācārya tried to think of a remedy.

TEXT 8

TEXT

śiṣya paḍichā-dvārā prabhu nila vahāñā
ghare āni' pavitra sthāne rākhila śoyāñā

SYNONYMS

śiṣya--disciples; paḍichā--and watchmen; 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.

TRANSLATION

While Lord Caitanya Mahāprabhu was unconscious, Sārvabhauma Bhaṭṭācārya, with the help of the watchmen and some disciples, carried Him to his home and laid Him down in a very sanctified room.

PURPORT

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-sarastaṭa. At present it is used as the monastery of Gaṅgāmātā.

TEXT 9

TEXT

śvāsa-praśvāsa nāhi udara-spandana
dekhiyā cintita haila bhaṭṭācāryera mana

SYNONYMS

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.

TRANSLATION

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

TEXT

sūkṣma tulā āni' nāsā-agrete dharila
īṣat calaye tulā dekhi' dhairyā haila

SYNONYMS

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.

TRANSLATION

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

TEXT

vasi' bhaṭṭācārya mane karena vicāra
ei kṛṣṇa-mahāpremera sāttvika vikāra

SYNONYMS

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.

TRANSLATION

Sitting beside Śrī Caitanya Mahāprabhu, he thought, "This is a transcendental ecstatic transformation brought about by love of Kṛṣṇa."

TEXT 12

TEXT

'sūddīpta sāttvika' ei nāma ye 'pralaya'
nitya-siddha bhakte se 'sūddīpta bhāva' haya

SYNONYMS

su-uddīpta sāttvika--of the name 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.

TRANSLATION

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.

PURPORT

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

TEXT

'adhirūḍha bhāva' yāñra, tāñra e vikāra
manuṣyera dehe dekhi,----baḍa camatkāra

SYNONYMS

adhirūḍha bhāva--an ecstasy technically known as *adhirūḍha*; *yāñra*--of whom; *tāñra*--of Him; *e*--this; *vikāra*--transformation; *manuṣyera*--of a human being; *dehe*--in the body; *dekhi*--I see; *baḍa camatkāra*--very wonderful.

TRANSLATION

Sarvabhauma Bhattacarya 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?"

PURPORT

Adhirūḍha-bhāva, or *adhirūḍha-mahābhāva*, is explained in the *Ujjvala-nīlamanī*, by *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

TEXT

eta cinti' bhaṭṭācārya āchena vasiyā
nityānandādi simha-dvāre milila āsiyā

SYNONYMS

eta cinti'--thinking like this; bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya;
āchena--was; vasiyā--sitting; nityānanda-ādi--all the devotees, headed by
Nityānanda Prabhu; siṁha-dvāre--at the entrance door of the Jagannātha temple;
milila--met; āsiyā--coming.

TRANSLATION

While the Bhaṭṭācārya was thinking in this way at his home, all the devotees of Caitanya Mahāprabhu, headed by Nityānanda Prabhu, approached the Siṁha-dvāra [the entrance door of the temple].

TEXT 15

TEXT

tānhā śune loke kahe anyonye bāt
eka sannyāsī āsi' dekhi' jagannātha

SYNONYMS

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.

TRANSLATION

There the devotees heard the people talking about a mendicant who had come to Jagannātha Purī and seen the Deity of Jagannātha.

TEXT 16

TEXT

mūrcchita haila, cetana nā haya śarīre
sārvabhauma lañā gelā āpanāra ghare

SYNONYMS

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.

TRANSLATION

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

TEXT

śuni' sabe jānilā ei mahāprabhura kārya
hena-kāle āilā tāhān gopināthācārya

SYNONYMS

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; gopīnātha-ācārya--of the name Gopīnātha Ācārya.

TRANSLATION

Hearing this, the devotees could understand that they were speaking of Lord Caitanya Mahāprabhu. Just then, Śrī Gopīnātha Ācārya arrived.

TEXT 18

TEXT

nadīyā-nivāsī, viśāradera jāmātā
mahāprabhura bhakta teñho prabhu-tattva-jñātā

SYNONYMS

nadīyā-nivāsī--an inhabitant of Nadīyā; viśāradera--of Viśārada; jāmātā--the son-in-law; mahāprabhura bhakta--a devotee of Lord Caitanya Mahāprabhu; teñho--he; prabhu-tattva-jñātā--a knower of the true identity of Śrī Caitanya Mahāprabhu.

TRANSLATION

Gopīnātha Ācārya was a resident of Nadīyā, the son-in-law of Viśārada and a devotee of Caitanya Mahāprabhu. He knew the true identity of His Lordship.

PURPORT

Maheśvara Viśārada was a classmate of Nīlāmbara Cakravartī's. He lived in the Nadīyā 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

TEXT

mukunda-sahita pūrve āche paricaya
mukunda dekhiyā tāñra ha-ila vismaya

SYNONYMS

mukunda-sahita--with Mukunda Datta; pūrve--previously; āche--there was; paricaya--acquaintance; mukunda--Mukunda Datta; dekhiyā--seeing; tāñra--of him (Gopīnātha Ācārya); ha-ila--there was; vismaya--astonishment.

TRANSLATION

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

TEXT

mukunda tāñhāre dekhi' kaila namaskāra
teñho āliñgiyā puče prabhura samācāra

SYNONYMS

mukunda--Mukunda Datta; tāñhāre--him; dekhi'--seeing; kaila--offered;
namaskāra--obeisances; teñho--he; āliñgiyā--embracing; puče--inquires;
prabhura--of Lord Caitanya Mahāprabhu; samācāra--news.

TRANSLATION

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

TEXT

mukunda kahe,----prabhura ihāñ haila āgamane
āmi-saba āsiyāchi mahāprabhura sane

SYNONYMS

mukunda kahe--Mukunda replies; prabhura--of Lord Caitanya Mahāprabhu; ihāñ-
-here; haila--there was; āgamane--coming; āmi-saba--all of us; āsiyāchi--have
come; mahāprabhura--Caitanya Mahāprabhu; sane--with.

TRANSLATION

Mukunda Datta replied, "The Lord has already arrived here. We have come
with Him."

TEXT 22

TEXT

nityānanda-gosāñike ācārya kaila namaskāra
sabe meli' puče prabhura vārtā bāra bāra

SYNONYMS

nityānanda-gosāñike--unto Lord Nityānanda Prabhu; ācārya--Gopīnātha Ācārya;
kaila namaskāra--offered obeisances; sabe meli'--meeting them all; puče--
inquires; prabhura--of Lord Caitanya Mahāprabhu; vārtā--news; bāra bāra--again
and again.

TRANSLATION

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

TEXT

mukunda kahe,----'mahāprabhu sannyāsa kariyā
nīlācale āilā saṅge āmā-sabā lañā

SYNONYMS

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.

TRANSLATION

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

TEXT

āmā-sabā chāḍi' āge gelā daraśane
āmi-saba pāche āilāñ tāñra anveṣaṇe

SYNONYMS

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.

TRANSLATION

"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

TEXT

anyone lokera mukhe ye kathā śunila
sārvabhauma-gṛhe prabhu,----anumāna kaila

SYNONYMS

anyone--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.

TRANSLATION

"From the talk of the people in general, we have guessed that the Lord is now at the house of Sārvabhauma Bhaṭṭācārya.

TEXT 26

TEXT

īśvara-darśane prabhu preme acetana
sārvabhauma lañā gelā āpana-bhavana

SYNONYMS

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.

TRANSLATION

"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

TEXT

tomāra milane yabe āmāra haila mana
daive sei kṣaṇe pāiluṅ tomāra daraśana

SYNONYMS

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.

TRANSLATION

"Just as I was thinking of meeting you, by chance we have actually met.

TEXT 28

TEXT

cala, sabe yāi sārvabhaumera bhavana
prabhu dekhi' pāche kariba īśvara darśana'

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta śuni' gopīnātha sabāre lañā
sārvabhauma-ghare gelā haraṣita hañā

SYNONYMS

eta śuni'--hearing this; gopīnātha--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.

TRANSLATION

Hearing this and feeling very pleased, Gopīnātha Ācārya immediately took all the devotees with him and approached the house of Sārvabhauma Bhaṭṭācārya.

TEXT 30

TEXT

sārvabhauma-sthāne giyā prabhuke dekhila
prabhu dekhi' ācāryera duḥkha-harṣa haila

SYNONYMS

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.

TRANSLATION

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

TEXT

sārvabhaume jānāñā sabā nila abhyantare
nityānanda-gosāñire teñho kaila namaskāre

SYNONYMS

sārvabhaume--Sārvabhauma Bhaṭṭācārya; jānāñā--informing and taking permission; sabā--all the devotees; nila--took; abhyantare--within the house;

nityānanda-gosāñire--unto Nityānanda Prabhu; teñho--Sārvabhauma Bhaṭṭācārya;
kaila--offered; namaskāre--obeisances.

TRANSLATION

Sārvabhauma Bhaṭṭācārya permitted all the devotees to enter his house, and upon seeing Nityānanda Prabhu, the Bhaṭṭācārya offered Him obeisances.

TEXT 32

TEXT

sabā sahita yathā-yogyā karila milana
prabhu dekhi' sabāra haila haraṣita mana

SYNONYMS

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.

TRANSLATION

Sārvabhauma met with all the devotees and offered them a proper welcome. They were all pleased to see Lord Caitanya Mahāprabhu.

TEXT 33

TEXT

sārvabhauma pāṭhāila sabā darśana karite
'candaneśvara' nija-putra dila sabāra sāthe

SYNONYMS

sārvabhauma--Sārvabhauma Bhaṭṭācārya; pāṭhāila--sent them; sabā--all;
darśana karite--to see Lord Jagannātha; candana-īśvara--of the name
Candaneśvara; nija-putra--his son; dila--gave; sabāra sāthe--with all of them.

TRANSLATION

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

TEXT

jagannātha dekhi' sabāra ha-ila ānanda
bhāvēte āviṣṭa hailā prabhu nityānanda

SYNONYMS

jagannātha dekhi'--seeing Lord Jagannātha; sabāra--of everyone; ha-ila--there was; ānanda--pleasure; bhāvete--in ecstasy; āviṣṭa--overwhelmed; hailā--became; prabhu nityānanda--Lord Nityānanda.

TRANSLATION

Everyone was then very pleased to see the Deity of Lord Jagannātha. Lord Nityānanda in particular was overwhelmed with ecstasy.

TEXT 35

TEXT

sabe meli' dhari tāñre susthira karila
īśvara-sevaka mālā-prasāda āni' dila

SYNONYMS

sabe meli'--meeting all together; dhari--caught; tāñre--Him; su-sthira--steady; karila--made; īśvara-sevaka--the priest of the Deity; mālā--garland; prasāda--offering; āni--bringing; dila--gave.

TRANSLATION

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

TEXT

prasāda pāñā sabe hailā ānandita mane
punarapi āilā sabe mahāprabhura sthāne

SYNONYMS

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.

TRANSLATION

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

TEXT

ucca kari' kare sabe nāma-saṅkīrtana
ṭṭīya prahare haila prabhura cetana

SYNONYMS

ucca--very loudly; kari'--doing; kare--began; sabe--all; nāma-saṅkīrtana--chanting of the Hare Kṛṣṇa mahā-mantra; tṛtīya prahare--in the forenoon; haila--there was; prabhura--of Lord Caitanya; cetana--consciousness.

TRANSLATION

All of the devotees then began to loudly chant the Hare Kṛṣṇa mantra. Just before noon the Lord regained His consciousness.

TEXT 38

TEXT

huṅkāra kariyā uṭhe 'hari' 'hari' bali'
ānande sārvabhauma tānra laila pada-dhūli

SYNONYMS

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.

TRANSLATION

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

TEXT

sārvabhauma kahe,----śīghra karaha madhyāhna
muṅi bhikṣā dimu āji mahā-prasādāna

SYNONYMS

sārvabhauma--Sārvabhauma Bhaṭṭācārya; kahe--says; śīghra--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.

TRANSLATION

The Bhaṭṭācārya informed all of them, "Please take your midday baths immediately. Today I shall offer you mahā-prasāda, the remnants of food offered to Lord Jagannātha."

TEXT 40

TEXT

samudra-snāna kari' mahāprabhu śīghra āilā

caraṇa pākhāli' prabhu āsane vasilā

SYNONYMS

samudra-snāna--a bath in the sea; kari'--taking; mahāprabhu--Śrī Caitanya Mahāprabhu; śīghra--very soon; āilā--returned; caraṇa--feet; pākhāli'--washing; prabhu--Lord Caitanya Mahāprabhu; āsane--on a seat; vasilā--sat.

TRANSLATION

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

TEXT

bahuta prasāda sārvabhauma ānāila
tabe mahāprabhu sukhe bhojana karila

SYNONYMS

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.

TRANSLATION

Sārvabhauma Bhaṭṭācārya made arrangements to bring various kinds of mahāprasāda from the Jagannātha temple. Śrī Caitanya Mahāprabhu then accepted lunch with great happiness.

TEXT 42

TEXT

suvarṇa-thālīra anna uttama vyañjana
bhakta-gaṇa-saṅge prabhu karena bhojana

SYNONYMS

suvarṇa-thālīra--on golden plates; anna--rice; uttama--first-class; vyañjana--vegetables; bhakta-gaṇa--the devotees; saṅge--with; prabhu--Lord Caitanya Mahāprabhu; karena--accepts; bhojana--lunch.

TRANSLATION

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

TEXT

sārvabhauma pariveśana karena āpane
prabhu kahe,----more deha lāphrā-vyañjane

SYNONYMS

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.

TRANSLATION

While Sārvabhauma Bhaṭṭācārya personally distributed the prasāda, Lord
Caitanya Mahāprabhu requested him, "Please give Me only boiled vegetables.

PURPORT

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

TEXT

pīṭhā-pānā deha tumi inñā-sabākāre
tabe bhaṭṭācārya kahe yuḍi' dui kare

SYNONYMS

pīṭhā-pānā--cakes and condensed milk; deha--give; tumi--you; inñā-sabākāre--
to all these devotees; tabe--at that time; bhaṭṭācārya--Sārvabhauma
Bhaṭṭācārya; kahe--said; yuḍi'--folding; dui kare--two hands.

TRANSLATION

"You can offer the cakes and other preparations made with condensed milk to
all the devotees." Hearing this, the Bhaṭṭācārya folded his hands and spoke as
follows.

TEXT 45

TEXT

jagannātha kaiche kariyāchena bhojana
āji saba mahāprasāda kara āsvādana

SYNONYMS

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.

TRANSLATION

"Today, all of you please try to taste the lunch just as Lord Jagannātha accepted it."

TEXT 46

TEXT

eta bali' pīṭhā-pānā saba khāoyāilā
bhikṣā karāñā ācamana karāilā

SYNONYMS

eta bali'--saying this; pīṭhā-pānā--many kinds of cakes and condensed-milk preparations; saba--all; khāoyāilā--made to eat; bhikṣā karāñā--after offering prasāda; ācamana karāilā--made them wash their hands, feet and mouths.

TRANSLATION

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

TEXT

ājñā māgi' gelā gopīnātha ācāryake lañā
prabhura nikaṭa āilā bhojana kariñā

SYNONYMS

ājñā māgi'--taking permission; gelā--went; gopīnātha ācāryake lañā--taking Gopīnātha Ācārya; prabhura--Lord Caitanya Mahāprabhu; nikaṭa--near; āilā--went; bhojana kariñā--after taking lunch.

TRANSLATION

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

TEXT

'namo nārāyaṇāya' bali' namaskāra kaila
'kṣṇe matir astu' bali' gosāñi kahila

SYNONYMS

namaḥ nārāyaṇāya--I offer my respects to Nārāyaṇa; bali'--saying; namaskāra kaila--offered respects to Lord Caitanya Mahāprabhu; kṣṇe--unto Lord Kṣṇa; matiḥ astu--let there be attraction; bali'--saying; gosāñi--Śrī Caitanya Mahāprabhu; kahila--spoke.

TRANSLATION

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"].

PURPORT

It is the etiquette among sannyāsīs, those on the fourth platform of spiritual life, to offer respects by saying om̐ 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 sannyāsīs 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

TEXT

śuni' sārvabhauma mane vicāra karila
vaiṣṇava-sannyāsī inho, vacane jānila

SYNONYMS

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.

TRANSLATION

Hearing these words, Sārvabhauma understood Lord Caitanya to be a Vaiṣṇava sannyāsī.

TEXT 50

TEXT

gopīnātha ācāryere kahe sārvabhauma
gosāñira jānite cāhi kāhāñ pūrvāśrama

SYNONYMS

gopīnātha ācāryere--to Gopīnātha Ācārya; kahe--said; sārvabhauma--Sārvabhauma Bhaṭṭācārya; gosāñira--of Lord Caitanya Mahāprabhu; jānite--to know; cāhi--I want; kāhāñ--what; pūrvā-āśrama--previous situation.

TRANSLATION

Sārvabhauma then said to Gopīnātha Ācārya, "I want to know Caitanya Mahāprabhu's previous situation."

PURPORT

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

TEXT

gopīnāthācārya kahe,----navadvīpe ghara
'jagannātha'----nāma, padavī----'miśra purandara'

SYNONYMS

gopīnātha-ācārya kahe--Gopīnātha Ācārya replied; navadvīpe--in Navadvīpa;
ghara--residence; jagannātha--of the name Jagannātha; nāma--named; padavī--the
surname; miśra purandara--Miśra Purandara.

TRANSLATION

Gopīnātha Ācārya replied, "There was a man named Jagannātha, who was a resident of Navadvīpa, and whose surname was Miśra Purandara.

TEXT 52

TEXT

'viśvambhara'----nāma inhāra, tānra inho putra
nīlāmbara cakravartīra hayena dauhitra

SYNONYMS

viśvambhara--of the name Viśvambhara; nāma--the name; inhāra--His; tānra--
of Jagannātha Miśra; inho--He; putra--son; nīlāmbara cakravartīra--of
Nīlāmbara Cakravartī; hayena--is; dauhitra--grandson (daughter's son).

TRANSLATION

"Lord Caitanya Mahāprabhu is the son of that Jagannātha Miśra, and His former name was Viśvambhara Miśra. He also happens to be the grandson of Nīlāmbara Cakravartī."

TEXT 53

TEXT

sārvabhauma kahe,----nīlāmbara cakravartī
viśāradera samādhyāyī,----ei tānra khyāti

SYNONYMS

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.

TRANSLATION

The Bhaṭṭācārya said, "Nīlāmbara Cakravartī was a classmate of my father, Maheśvara Viśārada. I knew him as such.

TEXT 54

TEXT

'miśra purandara' tāñra mānya, hena jāni
pitāra sambandhe doñhāke pūjya kari' māni

SYNONYMS

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.

TRANSLATION

"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

TEXT

nadīyā-sambandhe sārvabhauma hṛṣṭa hailā
prīta hañā gosāñire kahite lāgilā

SYNONYMS

nadīyā-sambandhe--in connection with Nadīyā; sārvabhauma--Sārvabhauma Bhaṭṭācārya; hṛṣṭa--pleased; hailā--became; prīta hañā--thus being pleased; gosāñire--unto Lord Śrī Caitanya Mahāprabhu; kahite lāgilā--began to speak.

TRANSLATION

Hearing that Śrī Caitanya Mahāprabhu belonged to the Nadīyā district, Sārvabhauma Bhaṭṭācārya became very pleased and addressed the Lord as follows.

TEXT 56

TEXT

'sahajei pūjya tumi, āre ta' sannyāsa
ataeva hañ tomāra āmi nija-dāsa'

SYNONYMS

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.

TRANSLATION

"You are naturally respectable. Besides, You are a sannyāsī; thus I wish to become Your personal servant."

PURPORT

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

TEXT

śuni' mahāprabhu kaila śrī-viṣṇu smaraṇa
bhaṭṭācārye kahe kichu vinaya vacana

SYNONYMS

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.

TRANSLATION

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

TEXT

"tumi jagad-guru----sarvaloka-hita-kartā
vedānta paḍāo, sannyāsīra upakartā

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 prasāda. Thus he was accepted as the best well-wisher and friend of all the sannyāsīs.

TEXT 59

TEXT

āmi bālaka-sannyāsī---bhānda-manda nāhi jāni
tomāra āśraya niluṅ, guru kari' māni

SYNONYMS

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.

TRANSLATION

"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

TEXT

tomāra saṅga lāgi' mora ihāṅ āgamana
sarva-prakāre karibe āmāya pālana

SYNONYMS

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.

TRANSLATION

"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

TEXT

āji ye haila āmāra baḍa-i vipatti

tāhā haite kaile tumi āmāra avyāhati"

SYNONYMS

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.

TRANSLATION

"The incident that happened today was a great obstacle for Me, but you have kindly relieved Me of it."

TEXT 62

TEXT

bhaṭṭācārya kahe,----ekale tumi nā yāiha darśane
āmāra saṅge yābe, kimvā āmāra loka-sane

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,----'mandira bhitare nā yāiba
garuḍera pāśe rahi' darśana kariba'

SYNONYMS

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.

TRANSLATION

The Lord said, "I shall never enter the temple but shall always view the Lord from the side of the Garuḍa-stambha."

TEXT 64

TEXT

gopināthācāryake kahe sārvaḥma

'tumi gosāñire lañā karāiha daraśana

SYNONYMS

gopīnātha-ācāryake--to Gopīnātha Ācārya; kahe--says; sārvabhauma--Sārvabhauma Bhaṭṭācārya; tumi--you; gosāñire--Lord Caitanya Mahāprabhu; lañā--taking; karāiha--make Him do; daraśana--seeing of Lord Jagannātha.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then told Gopīnātha Ācārya, "Take Gosvāmījī and show Him Lord Jagannātha.

TEXT 65

TEXT

āmāra māṭṭ-svasā-gṛha----nirjana sthāna
tāhāñ vāsā deha, kara sarva samādhāna'

SYNONYMS

āmāra--my; māṭṭ-svasā--of the aunt; gṛha--the home; nirjana sthāna--very solitary place; tāhāñ--there; vāsā--an apartment; deha--give; kara--make; sarva--all; samādhāna--arrangements.

TRANSLATION

"Also, the apartment belonging to my maternal aunt is in a very solitary place. Make all arrangements for Him to stay there."

TEXT 66

TEXT

gopīnātha prabhu lañā tāhāñ vāsā dila
jala, jala-pātrādika sarva sāmādhāna kaila

SYNONYMS

gopīnātha--Gopīnātha Ācārya; prabhu--Lord Caitanya Mahāprabhu; lañā--taking; tāhāñ--there; vāsā--apartment; dila--gave; jala--water; jala-pātrādika--waterpots and other vessels; sarva--all; sāmādhāna--arrangements; kaila--made.

TRANSLATION

Thus Gopīnātha Ācārya took Lord Caitanya Mahāprabhu to the residential quarters and showed Him where to find water, tubs and waterpots. Indeed, he arranged everything.

TEXT 67

TEXT

āra dina gopīnātha prabhu sthāne giyā
śayyotthāna daraśana karāila lañā

SYNONYMS

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.

TRANSLATION

The next day Gopīnātha Ācārya took Lord Caitanya Mahāprabhu to see the early rising of Lord Jagannātha.

TEXT 68

TEXT

mukunda-datta lañā āilā sārvabhauma sthāne
sārvabhauma kichu tāñre balilā vacane

SYNONYMS

mukunda-datta--of the name 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.

TRANSLATION

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

TEXT

'prakṛti-vinīta, sannyāsī dekhite sundara
āmāra bahu-prīti bāḍe inhāra upara

SYNONYMS

prakṛti-vinīta--by nature very humble and meek; sannyāsī--renouncer; dekhite--to see; sundara--very beautiful; āmāra--my; bahu-prīti--great affection; bāḍe--increases; inhāra--Him; upara--upon.

TRANSLATION

"The sannyāsī is very meek and humble by nature, and His person is very beautiful to see. Consequently my affection for Him increases.

PURPORT

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

TEXT

kon sampradāye sannyāsa karyāchena grahaṇa
kibā nāma inhāra, śunite haya mana'

SYNONYMS

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.

TRANSLATION

"From which sampradāya has He accepted the sannyāsa order, and what is His name?"

TEXT 71

TEXT

gopīnātha kahe,----nāma śrī-kṛṣṇa-caitanya
guru inhāra keśava-bhāratī mahā-dhanya

SYNONYMS

gopīnātha kahe--Gopīnātha Ācārya replied; nāma--His name; śrī-kṛṣṇa-caitanya--of the name Śrī Kṛṣṇa Caitanya; guru--sannyāsa-guru; inhāra--His; keśava-bhāratī--of the name Keśava Bhāratī; mahā-dhanya--the greatly fortunate personality.

TRANSLATION

Gopīnātha Ācārya replied, "The Lord's name is Śrī Kṛṣṇa Caitanya, and His sannyāsa preceptor is the greatly fortunate Keśava Bhāratī."

TEXT 72

TEXT

sārvabhauma kahe,----'inhāra nāma sarvottama
bhāratī-sampradāya inho----haya madhyama'

SYNONYMS

sārvabhauma kahe--Sārvabhauma Bhaṭṭācārya replied; in̄hāra--His; nāma--name; sarva-uttama--first-class; bhāratī-sampradāya--the community of the Bhāratī sannyāsīs; in̄ho--He; hayena--becomes; madhyama--middle-class.

TRANSLATION

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

TEXT

gopīnātha kahe,----in̄hāra nāhi bāhyāpekṣā
ataeva baḍa sampradāyera nāhika apekṣā

SYNONYMS

gopīnātha kahe--Gopīnātha Ācārya replied; in̄hāra--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.

TRANSLATION

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."

PURPORT

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

TEXT

bhaṭṭācārya kahe,----'inhāra prauḍha yauvana
kemate sannyāsa-dharma ha-ibe rakṣaṇa

SYNONYMS

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.

TRANSLATION

The Bhaṭṭācārya inquired, "Śrī Caitanya Mahāprabhu is in His full-fledged youthful life. How can He keep the principles of sannyāsa?"

TEXT 75

TEXT

nirantara inhāke vedānta śunāiba
vairāgya-advaita-mārga praveśa karāiba

SYNONYMS

nirantara--continuously; in̄hāke--to Him; vedānta--Vedānta philosophy; śunāiba--I shall recite; vairāgya--of renunciation; advaita--of monism; mārgē--on the path; praveśa--entrance; karāiba--I shall cause Him to make.

TRANSLATION

"I shall continuously recite Vedānta philosophy before Caitanya Mahāprabhu so that He may remain fixed in His renunciation and thus enter upon the path of monism."

PURPORT

According to Sarvabhauma 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

TEXT

kahena yadi, punarapi yoga-paṭṭa diyā
saṁskāra kariye uttama-sampradāye āniyā'

SYNONYMS

kahena--says; yadi--if; punarapi--again; yoga-paṭṭa diyā--offering Him saffron cloth; saṁskāra--reformatory process; kariye--I perform; uttama--first-class; sampradāye--to the community; āniyā--bringing.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then suggested, "If Śrī Caitanya Mahāprabhu would like, I could bring Him into a first-class sampradāya by offering Him saffron cloth and performing the reformatory process again."

PURPORT

The Bhaṭṭācārya wanted to reinstate Śrī Caitanya Mahāprabhu into the Sarasvatī sampradāya because he did not like the Lord's belonging to the Bhāratī sampradāya or Purī sampradāya. 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 sampradāya. The Supreme Personality of Godhead remains in the supreme position in all circumstances.

TEXT 77

TEXT

śuni' gopīnātha-mukunda duṅhe duḥkhā hailā
gopīnāthācārya kichu kahite lāgilā

SYNONYMS

śuni'--hearing; gopīnātha-mukunda--Gopīnātha Ācārya and Mukunda Datta;
duṅhe--both; duḥkhā--unhappy; hailā--became; gopīnātha-ācārya--of the name
Gopīnātha Ācārya; kichu--something; kahite--to speak; lāgilā--began.

TRANSLATION

Gopīnātha Ācārya and Mukunda Datta became very unhappy when they heard
this. Gopīnātha Ācārya therefore addressed Sārvabhauma Bhaṭṭācārya as follows.

TEXT 78

TEXT

'bhaṭṭācārya' tumi inhāra nā jāna mahimā
bhagavattā-lakṣaṇera inhātei sīmā

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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 ṣaḍ-aiśvarya-pūrṇa, complete
with six opulences. Gopīnātha Ācārya emphasized that all those six opulences
were completely existing in Śrī Caitanya Mahāprabhu.

TEXT 79

TEXT

tāhāte vikhyāta inho parama-īśvara
ajña-sthāne kichu nahe vijñera gocara'

SYNONYMS

tāhāte--therefore; vikhyāta--celebrated; inho--Lord Caitanya Mahāprabhu;
parama-īśvara--the Supreme Personality of Godhead; ajña-sthāne--before an
ignorant person; kichu--any; nahe--not; vijñera--of the person who knows;
gocara--information.

TRANSLATION

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

TEXT

śiṣya-gaṇa kahe,----'īśvara kaha kon pramāṇe'
ācārya kahe,----'vijña-mata īśvara-lakṣaṇe'

SYNONYMS

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; vijña-mata--statements of
authorized persons; īśvara-lakṣaṇe--in understanding the Supreme Personality
of Godhead.

TRANSLATION

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."

PURPORT

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 authorized persons like Brahmā, Nārada, Vyāsadeva, Asita, Arjuna and many others. 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

TEXT

śiṣya kahe,----'īśvara-tattva sādhi anumāne'
ācārya kahe,----'anumāne nahe īśvara-jñāne

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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 this 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 is the bodily rays of Kṛṣṇa:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnaṃ
tad brahma niṣkalam anantam aśeṣa-bhūtaṃ
govindam ādi-puruṣaṃ tam ahaṃ 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." (Brahma-saṁhitā 5.40)

Māyāvādī philosophers study the Vedic literature, but they do not understand that the Absolute Truth in the last stage of realization 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 philosopher's logic is something like seeing smoke on a hill. When there is a forest fire on a high hill, smoke is first of all visible. The smoke is created when there is fire. Just as one can conclude that there is fire from seeing smoke, 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):

nāhaṁ 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." (Bg. 7.25) 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), bhaktyā mām abhijānāti: "One can understand Me only by the devotional process." In the Fourth Chapter of the Bhagavad-gītā (4.3) Lord Kṛṣṇa says, bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam. Here Lord Kṛṣṇa informs Arjuna that He is disclosing the secrets of 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

TEXT

anumāna pramāṇa nahe īśvara-tattva-jñāne
kṛpā vinā īśvarere keha nāhi jāne

SYNONYMS

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.

TRANSLATION

Gopīnātha Ācārya continued, "One can understand the Supreme Personality of Godhead only by His mercy, not by guesswork or hypothesis."

PURPORT

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 mahājanas. 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

TEXT

īśvarera kṛpā-leśa haya ta' yāhāre
sei ta' īśvara-tattva jānibāre pāre

SYNONYMS

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.

TRANSLATION

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

TEXT

athāpi te deva padāmbuja-dvaya-
prasāda-leśānuḡḥīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvaṁ

SYNONYMS

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; tattvam-- 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.

TRANSLATION

" '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.' "

PURPORT

The above verse is from Śrīmad-Bhāgavatam (10.14.29). The Brahma-saṁhitā states, vedeṣu durlabham adurlabham ātma-bhaktāu (Brahma-saṁhitā 5.33). Although the Supreme Personality of Godhead, Kṛṣṇa, is the ultimate goal of knowledge (vedaiś ca sarvair aham eva vedyaḥ), 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 grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

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

TEXT

yadyapi jagad-guru tumi----śāstra-jñānavān
pṛthivīte nāhi paṇḍita tomāra samāna

īśvarera kṛpā-leśa nāhika tomāte
ataeva īśvara-tattva nā pāra jānite

SYNONYMS

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; jānite--to know.

TRANSLATION

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

TEXT

tomāra nāhika doṣa, śāstre ei kahe
pāṇḍityādye īśvara-tattva-jñāna kabhu nahe'

SYNONYMS

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.

TRANSLATION

"It is not your fault; it is the verdict of the scriptures. You cannot understand the Supreme Personality of Godhead simply by scholarship."

PURPORT

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 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 tanūṁ 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 Vedic literature, 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

TEXT

sārvabhauma kahe,----ācārya, kaha sāvadhāne
tomāte īśvara-kṛpā ithe ki pramāṇe

SYNONYMS

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.

TRANSLATION

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

TEXT

ācārya kahe,----"vastu-viṣaye haya vastu-jñāna
vastu-tattva-jñāna haya kṛpāte pramāṇa

SYNONYMS

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.

TRANSLATION

Gopīnātha Ācārya replied, "Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord."

PURPORT

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.

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, nāhaṁ prakāśaḥ sarvasya The Supreme Personality of Godhead reserves the right of not being exposed to everyone. Sevnmukhe hi jihvādau svayam eva sphuraty adaḥ: "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

TEXT

iñhāra śarīre saba īśvara-lakṣaṇa
mahā-premāveśa tumi pāñācha darśana

SYNONYMS

iñhara--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.

TRANSLATION

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

TEXT

tabu ta' īśvara-jñāna nā haya tomāra
īśvarera māyā ei---bali vyavahāra

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

dekhile nā dekhe tāre bahirmukha jana"
śuni' hāsi' sārvabhauma balila vacana

SYNONYMS

dekhile--even after seeing; nā--not; dekhe--sees; tāre--the Supreme Person; bahiḥ-mukha jana--a person influenced by the external energy; śuni'--hearing this; hāsi'--smiling; sārvabhauma--Sārvabhauma Bhaṭṭācārya; balila--said; vacana--the words.

TRANSLATION

"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.

PURPORT

When one's heart is not cleansed, one cannot awaken the transcendental nature of devotional service. As confirmed in the Bhagavad-gītā (7.28):

yeṣāṃ tv anta-gataṃ pāpaṃ
janānāṃ puṇya-karmaṇāṃ
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

TEXT

iṣṭa-goṣṭhī vicāra kari, nā kariha roṣa
śāstra-dṛṣṭye kahi, kichu nā la-iha doṣa

SYNONYMS

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-iha--take; doṣa--fault.

TRANSLATION

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

TEXT

mahā-bhāgavata haya caitanya-gosāñi
ei kali-kāle viṣṇura avatāra nāi

SYNONYMS

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.

TRANSLATION

"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

TEXT

ataeva 'tri-yuga' kari' kahi viṣṇu-nāma
kali-yuge avatāra nāhī,----śāstra-jñāna

SYNONYMS

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; nāhi--there is not; śāstra-jñāna--the verdict of the scriptures.

TRANSLATION

"Another name for Lord Viṣṇu is Triyuga because there is no incarnation of Lord Viṣṇu in Kali-yuga. Indeed, this is the verdict of revealed scriptures."

PURPORT

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-jhaṣāvātārair
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. 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

TEXT

śuniyā ācārya kahe duḥkhī hañā mane
śāstra-jñā kariñā tumi kara abhimāne

SYNONYMS

śuniyā--hearing this; ācārya--Gopīnātha Ācārya; kahe--says; duḥkhī--unhappy; hañā--becoming; mane--in the mind; śāstra-jñā--well versed in Vedic scriptures; kariñā--taking as; tumi--you; kara--do; abhimāne--pride.

TRANSLATION

Upon hearing this, Gopīnātha Ācārya became very unhappy. He said to the Bhaṭṭācārya, "You consider yourself the knower of all Vedic scriptures.

TEXT 97

TEXT

bhāgavata-bhārata dui śāstrera pradhāna
sei dui-grantha-vākye nāhi avadhāna

SYNONYMS

bhāgavata--Śrīmad-Bhāgavatam; bhārata--Mahābhārata; dui--two; śāstrera--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.

TRANSLATION

"Śrīmad-Bhāgavatam and the Mahābhārata are the two most important Vedic scriptures, but you have paid no attention to their statements.

TEXT 98

TEXT

sei dui kahe kalite sākṣāt-avatāra
tumi kaha,----kalite nāhi viṣṇura pracāra

SYNONYMS

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.

TRANSLATION

"In Śrīmad-Bhāgavatam and 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

TEXT

kali-yuge līlāvatāra nā kare bhagavān
ataeva 'tri-yuga' kari' kahi tāra nāma

SYNONYMS

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--of the name Triyuga (manifested in three yugas); kari'--accepting; kahi--I say; tāra nāma--His holy name.

TRANSLATION

"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."

PURPORT

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:

līlāvatāra kṛṣṇera nā yāya gaṇana
pradhāna kariyā kahi dig-daraśana

"However," the Lord told Sanātana, "I shall explain the chief līlā-avatāras."

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 līlā-avatāras, 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 līlā-avatāras.

In his book Laghu-bhāgavatāmṛta, Śrīla Rūpa Gosvāmī has enumerated the following twenty-five līlā-avatāras: Catuḥ-sana, Nārada, Varāha, Matsya, Yajña, Nara-Nārāyaṇa, Kapila, Dattātreya, Hayaśīrṣa (Hayagrīva), Haṁsa, Pṛṣnigarbha, Ṛṣabha, Pṛthu, Nṛsimha, Kūrma, Dhanvantari, Mohinī, Vāmana, Paraśurāma, Rāghavendra, Vyāsa, Balarāma, Kṛṣṇa, Buddha and Kalki.

Śrī Caitanya Mahāprabhu is not mentioned as a līlā-avatāra because He is an incarnation in disguise (channa-avatāra). In this Age of Kali there are no līlā-avatāras, 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

TEXT

pratiyuge karena kṛṣṇa yuga-avatāra
tarka-niṣṭha hṛdaya tomāra nāhika vicāra

SYNONYMS

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.

TRANSLATION

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

TEXT

āsan varṇās trayo hy asya
gṛhṇato 'nu-yugaṁ tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ

SYNONYMS

āsan--there were; varṇāḥ--colors; trayāḥ--three; hi--indeed; asya--of Him; gṛhṇataḥ--accepting; anu-yugaṁ--according to the age; tanūḥ--bodies; śuklaḥ--white; raktaḥ--red; tathā--also; pītaḥ--yellow; idānīm--at the present moment; kṛṣṇatām--blackish; gataḥ--has accepted.

TRANSLATION

" '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.'

PURPORT

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 the 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

TEXT

iti dvāpara urv-īśa
stuvanti jagad-īśvaram
nānā-tantra-vidhānena
kalāv api tathā śṛṇu

SYNONYMS

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 literature; vidhānena--by

regulative principles; kalau--in the Age of Kali; api--certainly; tathā--so also; śṛṇu--hear.

TRANSLATION

" '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 literature. Now please hear of this from me.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.31).

TEXT 103

TEXT

kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

SYNONYMS

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.

TRANSLATION

" 'In this Age of Kali, those who are intelligent perform the congregational chanting of the Hare Kṛṣṇa mahā-mantra, worshipping 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].'

PURPORT

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

TEXT

suvarṇa-varṇo hemāṅgo
varāṅgās candanāṅgadī

sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

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.

TRANSLATION

" '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 self-controlled. He will be distinguished from Māyāvādī sannyāsīs in that He will be fixed in devotional service and will spread the saṅkīrtana movement.' "

PURPORT

Gopīnātha Ācārya quoted this verse from the Mahābhārata's Viṣṇu-sahasra-nāma-stotra.

TEXT 105

TEXT

tomāra āge eta kathāra nāhi prayojana
ūṣara-bhūmite yena bījera ropāṇa

SYNONYMS

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; ropāṇa--sowing.

TRANSLATION

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

TEXT

tomāra upare tāṅra kṛpā yabe habe
e-saba siddhānta tabe tumiha kahibe

SYNONYMS

tomāra upare--upon you; tānra--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.

TRANSLATION

"When the Lord will be pleased with you, you will also understand these conclusions and will quote from the śāstras.

TEXT 107

TEXT

tomāra ye śiṣya kahe kutarka, nānā-vāda
ihāra ki doṣa----ei māyāra prasāda

SYNONYMS

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.

TRANSLATION

"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

TEXT

yac-chaktayo vadatām vādinām vai
vivāda-saṁvāda-bhuvo bhavanti
kurvanti caiṣām muhur ātma-mohaṁ
tasmai namo 'nanta-guṇāya bhūmne

SYNONYMS

yat--whose; śaktayaḥ--potencies; vadatām--contending; vādinām--of the opposing disputants; vai--indeed; vivāda--of opposition; saṁvāda--of agreement; bhuvāḥ--objects; bhavanti--become; kurvanti--do; ca--also; eṣām--of them; muhuḥ--always; ātma-mohaṁ--illusion of the self; tasmai--unto Him; namaḥ--obeisances; ananta--unlimited; guṇāya--who has qualities; bhūmne--the Supreme.

TRANSLATION

" '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.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (6.4.31).

TEXT 109

TEXT

yuktaṁ ca santi sarvatra
bhāṣante brāhmaṇā yathā
māyāṁ madīyāṁ udgṛhya
vadatāṁ kiṁ nu durghaṭam

SYNONYMS

yuktam--quite befitting; ca--also; santi--are; sarvatra--everywhere;
bhāṣante--speak; brāhmaṇāḥ--the learned; yathā--as much; māyāṁ--illusion;
madīyāṁ--of Me; udgṛhya--accepting; vadatāṁ--of the speculators; kim--what;
nu--certainly; durghaṭam--impossible.

TRANSLATION

" '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.' "

PURPORT

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

TEXT

tabe bhaṭṭācārya kahe, yāha gosāñira sthane
āmāra nāme gaṇa-sahita kara nimantraṇe

SYNONYMS

tabe--thereafter; bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya; kahe--says; yāha--please go; gosāñira sthane--to the place of Śrī Caitanya Mahāprabhu; āmāra nāme--in my name; gaṇa-sahita--with His associates; kara--make; nimantraṇe--invitation.

TRANSLATION

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

TEXT

prasāda āni' tānre karāha āge bhikṣā
paścāt āsi' āmāre karāiha śikṣā

SYNONYMS

prasāda āni'--bringing jagannātha-prasāda; tānre--unto Him; karāha--make; āge--first; bhikṣā--acceptance; paścāt--afterwards; āsi'--coming here; āmāre--unto me; karāiha--cause; śikṣā--teaching.

TRANSLATION

"Take jagannātha-prasāda and first give it to Caitanya Mahāprabhu and His associates. After that, come back here and teach me well."

TEXT 112

TEXT

ācārya---bhaginī-pati, śyālaka---bhaṭṭācārya
nindā-stuti-hāsye śikṣā karā'na ācārya

SYNONYMS

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.

TRANSLATION

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

TEXT

ācāryera siddhānte mukundera haila santoṣa
bhaṭṭācāryera vākya mane haila duḥkha-roṣa

SYNONYMS

ācāryera--of Gopīnātha Ācārya; siddhānte--with the conclusions; mukundera--of Mukunda Datta; haila--there was; santoṣa--satisfaction; bhaṭṭācāryera--of Sārvabhauma Bhaṭṭācārya; vākye--by the words; mane--in the mind; haila--there was; duḥkha--unhappiness; roṣa--and anger.

TRANSLATION

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

TEXT

gosāñira sthāne ācārya kaila āgamana
bhaṭṭācāryera nāme tāñre kaila nimantraṇa

SYNONYMS

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.

TRANSLATION

According to the instructions of Sārvabhauma Bhaṭṭācārya, Gopīnātha Ācārya went to Śrī Caitanya Mahāprabhu and invited Him on the Bhaṭṭācārya's behalf.

TEXT 115

TEXT

mukunda-sahita kahe bhaṭṭācāryera kathā
bhaṭṭācāryera nindā kare, mane pāñā vyathā

SYNONYMS

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.

TRANSLATION

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

TEXT

śuni mahāprabhu kahe aiche mat kaha

āmā prati bhaṭṭācāryera haya anugraha

SYNONYMS

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.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu said, "Do not speak like that. Sārvabhauma Bhaṭṭācārya has shown great affection and mercy toward Me.

TEXT 117

TEXT

āmāra sannyāsa-dharma cāhena rākhite
vātsalye karuṇā karena, ki doṣa ihāte

SYNONYMS

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.

TRANSLATION

"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

TEXT

āra dina mahāprabhu bhaṭṭācārya-sane
ānande karilā jagannātha daraśane

SYNONYMS

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.

TRANSLATION

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

TEXT

bhaṭṭācārya-saṅge tānra mandire āilā

prabhure āsana diyā āpane vasilā

SYNONYMS

bhaṭṭācārya-saṅge--along with Sārvabhauma Bhaṭṭācārya; tānra--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.

TRANSLATION

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

TEXT

vedānta paḍāite tabe ārambha karilā
sneha-bhakti kari' kichu prabhure kahilā

SYNONYMS

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.

TRANSLATION

He then began to instruct Lord Caitanya Mahāprabhu on Vedānta philosophy, and out of affection and devotion, he spoke to the Lord as follows.

PURPORT

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-vākyeṣu sadā ramantaḥ: "One should always enjoy the studies of the Vedānta-sūtra."

TEXT 121

TEXT

vedānta-śravaṇa,----ei sannyāsīra dharma
nirantara kara tumi vedānta śravaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,----'more tumi kara anugraha
sei se kartavya, tumi yei more kaha'

SYNONYMS

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.

TRANSLATION

Lord Caitanya replied, "You are very merciful to Me, and therefore I think it is My duty to obey your order."

TEXT 123

TEXT

sāta dina paryanta aiche karena śravaṇe
bhāla-manda nāhi kahe, vasi' mātra śune

SYNONYMS

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.

TRANSLATION

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

TEXT

aṣṭama-divase tāñre puche sārvabhauma
sāta dina kara tumi vedānta śravaṇa

SYNONYMS

aṣṭama-divase--on the eighth day; tāñre--unto Him; puche--inquires;
sārvabhauma--Sārvabhauma Bhaṭṭācārya; sāta dina--seven days; kara--do; tumi--
You; vedānta--Vedānta philosophy; śravaṇa--hearing.

TRANSLATION

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

TEXT

bhāla-manda nāhi kaha, raha mauna dhari'
bujha, ki nā bujha,----ihā bujhite nā pāri

SYNONYMS

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.

TRANSLATION

"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

TEXT

prabhu kahe----"mūrkhā āmi, nāhi adhyayana
tomāra ājñāte mātra kariye śravaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

sannyāsīra dharma lāgi' śravaṇa mātra kari
tumi yei artha kara, bujhite nā pāri"

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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 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 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, māyāvādi-bhāṣya śunile haya sarva-nāśa: "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

TEXT

bhaṭṭācārya kahe,----nā bujhi', hena jñāna yāra
bujhibāra lāgi' seha puče punarbāra

SYNONYMS

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; puče--inquires; punaḥ-bāra--again.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "I accept that You do not understand, yet even one who does not understand inquires about the subject matter.

TEXT 129

TEXT

tumi śuni' śuni' raha mauna mātra dhari'
hṛdaye ki āche tomāra, bujhite nā pāri

SYNONYMS

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.

TRANSLATION

"You are hearing again and again, yet You keep silent. I cannot understand what is actually within Your mind."

TEXT 130

TEXT

prabhu kahe,----"sūtrera artha bujhiye nirmala
tomāra vyākhyā śuni' mana haya ta' vikala

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

sūtrera artha bhāṣya kahe prakāśiyā

tumi, bhāṣya kaha----sūtrera artha ācchādiyā

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

Please refer to Ādi-līlā, Seventh Chapter, verses 106-146, for an explanation of this verse.

TEXT 132

TEXT

sūtrera mukhya artha nā karaha vyākhyāna
kalpanārthe tumi tāhā kara ācchādāna

SYNONYMS

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; ācchādāna--covering.

TRANSLATION

"You do not explain the direct meaning of the Brahma-sūtras. Indeed, it appears that your business is to cover their real meaning."

PURPORT

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

TEXT

upaniṣad-śabde yei mukhya artha haya
sei artha mukhya,----vyāsa-sūtre saba kaya

SYNONYMS

upaniṣad--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.

TRANSLATION

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.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī has explained the word upaniṣad 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

TEXT

mukhyārtha chāḍiyā kara gauṇārtha kalpanā
'abhidhā'-vṛtti chāḍi' kara śabdera lakṣaṇā

SYNONYMS

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.

TRANSLATION

"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

TEXT

pramāṇera madhye śruti pramāṇa----pradhāna
śruti ye mukhyārtha kahe, sei se pramāṇa

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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 (1.1.3), tarkāpratiṣṭhānāt (2.1.11) and śrutes tu śabda-mūlatvāt (2.1.27), as commented upon by Śrī Rāmānujācārya, Śrī Madhvācārya, Śrī Nimbārkācārya 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 pāṇḍavās caiva
kim akurvata sañjaya

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

TEXT

jīvera asthi-viṣṭhā dui----śaṅkha-gomaya
śruti-vākye sei dui mahā-pavitra haya

SYNONYMS

jīvera--of the living entity; asthi--the bone; viṣṭhā--stool; dui--two; śaṅkha--conchshell; go-maya--cow dung; śruti-vākya--in the words of the Vedic version; sei--that; dui--two; mahā--greatly; pavitra--pure; haya--are.

TRANSLATION

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.

PURPORT

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 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

TEXT

svataḥ-pramāṇa veda satya yei kaya
'lakṣaṇā' karile svataḥ-prāmāṇya-hāni haya

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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
bhārataṁ pañcarātrakam
mūla-rāmāyaṇam caiva
veda ity eva śabditāḥ

purāṇāni ca yāniha
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, Nāradiya 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

TEXT

vyāsa-sūtrera artha----yaiche sūryera kiraṇa
sva-kalpita bhāṣya-meghe kare ācchādana

SYNONYMS

vyāsa-sūtrera--of the Vedānta-sūtra, by Vyāsadeva; artha--the meanings; yaiche--just as; sūryera--of the sun; kiraṇa--shining rays; sva-kalpita--imaginative; bhāṣya--of the commentary; meghe--by the cloud; kare--does; ācchādana--covering.

TRANSLATION

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

TEXT

veda-purāṇe kahe brahma-nirūpaṇa
sei brahma----bṛhad-vastu, īśvara-lakṣaṇa

SYNONYMS

veda-purāṇe--in the Vedas and the Purāṇas; kahe--it is stated; brahma-nirūpaṇa--explaining the Supreme; sei brahma--that Supreme; bṛhat-vastu--the greatest; īśvara-lakṣaṇa--feature of the Supreme Personality.

TRANSLATION

"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.

PURPORT

The greatest of everything is Śrī Kṛṣṇa. Lord Kṛṣṇa states in the Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: "By all the Vedas, I am to be known." In Śrīmad-Bhāgavatam 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

TEXT

sarvaiśvarya-paripūrṇa svayaṁ bhagavān
tānre nirākāra kari' karaha vyākhyāna

SYNONYMS

sarva-aiśvarya-paripūrṇa--full with all opulences; svayam--personally; bhagavān--the Supreme Personality of Godhead; tānre--Him; nirākāra--impersonal; kari'--making; karaha--you make; vyākhyāna--explanation.

TRANSLATION

"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.

PURPORT

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 paraṁ brahma paraṁ dhāma. Although the living entities or material nature are sometimes described as Brahman, Paraṁ Brahma--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

TEXT

'nirviśeṣa' tānre kahe yei śruti-gaṇa
'prākṛta' niṣedhi kare 'aprākṛta' sthāpana

SYNONYMS

nirviśeṣa--impersonal; tāñre--Him; kahe--say; yei--whatever; śruti-gaṇa--the Vedas; prākṛta--mundane; niṣedhi--forbidding; kare--does; aprākṛta--transcendental; sthāpana--confirmation.

TRANSLATION

"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."

PURPORT

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 akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā
tam āhur agryaṁ puruṣaṁ 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

TEXT

yā yā śrutir jalpati nirviśeṣaṁ
sā sābhidhatte sa-viśeṣaṁ eva
vicāra-yoge sati hanta tāsāṁ
prāyo baliyaḥ sa-viśeṣaṁ eva

SYNONYMS

yā yā--whatever; śrutiḥ--the Vedic hymns; jalpati--describe; nirviśeṣaṁ--impersonal truth; sā--that; sā--that; abhidhatte--directly describes (like a dictionary meaning); sa-viśeṣaṁ--personality; eva--certainly; vicāra-yoge--when accepted by intelligence; sati--being; hanta--alas; tāsāṁ--of all the Vedic mantras; prāyaḥ--mostly; baliyaḥ--more powerful; sa-viśeṣaṁ--personal variety; eva--certainly.

TRANSLATION

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.'

PURPORT

This is a quotation from the Śrī Caitanya-candrodaya-nāṭaka (6.67), by Kavi-karṇapura.

TEXT 143

TEXT

brahma haite janme viśva, brahmete jīvaya
sei brahme punarapi haye yāya laya

SYNONYMS

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.

TRANSLATION

"Everything in the cosmic manifestation emanates from the Absolute Truth. It remains in the Absolute Truth, and after annihilation it again enters the Absolute Truth.

PURPORT

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: "The Absolute Truth is that from whom everything emanates." (Brahma-sūtra 1.1.2) That Absolute Truth is Kṛṣṇa. In the Bhagavad-gītā (10.8), Kṛṣṇa says, ahaṁ 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-bhinnaṁ

"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

TEXT

'apādāna,' 'karaṇa,' 'adhikaraṇa'-kāraka tina
bhagavānera saviśeṣe ei tina cihna

SYNONYMS

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.

TRANSLATION

"The personal features of the Supreme Personality of Godhead are
categorized in three cases--namely ablative, instrumental and locative."

PURPORT

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 mīṣat sa ikṣata lokān nu sṛjā iti.

Similarly, in the Śvetāśvatara Upaniṣad (4.9) it is stated:

chandāmsi yajñāḥ kratavo vratāni
bhūtaṁ bhavyaṁ yac ca vedā vadanti
yasmān māyī sṛjate viśvam etat
tasmiṁś 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
Vāruṇī 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

TEXT

bhagavān bahu haite yabe kaila mana
prākṛta-śaktite tabe kaila vilokana

se kāle nāhi janme 'prākṛta' mano-nayana
ataeva 'aprākṛta' brahmera netra-mana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

In the Chāndogya Upaniṣad (6.2.3), it is said, tad aikṣata bahu syāṁ prajāyeya. This verse 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

TEXT

brahma-śabde kahe pūrṇa svayaṁ bhagavān
svayaṁ bhagavān kṛṣṇa,----śāstrera pramāṇa

SYNONYMS

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.

TRANSLATION

"The word 'Brahman' indicates the complete Supreme Personality of Godhead, who is Śrī Kṛṣṇa. That is the verdict of all Vedic literature.

PURPORT

This is also confirmed in the Bhagavad-gītā (15.15), where the Lord says, vedaiś ca sarvair aham eva vedyaḥ. 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):

bahūnāṁ 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 āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam

dharmaḥ svanuṣṭhitaḥ puṁsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
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: 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). 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 (śāstra-yonitvāt), Śrī Madhvācārya says: "The Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda, Mahābhārata, Pañcarātra and the original Vālmīki Rāmāyaṇa are all works of Vedic literature. Any literary work following the conclusive statements of these Vedic scriptures 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

TEXT

vedera nigūḍha artha bujhana nā haya
purāṇa-vākye sei artha karaya niścaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitram paramānandaṁ
pūrṇam brahma sanātanam

SYNONYMS

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; paramānandaṁ--the supreme bliss; pūrṇam--complete; brahma--the Absolute Truth; sanātanam--eternal.

TRANSLATION

" '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.'

PURPORT

This quotation from Śrīmad-Bhāgavatam (10.14.32) is spoken by Lord Brahmā.

TEXT 150

TEXT

'apāṇi-pāda'-śruti varje 'prākṛta' pāṇi-caraṇa
punaḥ kahe, śīghra cale, kare sarva grahaṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

ataeva śruti kahe, brahma----saviśeṣa
'mukhya' chāḍi' 'lakṣaṇā'te māne nirviśeṣa

SYNONYMS

ataeva--therefore; śruti--Vedic mantras; kahe--say; brahma--the Absolute Truth; sa-viśeṣa--personal; mukhya--direct meaning; chāḍi'--giving up; lakṣaṇā'te--by interpretation; māne--accept; nirviśeṣa--impersonal.

TRANSLATION

"All these mantras confirm that the Absolute Truth is personal, but the Māyāvādīs, throwing away the direct meaning, interpret the Absolute Truth as impersonal.

PURPORT

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." That person is confirmed in the *Bhagavad-gītā* by Arjuna when he addresses *Kṛṣṇa*, *puruṣaṁ śāśvatam*: "You are the original person." (Bg. 10.12) This *puruṣaṁ mahāntam* 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*). 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. *Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye*. 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 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:

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

TEXT

ṣaḍ-aiśvarya-pūrṇānanda-vigraha yāñhāra
hena-bhagavāne tumi kaha nirākāra ?

SYNONYMS

ṣaḍ-aiśvarya-pūrṇa--with six opulences in full; *ānanda*--blissful; *vigraha*--form; *yāñhāra*--whose; *hena-bhagavāne*--unto that Supreme Personality of Godhead; *tumi*--you; *kaha*--said; *nirākāra*--without any form.

TRANSLATION

"Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences?"

PURPORT

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*: "The Absolute Truth has multipotencies."

TEXT 153

TEXT

svābhāvika tina śakti yei brahme haya
'niḥśaktika' kari' tāñre karaha niścaya?

SYNONYMS

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.

TRANSLATION

"The Supreme Personality of Godhead has three primary potencies. Are you
trying to prove that He has no potencies?"

PURPORT

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

TEXT

viṣṇu-śaktiḥ parā proktā
kṣetra-jñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

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; saṁjñā--known as; anyā--another;
tṛtīyā--third; śaktiḥ--potency; iṣyate--is accepted as.

TRANSLATION

"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.

PURPORT

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

TEXT

yayā kṣetra-jña-śaktiḥ sā
veṣṭitā nṛpa sarva-gā
saṁsāra-tāpān akhilān
avāpnoty atra santatān

SYNONYMS

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 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.

TRANSLATION

" '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.

TEXT 156

TEXT

tayā tirohitatvāc ca
śaktiḥ kṣetra-jña-saṁjñitā
sarva-bhūteṣu bhū-pāla
tāratamyena vartate

SYNONYMS

tayā--by her; tirohitatvāṭha--from being freed from the influence; ca--also; śaktiḥ--the potency; kṣetra-jña--kṣetra-jña; saṁjñitā--known by the name; sarva-bhūteṣu--in different types of bodies; bhū-pāla--O King; tāratamyena--in different degrees; vartate--exists.

TRANSLATION

" '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.'

PURPORT

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

TEXT

hlādinī sandhinī samvit
 tvayy ekā sarva-saṁśraye
 hlāda-tāpa-karī miśrā
 tvayi no guṇa-varjite

SYNONYMS

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.

TRANSLATION

" 'The Supreme Personality of Godhead is sac-cid-ānanda-vigraha. 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

TEXT

sac-cid-ānanda-maya haya īśvara-svarūpa
 tina aṁśe cic-chakti haya tina rūpa

SYNONYMS

sat-cit-ānanda-maya--full of eternity, knowledge and bliss; haya--is; īśvara--of the Supreme Lord; svarūpa--the transcendental form; tina aṁśe--in three parts; cic-śakti--the spiritual potency; haya--becomes; tina--three; rūpa--forms.

TRANSLATION

"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.

PURPORT

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 relationships among 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), the Supreme Personality of Godhead is the reservoir of all potencies, and His potencies are all spiritual.

TEXT 159

TEXT

ānandāṁśe 'hlādinī,' sad-aṁśe 'sandhinī'
cid-aṁśe 'samvit', yāre jñāna kari māni

SYNONYMS

ānanda-aṁśe--in the part of bliss; hlādinī--the pleasure potency; sat-aṁśe--in the part of eternity; sandhinī--the sandhinī potency; cit-aṁśe--in the part of knowledge; samvit--the samvit potency; yāre--which; jñāna--as knowledge; kari māni--we accept.

TRANSLATION

"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.

PURPORT

To acquire knowledge of the Supreme Personality of Godhead, one must take shelter of the samvit potency of the Supreme Lord.

TEXT 160

TEXT

antaraṅgā----cic-chakti, taṭasthā----jīva-śakti
bahiraṅgā----māyā,----tine kare prema-bhakti

SYNONYMS

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; tīne--all three of them; kare--do; prema-bhakti--devotional service in love.

TRANSLATION

"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.

PURPORT

The spiritual potency of the Lord is manifested in three phases--the internal, or spiritual, potency, the marginal potency, which is 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

TEXT

ṣaḍ-vidha aiśvarya---prabhura cit-chakti-vilāsa
hena śakti nāhi māna,----parama sāhasa

SYNONYMS

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.

TRANSLATION

"In His spiritual potency, the Supreme Lord enjoys six kinds of opulence. You do not accept this spiritual potency, and this is due to your great impudence.

PURPORT

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

TEXT

'māyādhīśa' 'māyā-vaśa'----īśvare-jīve bheda
hena-jīve īśvara-saha kaha ta' abheda

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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
samānaṁ vṛkṣaṁ pariśasvajāte
tayor anyaḥ pippalaṁ svādv atty
anaśnann anyo 'bhicākaśīti

samāne vṛkṣe puruṣo nimagno
'nīśayā śocati muhyamānaḥ
juṣṭaṁ yadā paśyaty anyam īśam
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

TEXT

gītā-śāstre jīva-rūpa 'śakti' kari' māne
hena jīve 'bheda' kara īśvarera sane

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

The Brahma-sūtra states that according to the principle of śakti-śaktimatayor 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 (acintya-bhedābheda-tattva), the living entity and the Supreme Lord are accepted as one and different at the same time.

TEXT 164

TEXT

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā

SYNONYMS

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.

TRANSLATION

" 'Earth, water, fire, air, ether, mind, intelligence and false ego are My eightfold separated energies.

TEXT 165

TEXT

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parāṁ
jīva-bhūtāṁ mahā-bāho
yayedam dhāryate jagat

SYNONYMS

aparā--inferior; iyam--this; itaḥ--from this; tu--but; anyām--another; prakṛtim--nature; viddhi--know; me--My; parām--transcendental; jīva-bhūtām--existing as the living entities; mahā-bāho--O mighty-armed one; yayā--by which; idam--this; dhāryate--is sustained; jagat--material world.

TRANSLATION

" '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.'

PURPORT

Verses 164 and 165 are quotations from the Bhagavad-gītā (7.4-5).

TEXT 166

TEXT

īśvarera śrī-vigraha sac-cid-ānandākāra
se-vigrahe kaha sattva-guṇera vikāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

śrī-vigraha ye nā māne, sei ta' pāṣaṇḍī
adṛśya asṛśya, sei haya yama-daṇḍī

SYNONYMS

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; asṛśya--untouchable; sei--he; haya--is; yama-daṇḍī--subject to be punished by Yamarāja.

TRANSLATION

"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.

PURPORT

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

TEXT

veda nā māniyā bauddha haya ta' nāstika
vedāśraya nāstikya-vāda bauddhake adhika

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 paraṁ padaṁ tataḥ
 patanty adho 'nādr̥ta-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. 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. Brahmety paramātmety bhagavān iti śabdyate: "The Absolute Truth is called Brahman, Paramātmā and Bhagavān." (Bhāg. 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. Because of the Māyāvādī philosophers' temperament, 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

TEXT

jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa

SYNONYMS

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.

TRANSLATION

"Śrīla Vyāsadeva presented Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled.

PURPORT

Factually, the devotional service of the Lord is described in the Vedānta-sūtra, but the Māyāvādī philosophers, the Śaṅkarites, 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 Śaṅkarite 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

TEXT

'pariṇāma-vāda'----vyāsa-sūtrera sammata
acintya-śakti īśvara jagad-rūpe pariṇata

SYNONYMS

pariṇāma-vāda--the theory of transformation; vyāsa-sūtrera--of the Vedānta-sūtra; sammata--purpose; acintya-śakti--inconceivable power; īśvara--the Supreme Personality of Godhead; jagad-rūpe--in the form of the cosmic manifestation; pariṇata--transformed.

TRANSLATION

"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.

PURPORT

For a further explanation of pariṇāma-vāda, refer to Ādi-līlā, Seventh Chapter, verses 121-133.

TEXT 171

TEXT

maṇi yaiche avikṛte prasabe hema-bhāra
jagad-rūpa haya īśvara, tabu avikāra

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ 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

TEXT

vyāsa---bhrānta bali' sei sūtre doṣa diyā
'vivarta-vāda' sthāpiyāche kalpanā kariyā

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

jīvera dehe ātma-buddhi----sei mithyā haya
jagat ye mithyā nahe, naśvara-mātra haya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 itiyaṁ me

bhinnā prakṛtir aṣṭadhā

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

TEXT

'praṇava' ye mahā-vākya----īśvarera mūrṭi
praṇava haite sarva-veda, jagat-utpatti

SYNONYMS

praṇava--oṃkāra; ye--that which; mahā-vākya--transcendental vibration;
īśvarera--of the Supreme Personality of Godhead; mūrṭi--the form; praṇava--
oṃkāra; haite--from; sarva-veda--all Vedic literature; jagat--of the material
world; utpatti--production.

TRANSLATION

"The transcendental vibration oṃkāra 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.

PURPORT

Oṃkāra 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 (oṃkāra), he can realize his constitutional identity and engage in devotional service even though in conditional life.

TEXT 175

TEXT

'tat tvam asi'----jīva-hetu prādeśika vākya
praṇava nā māni' tāre kahe mahā-vākya

SYNONYMS

tat tvam asi--you are the same; jīva-hetu--for the enlightenment of the conditioned soul; prādeśika--subsidiary; vākya--vibration; praṇava--the oṃkāra incarnation; nā--not; māni'--accepting; tāre--that; kahe--says; mahā-vākya--transcendental vibration.

TRANSLATION

"The subsidiary vibration *tat tvam asi* ["you are the same"] is meant for the understanding of the living entity, but the principal vibration is *oṃkāra*. Not caring for *oṃkāra*, Śaṅkarācārya has stressed the vibration *tat tvam asi*."

PURPORT

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 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 *oṃkāra* 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* (Bhāg. 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*). Śaṅkarācārya has indirectly minimized the value of the principal Vedic mantra (*oṃkāra*) by accepting a subordinate vibration (*tat tvam asi*) as the most important Vedic mantra.

TEXT 176

TEXT

ei-mate kalpita bhāṣye śata doṣa dila
bhaṭṭācārya pūrva-pakṣa apāra karila

SYNONYMS

ei-mate--in this way; *kalpita*--imagined; *bhāṣye*--in the commentary; *śata*--hundreds; *doṣa*--of faults; *dila*--gave; *bhaṭṭācārya*--Sārvabhauma Bhaṭṭācārya; *pūrva-pakṣa*--opposing elements; *apāra*--unlimitedly; *karila*--manifested.

TRANSLATION

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

TEXT

vitaṇḍā, chala, nigrāhādi aneka uṭhāila
saba khaṇḍi' prabhu nija-mata se sthāpila

SYNONYMS

vitaṇḍā--counterarguments; chala--imaginary interpretations; nigrāha-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.

TRANSLATION

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.

PURPORT

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

TEXT

bhagavān----'sambandha', bhakti----'abhidheya' haya
premā----'prayojana', vede tina-vastu kaya

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The Bhagavad-gītā (15.15) also confirms this statement: vedaiś ca sarvair aham eva vedyaḥ. 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-bhakto 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 brahmacārya, gṛhastha, vānaprastha, sannyāsa, and brāhmaṇa, kṣatriya, vaiśya and śūdra. 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

TEXT

āra ye ye-kichu kahe, sakala-i kalpanā
svataḥ-pramāṇa veda-vākye kalpena lakṣaṇā

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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. When the devotee executes devotional service properly, he attains the highest perfection of life--love of Godhead: sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje. 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 scriptures 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

TEXT

ācāryera doṣa nāhi, īśvara-ājñā haila
ataeva kalpanā kari' nāstika-śāstra kaila

SYNONYMS

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.

TRANSLATION

"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 scripture that is full of atheism.

TEXT 181

TEXT

svāgamaiḥ kalpitais tvam ca
janān mad-vimukhān kuru
mām ca gopaya yena syāt
sṛṣṭir eṣottarottarā

SYNONYMS

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; gopaya--just cover; yena--by which; syāt--there may be; sṛṣṭiḥ--material advancement; eṣā--this; uttarā--uttara--more and more.

TRANSLATION

" '[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.'

PURPORT

This is a quotation from the Padma Purāṇa, Uttara-khaṇḍa (62.31).

TEXT 182

TEXT

māyāvādam asac-chāstram
pracchannaṁ bauddham ucyate
mayaiva vihitam devi
kalau brāhmaṇa-mūrtinā

SYNONYMS

māyāvādam--the philosophy of Māyāvāda; asat-śāstram--false scriptures; pracchannaṁ--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.

TRANSLATION

"[Lord Śiva informed the 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.' "

PURPORT

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

TEXT

śuni' bhaṭṭācārya haila parama vismita
mukhe nā niḥsare vāṇī, ha-ilā stambhita

SYNONYMS

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.

TRANSLATION

Sārvabhauma Bhaṭṭācārya became very astonished upon hearing this. He became stunned and said nothing.

TEXT 184

TEXT

prabhu kahe,---bhaṭṭācārya, nā kara vismaya
bhagavāne bhakti---parama-puruṣārtha haya

SYNONYMS

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-ārtha--human interest; haya--is.

TRANSLATION

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

TEXT

'ātmārāma' paryanta kare īśvara bhajana
aiche acintya bhagavānera guṇa-guṇa

SYNONYMS

ātmā-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-guṇa--transcendental qualities.

TRANSLATION

"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

TEXT

ātmārāmās ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

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.

TRANSLATION

" '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.' "

PURPORT

This is the famous ātmārāma verse (Bhāg. 1.7.10).

TEXT 187

TEXT

śuni' bhaṭṭācārya kahe,----'śuna, mahāśaya
ei ślokera artha śunite vāñchā haya'

SYNONYMS

śuni'--hearing this; bhaṭṭācārya kahe--Sārvabhauma Bhaṭṭācārya said; śuna--
please hear; mahā-āśaya--my dear Sir; ei ślokera--of this verse; artha--the
meaning; śunite--to hear; vāñchā--a desire; haya--there is.

TRANSLATION

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

TEXT

prabhu kahe,----'tumi ki artha kara, tāhā āge śuni'
pāche āmi kariba artha, yebā kichu jāni'

SYNONYMS

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.

TRANSLATION

The Lord replied, "First let Me hear your explanation. After that, I shall
try to explain what little I know."

TEXT 189

TEXT

śuni' bhaṭṭācārya śloka karila vyākhyāna
tarka-śāstra-mata uṭhāya vividha vidhāna

SYNONYMS

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.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then began to explain the ātmārāma verse, and according to the principles of logic, he put forward various propositions.

TEXT 190

TEXT

nava-vidha artha kaila śāstra-mata lañā
śuni' prabhu kahe kichu iṣat hāsiyā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

'bhaṭṭācārya', jāni---tumi sākṣāt bṛhaspati
śāstra-vyākhyā karite aiche kāro nāhi śakti

SYNONYMS

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.

TRANSLATION

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

TEXT

kintu tumi artha kaile pāṇḍitya-pratibhāya
ihā va-i ślokera āche āro abhiprāya

SYNONYMS

kintu--but; tumi--you; artha--meaning; kaile--have shown; pāṇḍitya--
scholarly; pratibhāya--with prowess; ihā va-i--besides this; ślokera--of the
verse; āche--there is; āro--another; abhiprāya--purport.

TRANSLATION

"My dear Bhattacharya, 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

TEXT

bhaṭṭācāryera prārthanāte prabhu vyākhyā kaila
tānra nava artha-madhye eka nā chuñila

SYNONYMS

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.

TRANSLATION

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

TEXT

ātmārāmās ca-śloke 'ekādaśa' pada haya
pṛthak pṛthak kaila padera artha niścaya

SYNONYMS

ātmārāmās ca--known as such; śloke--in the verse; ekādaśa--eleven; pada--
words; haya--there are; pṛthak pṛthak--separately one after another; kaila--
made; padera--of the words; artha--the meaning; niścaya--certainty.

TRANSLATION

There are eleven words in the ātmārāma verse, and Śrī Caitanya Mahāprabhu
explained each word, one after the other.

PURPORT

The words in the ātmārāma verse are ātmārāmāḥ, ca, munayaḥ, nirgranthāḥ, api, urukrame, kurvanti, ahaitukīm, bhaktim, ittham-bhūta-guṇaḥ and hariḥ.

TEXT 195

TEXT

tat-tat-pada-prādhānye 'ātmārāma' milāñā
aṣṭādaśa artha kaila abhiprāya lañā

SYNONYMS

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.

TRANSLATION

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

TEXT

bhagavān, tāñra śakti, tāñra guṇa-gaṇa
acintya prabhāva tinera nā yāya kathana

SYNONYMS

bhagavān--the Supreme Personality of Godhead; tāñra śakti--His potencies; tāñra guṇa-gaṇa--His transcendental qualities; acintya--inconceivable; prabhāva--the influence; tinera--of the three; nā--not; yāya--possible; kathana--to speak.

TRANSLATION

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

TEXT

anya yata sādhyā-sādhana kari' ācchādana
ei tine hare siddha-sādhakera mana

SYNONYMS

anya--other; yata--all; sādhyā-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.

TRANSLATION

"These three items attract the mind of a perfect student engaged in spiritual activities and overcome all other processes of spiritual activity."

PURPORT

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

TEXT

sanakādi-śukadeva tāhāte pramāṇa
ei-mata nānā artha karena vyākhyāna

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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. (Cc. Madhya 24.112) Even liberated persons are attracted by the pastimes of Lord Kṛṣṇa and thus engage in devotional service. 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

TEXT

śuni' bhaṭṭācāryera mane haila camatkāra
prabhuke kṛṣṇa jāni' kare āpanā dhikkāra

SYNONYMS

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.

TRANSLATION

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

TEXT

'iṅho ta' sākṣāt kṛṣṇa,----muṅi nā jāniyā
mahā-aparādha kainu garvita ha-iyā'

SYNONYMS

iṅho--Śrī Caitanya Mahāprabhu; ta'--indeed; sākṣāt--directly; kṛṣṇa--Lord Kṛṣṇa; muṅi--I; nā--not; jāniyā--knowing; mahā-aparādha--a great offense; kainu--did; garvita--proud; ha-iyā--being.

TRANSLATION

"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

TEXT

ātma-nindā kari' laila prabhura śaraṇa
kṛpā karibāre tabe prabhura haila mana

SYNONYMS

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.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya denounced himself as an offender and took shelter of the Lord, the Lord desired to show him mercy.

TEXT 202

TEXT

nija-rūpa prabhu tānre karāila darśana
catur-bhuja-rūpa prabhu hā-ilā takhana

SYNONYMS

nija-rūpa--personal form; prabhu--the Lord; tānre--unto him; karāila--made; darśana--seeing; catuḥ-bhuja--four-handed; rūpa--form; prabhu--the Lord; hā-ilā--became; takhana--at that time.

TRANSLATION

To show him mercy, Śrī Caitanya Mahāprabhu allowed him to see His Viṣṇu form. Thus He immediately assumed four hands.

TEXT 203

TEXT

dekhāila tānre āge catur-bhuja-rūpa
pāche śyāma-vaṁśī-mukha svakīya svarūpa

SYNONYMS

dekhāila--showed; tānre--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.

TRANSLATION

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

TEXT

dekhi' sārvabhauma daṇḍavat kari' paḍi'
punaḥ uṭhi' stuti kare dui kara yuḍi'

SYNONYMS

dekhi'--seeing that; sārvaḥma--Sārvaḥma Bhaṭṭācārya; daṇḍavat--obeisances; kari'--doing; paḍi'--falling flat; punaḥ--again; uṭhi'--standing up; stuti--prayer; kare--does; dui--two; kara--hands; yuḍi'--folding.

TRANSLATION

When Sarvaḥma Bhaṭṭacarya 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

TEXT

prabhura kṛpāya tānra sphurila saba tattva
nāma-prema-dāna-ādi varṇena mahattva

SYNONYMS

prabhura--of the Lord; kṛpāya--by the mercy; tānra--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.

TRANSLATION

By the mercy of the Lord, all truths were revealed to Sārvaḥma Bhaṭṭācārya, and he could understand the importance of chanting the holy name and distributing love of Godhead everywhere.

TEXT 206

TEXT

śata śloka kaila eka daṇḍa nā yāite
bṛhaspati taiche śloka nā pāre karite

SYNONYMS

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.

TRANSLATION

Sārvaḥma 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.

PURPORT

The name of the book of one hundred beautiful verses composed by Sārvaḥma Bhaṭṭācārya is Suśloka-śataka.

TEXT 207

TEXT

śuni' sukhe prabhu tāñre kaila āliṅgana
bhaṭṭācārya premāveśe haila acetana

SYNONYMS

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.

TRANSLATION

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

TEXT

aśru, stambha, pulaka, sveda, kampa tharahari
nāce, gāya, kānde, paḍe prabhu-pada dhari'

SYNONYMS

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.

TRANSLATION

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

TEXT

dekhi' gopīnāthācārya haraṣita-mana
bhaṭṭācāryera nṛtya dekhi' hāse prabhura gaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

gopīnāthācārya kahe mahāprabhura prati
'sei bhaṭṭācāryera prabhu kaile ei gati'

SYNONYMS

gopīnātha-ācārya--of the name 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.

TRANSLATION

Gopīnātha Ācārya told Lord Caitanya Mahāprabhu, "Sir, You have brought all this upon Sārvabhauma Bhaṭṭācārya."

TEXT 211

TEXT

prabhu kahe,----'tumi bhakta, tomāra saṅga haite
jagannātha inhāre kṛpā kaila bhāla-mate'

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "You are a devotee. Because of your association, Lord Jagannātha has shown him mercy."

TEXT 212

TEXT

tabe bhaṭṭācārye prabhu susthira karila
sthira hañā bhaṭṭācārya bahu stuti kaila

SYNONYMS

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.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu pacified the Bhaṭṭācārya, and when he was quieted, he offered many prayers to the Lord.

TEXT 213

TEXT

'jagat nistārile tumi,----seha alpa-kārya
āmā uddhārile tumi,----e śakti āścarya

SYNONYMS

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.

TRANSLATION

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

TEXT

tarka-śāstre jaḍa āmi, yaiche lauha-piṇḍa
āmā dravāile tumi, pratāpa pracaṇḍa'

SYNONYMS

tarka-śāstre--due to logical scriptures; jaḍa--dull; āmi--I; yaiche--just like; lauha-piṇḍa--an iron bar; āmā--me; dravāile--melted; tumi--You; pratāpa--power; pracaṇḍa--very great.

TRANSLATION

"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

TEXT

stuti śuni' mahāprabhu nija vāsā āilā
bhaṭṭācārya ācārya-dvāre bhikṣā karāilā

SYNONYMS

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.

TRANSLATION

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

TEXT

āra dina prabhu gelā jagannātha-daraśane
darśana karilā jagannātha-śayyotthāne

SYNONYMS

āra dina--the next day; prabhu--Lord Caitanya Mahāprabhu; gelā--went; jagannātha-daraśane--to see Jagannātha in the temple; darśana karilā--saw; jagannātha-śayya-utthāne--the Lord's rising from bed early in the morning.

TRANSLATION

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

TEXT

pūjārī āniyā mālā-prasādāna dilā
prasādāna-mālā pāñā prabhu harṣa hailā

SYNONYMS

pūjārī--the priest; āniyā--bringing; mālā--garlands; prasāda-anna--remnants of food; dilā--offered; prasāda-anna--the prasāda; mālā--and garlands; pāñā--getting; prabhu--Lord Caitanya Mahāprabhu; harṣa--pleased; hailā--became.

TRANSLATION

The priest there presented Him with garlands and prasāda that had been offered to Lord Jagannātha. This pleased Caitanya Mahāprabhu very much.

TEXT 218

TEXT

sei prasādāna-mālā añcale bāndhiyā
bhaṭṭācāryera ghare āilā tvarāyukta hañā

SYNONYMS

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; tvarā-yukta--hasty; hañā--being.

TRANSLATION

Carefully tying the prasāda and garlands in a cloth, Caitanya Mahāprabhu hastened to the house of Sārvabhauma Bhaṭṭācārya.

TEXT 219

TEXT

aruṇodaya-kāle haila prabhura āgamana
sei-kāle bhaṭṭācāryera haila jāgaraṇa

SYNONYMS

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.

TRANSLATION

He arrived at the Bhaṭṭācārya's house a little before sunrise, just when the Bhaṭṭācārya was arising from bed.

TEXT 220

TEXT

'kṛṣṇa' 'kṛṣṇa' sphuṭa kahi' bhaṭṭācārya jāgilā
kṛṣṇa-nāma śuni' prabhura ānanda bāḍilā

SYNONYMS

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.

TRANSLATION

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

TEXT

bāhire prabhura teṅho pāila daraśana
āste-vyaste āsi' kaila caraṇa vandana

SYNONYMS

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.

TRANSLATION

The Bhaṭṭācārya noticed Śrī Caitanya Mahāprabhu outside, and with great haste he went to Him and offered prayers unto His lotus feet.

TEXT 222

TEXT

vasite āsana diyā duṅheta vasilā
prasādānna khuli' prabhu tānra hāte dilā

SYNONYMS

vasite--to sit; āsana--carpet; diyā--offering; duṅheta--both of them; vasilā--sat down; prasāda-anna--the prasāda; khuli'--opening; prabhu--Śrī Caitanya Mahāprabhu; tānra--his; hāte--in the hand; dilā--offered.

TRANSLATION

The Bhaṭṭācārya offered a carpet for the Lord to sit upon, and both of them sat there. Then Śrī Caitanya Mahāprabhu opened the prasāda and placed it in the hands of the Bhaṭṭācārya.

TEXT 223

TEXT

prasādānna pāñā bhaṭṭācāryera ānanda haila
snāna, sandhyā, danta-dhāvana yadyapi nā kaila

SYNONYMS

prasāda-anna--the remnants of food; pāñā--getting; bhaṭṭācāryera--of Sārvabhauma Bhaṭṭācārya; ānanda--pleasure; haila--there was; snāna--bathing; sandhyā--morning duties; danta-dhāvana--washing the teeth; yadyapi--although; nā--not; kaila--finished.

TRANSLATION

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 prasāda of Lord Jagannātha.

TEXT 224

TEXT

caitanya-prasāde manera saba jāḍya gela

ei śloka paḍi' anna bhakṣaṇa karila

SYNONYMS

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.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, all the dullness in the mind of Sārvabhauma Bhaṭṭācārya was eradicated. After reciting the following two verses, he ate the prasāda offered to him.

TEXT 225

TEXT

śuṣkaṁ paryuṣitaṁ vāpi
nītaṁ vā dūra-deśataḥ
prāpti-mātreṇa bhoktavyaṁ
nātra kāla-vicāraṇā

SYNONYMS

śuṣkaṁ--dry; paryuṣitaṁ--stale; vā--or; api--although; nītaṁ--brought; vā--or; dūra-deśataḥ--from a distant country; prāpti-mātreṇa--only with the receiving; bhoktavyaṁ--to be eaten; na--not; atra--in this; kāla-vicāraṇā--consideration of time or place.

TRANSLATION

The Bhaṭṭācārya said, " 'One should eat the mahā-prasāda 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

TEXT

na deśa-niyamas tatra
na kāla-niyamas tathā
prāptam annaṁ drutaṁ śiṣṭair
bhoktavyaṁ harir abravīt

SYNONYMS

na--not; deśa--of the country; niyamaḥ--regulation; tatra--in that; na--not; kāla--of time; niyamaḥ--regulation; tathā--so also; prāptam--received; annam--prasāda; drutam--hastily; śiṣṭaiḥ--by gentlemen; bhoktavyam--to be eaten; hariḥ--the Lord; abravīt--has said.

TRANSLATION

" 'The prasāda 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.' "

PURPORT

These verses are quoted from the Padma Purāṇa.

TEXT 227

TEXT

dekhi' ānandita haila mahāprabhura mana
premāviṣṭa hañā prabhu kailā āliṅgana

SYNONYMS

dekhi'--seeing this; ānandita--very much 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.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see this. He became ecstatic in love of Godhead and embraced Sārvabhauma Bhaṭṭācārya.

TEXT 228

TEXT

dui-jane dhari' duñhe karena nartana
prabhu-bhṛtya duñhā sparśe, doñhāra phule mana

SYNONYMS

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; doñhāra--of both of them; phule--were excited; mana--minds.

TRANSLATION

The Lord and the servant embraced each other and began to dance. Simply by touching each other, they became ecstatic.

TEXT 229

TEXT

sveda-kampa-aśru duñhe ānande bhāsilā
premāviṣṭa hañā prabhu kahite lāgilā

SYNONYMS

sveda--perspiration; kampa--trembling; áśru--tears; duñhe--both of them; ānande--in transcendental bliss; bhāsilā--floated; prema-āviṣṭa--absorbed in ecstatic love of Godhead; hañā--being; prabhu--the Lord; kahite--to speak; lāgilā--began.

TRANSLATION

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

TEXT

"āji muñi anāyāse jininu tribhuvana
āji muñi karinu vaikuṅṭha ārohaṇa

SYNONYMS

āji--today; muñi--I; anāyāse--very easily; jininu--conquered; tri-bhuvana--the three worlds; āji--today; muñi--I; karinu--did; vaikuṅṭha--to the spiritual world; ārohaṇa--ascending.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Today I have conquered the three worlds very easily. Today I have ascended to the spiritual world."

PURPORT

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

TEXT

āji mora pūrṇa haila sarva abhilāṣa
sārvabhaumera haila mahā-prasāde viśvāsa

SYNONYMS

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.

TRANSLATION

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-prasāda of Lord Jagannātha.

TEXT 232

TEXT

āji tumi niṣkapaṭe hailā kṛṣṇāśraya
kṛṣṇa āji niṣkapaṭe tomā haila sadaya

SYNONYMS

āji--today; tumi--you; niṣkapaṭe--without a doubt; hailā--have become;
kṛṣṇa-āśraya--under the shelter of Lord Kṛṣṇa; kṛṣṇa--Lord Kṛṣṇa; āji--today;
niṣkapaṭe--without reservation; tomā--unto you; haila--has become; sa-daya--
very merciful.

TRANSLATION

"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

TEXT

āji se khaṇḍila tomāra dehādi-bandhana
āji tumi chinna kaile māyāra bandhana

SYNONYMS

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.

TRANSLATION

"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

TEXT

āji kṛṣṇa-prāpti-yogyā haila tomāra mana
veda-dharma laṅghi' kaile prasāda bhakṣaṇa"

SYNONYMS

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.

TRANSLATION

"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

TEXT

yeṣāṃ sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyaḷikam
te dustarām atitaranti ca deva-māyām
naiṣāṃ mamāham iti dhīḥ śva-śṛgāla-bhakṣye

SYNONYMS

yeṣāṃ--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; eṣāṃ--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.

TRANSLATION

" 'When a person unreservedly takes shelter of the lotus feet of the Supreme Personality of Godhead, 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.' "

PURPORT

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 ekaṃ śaraṇaṃ vraja
ahaṃ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."

In this verse that Caitanya Mahāprabhu has quoted from Śrīmad-Bhāgavatam (2.7.42), the meaning of Śrī Kṛṣṇa's statement is explained. 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 kaumāraṃ yauvanaṃ 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. This is also confirmed in the Bhagavad-gītā (7.14): mām eva ye prapadyante māyām etāṃ 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 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."

TEXT 236

TEXT

eta kahi' mahāprabhu āilā nija-sthāne
sei haite bhaṭṭācāryera khaṇḍila abhimāne

SYNONYMS

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.

TRANSLATION

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

TEXT

caitanya-caraṇa vine nāhi jāne āna
bhakti vinu śāstrera āra nā kare vyākhyāna

SYNONYMS

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.

TRANSLATION

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

TEXT

gopīnāthācārya tānra vaiṣṇavatā dekhiyā
'hari' 'hari' bali' nāce hāte tāli diyā

SYNONYMS

gopīnātha-ācārya--Gopīnātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya; tānra--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.

TRANSLATION

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

TEXT

āra dina bhaṭṭācārya āilā darśane
jagannātha nā dekhi' āilā prabhu-sthāne

SYNONYMS

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.

TRANSLATION

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

TEXT

daṇḍavat kari' kaila bahu-vidha stuti
dainya kari' kahe nija pūrva-durmati

SYNONYMS

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.

TRANSLATION

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

TEXT

bhakti-sādhana-śreṣṭha śunite haila mana
prabhu upadeśa kaila nāma-saṅkīrtana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 vandanaṁ 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, 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 (Thirty-eighth Chapter, verse 126) to confirm His statement.

TEXT 242

TEXT

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā

SYNONYMS

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.

TRANSLATION

" '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.' "

PURPORT

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):

yeṣāṃ tv anta-gataṃ pāpaṃ
janānāṃ puṇya-karmaṇāṃ
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 paraṃ vrajet

kṛte yad dhyāyato viṣṇuṃ
tretāyāṃ yajato makhaiḥ
dvāpare paricaryāyāṃ
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

TEXT

ei ślokera artha śunāila kariyā vistāra
śuni' bhaṭṭācārya-mane haila camatkāra

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu very elaborately explained the harer nāma verse of the Bṛhan-nāradiya Purāṇa, and Sārvabhauma Bhaṭṭācārya was struck with wonder to hear His explanation.

TEXT 244

TEXT

gopīnāthācārya bale,----'āmi pūrve ye kahila
śuna, bhaṭṭācārya, tomāra sei ta' ha-ila'

SYNONYMS

gopīnātha-ācārya--of the name 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.

TRANSLATION

Gopīnātha Ācārya reminded Sārvabhauma Bhaṭṭācārya, "My dear Bhaṭṭācārya, what I foretold to you has now taken place."

PURPORT

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, svalpam 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

TEXT

bhaṭṭācārya kahe tānre kari' namaskāre
tomāra sambandhe prabhu kṛpā kaila more

SYNONYMS

bhaṭṭācārya kahe--Sārvabhauma Bhaṭṭācārya replied; tānre--unto Gopīnātha Ācārya; kari'--doing; namaskāre--obeisances; tomāra sambandhe--on account of your relationship; prabhu--Śrī Caitanya Mahāprabhu; kṛpā--mercy; kaila--showed; more--unto me.

TRANSLATION

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

TEXT

tumi----mahābhāgavata, āmi----tarka-andhe
prabhu kṛpā kaila more tomāra sambandhe

SYNONYMS

tumi--you; mahā-bhāgavata--a first-class devotee; āmi--I; tarka-andhe--in the darkness of logical arguments; prabhu--the Lord; kṛpā--mercy; kaila--showed; more--unto me; tomāra--your; sambandhe--by the relationship.

TRANSLATION

"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

TEXT

vinaya śuni' tuṣṭye prabhu kaila āliṅgana
kahila,----yāñā karaha īśvara daraśana

SYNONYMS

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.

TRANSLATION

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

TEXT

jaḡadānanda dāmodara,----dui saṅge lañā
ghare āila bhaṭṭācārya jaḡannātha dekhiyā

SYNONYMS

jaḡadānanda--of the name Jaḡadānanda; dāmodara--of the name Dāmodara; dui--two persons; saṅge--with him; lañā--taking; ghare--to his home; āila--returned; bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya; jaḡannātha--Lord Jagannātha; dekhiyā--seeing in the temple.

TRANSLATION

After visiting the temple of Lord Jagannātha, Sārvabhauma Bhaṭṭācārya returned home with Jagadānanda and Dāmodara.

TEXT 249

TEXT

uttama uttama prasāda bahuta ānilā
nija-vipra-hāte dui janā saṅge dilā

SYNONYMS

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.

TRANSLATION

The Bhaṭṭācārya brought large quantities of excellent food remnants blessed by Lord Jagannātha. All this prasāda was given to his own brāhmaṇa servant, along with Jagadānanda and Dāmodara.

TEXT 250

TEXT

nija kṛta dui śloka likhiyā tāla-pāte
'prabhuke diha' bali' dila jagadānanda-hāte

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu-sthāne āilā duṅhe prasāda-patrī lañā
mukunda datta patrī nila tāra hāte pāñā

SYNONYMS

prabhu-sthāne--to the place where Śrī Caitanya Mahāprabhu was residing; āilā--went back; duṅhe--both Jagadānanda and Dāmodara; prasāda--the remnants

of food; patrī--the leaf of a palm tree; lañā--taking; mukunda datta--of the name Mukunda Datta; patrī--the leaf of a palm tree; nila--took; tāra--of Jagadānanda; hāte--in the hand; pāñā--receiving.

TRANSLATION

Jagadānanda and Dāmodara then returned to Śrī Caitanya Mahāprabhu, bringing Him both the prasāda 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

TEXT

dui śloka bāhira-bhite likhiyā rākhila
tabe jagadānanda patrī prabhuke lañā dila

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu śloka paḍi' patra chiṇḍiyā phelila
bhittyē dekhi' bhakta saba śloka kaṅṭhe kaila

SYNONYMS

prabhu--the Lord; śloka--verses; paḍi'--reading; patra--the palm leaf; chiṇḍiyā--tearing to pieces; phelila--threw; bhittyē--on the outside wall; dekhi'--seeing; bhakta--the devotees; saba--all; śloka--verses; kaṅṭhe--within the throat; kaila--kept.

TRANSLATION

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

TEXT

vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye

SYNONYMS

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; ahaṁ--I; prapadye--surrender.

TRANSLATION

"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.

PURPORT

This verse and the following verse are included in the Caitanya-candrodaya-nāṭaka (6.74), by Śrī Kavi-karṇapura.

TEXT 255

TEXT

kālān naṣṭam bhakti-yogaṁ nijam yaḥ
prāduṣkartum kṛṣṇa-caitanya-nāmā
āvirbhūtas tasya pādāravinde
gāḍham gāḍham līyatām citta-bhṛṅgaḥ

SYNONYMS

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; prāduṣkartum--to revive; kṛṣṇa-caitanya-nāmā--named Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; āvirbhūtaḥ--who has appeared; tasya--His; pāda-aravinde--in the lotus feet; gāḍham gāḍham--very deeply; līyatām--let it be merged; citta-bhṛṅgaḥ--my consciousness, like a honeybee.

TRANSLATION

"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."

PURPORT

As stated in the Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ 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." (Bg. 4.7)

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

TEXT

ei dui śloka---bhakta-kaṅṭhe ratna-hāra
sārvabhaumera kīrti ghoṣe ḍhakkā-vādyākāra

SYNONYMS

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.

TRANSLATION

These two verses composed by Sārvabhauma Bhaṭṭācārya will always declare his name and fame as loudly as a pounding drum because they have become pearl necklaces around the necks of all devotees.

TEXT 257

TEXT

sārvabhauma hailā prabhura bhakta ekatāna
mahāprabhura sevā-vinā nāhi jāne āna

SYNONYMS

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.

TRANSLATION

Indeed, Sārvabhauma Bhaṭṭācārya became an unalloyed devotee of Caitanya Mahāprabhu; he did not know anything but the service of the Lord.

TEXT 258

TEXT

'śrī-kṛṣṇa-caitanya śacī-sūta guṇa-dhāma'
ei dhyāna, ei japa, laya ei nāma

SYNONYMS

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; japa--chanting; laya--he takes; ei--this; nāma--holy name.

TRANSLATION

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

TEXT

eka-dina sārvabhauma prabhu-āge āilā
namaskāra kari' śloka paḍite lāgilā

SYNONYMS

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.

TRANSLATION

One day Sārvabhauma Bhaṭṭācārya came before Caitanya Mahāprabhu and, after offering obeisances, began to recite a verse.

TEXT 260

TEXT

bhāgavatera 'brahma-stave'ra śloka paḍilā
śloka-śeṣe dui akṣara-pāṭha phirāilā

SYNONYMS

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.

TRANSLATION

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

TEXT

tat te 'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidadhan namas te
jīveta yo bhakti-pade sa dāya-bhāk

SYNONYMS

tat--therefore; te--Your; anukampāṁ--compassion; su-samīkṣamāṇaḥ--hoping for; bhuñjānaḥ--enduring; eva--certainly; ātma-kṛtaṁ--done by himself; vipākam--fruitive results; hṛt--with the heart; vāk--words; vapurbhiḥ--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.

TRANSLATION

[The verse read:] "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."

PURPORT

When reading 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

TEXT

prabhu kahe, 'mukti-pade'----ihā pāṭha haya
'bhakti-pade' kene paḍa, ki tomāra āśaya

SYNONYMS

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.

TRANSLATION

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

TEXT

bhaṭṭācārya kahe,----'bhakti'-sama nahe mukti-phala
bhagavad-bhakti-vimukhera haya daṇḍa kevala

SYNONYMS

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.

TRANSLATION

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."

PURPORT

In the Brahmāṇḍa Purāṇa it is said:

siddha-lokas tu tamasaḥ
pāre yatra vasanti hi
siddhā brahma-sukhe magnā
daityās 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

TEXT

kṛṣṇera vighraha yei satya nāhi māne
yei nindā-yuddhādika kare tānra sane

sei daira daṇḍa haya----'brahma-sāyujya-mukti'
tāra mukti phala nahe, yei kare bhakti

SYNONYMS

kṛṣṇera--of Lord Śrī Kṛṣṇa; vighraha--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; tānra sane--with Him, Śrī Kṛṣṇa; sei--these; daira--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.

TRANSLATION

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

TEXT

yadyapi se mukti haya pañca-parakāra
sālokya-sāmīpya-sārūpya-sārṣṭi-sāyujya āra

SYNONYMS

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.

TRANSLATION

"There are five kinds of liberation: sālōkya, sāmīpya, sārūpya, sārṣṭi and sāyujya.

PURPORT

Sālōkya 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

TEXT

'sālōkyādi' cāri yadi haya sevā-dvāra
tabu kadācit bhakta kare aṅgikāra

SYNONYMS

sālōkya-ādi--beginning with sālōkya; 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.

TRANSLATION

"If there is a chance to serve the Supreme Personality of Godhead, a pure devotee sometimes accepts the sālōkya, sārūpya, sāmīpya or sārṣṭi forms of liberation, but never sāyujya.

TEXT 268

TEXT

'sāyujya' śunite bhaktera haya ghrṇā-bhaya
naraka vāñchaye, tabu sāyujya nā laya

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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 (*sālokya*, *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

TEXT

brahme, īśvare sāyujya dui ta' prakāra
brahma-sāyujya haite īśvara-sāyujya dhikkāra

SYNONYMS

brahme--in the Brahman effulgence; īśvare--in the body of the Lord; sāyujya--merging; dui--two; ta'--indeed; prakāra--varieties; brahma-sāyujya--merging into the Brahman effulgence; haite--than; īśvara-sāyujya--merging into the body of the Lord; dhikkāra--more abominable.

TRANSLATION

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."

PURPORT

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-aṇḍa-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 Brahmaloka 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. 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 Brahmhaloka or Siddhaloka, but unfortunately they sometimes again fall into the material world because they are not engaged in devotional service. This is supported by Śrīmad-Bhāgavatam (10.2.32): ye 'nye 'ravindākṣa. These semi-liberated 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 Siddhaloka, 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 pūrveṣāṃ api guruḥ kālānavac-chedāt: "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-sūnyānām pratiprasavaḥ kaivalyaṃ 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. This is supported by Śrīmad-Bhāgavatam (10.2.32). Āruhya kṛcchreṇa paraṃ padaṃ tataḥ patanty adho 'nādr̥ta-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

TEXT

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

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; dīyamānaṁ--being offered; na--not; gṛhṇanti--do accept; vinā--without; mat--My; sevanaṁ--service; janāḥ--the pure devotees.

TRANSLATION

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

TEXT

prabhu kahe,----'mukti-pade'ra āra artha haya
mukti-pada-śabde 'sākṣāt īśvara' kahaya

SYNONYMS

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.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "The word 'mukti-pade' has another meaning. Mukti-pada directly refers to the Supreme Personality of Godhead.

TEXT 272

TEXT

mukti pade yāñra, sei 'mukti-pada' haya
kimvā navama padārtha 'muktira' samāśraya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

dui-arthe 'kṛṣṇa' kahi, kene pāṭha phiri
sārvabhauma kahe,----o-pāṭha kahite nā pāri

SYNONYMS

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.

TRANSLATION

"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

TEXT

yadyapi tomāra artha ei śabde kaya
tathāpi 'āśliṣya-doṣe' kahana nā yāya

SYNONYMS

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.

TRANSLATION

"Although Your explanation is correct, it should not be used because there is ambiguity in the word 'mukti-pada.'

TEXT 275

TEXT

yadyapi 'mukti'-śabdera haya pañca vṛtti
rūḍhi-vṛttye kahe tabu 'sāyujye' pratīti

SYNONYMS

yadyapi--although; mukti--liberation; śabdera--of the word; haya--there is;
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.

TRANSLATION

"The word 'mukti' refers to five kinds of liberation. Usually its direct
meaning conveys the idea of becoming one with the Lord.

TEXT 276

TEXT

mukti-śabda kahite mane haya ghrṇā-trāsa
bhakti-śabda kahite mane haya ta' ullāsa

SYNONYMS

mukti-śabda--the word mukti; kahite--by pronouncing; mane--in the mind;
haya--there is; ghrṇā--hatred; trāsa--and fear; bhakti-śabda--the word bhakti;
kahite--to speak; mane--in the mind; haya--there is; ta'--indeed; ullāsa--
transcendental joy.

TRANSLATION

"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

TEXT

śuniyā hāsenā prabhu ānandita-mane
bhaṭṭācārya kaila prabhu ḍṛḍha āliṅgane

SYNONYMS

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; ḍṛḍha--firm; āliṅgane--
embracing.

TRANSLATION

Upon hearing this explanation, the Lord began to laugh and, with great
pleasure, immediately embraced Sārvabhauma Bhaṭṭācārya very firmly.

TEXT 278

TEXT

yei bhaṭṭācārya pade paḍāya māyāvāde
tānra aiche vākya sphure caitanya-prasāde

SYNONYMS

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.

TRANSLATION

Indeed, that very person who was 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

TEXT

lohāke yāvat sparśi' hema nāhi kare
tāvat sparśa-maṇi keha cinite nā pāre

SYNONYMS

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.

TRANSLATION

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

TEXT

bhaṭṭācāryera vaiṣṇavatā dekhi' sarva-jana
prabhuke jānila----'sākṣāt vrajendra-nandana'

SYNONYMS

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.

TRANSLATION

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

TEXT

kāśī-miśra-ādi yata nīlācala-vāsī
śaraṇa la-ila sabe prabhu-pade āsi'

SYNONYMS

kāśī-miśra--of the name Kāśī 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.

TRANSLATION

After this incident, all the inhabitants of Jagannātha Purī, headed by Kāśī Miśra, came to take shelter of the lotus feet of the Lord.

TEXT 282

TEXT

sei saba kathā āge kariba varṇana
sārvabhauma kare yaiche prabhura sevana

SYNONYMS

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.

TRANSLATION

Later I shall describe how Sārvabhauma Bhaṭṭācārya always engaged in the service of the Lord.

TEXT 283

TEXT

yaiche paripāṭī kare bhikṣā-nirvāhana
vistāriyā āge tāhā kariba varṇana

SYNONYMS

yaiche--how; paripāṭī--perfectly; kare--does; bhikṣā--of offering alms; nirvāhana--the execution; vistāriyā--in full detail; āge--later; tāhā--that; kariba varṇana--I shall describe.

TRANSLATION

I shall also describe in full detail how Sārvabhauma Bhaṭṭācārya perfectly rendered service to Śrī Caitanya Mahāprabhu by offering Him alms.

TEXTS 284-285

TEXT

ei mahāprabhura līlā----sārvabhauma-milana
ihā yei śraddhā kari' karaye śravaṇa

jñāna-karma-pāśa haite haya vimocana
acire milaye tāṅre caitanya-caraṇa

SYNONYMS

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; tāṅre--such a devotee; caitanya-caraṇa--the lotus feet of Lord Caitanya.

TRANSLATION

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

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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.

Chapter 7

The Lord's 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 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

TEXT

dhanyaṁ taṁ naumi caitanyaṁ
vāsudevaṁ dayārdraḥ-dhī
naṣṭa-kuṣṭhaṁ rūpa-puṣṭam--
bhakti-tuṣṭam cakāra yaḥ

SYNONYMS

dhanyam--auspicious; tam--unto Him; naumi--I offer obeisances; caitanyam--Śrī Caitanya Mahāprabhu; vāsudevam--unto the brāhmaṇa Vāsudeva; dayā-ārdraḥ-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.

TRANSLATION

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

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

TEXT

ei-mate sārvabhaumera nistāra karila
dakṣiṇa-gamane prabhura icchā upajila

SYNONYMS

ei-mate--in this way; sārvabhaumera--of Sārvabhauma Bhaṭṭācārya; nistāra--the liberation; karila--was executed; dakṣiṇa-gamane--in going to South India; prabhura--of the Lord; icchā--a desire; upajila--arose.

TRANSLATION

After delivering Sārvabhauma Bhaṭṭācārya, the Lord desired to go to South India to preach.

TEXT 4

TEXT

māgha-śukla-pakṣe prabhu karila sannyāsa
phālgune āsiyā kaila nīlācale vāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

phālgunera śeṣe dola-yātrā se dekhila

premāveśe tānhā bahu nṛtya-gīta kaila

SYNONYMS

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.

TRANSLATION

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

TEXT

caitre rahi' kaila sārvabhauma-vimocana
vaisākhera prathame dakṣiṇa yāite haila mana

SYNONYMS

caitre--in the month of Caitra (March-April); rahi'--residing there; kaila--did; sārvabhauma-vimocana--liberation of Sārvabhauma Bhaṭṭācārya; vaisākhera--of the month of Vaiśākha; prathame--in the beginning; dakṣiṇa--to South India; yāite--to go; haila--it was; mana--the mind.

TRANSLATION

During the month of Caitra, while living at Jagannātha Purī, the Lord delivered Sārvabhauma Bhaṭṭācārya, and in the beginning of the next month (Vaiśākha), He decided to go to South India.

TEXTS 7-8

TEXT

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

SYNONYMS

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.

TRANSLATION

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 up you is difficult for Me.

TEXT 9

TEXT

tumi-saba bandhu mora bandhu-kṛtya kaile
ihāñ āni' more jagannātha dekhāile

SYNONYMS

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.

TRANSLATION

"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

TEXT

ebe sabā-sthāne muñi māgoñ eka dāne
sabe meli' ājñā deha, yāiba dakṣiṇe

SYNONYMS

ebe--now; sabā-sthāne--from all of you; muñi--I; māgoñ--beg; eka dāne--one gift; sabe meli'--all combining together; ājñā deha--give permission; yāiba--I shall go; dakṣiṇe--to South India.

TRANSLATION

"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

TEXT

viśvarūpa-uddeśe avaśya āmi yāba
ekākī yāiba, kāho saṅge nā la-iba

SYNONYMS

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.

TRANSLATION

"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

TEXT

setubandha haite āmi nā āsi yāvat
nīlācale tumi saba rahibe tāvat

SYNONYMS

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.

TRANSLATION

"Until I return from Setubandha, all of you dear friends should remain at Jagannātha Purī."

TEXT 13

TEXT

viśvarūpa-siddhi-prāpti jānena sakala
dakṣiṇa-deśa uddhārite karena ei chala

SYNONYMS

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.

TRANSLATION

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

TEXT

śuniyā sabāra mane haila mahā-duḥkha
niḥśabda ha-ilā, sabāra śukāila mukha

SYNONYMS

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.

TRANSLATION

Upon hearing this message from Śrī Caitanya Mahāprabhu, all the devotees became very unhappy and remained silent with sullen faces.

TEXT 15

TEXT

nityānanda-prabhu kahe,----"aiche kaiche haya
ekākī yāibe tumi, ke ihā sahaya

SYNONYMS

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.

TRANSLATION

Nityānanda Prabhu then said, "How is it possible for You to go alone? Who can tolerate this?"

TEXT 16

TEXT

dui-eka saṅge caluka, nā paḍa haṭha-raṅge
yāre kaha sei dui caluk tomāra saṅge

SYNONYMS

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.

TRANSLATION

"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

TEXT

dakṣiṇera tīrtha-patha āmi saba jāni
āmi saṅge yāi, prabhu, ājñā deha tumi"

SYNONYMS

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.

TRANSLATION

"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

TEXT

prabhu kahe, "āmi----nartaka, tumi----sūtra-dhāra
tumi yaiche nācāo, taiche nartana āmāra

SYNONYMS

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.

TRANSLATION

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

TEXT

sannyāsa kariyā āmi calilāṅ vṛndāvana
tumi āmā laṅ āile advaita-bhavana

SYNONYMS

sannyāsa kariyā--after accepting the renounced order; āmi--I; calilāṅ--went; vṛndāvana--toward Vṛndāvana; tumi--You; āmā--Me; laṅ--taking; āile--went; advaita-bhavana--to the house of Advaita Prabhu.

TRANSLATION

"After accepting the sannyāsa order, I decided to go to Vṛndāvana, but You took Me instead to the house of Advaita Prabhu."

TEXT 20

TEXT

nīlācala āsite pathe bhāṅgilā mora daṅḍa
tomā-sabāra gāḍha-snehe āmāra kārya-bhaṅga

SYNONYMS

nīlācala--to Jagannātha Purī; āsite--going there; pathe--on the road; bhāṅgilā--You broke; mora--My; daṅḍa--sannyāsa staff; tomā-sabāra--of all of you; gāḍha-snehe--on account of the deep affection; āmāra--My; kārya-bhaṅga--disturbance of activities.

TRANSLATION

"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

TEXT

jagadānanda cāhe āmā viṣaya bhuñjāite
yei kahe sei bhaye cāhiye karite

SYNONYMS

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.

TRANSLATION

"Jagadānanda wants Me to enjoy bodily sense gratification, and out of fear I do whatever he tells Me.

TEXT 22

TEXT

kabhu yadi inhāra vākya kariye anyathā
krodhe tina dina more nāhi kahe kathā

SYNONYMS

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.

TRANSLATION

"If I sometimes do something against his desire, out of anger he will not talk to Me for three days.

TEXT 23

TEXT

mukunda hayena duḥkhī dekhi' sannyāsa-dharma
tinabāre śīte snāna, bhūmite śayana

SYNONYMS

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.

TRANSLATION

"Being a sannyāsī, I have a duty to lie down on the ground and take a bath three times a day, even during the winter. But Mukunda becomes very unhappy when he sees My severe austerities.

TEXT 24

TEXT

antare duḥkhī mukunda, nāhi kahe mukhe
ihāra duḥkha dekhi' mora dvi-guṇa haye duḥkhe

SYNONYMS

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.

TRANSLATION

"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

TEXT

āmi ta'----sannyāsī, dāmodara----brahmacārī
sadā rahe āmāra upara śikṣā-daṇḍa dhari'

SYNONYMS

āmi ta'--I indeed; sannyāsī--in the renounced order of life; dāmodara--of the name 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.

TRANSLATION

"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

TEXT

inhāra āge āmi nā jāni vyavahāra
inhāre nā bhāya svatantra caritra āmāra

SYNONYMS

iñhāra āge--in front of him; āmi--I; nā--not; jāni--know; vyavahāra--social etiquette; iñhāre--for him; nā--not; bhāya--exists; svatantra--independent; caritra--character; āmāra--My.

TRANSLATION

"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

TEXT

lokāpekṣā nāhi iñhāra kṛṣṇa-kṛpā haite
āmi lokāpekṣā kabhu nā pāri chāḍite

SYNONYMS

loka-apekṣā--care for society; nāhi--there is none; iñhāra--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.

TRANSLATION

"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.

PURPORT

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

TEXT

ataeva tumi saba raha nīlācale
dina kata āmi tīrtha bhramiba ekale"

SYNONYMS

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.

TRANSLATION

"You should all therefore remain here in Nīlācala for some days while I tour the sacred places of pilgrimage alone."

TEXT 29

TEXT

iñhā-sabāra vaśa prabhu haye ye ye guṇe
doṣāropa-cchale kare guṇa āsvādane

SYNONYMS

iñhā-sabāra--of all the devotees; vaśa--controlled; prabhu--the Lord; haye--is; ye ye--whatever; guṇe--by the qualities; doṣa-āropa-chale--on the plea of attributing faults; kare--does; guṇa--high qualities; āsvādane--tasting.

TRANSLATION

Actually the Lord was controlled by the good qualities of all His devotees. On the pretense of attributing faults, He tasted all these qualities.

PURPORT

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

TEXT

caitanyera bhakta-vātsalya----akathya-kathana
āpane vairāgya-duḥkha karena sahana

SYNONYMS

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.

TRANSLATION

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

TEXT

sei duḥkha dekhi' yei bhakta duḥkha pāya
sei duḥkha tāñra śaktye sahana nā yāya

SYNONYMS

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.

TRANSLATION

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

TEXT

guṇe doṣodgāra-cchale sabā niṣedhiyā
ekākī bhramibena tīrtha vairāgya kariyā

SYNONYMS

guṇe--in the good qualities; doṣa-udgāra-chale--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.

TRANSLATION

Therefore, to prevent them from accompanying Him and becoming unhappy, Śrī Caitanya Mahāprabhu declared their good qualities to be faults.

PURPORT

The Lord wanted to tour all the places of pilgrimage alone and strictly observe the duties of the renounced order.

TEXT 33

TEXT

tabe cāri-jana bahu minati karila
svatantra īśvara prabhu kabhu nā mānila

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe nityānanda kahe,----ye ājñā tomāra
duḥkha sukha ye ha-uk kartavya āmāra

SYNONYMS

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.

TRANSLATION

Thereupon Lord Nityānanda said, "Whatever You order is My duty, regardless of whether it results in happiness or unhappiness.

TEXT 35

TEXT

kintu eka nivedana karoṅ āra bāra
vicāra kariyā tāhā kara aṅgikāra

SYNONYMS

kintu--but; eka--one; nivedana--petition; karoṅ--I do; āra bāra--again; vicāra--consideration; kariyā--giving; tāhā--that; kara--do; aṅgikāra--acceptance.

TRANSLATION

"Yet I still submit one petition to You. Please consider it, and if You think it proper, please accept it.

TEXT 36

TEXT

kaupīna, bahir-vāsa āra jala-pātra
āra kichu nāhi yābe, sabe ei mātra

SYNONYMS

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.

TRANSLATION

"You must take with You a loincloth, external clothes and a waterpot. You should take nothing more than this.

TEXT 37

TEXT

tomāra dui hasta baddha nāma-gaṇane
jala-pātra-bahirvāsa vahibe kemane

SYNONYMS

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.

TRANSLATION

"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?"

PURPORT

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 kaṭī-dorakaiḥ
saṅkhyātuṁ nija-loka-maṅgala-hare-kṛṣṇeti nāmnām japan

(Caitanya-candrāmṛta 16)

hare kṛṣṇety ucchaiḥ sphurita-rasano nāma-gaṇanā-
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-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

TEXT

premāveśe pathe tumi habe acetana
e-saba sāmāgrī tomāra ke kare rakṣaṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

'kṛṣṇadāsa'-nāme ei sarala brāhmaṇa
iṅho saṅge kari' laha, dhara nivedana

SYNONYMS

kṛṣṇadāsa-nāme--named Kṛṣṇadāsa; ei--this; sarala--simple; brāhmaṇa--brāhmaṇa; iṅho--he; saṅge--with You; kari'--accepting; laha--take; dhara--just catch; nivedana--the petition.

TRANSLATION

Śrī Nityānanda Prabhu continued, "Here is a simple brāhmaṇa named Kṛṣṇadāsa. Please accept him and take him with You. That is My request.

PURPORT

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

TEXT

jala-pātra-vastra vahi' tomā-saṅge yābe
ye tomāra icchā, kara, kichu nā balibe

SYNONYMS

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.

TRANSLATION

"He will carry Your waterpot and garments. You may do whatever You like; he will not say a word."

TEXT 41

TEXT

tabe tānra vākya prabhu kari' aṅgikāre
tāhā-sabā lañā gelā sārvabhauma-ghare

SYNONYMS

tabe--thereupon; tānra--of Lord Nityānanda Prabhu; vākya--the words; prabhu--Lord Caitanya Mahāprabhu; kari'--doing; aṅgikāre--acceptance; tāhā-sabā--all of them; lañā--taking; gelā--went; sārvabhauma-ghare--to the house of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

Accepting the request of Lord Nityānanda Prabhu, Lord Caitanya took all His devotees and went to the house of Sārvabhauma Bhaṭṭācārya.

TEXT 42

TEXT

namaskari' sārvabhauma āsana nivedila
sabākāre mili' tabe āsane vasila

SYNONYMS

namaskari'--offering obeisances; sārvabhauma--Sārvabhauma Bhaṭṭācārya; āsana--sitting places; nivedila--offered; sabākāre--all of them; mili'--meeting; tabe--after that; āsane vasila--he took his seat.

TRANSLATION

As soon as they entered his house, Sārvabhauma Bhaṭṭācārya offered the Lord obeisances and a place to sit. After seating all the others, the Bhaṭṭācārya took his seat.

TEXT 43

TEXT

nānā kṛṣṇa-vārtā kahi' kahila tānhāre
'tomāra ṭhāñi āilāñ ājñā māgibāre

SYNONYMS

nānā--various; kṛṣṇa-vārtā--topics on Lord Kṛṣṇa; kahi'--discussing;
kahila--He informed; tānhāre--Sārvabhauma Bhaṭṭācārya; tomāra ṭhāñi--to your
place; āilāñ--I have come; ājñā--order; māgibāre--to beg.

TRANSLATION

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

TEXT

sannyāsa kari' viśvarūpa giyāche dakṣiṇe
avaśya kariba āmi tānra anveṣaṇe

SYNONYMS

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; tānra--of Him;
anveṣaṇe--searching for.

TRANSLATION

"My elder brother, Viśvarūpa, has taken sannyāsa and gone to South India.
Now I must go search for Him.

TEXT 45

TEXT

ājñā deha, avaśya āmi dakṣiṇe caliba
tomāra ājñāte sukhe leuṭi' āsiba'

SYNONYMS

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.

TRANSLATION

"Please permit Me to go, for I must tour South India. With your permission,
I shall soon return very happily."

TEXT 46

TEXT

śuni' sārvabhauma hailā atyanta kātara
caraṇe dhariyā kahe viṣāda-uttara

SYNONYMS

śuni'--hearing this; sārvabhauma--Sārvabhauma Bhaṭṭācārya; hailā--became; atyanta--greatly; kātara--agitated; caraṇe--the lotus feet; dhariyā--taking; kahe--says; viṣāda--of lamentation; uttara--a reply.

TRANSLATION

Upon hearing this, Sārvabhauma Bhaṭṭācārya became very agitated. Catching hold of the lotus feet of Caitanya Mahāprabhu, he gave this sorrowful reply.

TEXT 47

TEXT

'bahu-janmera puṇya-phale pāinu tomāra saṅga
hena-saṅga vidhi mora karileka bhaṅga

SYNONYMS

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.

TRANSLATION

"After many births, due to some pious activity I got Your association. Now providence is breaking this invaluable association.

TEXT 48

TEXT

śire vajra paḍe yadi, putra mari' yāya
tāhā sahi, tomāra viccheda sahana nā yāya

SYNONYMS

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.

TRANSLATION

"If a thunderbolt falls on my head or if my son dies, I can tolerate it. But I cannot endure the unhappiness of Your separation.

TEXT 49

TEXT

svatantra-īśvara tumi karibe gamana
dina katho raha, dekhi tomāra caraṇa'

SYNONYMS

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.

TRANSLATION

"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

TEXT

tāhāra vinaye prabhura śithila haila mana
rahila divasa katho, nā kaila gamana

SYNONYMS

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.

TRANSLATION

Upon hearing Sārvabhauma Bhaṭṭācārya's request, Caitanya Mahāprabhu
relented. He stayed a few days longer and did not depart.

TEXT 51

TEXT

bhaṭṭācārya āgraha kari' karena nimantraṇa
gṛhe pāka kari' prabhuke karā'na bhojana

SYNONYMS

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.

TRANSLATION

The Bhaṭṭācārya eagerly invited Lord Caitanya Mahāprabhu to his home and fed Him very nicely.

TEXT 52

TEXT

tānhāra brāhmaṇī, tānra nāma----'ṣāṭhīra mātā'
rāndhi' bhikṣā dena teṅho, āścārya tānra kathā

SYNONYMS

tānhāra brāhmaṇī--his wife; tānra nāma--her name; ṣāṭhīra mātā--the mother of Ṣāṭhī; rāndhi'--cooking; bhikṣā dena--offers food; teṅho--she; āścārya--wonderful; tānra--her; kathā--narration.

TRANSLATION

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

TEXT

āge ta' kahiba tāhā kariyā vistāra
ebe kahi prabhura dakṣiṇa-yātrā-samācāra

SYNONYMS

āge--later; ta'--indeed; kahiba--I shall speak; tāhā--all those incidents; kariyā--doing; vistāra--elaboration; ebe--now; kahi--let me describe; prabhura--of Lord Caitanya Mahāprabhu; dakṣiṇa--in South India; yātrā--of the touring; samācāra--the narration.

TRANSLATION

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

TEXT

dina pānca rahi' prabhu bhaṭṭācārya-sthāne
calibāra lāgi' ājñā māgilā āpane

SYNONYMS

dina pānca--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.

TRANSLATION

After staying five days at the home of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu personally asked his permission to depart for South India.

TEXT 55

TEXT

prabhura āgrahe bhaṭṭācārya sammata ha-ilā
prabhu tāñre lañā jagannātha-mandire gelā

SYNONYMS

prabhura āgrahe--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.

TRANSLATION

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

TEXT

darśana kari' ṭhākura-pāśa ājñā māgilā
pūjārī prabhure mālā-prasāda āni' dilā

SYNONYMS

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.

TRANSLATION

Seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu also begged His permission. The priest then immediately delivered prasāda and a garland to Lord Caitanya.

TEXT 57

TEXT

ājñā-mālā pāñā harṣe namaskāra kari'
ānande dakṣiṇa-deśe cale gaurahari

SYNONYMS

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.

TRANSLATION

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

TEXT

bhaṭṭācārya-saṅge āra yata nija-gaṇa
jagannātha pradakṣiṇa kari' karilā gamana

SYNONYMS

bhaṭṭācārya-saṅge--with Sārvabhauma Bhaṭṭācārya; āra--and; yata--all; nija-gaṇa--personal devotees; jagannātha--Lord Jagannātha; pradakṣiṇa--circumambulation; kari'--finishing; karilā--made; gamana--departure.

TRANSLATION

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

TEXT

samudra-tīre tīre ālālanātha-pathe
sārvabhauma kahilena ācārya-gopīnāthe

SYNONYMS

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.

TRANSLATION

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

TEXT

cāri kopīna-bahirvāsa rākhiyāchi ghare
tāhā, prasādāna, lañā āisa vipra-dvāre

SYNONYMS

cāri kopīna-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; vipra-dvāre--by means of some brāhmaṇa.

TRANSLATION

"Bring the four sets of loincloths and outer garments I keep at home, and also some prasāda of Lord Jagannātha's. You may carry these things with the help of some brāhmaṇa."

TEXT 61

TEXT

tabe sārvabhauma kahe prabhura caraṇe
avaśya pālibe, prabhu, mora nivedane

SYNONYMS

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.

TRANSLATION

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

TEXT

'rāmānanda rāya' āche godāvarī-tīre
adhikārī hayena teṅho vidyānagare

SYNONYMS

rāmānanda rāya--Rāmānanda Rāya; āche--there is; godāvarī-tīre--on the bank of river Godāvarī; adhikārī--a responsible officer; hayena--is; teṅho--he; vidyā-nagare--in the town known as Vidyānagara.

TRANSLATION

"In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya.

PURPORT

In his 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

TEXT

śūdra viṣayi-jñāne upekṣā nā karibe
āmāra vacane tānre avaśya milibe

SYNONYMS

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; tānre--him; avaśya--certainly; milibe--You should meet.

TRANSLATION

"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."

PURPORT

In the varṇāśrama-dharma, the śūdra is the fourth division in the social status. Paricaryātmakaṁ 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. Śrī 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. Śrī 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 gṛhastha devotees are designated as dāsa adbhikārī.

TEXT 64

TEXT

tomāra saṅgera yogya teṅho eka jana
pṛthivīte rasika bhakta nāhi tānra sama

SYNONYMS

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; tānra sama--like him.

TRANSLATION

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

TEXT

pāṇḍitya āra bhakti-rasa,----duṅhera teṅho sīmā
sambhāṣile jānibe tumi tānhāra mahimā

SYNONYMS

pāṇḍitya--learning; āra--and; bhakti-rasa--the mellows of devotional service; duṅhera--of these two; teṅho--he; sīmā--the limit; sambhāṣile--when You talk with him; jānibe--will know; tumi--You; tānhāra--his; mahimā--glories.

TRANSLATION

"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

TEXT

alaukika vākya ceṣṭā tānra nā bujhiyā
parihāsa kariyāchi tānre 'vaiṣṇava' baliyā

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

Anyone who is 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 who cannot are generally known as karmīs or jñānīs. The jñānīs are mental speculators who simply try to understand what is spirit and what is soul. 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 stated 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." (Bg. 10.10)

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 hṛdā ya ādi-kavaye). 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: 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, 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

TEXT

tomāra prasāde ebe jāninu tāñra tattva
sambhāṣile jānibe tāñra yemana mahattva

SYNONYMS

tomāra prasāde--by Your mercy; ebe--now; jāninu--I have understood; tāñra--
of him (Rāmānanda Rāya); tattva--the truth; sambhāṣile--in talking together;
jānibe--You will know; tāñra--his; yemana--such; mahattva--greatness.

TRANSLATION

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

TEXT

aṅgikāra kari' prabhu tāñhāra vacana
tāñre vidāya dite tāñre kaila āliṅgana

SYNONYMS

aṅgikāra kari'--accepting this proposal; prabhu--Lord Caitanya Mahāprabhu;
tāñhāra--of him (Sārvabhauma Bhaṭṭācārya); vacana--the request; tāñre--unto
him; vidāya dite--to offer farewell; tāñre--him; kaila--did; āliṅgana--
embracing.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu accepted Sārvabhauma Bhaṭṭācārya's request
that He meet Rāmānanda Rāya. Bidding Sārvabhauma farewell, the Lord embraced
him.

TEXT 69

TEXT

"ghare kṛṣṇa bhaji' more kariha āśīrvāde
nīlācale āsi' yena tomāra prasāde"

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The word kariha āśīrvāde means "continue to bestow your blessings upon Me." Being a sannyāsī, Caitanya Mahāprabhu was on the highest platform of respect and adoration, whereas Sārvabhauma Bhaṭṭācārya, as a householder, was on the second platform. Therefore a sannyāsī is supposed to offer blessings to a gṛhastha. Now Śrī Caitanya Mahāprabhu by His practical behavior requested the blessings of a gṛhastha. This is 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 stated: 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 yet 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. He set the example of how one should expect blessings from a Vaiṣṇava, regardless of his social position.

TEXT 70

TEXT

eta bali' mahāprabhu karilā gamana
mūrcchita hañā tāhāñ paḍilā sārvabhauma

SYNONYMS

eta bali'--saying this; mahāprabhu--Śrī Caitanya Mahāprabhu; karilā--made; gamana--departure; mūrcchita--fainted; hañā--becoming; tāhāñ--there; paḍilā--fell down; sārvabhauma--Sārvabhauma Bhaṭṭācārya.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu departed on His tour, and Sārvabhauma Bhaṭṭācārya immediately fainted and fell to the ground.

TEXT 71

TEXT

tānre upekṣiyā kaila śīghra gamana
ke bujhite pāre mahāprabhura citta-mana

SYNONYMS

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.

TRANSLATION

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?

PURPORT

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

TEXT

mahānubhāvera cittera svabhāva ei haya
puṣpa-sama komala, kaṭhina vajra-maya

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 Madhya-līlā, Third Chapter, verse 212.

TEXT 73

TEXT

vajrād api kaṭhorāṇi
mṛdūni kusumād api
lokottarāṇām cetāṁsi
ko nu vijñātum īśvaraḥ

SYNONYMS

vajrāt api--than a thunderbolt; kaṭhorāṇi--harder; mṛdūni--softer; kusumāt api--than a flower; loka-uttarāṇām--persons above the human platform of behavior; cetāṁsi--the hearts; kaḥ--who; nu--but; vijñātum--to understand; īśvaraḥ--able.

TRANSLATION

"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

TEXT

nityānanda prabhu bhaṭṭācārye uṭhāila
tānra loka-saṅge tānre ghare pāṭhāila

SYNONYMS

nityānanda prabhu--Lord Śrī Nityānanda Prabhu; bhaṭṭācārye--Sārvabhauma Bhaṭṭācārya; uṭhāila--raised; tānra--His; loka-saṅge--along with associates; tānre--him (the Bhaṭṭācārya); ghare--to his home; pāṭhāila--sent.

TRANSLATION

Lord Nityānanda Prabhu raised Sārvabhauma Bhaṭṭācārya and with the help of His men saw him to his home.

TEXT 75

TEXT

bhakta-gaṇa śīghra āsi' laila prabhura sātha
vastra-prasāda lañā tabe āilā gopīnātha

SYNONYMS

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 prasāda; lañā--with; tabe--thereafter; āilā--came;
gopīnātha--Gopīnātha Ācārya.

TRANSLATION

Immediately all the devotees came and partook of Śrī Caitanya Mahāprabhu's company. Afterwards, Gopīnātha Ācārya came with the garments and prasāda.

TEXT 76

TEXT

sabā-saṅge prabhu tabe ālālanātha āilā
namaskāra kari' tāre bahu-stuti kailā

SYNONYMS

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.

TRANSLATION

All the devotees followed Śrī Caitanya Mahāprabhu to a place known as Ālālanātha. There they all offered respects and various prayers.

TEXT 77

TEXT

premāveśe nṛtya-gīta kaila kata-kṣaṇa
dekhite āilā tāhāñ vaise yata jana

SYNONYMS

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.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu danced and chanted for some time. Indeed, all the neighbors came to see Him.

TEXT 78

TEXT

caudikete saba loka bale 'hari' 'hari'
premāveśe madhye nṛtya kare gaurahari

SYNONYMS

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.

TRANSLATION

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

TEXT

kāñcana-sadṛśa deha, aruṇa vasana
pula-kāśru-kampa-sveda tāhāte bhūṣaṇa

SYNONYMS

kāñcana-sadṛśa--like molten gold; deha--a body; aruṇa--saffron; vasana--garments; pulaka-aśru--standing of hair and crying; kampa--trembling; sveda--perspiration; tāhāte--therein; bhūṣaṇa--the ornaments.

TRANSLATION

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 hair to stand on end, tears to well in His eyes, and His body to tremble and perspire all over.

TEXT 80

TEXT

dekhiyā lokera mane haila camatkāra
yata loka āise, keha nāhi yāya ghara

SYNONYMS

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.

TRANSLATION

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

TEXT

keha nāce, keha gāya, 'śrī-kṛṣṇa' 'gopāla'
premete bhāsila loka,----strī-vṛddha-ābāla

SYNONYMS

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.

TRANSLATION

Everyone--including children, old men and women--began to dance and chant the holy names of Śrī Kṛṣṇa and Gopāla. In this way they all floated in the ocean of love of Godhead.

TEXT 82

TEXT

dekhi' nityānanda prabhu kahe bhakta-gaṇe
ei-rūpe nṛtya āge habe grāme-grāme

SYNONYMS

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.

TRANSLATION

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.

PURPORT

This prediction of Śrī Nityānanda Prabhu 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 scriptures 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

TEXT

atikāla haila, loka chāḍiyā nā yāya
tabe nityānanda-gosāñi sṛjilā upāya

SYNONYMS

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.

TRANSLATION

Seeing that it was already getting late, Lord Nityānanda Prabhu, the spiritual master, invented a means to disperse the crowd.

TEXT 84

TEXT

madhyāhna karite gelā prabhuke lañā
tāhā dekhi' loka āise caudike dhāñā

SYNONYMS

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.

TRANSLATION

When Lord Nityānanda Prabhu took Śrī Caitanya Mahāprabhu for lunch at noon, everyone came running around Them.

TEXT 85

TEXT

madhyāhna kariyā āilā devatā-mandire
nija-gaṇa praveśi' kapāṭa dila bahir-dvāre

SYNONYMS

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.

TRANSLATION

After finishing Their baths, They returned at noon to the temple. Admitting His own men, Śrī Nityānanda Prabhu closed the outside door.

TEXT 86

TEXT

tabe gopīnātha dui-prabhure bhikṣā karāila
prabhura śeṣa prasādāna sabe bāñṭi' khāila

SYNONYMS

tabe--thereupon; gopīnātha--Gopīnātha Ācārya; dui-prabhure--unto the two Lords Caitanya Mahāprabhu and Nityānanda Prabhu; bhikṣā karāila--gave prasāda to eat; prabhura--of the Lord; śeṣa--the remnants; prasāda-anna--food; sabe--all of them; bāñṭi'--sharing; kbāila--ate.

TRANSLATION

Gopīnātha Ācārya then brought prasāda for the two Lords to eat, and after they had eaten, the remnants of the food were distributed to all the devotees.

TEXT 87

TEXT

śuni' śuni' loka-saba āsi' bahir-dvāre
'hari' 'hari' bali' loka kolāhala kare

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe mahāprabhu dvāra karāila mocana
ānande āsiyā loka pāila daraśana

SYNONYMS

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.

TRANSLATION

After lunch, Śrī Caitanya Mahāprabhu made them open the door. In this way everyone received His audience with great pleasure.

TEXT 89

TEXT

ei-mata sandhyā paryanta loka āse, yāya
'vaiṣṇava' ha-ila loka, sabe nāce, gāya

SYNONYMS

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.

TRANSLATION

The people came and went until evening, and all of them became Vaiṣṇava devotees and began to chant and dance.

TEXT 90

TEXT

ei-rūpe sei ṭhāñi bhakta-gaṇa-saṅge
sei rātri goñailā kṛṣṇa-kathā-raṅge

SYNONYMS

ei-rūpe--in this way; sei ṭhāñi--in that place; bhakta-gaṇa-saṅge--with the devotees; sei rātri--that night; goñailā--passed; kṛṣṇa-kathā-raṅge--in great pleasure discussing Lord Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then passed the night there and discussed the pastimes of Lord Kṛṣṇa with His devotees with great pleasure.

TEXT 91

TEXT

prātaḥ-kāle snāna kari' karilā gamana
bhakta-gaṇe vidāya dilā kari' āliṅgana

SYNONYMS

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.

TRANSLATION

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

TEXT

mūrcchita hañā sabe bhūmite paḍilā
tāñhā-sabā pāne prabhu phiri' nā cāhilā

SYNONYMS

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.

TRANSLATION

Although they all fell to the ground unconscious, the Lord did not turn to see them but proceeded onward.

TEXT 93

TEXT

vicchede vyākula prabhu calilā duḥkhī hañā
pāche kṛṣṇadāsa yāya jala-pātra lañā

SYNONYMS

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.

TRANSLATION

In separation, the Lord became very perturbed and walked on unhappily. His servant, Kṛṣṇadāsa, who was carrying His waterpot, followed behind.

TEXT 94

TEXT

bhakta-gaṇa upavāsī tāhāñi rahilā
āra dine duḥkhī hañā nīlācale āilā

SYNONYMS

bhakta-gaṇa--the devotees; upavāsī--fasting; tāhāñi--there; rahilā--remained; āra dine--on the next day; duḥkhī--unhappy; hañā--becoming; nīlācale--to Jagannātha Purī; āilā--returned.

TRANSLATION

All the devotees remained there and fasted, but the next day they all unhappily returned to Jagannātha Purī.

TEXT 95

TEXT

matta-simha-prāya prabhu karilā gamana
premāveśe yāya kari' nāma-saṅkīrtana

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

ei śloka paḍi' pathe calilā gaurahari
loka dekhi' pathe kahe,---bala 'hari' 'hari'

SYNONYMS

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.

TRANSLATION

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

TEXT

sei loka prema-matta hañā bale 'hari' 'kṛṣṇa'
prabhura pāche saṅge yāya darśana-satṛṣṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

kata-kṣaṇe rahi' prabhu tāre āliṅgiyā
vidāya karila tāre śakti sañcāriyā

SYNONYMS

kata-kṣaṇe rahi'--after remaining for some time; prabhu--Lord Śrī Caitanya Mahāprabhu; tāre--them; āliṅgiyā--embracing; vidāya karila--bade farewell; tāre--in them; śakti--spiritual potency; sañcāriyā--investing.

TRANSLATION

After some time the Lord would embrace these people and bid them to return home, having investing them with spiritual potency.

PURPORT

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

avored 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

TEXT

sei-jana nija-grāme kariyā gamana
'kṛṣṇa' bali' hāse, kānde, nāce anukṣaṇa

SYNONYMS

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.

TRANSLATION

Being thus empowered, they would return to their own villages, always chanting the holy name of Kṛṣṇa and sometimes laughing, crying and dancing.

TEXT 101

TEXT

yāre dekhe, tāre kahe,----kaha kṛṣṇa-nāma
ei-mata 'vaiṣṇava' kaila saba nija-grāma

SYNONYMS

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.

TRANSLATION

These empowered people used to request everyone and anyone--whomever they saw--to chant the holy name of Kṛṣṇa. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

PURPORT

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

TEXT

grāmāntara haite dekhite āila yata jana

tānra darśana-kṛpāya haya tānra sama

SYNONYMS

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.

TRANSLATION

Simply by seeing such empowered individuals, people from different villages would become like them by the mercy of their glance.

TEXT 103

TEXT

sei yāi' grāmera loka vaiṣṇava karaya
anya-grāmī āsi' tānre dekhi' vaiṣṇava haya

SYNONYMS

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; tānre dekhi'--by seeing them; vaiṣṇava haya--become devotees.

TRANSLATION

When these individuals returned to their villages, they also converted others into devotees. When others came to see them, they also were converted.

TEXT 104

TEXT

sei yāi' āra grāme kare upadeśa
ei-mata 'vaiṣṇava' haila saba dakṣiṇa-deśa

SYNONYMS

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.

TRANSLATION

In this way, as those men went from one village to another, all the people of South India became devotees.

TEXT 105

TEXT

ei-mata pathe yāite śata śata jana

'vaiṣṇava' karena tāñre kari' āliṅgana

SYNONYMS

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.

TRANSLATION

Thus many hundreds of people became Vaiṣṇavas when they passed the Lord on the way and were embraced by Him.

TEXT 106

TEXT

yei grāme rahi' bhikṣā karena yāñra ghare
sei grāmera yata loka āise dekhibāre

SYNONYMS

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; dekhibāre--to see.

TRANSLATION

In whatever village Śrī Caitanya Mahāprabhu stayed to accept alms, many people came to see Him.

TEXT 107

TEXT

prabhura kṛpāya haya mahābhāgavata
sei saba ācārya hañā tārila jagat

SYNONYMS

prabhura kṛpāya--by the mercy of the Lord; haya--become; mahā-bhāgavata--first-class devotees; sei saba--all such persons; ācārya--teachers; hañā--becoming; tārila--liberated; jagat--the whole world.

TRANSLATION

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

TEXT

ei-mata kailā yāvat gelā setubandhe

sarva-deśa 'vaiṣṇava' haila prabhura sambandhe

SYNONYMS

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.

TRANSLATION

In this way the Lord went to the extreme southern part of India, and He converted all the provinces to Vaiṣṇavism.

TEXT 109

TEXT

navadvīpe yei śakti nā kailā prakāśe
se śakti prakāśi' nistārila dakṣiṇa-deśe

SYNONYMS

navadvīpe--at Navadvīpa; yei--that which; śakti--the potency; nā--not; kailā--did; prakāśe--manifestation; se--that; śakti--potency; prakāśi'--manifesting; nistārila--delivered; dakṣiṇa-deśe--South India.

TRANSLATION

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.

PURPORT

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 manifest 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

TEXT

prabhuke ye bhaje, tāre tāñra kṛpā haya
sei se e-saba līlā satya kari' laya

SYNONYMS

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.

TRANSLATION

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

TEXT

alaukika-līlāya yāra nā haya viśvāsa
iha-loka, para-loka tāra haya nāśa

SYNONYMS

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.

TRANSLATION

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

TEXT

prathamei kahila prabhura ye-rūpe gamana
ei-mata jāniha yāvat dakṣiṇa-bhramaṇa

SYNONYMS

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.

TRANSLATION

Whatever I have stated about the beginning of the Lord's movement should
also be understood to hold for as long as the Lord toured South India.

TEXT 113

TEXT

ei-mata yāite yāite gelā kūrma-sthāne
kūrma dekhi' kaila tānre stavana-praṇāme

SYNONYMS

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; tānre--unto Him; stavana--prayers; praṇāme--and obeisances.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu came to the holy place known as Kūrma-kṣetra, He saw the Deity and offered prayers and obeisances.

PURPORT

This Kūrma-sthāna is a well-known place of pilgrimage. There is a temple there of Kūrmadeva. In the Prapannāmṛta it is said that Lord Jagannātha took Śrī Rāmānujācārya from Jagannātha Purī and one night threw him to Kūrma-kṣetra. This Kūrma-kṣetra is situated on the line of the Southern Railway in India. One has to go to the railway station known as Cikā Kola 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 Gañjāma Manual. There is the Deity of Kūrma there, and 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 Prapannāmṛta (Chapter Thirty-six). This 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 would liberate 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 he became the ruler of the Kālīṅga province. (7) Narahari Tīrtha fought with the Śābaras, 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 Nṛsiṃhadeva. The tablet is dated A.D. 1281, 29 March, Saturday.

TEXT 114

TEXT

premāveśe hāsi' kāndi' nṛtya-gīta kaila
dekhi' sarva lokera citte camatkāra haila

SYNONYMS

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.

TRANSLATION

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

TEXT

āścarya śuniyā loka āila dekhibāre
prabhura rūpa-prema dekhi' hailā camatkāre

SYNONYMS

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.

TRANSLATION

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

TEXT

darśane 'vaiṣṇava' haila, bale 'kṛṣṇa' 'hari'
premāveśe nāce loka ūrdhva bāhu kari'

SYNONYMS

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.

TRANSLATION

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

TEXT

kṛṣṇa-nāma loka-mukhe śuni' avirāma
sei loka 'vaiṣṇava' kaila anya saba grāma

SYNONYMS

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.

TRANSLATION

Always hearing them chant the holy names of Lord Kṛṣṇa, the residents of all the other villages also became Vaiṣṇavas.

TEXT 118

TEXT

ei-mata paramparāya deśa 'vaiṣṇava' haila
kṛṣṇa-nāmāmṛta-vanyāya deśa bhāsāila

SYNONYMS

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.

TRANSLATION

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

TEXT

kata-kṣaṇe prabhu yadi bāhya prakāśilā
kūrmera sevaka bahu sammāna karilā

SYNONYMS

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.

TRANSLATION

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

TEXT

yei grāme yāya tāhān ei vyavahāra
eka ṭhāñi kahila, nā kahiba āra bāra

SYNONYMS

yei grāme--to whichever village; yāya--He goes; tāhān--there; ei--this; vyavahāra--behavior; eka ṭhāñi--one place; kahila--described; nā--not; kahiba--shall describe; āra--another; bāra--time.

TRANSLATION

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

TEXT

'kūrma'-nāme sei grāme vaidika brāhmaṇa
bahu śraddhā-bhaktye kaila prabhura nimantraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

ghare āni' prabhura kaila pāda prakṣālana
sei jala vaṁśa-sahita karila bhakṣaṇa

SYNONYMS

ghare āni'--after bringing Him home; prabhura--of Lord Śrī Caitanya Mahāprabhu; kaila--did; pāda prakṣāḷana--washing of the lotus feet; sei jala--that water; vaṁśa-sahita--with all the family members; karila bhakṣaṇa--drank.

TRANSLATION

This brāhmaṇa brought Lord Caitanya Mahāprabhu to his home, washed His lotus feet and, with his family members, drank that water.

TEXT 123

TEXT

aneka-prakāra snehe bhikṣā karāila
gosāñira śeṣāṇna sa-vaṁśe khāila

SYNONYMS

aneka-prakāra--various kinds; snehe--in affection; bhikṣā--food; karāila--made Him eat; gosāñira--of Lord Caitanya Mahāprabhu; śeṣa-anna--remnants of food; sa-vaṁśe--with all the members of the family; khāila--ate.

TRANSLATION

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

TEXT

'yei pāda-padma tomāra brahmā dhyāna kare
sei pāda-padma sākṣāt āila mora ghare

SYNONYMS

yei--those; pāda-padma--lotus feet; tomāra--Your; brahmā--Lord Brahmā; dhyāna kare--meditates on; sei pāda-padma--those lotus feet; sākṣāt--directly; āila--have come; mora--my; ghare--to the home.

TRANSLATION

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

TEXT

mora bhāgyera sīmā nā yāya kahana
āji mora ślāghya haila janma-kula-dhana

SYNONYMS

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.

TRANSLATION

"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

TEXT

kṛpā kara, prabhu, more, yāñ tomā-saṅge
sahite nā pāri duḥkha viṣaya-taraṅge'

SYNONYMS

kṛpā kara--kindly show favor; prabhu--O my Lord; more--unto me; yāñ--I go; tomā-saṅge--with You; sahite nā pāri--I cannot tolerate; duḥkha--the troubles; viṣaya-taraṅge--in the waves of materialistic life.

TRANSLATION

The brāhmaṇa begged Lord Caitanya Mahāprabhu, "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."

PURPORT

This statement is applicable for everyone, regardless of how rich or prosperous one may be. Narottama dāsa Ṭhākura has confirmed this statement: saṁsāra-viṣānāle, 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 habe 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

TEXT

prabhu kahe,----"aiche bāt kabhu nā kahibā
gṛhe rahi' kṛṣṇa-nāma nirantara laibā

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Don't speak like that again. Better to remain at home and chant the holy name of Kṛṣṇa always.

PURPORT

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

TEXT

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa

SYNONYMS

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.

TRANSLATION

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land."

PURPORT

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 the 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

TEXT

kabhu nā bādhibe tomāra viṣaya-taraṅga
punarapi ei ṭhāñi pābe mora saṅga"

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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

TEXT

ei mata yānra ghare kare prabhu bhikṣā
sei aiche kahe, tānre karāya ei śikṣā

SYNONYMS

ei mata--in this way; yānra--of whom; ghare--at the home; kare--does; prabhu--Lord Śrī Caitanya Mahāprabhu; bhikṣā--accepting prasāda; sei--that man; aiche--similarly; kahe--says; tānre--unto him; karāya--does; ei--this; śikṣā--enlightenment.

TRANSLATION

At whosoever's house Śrī Caitanya accepted His alms by taking prasāda, He would convert the dwellers to His saṅkīrtana movement and advise them just as He advised the brāhmaṇa named Kūrma.

PURPORT

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 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

TEXT

pathe yāite devālaye rahe yei grāme
yānra ghare bhikṣā kare, sei mahā-jane

kūrme yaiche rīti, taiche kaila sarva-ṭhāñi
nīlācale punaḥ yāvat nā āilā gosāñi

SYNONYMS

pathe yāite--while passing on the road; devālaye--in a temple; rahe--He stays; yei grāme--in any village; yānra 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.

TRANSLATION

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 from His South Indian tour to Jagannātha Purī.

TEXT 133

TEXT

ataeva ihāñ kahilāñ kariyā vistāra
ei-mata jānibe prabhura sarvatra vyavahāra

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata sei rātri tāhāñi rahilā
prātaḥ-kāle prabhu snāna kariyā calilā

SYNONYMS

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.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu would remain at night in one place and the next morning, after bathing, start again.

TEXT 135

TEXT

prabhura anuvraji' kūrma bahu dūra āilā
prabhu tāñre yatna kari' ghare pāṭhāilā

SYNONYMS

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.

TRANSLATION

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

TEXT

'vāsudeva'-nāma eka dvija mahāsaya
sarvāñge galita kuṣṭha, tāte kiḍā-maya

SYNONYMS

vāsudeva-nāma--of the name Vāsudeva; eka dvija--one brāhmaṇa; mahāsaya--a great person; sarva-añge--all over his body; galita--acute; kuṣṭha--leprosy; tāte--in that; kiḍā-maya--full of living worms.

TRANSLATION

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

TEXT

aṅga haite yei kiḍā khasiyā paḍaya
uṭhāñā sei kiḍā rākhe sei ṭhāñā

SYNONYMS

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.

TRANSLATION

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

TEXT

rātrite śunilā teṅho gosāñira āgamana
dehībāre āilā prabhāte kūrmera bhavana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura gamana kūrma-mukhete śuniñā
bhūmite paḍilā duḥkhe mūrccchita hañā

SYNONYMS

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; mūrccchita -- unconsciousness; hañā--becoming.

TRANSLATION

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

TEXT

aneka prakāra vilāpa karite lāgilā
sei-kṣaṇe āsi' prabhu tānre āliṅgilā

SYNONYMS

aneka prakāra--various kinds; vilāpa--lamentation; karite--to do; lāgilā--began; sei-kṣaṇe--immediately; āsi'--coming back; prabhu--Śrī Caitanya Mahāprabhu; tānre--him; āliṅgilā--embraced.

TRANSLATION

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

TEXT

prabhu-sparśe duḥkha-saṅge kuṣṭha dūre gela
ānanda sahite aṅga sundara ha-ila

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura kṛpā dekhi' tānra vismaya haila mana
śloka paḍi' pāye dhari, karaye stavana

SYNONYMS

prabhura--of Lord Śrī Caitanya Mahāprabhu; kṛpā--the mercy; dekhi'--seeing; tānra--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.

TRANSLATION

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

TEXT

kvāhaṁ daridraḥ pāpīyān
kva kṛṣṇaḥ śrī-niketanaḥ
brahma-bandhur iti smāhaṁ
bāhubhyāṁ parirambhitaḥ

SYNONYMS

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.

TRANSLATION

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.' "

PURPORT

This verse was spoken by Sudāmā Brāhmaṇa in Śrīmad-Bhāgavatam (10.81.16), in connection with his meeting Lord Kṛṣṇa.

TEXTS 144-145

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

kintu āchilān bhāla adhama hañā
ebe ahañkāra mora janmibe āsiyā

SYNONYMS

kintu--but; āchilān--I was; bhāla--all right; adhama--the lowest of mankind; hañā--being; ebe--now; ahañkāra--pride; mora--my; janmibe--will appear; āsiyā--coming.

TRANSLATION

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

TEXT

prabhu kahe,----"kabhu tomāra nā habe abhimāna
nirantara kaha tumi 'kṛṣṇa' 'kṛṣṇa' nāma

SYNONYMS

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.

TRANSLATION

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

TEXT

kṛṣṇa upadeśi' kara jīvera nistāra
acirāte kṛṣṇa tomā karibena aṅgikāra"

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Although Vāsudeva Vipra was a leper and had suffered greatly, still Śrī Caitanya Mahāprabhu cured him. 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

TEXT

eteka kahiyā prabhu kaila antardhāne
dui vipra galāgali kānde prabhura guṇe

SYNONYMS

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.

TRANSLATION

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

TEXT

'vāsudevoddhāra' ei kahila ākhyāna
'vāsudevāmṛta-prada' haila prabhura nāma

SYNONYMS

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.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu reclaimed the leper Vāsudeva and so received the name Vāsudevāmṛta-prada.

TEXT 151

TEXT

ei ta' kahila prabhura prathama gamana
kūrma-daraśana, vāsudeva-vimocana

SYNONYMS

ei ta' kahila--thus I have described; prabhura--of Lord Śrī Caitanya Mahāprabhu; prathama gamana--the first tour; kūrma-daraśana--visiting the temple of Kūrma; vāsudeva-vimocana--and liberating the leper brāhmaṇa of the name Vāsudeva.

TRANSLATION

Thus I end my description of the first tour of Śrī Caitanya Mahāprabhu, His visiting the temple of Kūrma and His liberating the leper brāhmaṇa Vāsudeva.

TEXT 152

TEXT

śraddhā kari' ei līlā ye kare śravaṇa
acirāte milaye tāre caitanya-caraṇa

SYNONYMS

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.

TRANSLATION

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.

TEXT 153

TEXT

caitanya-līlāra ādi-anta nāhi jāni
sei likhi, yei mahāntera mukhe śuni

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The name Vāsudevāmṛta-prada is mentioned in the verses composed by Sārvabhauma Bhaṭṭācārya. 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 154

TEXT

ithe aparādha mora nā la-io, bhakta-gaṇa
tomā-sabāra caraṇa---mora ekānta śaraṇa

SYNONYMS

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.

TRANSLATION

O devotees, please do not consider my offenses in this regard. Your lotus feet are my only shelter.

TEXT 155

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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, Seventh Chapter, describing the liberation of the brāhmaṇa Vāsudeva and the Lord's tour of South India.

Chapter 8

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 being introduced, 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 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. Śrīla 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

TEXT

sañcārya rāmābhidha-bhakta-meghe
sva-bhakti-siddhānta-cayāmṛtāni

gaurābdhir etair amunā vitīrṇais
taj-jñatva-ratnālayatām prayāti

SYNONYMS

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; tat-jñatva--of knowledge of devotional service; ratna-ālayatām--the quality of being an ocean containing valuable jewels; prayāti--achieved.

TRANSLATION

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 ocean 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

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

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

TEXT

pūrva-rīte prabhu āge gamana karilā
'jīyaḍa-nṛsimha'-kṣetre kata-dine gelā

SYNONYMS

pūrva-rīte--according to His previous program; prabhu--Lord Śrī Caitanya Mahāprabhu; āge--ahead; gamana--going; karilā--did; jīyaḍa-nṛsimha--of the

name Jiyāḍa-nṛsimha; kṣetre--at the place of pilgrimage; kata-dine--after some days; gelā--arrived.

TRANSLATION

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 Jiyāḍa-nṛsimha.

PURPORT

The Jiyāḍa-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. In 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

TEXT

nṛsimha dekhiyā kaila daṇḍavat-praṇati
premāveśe kaila bahu nṛtya-gīta-stuti

SYNONYMS

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.

TRANSLATION

After 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

TEXT

"śrī-nṛsimha, jaya nṛsimha, jaya jaya nṛsimha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga"

SYNONYMS

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 Prahlāda Mahārāja; jaya--all glories; padmā--of the goddess of fortune; mukha-padma--of the lotuslike face; bhṛṅga--the bee.

TRANSLATION

" 'All glories to Nṛsimhadeva! All glories to Nṛsimhadeva, who is the Lord of Prahlāda Mahārāja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.

PURPORT

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 Śrīmad-Bhāgavatam (10.87.1):

vāg-īśā yasya vadane
lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye samvit
taṁ nṛsimham ahaṁ bhaje

"Lord Nṛsimhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing to His chest the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsimhadeva."

Similarly, in his commentary on the First Canto of Śrīmad-Bhāgavatam (1.1.1), Śrīdhara Svāmī describes Lord Nṛsimhadeva in this way:

prahlāda-hṛdayāhlādaṁ
bhaktāvidyā-vidāraṇam
śarad-indu-ruciṁ vande
pārīndra-vadanaṁ harim

"Let me offer my obeisances unto Lord Nṛsimhadeva, 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

TEXT

ugro 'py anugra evāyaṁ
sva-bhaktānāṁ nṛ-keśarī
keśarīva sva-potānāṁ
anyeṣāṁ ugra-vikramaḥ

SYNONYMS

ugraḥ--ferocious; api--although; anugraḥ--not ferocious; eva--certainly; ayam--this; sva-bhaktānāṁ--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.

TRANSLATION

" 'Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiraṇyakaśipu, Lord Nṛsiṃhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja.' "

PURPORT

This verse was composed by Śrīdhara Svāmī in his commentary on Śrīmad-Bhāgavatam (7.9.1).

TEXT 7

TEXT

ei-mata nānā śloka paḍi' stuti kaila
nṛsiṃha-sevaka mālā-prasāda āni' dila

SYNONYMS

ei-mata--in this way; nānā--various; śloka--verses; paḍi'--reciting; stuti--prayers; kaila--offered; nṛsiṃha-sevaka--the priest of Lord Nṛsiṃhadeva in the temple; mālā--garlands; prasāda--and remnants of the food of Lord Nṛsiṃhadeva; āni'--bringing; dila--offered.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu recited different verses from the śāstra. The priest of Lord Nṛsiṃhadeva then brought garlands and the remnants of the Lord's food and offered them to Śrī Caitanya Mahāprabhu.

TEXT 8

TEXT

pūrvavat kona vipre kaila nimantraṇa
sei rātri tāhāñ rahi' karilā gamana

SYNONYMS

pūrvavat--as previously; kona--some; vipre--brāhmaṇa; kaila--made; nimantraṇa--invitation; sei rātri--that night; tāhāñ--there; rahi'--staying; karilā--did; gamana--touring.

TRANSLATION

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

TEXT

prabhāte uṭhiyā prabhu calilā premāveśe
dig-vidik nāhi jñāna rātri-divase

SYNONYMS

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.

TRANSLATION

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

TEXT

pūrvavat 'vaiṣṇava' kari' sarva loka-gaṇe
godāvarī-tīre prabhu āilā kata-dine

SYNONYMS

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.

TRANSLATION

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

TEXT

godāvarī dekhi' ha-ila 'yamunā'-smaraṇa
tīre vana dekhi' smṛti haila vṛndāvana

SYNONYMS

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.

TRANSLATION

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

TEXT

sei vane kata-kṣaṇa kari' nṛtya-gāna
godāvarī pāra hañā tāhāñ kaila snāna

SYNONYMS

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.

TRANSLATION

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

TEXT

ghāṭa chāḍi' kata-dūre jala-sannidhāne
vasi' prabhu kare kṛṣṇa-nāma-saṅkīrtane

SYNONYMS

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.

TRANSLATION

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

TEXT

hena-kāle dolāya caḍi' rāmānanda rāya
snāna karibāre āilā, bājanā bājāya

SYNONYMS

hena-kāle--at this time; dolāya caḍi'--riding on a palanquin; rāmānanda
rāya--Śrīla Rāmānanda Rāya; snāna--bath; karibāre--to take; āilā--came there;
bājanā bājāya--accompanied by a musical band.

TRANSLATION

At that time, accompanied by the sounds of music, Ramananda Raya came there on a palanquin to take his bath.

TEXT 15

TEXT

tānra saṅge bahu āilā vaidika brāhmaṇa
vidhi-mate kaila teṅho snānādi-tarpaṇa

SYNONYMS

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, Śrīla Rāmānanda Rāya; snāna-ādi-tarpaṇa--bathing and offering oblations, etc.

TRANSLATION

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

TEXT

prabhu tānre dekhi' jānila----ei rāma-rāya
tānhāre milite prabhura mana uṭhi' dhāya

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; tānre--him; dekhi'--seeing; jānila--could understand; ei--this; rāma-rāya--Śrīla Rāmānanda Rāya; tānhāre--him; milite--to meet; prabhura--of Lord Caitanya Mahāprabhu; mana--mind; uṭhi'--rising; dhāya--runs after.

TRANSLATION

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

TEXT

tathāpi dhairya dhari' prabhu rahilā vasiyā
rāmānanda āilā apūrva sannyāsī dekhiyā

SYNONYMS

tathāpi--still; dhairya dhari'--keeping patient; prabhu--Lord Śrī Caitanya Mahāprabhu; rahilā--remained; vasiyā--sitting; rāmānanda--Śrīla Rāmānanda Rāya; āilā--arrived; apūrva--wonderful; sannyāsī--renunciant; dekhiyā--seeing.

TRANSLATION

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

TEXT

sūrya-śata-sama kānti, aruṇa vasana
subalita prakāṇḍa deha, kamala-locana

SYNONYMS

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.

TRANSLATION

Śrīla 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

TEXT

dekhiyā tānhāra mane haila camatkāra
āsiyā karila daṇḍavat namaskāra

SYNONYMS

dekhiyā--seeing; tānhāra--his; mane--in the mind; haila--there was; camatkāra--wonder; āsiyā--coming there; karila--did; daṇḍa-vat--like a rod; namaskāra--obeisances.

TRANSLATION

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

TEXT

uṭhi' prabhu kahe,----ūṭha, kaha 'kṛṣṇa' 'kṛṣṇa'
tāre āliṅgite prabhura hṛdaya satṛṣṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

tathāpi puchila,----tumi rāya rāmānanda?
teṅho kahe,----sei haṅa dāsa śūdra manda

SYNONYMS

tathāpi--still; puchila--He inquired; tumi--you; rāya rāmānanda--Rāmānanda Rāya; teṅho kahe--he replied; sei haṅa--I am that; dāsa--servant; śūdra--belonging to the śūdra community; manda--very low.

TRANSLATION

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

TEXT

tabe tāre kaila prabhu dṛḍha āliṅgana
premāveśe prabhu-bhṛtya doṅhe acetana

SYNONYMS

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; doṅhe--both; acetana--unconscious.

TRANSLATION

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

TEXT

svābhāvika prema doṅhāra udaya karilā
duṅhā āliṅgiyā duṅhe bhūmite paḍilā

SYNONYMS

svābhāvika--natural; prema--love; doṅhāra--of both of them; udaya--awakening; karilā--there was; duṅhā--both; āliṅgiyā--embracing; duṅhe--both of them; bhūmite--on the ground; paḍilā--fell down.

TRANSLATION

Their natural love for each other was awakened in them both, and they embraced and fell down on the ground.

PURPORT

Śrīla 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. The gopī Viśākhā is a principal gopī assisting Śrīmatī Rādhārāṇī. Rāmānanda Rāya and Śrī Caitanya Mahāprabhu embraced, since their natural love also was awakened.

TEXT 24

TEXT

stambha, sveda, aśru, kampa, pulaka, vaivarṇya
duṅhāra mukhete śuni' gadgada 'kṛṣṇa' varṇa

SYNONYMS

stambha--paralysis; sveda--perspiration; aśru--tears; kampa--shivering; pulaka--horripilation; vaivarṇya--paleness; duṅhāra--of both of them; mukhete--in the mouth; śuni'--hearing; gadgada--faltering; kṛṣṇa varṇa--Kṛṣṇa's name.

TRANSLATION

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

TEXT

dekhiyā brāhmaṇa-gaṇera haila camatkāra
vaidika brāhmaṇa saba karena vicāra

SYNONYMS

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.

TRANSLATION

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

TEXT

ei ta' sannyāsīra teja dekhi brahma-sama
śūdre āliṅgiyā kene karena krandana

SYNONYMS

ei ta'--this indeed; sannyāsīra--of the sannyāsī, Śrī Caitanya Mahāprabhu; teja--bodily effulgence; dekhi--we see; brahma-sama--exactly like Brahman; śūdre--a śūdra, or worker; āliṅgiyā--embracing; kene--why; karena--does; krandana--crying.

TRANSLATION

These brāhmaṇas began to think, "We can see that this sannyāsī has a luster like the effulgence of Brahman, but how is it He is crying upon embracing a śūdra, a member of the fourth caste in the social order?"

TEXT 27

TEXT

ei mahārāja---mahā-pañḍita, gambhīra
sannyāsīra sparśe matta ha-ilā asthira

SYNONYMS

ei mahārāja--this Rāmānanda Rāya, who is the Governor; mahā-pañḍita--a very learned person; gambhīra--grave; sannyāsīra sparśe--by touching a sannyāsī; matta--mad; ha-ilā--became; asthira--restless.

TRANSLATION

They thought, "This Rāmānanda Rāya is the Governor of Madras, a highly learned and grave person, a mahā-pañḍita, but upon touching this sannyāsī he has become restless like a madman."

TEXT 28

TEXT

ei-mata vipra-gaṇa bhāve mane mana
vijātīya loka dekhi, prabhu kaila saṁvaraṇa

SYNONYMS

ei-mata--in this way; vipra-gaṇa--all the brāhmaṇas; bhāve--think; mane mana--within their minds; vijātīya loka--outside people; dekhi--seeing; prabhu--Lord Caitanya Mahāprabhu; kaila--did; saṁvaraṇa--restraining.

TRANSLATION

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.

PURPORT

Rāmānanda Rāya was intimately related to Śrī Caitanya Mahāprabhu; therefore he can be accepted as a sa-jātīya, 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 vijātīya-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 vijātīya, 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

TEXT

sustha hañā duñhe sei sthānete vasilā
tabe hāsi' mahāprabhu kahite lāgilā

SYNONYMS

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.

TRANSLATION

When they regained their sanity, they both sat down, and Śrī Caitanya Mahāprabhu smiled and began to speak as follows.

TEXT 30

TEXT

'sārvabhauma bhaṭṭācārya kahila tomāra guṇe
tomāre milite more karila yatane

SYNONYMS

sārvabhauma bhaṭṭācārya--of the name Sārvabhauma Bhaṭṭācārya; kahila--has spoken; tomāra--your; guṇe--good qualities; tomāre--you; milite--to meet; more--Me; karila--made; yatane--endeavor.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya spoke of your good qualities, and he made a great endeavor to convince Me to meet you.

TEXT 31

TEXT

tomā milibāre mora ethā āgamana
bhāla haila, anāyāse pāiluñ daraśana'

SYNONYMS

tomā--you; milibāre--to meet; mora--My; ethā--here; āgamana--coming; bhāla
haila--it was very good; anāyāse--without difficulty; pāiluñ--I have gotten;
daraśana--interview.

TRANSLATION

"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

TEXT

rāya kahe,----sārvabhauma kare bhṛtya-jñāna
parokṣeha mora hite haya sāvadhāna

SYNONYMS

rāya kahe--Rāmānanda Rāya replied; sārvabhauma--Sārvabhauma Bhaṭṭācārya;
kare--does; bhṛtya-jñāna--thinks of me as his servant; parokṣeha--in my
absence; mora--of me; hite--for the benefit; haya--is; sāvadhāna--always
careful.

TRANSLATION

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

TEXT

tānra kṛpāya pāinu tomāra daraśana
āji saphala haila mora manuṣya-janama

SYNONYMS

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.

TRANSLATION

"By his mercy I have received Your interview here. Consequently I consider
that today I have become a successful human being.

TEXT 34

TEXT

sārvabhaume tomāra kṛpā,----tāra ei cihna
aspr̥śya sparśile hañā tānra premādhīna

SYNONYMS

sārvabhaume--unto Sārvabhauma Bhaṭṭācārya; tomāra--Your; kṛpā--mercy; tāra--of such mercy; ei--this; cihna--the symptom; aspr̥śya--untouchable; sparśile--You have touched; hañā--becoming; tānra--his; prema-adhīna--influenced by love.

TRANSLATION

"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

TEXT

kāhān tumi----sākṣāt īśvara nārāyaṇa
kāhān muñi----rāja-sevī viṣayī śūdrādhama

SYNONYMS

kāhān--whereas; tumi--You; sākṣāt--directly; īśvara nārāyaṇa--the Supreme Personality of Godhead; kāhān--whereas; muñi--I; rāja-sevī--government servant; viṣayī--materialist; śūdra-adhama--worse than a śūdra, or fourth-class man.

TRANSLATION

"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 amongst men of the fourth caste.

TEXT 36

TEXT

mora sparśe nā karile ghr̥ṇā, veda-bhaya
mora darśana tomā vede niṣedhaya

SYNONYMS

mora--of me; sparśe--by the touch; nā--not; karile--You did; ghr̥ṇā--hatred; veda-bhaya--afraid of the injunctions of the Vedas; mora--of me; darśana--seeing; tomā--You; vede--the Vedic injunctions; niṣedhaya--forbid.

TRANSLATION

"You do not fear the Vedic injunctions stating that You should not associate with a śūdra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with śūdras.

PURPORT

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 of lower-caste women." The vaiśyas are merchants, and the śūdras or workers are servants. According to Vedic classifications, they belong to a lower social order. A low life means a life without Kṛṣṇa consciousness. High and low positions in society were 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: vīkṣate jāti-sāmānyāt sa yāti narakam-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 pound-shilling-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 viṣayiṇām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

"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 śūdra, a vaiśya or a woman." (Śrī Caitanya-candrodaya-nāṭaka 8.23)

TEXT 37

TEXT

tomāra kṛpāya tomāya karāya nindya-karma
sākṣāt īśvara tumi, ke jāne tomāra marma

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

āmā nistārite tomāra ihāñ āgamana
parama-dayālu tumi patita-pāvana

SYNONYMS

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.

TRANSLATION

"You have come here specifically to deliver me. You are so merciful that You alone can deliver all fallen souls.

PURPORT

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. But the merciful Śrī Caitanya Mahāprabhu has simply advised us to chant the Hare Kṛṣṇa mahā-mantra: harer nāma harer nāma harer nāmaiva kevalam. 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

TEXT

mahānta-svabhāva ei tārīte pāmara
nija kārya nāhi tabu yāna tāra ghara

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau. Although the Gosvāmīs were very aristocratic, they became mendicants just to deliver the fallen souls according to the order of Śrī Caitanya Mahāprabhu. One should also consider that those who engage in the missionary activities of Kṛṣṇa consciousness 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 books 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

TEXT

mahad-vicalanam nṛṇām
gṛhiṇām dīna-cetasām
niḥśreyasāya bhagavan
nānyathā kalpate kvacit

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.8.4).

TEXT 41

TEXT

āmāra saṅge brāhmaṇādi sahasreka jana
tomāra darśane sabāra dravī-bhūta mana

SYNONYMS

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.

TRANSLATION

"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

TEXT

'kṛṣṇa' 'kṛṣṇa' nāma śuni sabāra vadane
sabāra aṅga---pulaḱita, aśru---nayane

SYNONYMS

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.

TRANSLATION

"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

TEXT

ākṛtye-prakṛtye tomāra īśvara-lakṣaṇa
jīve nā sambhave ei aprākṛta guṇa

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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 length. 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 kind to 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 'ham sarva-bhūteṣu: the Lord is equally kind to everyone. And He advises, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. 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

TEXT

prabhu kahe,----tumi mahā-bhāgavatottama
tomāra darśane sabāra drava haila mana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

anyera ki kathā, āmi----'māyāvādī sannyāsī'
āmiha tomāra sparśe kṛṣṇa-preme bhāsi

SYNONYMS

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; preme--in love; bhāsi--float.

TRANSLATION

"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

TEXT

ei jāni' kaṭhina mora hṛdaya śodhite
sārvabhauma kahilena tomāre milite

SYNONYMS

ei jāni'--knowing this; kaṭhina--very hard; mora--My; hṛdaya--heart; śodhite--to rectify; sārvabhauma--Sārvabhauma Bhaṭṭācārya; kahilena--asked; tomāre--you; milite--to meet.

TRANSLATION

"Knowing this, in order to rectify My heart, which is very hard, Sārvabhauma Bhaṭṭācārya asked Me to meet you."

TEXT 47

TEXT

ei-mata duñhe stuti kare duñhāra guṇa
duñhe duñhāra daraśane ānandita mana

SYNONYMS

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.

TRANSLATION

In this way each of them praised the qualities of the other, and both of them were pleased to see each other.

TEXT 48

TEXT

hena-kāle vaidika eka vaiṣṇava brāhmaṇa
daṇḍavat kari' kaila prabhure nimantraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

nimantraṇa mānila tāṅre vaiṣṇava jāniyā
rāmānande kahe prabhu iṣat hāsiyā

SYNONYMS

nimantraṇa--the invitation; mānila--accepted; tāṅre--him (the brāhmaṇa); vaiṣṇava--a devotee; jāniyā--understanding; rāmānande--unto Rāmānanda; kahe--said; prabhu--Śrī Caitanya Mahāprabhu; iṣat--a little; hāsiyā--smiling.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu accepted the brāhmaṇa's invitation, knowing him to be a devotee, and, slightly smiling, spoke as follows to Rāmānanda Rāya.

PURPORT

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 this Kṛṣṇa consciousness movement should be very cautious about accepting invitations.

TEXT 50

TEXT

tomāra mukhe kṛṣṇa-kathā śunite haya mana
punarapi pāi yena tomāra daraśana

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

yadyapi viccheda doñhāra sahana nā yāya
tathāpi daṇḍavat kari' calilā rāma-rāya

SYNONYMS

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.

TRANSLATION

Although neither could tolerate the other's separation, Rāmānanda Rāya nonetheless offered his obeisances to Lord Śrī Caitanya Mahāprabhu and departed.

TEXT 54

TEXT

prabhu yāi' sei vipra-ghare bhikṣā kaila
dui janāra utkaṅṭhāya āsi' sandhyā haila

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu snāna-kṛtya kari' āchena vasiyā
eka-bhṛtya-saṅge rāya mililā āsiyā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

namaskāra kaila rāya, prabhu kaila āliṅgane
dui jane kṛṣṇa-kathā kaya rahaḥ-sthāne

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

prabhu kahe,----"paḍa śloka sādhyera nirṇaya"
rāya kahe,----"sva-dharmācaraṇe viṣṇu-bhakti haya"

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite a verse from the revealed scriptures concerning the ultimate goal of life. Rāmānanda replied

that if one executes the prescribed duties of his social position, he awakens his original Kṛṣṇa consciousness.

PURPORT

In this connection, Śrī Rāmānujācārya stated 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 māṁ
viddhy akartāram avyayam

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 sarvam 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 Bhārucci. It is also confirmed by the Vedānta-sūtra.

TEXT

varṇāśramācāra-vatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

"O best among the twice-born, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please Lord Hari."

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 śūdra 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 order, 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 śūdras. Thus everyone can engage in the service of the Lord and thus 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

TEXT

prabhu kahe, "eho bāhya, āge kaha āra"
rāya kahe, "kṛṣṇe karmārpaṇa----sarva-sādhyā-sāra"

SYNONYMS

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.

TRANSLATION

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

TEXT

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

SYNONYMS

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.

TRANSLATION

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.' "

PURPORT

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 belonged to the spiritual world, and His methods for propagating the saṅkīrtana movement were 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:

dharmāḥ svanuṣṭhitaḥ puṁsāṁ
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

TEXT

prabhu kahe,----"eho bāhya, āge kaha āra"
rāya kahe,----"svadharmā-tyāga, ei sādhyā-sāra"

SYNONYMS

prabhu kahe--the Lord replied; eho--this; bāhya--external; āge--ahead; kaha--speak; āra--more; rāya kahe--Rāmānanda Rāya replied; sva-dharma-tyāga--relinquishing one's occupational duties; ei--this; sādhya-sāra--the essence of all perfection.

TRANSLATION

"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 is the essence of perfection."

PURPORT

A brāhmaṇa may renounce his family and accept sannyāsa. Others also--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. But this renouncing of one's activities to Kṛṣṇa is not uncontaminated and is therefore on the material platform. Such activities are considered within the material universe because, according to Śrī Caitanya Mahāprabhu, they refer to the material universe and are therefore 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

TEXT

ājñāyaivam guṇān doṣān
mayādiṣṭān api svakān
dharmān saṁtyajya yaḥ sarvān
mām bhajet sa ca sattamaḥ

SYNONYMS

ājñāya--knowing perfectly; evam--thus; guṇān--qualities; doṣān--faults; mayā--by Me; ādiṣṭān--instructed; api--although; svakān--own; dharmān--occupational duties; saṁtyajya--giving up; yaḥ--anyone who; sarvān--all; mām--unto Me; bhajet--may render service; saḥ--he; ca--and; sattamaḥ--a first-class person.

TRANSLATION

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

TEXT

sarva-dharmān parityajya
mām ekaṁ śaraṇam vraja

ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dharmān--all kinds of occupational duties; parityajya--giving up; mām
ekam--unto Me only; śaraṇam--as shelter; vraja--go; ahaṁ--I; tvāṁ--unto you;
sarva-pāpebhyaḥ--from all the reactions of sinful life; mokṣayiṣyāmi--will
give liberation; mā--don't; śucaḥ--worry.

TRANSLATION

"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.' "

PURPORT

In this connection, Śrīla Raghunātha dāsa Gosvāmī instructs in his book
Maṇaḥ-śikṣā (2):

na dharmāṁ nādharmāṁ 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 yasyānuḡṛhṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matiṁ 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 literature. In this way one is fixed in the
service of the Lord."

TEXT 64

TEXT

prabhu kahe,----"eho bāhya, āge kaha āra"
rāya kahe,----"jñāna-miśrā bhakti----sādhya-sāra"

SYNONYMS

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.

TRANSLATION

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."

PURPORT

Devotional service mixed with non-Vedic speculative knowledge is certainly not pure devotional service. Therefore Śrīla Bhaktisiddhānta Sarasvatī in his Anubhāṣya preached that self-realization following the execution of ritualistic ceremonies is in the neutral stage between liberation and conditioned life. It is the 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 Brahmaloaka. Virajā-nadī and Brahmaloaka 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 Brahmaloaka and Virajā-nadī, one cannot conceive of the Vaikuṅṭhalokas. Brahmaloaka 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

TEXT

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām

SYNONYMS

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.

TRANSLATION

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.' "

PURPORT

In the Bhagavad-gītā (18.54) 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

TEXT

prabhu kahe,----"eho bāhya, āge kaha āra"
rāya kahe,----"jñāna-sūnyā bhakti----sādhya-sāra"

SYNONYMS

prabhu kahe--the Lord said; eho--this; bāhya--external; āge--ahead; kaha--speak; āra--further; rāya kahe--Rāmānanda Rāya replied; jñāna-sūnyā bhakti--devotional service independent of logic and empiric philosophy; sādhya-sāra--the essence of the perfection of life.

TRANSLATION

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."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his Anubhāṣya commentary 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 manifest. 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

TEXT

jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

SYNONYMS

jñāne--in gaining knowledge; prayāsam--unnecessary endeavor; udapāsyā--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.

TRANSLATION

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

TEXT

prabhu kahe,----"eho haya, āge kaha āra"
rāya kahe, "prema-bhakti----sarva-sādhya-sāra"

SYNONYMS

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.

TRANSLATION

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."

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya says that after hearing Rāmānanda Rāya, Lord Caitanya Mahāprabhu said, eho haya, āge kaha āra. This means that this is the process accepted in devotional service, but there is something more than this. Therefore Lord Caitanya Mahāprabhu requested him to explain what was 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

"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

TEXT

nānopacāra-kṛta-pūjanam āṛta-bandhoḥ
preṃṇaiva bhakta-hṛdayam sukha-vidrutam syāt
yāvat kṣud asti jaṭhare jaṛaṭhā pipāsā
tāvat sukhāya bhavato nanu bhakṣya-peye

SYNONYMS

nānā-upacāra--by varieties of offerings; kṛta--performed; pūjanam--worshiping; āṛta-bandhoḥ--of the Supreme Personality of Godhead, who is the friend of all distressed persons; preṃṇā--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.

TRANSLATION

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

TEXT

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ
krīyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalam
janma-koṭi-sukṛtair na labhyate

SYNONYMS

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.

TRANSLATION

" '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. ' "

PURPORT

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

TEXT

prabhu kahe, "eho haya, āge kaha āra"
rāya kahe, "dāśya-prema----sarva-sādhyā-sāra"

SYNONYMS

prabhu kahe--the Lord said; eho haya--this is all right; āge kaha āra--please speak more; rāya kahe--Rāmānanda Rāya replied; dāśya-prema--spontaneous love in the humor of servitude; sarva-sādhyā-sāra--the essence of perfection.

TRANSLATION

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.

PURPORT

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 *dāśya-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

TEXT

yan-nāma-śruti-mātreṇa
pumān bhavati nirmalaḥ
tasya tīrtha-padaḥ kiṃ vā
dāsānām avāśiṣyate

SYNONYMS

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; kiṃ--what; vā--more; dāsānām--of the servants; avāśiṣyate--is remaining.

TRANSLATION

" '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?'

PURPORT

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

TEXT

bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
prahaṛṣayiṣyāmi sa-nātha-jīvitam

SYNONYMS

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; prahaṛṣayiṣyāmi--I shall become joyful; sa-nātha--with a fitting master; jīvitam--living.

TRANSLATION

" '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?' "

PURPORT

This is a statement made by the great saintly devotee Yāmunācārya in his Stotra-ratna (43).

TEXT 74

TEXT

prabhu kahe, "eho haya, kichu āge āra"
rāya kahe, "sakhya-prema----sarva-sādhyā-sāra"

SYNONYMS

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-sādhyā-sāra--the highest perfectional stage.

TRANSLATION

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.

PURPORT

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

TEXT

ittham satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākam vijahruḥ kṛta-puṇya-puñjāḥ

SYNONYMS

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-śritānām--for ordinary persons under the clutches of external energy; nara-dārakeṇa--with Him, who is like a boy of this material world; sākam--in

friendship; vijahruḥ--played; kṛta-puṇya-puñjāḥ--those who have accumulated volumes of pious activities.

TRANSLATION

" 'Neither those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, nor those engaged in devotional service while accepting the Supreme Personality of Godhead as master, nor those who are 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.' "

PURPORT

This is a statement made by Śukadeva Gosvāmī (Bhāg. 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

TEXT

prabhu kahe,----"eho uttama, āge kaha āra"
rāya kahe, "vātsalya-prema----sarva-sādhyā-sāra"

SYNONYMS

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 paternal love; sarva-sādhyā-sāra--the highest perfectional stage.

TRANSLATION

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."

PURPORT

The stage of loving service to the Lord in paternal 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 Śukadeva Gosvāmī voices his appreciation of Nanda Mahārāja's and mother Yaśodā's intense love for Kṛṣṇa.

TEXT 77

TEXT

nandaḥ kim akarod brahman
śreya evaṁ mahodayam

yaśodā vā mahā-bhāgā
papau yasyāḥ stanam hariḥ

SYNONYMS

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.

TRANSLATION

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

TEXT

nemaṁ viriṅco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādam lebhire gopī
yat tat prāpa vimukti-dāt

SYNONYMS

na--not; imam--this (love of Godhead); viriṅcaḥ--Lord Brahmā; na--not; bhavaḥ--Lord Śiva; na--nor; śrīḥ--the goddess of fortune; api--even; aṅga--on the chest of Viṣṇu; saṁśrayā--who is sheltered; prasādam--favor; lebhire--have obtained; gopī--mother Yaśodā; yat--which; tat--that; prāpa--obtained; vimukti-dāt--from the person who gives liberation.

TRANSLATION

" '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.' "

PURPORT

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

TEXT

prabhu kahe, "eho uttama, āge kaha āra"

rāya kahe, "kāntā-prema sarva-sādhya-sāra"

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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, but when this affection increases in the paternal 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 paternal 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

TEXT

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-sundariṇām

SYNONYMS

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; bhuja-daṇḍa--by the arms; gṛhīta--embraced; kaṇṭha--their necks; labdha-āśiṣām--who achieved such a blessing; yaḥ--which; udagāt--became manifest; vraja-sundariṇām--of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

" 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, He put His arms around their necks and embraced them. This transcendental favor was

never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing even imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who may be very, very beautiful according to material estimation?'

PURPORT

This verse (Bhāg. 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 movements 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

TEXT

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

SYNONYMS

tāsām--among them; āvirabhūt--appeared; śauriḥ--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.

TRANSLATION

" 'Suddenly, due to the 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.'

PURPORT

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

TEXT

kṛṣṇa-prāptira upāya bahu-vidha haya
kṛṣṇa-prāpti-tāratamya bahuta āchaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

kintu yāñra yei rasa, sei sarvottama
taṭa-stha hañā vicāriḷe, āche tara-tama

SYNONYMS

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; vicāriḷe--if considering; āche--there is; tara-tama--lower and higher levels.

TRANSLATION

"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.

PURPORT

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 literature 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, sakhībhekī, smārta, jāta-gosāñi, ativāḍi, 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, sakhya, vātsalya and mādhyurya. 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 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. The mellow of fraternity is better than the mellow of servitorship. Similarly, the parental mellow is better than that of fraternity. Above all these 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 mādhyurya-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 paternal affection is better than love in fraternity. And, as stated before, love of God in the conjugal rasa is superior to that in the paternal 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

TEXT

yathottaram asau svāda-
viśeṣollāsa-mayy api
ratir vāsanayā svādvī
bhāsate kāpi kasyacit

SYNONYMS

yathā uttaram--one after another; asau--that; svāda-viśeṣa--of particular tastes; ullāsa--pleasing; mayī--empowered with; api--although; ratiḥ--love; vāsanayā--by desire; svādvī--sweet; bhāsate--appears; kā api--someone; kasyacit--one of them.

TRANSLATION

" '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.'

PURPORT

This verse is from Śrīla Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu (2.5.38), and it also appears in the Ādi-līlā, Chapter Four, verse 45.

TEXT 85

TEXT

pūrva-pūrva-rasera guṇa---pare pare haya
dui-tina gaṇane pañca paryanta bāḍaya

SYNONYMS

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.

TRANSLATION

"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 manifest, counting from two, then three, and up to the point of five complete qualities.

TEXT 86

TEXT

guṇādhikye svādādhikya bāḍe prati-rase
śānta-dāsyā-sakhyā-vātsalyera guṇa madhurete vaise

SYNONYMS

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; sakhyā--of fraternity; vātsalyera--and of paternal affection; guṇa--the qualities; madhurete--in the conjugal mellow; vaise--appear.

TRANSLATION

"As the qualities increase, so the taste also increases in each and every mellow. Therefore the qualities found in śānta-rasa, dāsyā-rasa, sakhyā-rasa and vātsalyā-rasa are all manifest in conjugal love [mādhuryā-rasa].

TEXT 87

TEXT

ākāśādira guṇa yena para-para bhūte
dui-tina krame bāḍe pañca pṛthivīte

SYNONYMS

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; bāḍe--increase; pañca--all five; pṛthivīte--in earth.

TRANSLATION

"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

TEXT

paripūrṇa-kṛṣṇa-prāpti ei 'premā' haite
ei premāra vaśa kṛṣṇa----kahe bhāgavate

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 paternal affection, as well as conjugal love itself. The conclusion is that through conjugal love the Lord is completely satisfied.

Conjugal love (mādhyura-rasa) is also known as śṅgāra-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

TEXT

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ

SYNONYMS

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.

TRANSLATION

"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.'

PURPORT

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

TEXT

kṛṣṇera pratijñā dṛḍha sarva-kāle āche
ye yaiche bhaje, kṛṣṇa tāre bhaje taiche

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 if one adopts any of these methods one 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 śāstras. 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
pitṛn yānti pitṛ-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." (Bg. 9.25)

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-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." (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:

dharmāḥ 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 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 Mahāmāyā is 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 mellow, 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 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

TEXT

ye yathā mām prapadyante
tāms tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei 'preme'ra anurūpa nā pāre bhajite
ataeva 'ṛṇī' haya----kahe bhāgavate

SYNONYMS

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.

TRANSLATION

"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

TEXT

na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyusaṁpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā

SYNONYMS

na--not; pāraye--am able; aham--I; niravadya--without duplicity; saṁyujāṁ--meeting; sva-sādhu-kṛtyam--your own honest activities; vibudha-āyusaṁ api--even with a duration of life like that of the demigods; vaḥ--you; yā--who; mā--Me; abhajan--have worshiped; durjara--difficult to surmount; geha--of household life; śṛṅkhalāḥ--the chains; saṁvṛścya--cutting off; tat--that; vaḥ--your; pratiyātu--let there be a return; sādhunā--by pious activities.

TRANSLATION

"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 from 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

TEXT

yadyapi kṛṣṇa-saundarya----mādhuryera dhurya
vraja-devīra saṅge tānra bāḍaye mādhurya

SYNONYMS

yadyapi--although; kṛṣṇa-saundarya--the beauty of Lord Kṛṣṇa; mādhuryera--of sweetness; dhurya--the supermost; vraja-devīra--the gopīs; saṅge--in company with; tānra--His; bāḍaye--increases; mādhurya--the sweetness.

TRANSLATION

"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.

PURPORT

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 from Śrīmad-Bhāgavatam (10.33.6) will illustrate this verse.

TEXT 95

TEXT

tatrātīśuśubhe tābhir
bhagavān devakī-sutaḥ
madhye maṇinām haimānām
mahā-marakato yathā

SYNONYMS

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.

TRANSLATION

" 'Although the son of Devakī, the Supreme Personality of Godhead, is also the reservoir of all kinds of beauty, when He is among the gopīs He nonetheless becomes more beautiful, for He resembles a mārakata jewel surrounded by gold and other jewels.' "

TEXT 96

TEXT

prabhu kahe,----ei 'sādhyāvadhi' sunīscaya
kṛpā kari' kaha, yadi āge kichu haya

SYNONYMS

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.

TRANSLATION

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

TEXT

rāya kahe,----ihāra āge puche hena jane
eta-dina nāhi jāni, āchaye bhuvane

SYNONYMS

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.

TRANSLATION

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

TEXT

iñhāra madhye rādhāra prema----'sādhyā-śiromaṇi'
yāñhāra mahimā sarva-śāstrete vākhāni

SYNONYMS

iñhāra madhye--among the loving affairs of the gopīs; rādhāra prema--the love of Godhead of Śrīmatī Rādhārāṇī; sādhyā-śiromaṇi--the topmost perfection; yāñhāra--of which; mahimā--the glorification; sarva-śāstrete--in every scripture; vākhāni--description.

TRANSLATION

"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

TEXT

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

SYNONYMS

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.

TRANSLATION

" 'Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place known [Rādhā-kuṇḍa] is also dear to Him. Among all the gopīs, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa. '

PURPORT

This verse is from the Padma Purāṇa and is included in the Laghu-bhāgavatāmṛta (2.1.45), by Śrīla Rūpa Gosvāmī. It also appears in Ādi-līlā, Chapter Four, verse 215, and again in Madhya-līlā, Chapter Eighteen, verse 8.

TEXT 100

TEXT

anayārādhito nūnam
bhagavān harir īśvaraḥ
yan no vihāya govindaḥ
prīto yām anayad rahaḥ

SYNONYMS

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.

TRANSLATION

"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.' "

PURPORT

The name Rādhā is derived from this verse (Bhāg. 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, but the secret is disclosed here in the word ārādhitaḥ, 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

TEXT

prabhu kahe----āge kaha, śunite pāi sukhe
apūrvāmṛta-nadī vahe tomāra mukhe

SYNONYMS

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.

TRANSLATION

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

TEXT

curi kari' rādhāke nila gopī-gaṇera ḍare
anyāpekṣā haile premera gāḍhatā nā sphure

SYNONYMS

curi kari'--stealing; rādhāke--Śrīmatī Rādhārāṇī; nila--took away; gopī-gaṇera--of the gopīs; ḍare--out of fear; anyā-apekṣā--dependence on others; haile--if there is; premera--of love; gāḍhatā--the intensity; nā--not; sphure--manifests.

TRANSLATION

"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.

PURPORT

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

TEXT

rādhā lāgi' gopīre yadi sākṣāt kare tyāga
tabe jāni,----rādhāya kṛṣṇera gāḍha-anurāga

SYNONYMS

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.

TRANSLATION

"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

TEXT

rāya kahe,----tabe śuna premera mahimā
tri-jagate rādhā-premera nāhika upamā

SYNONYMS

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.

TRANSLATION

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

TEXT

gopī-gaṇera rāsa-nṛtya-maṇḍalī chāḍiyā
rādhā cāhi' vane phire vilāpa kariyā

SYNONYMS

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.

TRANSLATION

"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

TEXT

kaṁsārir api saṁsāra-
vāsanā-baddha-śṛṅkhalām
rādhām ādhāya hṛdaye
tatyāja vraja-sundariḥ

SYNONYMS

kaṁsa-āriḥ--the enemy of Kaṁsa; api--moreover; saṁsāra-vāsanā--desirous of the essence of enjoyment (rāsa-līlā); baddha-śṛṅkhalām--being perfectly attracted to such activities; rādhām--Śrīmatī Rādhārāṇī; ādhāya--taking; hṛdaye--within the heart; tatyāja--left aside; vraja-sundariḥ--the other beautiful gopīs.

TRANSLATION

" '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

TEXT

itas tatas tām anusṛtya rādhikām
anaṅga-bāṇa-vraṇa-khinna-mānasaḥ
kṛtānutāpaḥ sa kalinda-nandinī
taṭānta-kuñje viṣasāda mādhaveḥ

SYNONYMS

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; taṭānta--on the edge of the bank; kuñje--in the bushes; viṣasāda--lamented; mādhaveḥ--Lord Kṛṣṇa.

TRANSLATION

" 'Being afflicted by the arrow of Cupid and unhappily regretting His mistreating Rādhārāṇī, Mādhava, Lord Kṛṣṇa, began to search for Śrīmatī Rādhārāṇī along the banks of the Yamunā River. When He failed to find Her, He entered the bushes of Vṛndāvana and began to lament.'

PURPORT

These two verses are from the Gīta-govinda (3.1, 2), written by Jayadeva Gosvāmī.

TEXT 108

TEXT

ei dui-ślokera artha vicāriḥ jāni
vicārite uṭhe yena amṛtera khani

SYNONYMS

ei--these; dui--two; ślokerā--of the verses; artha--the meanings; vicārite--if considering; jāni--I can understand; vicārite--while considering; uṭhe--arises; yena--like; amṛtera--of nectar; khani--a mine.

TRANSLATION

"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

TEXT

śata-koṭi gopī-saṅge rāsa-vilāsa
tāra madhye eka-mūrtye rahe rādhā-pāśa

SYNONYMS

śata-koṭi--hundreds of thousands; gopī-saṅge--with the gopīs; 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.

TRANSLATION

"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

TEXT

sādhāraṇa-preme dekhi sarvatra 'samatā'
rādhāra kuṭila-preme ha-ila 'vāmatā'

SYNONYMS

sādhāraṇa-preme--in general love of Godhead; dekhi--we see; sarvatra--everywhere; samatā--equality; rādhāra--of Śrīmatī Rādhārāṇī; kuṭila-preme--in the crooked love of Godhead; ha-ila--there was; vāmatā--opposition.

TRANSLATION

"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

TEXT

aher iva gatiḥ premṇaḥ

svabhāva-kuṭilā bhavet
ato hetor ahetoś ca
yūnor māna udañcati

SYNONYMS

ahetḥ--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.

TRANSLATION

" '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.'

PURPORT

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

TEXT

krodha kari' rāsa chāḍi' gelā māna kari'
tānre nā dekhiyā vyākula haila śrī-hari

SYNONYMS

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.

TRANSLATION

"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

TEXT

samyak-sāra vāsanā kṛṣṇera rāsa-līlā
rāsa-līlā-vāsanāte rādhikā śṛṅkhalā

SYNONYMS

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.

TRANSLATION

"Lord Kṛṣṇa's desire in the rāsa-līlā circle is perfectly complete, but Śrīmatī Rādhārāṇī is the binding link in that desire.

TEXT 114

TEXT

tānhā vinu rāsa-līlā nāhi bhāya citte
maṅḍalī chāḍiyā gelā rādhā anveṣite

SYNONYMS

tānhā vinu--without Her; rāsa-līlā--the rāsa dance; nāhi--not; bhāya--illuminates; citte--within the heart; maṅḍalī chāḍiyā--leaving the circle of the rāsa dance; gelā--went; rādhā--Śrīmatī Rādhārāṇī; anveṣite--to search for.

TRANSLATION

"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

TEXT

itaḥ-tataḥ bhrami' kāhān rādhā nā pāñā
viṣāda karena kāma-bāṇe khinna hañā

SYNONYMS

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.

TRANSLATION

"When Kṛṣṇa went out to search for Śrīmatī Rādhārāṇī, He wandered here and there. But not finding Her, He became afflicted by the arrow of Cupid and began to lament.

TEXT 116

TEXT

śata-koṭi-gopīte nahe kāma-nirvāpaṇa
tāhātei anumāni śrī-rādhikāra guṇa

SYNONYMS

śata-koṭi--hundreds and 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.

TRANSLATION

"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

TEXT

prabhu kahe---ye lāgi' āilāma tomā-sthāne
sei saba tattva-vastu haila mora jñāne

SYNONYMS

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.

TRANSLATION

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

TEXT

ebe se jāniluñ sādhyā-sādhana-nirṇaya
āge āra āche kichu, śunite mana haya

SYNONYMS

ebe--now; se--that; jāniluñ--I have understood; sādhyā--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.

TRANSLATION

"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

TEXT

'kṛṣṇera svarūpa' kaha 'rādhāra svarūpa'

'rasa' kon tattva, 'prema'----kon tattva-rūpa

SYNONYMS

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.

TRANSLATION

"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

TEXT

kṛpā kari' ei tattva kaha ta' āmāre
tomā-vinā keha ihā nirūpite nāre

SYNONYMS

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 explain; nāre--not able.

TRANSLATION

"Kindly explain all these truths to Me. But for yourself, no one can do so."

TEXT 121

TEXT

rāya kahe,----ihā āmi kichui nā jāni
tumi yei kahāo, sei kahi āmi vāṇī

SYNONYMS

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.

TRANSLATION

Śrī Rāmānanda Rāya replied, "I do not know anything about this. I simply vibrate the sound You make me speak.

TEXT 122

TEXT

tomāra śikṣāya paḍi yena śuka-pāṭha
sākṣāt īśvara tumi, ke bujhe tomāra nāṭa

SYNONYMS

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.

TRANSLATION

"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

TEXT

hṛdaye preraṇa kara, jihvāya kahāo vāṇī
ki kahiye bhāla-manda, kichui nā jāni

SYNONYMS

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.

TRANSLATION

"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

TEXT

prabhu kahe,----māyāvādī āmi ta' sannyāsī
bhakti-tattva nāhi jāni, māyāvāde bhāsi

SYNONYMS

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.

TRANSLATION

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

TEXT

sārvabhauma-saṅge mora mana nirmala ha-ila
'kṛṣṇa-bhakti-tattva kaha,' tānhāre puchila

SYNONYMS

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.

TRANSLATION

"Due to the association of Sārvabhauma Bhaṭṭācārya, My mind has been enlightened. Therefore I have asked Sārvabhauma Bhaṭṭācārya about the truths of transcendental loving service to Kṛṣṇa.

TEXT 126

TEXT

teṅho kahe----āmi nāhi jāni kṛṣṇa-kathā
sabe rāmānanda jāne, teṅho nāhi ethā

SYNONYMS

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.

TRANSLATION

"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

TEXT

tomāra ṭhāñi āilāṅa tomāra mahimā śuniyā
tumi more stuti kara 'sannyāsī' jāniyā

SYNONYMS

tomāra ṭhāñi--to your presence; āilāṅa--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.

TRANSLATION

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.

PURPORT

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 śūdra. 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

TEXT

kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

SYNONYMS

kibā--whether; vipra--a brāhmaṇa; kibā--whether; nyāsī--a sannyāsī; śūdra--a śūdra; 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.

TRANSLATION

"Whether one is a brāhmaṇa, a sannyāsī or a śūdra--regardless of what he is--he can become a spiritual master if he knows the science of Kṛṣṇa."

PURPORT

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 śūdra 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 śūdras. Actually the brāhmaṇa is supposed to be the spiritual master of all other varṇas, or sects, 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, śūdra, 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, śūdra, 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 śūdra. This injunction given by Śrī Caitanya Mahāprabhu is not at all against the injunctions of the śāstras. In the Padma Purāṇa it is said:

na śūdrāḥ bhagavad-bhaktās
te 'pi bhāgavatottamāḥ
sarva-varṇeṣu te śūdrā
ye na bhaktā janārdane

One who is actually advanced in spiritual knowledge of Kṛṣṇa is never a śūdra, even though he may have been born in a śūdra family. However, even if a vipra, or brāhmaṇa, is very expert in the six brahminical activities (pāṭhana, 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 Mahāprabhu, 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 gṛhasṭha, 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 śūdra 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, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

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 dīkṣā-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: pṛthivīte 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 śūdras 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

TEXT

'sannyāsī' baliyā more nā kariha vañcana
kṛṣṇa-rādhā-tattva kahi' pūrṇa kara mana

SYNONYMS

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.

TRANSLATION

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

TEXT

yadyapi rāya---premī, mahā-bhāgavate
tānra mana kṛṣṇa-māyā nāre ācchādite

tathāpi prabhura icchā---parama prabala
jānileha rāyera mana haila ṭalamala

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 vaśe, 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

TEXT

rāya kahe,----"āmi----naṭa, tumi----sūtra-dhāra
yei mata nācāo, taiche cāhi nācibāra

SYNONYMS

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.

TRANSLATION

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

TEXT

mora jihvā----vīṇā-yantra, tumi----vīṇā-dhārī
tomāra mane yei uṭhe, tāhāi uccāri

SYNONYMS

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.

TRANSLATION

"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

TEXT

parama īśvara kṛṣṇa----svayaṁ bhagavān
sarva-avatārī, sarva-kāraṇa-pradhāna

SYNONYMS

parama--supreme; īśvara--controller; kṛṣṇa--Lord Kṛṣṇa; svayaṁ--personally; bhagavān--the Supreme Personality of Godhead; sarva-avatārī--the source of all incarnations; sarva-kāraṇa-pradhāna--the supreme cause of all causes.

TRANSLATION

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

TEXT

ananta vaikuṅṭha, āra ananta avatāra
ananta brahmāṇḍa ihān,----sabāra ādhāra

SYNONYMS

ananta vaikuṅṭha--innumerable Vaikuṅṭha planets; āra--and; ananta avatāra--innumerable incarnations; ananta brahmāṇḍa--innumerable universes; ihāñ--in this material world; sabāra--of all of them; ādhāra--the resting place.

TRANSLATION

"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

TEXT

sac-cid-ānanda-tanu, vrajendra-nandana
sarvaiśvarya-sarvaśakti-sarvarasa-pūrṇa

SYNONYMS

sat-cit-ānanda-tanu--Kṛṣṇa's body is transcendental, full of knowledge, bliss and eternity; vrajendra-nandana--the son of Mahārāja Nanda; sarvaiśvarya--all opulences; sarvaśakti--all potencies; sarva-rasa-pūrṇa--the reservoir of all transcendental mellows.

TRANSLATION

"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

TEXT

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

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 of everything; govindaḥ--a name of Lord Kṛṣṇa; sarva--all; kāraṇa--of causes; kāraṇam--He is the original cause.

TRANSLATION

" '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.'

PURPORT

This verse is from the Brahma-saṁhitā (5.1).

TEXT 138

TEXT

vṛndāvane 'aprākṛta navīna madana'
kāma-gāyatrī kāma-bīje yānra upāsana

SYNONYMS

vṛndāvane--in Vṛndāvana; aprākṛta--spiritual; navīna--new; madana--Cupid;
kāma-gāyatrī--hymns of desire; kāma-bīje--by the spiritual seed of desire
called klīm; yānra--of whom; upāsana--the worship.

TRANSLATION

"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 klīm.

PURPORT

This 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 surabhībhyaś 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-cāñdera karuṇā haibe
saṁsāra-vāsanā mora kabe tuccha habe

"When will Lord Nityānanda have mercy upon me so that I can realize the uselessness of material pleasure?"

viṣaya chāḍiyā kabe śuddha habe 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-pirīti

"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 enjoyments 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 tvaṁ 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 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 Cc. 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 it is stated (5.27-29):

atha veṇu-ninādasya
 trayī-mūrti-mayī gatiḥ
 sphurantī praviveśāsu
 mukhābjāni svayambhuvaḥ

gāyatrīm gāyatas tasmād
 adhigatya saroja-jaḥ
 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

TEXT

puruṣa, yoṣit, kibā sthāvāra-jaṅgama
 sarva-cittākarṣaka, sākṣāt manmatha-madana

SYNONYMS

puruṣa--a male; yoṣit--a female; kibā--all; sthāvāra-jaṅgama--living entities who cannot move and living entities who can move; sarva--of everyone; citta-ākāṣaka--the attractor of the minds; sāksāt--directly; manmatha-madana--captivator of Cupid himself.

TRANSLATION

"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.

PURPORT

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 bhūtesu
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." (Bg. 8.20)

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 aprākṛta, or the 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. 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, 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, gross, 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-puruṣaṁ 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 compared. 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 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."

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
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."

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:

ihā yasya harer dāsyē 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 samatītyaitān
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 stage neither laments nor hankers for anything material. That is the stage of spiritual realization.

Śrīla Bhaktivinoda Ṭhākura considered 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 the cin-mayī Gāyatrī, the spiritual mantras: om̐ namo bhagavate vāsudevāya, klīm̐ kṛṣṇāya govindāya gopījana-vallabhāya svāhā, and klīm̐ 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, known as Kāma-gāyatrī or kāma-bīja.

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

(Cc. Madhya 8.138-139)

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 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-cittākaraṣaka: "Everyone is naturally attracted by Kṛṣṇa." This attraction is within everyone's heart, and when the heart is cleansed, that attraction is manifest (ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam).

TEXT 140

TEXT

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

SYNONYMS

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.

TRANSLATION

" '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. '

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.32.2).

TEXT 141

TEXT

nānā-bhaktera rasāmṛta nānā-vidha haya
sei saba rasāmṛtera 'viṣaya' 'āśraya'

SYNONYMS

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.

TRANSLATION

"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

TEXT

akhila-rasāmṛta-mūrtiḥ
prasṛmāra-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito
rādhā-preyān vidhur jayati

SYNONYMS

akhila-rasa-amṛta-mūrtiḥ--the reservoir of all pleasure, in which exist all the mellows of devotional service, namely śānta, dāsyā, sakhya, vātsalya and mādhyāya; prasṛmāra--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 Syāmā; lalitaḥ--and the gopī named Lalitā; rādhā-preyān--dearliest to Śrīmatī Rādhārāṇī; vidhuḥ--Kṛṣṇa, the Supreme Personality of Godhead; jayati--all glories to.

TRANSLATION

" '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 devotional mellows.'

PURPORT

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 mādhyāya-rasa.

This is the opening verse of the Bhakti-rasāmṛta-sindhu, by Śrīla Rūpa Gosvāmī.

TEXT 143

TEXT

śṛṅgāra-rasarāja-maya-mūrti-dhara
ataeva ātma-paryanta-sarva-citta-hara

SYNONYMS

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.

TRANSLATION

"Kṛṣṇa is all-attractive for devotees in all devotional mellow 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

TEXT

viśveṣām anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam
svacchandam vraja-sundarībhir abhitaḥ praty-aṅgam āliṅgitaḥ
śṛṅgāraḥ sakhī mūrtimān iva madhau mugdho hariḥ krīḍati

SYNONYMS

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; āliṅgitaḥ--embraced; śṛṅgāraḥ--amorous love; sakhī--O friend; mūrti-mān--embodied; iva--like; madhau--in the springtime; mugdhaḥ--perplexed; hariḥ--Lord Hari; krīḍati--plays.

TRANSLATION

" '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.'

PURPORT

This is a verse from the Gīta-govinda (1.11). See also Caitanya-caritāmṛta, Ādi-līlā, Chapter Four, text 224.

TEXT 145

TEXT

lakṣmī-kāntādi avatārera hare mana
lakṣmī-ādi nārī-gaṇera kare ākarṣaṇa

SYNONYMS

lakṣmī-kānta-ādi--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.

TRANSLATION

"He also attracts Nārāyaṇa, who is the incarnation of Saṅkarṣaṇa 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

TEXT

dvijātmajā me yuvayor didṛkṣuṇā
mayopanītā bhuvi dharma-guptaye
kalāvatīrṇāv avaner bharāsurān
hatveha bhūyas tvarayetam anti me

SYNONYMS

dviija-ātma-jāḥ--the sons of the brāhmaṇa; me--by Me; yuvayoḥ--of both of you; didṛkṣuṇā--desiring the sight; mayā--by Me; upanītāḥ--brought; bhuvi--in the world; dharma-guptaye--for the protection of religious principles; kalā--with all potencies; avatīrṇau--who descended; avaneḥ--of the world; bharā-asurān--the heavy load of demons; hatvā--having killed; iha--here in the spiritual world; bhūyaḥ--again; tvarayā--very soon; itam--please come back; anti--near; me--Me.

TRANSLATION

"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.'

PURPORT

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.

TEXT 147

TEXT

kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā

SYNONYMS

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; śrīḥ--the goddess of fortune; lalanā--the topmost woman; acarat--performed; tapaḥ--austerity; vihāya--giving up; kāmān--all desires; su-ciram--for a long time; dhṛta--a law upheld; vratā--as a vow

TRANSLATION

" '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.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.16.36) was spoken by the wives of the Kāliya demon.

TEXT 148

TEXT

āpana-mādhurye hare āpanāra mana
āpanā āpani cāhe karite āliṅgana

SYNONYMS

āpana--own; mādhurye--by sweetness; hare--steals; āpanāra--His own; mana--mind; āpanā--Himself; āpani--He; cāhe--wants; karite--to do; āliṅgana--embracing.

TRANSLATION

"Lord Kṛṣṇa's sweetness is so attractive that it steals away His own mind. Thus He even wants to embrace Himself.

TEXT 149

TEXT

aparikalita-pūrvaḥ kaś camatkāra-kārī
sphurati mama garīyān eṣa mādhurya-pūraḥ
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sa-rabhasam upabhoktum kāmāye rādhikeva

SYNONYMS

aparikalita-pūrvaḥ--not previously experienced; kaḥ--who; camatkāra-kārī--causing wonder; sphurati--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; sa-rabhasam--impetuously; upabhoktum--to enjoy; kāmāye--desire; rādhikā iva--like Śrīmatī Rādhārāṇī.

TRANSLATION

" '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." ' "

PURPORT

This is a verse from Śrīla Rūpa Gosvāmī's Lalita-mādhava (8.34).

TEXT 150

TEXT

ei ta' saṅkṣepe kahila kṛṣṇera svarūpa
ebe saṅkṣepe kahi śuna rādhā-tattva-rūpa

SYNONYMS

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.

TRANSLATION

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

TEXT

kṛṣṇera ananta-śakti, tāte tina---pradhāna
'cic-chakti', 'māyā-śakti', 'jīva-śakti'-nāma

SYNONYMS

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.

TRANSLATION

"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

TEXT

'antaraṅgā', 'bahiraṅgā', 'taṭasthā' kahi yāre

antaraṅgā 'svarūpa-śakti'----sabāra upare

SYNONYMS

antaraṅgā--internal; bahiraṅgā--external; taṭa-sthā--marginal; kahi--we say; yāre--to whom; antaraṅgā--the internal potency; svarūpa-śakti--the personal energy; sabāra upare--above all.

TRANSLATION

"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

TEXT

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ--the potency of Lord Viṣṇu; parā--spiritual; proktā--it is said; kṣetrajña-ākhyā--the potency known as kṣetra-jña; tathā--as well as; parā--spiritual; avidyā--ignorance; karma--fruitive activities; saṁjñā--known as; anyā--other; tṛtīyā--third; śaktiḥ--potency; iṣyate--known thus.

TRANSLATION

" 'The original potency of Lord Viṣṇu is superior, or spiritual. 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.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (6.7.61).

TEXT 154

TEXT

sac-cid-ānanda-maya kṛṣṇera svarūpa
ataeva svarūpa-śakti haya tina rūpa

SYNONYMS

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.

TRANSLATION

"Originally Lord Kṛṣṇa is sac-cid-ānanda-vigraha, the transcendental form of eternity, bliss and knowledge; therefore His personal potency, the internal potency, has three different forms.

TEXT 155

TEXT

ānandāṁśe 'hlādinī', sad-aṁśe 'sandhinī'
cid-aṁśe 'samvit', yāre jñāna kari' māni

SYNONYMS

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.

TRANSLATION

"Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

TEXT 156

TEXT

hlādinī sandhinī samvit
tvayy ekā sarva-saṁśraye
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

SYNONYMS

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.

TRANSLATION

" 'My dear Lord, You are the transcendental reservoir of all transcendental qualities. Your pleasure potency, existence potency and knowledge potency are actually all one spiritual internal 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.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.12.69).

TEXT 157

TEXT

kṛṣṇake āhlāde, tā'te nāma----'hlādinī'
sei śakti-dvāre sukha āsvāde āpani

SYNONYMS

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.

TRANSLATION

"The potency called hlādinī gives Kṛṣṇa transcendental pleasure. Through this pleasure potency, Kṛṣṇa personally tastes all spiritual pleasure.

TEXT 158

TEXT

sukha-rūpa kṛṣṇa kare sukha āsvādana
bhakta-gaṇe sukha dite 'hlādinī'----kāraṇa

SYNONYMS

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.

TRANSLATION

"Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotees is also manifest by His pleasure potency.

TEXT 159

TEXT

hlādinīra sāra aṁśa, tāra 'prema' nāma
ānanda-cinmaya-rasa premera ākhyāna

SYNONYMS

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.

TRANSLATION

"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

TEXT

premera parama-sāra 'mahābhāva' jāni
sei mahābhāva-rūpā rādhā-ṭhākuraṇī

SYNONYMS

premera--of love of Godhead; parama-sāra--the essential part; mahā-bhāva--the transcendental ecstasy of the name mahābhāva; jāni--we know; sei--that; mahā-bhāva-rūpā--the personification of the mahābhāva transcendental ecstasy; rādhā-ṭhākuraṇī--Śrīmatī Rādhārāṇī.

TRANSLATION

"The essential part of love of Godhead is called mahābhāva, transcendental ecstasy, and that ecstasy is represented by Śrīmatī Rādhārāṇī.

TEXT 161

TEXT

tayor apy ubhayor madhye
rādhikā sarvathādhikā
mahābhāva-svarūpeyaṁ
guṇair ativarīyasī

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīla Rūpa Gosvāmī's Ujjvala-nīlamaṇi (4.3).

TEXT 162

TEXT

premera 'svarūpa-deha'----prema-vibhāvita
kṛṣṇera preyasī-śreṣṭhā jagate vidita

SYNONYMS

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.

TRANSLATION

"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

TEXT

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasty akhilātma-bhūto
govindam ādi-puruṣam tam aham bhajāmi

SYNONYMS

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; nivasty--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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.37).

TEXT 164

TEXT

sei mahābhāva haya 'cintāmaṇi-sāra'
kṛṣṇa-vāñchā pūrṇa kare ei kārya tānra

SYNONYMS

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; tānra--Her.

TRANSLATION

"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

TEXT

'mahābhāva-cintāmaṇi' rādhāra svarūpa
lalitādi sakhī----tānra kāya-vyūha-rūpa

SYNONYMS

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 spirituai body.

TRANSLATION

"Śrīmatī Rādhārāṇī is the topmost spiritual gem, and the other gopīs--Lalitā, Viśākhā and so on--are expansions of Her spiritual body.

TEXT 166

TEXT

rādhā-prati kṛṣṇa-sneha----sugandhi udvartana
tā'te ati sugandhi deha----ujjvala-varaṇa

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 is based on the book known as Premāmbhoja-maranda compiled by Śrī Raghunātha dāsa Gosvāmī. Śrīla Kavirāja Gosvāmī's descriptions in verses 165-181 are based on this book. A translation of the original Sanskrit as described by Śrīla Bhaktivinoda Ṭhākura 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. Her dress is composed of various kinds of silken garments, which may be compared to Her natural shyness.

"Her beauty is more and more enhanced, being decorated with kuṅkuma, which is compared to beauty itself, and with blackish musk, which is compared to conjugal love. Thus Her body is decorated with different colors. The kuṅkuma is red, and the musk is black. 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 the 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 hang as a flower garland on Her body. The ecstasy of love for Kṛṣṇa is known as dhīra and adhīra, 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. The earrings of Śrīmatī Rādhārāṇī 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 is 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 is compared to 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

TEXT

kāruṇyāmṛta-dhārāya snāna prathama
tāruṇyāmṛta-dhārāya snāna madhyama

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

Śrīmatī Rādhārāṇī first smears Her body with the paste of affection for Kṛṣṇa. She then takes Her bath in the water of mercy. After passing the paugaṇḍa age (from five to ten years), Śrīmatī Rādhārāṇī first appears as mercy. The second bath, taken at noon, is taken in the water of tāruṇyāmṛta, or the nectar of youth. This is the actual expression of Her new youthfulness.

TEXT 168

TEXT

lāvaṇyāmṛta-dhārāya tad-upari snāna
nija-lajjā-śyāma-paṭṭasāṭi-paridhāna

SYNONYMS

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.

TRANSLATION

"After Her midday bath, Rādhārāṇī takes another bath in the nectar of bodily luster, and She puts on the garment of shyness, which is exactly like a black silk sari.

PURPORT

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

TEXT

kṛṣṇa-anurāga dvitīya aruṇa-vasana
praṇaya-māna-kañculikāya vakṣa ācchādana

SYNONYMS

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.

TRANSLATION

"Śrīmatī Rādhārāṇī's affection for Kṛṣṇa is the upper garment, which is pinkish in color. She then covers Her breasts with another garment, comprised of affection and anger toward Kṛṣṇa.

TEXT 170

TEXT

saundarya----kuṅkuma, sakhī-praṇaya----candana
smita-kānti----karpūra, tine----aṅge vilepana

SYNONYMS

saundarya--Her personal beauty; kuṅkuma--a red powder known as kuṅkuma; sakhī-praṇaya--Her love for Her associates; candana--the sandalwood pulp; smita-kānti--the sweetness of Her smile; karpūra--camphor; tine--by these three things; aṅge--on the body; vilepana--smearing.

TRANSLATION

"Śrīmatī Rādhārāṇī's personal beauty is compared to the reddish powder known as kuṅkuma. Her affection for Her associates is compared to sandalwood pulp, and the sweetness of Her smile is compared to camphor. All these, combined together, are smeared over Her body.

TEXT 171

TEXT

kṛṣṇera ujjvala-rasa----mṛgamada-bhara
sei mṛgamade vicitrita kalevara

SYNONYMS

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; vicitrita--decorated; kalevara--Her whole body.

TRANSLATION

"Conjugal love for Kṛṣṇa is just like an abundance of musk. By that musk, Her whole body is decorated.

TEXT 172

TEXT

pracchanna-māna vāmya----dhammilla-vinyāsa
'dhīrādhīrātmaka' guṇa----aṅge paṭa-vāsa

SYNONYMS

pracchanna--covered; māna--anger; vāmya--craftiness; dhammilla--of the bunches of hair; vinyāsa--arrangement; dhīra-adhīra-ātmaka--consisting of anger due to jealousy, which anger is sometimes expressed and sometimes suppressed; guṇa--the quality; aṅge--on the body; paṭa-vāsa--silk covering.

TRANSLATION

"Craftiness and covered anger constitute the arrangement of Her hair. The quality of anger due to jealousy is just like the silk garment covering Her body.

TEXT 173

TEXT

rāga-tāmbūla-rāge adhara ujjvala
prema-kauṭilya----netra-yugale kajjala

SYNONYMS

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.

TRANSLATION

"Her attachment for Kṛṣṇa is the reddish color of betel nuts on Her brilliant lips. Her double-dealings in loving affairs are just like the black ointment around Her eyes.

TEXT 174

TEXT

'sūddīpta-sāttvika' bhāva, harṣādi 'sañcārī'
ei saba bhāva-bhūṣaṇa saba-aṅge bhari'

SYNONYMS

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.

TRANSLATION

"The decorated ornaments on Her body are the blazing ecstasies of goodness, and these constantly existing ecstasies are headed by jubilation. All these ecstasies are like ornaments all over Her body.

TEXT 175

TEXT

'kila-kiñcitādi'-bhāva-viṃśati-bhūṣita
guṇa-śreṇī-puṣpamālā sarvāṅge pūrta

SYNONYMS

kila-kiñcita-ādi--headed by kila-kiñcita; bhāva--with the ecstasies;
viṃśati--twenty; bhūṣita--decorated; guṇa-śreṇī--of Her attractive qualities;
puṣpa-mālā--as a garland of flowers; sarva-aṅge--all over the body; pūrta--
filled.

TRANSLATION

"These bodily ornaments constitute twenty kinds of ecstatic symptoms,
beginning with kila-kiñcita. Her transcendental qualities are the flower
garland hanging in fullness over Her body.

PURPORT

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), mādhyura (sweetness), pragalbhātā (impudence),
audārya (magnanimity) and dhairyā (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.

A flower garland constitutes the qualities of Śrīmatī Rādhārāṇī 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 physical qualities--age, beauty, luster and grace--are bodily
qualities.

TEXT 176

TEXT

saubhāgya-tilaka cāru-lalāṭe ujjvala
prema-vaicittya----ratna, hṛdaya----tarala

SYNONYMS

saubhāgya-tilaka--the tilaka of good fortune; cāru--beautiful; lalāṭe--on
the forehead; ujjvala--brilliant; prema--of love of Godhead; vaicittya--
diversity; ratna--the jewel; hṛdaya--the heart; tarala--the locket.

TRANSLATION

"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

TEXT

madhya-vayasa, sakhī-skandhe kara-nyāsa
kṛṣṇalīlā-manovṛtti-sakhī āśa-pāśa

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

nijāṅga-saurabhālaye garva-paryaṅka
tā'te vasi' āche, sadā cinte kṛṣṇa-saṅga

SYNONYMS

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.

TRANSLATION

"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

TEXT

kṛṣṇa-nāma-guṇa-yaśa----avataṁsa kāṇe
kṛṣṇa-nāma-guṇa-yaśa-pravāha-vacane

SYNONYMS

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; pravāha--waves;
vacane--in Her talking.

TRANSLATION

"Śrīmatī Rādhārāṇī's earrings represent 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

TEXT

kṛṣṇake karāya śyāma-rasa-madhu pāna
nirantara pūrṇa kare kṛṣṇera sarva-kāma

SYNONYMS

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.

TRANSLATION

"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

TEXT

kṛṣṇera viśuddha-prema-ratnera ākara
anupama-guṇagaṇa-pūrṇa kalevara

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; viśuddha-prema--of pure transcendental love; ratnera--of the valuable jewel; ākara--a mine; anupama--unparalleled; guṇagaṇa--of groups of qualities; pūrṇa--full; kalevara--transcendental body.

TRANSLATION

"Śrīmatī Rādhārāṇī is exactly like a mine filled with valuable jewels of love for Kṛṣṇa. Her transcendental body is complete with unparalleled spiritual qualities.

TEXT 182

TEXT

kā kṛṣṇasya praṇaya-jani-bhūḥ śrīmatī rādhikaikā
kāsyā preyasy anupama-guṇā rādhikaikā na cānyā
jaihmyam keśe ḍṛśi taralatā niṣṭhuratvaṁ kuce 'syā
vāñchā-pūrtyai prabhavati hare rādhikaikā na cānyā

SYNONYMS

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; anupama-guṇā--having unparalleled qualities; rādhikā--Śrīmatī Rādhārāṇī; ekā--alone; na--not; ca--also; anyā--anyone else; jaihyam--crookedness; keśe--in the hair; dṛṣi--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.

TRANSLATION

" '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 manifest in Śrīmatī Rādhārāṇī, She alone is able to fulfill all the desires of Kṛṣṇa. No one else.'

PURPORT

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

TEXT

yānra saubhāgya-guṇa vāñche satyabhāmā
yānra ṭhāñi kalā-vilāsa śikhe vraja-rāmā

yānra saundaryādi-guṇa vāñche lakṣmī-pārvatī
yānra pativratā-dharma vāñche arundhatī

SYNONYMS

yānra--whose; saubhāgya--of good fortune; guṇa--quality; vāñche--desires; satyabhāmā--Satyabhāmā, one of the queens of Kṛṣṇa; yānra ṭhāñi--from whom; kalā-vilāsa--the sixty-four arts; śikhe--learn; vraja-rāmā--all the gopīs in Vṛndāvana; yānra--whose; saundarya-ādi--such as beauty; guṇa--qualities; vāñche--desires; lakṣmī--the goddess of fortune; pārvatī--the wife of Lord Śiva; yānra--whose; pati-vratā--of chastity; dharma--principle; vāñche--desires; arundhatī--the wife of Vasiṣṭha Muni.

TRANSLATION

"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

TEXT

yāñra sadguṇa-gaṇane kṛṣṇa nā pāya pāra
tāñra guṇa gaṇibe kemane jīva chāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

prabhu kahe,----jāniluñ kṛṣṇa-rādhā-prema-tattva
śunite cāhiye duñhāra vilāsa-mahattva

SYNONYMS

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.

TRANSLATION

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

TEXT

rāya kahe,----kṛṣṇa haya 'dhīra-lalita'
nirantara kāma-kṛīḍā---yāñhāra carita

SYNONYMS

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-kṛīḍā--pastimes of sexual enjoyment; yāñhāra--of whom; carita--the character.

TRANSLATION

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.

PURPORT

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

TEXT

vidagdho nava-tāruṇyaḥ
parihāsa-viśāradaḥ
niścinto dhīra-lalitaḥ
syāt prāyaḥ preyasī-vaśaḥ

SYNONYMS

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; preyasī-vaśaḥ--one who keeps His girlfriends subjugated.

TRANSLATION

" '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.'

PURPORT

This verse is from the Bhakti-rasāmṛta-sindhu (2.1.230).

TEXT 189

TEXT

rātri-dina kuñje krīḍā kare rādhā-saṅge
kaisora vayasa saphala kaila krīḍā-raṅge

SYNONYMS

rātri-dina--day and night; kuñje--in the gardens or bushes of Vṛndāvana; krīḍā--pastimes; kare--performs; rādhā-saṅge--with Rādhārāṇī; kaisora--the pre-youthful; vayasa--age; sa-phala--fruitful; kaila--made; krīḍā-raṅge--taking pleasure in different pastimes.

TRANSLATION

"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

TEXT

vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikām
vrīḍā-kuñcita-locanām viracayann agre sakhinām asau
tad-vakṣoruha-citra-keli-makarī-pāṇḍitya-pāram gataḥ
kaisoram saphalī-karoti kalayan kuñje vihāram hariḥ

SYNONYMS

vācā--by speech; sūcita--revealing; śarvarī--of the night; rati--in amorous pastimes; kalā--of the portion; prāgalbhyayā--the importance; rādhikām--Śrīmatī Rādhārāṇī; vrīḍā--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; kaisoram--adolescence; sa-phalī-karoti--makes successful; kalayan--performing; kuñje--in the bushes; vihāram--pastimes; hariḥ--the Supreme Personality of Godhead.

TRANSLATION

" '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.' "

PURPORT

This quotation is also found in the Bhakti-rasāmṛta-sindhu (2.1.231).

TEXT 191

TEXT

prabhu kahe,----"eho haya, āge kaha āra"
rāya kahe,----"ihā va-i buddhi-gati nāhi āra"

SYNONYMS

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.

TRANSLATION

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

TEXT

yebā 'prema-vilāsa-vivarta' eka haya
tāhā śuni' tomāra sukha haya, ki nā haya

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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

TEXT

eta bali' āpana-kṛta gīta eka gāhila
preme prabhu sva-haste tānra mukha ācchādila

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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-śabditaṁ). Realization of the viśuddha-sattva 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-paratvena nirmalam: 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 (hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate).

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. Śrīla 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 literary works 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-paratvena nirmalam). 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 saḥajiyās 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-saḥajiyās 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

TEXT

pahilehi rāga nayana-bhaṅge bhela
anudina bāḍhala, avadhi nā gela

nā so ramaṇa, nā hāma ramaṇī
duñhu-mana manobhava peṣala jāni'

e sakhī, se-saba prema-kāhinī
kānu-ṭhāme kahabi vichurala jāni'

nā khoñjaluñ dūtī, nā khoñjaluñ ān
duñhukeri milane madhya ta pāñca-bāṇa

ab sohi virāga, tuñhu bheli dūtī
su-purukha-premaki aichana rīti

SYNONYMS

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; sakhī--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; khoñjaluñ--searched out; dūtī--a messenger; nā--not; khoñjaluñ--searched out; ān--anyone else; duñhukeri--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; tuñhu--you; bheli--became; dūtī--the messenger; su-purukha--of a beautiful person; premaki--of loving affairs; aichana--such; rīti--the consequence.

TRANSLATION

" '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, Kṛṣṇa might have forgotten all these things. However, 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.'

PURPORT

These verses were originally composed and sung by Rāmānanda Rāya himself. Śrīla Bhaktivinoda Ṭhākura suggests that during the time of 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 a separation, enjoyment itself acts like a messenger, and that messenger was addressed by Śrīmatī Rādhārāṇī as a friend. The essence of this transaction is simple: loving affairs are as relishable during separation as during 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

TEXT

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

SYNONYMS

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.

TRANSLATION

" '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.' "

PURPORT

This verse quoted by Rāmānanda Rāya is included in Śrīla Rūpa Gosvāmī's Ujjvala-nīlamaṇi (14.155).

TEXT 196

TEXT

prabhu kahe,----'sādhya-vastura avadhi' ei haya
tomāra prasāde ihā jāniluñ niścaya

SYNONYMS

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; jāniluñ--I have understood; niścaya--conclusively.

TRANSLATION

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

TEXT

'sādhya-vastu' 'sādhana' vinu keha nāhi pāya
kṛpā kari' kaha, rāya, pābāra upāya

SYNONYMS

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.

TRANSLATION

"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

TEXT

rāya kahe,----yei kahāo, sei kahi vāṇī
ki kahiye bhāla-manda, kichui nā jāni

SYNONYMS

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.

TRANSLATION

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

TEXT

tribhuvana-madhye aiche haya kon dhīra
ye tomāra māyā-nāṭe ha-ibeka sthira

SYNONYMS

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.

TRANSLATION

"Within these three worlds who is so undisturbed that he can remain steady as You manipulate Your different energies?"

TEXT 200

TEXT

mora mukhe vaktā tumi, tumi hao śrotā
atyanta rahasya, śuna, sādhanera kathā

SYNONYMS

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.

TRANSLATION

"Actually You are speaking through my mouth, and at the same time You are listening. This is very mysterious. Anyway, kindly hear the explanation by which the goal can be attained.

PURPORT

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
sarpocchiṣṭaṁ 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 cāhaṁ 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."

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

TEXT

rādhā-kṛṣṇera līlā ei ati gūḍhatara
dāsyā-vātsalyādi-bhāve nā haya gocara

SYNONYMS

rādhā-kṛṣṇera līlā--the pastimes of Rādhā and Kṛṣṇa; ei--this is; ati--very much; gūḍhatara--more confidential; dāsyā--of servitude; vātsalya-ādi--and of paternal love, etc.; bhāve--in the moods; nā haya--is not; gocara--appreciated.

TRANSLATION

"The pastimes of Rādhā and Kṛṣṇa are very confidential. They cannot be understood through the mellows of servitude, fraternity or paternal affection.

TEXT 202

TEXT

sabe eka sakhī-gaṇera ihāñ adhikāra
sakhī haite haya ei līlāra vistāra

SYNONYMS

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.

TRANSLATION

"Actually, only the gopīs have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded.

TEXT 203

TEXT

sakhī vinā ei līlā puṣṭa nāhi haya
sakhī līlā vistāriyā, sakhī āsvādaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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; tānre--Lord Kṛṣṇa; kare--does; anugati--following; rādhā-kṛṣṇa--of Rādhā and Kṛṣṇa; kuñja-sevā--of service in the kuñjas, or gardens, of Vṛndāvana; sādhya--the goal; sei pāya--he gets; sei--that; sādhyā--achievement; pāite--to receive; āra--other; nāhika--there is not; upāya--means.

TRANSLATION

"Without the help of the gopīs, one cannot enter into these pastimes. Only he 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.

PURPORT

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 (dāsyā-rasa), fraternity (sakhya-rasa), or paternal 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, Śrīla Rūpa Gosvāmī advises:

prema-līlā-vihārāṇām
samyag vistārikā sakhī
viśrambha-ratna-peṭī 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:

mithaḥ prema-guṇotkīrtis
tayor āsakti-kāritā
abhisāro dvayor eva
sakhyāḥ kṛṣṇe samarpaṇam

narmāśvāsana-nepathyaṁ
hṛdayodghāṭa-pāṭavam
chidra-saṁvṛtir etasyāḥ
paty-ādeḥ parivañcanā

śikṣā saṅgamaṇāṁ kāle
sevanaṁ vyajanādibhiḥ
tayor dvayor upālabhaḥ
sandeśa-preṣaṇāṁ tathā

nāyikā-prāṇa-saṁrakṣā
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 another. 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 both hero and heroine to meet at the proper time, the thirteenth to fan both 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 material saḥajiyās who cannot actually understand the pastimes of Rādhā and Kṛṣṇa manufacture their own life-styles without referring to authority. Such saḥajiyās 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

TEXT

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 sakhīnām rasa-jñāḥ

SYNONYMS

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; cit-vibhūtiḥ--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.

TRANSLATION

" '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?'

PURPORT

This is a quotation from the Govinda-līlāmṛta (10.17).

TEXT 207

TEXT

sakhīra svabhāva eka akathya-kathana
kṛṣṇa-saha nija-līlāya nāhi sakhīra mana

SYNONYMS

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.

TRANSLATION

"There is an inexplicable fact about the natural inclinations of the gopīs. The gopīs never want to enjoy themselves with Kṛṣṇa personally.

TEXT 208

TEXT

kṛṣṇa saha rādhikāra līlā ye karāya
nija-sukha haite tāte koṭi sukha pāya

SYNONYMS

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.

TRANSLATION

"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

TEXT

rādhāra svarūpa----kṛṣṇa-prema-kalpalatā
sakhī-gaṇa haya tāra pallava-puṣpa-pātā

SYNONYMS

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; puṣpa--flowers; pātā--and leaves.

TRANSLATION

"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

TEXT

kṛṣṇa-līlāmṛta yadi latāke siñcaya
nija-sukha haite pallavādyera koṭi-sukha haya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

sakhyaḥ śrī-rādhikāyā vraja-kumuda-vidhor hlādinī-nāma-śakteḥ
 sārāṁśa-prema-vallyāḥ kisalaya-dala-puṣpādi-tulyāḥ sva-tulyāḥ
 siktāyāṁ kṛṣṇa-līlāmṛta-rasa-nicayair ullasantyāṁ amuṣyāṁ
 jātollāsāḥ sva-sekāc chata-guṇam adhikam santi yat tan na citram

SYNONYMS

sakhyaḥ--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-āṁśa--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; siktāyāṁ--when sprinkled; kṛṣṇa-līlā--of the pastimes of Kṛṣṇa; amṛta--of the nectar; rasa-nicayaiḥ--by drops of the juice; ullasantyāṁ--shining; amuṣyāṁ--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.

TRANSLATION

" '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.'

PURPORT

This verse is also from the Govinda-līlāmṛta (10.16).

TEXT 212

TEXT

yadyapi sakhīra kṛṣṇa-saṅgame nāhi mana
 tathāpi rādhikā yatne karāna saṅgama

SYNONYMS

yadyapi--although; sakhīra--of the gopīs; kṛṣṇa-saṅgame--directly enjoying with Kṛṣṇa; nāhi--not; mana--the mind; tathāpi--still; rādhikā--Śrīmatī Rādhārāṇī; yatne--with great endeavor; karāna--causes; saṅgama--association with Kṛṣṇa.

TRANSLATION

"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

TEXT

nānā-cchale kṛṣṇe preri' saṅgama karāya
ātma-kṛṣṇa-saṅga haite koṭi-sukha pāya

SYNONYMS

nānā-chale--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.

TRANSLATION

"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

TEXT

anyonye viśuddha preme kare rasa puṣṭa
tān-sabāra prema dekhi' kṛṣṇa haya tuṣṭa

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

sahaja gopīra prema,----nahe prākṛta kāma
kāma-kriḍā-sāmye tāra kahi 'kāma'-nāma

SYNONYMS

sahaja--natural; gopīra--of the gopīs; prema--love of Godhead; nahe--is not; prākṛta--material; kāma--lust; kāma-kriḍā--lusty affairs; sāmye--in appearing equal to; tāra--of such activities; kahi--I speak; kāma-nāma--the name "lust."

TRANSLATION

"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.

PURPORT

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

TEXT

premaiva gopa-rāmāṇām
kāma ity agamat prathām
ity uddhavādayo 'py etaṁ
vāñchanti bhagavat-priyāḥ

SYNONYMS

premā--love of Godhead; eva--certainly; gopa-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; etaṁ--this type of behavior; vāñchanti--desire; bhagavat-priyāḥ--those who are very, very dear to the Supreme Personality of Godhead.

TRANSLATION

" 'The dealings of the gopīs with Kṛṣṇa are on the platform of pure love of Godhead, yet they are sometimes considered to be lusty. But because such dealings are completely spiritual, Uddhava and all the other dearest devotees of the Lord desire to participate in them.' "

PURPORT

This is a quotation from the Bhakti-rasāmṛta-sindhu (1.2.285).

TEXT 217

TEXT

nijendriya-sukha-hetu kāmera tātparya
kṛṣṇa-sukha-tātparya gopī-bhāva-varya

SYNONYMS

nija-indriya--of one's own senses; sukha--of the happiness; hetu--for the reason; kāmera--of lusty desire; tātparya--intention; kṛṣṇa--of Kṛṣṇa; sukha--the happiness; tātparya--intention; gopī-bhāva-varya--the foremost mood of the gopīs.

TRANSLATION

"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

TEXT

nijendriya-sukha-vāñchā nāhi gopikāra
kṛṣṇe sukha dite kare saṅgama-vihāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ

SYNONYMS

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; dadhīmaḥi--we place; karkaśeṣu--very rough and hard; tena--by such lotus feet; aṭavīm--the forest; aṭasi--You wander; tat vyathate--that are pained; na--not; kim svit--whether; kūrpa-ādibhiḥ--by the small particles of stone; bhramati--bewilders; dhīḥ--intelligence; bhavat-āyusām--of persons who consider You as the duration of life; naḥ--of us.

TRANSLATION

"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 paining You. Since You are our life and soul, and our minds are very disturbed when Your lotus feet are pained.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.31.19).

TEXT 220

TEXT

sei gopī-bhāvāmṛte yānra lobha haya
veda-dharma-loka tyaji' se kṛṣṇe bhajaya

SYNONYMS

sei--that; gopī--of the gopīs; bhāva-amṛte--in the nectar of the ecstasy; yānra--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.

TRANSLATION

"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

TEXT

rāgānuga-māрге tānre bhaje yei jana
sei-jana pāya vraje vrajendra-nandana

SYNONYMS

rāga-anuga--of spontaneous attachment; māрге--on the path; tānre--Kṛṣṇa; bhaje--worships; yei--who; jana--a person; sei-jana--that person; pāya--gets; vraje--in Vṛndāvana; vrajendra-nandana--the son of Mahārāja Nanda.

TRANSLATION

"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.

PURPORT

In all, there are sixty-four items listed for the rendering of service unto Kṛṣṇa, and these are the regulative principles enjoined in the śāstras 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

TEXT

vraja-lokera kona bhāva lañā yei bhaje
bhāva-yogyā deha pāñā kṛṣṇa pāya vraje

SYNONYMS

vraja-lokera--of the planet known as Goloka Vṛndāvana; kona--some; bhāva--mood; lañā--accepting; yei--anyone who; bhaje--executes devotional service; bhāva-yogyā--suitable for that spiritual attraction; deha--a body; pāñā--getting; kṛṣṇa--Lord Kṛṣṇa; pāya--gets; vraje--in Vṛndāvana.

TRANSLATION

"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

TEXT

tāhāte dṛṣṭānta---upaniṣad śruti-gaṇa
rāga-mārge bhaji' pāila vrajendra-nandana

SYNONYMS

tāhāte--in this matter; dṛṣṭānta--the example; upaniṣad śruti-gaṇa--the great sages known as the personified Upaniṣads or śrutis; rāga-mārge--on the

path of spontaneous love; bhaji'--worshiping; pāila--obtained; vrajendra-nandana--the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"Those saintly persons who presented 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.

PURPORT

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 suitable spiritual body to serve 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 also attain a body under the guidance of the gopīs. The most vivid example in this connection is those saintly personalities known as śrutis, who represent the Upaniṣads. These śrutis understand that without serving Kṛṣṇa and following in the footsteps of the gopīs there is no possibility of entering the kingdom of God. Therefore they engage in spontaneous loving service unto Kṛṣṇa and follow in the footsteps of the gopīs.

TEXT 224

TEXT

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 sama-dṛśo 'ṅghri-saroja-sudhāḥ

SYNONYMS

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; 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.

TRANSLATION

" 'Great sages conquer the mind and senses by practicing the mystic yoga system and controlling their 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.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.87.23) spoken by the śrutis, the personified Vedas.

TEXT 225

TEXT

'sama-dṛśaḥ'-śabde kahe 'sei bhāve anugati'
'samāḥ'-śabde kahe śrutira gopī-deha-prāpti

SYNONYMS

sama-dṛśaḥ śabde--by the word sama-dṛśaḥ; kahe--it says; sei--that; bhāve--in the emotion; anugati--following; samāḥ śabde--by this word samāḥ; kahe--it says; śrutira--of the persons known as the śrutis; gopī-deha--the bodies of gopīs; prāpti--attainment.

TRANSLATION

"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' attaining a body like those of the gopīs.'

TEXT 226

TEXT

'aṅghri-padma-sudhā'ya kahe 'kṛṣṇa-saṅgānanda'
vidhi-mārge nā pāiye vraje kṛṣṇa-candra

SYNONYMS

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.

TRANSLATION

"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

TEXT

nāyaṁ sukhāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhakti-matām iha

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

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

TEXT

ataeva gopī-bhāva kari aṅgikāra
rātri-dina cinte rādhā-kṛṣṇera vihāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

siddha-dehe cinti' kare tāhāññi sevana
sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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.

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). 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

transcendentally elevated persons in the mood of the gopīs can engage in the service of the lotus feet of Rādhā and Kṛṣṇa.

TEXT 230

TEXT

gopī-ānugatya vinā aiśvarya-jñāne
bhajileha nāhi pāya vrajendra-nandane

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

One can worship Lakṣmī-Nārāyaṇa by the process of vidhi-mārga, worshiping 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 worshiping 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

TEXT

tāhāte dṛṣṭānta---lakṣmī karila bhajana
tathāpi nā pāila vraje vrajendra-nandana

SYNONYMS

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.

TRANSLATION

"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

TEXT

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhujā-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-sundariṇām

SYNONYMS

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; gṛhīta--embraced; kaṇṭha--their necks; labdha-āśiṣām--who achieved such a blessing; yaḥ--which; udagāt--became manifest; vraja-sundariṇām--of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

" '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 enjoyed by the goddess of fortune or other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets, whose bodily luster and aroma exactly resemble a lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation?' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.47.60).

TEXT 233

TEXT

eta śuni' prabhu tāṅre kaila āliṅgana
dui jane galāgali karena krandaṇa

SYNONYMS

eta śuni'--hearing so much; prabhu--Lord Śrī Caitanya Mahāprabhu; tāṅre--unto Rāmānanda Rāya; kaila--did; āliṅgana--embracing; dui jane--both of them; galāgali--embracing shoulder to shoulder; karena--did; krandaṇa--crying.

TRANSLATION

After hearing this, Lord Śrī Caitanya Mahāprabhu embraced Rāmānanda Rāya, and both of them, embracing shoulder to shoulder, began to cry.

TEXT 234

TEXT

ei-mata premāveśe rātri goñailā
prātaḥ-kāle nija-nija-kārye duñhe gelā

SYNONYMS

ei-mata--in this way; prema-āveśe--in ecstatic love of Godhead; rātri--the night; goñailā--passed; prātaḥ-kāle--in the morning; nija-nija-kārye--to their own respective duties; duñhe--both of them; gelā--departed.

TRANSLATION

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

TEXT

vidāya-samaye prabhura caraṇe dhariyā
rāmānanda rāya kahe vinati kariyā

SYNONYMS

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.

TRANSLATION

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

TEXT

'more kṛpā karite tomāra ihāñ āgamana
dina daśa rahi' śodha mora duṣṭa mana

SYNONYMS

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.

TRANSLATION

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

TEXT

tomā vinā anyā nāhi jīva uddhārite
tomā vinā anyā nāhi kṛṣṇa-prema dite'

SYNONYMS

tomā vinā--without You; anyā--anyone else; nāhi--there is not; jīva--the living entity; uddhārite--to liberate; tomā vinā--without You; anyā--anyone else; nāhi--there is not; kṛṣṇa-prema dite--to bestow love of Kṛṣṇa.

TRANSLATION

"But for You, there is no one who can deliver all the living entities, for You alone can deliver love of Kṛṣṇa."

TEXT 238

TEXT

prabhu kahe,----āilāṅa śuni' tomāra guṇa
kṛṣṇa-kathā śuni, śuddha karāite mana

SYNONYMS

prabhu kahe--the Lord said; āilāṅa--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.

TRANSLATION

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

TEXT

yaiche śuniluṅ, taiche dekhiluṅ tomāra mahimā
rādhā-kṛṣṇa-premarasa-jñānera tumi sīmā

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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

TEXT

daśa dinera kā-kathā yāvat āmi jība'
tāvat tomāra saṅga chāḍite nāriba

SYNONYMS

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.

TRANSLATION

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

TEXT

nīlācale tumi-āmi thākiba eka-saṅge
sukhe goṅāiba kāla kṛṣṇa-kathā-raṅge

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta bali' duṅhe nija-nija kārye gelā
sandhyā-kāle rāya punaḥ āsiyā mililā

SYNONYMS

eta bali'--saying this; duñhe--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.

TRANSLATION

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

TEXT

anyonye mili' duñhe nibhṛte vasiyā
praśnottara-goṣṭhī kahe ānandita hañā

SYNONYMS

anyonye--each another; 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.

TRANSLATION

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

TEXT

prabhu puche, rāmānanda karena utara
ei mata sei rātre kathā paraspara

SYNONYMS

prabhu puche--the Lord inquires; rāmānanda--Rāya Rāmānanda; karena--gives; utara--answers; ei mata--in this way; sei rātre--on that night; kathā--discussion; paraspara--mutual.

TRANSLATION

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

TEXT

prabhu kahe,----"kon vidyā vidyā-madhye sāra?"
rāya kahe,----"kṛṣṇa-bhakti vinā vidyā nāhi āra"

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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 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 sā vidyā 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
arcanāṁ vandanaṁ 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

TEXT

'kīrti-gaṇa-madhye jīvera kon baḍa kīrti?'
'kṛṣṇa-bhakta baliyā yānhāra haya khyāti'

SYNONYMS

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; yānhāra--of whom; haya--there is; khyāti--the reputation.

TRANSLATION

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."

PURPORT

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 bhāgavataṁ nāma
durlabhaṁ naiva labhyate
brahma-rudra-padoṭkṛṣṭaṁ
guruṇā kathitaṁ 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 īdrśī
dāso 'haṁ vāsudevasya
sarvāḥ 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-nāradiya 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-yāji-sahasrebhyaḥ
sarva-vedānta-pāraḡaḥ

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 īḍito '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:

nāham brahmāpi bhūyāsam
tvad-bhakti-rahito hare
tvayi bhaktas tu kīṭo 'pi
bhūyāsam 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-strīṇām
pāda-reṇūpalabdhaye

"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 pārthiva
na ca lakṣmīr na cātmā ca
yathā gopī-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. 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

TEXT

'sampattira madhye jīvera kon sampatti gaṇi?'
'rādhā-kṛṣṇe prema yānra, sei baḍa dhanī'

SYNONYMS

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; yānra--whose; sei--he; baḍa--very great; dhanī--capitalist.

TRANSLATION

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."

PURPORT

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

TEXT

'duḥkha-madhye kona duḥkha haya gurutara?'
'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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 a statement given in the Bṛhad-bhāgavatāmṛta (1.5.51):

sva-jīvanādhikam prārthyaṁ
śrī-viṣṇu-jana-saṅgataḥ
vicchedena kṣaṇam cātra
na sukhāṁśam labhāmahe

"[King Yudhiṣṭhira said:] '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

TEXT

'mukta-madhye kon jīva mukta kari' māni?'
'kṛṣṇa-prema yānra, sei mukta-śiromaṇi'

SYNONYMS

mukta-madhye--among the liberated; kon--what; jīva--living entity; mukta--liberated; kari'--considering as; māni--We accept; kṛṣṇa-prema--one who loves Kṛṣṇa; yānra--of whom; sei--such a person; mukta-śiromaṇi--the topmost of all liberated souls.

TRANSLATION

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."

PURPORT

In Śrīmad-Bhāgavatam (6.14.5), it is said:

muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ prasāntātmā
kotiṣv 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

TEXT

'gāna-madhye kona gāna----jīvera nija dharma?'
'rādhā-kṛṣṇera prema-keli'----yei gītera marma'

SYNONYMS

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.

TRANSLATION

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."

PURPORT

As stated in Śrīmad-Bhāgavatam (10.33.36) :

anugrahāya bhakūtānām
mānuṣaṁ deham āsthitaḥ
bhajate tādrśīḥ krīḍā
yāḥ śrutvā tat-paro 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.

Talks between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were 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

TEXT

'śreyo-madhye kona śreyaḥ jīvera haya sāra?'
'kṛṣṇa-bhakta-saṅga vinā śreyaḥ nāhi āra'

SYNONYMS

śreyo-madhye--among beneficial activities; kona--which; śreyaḥ--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; śreyaḥ--beneficial activity; nāhi--there is not; āra--another.

TRANSLATION

"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."

PURPORT

According to Śrīmad-Bhāgavatam (11.2.30) :

ata ātyantikam kṣemam
pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi
sat-saṅgaḥ śevadhīr 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

TEXT

'kāñhāra smaraṇa jīva karibe anukṣaṇa?'
'kṛṣṇa-nāma-guṇa-līlā---pradhāna smaraṇa'

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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

TEXT

'dhyeya-madhye jīvera kartavya kon dhyāna?'
'rādhā-kṛṣṇa-padāmbuja-dhyāna---pradhāna'

SYNONYMS

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.

TRANSLATION

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."

PURPORT

Śrīmad-Bhāgavatam (1.2.14) states:

tasmād ekena manasā
bhagavān sātvatām patiḥ
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

TEXT

'sarva tyaji' jīvera kartavya kāhān vāsa?
'vraja-bhūmi vṛndāvana yāhān līlā-rāsa'

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Where should the living entity live, abandoning all other places?"

Rāmānanda Rāya replied, "The holy place known as Vṛndāvana or Vrajabhūmi, where the Lord performed His rāsa dance."

PURPORT

According to Śrīmad-Bhāgavatam (10.47.61):

āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padavīm 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

TEXT

'śravaṇa-madhye jīvera kon śreṣṭha śravaṇa?'
'rādhā-kṛṣṇa-prema-keli karṇa-rasāyana'

SYNONYMS

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-rasāyana--most pleasing to the ear.

TRANSLATION

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."

PURPORT

According to Śrīmad-Bhāgavatam (10.33.39):

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ
śraddhānvito 'nuśṛṅnyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmāṁ
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 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

TEXT

'upāsyera madhye kon upāsyā pradhāna?'
'śreṣṭha upāsyā---yugala 'rādhā-kṛṣṇa' nāma'

SYNONYMS

upāsya--objects of worship; madhye--among; kon--which; upāsya--worshipable object; pradhāna--the chief; śreṣṭha--the chief; upāsya--worshipable object; yugala--the couple; rādhā-kṛṣṇa nāma--the holy name of Rādhā-Kṛṣṇa, or Hare Kṛṣṇa.

TRANSLATION

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."

PURPORT

According to Śrīmad-Bhāgavatam (6.3.22):

etāvān eva loke 'smin
puṁsām dharmāḥ 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

TEXT

'mukti, bhukti vāñche yei, kāhān duñhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

SYNONYMS

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.

TRANSLATION

"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 a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."

PURPORT

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 either there is no 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 yājñikaḥ
 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:

traī-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 viśālaṁ
 kṣīṇe puṇye martya-lokaṁ viśanti
 evaṁ 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 again return to this planet in the form of rain, and they begin their life as grass and plants in the evolutionary process.

TEXT 258

TEXT

arasa-jña kāka cūṣe jñāna-nimba-phale
 rasa-jña kokila khāya premāmra-mukule

SYNONYMS

arasa-jña--those who are without mellows; kāka--the crows; cūṣe--suck; jñāna--of knowledge; nimba-phale--on the bitter nimba fruit; rasa-jña--those who enjoy transcendental mellows; kokila--the cuckoos; khāya--eat; prema-āmra-mukule--the buds of the mango of love of Godhead.

TRANSLATION

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."

PURPORT

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

TEXT

abhāgiyā jñānī āsvādaye śuṣka jñāna
kṛṣṇa-premāmṛta pāna kare bhāgyavān

SYNONYMS

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.

TRANSLATION

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 most fortunate of all."

TEXT 260

TEXT

ei-mata dui jana kṛṣṇa-kathā-rase
nṛtya-gīta-rodane haila rātri-śeṣe

SYNONYMS

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.

TRANSLATION

In this way Caitanya Mahāprabhu and Rāmānanda Rāya passed the full night relishing the mellow of kṛṣṇa-kathā, topics about Kṛṣṇa. While they were chanting, dancing and crying, the night ended.

TEXT 261

TEXT

doṅhe nija-nija-kārye calilā vihāne
sandhyā-kāle rāya āsi' mililā āra dine

SYNONYMS

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.

TRANSLATION

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

TEXT

iṣṭa-goṣṭhī kṛṣṇa-kathā kahi' kata-kṣaṇa
prabhu-pada dhari' rāya kare nivedana

SYNONYMS

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.

TRANSLATION

That next evening, after discussing the topic of Kṛṣṇa for some time, Rāmānanda Rāya caught hold of the lotus feet of the Lord and spoke as follows.

TEXT 263

TEXT

'kṛṣṇa-tattva', 'rādhā-tattva', 'prema-tattva-sāra'
'rasa-tattva' 'līlā-tattva' vividha prakāra

SYNONYMS

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.

TRANSLATION

"There is transcendental variety in talks about Kṛṣṇa and Rādhārāṇī and Their transcendental loving affairs, humors and pastimes."

TEXT 264

TEXT

eta tattva mora citte kaile prakāśana
brahmāke veda yena paḍāila nārāyaṇa

SYNONYMS

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.

TRANSLATION

Rāmānanda Rāya then admitted, "You have manifested many transcendental truths in my heart. This is exactly the way Nārāyaṇa educated Lord Brahmā."

PURPORT

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 pūrvaṁ
yo vai vedāṁś ca prahiṇoti tasmai
taṁ ha devam ātma-buddhi-prakāśaṁ
mumukṣur vai śaraṇam ahaṁ prapadye

"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

TEXT

antaryāmī īśvarera ei rīti haye
bāhire nā kahe, vastu prakāśe hṛdaye

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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, om̐ bhūr bhuvaḥ svaḥ tat savitur vareṇyam̐ bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt. Savitāḥ is the original source of all intelligence. That savitāḥ is Lord Caitanya Mahāprabhu. This is confirmed in Śrīmad-Bhāgavatam (2.4.22):

pracoditā yena purā sarasvatī
vitanvatājasya satīm̐ smṛtiṁ hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣiṇām̐ ṛṣabhaḥ prasīdatām̐

"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

TEXT

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ sva-rāḥ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām̐ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyam̐ param̐ dhīmahi

SYNONYMS

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-rāḥ--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-mṛdām̐--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; satyam̐--the truth; param̐--absolute; dhīmahi--let us meditate upon.

TRANSLATION

" '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 Sri 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.' "

PURPORT

This is the opening verse of Śrīmad-Bhāgavatam (1.1.1).

TEXT 267

TEXT

eka saṁśaya mora āchaye hṛdaye
kṛpā kari' kaha more tāhāra niścaye

SYNONYMS

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.

TRANSLATION

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

TEXT

pahile dekhiluṅ tomāra sannyāsi-svarūpa
ebe tomā dekhi muṅi śyāma-gopa-rūpa

SYNONYMS

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-gopa-rūpa--form as Śyāmasundara, the cowherd boy.

TRANSLATION

Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a sannyāsī, but now I am seeing You as Śyāmasundara, the cowherd boy.

TEXT 269

TEXT

tomāra sammukhe dekhi kāñcana-pañcālikā
tānra gaura-kāntyē tomāra sarva aṅga ḍhākā

SYNONYMS

tomāra--of You; sammukhe--in front; dekhi--I see; kāñcana-pañcālikā--a doll made of gold; tānra--of it; gaura-kāntyē--by a golden complexion; tomāra--Your; sarva--all; aṅga--body; ḍhākā--covering.

TRANSLATION

"I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster.

PURPORT

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

TEXT

tāhāte prakāṣa dekhoṅ sa-vaṁśī vadana
nānā bhāve cañcala tāhe kamala-nayana

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei-mata tomā dekhi' haya camatkāra
akapaṭe kaha, prabhu, kāraṇa ihāra

SYNONYMS

ei-mata--in this way; tomā--You; dekhi'--seeing; haya--there is; camatkāra--wonder; akapaṭe--without duplicity; kaha--please tell; prabhu--my Lord; kāraṇa--the cause; ihāra--of this.

TRANSLATION

"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

TEXT

prabhu kahe,----kṛṣṇe tomāra gāḍha-prema haya
premāra svabhāva ei jāniha niścaya

SYNONYMS

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.

TRANSLATION

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

TEXT

mahā-bhāgavata dekhe sthāvara-jaṅgama
tāhān tāhān haya tānra śrī-kṛṣṇa-sphuraṇa

SYNONYMS

mahā-bhāgavata--a first-class advanced devotee; dekhe--sees; sthāvara-
jaṅgama--the movable and inert; tāhān tāhān--here and there; haya--is; tānra--
his; śrī-kṛṣṇa-sphuraṇa--manifestation of Lord Kṛṣṇa.

TRANSLATION

"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

TEXT

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrṭi
sarvatra haya nija iṣṭa-deva-sphūrṭi

SYNONYMS

sthāvara-jaṅgama--movable and inert; dekhe--he sees; nā--not; dekhe--sees;
tāra--its; mūrṭi--form; sarvatra--everywhere; haya--there is; nija--his own;
iṣṭa-deva--worshipable Lord; sphūrṭi--manifestation.

TRANSLATION

"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."

PURPORT

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 apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu
śabdaḥ khe pauruṣaṁ nṛṣu

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om̐ 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 mūr̥ti
sarvatra haya nija iṣṭa-deva-sphūr̥ti

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 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."

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-sphūrṭi

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

TEXT

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

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.

TRANSLATION

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

TEXT

vana-latās tarava ātmani viṣṇum
vyañjayantya iva puṣpa-phalāḍhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma

SYNONYMS

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.

TRANSLATION

" '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 forest of Vṛndāvana.' "

PURPORT

This verse (Bhāg. 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 that is not connected with Kṛṣṇa. Unlike the Māyāvādī philosophers, a devotee does not see the material world as false. Rather, he sees everything in the material world connected to Kṛṣṇa. A devotee knows how to utilize such things 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

TEXT

rādhā-kṛṣṇe tomāra mahā-prema haya
yāhān tāhān rādhā-kṛṣṇa tomāre sphuraya

SYNONYMS

rādhā-kṛṣṇe--unto Rādhā and Kṛṣṇa; tomāra--your; mahā-prema--great love; haya--there is; yāhān tāhān--anywhere and everywhere; rādhā-kṛṣṇa--Lord Kṛṣṇa and Śrīmatī Rādhārāṇī; tomāre--unto you; sphuraya--appear.

TRANSLATION

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

TEXT

rāya kahe,----prabhu tumi chāḍa bhāri-bhūri
mora āge nija-rūpa nā kariha curi

SYNONYMS

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.

TRANSLATION

Rāmānanda Rāya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."

TEXT 279

TEXT

rādhikāra bhāva-kānti kari' aṅgikāra
nija-rasa āsvādite kariyācha avatāra

SYNONYMS

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.

TRANSLATION

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

TEXT

nija-gūḍha-kārya tomāra---prema āsvādana
ānuṣaṅge prema-maya kaile tribhuvana

SYNONYMS

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; tri-bhuvana--all the world.

TRANSLATION

"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

TEXT

āpane āile more karite uddhāra

ebe kapaṭa kara,----tomāra kona vyavahāra

SYNONYMS

āpane--personally; āile--You have come; more--unto me; karite--to make; uddhāra--deliverance; ebe--now; kapaṭa--duplicity; kara--You do; tomāra--Your; kona--what; vyavahāra--behavior.

TRANSLATION

"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

TEXT

tabe hāsi' tānre prabhu dekhāila svarūpa
'rasa-rāja' 'mahābhāva'----dui eka rūpa

SYNONYMS

tabe--therefore; hāsi'--smiling; tānre--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.

TRANSLATION

Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms has combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.

PURPORT

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
ekātmanāv api bhuvī purā deha-bhedaṁ gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptaṁ
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

TEXT

dekhi' rāmānanda hailā ānande mūrcchite
dharite nā pāre deha, paḍilā bhūmite

SYNONYMS

dekhi'--seeing this form; rāmānanda--Rāmānanda Rāya; hailā--there was; ānande--in ecstasy; mūrcchite--fainting; dharite--to hold him; nā--not; pāre--able; deha--the body; paḍilā--fell down; bhūmite--on the ground.

TRANSLATION

Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.

TEXT 284

TEXT

prabhu tāñre hasta sparśi' karāilā cetana
sannyāsīra veṣa dekhi' vismita haila mana

SYNONYMS

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.

TRANSLATION

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

TEXT

āliṅgana kari' prabhu kaila āśvāsana
tomā vinā ei-rūpa nā dekhe anya-jana

SYNONYMS

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.

TRANSLATION

After embracing Ramananda Raya, 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:

nāhaṁ 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-prasāda. 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

TEXT

mora tattva-līlā-rasa tomāra gocare
ataeva ei-rūpa dekhāiluṅ tomāre

SYNONYMS

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.

TRANSLATION

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

TEXT

gaura aṅga nahe mora----rādhāṅga-sparśana
gopendra-suta vinā teṅho nā sparśe anya-jana

SYNONYMS

gaura--golden; 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.

TRANSLATION

"Actually My body does not have a golden 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

TEXT

tānra bhāve bhāvita kari' ātma-mana
tabe nija-mādhurya kari āsvādana

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

Gaurasundara here informed Śrī Rāmānanda Rāya, "My dear Rāmānanda Rāya, you were actually seeing a separate person with a golden-complexioned body. Actually I am not golden. Being Śrī Kṛṣṇa, the son of Nanda Mahārāja, I am blackish, but when I come in touch with Śrīmatī Rādhārāṇī I become golden-complexioned eternally. 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 nor in 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

TEXT

tomāra ṭhāñi āmāra kichu gupta nāhi karma
lukāile prema-bale jāna sarva-marma

SYNONYMS

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.

TRANSLATION

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

TEXT

gupte rākhiha, kāhāñ nā kario prakāśa
āmāra bātula-ceṣṭā loke upahāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

āmi----eka bātula, tumi----dviṭīya bātula
ataeva tomāya āmāya ha-i sama-tula

SYNONYMS

āmi--I; eka--one; bātula--madman; tumi--you; dviṭīya--second; bātula--madman; ataeva--therefore; tomāya--you; āmāya--Me; ha-i--are; sama-tula--on an equal level.

TRANSLATION

Caitanya Mahāprabhu then said, "Indeed, I am a madman, and you are also a madman. Therefore both of us are on the same platform."

PURPORT

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 nisā sarva-bhūtānām
 tasyām jāgarti saṁyamī
 yasyām jāgrati bhūtāni
 sā nisā paśyato muneḥ

"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

TEXT

ei-rūpa daśa-rātri rāmānanda-saṅge
 sukhe goñailā prabhu kṛṣṇa-kathā-raṅge

SYNONYMS

ei-rūpa--in this way; daśa-rātri--ten nights; rāmānanda saṅge--with Śrī Rāmānanda Rāya; sukhe--in great happiness; goñailā--passed; prabhu--Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā-raṅge--in transcendental pleasure by discussing talks of Kṛṣṇa.

TRANSLATION

For ten nights Lord Caitanya Mahāprabhu and Rāmānanda Rāya spent a happy time discussing the pastimes of Kṛṣṇa.

TEXT 293

TEXT

nigūḍha vrajera rasa-līlāra vicāra
 aneka kahila, tāra nā pāila pāra

SYNONYMS

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.

TRANSLATION

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

TEXT

tāmā, kānsā, rūpā, sonā, ratna-cintāmaṇi
keha yadi kāhān potā pāya eka-khāni

SYNONYMS

tāmā--copper; kānsā--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.

TRANSLATION

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.

PURPORT

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 the 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 paternal 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, sakhyā, vātsalyā and mādhyā--exist eternally in Vrajabhūmi. They are 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

TEXT

krame uṭhāite seha uttama vastu pāya
aiche praśnottara kaila prabhu-rāmarāya

SYNONYMS

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.

TRANSLATION

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

TEXT

āra dina rāya-pāśe vidāya māgilā
vidāyera kāle tānre ei ājñā dilā

SYNONYMS

āra dina--the next day; rāya-pāśe--before Rāmānanda Rāya; vidāya māgilā--
begged farewell; vidāyera kāle--at the time of departure; tānre--unto him; ei-
-this; ājñā--order; dilā--gave.

TRANSLATION

The next day Sri Caitanya Mahāprabhu begged Ramananda Raya to give Him
permission to leave, and at the time of farewell the Lord gave him the
following orders.

TEXT 297

TEXT

viṣaya chāḍiyā tumi yāha nīlācale
āmi tīrtha kari' tānhā āsiba alpa-kāle

SYNONYMS

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.

TRANSLATION

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

TEXT

dui-jane nīlācale rahiba eka-saṅge
sukhe goṅāiba kāla kṛṣṇa-kathā-raṅge

SYNONYMS

dui-jane--both of us; nīlācale--at Jagannātha Purī; rahiba--shall stay;
eka-saṅge--together; sukhe--in happiness; goṅāiba--shall pass; kāla--time;
kṛṣṇa-kathā-raṅge--in the pleasure of discussing topics about Kṛṣṇa.

TRANSLATION

"The two of us shall remain together at Jagannātha Purī and happily pass our time discussing Kṛṣṇa."

TEXT 299

TEXT

eta bali' rāmānande kari' āliṅgana
tānre ghare pāṭhāiyā karila śayana

SYNONYMS

eta bali'--saying this; rāmānande--to Śrī Rāmānanda Rāya; kari'--doing;
āliṅgana--embracing; tānre--him; ghare--to his home; pāṭhāiyā--sending;
karila--did; śayana--lying down.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya, and after sending him back to his home, the Lord took rest.

TEXT 300

TEXT

prātaḥ-kāle uṭhi' prabhu dekhi' hanumān
tānre namaskari' prabhu dakṣiṇe karilā prayāṇa

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 Gopārajī temple, but that Deity Gopārajī 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

TEXT

'vidyāpūre' nānā-mata loka vaise yata
prabhu-darśane 'vaiṣṇava' haila chāḍi' nija-mata

SYNONYMS

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.

TRANSLATION

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

TEXT

rāmānanda hailā prabhura virahe vihvala
prabhura dhyāne rahe viṣaya chāḍiyā sakala

SYNONYMS

rāmānanda--Śrīla Rāmānanda Rāya; hailā--became; prabhura--of Lord Śrī Caitanya Mahāprabhu; virahe--in separation; vihvala--overwhelmed; prabhura dhyāne--in meditation on Śrī Caitanya Mahāprabhu; rahe--remains; viṣaya--worldly business; chāḍiyā--giving up; sakala--all.

TRANSLATION

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

TEXT

sañkṣepe kahiluñ rāmāndera milana
vistāri' varṇite nāre sahasra-vadana

SYNONYMS

sañkṣepe--in brief; kahiluñ--I have described; rāmāndera milana--meeting with Śrīla Rāmānanda Rāya; vistāri'--expanding; varṇite--to describe; nāre--not able; sahasra-vadana--Lord Śeṣa Nāga, who has thousands of hoods.

TRANSLATION

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

TEXT

sahaje caitanya-caritra----ghana-dugdha-pūra
rāmānanda-caritra tāhe khaṇḍa pracura

SYNONYMS

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.

TRANSLATION

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

TEXT

rādhā-kṛṣṇa-līlā----tāte karpūra-milana
bhāgyavān yei, sei kare āsvādana

SYNONYMS

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.

TRANSLATION

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

TEXT

ye ihā eka-bāra piye karṇa-dvāre
tāra karṇa lobhe ihā chāḍite nā pāre

SYNONYMS

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.

TRANSLATION

This wonderful preparation has to be taken aurally. If one takes it, he becomes greedy to relish it even further.

TEXT 307

TEXT

'rasa-tattva-jñāna' haya ihāra śravaṇe
'prema-bhakti' haya rādhā-kṛṣṇera caraṇe

SYNONYMS

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.

TRANSLATION

By hearing the talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu, one becomes enlightened with the transcendental knowledge of the mellows of Rādhā's and Kṛṣṇa's pastimes. Thus one can develop unalloyed love for the lotus feet of Rādhā and Kṛṣṇa.

TEXT 308

TEXT

caitanyera gūḍha-tattva jāni ihā haite
viśvāsa kari' śuna, tarka nā kariha citte

SYNONYMS

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.

TRANSLATION

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

TEXT

alaukika līlā ei parama nigūḍha
viśvāse pāiye, tarke haya bahu-dūra

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-caitanya-nityānanda-advaita-caraṇa
yāñhāra sarvasva, tāñre mile ei dhana

SYNONYMS

śrī-caitanya--of Lord Śrī Caitanya Mahāprabhu; nityānanda--of Lord Nityānanda; advaita-caraṇa--and the lotus feet of Śrī Advaita Prabhu; yāñhāra sarva-sva--whose everything; tāñre--him; mile--meets; ei--this; dhana--treasure.

TRANSLATION

He who has accepted as everything the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu can attain this transcendental treasure.

PURPORT

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 su-jñānāya 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 tanūṃ svām

And according to the Brahma-sūtra (2.1.11), tarkāpratiṣṭhānāt.

All Vedic scriptures 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 (1.2.234):

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

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 are 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

TEXT

rāmānanda rāye mora koṭī namaskāra
yānra mukhe kaila prabhu rasera vistāra

SYNONYMS

rāmānanda rāye--unto Śrī Rāmānanda Rāya; mora--my; koṭī--ten million; namaskāra--obeisances; yānra mukhe--in whose mouth; kaila--did; prabhu--Śrī Caitanya Mahāprabhu; rasera vistāra--the expansion of transcendental mellows.

TRANSLATION

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

TEXT

dāmodara-svarūpera kaḍacā-anusāre
rāmānanda-milana-līlā karila pracāre

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 books, 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 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 scripture, Caitanya-caritāmṛta.

TEXT 313

TEXT

śrī-rūpa-raḡhunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa--Śrīla Rūpa Gosvāmī; raḡhunātha--Śrīla Raḡhunātha 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.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raḡhunātha, 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 9

Lord 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, Mallikārijuna, Ahovala-nṛsimha, Siddhavaṭa,
Skanda-kṣetra, Trimāṭha, Vṛddhakāśī, Bauddha-sthāna, Tirupati, Tirumala, Pānā-
nṛsimha, Śiva-kāñcī, Viṣṇu-kāñcī, Trikāla-hastī, Vṛddhakola, Śiyālī-bhairavī,
Kāverī-tīra and Kumbhakarṇa-kapāla.

Finally the Lord went to Śrī Raṅga-kṣetra, where He converted a brāhmaṇa
named Veṅkaṭa Bhaṭṭa, who, along with his family, became a devotee of Kṛṣṇa.
After leaving Śrī Raṅga, Caitanya Mahāprabhu reached Ṛṣabha-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's 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 was kidnapped by
Rāvaṇa. The Lord next visited the places known as Pāṇḍya-deśa, Tāmraparṇī,
Naya-tripadī, Ciyāḍatalā, Tila-kāñcī, Gajendra-mokṣaṇa, Pānāgaḍi, Cāmtāpura,
Śrī Vaikuṅṭha, Malaya-parvata and Kanyā-kumārī. The Lord then met 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-maṭha 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, Pañcāpsarā, Sūrpāraka and
Kolāpura. At Śrī Raṅgapurī the Lord received news of Śaṅkarāraṇya's
disappearance. He then went to the banks of the Kṛṣṇaveṅvā River, where He
collected from among the Vaiṣṇava brāhmaṇas a book written by Bilvamaṅgala,
Kṛṣṇa-karṇāmṛta. The Lord then visited Tāptī, Māhiṣmatī-pura, Narmadā-tīra and

Ṛṣyamūka-parvata. He entered Daṇḍakāraṇya and liberated the 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

TEXT

nānā-mata-grāha-grastān
dākṣiṇātya-jana-dvipān
kṛpāriṇā vimucyaitān
gaurāś cakre sa vaiṣṇavān

SYNONYMS

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; gaurāḥ--Śrī Caitanya Mahāprabhu; cakre--converted; saḥ--He; vaiṣṇavān--to the Vaiṣṇava cult.

TRANSLATION

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.

PURPORT

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 Kavirāja 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, as Śrī Caitanya Mahāprabhu in the form of Viṣṇu mercifully 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

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

TEXT

dakṣiṇa-gamana prabhura ati vilakṣaṇa
sahasra sahasra tīrtha kaila daraśana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu's tour of South India was certainly very extraordinary because He visited many thousands of places of pilgrimage there.

TEXT 4

TEXT

sei saba tīrtha sparśi' mahā-tīrtha kaila
sei chale sei deśera loka nistārila

SYNONYMS

sei saba--all those; tīrtha--holy places; sparśi'--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.

TRANSLATION

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.

PURPORT

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 disease. 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

TEXT

sei saba tīrthera krama kahite nā pāri
dakṣiṇa-vāme tīrtha-gamana haya pherāpheri

SYNONYMS

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

TRANSLATION

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

TEXT

ataeva nāma-mātra kariye gaṇana
kahite nā pāri tāra yathā anukrama

SYNONYMS

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.

TRANSLATION

Because it is impossible for me to record all these places in chronological order, I simply make a token gesture of recording them.

TEXTS 7-8

TEXT

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'

SYNONYMS

pūrva-vat--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.

TRANSLATION

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.

PURPORT

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

TEXT

dakṣiṇa deśera loka aneka prakāra
keha jñānī, keha karmī, pāṣaṇḍī apāra

SYNONYMS

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.

TRANSLATION

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

TEXT

sei saba loka prabhura darśana-prabhāve
nija-nija-mata chāḍi' ha-ila vaiṣṇave

SYNONYMS

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.

TRANSLATION

By the influence of Śrī Caitanya Mahāprabhu, all these people abandoned their own opinions and became Vaiṣṇavas, devotees of Kṛṣṇa.

TEXT 11

TEXT

vaiṣṇavera madhye rāma-upāsaka saba
keha 'tattvavādī', keha haya 'śrī-vaiṣṇava'

SYNONYMS

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

TRANSLATION

At the time, all the South Indian Vaiṣṇavas were worshipers of Lord Rāmacandra. Some were Tattvavādīs, and some were followers of Rāmānujācārya.

PURPORT

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 Madhva-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 nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

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. The 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 the worship of the Deities 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 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

TEXT

sei saba vaiṣṇava mahāprabhura darśane
kṛṣṇa-upāsaka haila, laya kṛṣṇa-nāme

SYNONYMS

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.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu, all those different Vaiṣṇavas became devotees of Kṛṣṇa and began chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 13

TEXT

rāma! rāghava! rāma! rāghava! rāma! rāghava! pāhi mām
kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! rakṣa mām

SYNONYMS

rāma--O Rāma; rāghava--O descendant of Raghu; pāhi--please protect; mām--me; kṛṣṇa--O Kṛṣṇa; keśava--O killer of Keśī; rakṣa--protect; mām--me.

TRANSLATION

" 'O Lord Rāmacandra, descendant of Mahārāja Raghu, kindly protect me! O Lord Kṛṣṇa, killer of the Keśī demon, kindly protect me!' "

TEXT 14

TEXT

ei śloka pathe paḍi' karilā prayāṇa
gautamī-gaṅgāya yāi' kaila gaṅgā-snāna

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The Gautamī-gaṅgā is another 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 this book, after visiting the Gautamī-gaṅgā, Śrī Caitanya Mahāprabhu went to Mallikārjuna-tīrtha.

TEXT 15

TEXT

mallikārjuna-tīrthe yāi' maheśa dekhila
tāhāñ saba loke kṛṣṇa-nāma laoyāila

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Mallikārjuna is also known as Śrī Saila. It is situated about seventy miles south of Karṇula on the right 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 Jyotirlingas.

TEXT 16

TEXT

rāmadāsa mahādeve karila daraśana
ahovala-nṛsimhere karilā gamana

SYNONYMS

rāma-dāsa--Rāmadāsa; mahā-deve--of Mahādeva; karila--did; daraśana--seeing; ahovala-nṛsimhere--to Ahovala-nṛsimha; karilā--did; gamana--going.

TRANSLATION

There he saw Lord Mahādeva [Śiva], the servant of Lord Rāma. He then went to Ahovala-nṛsimha.

TEXT 17

TEXT

nṛsimha dekhiyā tānre kaila nati-stuti
siddhavaṭa gelā yāhān mūrṭi sītāpati

SYNONYMS

nṛsimha dekhiyā--after seeing the Lord Nṛsimha Deity; tānre--unto Him; kaila--did; nati-stuti--offering of various prayers; siddhavaṭa--to Siddhavaṭa; gelā--He went; yāhān--where; mūrṭi--the Deity; sītā-pati--Lord Rāmacandra.

TRANSLATION

After 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.

PURPORT

Siddhavaṭa, also known as Sidhauṭa, is ten miles east of the village Kuḍāpā. Previously this place was also known as southern Benares. There is a great banyan tree there, and it is therefore known as Siddhavaṭa. Vaṭa means banyan tree.

TEXT 18

TEXT

raghunātha dekhi' kaila praṇati stavana
tāhān eka vipra prabhura kaila nimantraṇa

SYNONYMS

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.

TRANSLATION

After 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

TEXT

sei vipra rāma-nāma nirantara laya
'rāma"rāma' vinā anya vāṇī nā kahaya

SYNONYMS

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.

TRANSLATION

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

TEXT

sei dina tānra ghare rahi' bhikṣā kari'
tānre kṛpā kari' āge calilā gaurahari

SYNONYMS

sei dina--on that day; tānra ghare--the house of that brāhmaṇa; rahi'--
staying; bhikṣā kari'--accepting prasāda; tānre--unto him; kṛpā kari'--showing
mercy; āge--ahead; calilā--departed; gaura-hari--Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

That day, Lord Caitanya remained there and accepted prasāda at his house.
After bestowing mercy upon him in this way, the Lord proceeded ahead.

TEXT 21

TEXT

skanda-kṣetra-tīrthe kaila skanda daraśana
trimaṭha āilā, tāhān dekhi' trivikrama

SYNONYMS

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; tāhān--there; dekhi'--seeing;
trivikrama--a form of Lord Viṣṇu, Trivikrama.

TRANSLATION

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

TEXT

punaḥ siddhavaṭa āilā sei vipra-ghare
sei vipra kṛṣṇa-nāma laya nirantare

SYNONYMS

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.

TRANSLATION

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

TEXT

bhikṣā kari' mahāprabhu tānre praśna kaila
"kaha vipra, ei tomāra kon daśā haila

SYNONYMS

bhikṣā kari'--after accepting lunch; mahāprabhu--Śrī Caitanya Mahāprabhu; tānre--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.

TRANSLATION

After finishing His lunch there, Śrī Caitanya Mahāprabhu asked the brāhmaṇa, "My dear friend, kindly tell Me what your position is now.

TEXT 24

TEXT

pūrve tumi nirantara laite rāma-nāma
ebe kene nirantara lao kṛṣṇa-nāma"

SYNONYMS

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.

TRANSLATION

"Formerly you were constantly chanting the holy name of Lord Rāma. Why are you now constantly chanting the holy name of Kṛṣṇa?"

TEXT 25

TEXT

vipra bale,----ei tomāra darśana-prabhāve
tomā dekhi' gela mora ājanma svabhāve

SYNONYMS

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.

TRANSLATION

The brāhmaṇa replied, "This is all due to Your influence, sir. After seeing You, I have lost my lifelong practice.

TEXT 26

TEXT

bālyāvadhi rāma-nāma-grahaṇa āmāra
tomā dekhi' kṛṣṇa-nāma āila eka-bāra

SYNONYMS

bālyā-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.

TRANSLATION

"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

TEXT

sei haite kṛṣṇa-nāma jihvāte vasilā
kṛṣṇa-nāma sphure, rāma-nāma dūre gelā

SYNONYMS

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.

TRANSLATION

"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

TEXT

bālya-kāla haite mora svabhāva eka haya
nāmera mahimā-śāstra kariye sañcaya

SYNONYMS

bālya-kāla haite--from my childhood; mora--my; svabhāva--practice; eka--one; haya--there is; nāmera--of the holy name; mahimā--concerning the glories; śāstra--the revealed scriptures; kariye sañcaya--I collect.

TRANSLATION

"From my childhood I have been practicing this chanting and have been collecting the glories of the holy name from revealed scriptures.

TEXT 29

TEXT

ramante yogino 'nante
satyānande cid-ātmani
iti rāma-padenāsau
param brahmābhidhīyate

SYNONYMS

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.

TRANSLATION

" 'The Supreme Absolute Truth is called Rāma because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.'

PURPORT

This is the eighth verse of the Śata-nāma-stotra of Lord Rāmacandra, which is found in the Padma Purāṇa.

TEXT 30

TEXT

kṛṣir bhū-vācakaḥ śabdo
ṇas ca nirvṛti-vācakaḥ
taylor aikyaṁ param brahma
kṛṣṇa ity abhidhīyate

SYNONYMS

kṛṣiḥ--the verbal root kṛṣ; bhū--attractive existence; vācakaḥ--signifying; śabdaḥ--word; ṇaḥ--the syllable ṇa; ca--and; nirvṛti--spiritual pleasure; vācakaḥ--indicating; tayoh--of both; aikyam--amalgamation; param--supreme; brahma--Absolute Truth; kṛṣṇaḥ--Lord Kṛṣṇa; iti--thus; abhidhīyate--is called.

TRANSLATION

" 'The word "kṛṣ" is the attractive feature of the Lord's existence, and "ṇa" means spiritual pleasure. When the verb "kṛṣ" is added to the affix "ṇa," it becomes "Kṛṣṇa," which indicates the Absolute Truth.'

PURPORT

This is a verse from the Mahābhārata (Udyoga-parva 71.4).

TEXT 31

TEXT

param brahma dui-nāma samāna ha-ila
punaḥ āra śāstre kichu viśeṣa pāila

SYNONYMS

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.

TRANSLATION

"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 revealed scriptures.

TEXT 32

TEXT

rāma rāmeti rāmeti
rāme rame manorame
sahasra-nāmabhis tulyam
rāma-nāma varānane

SYNONYMS

rāma--Rāma; rāma--Rāma; iti--thus; rāma--Rāma; iti--thus; rāme--I enjoy; rame--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.

TRANSLATION

" 'Lord Śiva addressed his wife Durgā as Varānanā and explained, "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.'"

PURPORT

This is a verse from the Bṛhad-viṣṇu-sahasranāma-stotra in the Uttara-khaṇḍa of the Padma Purāṇa (72.335).

TEXT 33

TEXT

sahasra-nāmnām puṇyānām
trir-āvṛtṭyā tu yat phalam
ekāvṛtṭyā tu kṛṣṇasya
nāmaikam tat prayacchati

SYNONYMS

sahasra-nāmnām--of one thousand names; puṇyānām--holy; triḥ-āvṛtṭyā--by thrice chanting; tu--but; yat--which; phalam--result; eka-āvṛtṭyā--by one repetition; tu--but; kṛṣṇasya--of Lord Kṛṣṇa; nāma--holy name; ekam--only one; tat--that result; prayacchati--gives.

TRANSLATION

" '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.'

PURPORT

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

TEXT

ei vākye kṛṣṇa-nāmera mahimā apāra
tathāpi la-ite nāri, śuna hetu tāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

iṣṭa-deva rāma, tānra nāme sukha pāi
sukha pāñā rāma-nāma rātri-dina gāi

SYNONYMS

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.

TRANSLATION

"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

TEXT

tomāra darśane yabe kṛṣṇa-nāma āila
tāhāra mahimā tabe ḥṛdaye lāgila

SYNONYMS

tomāra darśane--by meeting You; yabe--when; kṛṣṇa-nāma--the holy name of Kṛṣṇa; āila--appeared; tāhāra--His; mahimā--glories; tabe--at that time; ḥṛdaye--in the heart; lāgila--became fixed.

TRANSLATION

"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

TEXT

sei kṛṣṇa tumi sākṣāt---ihā nirdhārila
eta kahi' vipra prabhura caraṇe paḍila

SYNONYMS

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.

TRANSLATION

The brāhmaṇa concluded, "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

TEXT

tānre kṛpā kari' prabhu calilā āra dine
vṛddhakāśī āsi' kaila śiva-daraśane

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

tāhān haite cali' āge gelā eka grāme
brāhmaṇa-samāja tāhān, karila viśrāme

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura prabhāve loka āila daraśane
lakṣārbuda loka āise nā yāya gaṇane

SYNONYMS

prabhura--of Lord Śrī Caitanya Mahāprabhu; prabhāve--by the influence;
loka--people; āila--came; daraśane--to see Him; lakṣa-arbuda--many millions;
loka--persons; āise--came; nā--not; yāya gaṇane--can be counted.

TRANSLATION

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

TEXT

gosāñira saundarya dekhi' tāte premāveśa
sabe 'kṛṣṇa' kahe, 'vaiṣṇava' haila sarva-deśa

SYNONYMS

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.

TRANSLATION

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

TEXT

tārkika-mīmāṃsaka, yata māyāvādi-gaṇa
sāṅkhya, pātañjala, smṛti, purāṇa, āgama

SYNONYMS

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 literature; purāṇa--Purāṇas; āgama--the tantra-śāstras.

TRANSLATION

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-śāstra 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

TEXT

nija-nija-śāstrodgrāhe sabāi pracaṇḍa
sarva mata duṣi' prabhu kare khaṇḍa khaṇḍa

SYNONYMS

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.

TRANSLATION

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

TEXT

sarvatra sthāpaya prabhu vaiṣṇava-siddhānte
prabhura siddhānta keha nā pāre khaṇḍite

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu established the devotional cult everywhere. No one could defeat Him.

TEXT 45

TEXT

hāri' hāri' prabhu-mate karena praveśa
ei-mate 'vaiṣṇava' prabhu kaila dakṣiṇa deśa

SYNONYMS

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.

TRANSLATION

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

TEXT

pāṣaṇḍī āila yata pāṇḍitya śuniyā
garva kari' āila saṅge śiṣya-gaṇa lañā

SYNONYMS

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.

TRANSLATION

When the nonbelievers heard of the erudition of Sri Caitanya Mahāprabhu, they came to Him with great pride, bringing their disciples with them.

TEXT 47

TEXT

bauddhācārya mahā-paṇḍita nija nava-mate
prabhura āge udgrāha kari' lāgilā balite

SYNONYMS

bauddha-ācārya--the leader in Buddhist philosophy; mahā-paṇḍita--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.

TRANSLATION

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

TEXT

yadyapi asambhāṣya bauddha ayukta dekhite
tathāpi balilā prabhu garva khaṇḍāite

SYNONYMS

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.

TRANSLATION

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

TEXT

tarka-pradhāna bauddha-śāstra 'nava mate'
tarkei khaṇḍila prabhu, nā pāre sthāpīte

SYNONYMS

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.

TRANSLATION

The scriptures of the Buddhist cult are chiefly based on argument and logic, and they contain nine chief principles. Because Śrī Caitanya Mahāprabhu defeated them 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 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 they could not counter Him to establish their cult.

Their first principle is that the creation is always existing. But if this is the case, there can be no theory of annihilation. The Buddhists maintain that annihilation, or dissolution, is the highest truth. If the creation is

eternally existing, 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 also a gigantic body, but if we accept the fact that it is always existing, 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-pādaṁ tat
sarovato-'kṣi-śiro-mukham
sarvataḥ śruti-mal loke
sarvam āvṛtya 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 Paraṁ Brahman, 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 tvaṁ neme janādhipāḥ
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 Buddhist's 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
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."

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 literature 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 ādikavaye: 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.

TEXT 50

TEXT

bauddhācārya 'nava praśna' saba uṭhāila
dṛḍha yukti-tarke prabhu khaṇḍa khaṇḍa kaila

SYNONYMS

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.

TRANSLATION

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

TEXT

dārsanika paṇḍita sabāi pāila parājaya
loke hāsya kare, bauddha pāila lajjā-bhaya

SYNONYMS

dārsanika--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.

TRANSLATION

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.

PURPORT

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

TEXT

prabhuke vaiṣṇava jāni' bauddha ghare gela
sakala bauddha mili' tabe kumantraṇā kaila

SYNONYMS

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.

TRANSLATION

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

TEXT

apavitra anna eka thālite bhariyā
prabhu-āge nila 'mahā-prasāda' baliyā

SYNONYMS

apavitra--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-prasāda.

TRANSLATION

Having made their plot, the Buddhists brought a plate of untouchable food before Lord Śrī Caitanya Mahāprabhu and called it mahā-prasāda.

PURPORT

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-prasāda. 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-prasāda, it should not be accepted. Such food cannot be prasāda 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-prasāda. According to Lord Kṛṣṇa in the Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyam
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 the food he cooks to Viṣṇu, it cannot be accepted as mahā-prasāda. It is better that a Vaiṣṇava abandon such food as untouchable.

TEXT 54

TEXT

hena-kāle mahā-kāya eka pakṣī āila
ṭhoṅṭe kari' anna-saha thāli lañā gela

SYNONYMS

hena-kāle--at this time; mahā-kāya--having a large body; eka--one; pakṣī--bird; āila--appeared there; ṭhoṅṭe kari'--by the beak; anna-saha--with food; thāli--the plate; lañā--taking; gela--went away.

TRANSLATION

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

TEXT

bauddha-gaṇera upare anna paḍe amedhya haiyā

bauddhācāryera māthāya thāli paḍila bājiyā

SYNONYMS

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.

TRANSLATION

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

TEXT

terache paḍila thāli,---māthā kāṭi' gela
mūrcchita hañā ācārya bhūmite paḍila

SYNONYMS

terache--at an angle; paḍila--fell down; thāli--the plate; māthā--the head; kāṭi'--cutting; gela--went; mūrcchita--unconscious; hañā--becoming; ācārya--the teacher; bhūmite--on the ground; paḍila--fell down.

TRANSLATION

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

TEXT

hāhākāra kari' kānde saba śiṣya-gaṇa
sabe āsi' prabhu-pade la-ila śaraṇa

SYNONYMS

hāhā-kāra--a roaring sound; kari'--making; kānde--cry; saba--all; śiṣya-gaṇa--disciples; sabe--all of them; āsi'--coming; prabhu-pade--to the lotus feet of Lord Caitanya Mahāprabhu; la-ila--took; śaraṇa--shelter.

TRANSLATION

When the teacher fell unconscious, his Buddhist disciples cried aloud and ran to the lotus feet of Śrī Caitanya Mahāprabhu for shelter.

TEXT 58

TEXT

tumi ta' īśvara sākṣāt, kṣama aparādha
jīyāo āmāra guru, karaha prasāda

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,----sabe kaha 'kṛṣṇa' 'kṛṣṇa' 'hari'
guru-karṇe kaha kṛṣṇa-nāma ucca kari'

SYNONYMS

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.

TRANSLATION

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

TEXT

tomā-sabāra 'guru' tabe pāibe cetana
saba bauddha mili' kare kṛṣṇa-saṅkīrtana

SYNONYMS

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.

TRANSLATION

"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

TEXT

guru-karṇe kahe sabe 'kṛṣṇa' 'rāma' 'hari'
cetana pāñā ācārya bale 'hari' 'hari'

SYNONYMS

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; pāñā--getting; ācārya--the teacher; bale--chanted; hari hari--the name of Lord Hari.

TRANSLATION

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.

PURPORT

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

TEXT

kṛṣṇa bali' ācārya prabhure karena vinaya
dekhiyā sakala loka ha-ila vismaya

SYNONYMS

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; dekhiyā--seeing this; sakala loka--all the people; ha-ila--became; vismaya--astonished.

TRANSLATION

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

TEXT

ei-rūpe kautuka kari' śacīra nandana
antardhāna kaila, keha nā pāya darśana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of Śacīdevī, then suddenly and humorously disappeared from everyone's sight, and it was impossible for anyone to find Him.

TEXT 64

TEXT

mahāprabhu cali' āilā tripati-trimalle
catur-bhuja mūrṭi dekhi' vyeṅkaṭādrye cale

SYNONYMS

mahāprabhu--Lord Śrī Caitanya Mahāprabhu; cali' āilā--arrived by walking; tripati-trimalle--at the holy places named Tirupati and Tirumala; catur-bhuja--fourhanded; mūrṭi--Deity; dekhi'--seeing; vyeṅkaṭa-adye--to the holy place Veṅkaṭa Hill; cale--began to proceed.

TRANSLATION

Śrī Caitanya Mahāprabhu next arrived at Tirupati and Tirumala, where He saw a four-handed Deity. Then He next proceeded toward Veṅkaṭa Hill.

PURPORT

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 months of September and October. There is a railway station called Tirupati on the southern railway. Nimnatirupati is located in the valley of the Veṅkaṭa Hill. There are several temples there also, among which are those of Govindarāja and Lord Rāmacandra.

TEXT 65

TEXT

tripati āsiyā kaila śrī-rāma daraśana
raghunātha-āge kaila praṇāma stavana

SYNONYMS

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.

TRANSLATION

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

TEXT

sva-prabhāve loka-sabāra karāñā vismaya
pānā-nṛsimhe āilā prabhu dayā-maya

SYNONYMS

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.

TRANSLATION

Everywhere Śrī Caitanya Mahāprabhu went, His influence astonished everyone. He next arrived at the temple of Pānā-nṛsimha. The Lord is so merciful.

PURPORT

Pānā-nṛsimha, or Pānākal-narasimha, is located in the district of Krishnā 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 Tanjor, 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.

TEXT 67

TEXT

nṛsimhe praṇati-stuti premāveśe kaila
prabhura prabhāve loka camatkāra haila

SYNONYMS

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.

TRANSLATION

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

TEXT

śiva-kāñcī āsiyā kaila śiva daraśana
prabhāve 'vaiṣṇava' kaila saba śaiva-gaṇa

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Śiva-kāñcī is also known as Kañjīvaramā, 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

TEXT

viṣṇu-kāñcī āsi' dekhila lakṣmī-nārāyaṇa
praṇāma kariyā kaila bahuta stavana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Viṣṇu-kāñcī is situated about five miles away from Kañjīvaramā. It is here that Lord Varadarāja, another form of Lord Viṣṇu, resides. There is also a big lake known as Ananta-sarovara.

TEXT 70

TEXT

premāveśe nṛtya-gīta bahuta karila
dina-dui rahi' loke 'kṛṣṇa-bhakta' kaila

SYNONYMS

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.

TRANSLATION

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

TEXT

trimalaya dekhi' gelā trikāla-hasti-sthāne
mahādeva dekhi' tāñre karila praṇāme

SYNONYMS

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.

TRANSLATION

After visiting Trimalaya, Caitanya Mahāprabhu went to see Trikāla-hasti. There He saw Lord Śiva and offered him all respects and obeisances.

PURPORT

Trikāla-hasti is situated about twenty-two miles northeast of Tirupati. On its northern 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

TEXT

pakṣi-tīrtha dekhi' kaila śiva daraśana
vṛddhakola-tīrthe tabe karilā gamana

SYNONYMS

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.

TRANSLATION

At Pakṣi-tīrtha, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Śiva. Then He went to the Vṛddhakola place of pilgrimage.

PURPORT

Pakṣi-tīrtha, also called Tirukāḍi-kuṇḍam, is located nine miles southeast of Cīmlipaṭ. 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 Vedagirīśvara. 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

TEXT

śveta-varāha dekhi, tāñre namaskari'
pītāmbara-śiva-sthāne gelā gaurahari

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The temple of the white boar incarnation is situated at Vṛddhakola. 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 deity of Lord Śiva is known as Pītāmbara and also as Cidāmbaram. This temple is located twenty-six miles south of Cuddaloreḍā, and the deity there is also known as Ākāśa-liṅga. The deity is in the form of Lord Śiva. This temple is situated on about thirty-nine acres of land, and all this land is surrounded by a wall sixty feet high.

TEXT 74

TEXT

śiyālī bhairavī devī kari' daraśana
kāverīra tīre āilā śacīra nandana

SYNONYMS

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.

TRANSLATION

After visiting the temple of Śiyālī-bhairavī [another form of the goddess Durgā], Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to the bank of the river Kāverī.

PURPORT

Śiyālī-bhairavī is located in the Tanjoreāñ district, about forty-eight miles northeast of Tanjoreāñ 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 via the district of Tiruchchirāpalli. The Kāverī is mentioned in Śrīmad-Bhāgavatam (11.5.40) as a very pious river.

TEXT 75

TEXT

go-samāje śiva dekhi' āilā vedāvana
mahādeva dekhi' tāñre karilā vandana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Go-samāja is a place of pilgrimage for the devotees of Lord Śiva. It is very important and is located next to Vedāvana.

TEXT 76

TEXT

amṛtaliṅga-śiva dekhi' vandana karila
saba śivālaye śaiva 'vaiṣṇava' ha-ila

SYNONYMS

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.

TRANSLATION

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

TEXT

deva-sthāne āsi' kaila viṣṇu daraśana
śrī-vaiṣṇavera saṅge tāhāñ goṣṭhī anukṣaṇa

SYNONYMS

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; tāhāñ--there; goṣṭhī--discussion; anukṣaṇa--always.

TRANSLATION

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

TEXT

kumbhakarṇa-kapāle dekhi' sarovara
śiva-kṣetre śiva dekhe gaurāṅga-sundara

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Kumbhakarṇa is the name of the brother of Rāvaṇa. At the present moment the city of Kumbhakarṇa-kapāla is known as Kumbhakonṇam; it is situated twenty miles northeast of the city of Tanjoreāñ. There are twelve temples of Lord Śiva located at Kumbhakonṇam, as well as four Viṣṇu temples and one temple to Lord Brahmā. Śiva-kṣetra, within the city of Tanjoreāñ, 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

TEXT

pāpa-nāśane viṣṇu kaila daraśana
śrī-raṅga-kṣetre tabe karilā gamana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

According to some, the place known as Pāpanāśana was located eight miles southwest of Kumbhakonṇam. Others say that in the district of Tinebheli there is a city known as Pālamakoṭā and that Twenty miles west of there is the holy place known as Pāpanāśana, near the river Tāmrparṇī. Śrī Raṅga-kṣetra is a very famous place. Near Tiruchchirāpalli is a river named Kāverī, or Kolirana. A city known as Śrī Raṅgam is located on this river in the district of Tanjoreāñ, about ten miles west of Kumbhakonṇam. The Śrī Raṅga temple is the largest in India, and there are seven walls surrounding it. There are also seven roads leading to Śrī Raṅga. The ancient names of these roads are the road of Dharma, the road of Rājahendra, the 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 Rājahendra. Many celebrated kings like Kulaśekhara, and others such as 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, who was one of the twelve liberated persons known as divya-sūris, was married to the Deity, Lord Śrī Raṅganātha. Later she entered into the body of the Lord. An incarnation of Kārmuka, Tirumaṅga (one of the Alvars), 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 Alvar of the name Toṇḍaraḍippaḍi 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 Rāmapillā 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 Mohammedans 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 Gingeeñ, Goppanārya, brought Śrī Raṅganātha from the temple of Tirupati to a place known as Siṁha-brahma, where the Lord was situated for three years. In the year 1293 Śaka (A.D. 1372) 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

TEXT

kāverīte snāna kari' dekhi' raṅganātha
stuti-praṇati kari' mānilā kṛtārtha

SYNONYMS

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.

TRANSLATION

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

TEXT

premāveśe kaila bahuta gāna nartana
dekhi' camatkāra haila saba lokera mana

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-vaiṣṇava eka,----'vyeṅkaṭa bhaṭṭa' nāma
prabhure nimantraṇa kaila kariyā sammāna

SYNONYMS

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.

TRANSLATION

One Vaiṣṇava known as Veṅkaṭa Bhaṭṭa then invited Śrī Caitanya Mahāprabhu to his home with great respect.

PURPORT

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 Tāmīl Naduś. 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 Baḍagalaī. 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 Bhakti-ratnākara, by Narahari Cakravartī.

TEXT 83

TEXT

nija-ghare lañā kaila pāda-prakṣāḷana
sei jala lañā kaila sa-vaṁśe bhakṣaṇa

SYNONYMS

nija-ghare--to his own home; lañā--bringing; kaila--did; pāda-prakṣāḷana--washing of the feet; sei jala--that water; lañā--taking; kaila--did; sa-vaṁśe--with all the family members; bhakṣaṇa--drinking.

TRANSLATION

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

TEXT

bhikṣā karāñā kichu kaila nivedana
cāturmāsya āsi' prabhu, haila upasanna

SYNONYMS

bhikṣā karāñā--after offering lunch; kichu--some; kaila--did; nivedana--submission; cāturmāsya--the period of Cāturmāsya; āsi'--coming; prabhu--my Lord; haila upasanna--has already arrived.

TRANSLATION

After offering lunch to the Lord, Veṅkaṭa Bhaṭṭa submitted that the period of Cāturmāsya had already arrived.

TEXT 85

TEXT

cāturmāsye kṛpā kari' raha mora ghare
kṛṣṇa-kathā kahi' kṛpāya uddhāra' āmāre

SYNONYMS

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.

TRANSLATION

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

TEXT

tānra ghare rahilā prabhu kṛṣṇa-kathā-rase
bhaṭṭa-saṅge goṅāila sukhe cāri māse

SYNONYMS

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.

TRANSLATION

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

TEXT

kāverīte snāna kari' śrī-raṅga darśana
pratidina premāveśe karena nartana

SYNONYMS

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.

TRANSLATION

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

TEXT

saundaryādi premāveśa dekhi, sarva-loka
dekhibāre āise, dekhe, khaṇḍe duḥkha-śoka

SYNONYMS

saundarya-ādi--the beauty of the body, etc.; prema-āveśa--His ecstatic love; dekhi--seeing; sarva-loka--all men; dekhibāre--to see; āise--come there; dekhe--and see; khaṇḍe duḥkha-śoka--are relieved from all unhappiness and distress.

TRANSLATION

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

TEXT

lakṣa lakṣa loka āila nānā-deśa haite
sabe kṛṣṇa-nāma kahe prabhuke dekhite

SYNONYMS

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.

TRANSLATION

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

TEXT

kṛṣṇa-nāma vinā keha nāhi kahe āra
sabe kṛṣṇa-bhakta haila,----loke camatkāra

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-raṅga-kṣetre vaise yata vaiṣṇava-brāhmaṇa
eka eka dina sabe kaila nimantraṇa

SYNONYMS

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.

TRANSLATION

All the Vaiṣṇava brāhmaṇas residing in Śrī Raṅga-kṣetra invited the Lord to
their homes. Indeed, He had an invitation every day.

TEXT 92

TEXT

eka eka dine cāturmāsya pūrṇa haila
kataka brāhmaṇa bhikṣā dite nā pāila

SYNONYMS

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.

TRANSLATION

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

TEXT

sei kṣetre rahe eka vaiṣṇava-brāhmaṇa
devālaye āsi' kare gītā āvartana

SYNONYMS

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.

TRANSLATION

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

TEXT

aṣṭādaśādhyāya paḍe ānanda-āveśe
aśuddha paḍena, loka kare upahāse

SYNONYMS

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.

TRANSLATION

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

TEXT

keha hāse, keha ninde, tāhā nāhi māne
āviṣṭa hañā gītā paḍe ānandita-mane

SYNONYMS

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.

TRANSLATION

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

TEXT

pulakāśru, kampa, sveda,----yāvat paṭhana
dekhi' ānandita haila mahāprabhura mana

SYNONYMS

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.

TRANSLATION

While reading the book, the brāhmaṇa experienced transcendental bodily transformations. His hair stood on end, tears welled in his eyes, and his body trembled and perspired as he read. Seeing this, Śrī Caitanya Mahāprabhu became very happy.

PURPORT

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 much 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-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo-'ñkitāni yat
śṛṅvanti 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 literature, even though imperfectly composed, is 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

TEXT

mahāprabhu puchila tāñre, śuna, mahāśaya
kon artha jāni' tomāra eta sukha haya

SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; puchila--inquired; tāñre--from him; śuna--please hear; mahā-āśaya--My dear sir; kon--what; artha--meaning; jāni'--knowing; tomāra--your; eta--so great; sukha--happiness; haya--is.

TRANSLATION

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

TEXT

vipra kahe,----mūrkhā āmi, śabdārtha nā jāni
śuddhāśuddha gītā paḍi, guru-ājñā māni'

SYNONYMS

vipra kahe--the brāhmaṇa replied; mūrkhā āmi--I am illiterate; śabda-ārtha--the meaning of the words; nā jāni--I do not know; śuddha-āśuddha--sometimes correct and sometimes not correct; gītā--the Bhagavad-gītā; paḍi--I read; guru-ājñā--the order of my spiritual master; māni'--accepting.

TRANSLATION

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."

PURPORT

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

"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)

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

TEXT

arjunera rathe kṛṣṇa haya rajju-dhara
vasiyāche hāte tota śyāmala sundara

SYNONYMS

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; tota--a bridle; śyāmala--blackish; sundara--very beautiful.

TRANSLATION

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

TEXT

arjunere kahitechena hita-upadeśa
tānre dekhi' haya mora ānanda-āveśa

SYNONYMS

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.

TRANSLATION

"While seeing Lord Kṛṣṇa sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness.

TEXT 101

TEXT

yāvat paḍoṅ, tāvat pāṇa tāñra daraśana
ei lāgi' gītā-pāṭha nā chāḍe mora mana

SYNONYMS

yāvat--as long as; paḍoṅ--I read; tāvat--so long; pāṇa--I get; tāñra--His; daraśana--audience; ei lāgi'--for this reason; gītā-pāṭha--reading the Bhagavad-gītā; nā chāḍe--does not quit; mora mana--my mind.

TRANSLATION

"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

TEXT

prabhu kahe,----gītā-pāṭhe tomārā-i adhikāra
tumi se jānaha ei gītāra artha-sāra

SYNONYMS

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.

TRANSLATION

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."

PURPORT

According to the śāstras: bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca ṭīkayā. 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

All Vedic scriptures are to be understood with faith and devotion, not by mundane scholarship. We therefore present the 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

TEXT

eta bali' sei vipre kaila āliṅgana
prabhu-pada dhari' vipra karena rodana

SYNONYMS

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.

TRANSLATION

After saying this, Lord Caitanya Mahāprabhu embraced the brāhmaṇa, and the brāhmaṇa, catching the lotus feet of the Lord, began to cry.

TEXT 104

TEXT

tomā dekhi' tāhā haite dvi-guṇa sukha haya
sei kṛṣṇa tumi,----hena mora mane laya

SYNONYMS

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.

TRANSLATION

The brāhmaṇa said, "Upon seeing You, my happiness is doubled. I take it that You are the same Lord Kṛṣṇa."

TEXT 105

TEXT

kṛṣṇa-sphūrtye tānra mana hañāche nirmala
ataeva prabhura tattva jānila sakala

SYNONYMS

kṛṣṇa-sphūrtye--by revelation of Lord Kṛṣṇa; tānra--his; mana--mind;
hañāche--did become; nirmala--purified; ataeva--therefore; prabhura--of Lord
Śrī Caitanya Mahāprabhu; tattva--truth; jānila--could understand; sakala--all.

TRANSLATION

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

TEXT

tabe mahāprabhu tānre karāila śikṣaṇa
ei bāt kāhāñ nā kariha prakāśana

SYNONYMS

tabe--then; mahāprabhu--Śrī Caitanya Mahāprabhu; tānre--unto the brāhmaṇa;
karāila--made; śikṣaṇa--instruction; ei bāt--this version; kāhāñ--anywhere;
nā--do not; kariha--do; prakāśana--revelation.

TRANSLATION

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

TEXT

sei vipra mahāprabhura baḍa bhakta haila
cāri māsa prabhu-saṅga kabhu nā chāḍila

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata bhaṭṭa-gṛhe rahe gauracandra
nirantara bhaṭṭa-saṅge kṛṣṇa-kathānanda

SYNONYMS

ei-mata--in this way; bhaṭṭa-gṛhe--in the house of Veṅkaṭa Bhaṭṭa; rahe--remained; gauracandra--Śrī Caitanya Mahāprabhu; nirantara--constantly; bhaṭṭa-saṅge--with Veṅkaṭa Bhaṭṭa; kṛṣṇa-kathā-ānanda--the transcendental bliss of talking about Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at the house of Veṅkaṭa Bhaṭṭa and constantly talked with him about Lord Kṛṣṇa. In this way He was very happy.

TEXT 109

TEXT

śrī-vaiṣṇava' bhaṭṭa seve lakṣmī-nārāyaṇa
tānra bhakti dekhi' prabhura tuṣṭa haila mana

SYNONYMS

śrī-vaiṣṇava--a devotee of the Rāmānuja-sampradāya; bhaṭṭa--Veṅkaṭa 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.

TRANSLATION

Being a Vaiṣṇava in the Rāmānuja-sampradāya, Veṅkaṭa Bhaṭṭa worshiped the Deities of Lakṣmī and Nārāyaṇa. Seeing his pure devotion, Śrī Caitanya Mahāprabhu was very much satisfied.

TEXT 110

TEXT

nirantara tānra saṅge haila sakhya-bhāva
hāsyā-parihāse duṅhe sakhyera svabhāva

SYNONYMS

nirantara--constantly; tānra saṅge--being associated with him; haila--there was; sakhya-bhāva--a friendly relationship; hāsyā--laughing; parihāse--joking; duṅhe--both of them; sakhyera--of fraternity; svabhāva--nature.

TRANSLATION

Constantly associating with each other, Śrī Caitanya Mahāprabhu and Veṅkaṭa Bhaṭṭa gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together.

TEXT 111

TEXT

prabhu kahe,----bhaṭṭa, tomāra lakṣmī-ṭhākuraṇī
kānta-vakṣaḥ-sthitā, pativratā-śiromaṇi

SYNONYMS

prabhu kahe--Lord Śrī Caitanya Mahāprabhu said; bhaṭṭa--My dear Bhaṭṭācārya; tomāra--your; lakṣmī-ṭhākuraṇī--goddess of fortune; kānta--of her husband, Nārāyaṇa; vakṣaḥ-sthitā--situated on the chest; pati-vratā--chaste woman; śiromaṇi--the topmost.

TRANSLATION

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

TEXT

āmāra ṭhākura kṛṣṇa----gopa, go-cāraka
sādhvī hañā kene cāhe tāñhāra saṅgama

SYNONYMS

āmāra ṭhākura--My worshipable Deity; kṛṣṇa--Lord Kṛṣṇa; gopa--cowherd; go-cāraka--a tender of cows; sādhvī hañā--being so chaste; kene--why; cāhe--wants; tāñhāra--His; saṅgama--association.

TRANSLATION

"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

TEXT

ei lāgi' sukha-bhoga chāḍi' cira-kāla
vrata-niyama kari' tapa karila apāra

SYNONYMS

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; tapa--austerity; karila apāra--performed unlimitedly.

TRANSLATION

"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

TEXT

kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciram dhṛta-vratā

SYNONYMS

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; adhi-kāraḥ--qualification; yat--which; vāñchayā--by desiring; śrīḥ--the goddess of fortune; lalanā--the topmost woman; acarāt--performed; tapaḥ--austerity; vihāya--giving up; kāmān--all desires; su-ciram--for a long time; dhṛta--a law upheld; vratā--as a vow.

TRANSLATION

Caitanya Mahaprabhu 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.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.16.36); it was spoken by the wives of the Kāliya serpent.

TEXT 115

TEXT

bhaṭṭa kahe, kṛṣṇa-nārāyaṇa----eka-i svarūpa
kṛṣṇete adhika līlā-vaidagdhya-ādi-rūpa

SYNONYMS

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.

TRANSLATION

Veñkaṭa 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

TEXT

tāra sparśe nāhi yāya pativratā-dharma
kautuke lakṣmī cāhena kṛṣṇera saṅgama

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

This is an answer to Lord Śrī Caitanya Mahāprabhu's question, and from this we can understand that Veñkaṭa 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

TEXT

siddhāntatas tv abhede 'pi
śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-
rūpam eṣā rasa-sthitiḥ

SYNONYMS

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.

TRANSLATION

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.'

PURPORT

This verse quoted by Veṅkaṭa Bhaṭṭa is also found in Bhakti-rasāmṛta-sindhu (1.2.59).

TEXT 118

TEXT

kṛṣṇa-saṅge pativratā-dharma nahe nāśa
adhika lābha pāiye, āra rāsa-vilāsa

SYNONYMS

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.

TRANSLATION

"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

TEXT

vinodinī lakṣmīra haya kṛṣṇe abhilāṣa
ihāte ki doṣa, kene kara parihāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,----doṣa nāhi, ihā āmi jāni
rāsa nā pāila lakṣmī, śāstre ihā śuni

SYNONYMS

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.

TRANSLATION

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 revealed scriptures.

TEXT 121

TEXT

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhujā-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-sundariṇām

SYNONYMS

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; bhujā-daṇḍa--by the arms; gṛhīta--embraced; kaṇṭha--their necks; labdha-āśiṣām--who achieved such a blessing; yaḥ--which; udagāt--became manifest; vraja-sundariṇām--of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

" 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, He put His arms around their necks and embraced them. 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 lotus flower. And what to speak of worldly women, who may be very, very beautiful according to material estimation?'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.47.60).

TEXT 122

TEXT

lakṣmī kene nā pāila, ihāra ki kāraṇa
tapa kari' kaiche kṛṣṇa pāila śruti-gaṇa

SYNONYMS

lakṣmī--the goddess of fortune; kene--why; nā--did not; pāila--get; ihāra--of this; ki--what; kāraṇa--cause; tapa kari'--undergoing severe austerities; aiche--how; kṛṣṇa--Lord Kṛṣṇa; pāila--attained; śruti-gaṇa--Vedic authorities.

TRANSLATION

"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

TEXT

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

SYNONYMS

nibhṛta--controlled; marut--the life air; manaḥ--the mind; akṣa--the 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; 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.

TRANSLATION

" '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.' "

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.87.23).

TEXT 124

TEXT

śruti pāya, lakṣmī nā pāya, ithe ki kāraṇa
bhaṭṭa kahe,----ihā praveśite nāre mora mana

SYNONYMS

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--Veṅkaṭa Bhaṭṭa replied; ihā--this; praveśite--to enter; nāre--is not able; mora--my; mana--mind.

TRANSLATION

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, Veṅkaṭa Bhaṭṭa replied, "I cannot enter into the mysteries of this behavior."

TEXT 125

TEXT

āmi jīva,----kṣudra-buddhi, sahaje asthira
īśvarera līlā----koṭi-samudra-gambhīra

SYNONYMS

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.

TRANSLATION

Veṅkaṭa Bhaṭṭa then admitted, "I am an ordinary human being. Since my intelligence is very much limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord.

TEXT 126

TEXT

tumi sākṣāt sei kṛṣṇa, jāna nija-karma
yāre jānāha, sei jāne tomāra līlā-marma

SYNONYMS

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.

TRANSLATION

"You are the Supreme Personality of Godhead Kṛṣṇa Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes."

PURPORT

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 in the 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

TEXT

prabhu kahe,----kṛṣṇera eka svabhāva vilakṣaṇa
sva-mādhurye sarva citta kare ākarṣaṇa

SYNONYMS

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.

TRANSLATION

The Lord replied, "Lord Kṛṣṇa has a special characteristic: He attracts everyone's heart by the mellow of His personal conjugal love.

TEXT 128

TEXT

vraja-lokera bhāve pāiye tāñhāra caraṇa
tāñre īśvara kari' nāhi jāne vraja-jana

SYNONYMS

vraja-lokera--of the inhabitants of Goloka Vṛndāvana; bhāve--in the ecstasy; pāiye--one gets; tāñhāra--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.

TRANSLATION

"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

TEXT

keha tānre putra-jñāne udukhale bāndhe
keha sakhā-jñāne jini' caḍe tānra kāndhe

SYNONYMS

keha--someone; tānre--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; tānra--His; kāndhe--on the shoulder.

TRANSLATION

"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

TEXT

'vrajendra-nandana' bali' tānre jāne vraja-jana
aiśvarya-jñāne nāhi kona sambandha-mānana

SYNONYMS

vrajendra-nandana--the son of Nanda Mahārāja, the King of Vrajabhūmi; bali'--as; tānre--Him; jāne--know; vraja-jana--the inhabitants of Vrajabhūmi; aiśvarya-jñāne--in opulence; nāhi--there is not; kona--any; sambandha--relationship; mānana--regarding.

TRANSLATION

"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

TEXT

vraja-lokera bhāve yei karaye bhajana
sei jana pāya vraje vrajendra-nandana

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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

TEXT

nāyaṁ sukhāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhakti-matām iha

SYNONYMS

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.

TRANSLATION

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.' "

PURPORT

This verse, also given in Madhya-līlā 8.227, is quoted from Śrīmad-Bhāgavatam (10.9.21).

TEXT 133

TEXT

śruti-gaṇa gopī-gaṇera anugata hañā
vrajeśvarī-suta bhaje gopī-bhāva lañā

SYNONYMS

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.

TRANSLATION

"The authorities in the Vedic literature who are known as the śruti-gaṇa
worshiped Lord Kṛṣṇa in the ecstasy of the gopīs and followed in their
footsteps.

PURPORT

The authorities in the Vedic literature known as the śruti-gaṇa 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

TEXT

bāhyāntare gopī-deha vraje yabe pāila
sei dehe kṛṣṇa-saṅge rāsa-kriḍā kaila

SYNONYMS

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-kriḍā--pastimes of the rāsa dance; kaila--
performed.

TRANSLATION

"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

TEXT

gopa-jāti kṛṣṇa, gopī---preyasī tāñhāra
devī vā anya strī kṛṣṇa nā kare aṅgikāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

lakṣmī cāhe sei dehe kṛṣṇera saṅgama
gopikā-anugā hañā nā kaila bhajana

SYNONYMS

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.

TRANSLATION

"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

TEXT

anya dehe nā pāiye rāsa-vilāsa
ataeva 'nāyaṁ' śloka kahe veda-vyāsa

SYNONYMS

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; nāyaṁ--beginning with the word nāyaṁ; śloka--the Sanskrit verse; kahe--says; veda-vyāsa--Dvaipāyana Vedavyāsa.

TRANSLATION

"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."

PURPORT

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
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."

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 nāyaṁ sukhāpo verse, and it must be strictly understood.

TEXT 138

TEXT

pūrve bhaṭṭera mane eka chila abhimāna
'śrī-nārāyaṇa' hayena svayaṁ-bhagavān

SYNONYMS

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; svayaṁ--personally; bhagavān--the Supreme Personality of Godhead.

TRANSLATION

Before this explanation was given by Śrī Caitanya Mahāprabhu, Veṅkaṭa Bhaṭṭa thought that Śrī Nārāyaṇa was the Supreme Personality of Godhead.

TEXT 139

TEXT

tānhāra bhajana sarvopari-kakṣā haya
śrī-vaiṣṇave'ra bhajana ei sarvopari haya

SYNONYMS

tānhāra bhajana--worship of Nārāyaṇa; sarva-upari--topmost; kakṣā--department; haya--is; śrī-vaiṣṇavera--of the followers of Rāmānujācārya; bhajana--worship; ei--this; sarva-upari haya--is the topmost.

TRANSLATION

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

TEXT

ei tānra garva prabhu karite khaṇḍana
parihāsa-dvāre uṭhāya eteka vacana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,----bhaṭṭa, tumi nā kariha saṁśaya
'svayam-bhagavān' kṛṣṇa ei ta' niścaya

SYNONYMS

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.

TRANSLATION

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 literature.

TEXT 142

TEXT

kṛṣṇera vilāsa-mūrti----śrī-nārāyaṇa
ataeva lakṣmī-ādyera hare teṅha mana

SYNONYMS

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.

TRANSLATION

"Lord Nārāyaṇa, the opulent form of Kṛṣṇa, attracts the minds of the goddess of fortune and her followers.

TEXT 143

TEXT

ete cāmśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mṛḍayanti yuge yuge

SYNONYMS

ete--these; ca--and; aṁśa--plenary portions; kalāḥ--parts of plenary portions; puṁsaḥ--of the puruṣa-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.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-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. '

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.3.28).

TEXT 144

TEXT

nārāyaṇa haite kṛṣṇera asādhāraṇa guṇa

ataeva lakṣmīra kṛṣṇe tṛṣṇā anukṣaṇa

SYNONYMS

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.

TRANSLATION

"Because Kṛṣṇa has four extraordinary qualities not possessed by Lord Nārāyaṇa, the goddess of fortune, Lakṣmī, always desires His company.

PURPORT

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

TEXT

tumi ye paḍilā śloka, se haya pramāṇa
sei śloke āise 'kṛṣṇa---svayaṁ bhagavān'

SYNONYMS

tumi--you; ye--which; paḍilā--have recited; śloka--verse; se--that; haya--is; pramāṇa--evidence; sei śloke--in that verse; āise kṛṣṇa--Kṛṣṇa is; svayaṁ bhagavān--the Supreme Personality of Godhead.

TRANSLATION

"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

TEXT

siddhāntatas tv abhede 'pi
śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-
rūpam eṣā rasa-sthitiḥ

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a verse from the Bhakti-rasāmṛta-sindhu (1.2.59). Here Śrīla Kṛṣṇadāsa Kavirāja says that Lord Caitanya spoke the verse to Veṅkata Bhaṭṭa, and earlier he said that Veṅkata 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

TEXT

svayaṁ bhagavān 'kṛṣṇa' hare lakṣmīra mana
gopikāra mana harite nāre 'nārāyaṇa'

SYNONYMS

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.

TRANSLATION

"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

TEXT

nārāyaṇera kā kathā, śrī-kṛṣṇa āpane
gopikāre hāsya karāite haya 'nārāyaṇe'

SYNONYMS

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.

TRANSLATION

"To say nothing of Lord Nārāyaṇa personally, Lord Kṛṣṇa Himself appeared as Nārāyaṇa just to play a joke on the gopīs.

TEXT 149

TEXT

'catur-bhuja-mūrti' dekhāya gopī-gaṇera āge
sei 'kṛṣṇe' gopikāra nahe anurāge

SYNONYMS

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.

TRANSLATION

"Although Kṛṣṇa assumed the four-armed form of Nārāyaṇa, He could not attract the serious attention of the gopīs in ecstatic love.

TEXT 150

TEXT

gopīnām paśupendra-nandana-juṣo bhāvasya kas tām kṛtī
vijñātum kṣamate durūha-padavī-saṅcāriṇaḥ prakriyām
āviṣkurvati vaiṣṇavīm api tanum tasmin bhujair jiṣṇubhir
yāsām hanta caturbhir adbhuta-rucim rāgodayaḥ kuñcati

SYNONYMS

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; saṅcāriṇaḥ--which provokes; prakriyām--activity; āviṣkurvati--He manifests; vaiṣṇavīm--of Viṣṇu; api--certainly; tanum--the body; tasmin--in that; bhujaiḥ--with arms; jiṣṇubhiḥ--very beautiful; yāsām--of whom (the gopīs); hanta--alas; caturbhiḥ--four; adbhuta--wonderfully; rucim--beautiful; rāga-udayaḥ--the evoking of ecstatic feelings; kuñcati--cripples.

TRANSLATION

" '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.' "

PURPORT

This is a verse spoken by Nārada Muni in the Lalita-mādhava-nāṭaka (6.14), a drama written by Śrīla Rūpa Gosvāmī.

TEXT 151

TEXT

eta kahi' prabhu tānra garva cūrṇa kariyā
tānre sukha dite kahe siddhānta phirāiyā

SYNONYMS

eta kahi'--saying this; prabhu--Lord Śrī Caitanya Mahāprabhu; tānra--his (of Veṅkaṭa Bhaṭṭa); garva--pride; cūrṇa kariyā--smashing into pieces; tānre--unto him; sukha dite--to give happiness; kahe--says; siddhānta phirāiyā--turning the whole conversation.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu deflated the pride of Veṅkaṭa Bhaṭṭa, but just to make him happy again, He spoke as follows.

TEXT 152

TEXT

duḥkha nā bhāviha, bhaṭṭa, kailuṅ parihāsa
śāstra-siddhānta śuna, yāte vaiṣṇava-viśvāsa

SYNONYMS

duḥkha--unhappiness; nā--do not; bhāviha--bear; bhaṭṭa--My dear Veṅkaṭa Bhaṭṭa; kailuṅ parihāsa--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.

TRANSLATION

The Lord pacified Veṅkaṭa 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

TEXT

kṛṣṇa-nārāyaṇa, yaiche eka-i svarūpa
gopī-lakṣmī-bheda nāhi haya eka-rūpa

SYNONYMS

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.

TRANSLATION

"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

TEXT

gopī-dvāre lakṣmī kare kṛṣṇa-saṅgāsvāda
īśvaratve bheda mānile haya aparādha

SYNONYMS

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.

TRANSLATION

"The goddess of fortune enjoys the association of Kṛṣṇa through the gopīs. One should not see a difference between the forms of the Lord, for such a conception is offensive.

TEXT 155

TEXT

eka īśvara---bhaktera dhyāna-anurūpa
eka-i vīgrahe kare nānākāra rūpa

SYNONYMS

eka īśvara--the Lord is one; bhaktera--of the devotees; dhyāna--meditation; anurūpa--according to; eka-i--one; vīgrahe--in form; kare--exhibits; nānākāra--different; rūpa--forms.

TRANSLATION

"There is no difference between the transcendental forms of the Lord. Different forms are manifest due to different attachments of different devotees. Actually the Lord is one, but He appears in different forms just to satisfy His devotees.

PURPORT

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 if one chants Hare Rāma referring to Balarāma or Lord Rāmacandra, 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
brahmā-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

"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*. 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

TEXT

maṇiḥ yathā vibhāgena
nīla-pītādibhir yutaḥ
rūpa-bhedam avāpnoti
dhyāna-bhedāt tathācyutaḥ

SYNONYMS

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.

TRANSLATION

" '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 [infallible], appears in different forms, although He is essentially one.' "

PURPORT

This is a verse quoted from Śrī Nārada-pañcarātra.

TEXT 157

TEXT

bhaṭṭa kahe,----kāhāṅ āmi jīva pāmara
kāhāṅ tumi sei kṛṣṇa,----sākṣāt īśvara

SYNONYMS

bhaṭṭa kahe--Veṅkaṭa Bhaṭṭa said; kāhāṅ--whereas; āmi--I; jīva--an ordinary living being; pāmara--fallen; kāhāṅ--whereas; tumi--You; sei kṛṣṇa--the same Supreme Personality of Godhead, Kṛṣṇa; sākṣāt īśvara--directly the Lord.

TRANSLATION

Veṅkaṭa Bhaṭṭa then said, "I am an ordinary fallen living entity, but You are Kṛṣṇa, the Supreme Personality of Godhead Himself.

TEXT 158

TEXT

agādha īśvara-līlā kichui nā jāni
tumi yei kaha, sei satya kari' māni

SYNONYMS

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.

TRANSLATION

"The transcendental pastimes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as the truth.

PURPORT

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 mām 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 scriptures 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

TEXT

more pūrṇa kṛpā kaila lakṣmī-nārāyaṇa
tānra kṛpāya pāinu tomāra caraṇa-daraśana

SYNONYMS

more--unto me; pūrṇa--complete; kṛpā--mercy; kaila--did; lakṣmī-nārāyaṇa--the Deity of mother goddess of fortune and Nārāyaṇa; tānra kṛpāya--by Their mercy; pāinu--I have gotten; tomāra--Your; caraṇa-daraśana--vision of the lotus feet.

TRANSLATION

"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

TEXT

kṛpā kari' kahile more kṛṣṇera mahimā
yānra rūpa-guṇaiśvaryera keha nā pāya sīmā

SYNONYMS

kṛpā kari'--showing causeless mercy; kahile--You have spoken; more--unto me; kṛṣṇera--of Lord Kṛṣṇa; mahimā--the glories; yānra--whose; rūpa-guṇa-aiśvaryera--of forms, qualities and opulence; keha--anyone; nā--not; pāya--gets; sīmā--the limit.

TRANSLATION

"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

TEXT

ebe se jāninu kṛṣṇa-bhakti sarvopari
kṛtārtha karile, more kahile kṛpā kari'

SYNONYMS

ebe--now; se--that; jāninu--I understand; kṛṣṇa-bhakti--devotional service to Lord Kṛṣṇa; sarva-upari--above all; kṛta-ārtha--successful; karile--You have made; more--unto me; kahile--You have spoken; kṛpā kari'--by Your causeless mercy.

TRANSLATION

"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

TEXT

eta bali' bhaṭṭa paḍilā prabhura caraṇe
kṛpā kari' prabhu tānre kailā āliṅgane

SYNONYMS

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; tānre--unto him; kailā--did; āliṅgane--embracing.

TRANSLATION

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

TEXT

cāturmāsya pūrṇa haila, bhaṭṭa-ājñā lañā
dakṣiṇa calilā prabhu śrī-raṅga dekhiyā

SYNONYMS

cāturmāsya--the period of Cāturmāsya; pūrṇa haila--became completed; bhaṭṭa-ājñā lañā--taking permission from Veṅkaṭa Bhaṭṭa; dakṣiṇa--south; calilā--proceeded; prabhu--Śrī Caitanya Mahāprabhu; śrī-raṅga dekhiyā--visiting Śrī Raṅga.

TRANSLATION

When the period of Cāturmāsya was completed, Śrī Caitanya Mahāprabhu took permission to leave Veṅkaṭa Bhaṭṭa, and after visiting Śrī Raṅga He proceeded further toward southern India.

TEXT 164

TEXT

saṅgete calilā bhaṭṭa, nā yāya bhavane
tānre vidāya dilā prabhu aneka yatane

SYNONYMS

saṅgete--along with Him; calilā--began to go; bhaṭṭa--Veṅkaṭa 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.

TRANSLATION

Veṅkaṭa 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

TEXT

prabhura viyoge bhaṭṭa haila acetana
ei raṅga-līlā kare śacīra nandana

SYNONYMS

prabhura viyoge--on account of separation from Śrī Caitanya Mahāprabhu; bhaṭṭa--Veṅkaṭa Bhaṭṭa; haila--became; acetana--unconscious; ei--this; raṅga-līlā--pastime at Śrī Raṅga-kṣetra; kare--does; śacīra nandana--the son of mother Śacī.

TRANSLATION

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

TEXT

ṛṣabha-parvate cali' āilā gaurahari
nārāyaṇa dekhilā tānhā nati-stuti kari'

SYNONYMS

ṛṣabha-parvate--to the Ṛṣabha 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.

TRANSLATION

When the Lord arrived at R̥ṣabha Hill, He saw the temple of Lord Nārāyaṇa and offered obeisances and various prayers.

PURPORT

R̥ṣabha Hill is in southern Karṇāṭa, in the district of Madurai. Twelve miles north of Madurai City is a place called Ānāgaḍa-malaya-parvata, which is situated within the forest of Kuṭakācala. Within this forest Lord R̥ṣabhadeva burned Himself to ashes. Now this place is known as Palni Hill.

TEXT 167

TEXT

paramānanda-purī tāhāṅ rahe catur-māsa
śuni' mahāprabhu gelā purī-gosāñira pāśa

SYNONYMS

paramānanda-purī--Paramānanda Purī; tāhāṅ--there; rahe--remained; catur-māsa--four months; śuni'--hearing; mahāprabhu--Śrī Caitanya Mahāprabhu; gelā--went; purī--Paramānanda Purī; gosāñira--the spiritual master; pāśa--near.

TRANSLATION

Paramānanda Purī was staying at R̥ṣabha Hill during the four months of the rainy season, and when Śrī Caitanya Mahāprabhu heard this, He immediately went to see him.

TEXT 168

TEXT

purī-gosāñira prabhu kaila caraṇa vandana
preme purī gosāñi tāñre kaila āliṅgana

SYNONYMS

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.

TRANSLATION

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

TEXT

tina-dina preme doṅhe kṛṣṇa-kathā-raṅge

sei vipra-ghare doñhe rahe eka-saṅge

SYNONYMS

tina-dina--three days; preme--in ecstasy; doñhe--both; kṛṣṇa-kathā--discussing topics of Kṛṣṇa; raṅge--in jubilation; sei vipra-ghare--in the home of a brāhmaṇa; doñhe--both of them; rahe--stayed; eka-saṅge--together.

TRANSLATION

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

TEXT

purī-gosāñi bale,----āmi yāba puruṣottame
puruṣottama dekhi' gaḍe yāba gaṅgā-snāne

SYNONYMS

purī-gosāñi--Paramānanda Purī; bale--said; āmi--I; yāba--shall go; puruṣottame--to Jagannātha Purī; puruṣottama dekhi'--after visiting Jagannātha Purī; gaḍe yāba--I shall go to Bengal; gaṅgā-snāne--for bathing in the Ganges.

TRANSLATION

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

TEXT

prabhu kahe,----tumi punaḥ āisa nīlācale
āmi setubandha haite āsiba alpa-kāle

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then told him, "Please return to Jagannātha Purī, for I will return there very soon from Rāmeśvara [Setubandha]."

TEXT 172

TEXT

tomāra nikaṭe rahi,----hena vāñchā haya
nīlācale āsibe more hañā sadaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta bali' tānra ṭhāñi ei ājñā lañā
dakṣiṇe calilā prabhu haraṣita hañā

SYNONYMS

eta bali'--saying this; tānra ṭhāñi--from him; ei ājñā lañā--taking permission; dakṣiṇe calilā--departed for southern India; prabhu--Lord Śrī Caitanya Mahāprabhu; haraṣita hañā--being very much pleased.

TRANSLATION

After talking in this way with Paramānanda Purī, the Lord took his permission to leave and, very much pleased, departed for southern India.

TEXT 174

TEXT

paramānanda purī tabe calilā nīlācale
mahāprabhu cali cali āilā śrī-śaile

SYNONYMS

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.

TRANSLATION

Thus Paramānanda Purī started for Jagannātha Purī, and Śrī Caitanya Mahāprabhu began walking toward Śrī Śaila.

PURPORT

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 Dhārṇwād cannot possibly be there. That Śrī Śaila is on the southern side of Belgaumā, and the Śiva temple of Mallikārjuna is located there. (Refer to text fifteen 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

TEXT

śiva-durgā rahe tāhāñ brāhmaṇera veśe
mahāprabhu dekhi' doñhāra ha-ila ullāse

SYNONYMS

śiva-durgā--Lord Śiva and his wife, Durgā; rahe tāhāñ--stayed there; brāhmaṇera veśe--in the dress of brāhmaṇas; mahāprabhu dekhi'--seeing Śrī Caitanya Mahāprabhu; doñhāra--of both of them; ha-ila--there was; ullāse--great pleasure.

TRANSLATION

It was in Śrī Śaila that Lord Śiva and his wife Durgā lived in the dress of brāhmaṇas, and when they saw Śrī Caitanya Mahāprabhu, they became very much pleased.

TEXT 176

TEXT

tina dina bhikṣā dila kari' nimantraṇa
nibhṛte vasi' gupta-vārtā kahe dui jana

SYNONYMS

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.

TRANSLATION

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

TEXT

tānra saṅge mahāprabhu kari iṣṭagoṣṭhī
tānra ājñā lañā āilā purī kāmakoṣṭhī

SYNONYMS

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.

TRANSLATION

After talking with Lord Śiva, Śrī Caitanya Mahāprabhu took his permission to leave and went to Kāmakoṣṭhī-purī.

TEXT 178

TEXT

dakṣiṇa-mathurā āilā kāmakoṣṭhī haite
tāhāñ dekhā haila eka brāhmaṇa-sahite

SYNONYMS

dakṣiṇa-mathurā--at southern Mathurā; āilā--arrived; kāmakoṣṭhī haite--from Kāmakoṣṭhī; tāhāñ--there; dekhā haila--He met; eka--one; brāhmaṇa-sahite--with a brāhmaṇa.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at southern Mathurā from Kāmakoṣṭhī, He met a brāhmaṇa.

PURPORT

Southern Madurai, presently known as Mādurā, 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 Mādurā. 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

TEXT

sei vipra mahāprabhuke kaila nimantraṇa
rāma-bhakta sei vipra---virakta mahājana

SYNONYMS

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.

TRANSLATION

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

TEXT

kṛtamālāya snāna kari' āilā tānra ghare
bhikṣā ki dibena vipra,----pāka nāhi kare

SYNONYMS

kṛtamālāya--in the Kṛtamālā River; snāna kari'--bathing; āilā--came; tānra--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.

TRANSLATION

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

TEXT

mahāprabhu kahe tānre,----śuna mahāśaya
madhyāhna haila, kene pāka nāhi haya

SYNONYMS

mahāprabhu kahe--Śrī Caitanya Mahāprabhu said; tānre--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.

TRANSLATION

Seeing this, Śrī Caitanya Mahāprabhu said, "My dear sir, please tell Me why you have not cooked. It is already noon."

TEXT 182

TEXT

vipra kahe,----prabhu, mora araṇye vasati
pākerā sāmagrī vane nā mile samprati

SYNONYMS

vipra kahe--the brāhmaṇa replied; prabhu--O Lord; mora--my; araṇye--in the forest; vasati--residence; pākera sāmagrī--the ingredients for cooking; vane--in the forest; nā mile--are not available; samprati--at this time.

TRANSLATION

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

TEXT

vanya śāka-phala-mūla ānibe lakṣmaṇa
tabe sītā karibena pāka-prayojana

SYNONYMS

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.

TRANSLATION

"When Lakṣmaṇa brings all the vegetables, fruits and roots from the forest, Sītā will do the necessary cooking."

TEXT 184

TEXT

tānra upāsanā śuni' prabhu tuṣṭa hailā
āste-vyaste sei vipra randhana karilā

SYNONYMS

tānra--his; upāsanā--method of worship; śuni'--hearing; prabhu--Lord Śrī Caitanya Mahāprabhu; tuṣṭa hailā--was very much pleased; āste-vyaste--with great haste; sei--that; vipra--brāhmaṇa; randhana karilā--began to cook.

TRANSLATION

Śrī Caitanya Mahāprabhu was very much satisfied to hear about the brāhmaṇa's method of worship. Finally the brāhmaṇa hastily made arrangements for cooking.

TEXT 185

TEXT

prabhu bhikṣā kaila dinera tṛtīya-prahare
nirviṇṇa sei vipra upavāsa kare

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu took His lunch at about three o'clock, but the brāhmaṇa, being very sorrowful, fasted.

TEXT 186

TEXT

prabhu kahe,----vipra kāñhe kara upavāsa
kene eta duḥkha, kene karaha hutāśa

SYNONYMS

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.

TRANSLATION

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

TEXT

vipra kahe,----jīvane mora nāhi prayojana
agni-jale praveśiyā chāḍiba jīvana

SYNONYMS

vipra kahe--the brāhmaṇa said; jīvane mora--for my life; nāhi--there is not; prayojana--necessity; agni--in fire; jale--in water; praveśiyā--entering; chāḍiba--I shall give up; jīvana--life.

TRANSLATION

The brāhmaṇa replied, "I have no reason to live. I shall give up my life by entering either fire or water.

TEXT 188

TEXT

jagan-mātā mahā-lakṣmī sītā-ṭhākurāṇī
rākṣase sparśila tāñre,----ihā kāne śuni

SYNONYMS

jagat-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; kāṇe śuni--I have heard.

TRANSLATION

"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

TEXT

e śarīra dharibāre kabhu nā yuyāya
ei duḥkhe jvale deha, prāṇa nāhi yāya

SYNONYMS

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.

TRANSLATION

"Sir, due to my unhappiness I cannot continue living. Although my body is burning, my life is not leaving."

TEXT 190

TEXT

prabhu kahe,----e bhāvanā nā kariha āra
paṇḍita hañā kene nā karaha vicāra

SYNONYMS

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.

TRANSLATION

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

TEXT

īśvara-preyasī sītā----cid-ānanda-mūrti
prākṛta-indriyera tāṅre dekhite nāhi śakti

SYNONYMS

īśvara-preyasī--the dearest 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.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Sītādevī, the dearest 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

TEXT

sparsībāra kārya āchuka, nā pāya darśana
sītāra ākṛti-māyā harila rāvaṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

rāvaṇa āsitei sītā antardhāna kaila
rāvaṇera āge māyā-sītā pāṭhāila

SYNONYMS

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.

TRANSLATION

"As soon as Rāvaṇa arrived before Sītā, she disappeared. Then just to cheat
Rāvaṇa she sent an illusory, material form.

TEXT 194

TEXT

aprākṛta vastu nahe prākṛta-gocara
veda-purāṇete ei kahe nirantara

SYNONYMS

aprākṛta--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.

TRANSLATION

"Spiritual substance is never within the jurisdiction of the material
conception. This is always the verdict of the Vedas and Purāṇas."

PURPORT

As stated in the Kaṭha Upaniṣad (2.3.9, 12):

na saṁdrśe tiṣṭhati rūpam asya
na cakṣuṣā paśyati kaścanainam
hṛdā manīṣā manasābhikṣpto
ya etad vidur amṛtās te bhavanti

naiva vācā na manasā
prāptuṁ 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

TEXT

viśvāsa karaha tumi āmāra vacane
punarapi ku-bhāvanā nā kariha mane

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then assured the brāhmaṇa, "Have faith in My words and do not burden your mind any longer with this misconception."

PURPORT

This is the process of spiritual understanding. Acintyā khalu ye bhāvā na tām̐s tarkeṇa yojayet: "We should not try to understand things beyond our material conception by argument and counterargument." Mahā-jano yena gataḥ sa panthāḥ: "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

TEXT

prabhura vacane viprera ha-ila viśvāsa
bhojana karila, haila jīvanera āśa

SYNONYMS

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.

TRANSLATION

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

TEXT

tānre āśvāsiyā prabhu karilā gamana
kṛtamālāya snāna kari āilā durvaśana

SYNONYMS

tānre 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.

TRANSLATION

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.

PURPORT

Presently the Kṛtamālā River is known as the river Bhāgāi. 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

TEXT

durvaśane raghunāthe kaila daraśana
mahendra-śaile paraśurāmera kaila vandana

SYNONYMS

durvaśane--at Durvaśana; raghunāthe--Lord Rāmacandra; kaila daraśana--Śrī Caitanya Mahāprabhu visited; mahendra-śaile--on Mahendra-śaila; paraśu-rāmera--to Lord Paraśurāma; kaila vandana--offered prayers.

TRANSLATION

At Durvaśana Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra, and on the hill known as Mahendra-śaila He saw Lord Paraśurāma.

PURPORT

In Durvaśana, or Darbhaśayana, seven miles east of Ramnad, there is a temple of Lord Rāmacandra overlooking the ocean. 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

TEXT

setubandhe āsi' kaila dhanustīrthe snāna
rāmeśvara dekhi' tāhāṅ karila viśrāma

SYNONYMS

setubandhe āsi'--coming to Setubandha; kaila--did; dhanuṣ-tīrthe snāna--bathing at the holy place known as Dhanustīrtha; rāmeśvara dekhi'--visiting the holy place Rāmeśvara; tāhāṅ--there; karila viśrāma--took rest.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Setubandha [Rāmeśvara], where He took His bath at the place called Dhanustīrtha. From there He visited the Rāmeśvara temple and then took rest.

PURPORT

The path through the ocean to the islands known as Mandṇapam and Pambam consists partly of sand and partly of water. The island of Pambam is about eleven 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 Dhanustīrtha, located about twelve miles southeast of Rāmeśvara. It is near the last station of the South Indian Railway, a station called Ramnadā. 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 Dhanustīrtha 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

TEXT

vipra-sabhāya śune tāñhā kūrma-purāṇa
tāra madhye āilā pativratā-upākhyāna

SYNONYMS

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.

TRANSLATION

There, among the brāhmaṇas, Śrī Caitanya Mahāprabhu listened to the Kūrma Purāṇa, wherein was mentioned the chaste woman's narration.

PURPORT

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 originally the Kūrma Purāṇa contained seventeen thousand verses. According to Śrīmad-Bhāgavatam, there are seventeen thousand verses in the Kūrma Purāṇa, which is one of the eighteen Mahā-purāṇas. The Kūrma Purāṇa is considered the fifteenth of these Mahā-purāṇas.

TEXT 201

TEXT

pativratā-śiromaṇi janaka-nandinī
jagatera mātā sītā---rāmera gṛhiṇī

SYNONYMS

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.

TRANSLATION

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.

TEXT 202

TEXT

rāvaṇa dekhiyā sītā laila agnira śaraṇa
rāvaṇa haite agni kaila sītāke āvaraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

'māyā-sītā' rāvaṇa nila, śunilā ākhyāne
śuni' mahāprabhu haila ānandita mane

SYNONYMS

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.

TRANSLATION

Upon hearing from the Kūrma Purāṇa how Rāvaṇa had kidnapped a false form of mother Sītā, Śrī Caitanya Mahāprabhu became very much satisfied.

TEXT 204

TEXT

sītā lañā rākhilena pārvatīra sthāne
'māyā-sītā' diyā agni vañcilā rāvaṇe

SYNONYMS

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.

TRANSLATION

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

TEXT

raghunātha āsi' yabe rāvaṇe mārila
agni-parīkṣā dite yabe sītāre ānila

SYNONYMS

raghunātha--Lord Rāmacandra; āsi'--coming; yabe--when; rāvaṇe--Rāvaṇa; mārila--killed; agni-parīkṣā--test by fire; dite--to give; yabe--when; sītāre--Sītā; ānila--brought.

TRANSLATION

After Rāvaṇa was killed by Lord Rāmacandra, Sītādevī was brought before the fire and tested.

TEXT 206

TEXT

tabe māyā-sītā agni kari antardhāna
satya-sītā āni' dila rāma-vidyamāna

SYNONYMS

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.

TRANSLATION

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

TEXT

śuniñā prabhura ānandita haila mana
rāmadāsa-viprera kathā ha-ila smaraṇa

SYNONYMS

śuniñā--hearing; prabhura--of Śrī Caitanya Mahāprabhu; ānandita--very much pleased; haila--became; mana--the mind; rāmadāsa-viprera--of the brāhmaṇa known as Rāmadāsa; kathā--words; ha-ila smaraṇa--He remembered.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this story, He was very much pleased, and He remembered the words of Rāmadāsa Vipra.

TEXT 208

TEXT

e-saba siddhānta śuni' prabhura ānanda haila
brāhmaṇera sthāne māgi' sei patra nila

SYNONYMS

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.

TRANSLATION

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 those manuscript leaves.

TEXT 209

TEXT

nūtana patra lekhāñā pustake deoyāila
pratīti lāgi' purātana patra māgi' nila

SYNONYMS

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.

TRANSLATION

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

TEXT

patra lañā punaḥ dakṣiṇa-mathurā āilā

rāmadāsa vipre sei patra āni dilā

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu returned to southern Mathurā [Madurai] and delivered the original manuscript of the Kūrma Purāṇa to Rāmadāsa Vipra.

TEXTS 211-212

TEXT

sītayārādhito vahniś
chāyā-sītām ajījanat
tām jahāra daśa-grīvaḥ
sītā vahni-puram gatā

parīkṣā-samaye vahniṁ
chāyā-sītā viveśa sā
vahniḥ sītām samānīya
tat-purastād anīnayat

SYNONYMS

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-puram--to the abode of the fire-god; gatā--departed; parīkṣā-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-purastāt--in His presence; anīnayat--brought back.

TRANSLATION

"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."

PURPORT

These two verses are taken from the Kūrma Purāṇa.

TEXT 213

TEXT

patra pāñā viprera haila ānandita mana
prabhura caraṇe dhari' karaye krandaṇa

SYNONYMS

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; krandaṇa--crying.

TRANSLATION

Rāmadāsa Vipra was very much 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

TEXT

vipra kahe,----tumi sākṣāt śrī-raḡhunandana
sannyāsīra veṣe more dilā daraśana

SYNONYMS

vipra kahe--the brāhmaṇa said; tumi--You; sākṣāt--directly; śrī-
raḡhunandana--Lord Śrī Rāmacandra; sannyāsīra veṣe--in the dress of a
mendicant; more--unto me; dilā--You gave; daraśana--audience.

TRANSLATION

After receiving the manuscript, the brāhmaṇa, being very much pleased,
said, "Sir, You are Lord Rāmacandra Himself and have come in the dress of a
sannyāsī to give me audience.

TEXT 215

TEXT

mahā-duḡkha ha-ite more karilā nistāra
āji mora ghare bhikṣā kara aṅgikāra

SYNONYMS

mahā-duḡkha--great unhappiness; ha-ite--from; more--me; karilā nistāra--You
delivered; āji--today; mora--my; ghare--at home; bhikṣā--lunch; kara--do;
aṅgikāra--accept.

TRANSLATION

"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

TEXT

mano-duḥkhe bhāla bhikṣā nā dila sei dine
mora bhāgye punarapi pāiluṅ daraśane

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta bali' sei vipra sukhe pāka kaila
uttama prakāre prabhuke bhikṣā karāila

SYNONYMS

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.

TRANSLATION

Saying this, the brāhmaṇa very happily cooked food, and a first-class dinner was offered to Śrī Caitanya Mahāprabhu.

TEXT 218

TEXT

sei rātri tāhāṅ rahi' tāṅre kṛpā kari'
pāṇḍya-deśe tāmrparṇī gelā gaurahari

SYNONYMS

sei rātri--that night; tāhāṅ--there; rahi'--staying; tāṅre--unto the brāhmaṇa; kṛpā kari'--showing mercy; pāṇḍya-deśe--in the country known as Pāṇḍyadeśa; tāmrparṇī--to the place named Tāmrparṇī; gelā--went; gaurahari--Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu passed that night in the house of the brāhmaṇa. Then, after showing him mercy, the Lord started toward Tāmrparṇī in Pāṇḍya-deśa.

PURPORT

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 name of Tāmraparṇī is mentioned. Tāmraparṇī is also known as Puruṇai and is situated on the bank of the Tinebheli River. This river flows into the Bay of Bengal. Tāmraparṇī is also mentioned in Śrīmad-Bhāgavatam (11.5.39<footnote>).

TEXT 219

TEXT

tāmraparṇī snāna kari' tāmraparṇī-tīre
naya tripati dekhi' bule kutūhale

SYNONYMS

tāmraparṇī--in the Tāmraparṇī River; snāna kari'--taking a bath;
tāmraparṇī-tīre--on the bank of the Tāmraparṇī River; naya tripati--the Deity
named Naya-tripati; dekhi'--after seeing; bule--wandered on; kutūhale--in
great curiosity.

TRANSLATION

There was also a temple of Lord Viṣṇu at Naya-tripati on the bank of the
river Tāmraparṇī, and after bathing in the river, Lord Caitanya Mahāprabhu saw
the Deity with great curiosity and wandered on.

PURPORT

This Naya-tripati is also called Alwar Tirunagarai. It is a town about
seventeen miles southeast of Tirunelveli. There are nine temples there of
Śrīpati, or Viṣṇu. All the Deities of the temples assemble together during a
yearly festival in the town.

TEXT 220

TEXT

ciyaḍatalā tīrthe dekhi' śrī-rāma-lakṣmaṇa
tila-kāñcī āsi' kaila śiva daraśana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 is about thirty miles northeast of the city of Tirunelveli.

TEXT 221

TEXT

gajendra-mokṣaṇa-tīrthe dekhi viṣṇu-mūrti
pānāgaḍi-tīrthe āsi' dekhila sītāpati

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The Gajendra-mokṣaṇa temple is sometimes mistaken for a temple of Lord Śiva. It is about two miles south of the city of Kaivera. Actually the Deity is not of Lord Śiva but of Viṣṇu. Pānāgaḍi 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

TEXT

cāmtāpure āsi' dekhi' śrī-rāma-lakṣmaṇa
śrī-vaikuṅṭhe āsi' kaila viṣṇu daraśana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Cāmtāpura is sometimes called Ceṅgānura and is located in the state of Tribāṅkura. A temple of Lord Rāmacandra and Lakṣmaṇa is located there. Śrī Vaikuṅṭha--about four miles north of Alwar Tirunagarai and sixteen miles southeast of Tirunelveli--is situated on the bank of the Tāmraparṇī River.

TEXT 223

TEXT

malaya-parvate kaila agastya-vandana
kanyā-kumārī tānhān kaila daraśana

SYNONYMS

malaya-parvate--in the Malaya Hills; kaila--did; agastya-vandana--obeisances to Agastya Muni; kanyā-kumārī--Kanyā-kumārī; tānhān--there; kaila daraśana--visited.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Malaya-parvata and offered prayers to Agastya Muni. He then visited Kanyā-kumārī [Cape Comorin].

PURPORT

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 Agastyampallī in the district of Tanjoreāñ. (2) There is a temple of Lord Skanda on a hill known as Śiva-giri, and it is supposed to have been established by Agastya Muni. (3) Some say that near Cape Comorin there is a hill known as Paṭhiyā, which was supposed to have 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 known as Kanyā-kumārī.

TEXT 224

TEXT

āmlitalāya dekhi' śrī-rāma gaurahari
mallāra-deśete āilā yathā bhaṭṭathāri

SYNONYMS

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.

TRANSLATION

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.

PURPORT

North of Mallāra-deśa is South Kanaraḍā. To the east is Coorg and Mysoreīśū, 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

TEXT

tamāla-kārtika dekhi' āila vetāpani
raghunātha dekhi' tāhāñ vañcilā rajanī

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 Vātāpāñī, is north of Kaila in the Trivandrum district. 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

TEXT

gosāñira saṅge rahe kṛṣṇadāsa brāhmaṇa
bhaṭṭathāri-saha tāhāñ haila daraśana

SYNONYMS

gosāñira--the Lord; sañge--with; rahe--there was; kṛṣṇadāsa brāhmaṇa--a brāhmaṇa servant named Kṛṣṇadāsa; bhaṭṭathāri-saha--with the Bhaṭṭathāris; tāhāñ--there; haila--there was; daraśana--a meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu was accompanied by His servant, Kṛṣṇadāsa. He was a brāhmaṇa, but he met with the Bhaṭṭathāris there.

TEXT 227

TEXT

strī-dhana dekhāñā tāñra lobha janmāila
ārya sarala viprera buddhi-nāśa kaila

SYNONYMS

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.

TRANSLATION

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

TEXT

prāte uṭhi' āilā vipra bhaṭṭathāri-ghare
tāhāra uddeśe prabhu āilā satvare

SYNONYMS

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.

TRANSLATION

Allured by the Bhaṭṭathāris, Kṛṣṇadāsa went to their place early in the morning. The Lord also went there very quickly just to find him out.

TEXT 229

TEXT

āsiyā kahena saba bhaṭṭathāri-gaṇe
āmāra brāhmaṇa tumi rākha ki kāraṇe

SYNONYMS

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.

TRANSLATION

Upon reaching their community, Śrī Caitanya Mahāprabhu asked the Bhaṭṭathāris, "Why are you keeping My brāhmaṇa assistant?"

TEXT 230

TEXT

āmiha sannyāsī dekha, tumiha sannyāsī
more duḥkha deha,----tomāra 'nyāya' nāhi vāsi

SYNONYMS

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.

TRANSLATION

"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

TEXT

sunā' saba bhaṭṭathāri uṭhe astra lañā
māribāre āila sabe cāri-dike dhāñā

SYNONYMS

sunā'--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.

TRANSLATION

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

TEXT

tāra astra tāra aṅge paḍe hāta haite
khaṇḍa khaṇḍa haila bhaṭṭathāri palāya cāri bhite

SYNONYMS

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.

TRANSLATION

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

TEXT

bhaṭṭathāri-ghare mahā uṭhila krandana
keśe dhari' vipre lañā karila gamana

SYNONYMS

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.

TRANSLATION

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

TEXT

sei dina cali' āilā payasvinī-tīre
snāna kari' gelā ādi-keśava-mandire

SYNONYMS

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.

TRANSLATION

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

TEXT

keśava dekhiyā preme āviṣṭa hailā
nati, stuti, nṛtya, gīta, bahuta karilā

SYNONYMS

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.

TRANSLATION

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

TEXT

prema dekhi' loke haila mahā-camatkāra
sarva-loka kaila prabhura parama satkāra

SYNONYMS

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.

TRANSLATION

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

TEXT

mahā-bhakta-gaṇa-saha tāhān goṣṭhī kaila
'brahma-saṁhitādhyāya'-puṅthi tāhān pāila

SYNONYMS

mahā-bhakta-gaṇa-saha--among highly advanced devotees; tāhān--there; goṣṭhī kaila--discussed; brahma-saṁhitā-adhyāya--one chapter of the Brahma-saṁhitā; puṅthi--scripture; tāhān--there; pāila--found.

TRANSLATION

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

TEXT

puṅthi pāñā prabhura haila ānanda apāra
kampāśru-sveda-stambha-pulaka vikāra

SYNONYMS

puñthi pāñā--getting that scripture; prabhura--of Lord Śrī Caitanya Mahāprabhu; haila--there was; ānanda--happiness; apāra--unlimited; kampa--trembling; āsru--tears; sveda--perspiration; stambha--being stunned; pulaka--jubilation; vikāra--transformations.

TRANSLATION

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

TEXT

siddhānta-śāstra nāhi 'brahma-saṁhitā'ra sama
govinda-mahimā jñānera parama kāraṇa

alpākṣare kahe siddhānta apāra
sakala-vaiṣṇava-śāstra-madhye ati sāra

SYNONYMS

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-ākṣare--briefly; kahe--expresses; siddhānta--conclusion; apāra--unlimited; sakala--all; vaiṣṇava-śāstra--devotional scriptures; madhye--among; ati sāra--very essential.

TRANSLATION

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 scriptures.

PURPORT

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. 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

TEXT

bahu yatne sei puñthi nila lekhāiyā
'ananta padmanābha' āilā haraṣita hañā

SYNONYMS

bahu yatne--with great attention; sei puñthi--that scripture; nila--took; lekhāiyā--having it copied; ananta-padmanābha--to Ananta Padmanābha; āilā--came; haraṣita--in great happiness; hañā--being.

TRANSLATION

Sri Caitanya Mahāprabhu copied the Brahma-saṁhitā and afterwards, with great pleasure, went to a place known as Ananta Padmanābha.

PURPORT

Concerning Ananta Padmanābha, one should refer to Madhya-līlā, Chapter One, text 115.

TEXT 242

TEXT

dina-dui padmanābhera kaila daraśana
ānande dekhite āilā śrī-janārdana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The temple of Śrī Janārdana is situated twenty-six miles north of Trivandrum, near the Varkāla railway station.

TEXT 243

TEXT

dina-dui tāhāñ kari' kīrtana-nartana
payasvinī āsiyā dekhe śaṅkara nārāyaṇa

SYNONYMS

dina-dui--two days; tāhāñ--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.

TRANSLATION

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

TEXT

śṅgeri-maṭhe āilā śaṅkarācārya-sthāne
matsya-tīrtha dekhi' kaila tuṅgabhadrāya snāne

SYNONYMS

śṅgeri-maṭhe--to the Śṅgeri 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.

TRANSLATION

Then He saw the monastery known as Śṅgeri-maṭha, the abode of Ācārya Śaṅkara. He then visited Matsya-tīrtha, a place of pilgrimage, and took a bath in the river Tuṅgabhadrā.

PURPORT

The monastery known as Śṅgeri-maṭha is situated in the state of Karnatakaīśū, in the district of Shimoga. This monastery is located on the left bank of the river Tuṅgabhadrā, seven miles south of Harihara-pura. The real name of this place is Śṅga-giri or Śṅgavera-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 Sāradā monastery was established. And the fourth monastery, established in South India, is known as Śṅgeri-maṭha. In the Śṅgeri-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 Śṅgeri-maṭha is

situated in South India in a portion of the country known as Āndhra, Draviḍa, Karṇāṭa and Kerala. The community is called Bhūrivāra, and the dynasty is called Bhūr-bhuvaḥ. 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 Tuṅgabhadra, 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 79 years): Śaṅkarācārya, 622 Śaka; Sureśvarācārya, 630; Bodhanācārya, 680; Jñānadhanācārya, 768; Jñānottama-śivācārya, 827; Jñānagiri Ācārya, 871; Siṃhagiri Ācārya, 958; Īśvara Tīrtha, 1019; Narasiṃha Tīrtha, 1067; Vidyātīrtha Vidyā-śaṅkara, 1150; Bhāratī-kṛṣṇa Tīrtha, 1250; Vidyāraṇya Bhāratī, 1253; Candrasekhara Bhāratī, 1290; Narasiṃha Bhāratī, 1309; Puruṣottama Bhāratī, 1328; Śaṅkarānanda, 1350; Candrasekhara Bhāratī, 1371; Narasiṃha Bhāratī, 1386; Puruṣottama Bhāratī, 1398; Rāmacandra Bhāratī, 1430; Narasiṃha Bhāratī, 1479; Narasiṃha Bhāratī, 1485; Abhinava-narasiṃha Bhāratī, 1521; Saccidānanda Bhāratī, 1544; Narasiṃha Bhāratī, 1585; Saccidānanda Bhāratī, 1627; Abhinava-saccidānanda Bhāratī, 1663; Nṛsiṃha Bhāratī, 1689; Saccidānanda Bhāratī, 1692; Abhinava-saccidānanda Bhāratī, 1730; Narasiṃha Bhāratī, 1739; Saccidānanda Śivābhinava Vidyā-narasiṃha 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-sujātīya and a commentary on the Nṛsiṃha-tāpinī. 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 the 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

TEXT

madhvācārya-sthāne āilā yānhā 'tattvavādī'
uḍupīte 'kṛṣṇa' dekhi, tāhān haila premonmādī

SYNONYMS

madhva-ācārya-sthāne--at the place of Madhvācārya; āilā--arrived; yānhā--where; tattva-vādī--philosophers known as Tattvavādīs; uḍupīte--at the place known as Uḍupī; kṛṣṇa--the Deity of Lord Kṛṣṇa; dekhi--seeing; tāhān--there; haila--became; prema-unmādī--mad in ecstasy.

TRANSLATION

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.

PURPORT

Śrīpāda Madhvācārya took his birth at Uḍupī, which is situated in the South Kanaraḍā district of South India, just west of Sahyādri. This is the chief city of the South Kanaraḍā province and is near the city of Mangalore, which is situated to the south of Uḍupī. In 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. 1119). According to some, he was born in the year 1160 Śakābda (A.D. 1239).

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 Sṅgeri-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 Godāvarī. 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. Madhvācārya personally brought this Deity to Uḍupī. Madhvācārya had eight disciples, all of whom took sannyāsa from him and 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 śālagrāma-śilā 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 śāstras. It is said that all of Madhvācārya's books were taken away, but later they were found with the help of King Jayasiṃha, ruler of Kumla. 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 Kaḍaṅjari 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 Uttarakādhī-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 (Pejāvāra-maṭha). The disciplic succession of the Madhvācārya-sampradāya is as follows (the dates are those of birth): (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) Kavīndra, 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) Satyadharmā, 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. (For approximate Christian era dates, add seventy-nine years.)

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 Madhva-tīrtha sannyāsīs. As stated, Uḍupī is situated beside the sea in South Kanaraḍā, 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

TEXT

nartaka gopāla dekhe parama-mohane
madhvācārye svapna diyā āilā tānra sthāne

SYNONYMS

nartaka gopāla--dancing Gopāla; dekhe--saw; parama-mohane--most beautiful; madhva-ācārye--unto Madhvācārya; svapna diyā--appearing in a dream; āilā--came; tānra--his; sthāne--to the place.

TRANSLATION

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

TEXT

gopī-candana-tale āchila ḍiṅgāte
madhvācārya sei kṛṣṇa pāilā kona-mate

SYNONYMS

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.

TRANSLATION

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

TEXT

madhvācārya āni' tānre karilā sthāpana
adyāvadhi sevā kare tattvavādi-gaṇa

SYNONYMS

madhva-ācārya--Madhvācārya; āni'--bringing; tānre--Him; karilā sthāpana--installed; adya-avadhi--to date; sevā kare--worship; tattvavādi-gaṇa--the Tattvavādīs.

TRANSLATION

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

TEXT

kṛṣṇa-mūrti dekhi' prabhu mahā-sukha pāila
premāveśe bahu-kṣaṇa nṛtya-gīta kaila

SYNONYMS

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.

TRANSLATION

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

TEXT

tattvavādi-gaṇa prabhuke 'māyāvādī' jñāne
prathama darśane prabhuke nā kaila sambhāṣaṇe

SYNONYMS

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.

TRANSLATION

When they first saw Him, the Tattvavādī Vaiṣṇavas considered Śrī Caitanya
Mahāprabhu a Māyāvādī sannyāsī. Therefore they did not talk to Him.

TEXT 251

TEXT

pāche premāveśa dekhi' haila camatkāra
vaiṣṇava-jñāne bahuta karila satkāra

SYNONYMS

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.

TRANSLATION

Later, after seeing Sri Caitanya Mahāprabhu in ecstatic love, they were
struck with wonder. Then, considering Him a Vaiṣṇava, they gave Him a nice
reception.

TEXT 252

TEXT

'vaiṣṇavatā' sabāra antare garva jāni'
īṣat hāsiyā kichu kahe gauramaṇi

SYNONYMS

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.

TRANSLATION

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

TEXT

tān-sabāra antare garva jāni gauracandra
tān-sabā-saṅge goṣṭhī karilā ārambha

SYNONYMS

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.

TRANSLATION

Considering them very proud, Caitanya Mahāprabhu began His discussion.

TEXT 254

TEXT

tattvavādī ācārya----saba śāstrete pravīṇa
tānre praśna kaila prabhu hañā yena dīna

SYNONYMS

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.

TRANSLATION

The chief ācārya of the Tattvavāda community was very learned in the revealed scriptures. Śrī Caitanya Mahāprabhu humbly questioned him.

TEXT 255

TEXT

sādhya-sādhana āmi nā jāni bhāla-mate
sādhya-sādhana-śreṣṭha jānāha āmate

SYNONYMS

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; āmate--unto Me.

TRANSLATION

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

TEXT

ācārya kahe,----'varṇāśrama-dharma, kṛṣṇe samarpaṇa'
ei haya kṛṣṇa-bhaktera śreṣṭha 'sādhana'

SYNONYMS

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.

TRANSLATION

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

TEXT

'pañca-vidha mukti' pāñā vaikuṅṭhe gamana
'sādhya-śreṣṭha' haya,----ei śāstra-nirūpaṇa

SYNONYMS

pañca-vidha mukti--five kinds of liberation; pāñā--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.

TRANSLATION

"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

TEXT

prabhu kahe,----śāstre kahe śravaṇa-kīrtana
kṛṣṇa-prema-sevā-phalera 'parama-sādhana'

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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), for 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, either in the material world or in 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

TEXT

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

SYNONYMS

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; puṁsā--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.

TRANSLATION

" '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, worshipping 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.'

PURPORT

Śrī Caitanya Mahāprabhu quoted these verses from Śrīmad-Bhāgavatam (7.5.23-24).

TEXT 261

TEXT

śravaṇa-kīrtana ha-ite kṛṣṇe haya 'premā'
sei pañcama puruṣārtha---puruṣārthera sīmā

SYNONYMS

śravaṇa-kīrtana--hearing and chanting; ha-ite--from; kṛṣṇe--unto Lord Kṛṣṇa; haya--there is; premā--transcendental love; sei--that; pañcama puruṣārtha--the fifth platform of perfection of life; puruṣārthera sīmā--the limit of goals of life.

TRANSLATION

"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.

PURPORT

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, hearing and chanting about the Supreme Personality of Godhead. This is confirmed in Śrīmad-Bhāgavatam (1.1.2):

dharmāḥ 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 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. 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

TEXT

evam-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta ucchaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ

SYNONYMS

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; ucchaiḥ--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.

TRANSLATION

" '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.' "

PURPORT

This verse is a quotation from Śrīmad-Bhāgavatam (11.2.40).

TEXT 263

TEXT

karma-nindā, karma-tyāga, sarva-śāstre kahe
karma haite prema-bhakti kṛṣṇe kabhu nahe

SYNONYMS

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.

TRANSLATION

"In every revealed scripture there is condemnation of fruitive activities. It is advised everywhere to give up engagement in fruitive activities, for by executing them no one can attain the highest goal of life, love of Godhead.

PURPORT

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, although 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 1.1.12). Only then is one able to execute Kṛṣṇa's orders in the Bhagavad-gītā (18.65-66):

man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi satyam te
pratijāne priyo 'si me

sarva-dharmān parityajya
mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"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 help one achieve ecstatic love of God, Kṛṣṇa. Pious and impious activities 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 īśvare
na cārpitam karma yad apy akāraṇam

"Knowledge of self-realization, even though free 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: dharmāḥ 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

TEXT

ājñāyaivam guṇān doṣān
mayādiṣṭān api svakān
dharmān santyajya yaḥ sarvān
mām bhajet sa ca sattamaḥ

SYNONYMS

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.

TRANSLATION

" '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

TEXT

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

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-pāpebhyaḥ--from all the reactions of sinful life; mokṣayiṣyāmi--will give liberation; mā--do not; śucaḥ--worry.

TRANSLATION

" 'Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.'

TEXT 266

TEXT

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

SYNONYMS

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.

TRANSLATION

" 'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.20.9).

TEXT 267

TEXT

pañca-vidha mukti tyāga kare bhakta-gaṇa
phalgu kari' 'mukti' dekhe narakera sama

SYNONYMS

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.

TRANSLATION

"Pure devotees reject the five kinds of liberation; indeed, for them
liberation is very insignificant because they see it as hellish.

TEXT 268

TEXT

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

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 possessing bodily
features equal to the Lord's; ekatvam--to merge into the body of the Supreme
Personality of Godhead; api--even; uta--certainly; dīyamānaṁ--being offered;
na--never; gṛhṇanti--accept; vinā--without; mat--My; sevanaṁ--devotional
service; janāḥ--devotees.

TRANSLATION

" '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. '

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.29.13).

TEXT 269

TEXT

yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokān
naicchan nṛpas tad ucitaṁ mahatāṁ madhu-dviṭ-
sevānurakta-manasāṁ abhavo 'pi phalguḥ

SYNONYMS

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 aicchat--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.

TRANSLATION

" '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 service of the Lord, even the liberation of merging into the existence of the Lord is insignificant. And what to speak of material opportunities?'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (5.14.44) concerning the glorification of King Bharata, whom Śukadeva Gosvāmī was describing to King Parīkṣit.

TEXT 270

TEXT

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

SYNONYMS

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; apavarga--on the path of liberation; narakeṣu--or in a hellish condition of life; api--even; tulya--equal; artha--value; darśinaḥ--seers of.

TRANSLATION

" '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.'

PURPORT

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-parāḥ sarve na kutaścana bibhyati.

TEXT 271

TEXT

mukti, karma----dui vastu tyaje bhakta-gaṇa
sei dui sthāpa' tumi 'sādhya', 'sādhana'

SYNONYMS

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.

TRANSLATION

"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

TEXT

sannyāsī dekhiyā more karaha vañcana
nā kahilā teṇi sādhyā-sādhana-lakṣaṇa

SYNONYMS

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; sādhyā--objective; sādhana--process of achievement; lakṣaṇa--symptoms.

TRANSLATION

Sri Caitanya Mahaprabhu 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

TEXT

śuni' tattvācārya hailā antare lajjita
prabhura vaiṣṇavatā dekhi, ha-ilā vismita

SYNONYMS

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.

TRANSLATION

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

TEXT

ācārya kahe,----tumi yei kaha, sei satya haya
sarva-śāstre vaiṣṇavera ei suniscaya

SYNONYMS

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-niscaya--
conclusion.

TRANSLATION

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

TEXT

tathāpi madhvācārya ye kariyāche nirbandha
sei ācariye sabe sampradāya-sambandha

SYNONYMS

tathāpi--still; madhva-ācārya--Madhvācārya; ye--whatever; kariyāche--
formulated; nirbandha--rules and regulations; sei--that; ācariye--we practice;
sabe--all; sampradāya--party; sambandha--relationship.

TRANSLATION

"Still, whatever Madhvācārya has established as the formula for our party,
we practice as a party policy."

TEXT 276

TEXT

prabhu kahe,----karmī, jñānī,----dui bhakti-hīna
tomāra sampradāye dekhi sei dui cihna

SYNONYMS

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.

TRANSLATION

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

TEXT

sabe, eka guṇa dekhi tomāra sampradāye
satya-vigraha kari' īśvare karaha niścaye

SYNONYMS

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.

TRANSLATION

"The only qualification that I see in your sampradāya is that you accept
the form of the Lord as truth."

PURPORT

Sri 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 saḥajiyās' 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

TEXT

ei-mata tānra ghare garva cūrṇa kari'
phalgu-tīrthe tabe cali āilā gaurahari

SYNONYMS

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.

TRANSLATION

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

TEXT

tritakūpe viśālāra kari' daraśana
pañcāpsarā-tīrthe āilā śacīra nandana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to Tritakūpa, and after seeing the Viśālā Deity there, He went to the holy place known as Pañcāpsarā-tīrtha.

PURPORT

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 him 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

TEXT

gokarṇe śiva dekhi' āilā dvaipāyani
sūrpāraka-tīrthe āilā nyāsi-śiromaṇi

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Gokarṇa is situated in North Karnarāḍā It is about twenty 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. Sūrpāraka (nowadays known as Sopārā) is about twenty-six miles north of Bombay, in the Maharashtra province, in the district known as Thāne. Sūrpāraka is mentioned in the Mahābhārata (Śānti-parva, Chapter 41, verses 66-67).

TEXT 281

TEXT

kolāpure lakṣmī dekhi' dekhena kṣīra-bhagavatī
lāṅga-gaṇeśa dekhi' dekhena cora-pārvatī

SYNONYMS

kolāpure--at Kolāpura; lakṣmī--the goddess of fortune; dekhi'--seeing; dekkena--He visited; kṣīra-bhagavatī--the temple of Kṣīra-bhagavatī; lāṅga-gaṇeśa--the deity Lāṅga-gaṇeśa; dekhi'--seeing; dekkena--He sees; cora-pārvatī--the goddess Pārvatī, who is known as a thief.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited the town of Kolāpura, where He saw the goddess of fortune in the temple of Kṣīra-bhagavatī and Lāṅga-gaṇeśa in another temple, known as Cora-pārvatī.

PURPORT

Kolāpura is a town in the Maharashtra province formerly known as Bombay Pradeśa. Formerly it was a native state, and it is bordered on the north by the district of Satara, on the east and south by the district of Belgaumā, and on the west by the district of Ratnagiri. In this place 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) Yyāllāmmā Mandira.

TEXT 282

TEXT

tathā haite pāṇḍarapure āilā gauracandra
viṭṭhala-ṭhākura dekhi' pāilā ānanda

SYNONYMS

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.

TRANSLATION

From there Śrī Caitanya Mahāprabhu went to Pāṇḍarapura, where He happily saw the temple of Viṭṭhala Ṭhākura.

PURPORT

This city of Pāṇḍarapura is situated on the river Bhīmā. It is said that Śrī Caitanya Mahāprabhu initiated Tukārāma when He visited Pāṇḍarapura. This 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 was a disciple of Śrī Caitanya Mahāprabhu, and his 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 four hands. He is Nārāyaṇa.

TEXT 283

TEXT

premāveśe kaila bahuta kīrtana-nartana
tāhāñ eka vipra tāñre kaila nimantraṇa

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu chanted and danced in various ways as usual. A brāhmaṇa, seeing Him in ecstatic love, was very much pleased and invited the Lord to his home for lunch.

TEXT 284

TEXT

bahuta ādare prabhuke bhikṣā karāila
bhikṣā kari' tathā eka śubha-vārtā pāila

SYNONYMS

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.

TRANSLATION

This brāhmaṇa offered Śrī Caitanya Mahāprabhu food with great respect and love. After finishing His lunch, the Lord received auspicious news.

TEXT 285

TEXT

mādhava-purīra śiṣya 'śrī-raṅga-purī' nāma
sei grāme vipra-gṛhe karena viśrāma

SYNONYMS

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.

TRANSLATION

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

TEXT

śuniyā calilā prabhu tāñre dekhibāre
vipra-gṛhe vasi' āchena, dekhilā tāñhāre

SYNONYMS

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.

TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu immediately went to see Sri Raṅga Purī at the brāhmaṇa's home. Upon entering, the Lord saw him sitting there.

TEXT 287

TEXT

premāveśe kare tāñre danda-paraṇāma
aśru, pulaka, kampa, sarvāṅge paḍe ghāma

SYNONYMS

prema-āveśe--in ecstatic love; kare--does; tāñre--unto him; daṇḍa-paraṇāma-
-obeisances, falling flat; aśru--tears; pulaka--jubilation; kampa--trembling;
sarva-aṅge--all over the body; paḍe--there was; ghāma--perspiration.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the brāhmaṇa, He immediately offered him obeisances in ecstatic love, falling flat to the ground. The symptoms of transcendental transformation were visible--namely, tears, jubilation, trembling and perspiration.

TEXT 288

TEXT

dekhiyā vismita haila śrī-raṅga-purīra mana
'uṭhaha śrīpāda' bali' balilā vacana

SYNONYMS

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.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu in such an ecstatic mood, Śrī Raṅga Purī said, "Your Holiness, please get up.

TEXT 289

TEXT

śrīpāda, dhara mora gosāñira sambandha
tāhā vinā anyatra nāhi ek premāra gandha

SYNONYMS

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.

TRANSLATION

"Your Holiness is certainly related to Śrī Mādhavendra Purī, without whom there is no fragrance of ecstatic love."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that only Lord Kṛṣṇa was worshiped in the disciplic succession of Madhvācārya up to the advent of His Holiness Śrīpāda Lakṣmīpati Tīrtha. 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 paramahāṁsas. A paramahāṁsa 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

TEXT

eta bali' prabhuke uthāñā kaila āliṅgana
galāgali kari' duñhe karena krandana

SYNONYMS

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.

TRANSLATION

After saying this, Śrī Raṅga Purī lifted Śrī Caitanya Mahāprabhu up and
embraced Him. As the two of them embraced shoulder to shoulder, they began to
cry in ecstasy.

TEXT 291

TEXT

kṣaṇeke āveśa chāḍi' duñhāra dhairya haila
īśvara-purīra sambandha gosāñi jānāila

SYNONYMS

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.

TRANSLATION

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

TEXT

adbhuta premera vanyā duñhāra uthalila
duñhe mānya kari' duñhe ānande vasila

SYNONYMS

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.

TRANSLATION

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

TEXT

dui jane kṛṣṇa-kathā kahe rātri-dine
ei-mate goñāila pāñca-sāta dine

SYNONYMS

dui jane--both the persons; kṛṣṇa-kathā--topics of Kṛṣṇa; kahe--speak; rātri-dine--day and night; ei-mate--in this way; goñāila--passed; pāñca-sāta--five to seven; dine--days.

TRANSLATION

In this way they discussed topics about Lord Kṛṣṇa continually for five to seven days.

TEXT 294

TEXT

kautuke purī tāñre puchila janma-sthāna
gosāñi kautuke kahena 'navadvīpa' nāma

SYNONYMS

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; navadvīpa--Navadvīpa; nāma--name.

TRANSLATION

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

TEXT

śrī-mādhava-purīra saṅge śrī-raṅga-purī
pūrve āsiyāchilā teṅho nadiyā-nagarī

SYNONYMS

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.

TRANSLATION

Śrī Raṅga Purī had formerly gone to Navadvīpa with Śrī Mādhavendra Purī, and he therefore remembered the incidents that took place there.

TEXT 296

TEXT

jagannātha-miśra-ghare bhikṣā ye karila
apūrva mocāra ghaṇṭa tāhān ye khāila

SYNONYMS

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; tāhān--there; ye--that; khāila--ate.

TRANSLATION

As soon as Śrī Raṅga Purī recalled Navadvīpa, he also recalled accompanying Śrī Mādhavendra Purī to the house of Jagannātha Miśra, where he had taken lunch. He even remembered the taste of an unprecedented curry made of banana flowers.

TEXT 297

TEXT

jagannāthera brāhmaṇī, teṅha----mahā-pativratā
vātsalye hayena teṅha yena jagan-mātā

SYNONYMS

jagannāthera--of Jagannātha Miśra; brāhmaṇī--wife; teṅha--she; mahā--great; pati-vratā--devoted to her husband; vātsalye--in affection; hayena--was; teṅha--she; yena--as if; jagat-mātā--the mother of the whole universe.

TRANSLATION

Śrī Raṅga Purī also remembered the wife of Jagannātha Miśra. She was very much devoted and chaste. As for her affection, she was exactly like the mother of the universe.

TEXT 298

TEXT

randhane nipuṇā tān-sama nāhi tribhuvane
putra-sama sneha karena sannyāsi-bhojane

SYNONYMS

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.

TRANSLATION

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

TEXT

tānra eka yogya putra kariyāche sannyāsa
'śaṅkarāraṇya' nāma tānra alpa vayasa

SYNONYMS

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.

TRANSLATION

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

TEXT

ei tīrthe śaṅkarāraṇyera siddhi-prāpti haila
prastāve śrī-raṅga-purī eteka kahila

SYNONYMS

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.

TRANSLATION

Śrī Raṅga Purī informed Śrī Caitanya Mahāprabhu that the sannyāsī named Śaṅkarāraṇya had attained perfection in that holy place, Pāṇḍarapura.

PURPORT

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

TEXT

prabhu kahe,----pūrvāśrame teṅha mora bhrātā
jagannātha miśra----pūrvāśrame mora pitā

SYNONYMS

prabhu kahe--the Lord replied; pūrva-āśrame--in My previous āśrama; teṅha--
He; mora bhrātā--My brother; jagannātha miśra--Jagannātha Miśra; pūrva-āśrame--
-in My previous āśrama; mora pitā--My father.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In My previous āśrama, Śaṅkarāraṇya was My
brother and Jagannātha Miśra was My father."

TEXT 302

TEXT

ei-mata dui-jane iṣṭa-goṣṭhī kari'
dvārakā dekhite calilā śrī-raṅga-purī

SYNONYMS

ei-mata--in this way; dui-jane--both of them; iṣṭa-goṣṭhī kari'--discussing
many topics; dvārakā dekhite--to see Dvārakā; calilā--started; śrī-raṅga-purī--
-Śrī Raṅga Purī.

TRANSLATION

After finishing his talks with Śrī Caitanya Mahāprabhu, Śrī Raṅga Purī
started for Dvārakā-dhāma.

TEXT 303

TEXT

dina cāri tathā prabhuke rākhila brāhmaṇa
bhīmā-nadī snāna kari' karena viṭṭhala darśana

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe mahāprabhu āilā kṛṣṇa-veṅvā-tīre
nānā tīrtha dekhi' tāhān devatā-mandire

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 Vīṇā, the Veṇī, the Sinā and the Bhīmā.

TEXT 305

TEXT

brāhmaṇa-samāja saba----vaiṣṇava-carita
vaiṣṇava sakala paḍe 'kṛṣṇa-karṇāmṛta'

SYNONYMS

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.

TRANSLATION

The brāhmaṇa community there was composed of pure devotees, who regularly studied a book entitled Kṛṣṇa-karṇāmṛta, which was composed by Bilvamaṅgala Ṭhākura.

PURPORT

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

TEXT

kṛṣṇa-karṇāmṛta śuni' prabhura ānanda haila
āgraha kariyā puṅthi lekhāñā laila

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu was very much pleased to hear the book Kṛṣṇa-karṇāmṛta, and with great eagerness He had it copied and took it with Him.

TEXT 307

TEXT

'karṇāmṛta'-sama vastu nāhi tribhuvane
yāhā haite haya kṛṣṇe śuddha-prema-jñāne

SYNONYMS

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.

TRANSLATION

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

TEXT

saundarya-mādhurya-kṛṣṇa-līlāra avadhi
sei jāne, ye 'karṇāmṛta' paḍe niravadhi

SYNONYMS

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.

TRANSLATION

One who constantly reads the Kṛṣṇa-karṇāmṛta can fully understand the beauty and melodious taste of the pastimes of Lord Kṛṣṇa.

TEXT 309

TEXT

'brahma-saṁhitā', 'karṇāmṛta' dui puñthi pāñā
mahā-ratna-prāya pāi āilā saṅge lañā

SYNONYMS

brahma-saṁhitā--the book Brahma-saṁhitā; karṇāmṛta--the book Kṛṣṇa-karṇāmṛta; dui--two; puñthi--books; pāñā--getting; mahā-ratna-prāya--like the most valuable jewels; pāi--getting; āilā--came back; saṅge--with Him; lañā--taking.

TRANSLATION

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

TEXT

tāpī snāna kari' āilā māhiṣmatī-pure
nānā tīrtha dekhi tāhāñ narmadāra tīre

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The river Tāpī is presently 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 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 naraṣabhaḥ

"After acquiring jewels, Sahadeva went to the city of Māhiṣmatī, where he fought with a king called Nīla."

TEXT 311

TEXT

dhanus-tīrtha dekhi' karilā nirvindhyāte snāne
ṛṣyamūka-giri āilā daṇḍakāraṇye

SYNONYMS

dhanuṣ-tīrtha--Dhanus-tīrtha; dekhi'--seeing; karilā--did; nirvindhyāte--in the river Nirvindhyā; snāne--bathing; ṛṣyamūka-giri--at the Ṛṣyamūka Mountain; āilā--arrived; daṇḍaka-araṇye--in the forest known as Daṇḍakāraṇya.

TRANSLATION

The Lord next arrived at Dhanus-tīrtha, where He took His bath in the river Nirvindhyā. He then arrived at Ṛṣyamūka Mountain and then went to the forest called Daṇḍakāraṇya.

PURPORT

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 south to Ahmadnagar, west to Nāsika, and east to Aurangabad. The Godāvarī River flows through this tract of land, and there is a great forest there where Lord Rāmacandra lived.

TEXT 312

TEXT

'saptatāla-vṛkṣa' dekhe kānana-bhitara
ati vṛddha, ati sthūla, ati uccatara

SYNONYMS

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.

TRANSLATION

Within that forest Śrī Caitanya Mahāprabhu then visited a place called Saptatāla. The seven palm trees there were very old, very bulky and very high.

PURPORT

The name Saptatāla is mentioned in the Kiṣkindhyā Chapter of the Rāmāyaṇa and is described in the eleventh and twelfth sections of this chapter.

TEXT 313

TEXT

saptatāla dekhi' prabhu āliṅgana kaila
saśarīre saptatāla vaikuṅṭhe calila

SYNONYMS

sapta-tāla dekhi'--after 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.

TRANSLATION

After seeing the seven palm trees, Sri Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikuṅṭhaloka, the spiritual world.

TEXT 314

TEXT

śūnya-sthala dekhi' lokera haila camatkāra
loke kahe, e sannyāsī----rāma-avatāra

SYNONYMS

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.

TRANSLATION

After the seven palm trees had departed for Vaikuṅṭha, everyone was astonished to see them gone. The people then began to say, "This sannyāsī called Śrī Caitanya Mahāprabhu must be an incarnation of Lord Rāmacandra.

TEXT 315

TEXT

saśarīre tāla gela śrī-vaikuṅṭha-dhāma
aiche śakti kāra haya, vinā eka rāma

SYNONYMS

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.

TRANSLATION

"Only Lord Rāmacandra has the power to send seven palm trees to the spiritual Vaikuṅṭha planets."

TEXT 316

TEXT

prabhu āsi' kaila pampā-sarovare snāna
pañcavaṭī āsi, tāhāñ karila viśrāma

SYNONYMS

prabhu--Sri Caitanya Mahāprabhu; āsi'--coming; kaila--did; pampā-sarovare--
in the lake known as Pampā; snāna--bathing; pañcavaṭī āsi--then coming to
Pañcavaṭī; tāhāñ--there; karila--took; viśrāma--rest.

TRANSLATION

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.

PURPORT

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. Yet according to 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

TEXT

nāsike tryambaka dekhi' gelā brahmagiri
kuśāvarte āilā yāhāñ janmilā godāvarī

SYNONYMS

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; yāhāñ--
where; janmilā--took birth; godāvarī--the river Godāvarī.

TRANSLATION

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.

PURPORT

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

TEXT

sapta godāvarī āilā kari' tīrtha bahutara
punarapi āilā prabhu vidyānagara

SYNONYMS

sapta 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.

TRANSLATION

After visiting many other holy places, the Lord went to Sapta-godāvari. At
last He returned to Vidyānagara.

PURPORT

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 Kalinga.

TEXT 319

TEXT

rāmānanda rāya śuni' prabhura āgamana
ānande āsiyā kaila prabhu-saha milana

SYNONYMS

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.

TRANSLATION

When Rāmānanda Rāya heard of Śrī Caitanya Mahāprabhu's arrival, he was very
much pleased, and he immediately went to see Him.

TEXT 320

TEXT

daṇḍavat hañā paḍe caraṇe dhariyā
āliṅgana kaila prabhu tānre uṭhāñā

SYNONYMS

daṇḍavat hañā--like a stick; paḍe--fell; caraṇe--the lotus feet; dhariyā--
catching; āliṅgana--embracing; kaila--did; prabhu--Śrī Caitanya Mahāprabhu;
tānre--him; uṭhāñā--getting up.

TRANSLATION

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

TEXT

dui jane premāveśe karena krandana
premānande śithila haila duñhākāra mana

SYNONYMS

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.

TRANSLATION

In great ecstatic love they both began to cry, and thus their minds were
slackened.

TEXT 322

TEXT

kata-kṣaṇe dui janā susthira hañā
nānā iṣṭa-goṣṭhī kare ekatra vasiyā

SYNONYMS

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.

TRANSLATION

After some time they regained their senses and sat together to discuss
various subjects.

TEXT 323

TEXT

tīrtha-yātrā-kathā prabhu sakala kahilā
karṇāmṛta, brahma-saṁhitā,----dui puñthi dilā

SYNONYMS

tīrtha-yātrā-kathā--topics of His pilgrimage; prabhu--Lord Śrī Caitanya
Mahāprabhu; sakala kahilā--described everything; karṇāmṛta--the book named
Kṛṣṇa-karṇāmṛta; brahma-saṁhitā--the book named Brahma-saṁhitā; dui--two;
puñthi--scriptures; dilā--delivered.

TRANSLATION

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-karṇāmṛta and Brahma-saṁhitā. The Lord delivered the books to Rāmānanda Rāya.

TEXT 324

TEXT

prabhu kahe,----tumi yei siddhānta kahile
ei dui puṅthi sei saba sākṣī dile

SYNONYMS

prabhu kahe--the Lord said; tumi--you; yei--whatever; siddhānta--
conclusion; kahile--informed; ei dui--these two; puṅthi--books; sei--that;
saba--everything; sākṣī--evidence; dile--gave.

TRANSLATION

The Lord said, "Whatever you have told Me about devotional service is all supported by these two books."

TEXT 325

TEXT

rāyera ānanda haila pustaka pāiyā
prabhu-saha āsvādila, rākhila likhiyā

SYNONYMS

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.

TRANSLATION

Rāmānanda Rāya was very happy to receive these books. He tasted their contents along with the Lord and made a copy of each of them.

TEXT 326

TEXT

'gosāñi' āilā' grāme haila kolāhala
prabhuke dekhite loka āila sakala

SYNONYMS

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.

TRANSLATION

News spread in the village of Vidyānagara about the arrival of Śrī Caitanya Mahāprabhu, and everyone came to see Him once again.

TEXT 327

TEXT

loka dehki' rāmānanda gelā nija-ghare
madhyāhne uṭhilā prabhu bhikṣā karibāre

SYNONYMS

loka dekhi'--seeing the people; rāmānanda--Rāya Rāmānanda; gelā--departed; nija-ghare--to his own home; madhyāhne--at noon; uṭhilā prabhu--Śrī Caitanya Mahāprabhu got up; bhikṣā karibāre--to take His lunch.

TRANSLATION

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

TEXT

rātri-kāle rāya punaḥ kaila āgamana
dui jane kṛṣṇa-kathāya kaila jāgaraṇa

SYNONYMS

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.

TRANSLATION

Śrī Rāmānanda Rāya returned at night, and he and the Lord discussed topics concerning Kṛṣṇa. Thus they passed the night.

TEXT 329

TEXT

dui jane kṛṣṇa-kathā kahe rātri-dine
parama-ānande gela pāñca-sāta dine

SYNONYMS

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.

TRANSLATION

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

TEXT

rāmānanda kahe,----prabhu, tomāra ājñā pāñā
rājāke likhiluñ āmi vinaya kariyā

SYNONYMS

rāmānanda kahe--Rāmānanda Rāya said; prabhu--my dear Lord; tomāra ājñā--Your permission; pāñā--getting; rājāke likhiluñ--have written a letter to the King; āmi--I; vinaya kariyā--with great humility.

TRANSLATION

Rāmānanda Rāya said, "My dear Lord, with Your permission I have already written a letter to the King with great humility.

TEXT 331

TEXT

rājā more ājñā dila nīlācale yāite
calibāra udyoga āmi lāgiyāchi karite

SYNONYMS

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.

TRANSLATION

"The King has already given me an order to return to Jagannātha Purī, and I am making arrangements to do this."

TEXT 332

TEXT

prabhu kahe,----ethā mora e-nimitte āgamana
tomā lañā nīlācale kariba gamana

SYNONYMS

prabhu kahe--Lord Śrī Caitanya Mahāprabhu said; ethā--here; mora--My; e-nimitte--for this reason; āgamana--coming back; tomā lañā--taking you; nīlācale--to Jagannātha Purī; kariba--I shall do; gamana--going.

TRANSLATION

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

TEXT

rāya kahe,----prabhu, āge cala nīlācale
mora saṅge hātī-ghoḍā, sainya-kolāhale

SYNONYMS

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.

TRANSLATION

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

TEXT

dina-daśe ihā-sabāra kari' samādhāna
tomāra pāche pāche āmi kariba prayāṇa

SYNONYMS

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.

TRANSLATION

"I shall make arrangements within ten days. Following You, I shall go to Nīlācala without delay."

TEXT 335

TEXT

tabe mahāprabhu tānre āsite ājñā diyā
nīlācale calilā prabhu ānandita hañā

SYNONYMS

tabe--then; mahāprabhu--Śrī Caitanya Mahāprabhu; tānre--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.

TRANSLATION

Giving orders to Rāmānanda Rāya to come to Nīlācala, Śrī Caitanya Mahāprabhu departed for Jagannātha Purī with great pleasure.

TEXT 336

TEXT

yēi pathe pūrve prabhu kailā āgamana
sei pathe calilā dekhi, sarva vaiṣṇava-gaṇa

SYNONYMS

yēi 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.

TRANSLATION

Sri Caitanya Mahāprabhu returned by the same road He formerly took to Vidyānagara, and all the Vaiṣṇavas along the way saw Him again.

TEXT 337

TEXT

yāhān yāya, loka uṭhe hari-dhvani kari'
dekhi' ānandita-mana hailā gaurahari

SYNONYMS

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.

TRANSLATION

Wherever Śrī Caitanya Mahāprabhu went, the holy name of Śrī Hari was vibrated. Seeing this, the Lord became very happy.

TEXT 338

TEXT

ālālanāthe āsi' kṛṣṇadāse pāṭhāila
nityānanda-ādi nija-gaṇe bolāila

SYNONYMS

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.

TRANSLATION

When the Lord reached Ālālanātha, He sent His assistant Kṛṣṇadāsa ahead to call for Nityānanda and other personal associates.

TEXT 339

TEXT

prabhura āgamana śuni' nityānanda rāya
uṭhiyā calilā, preme theha nāhi pāya

SYNONYMS

prabhura--of Lord Sri 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.

TRANSLATION

As soon as Nityānanda received news of Śrī Caitanya Mahāprabhu's arrival, He immediately got up and started out to see Him. Indeed, He was very impatient in His great ecstasy.

TEXT 340

TEXT

jagadānanda, dāmodara-pañḍita, mukunda
nāciyā calilā, dehe nā dhare ānanda

SYNONYMS

jagadānanda--Jagadānanda; dāmodara-pañḍita--Dāmodara Pañḍita; mukunda--Mukunda; nāciyā--dancing; calilā--departed; dehe--the body; nā dhare--does not hold; ānanda--happiness.

TRANSLATION

Śrī Nityānanda Rāya, Jagadānanda, Dāmodara Pañḍita and Mukunda all became ecstatic in their happiness, and dancing along the way, they went to meet the Lord.

TEXT 341

TEXT

gopīnāthācārya calilā ānandita hañā
prabhure mililā sabe pathe lāg pāñā

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu premāveśe sabāya kaila āliṅgana
prema-āveśe sabe kare ānanda-krandana

SYNONYMS

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.

TRANSLATION

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

TEXT

sārvabhauma bhaṭṭācārya ānande calilā
samudrera tīre āsi' prabhure mililā

SYNONYMS

sārvabhauma bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya; ānande--in pleasure; calilā--went; samudrera tīre--on the beach by the ocean; āsi'--coming; prabhure mililā--met the Lord.

TRANSLATION

Sārvabhauma Bhaṭṭācārya also went to see the Lord with great pleasure, and he met Him on the beach by the sea.

TEXT 344

TEXT

sārvabhauma mahāprabhura paḍilā caraṇe
prabhu tānre uṭhāñā kaila āliṅgane

SYNONYMS

sārvabhauma--Sārvabhauma Bhaṭṭācārya; mahāprabhura--of Lord Śrī Caitanya Mahāprabhu; paḍilā--fell down; caraṇe--at the feet; prabhu--Śrī Caitanya Mahāprabhu; tānre--him; uṭhāñā--making get up; kaila āliṅgane--embraced.

TRANSLATION

Sārvabhauma Bhaṭṭācārya fell down at the lotus feet of the Lord, and the Lord pulled him up and embraced him.

TEXT 345

TEXT

premāveśe sārvabhauma karilā rodane
sabā-saṅge āilā prabhu īśvara-daraśane

SYNONYMS

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.

TRANSLATION

Sārvabhauma Bhaṭṭācārya cried in great ecstatic love. Then the Lord, accompanied by them all, went to the temple of Jagannātha.

TEXT 346

TEXT

jagannātha-daraśana premāveśe kaila
kampa-sveda-pulakāśrute śarīra bhāsila

SYNONYMS

jagannātha-daraśana--visiting Lord Jagannātha; prema-āveśe--in ecstatic love; kaila--made; kampa--trembling; sveda--perspiration; pulaka--jubilation; āśrute--with tears; śarīra--the whole body; bhāsila--was inundated.

TRANSLATION

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

TEXT

bahu nṛtya-gīta kaila premāviṣṭa hañā
pāṇḍā-pāla āila sabe mālā-prasāda lañā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

mālā-prasāda pāñā prabhu susthira ha-ilā
jagannāthera sevaka saba ānande mililā

SYNONYMS

mālā-prasāda--the garland and prasāda; 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.

TRANSLATION

Śrī Caitanya Mahāprabhu became patient after receiving the garland and prasāda of Lord Jagannātha. All the servants of Lord Jagannātha met Śrī Caitanya Mahāprabhu with great pleasure.

TEXT 349

TEXT

kāśī-misra āsi' prabhura paḍilā caraṇe
mānya kari' prabhu tānre kaila āliṅgane

SYNONYMS

kāśī-misra--Kāśī Miśra; āsi'--coming; prabhura--of the Lord; paḍilā--fell down; caraṇe--at the feet; mānya kari'--with great respect; prabhu--Lord Śrī Caitanya Mahāprabhu; tānre--unto him; kaila--did; āliṅgane--embracing.

TRANSLATION

Afterward, Kāśī Miśra came and fell down at the lotus feet of the Lord, and the Lord respectfully embraced him.

TEXT 350

TEXT

prabhu lañā sārvabhauma nija-ghare gelā
mora ghare bhikṣā bali' nimantraṇa kailā

SYNONYMS

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.

TRANSLATION

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

TEXT

divya mahā-prasāda aneka ānāila
pīṭhā-pānā ādi jagannātha ye khāila

SYNONYMS

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.

TRANSLATION

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

TEXT

madhyāhna karilā prabhu nija-gaṇa lañā
sārvabhauma-ghare bhikṣā karilā āsiyā

SYNONYMS

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.

TRANSLATION

Accompanied by all His associates, Śrī Caitanya Mahāprabhu went to Sārvabhauma Bhaṭṭācārya's house and took His noon lunch there.

TEXT 353

TEXT

bhikṣā karāṇā tānre karāila śayana
āpane sārvabhauma kare pāda-saṁvāhana

SYNONYMS

bhikṣā karāṇā--after giving lunch; tānre--Him; karāila--made; śayana--lie down to rest; āpane--personally; sārvabhauma--Sārvabhauma Bhaṭṭācārya; kare--does; pāda-saṁvāhana--massaging the legs.

TRANSLATION

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

TEXT

prabhu tānre pāṭhāila bhojana karite
sei rātri tānra ghare rahilā tānra prīte

SYNONYMS

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 prīte--just to satisfy him.

TRANSLATION

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

TEXT

sārvabhauma-saṅge āra laṅā nija-gaṇa
tīrtha-yātrā-kathā kahi' kaila jāgaraṇa

SYNONYMS

sārvabhauma-saṅge--with Sārvabhauma Bhaṭṭācārya; āra--and; laṅā nija-gaṇa--taking His own associates; tīrtha-yātrā-kathā--topics of the pilgrimage; kahi'--telling; kaila--did; jāgaraṇa--keeping awake through the night.

TRANSLATION

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

TEXT

prabhu kahe,----eta tīrtha kailuñ paryaṭana
tomā-sama vaiṣṇava nā dekhiluñ eka-jana

SYNONYMS

prabhu kahe--the Lord said; eta tīrtha--to so many holy places; kailuñ paryaṭana--I have traveled; tomā-sama--like you; vaiṣṇava--devotee; nā--not; dekhiluñ--I could see; eka-jana--one man.

TRANSLATION

The Lord told Sārvabhauma Bhaṭṭācārya, "I have traveled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere."

PURPORT

In the Śrī Caitanya-candrodaya-nāṭaka (eighth part) Śrī Caitanya Mahāprabhu said, "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 replied, "Therefore, my Lord, I requested that You see him."

Śrī Caitanya Mahāprabhu then said, "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 357

TEXT

eka rāmānanda rāya bahu sukha dila
bhaṭṭa kahe,----ei lāgi' milite kahila

SYNONYMS

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.

TRANSLATION

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."

TEXT 358

TEXT

tīrtha-yātrā-kathā ei kailuñ samāpana

sañkṣepe kahiluñ, vistāra nā yāya varṇana

SYNONYMS

tīrtha-yātrā-kathā--topics of the pilgrimage; ei--these; kailuñ samāpana--I have finished; sañkṣepe kahiluñ--I have described in brief; vistāra--expansively; nā yāya varṇana--it is not possible to describe.

TRANSLATION

Thus I have ended my narration about Śrī Caitanya Mahāprabhu's pilgrimage, describing it in brief. It cannot be described very broadly.

PURPORT

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 Arcot. 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

TEXT

ananta caitanya-līlā kahite nā jāni
lobhe lajjā khāñā tāra kari ṭānāṭāni

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura tīrtha-yātrā-kathā śune yei jana
caitanya-caraṇe pāya gāḍha prema-dhana

SYNONYMS

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.

TRANSLATION

Whoever hears of Śrī Caitanya Mahāprabhu's pilgrimage to various holy places attains the riches of very deep ecstatic love.

PURPORT

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-saṁhitā 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 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 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 saḥajiyās 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 accept 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 Caitanya-caritāmṛta (Madhya 8.274):

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrṭi
sarvatra haya nija iṣṭa-deva-sphūrṭi

"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

TEXT

caitanya-carita śuna śraddhā-bhakti kari'
mātsarya chāḍiyā mukhe bala 'hari' 'hari'

SYNONYMS

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).

TRANSLATION

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

TEXT

ei kali-kāle āra nāhi kona dharma
vaiṣṇava, vaiṣṇava-śāstra, ei kahe marma

SYNONYMS

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.

TRANSLATION

In this Age of Kali there are no genuine religious principles other than those established by Vaiṣṇava devotees and Vaiṣṇava scriptures. This is the sum and substance of everything.

PURPORT

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 (nirmatsarāṇāṁ 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 aitihiyam
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

TEXT

caitanya-candrera līlā---agādha, gambhīra
praveśa karite nāri,----sparśi rahi' tīra

SYNONYMS

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.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are just like an unfathomable ocean. It is not possible for me to enter into them. Simply standing on the shore, I am but touching the water.

TEXT 364

TEXT

caitanya-carita śraddhāya śune yei jana
yateka vicāre, tata pāya prema-dhana

SYNONYMS

caitanya-carita--the pastimes of Sri 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.

TRANSLATION

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

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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.

PURPORT

As usual the author concludes the chapter by reciting the names of Śrī Rūpa and Raghunātha and reinstating himself at their lotus feet.

SYNONYMS

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.

Chapter 10

The Lord's Return to Jagannātha Purī

While Śrī Caitanya Mahāprabhu was traveling in South India, Sārvabhauma the 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 Vāṇīnātha Paṭṭanāyaka for the Lord's service. Śrī Caitanya Mahāprabhu informed His associates about the pollution of Kṛṣṇadāsa brought about by his association with the Bhaṭṭathāris, 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 see 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, Kāśīśvara 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

TEXT

tam vande gaura-jaladam
svasya yo darśanāmṛtaiḥ
vicchedāvagraha-mlāna-
bhakta-śasyāny ajīvat

SYNONYMS

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; ajīvat--saved.

TRANSLATION

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

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

All glories to Lord Caitanya All glories to Nityānanda! All glories to
Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

TEXT

pūrve yabe mahāprabhu calilā dakṣiṇe
pratāparudra rājā tabe bolāila sārvabhaume

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu departed for South India, King Pratāparudra
called Sārvabhauma Bhaṭṭācārya to his palace.

TEXT 4

TEXT

vasite āsana dila kari' namaskāre
mahāprabhura vārtā tabe puchila tānhāre

SYNONYMS

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; tānhāre--from him.

TRANSLATION

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

TEXT

śunilāṅga tomāra ghare eka mahāśaya
gauḍa ha-ite āilā, teṅho mahā-kṛpāmaya

SYNONYMS

śunilāṅga--I have heard; tomāra--your; ghare--at home; eka--one; mahāśaya--great personality; gauḍa ha-ite--from Bengal; āilā--has come; teṅho--He; mahā-kṛpā-maya--very merciful.

TRANSLATION

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

TEXT

tomāre bahu kṛpā kailā, kahe sarva-jana
kṛpā kari' karāha more tānhāra darśana

SYNONYMS

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.

TRANSLATION

"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

TEXT

bhaṭṭa kahe,--ye śunilā saba satya haya
tāhra darśana tomāra ghaṭana nā haya

SYNONYMS

bhaṭṭa kahe--the Bhaṭṭācārya replied; ye--what; śunilā--you have heard; saba--all; satya--true; haya--is; tāhra darśana--His interview; tomāra--of you; ghaṭana--happening; nā haya--is not.

TRANSLATION

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

TEXT

virakta sannyāsī teṅho rahena nirjane
svapneha nā karena teṅho rāja-daraśane

SYNONYMS

virakta--detached; sannyāsī--in the renounced order; teṅho--He; rahena--keeps Himself; nirjane--in a solitary place; svapneha--even in dreams; nā--does not; karena--do; teṅho--He; rāja-daraśane--interview with a king.

TRANSLATION

"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

TEXT

tathāpi prakāre tomā karāitāma daraśana
samprati karilā teṅho dakṣiṇa gamana

SYNONYMS

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.

TRANSLATION

"Still, I would have tried to arrange your interview, but He has recently left to tour South India."

TEXT 10

TEXT

rājā kahe,--jagannātha chāḍi' kene gelā
bhaṭṭa kahe,--mahāntera ei eka līlā

SYNONYMS

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.

TRANSLATION

The King asked, "Why has He left Jagannātha Purī?"
The Bhaṭṭācārya replied, "Such are the pastimes of a great personality.

TEXT 11

TEXT

tīrtha pavitra karite kare tīrtha-bhramaṇa
sei chale nistāraye sām̐sārika jana

SYNONYMS

tīrtha--holy places; pavitra karite--to purify; kare--does; tīrtha-
bhramaṇa--touring in places of pilgrimage; sei chale--on that plea; nistāraye-
-delivers; sām̐sārika--conditioned; jana--souls.

TRANSLATION

"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

TEXT

bhavad-vidhā bhāgavatās
tīrthī-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadā-bhṛtā

SYNONYMS

bhavad--your good self; vidhāḥ--like; bhāgavatāḥ--devotees; tīrthī--as holy places of pilgrimage; bhūtāḥ--existing; svayaṁ--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.

TRANSLATION

" '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.'

PURPORT

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

TEXT

vaiṣṇavera ei haya eka svabhāva niścala
teṅho jīva nahena, hana svatantra īśvara

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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

TEXT

rājā kahe,--tānre tumi yāite kene dile
pāya paḍi' yatna kari' kene nā rākhile

SYNONYMS

rājā kahe--the King said; tānre--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.

TRANSLATION

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

TEXT

bhaṭṭācārya kahe,--teṅho svayaṁ īśvara svatantra
sākṣāt śrī-kṛṣṇa, teṅho nahe para-tantra

SYNONYMS

bhaṭṭācārya kahe--Sārvabhauma replied; teṅho--He; svayaṁ--personally; īśvara--the Supreme Personality of Godhead; svatantra--independent; sākṣāt--

directly; śrī-kṛṣṇa--Lord Kṛṣṇa; teṅho--He; nahe--is not; para-tantra--dependent on anyone.

TRANSLATION

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

TEXT

tathāpi rākhite tāñre bahu yatna kailuṅ
īśvarera svatantra icchā, rākhite nāriluṅ

SYNONYMS

tathāpi--still; rākhite--to keep; tāñre--Him; bahu--various; yatna--endeavors; kailuṅ--I made; īśvarera--of the Supreme Personality of Godhead; svatantra--independent; icchā--desire; rākhite--to keep; nāriluṅ--I was unable.

TRANSLATION

"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

TEXT

rājā kahe,--bhaṭṭa tumi vijña-śiromaṇi
tumi tāñre 'kṛṣṇa' kaha, tāte satya māni

SYNONYMS

rājā kahe--the King said; bhaṭṭa--Sārvabhauma Bhaṭṭācārya; tumi--you; vijña-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.

TRANSLATION

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.

PURPORT

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

TEXT

punarapi ihāñ tāñra haile āgamana
eka-bāra dekhi' kari saphala nayana

SYNONYMS

punarapi--again; ihāñ--here; tāñra--His; haile--when there is; āgamana--arrival; eka-bāra--once; dekhi'--seeing; kari--I make; sa-phala--fruitful; nayana--my eyes.

TRANSLATION

"When Śrī Caitanya Mahāprabhu returns again, I wish to see Him just once in order to make my eyes perfect."

TEXT 19

TEXT

bhaṭṭācārya kahe,--teñho āsibe alpa-kāle
rahite tāñre eka sthāna cāhiye virale

SYNONYMS

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.

TRANSLATION

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

TEXT

ṭhākurerā nikaṭa, āra ha-ibe nirjane

e-mata nirṇaya kari' deha' eka sthāne

SYNONYMS

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.

TRANSLATION

"Lord Caitanya's residence should be very much secluded and also near the temple of Jagannātha. Please consider this proposal and give me a nice place for Him."

TEXT 21

TEXT

rājā kahe,--aiche kāsī-miśrera bhavana
ṭhākurerā nikaṭa, haya parama nirjana

SYNONYMS

rājā kahe--the King replied; aiche--exactly like that; kāsī-miśrera bhavana--the house of Kāsī Miśra; ṭhākurerā nikaṭa--near Lord Jagannātha; haya--is; parama--very much; nirjana--secluded.

TRANSLATION

The King replied, "Kāsī Miśra's house is exactly what you require. It is near the temple and is very much secluded, calm and quiet."

TEXT 22

TEXT

eta kahi' rājā rahe utkaṅṭhita hañā
bhaṭṭācārya kāsī-miśre kahila āsiyā

SYNONYMS

eta kahi'--saying this; rājā--the King; rahe--remained; utkaṅṭhita--very anxious; hañā--being; bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya; kāsī-miśre--unto Kāsī Miśra; kahila--said; āsiyā--coming.

TRANSLATION

After saying this, the King became very anxious for the Lord to return. Sārvabhauma Bhaṭṭācārya then went to Kāsī Miśra to convey the King's desire.

TEXT 23

TEXT

kāsī-miśra kahe,--āmi baḍa bhāgyavān

mora gṛhe 'prabhu-pādera' habe avasthāna

SYNONYMS

kāśī-miśra kahe--Kāśī Miśra said; āmi--I; baḍa--very much; bhāgyavān--fortunate; mora gṛhe--in my home; prabhu-pādera--of the Lord of the prabhus; habe--there will be; avasthāna--staying.

TRANSLATION

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."

PURPORT

In this verse the word prabhupāda, 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. 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

TEXT

ei-mata puruṣottama-vāsī yata jana
prabhuke milite sabāra utkaṅṭhita mana

SYNONYMS

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.

TRANSLATION

Thus all the residents of Jagannātha Purī, which is also known as
Puruṣottama, became anxious to meet Śrī Caitanya Mahāprabhu again.

TEXT 25

TEXT

sarva-lokera utkaṅṭhā yabe atyanta bāḍila
mahāprabhu dakṣiṇa haite tabahi āila

SYNONYMS

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.

TRANSLATION

When all the residents of Jagannātha Purī became extremely anxious to meet
the Lord again, He returned from South India.

TEXT 26

TEXT

śuni' ānandita haila sabākāra mana
sabe āsi' sārvabhaume kaila nivedana

SYNONYMS

śuni'--hearing; ānandita--happy; haila--were; sabākāra--of everyone; mana--
the minds; sabe āsi'--everyone coming; sārvabhaume--unto Sārvabhauma
Bhaṭṭācārya; kaila--did; nivedana--submission.

TRANSLATION

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

TEXT

prabhura sahita āmā-sabāra karāha milana
tomāra prasāde pāi prabhura caraṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

bhaṭṭācārya kahe,--kāli kāsī-miśrera ghare
prabhu yāibena, tāhān milāba sabāre

SYNONYMS

bhaṭṭācārya kahe--the Bhaṭṭācārya replied; kāli--tomorrow; kāsī-miśrera ghare--in the house of Kāsī Miśra; prabhu--the Lord; yāibena--will go; tāhān--there; milāba sabāre--I shall arrange for a meeting with all of you.

TRANSLATION

The Bhaṭṭācārya replied to the people, "Tomorrow the Lord will be at the house of Kāsī Miśra. I shall arrange for you all to meet Him."

TEXT 29

TEXT

āra dina mahāprabhu bhaṭṭācāryera saṅge
jagannātha daraśana kaila mahā-raṅge

SYNONYMS

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.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu arrived and went with Sārvabhauma Bhaṭṭācārya, with great enthusiasm, to see the temple of Lord Jagannātha.

TEXT 30

TEXT

mahā-prasāda diyā tāhān mililā sevaka-gaṇa
mahāprabhu sabākāre kaila āliṅgana

SYNONYMS

mahā-prasāda--remnants of the food of Lord Jagannātha; diyā--delivering;
tāhāñ--there; mililā--met; sevaka-gaṇa--the servants of Lord Jagannātha;
mahāprabhu--Śrī Caitanya Mahāprabhu; sabākāre--unto all of them; kaila--did;
āliṅgana--embracing.

TRANSLATION

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

TEXT

darśana kari' mahāprabhu calilā bāhire
bhaṭṭācārya ānila tāñre kāsī-misra-ghare

SYNONYMS

darśana kari'--seeing Lord Jagannātha; mahāprabhu--Śrī Caitanya Mahāprabhu;
calilā--departed; bāhire--outside; bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya;
ānila--brought; tāñre--Him; kāsī-misra-ghare--to the house of Kāsī Miśra.

TRANSLATION

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu left the temple. The Bhaṭṭācārya then took Him to the house of Kāsī Miśra.

TEXT 32

TEXT

kāsī-misra āsi' paḍila prabhura caraṇe
gṛha-sahita ātmā tāñre kaila nivedane

SYNONYMS

kāsī-misra--Kāsī 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; tāñre--unto Him; kaila--did; nivedane--
submission.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at his house, Kāsī Miśra immediately fell down at His lotus feet and surrendered himself and all his possessions.

TEXT 33

TEXT

prabhu catur-bhuja-mūrti tāñre dekhāila
ātmasāt kari' tāre āliṅgana kaila

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; catur-bhuja-mūrti--four-armed form; tāñre-
-unto him; dekhāila--showed; ātmasāt kari'--accepting; tāre--him; āliṅgana
kaila--embraced.

TRANSLATION

Śrī Caitanya Mahāprabhu then showed Kāsī Miśra His four-armed form. Then,
accepting him for His service, the Lord embraced him.

TEXT 34

TEXT

tabe mahāprabhu tāhāñ vasilā āsane
caudike vasilā nityānandādi bhakta-gaṇe

SYNONYMS

tabe--at that time; mahāprabhu--Śrī Caitanya Mahāprabhu; tāhāñ--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.

TRANSLATION

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

TEXT

sukhī hailā dekhi' prabhu vāsāra saṁsthāna
yei vāsāya haya prabhura sarva-samādhāna

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu was very happy to see His residential quarters, in
which all His necessities were taken care of.

TEXT 36

TEXT

sārvabhauma kahe,--prabhu, yogya tomāra vāsā
tumi aṅgikāra kara,--kāsī-miśrera āśā

SYNONYMS

sārvabhauma--Sārvabhauma Bhaṭṭācārya; kahe--said; prabhu--my dear Lord; yogya--just befitting; tomāra--Your; vāsā--residential quarters; tumi--You; aṅgikāra kara--accept; kāśī-miśrera āśā--the hope of Kāśī Miśra.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "This place is just befitting You. Please accept it. It is the hope of Kāśī Miśra that You do."

TEXT 37

TEXT

prabhu kahe,--ei deha tomā-sabākāra
yei tumi kaha, sei sammata āmāra

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My body belongs to all of you. Therefore I agree to whatever you say."

TEXT 38

TEXT

tabe sārvabhauma prabhura dakṣiṇa-pārsve vasi'
milāite lāgilā saba puruṣottama-vāsī

SYNONYMS

tabe--thereafter; sārvabhauma--Sārvabhauma; prabhura--of Śrī Caitanya Mahāprabhu; dakṣiṇa-pārsve--by the right side; vasi'--sitting; milāite--to introduce; lāgilā--began; saba--all; puruṣottama-vāsī--residents of Puruṣottama (Jagannātha Purī).

TRANSLATION

After this, Sārvabhauma Bhaṭṭācārya, sitting at the right hand of the Lord, began to introduce all the inhabitants of Puruṣottama, Jagannātha Purī.

TEXT 39

TEXT

ei saba loka, prabhu, vaise nīlācale
utkaṅṭhita hañāche sabe tomā milibāre

SYNONYMS

ei saba loka--all these people; prabhu--my Lord; vaise--reside; nīlācale--at Jagannātha Purī; utkaṇṭhita hañāche--they have become very anxious; sabe--all; tomā--You; milibāre--to meet.

TRANSLATION

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

TEXT

tṛṣita cātaka yaiche kare hāhākāra
taiche ei saba,--sabe kara aṅgikāra

SYNONYMS

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.

TRANSLATION

"In Your absence all these people have been exactly like thirsty cātaka birds crying in disappointment. Kindly accept them."

TEXT 41

TEXT

jagannātha-sevaka ei, nāma--janārdana
anavasare kare prabhura śrī-aṅga-sevana

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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

TEXT

kṛṣṇadāsa-nāma ei suvarṇa-vetra-dhārī
śikhi mähāti-nāma ei likhanādhikārī

SYNONYMS

kṛṣṇadāsa--Kṛṣṇadāsa; nāma--named; ei--this; suvarṇa--golden; vetra-dhārī--carrier of the cane; śikhi mähāti--Śikhi Māhiti; nāma--named; ei--this; likhana-adhikārī--entrusted with writing.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "This is Kṛṣṇadāsa, who carries a golden cane, and here is Śikhi Māhiti, who is in charge of writing.

PURPORT

The person in charge of writing is also called deula-karaṇa-pada-prāpta karmacārī. He is employed especially to write the calendar called Mātalā-pāñji.

TEXT 43

TEXT

pradyumna-miśra iṅha vaiṣṇava pradhāna
jagannāthera mahā-soyāra iṅha 'dāsa' nāma

SYNONYMS

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.

TRANSLATION

"This is Pradyumna Miśra, who is chief of all Vaiṣṇavas. He is a great servitor of Jagannātha, and his name is Dāsa.

PURPORT

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

TEXT

murāri māhāti inha--śikhi-māhātira bhāi
tomāra caraṇa vinu āra gati nāi

SYNONYMS

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.

TRANSLATION

"This is Murāri Māhiti, the brother of Śikhi Māhiti. He has nothing other than Your lotus feet.

TEXT 45

TEXT

candaneśvara, siṁheśvara, murāri brāhmaṇa
viṣṇudāsa,--inḥa dhyāye tomāra caraṇa

SYNONYMS

candaneśvara--Candaneśvara; siṁheśvara--Siṁheśvara; murāri brāhmaṇa--the brāhmaṇa named Murāri; viṣṇudāsa--Viṣṇudāsa; inḥa--all of them; dhyāye--meditate; tomāra--Your; caraṇa--on the lotus feet.

TRANSLATION

"Here are Candaneśvara, Siṁheśvara, Murāri Brāhmaṇa and Viṣṇudāsa. They are all constantly engaged in meditating on Your lotus feet.

TEXT 46

TEXT

prahararāja mahāpātra inḥa mahā-mati
paramānanda mahāpātra inḥāra saṁhati

SYNONYMS

prahararāja--Prahhararāja; mahāpātra--Mahāpātra; inḥa--this; mahā-mati--very intelligent; paramānanda mahāpātra--Paramānanda Mahāpātra; inḥāra--of him; saṁhati--combination.

TRANSLATION

"This is Paramānanda Prahhararāja, who is also known as Mahāpātra. He is very, very intelligent.

PURPORT

Prahararāja 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 Prahararāja. The Prahararāja is generally selected from a family of priests close to the king. During the time of Śrī Caitanya Mahāprabhu, the Prahararāja was Paramānanda Prahararāja.

TEXT 47

TEXT

e-saba vaiṣṇava--ei kṣetrera bhūṣaṇa
ekānta-bhāve cinte sabe tomāra caraṇa

SYNONYMS

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.

TRANSLATION

"All these pure devotees serve as ornaments to Jagannātha Purī. They are always undeviatingly meditating upon Your lotus feet."

TEXT 48

TEXT

tabe sabe bhūme paḍe daṇḍavat hañā
sabā āliṅgilā prabhu prasāda kariyā

SYNONYMS

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.

TRANSLATION

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

TEXT

hena-kāle āilā tathā bhavānanda rāya
cāri-putra-saṅge paḍe mahāprabhura pāya

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 Ādi-līlā (10.133-34).

TEXT 50

TEXT

sārvabhauma kahe,--ei rāya bhavānanda
inhāra prathama putra--rāya rāmānanda

SYNONYMS

sārvabhauma kahe--Sārvabhauma Bhaṭṭācārya continued to speak; ei--this person; rāya bhavānanda--Bhavānanda Rāya; inhāra--his; prathama putra--first son; rāya rāmānanda--Rāmānanda Rāya.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "This is Bhavānanda Rāya, the father of Śrī Rāmānanda Rāya, who is his first son."

TEXT 51

TEXT

tabe mahāprabhu tānre kaila āliṅgana
stuti kari' kahe rāmānanda-vivaraṇa

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya and with great respect spoke of his son Rāmānanda Rāya.

TEXT 52

TEXT

rāmānanda-hena ratna yāñhāra tanaya
tāñhāra mahimā loke kahana nā yāya

SYNONYMS

rāmānanda-hena--like Rāmānanda Rāya; ratna--jewel; yāñhāra--whose; tanaya--son; tāñhāra--his; mahimā--glorification; loke--within this world; kahana--to describe; nā--not; yāya--is possible.

TRANSLATION

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

TEXT

sākṣāt pāṇḍu tumi, tomāra patnī kuntī
pañca-pāṇḍava tomāra pañca-putra mahā-mati

SYNONYMS

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.

TRANSLATION

"You are Mahārāja Pāṇḍu himself, and your wife is Kuntīdevī herself. All your highly intellectual sons are representatives of the five Pāṇḍavas."

TEXT 54

TEXT

rāya kahe,--āmi śūdra, viṣayī, adhama
tabu tumi sparśa,--ei īśvara-lakṣaṇa

SYNONYMS

rāya kahe--Bhavānanda Rāya replied; āmi śūdra--I belong to the fourth class of the social divisions; viṣayī--engaged in mundane affairs; adhama--very much fallen; tabu--still; tumi--You; sparśa--touch; ei--this; īśvara-lakṣaṇa--sign of the Supreme Personality of Godhead.

TRANSLATION

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 much fallen, You have still touched me. This is proof that You are the Supreme Personality of Godhead."

PURPORT

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]."

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

"Members of the Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and Khasa races, and even others 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

nija-gṛha-vitta-bhṛtya-pañca-putra-sane
ātmā samarpiluṅ āmi tomāra caraṇe

SYNONYMS

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.

TRANSLATION

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.

PURPORT

This is the process of surrender. As Śrīla Bhaktivinoda Ṭhākura sings:

mānasa, deha, geḥa, yo kichu mora
arpiluṅ tuyā pade nanda-kiśora!

(Śaraṇāgati)

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

TEXT

ei vāṇīnātha rahibe tomara caraṇe
yabe yei ājñā, tāhā karibe sevane

SYNONYMS

ei vāṇīnātha--this Vāṇīnātha; rahibe--will remain; tomāra caraṇe--at Your lotus feet; yabe--when; yei--whatever; ājñā--order; tāhā--that; karibe--will execute; sevane--service.

TRANSLATION

"This son Vāṇīnātha will remain at Your lotus feet to always immediately attend to Your orders and serve You.

TEXT 57

TEXT

ātmīya-jñāne more saṅkoca nā karibe
yei yabe icchā, tabe sei ājñā dibe

SYNONYMS

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.

TRANSLATION

"My dear Lord, please consider me Your relative. Do not hesitate to order
whatever You desire at any time You desire it."

TEXT 58

TEXT

prabhu kahe,--ki saṅkoca, tumi naha para
janme janme tumi āmāra savaṁśe kiṅkara

SYNONYMS

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-vaṁśe--with family members; kiṅkara--servant.

TRANSLATION

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

TEXT

dina-pāñca-sāta bhitare āsibe rāmānanda
tāñra saṅge pūrṇa habe āmāra ānanda

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta bali' prabhu tñre kaila āliᅅgana
tñra putra saba śire dharila caraᅇa

SYNONYMS

eta bali'--saying this; prabhu--Śrī Caitanya Mahāprabhu; tñre--unto him;
kaila--did; āliᅅgana--embracing; tñra putra--his sons; saba--all; śire--on
the head; dharila--kept; caraᅇa--His feet.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya. The Lord
then touched the heads of his sons with His lotus feet.

TEXT 61

TEXT

tabe mahāprabhu tñre ghare pāᅇhāila
vāᅇinātha-paᅇᅇanāyake nikaᅇe rākhila

SYNONYMS

tabe--thereafter; mahāprabhu--Śrī Caitanya Mahāprabhu; tñre--him
(Bhavānanda Rāya); ghare--to his home; pāᅇhāila--sent back; vāᅇinātha-
paᅇᅇanāyake--Vāᅇinātha Paᅇᅇanāyaka; nikaᅇe--near; rākhila--kept.

TRANSLATION

Śrī Caitanya Mahāprabhu then sent Bhavānanda Rāya back to his home, and He
kept only Vāᅇinātha Paᅇᅇanāyaka in His personal service.

TEXT 62

TEXT

bhaᅇᅇācārya saba loke vidāya karāila
tabe prabhu kālā-kᅇᅇᅇadāse bolāila

SYNONYMS

bhaᅇᅇācārya--Sārvabhauma Bhaᅇᅇācārya; saba loke--all persons; vidāya
karāila--asked to leave; tabe--at that time; prabhu--Śrī Caitanya Mahāprabhu;
kālā-kᅇᅇᅇadāse--Kālā Kᅇᅇᅇadāsa; bolāila--called for.

TRANSLATION

Sārvabhauma Bhaᅇᅇācārya then asked all the people to leave. Afterward, Śrī
Caitanya Mahāprabhu called for Kālā Kᅇᅇᅇadāsa, who had accompanied the Lord
during His South Indian tour.

TEXT 63

TEXT

prabhu kahe,--bhaṭṭācārya, śunaha inhāra carita
dakṣiṇa giyāchila inha āmāra sahita

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Bhaṭṭācārya, just consider this
man's character. He went with Me to South India.

TEXT 64

TEXT

bhaṭṭathāri-kāche gelā āmāre chāḍiyā
bhaṭṭathāri haite inhāre āniluñ uddhāriyā

SYNONYMS

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.

TRANSLATION

"He left My company to associate with the Bhaṭṭathāris, but I rescued him
from their company and brought him here.

TEXT 65

TEXT

ebe āmi ihāñ āni' karilāña vidāya
yāhāñ icchā, yāha, āmā-sane nāhi āra dāya

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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

TEXT

eta śuni' kṛṣṇadāsa kāndite lāgila
madhyāhna karite mahāprabhu cali' gela

SYNONYMS

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.

TRANSLATION

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

TEXT

nityānanda, jagadānanda, mukunda, dāmodara
cāri-jane yukti tabe karilā antara

SYNONYMS

nityānanda--Lord Nityānanda Prabhu; jagadānanda--Jagadānanda; mukunda--Mukunda; dāmodara--Dāmodara; cāri-jane--four persons; yukti--plan; tabe--thereupon; karilā--did; antara--within the mind.

TRANSLATION

After this, the other devotees--headed by Nityānanda Prabhu, Jagadānanda, Mukunda and Dāmodara--began to consider a certain plan.

PURPORT

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 pāyeche 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

TEXT

gauḍa-deśe pāṭhāite cāhi eka-jana
'āi'ke kahibe yāi, prabhura āgamana

SYNONYMS

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.

TRANSLATION

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

TEXT

advaita-śrīvāsādi yata bhakta-gaṇa
sabei āsibe śuni' prabhura āgamana

SYNONYMS

advaita--Advaita Prabhu; śrīvāsa-ādi--and all the devotees like Śrīvāsa; yata--all; bhakta-gaṇa--devotees; sakei--all; āsibe--will come; śuni'--hearing; prabhura--of Śrī Caitanya Mahāprabhu; āgamana--arrival.

TRANSLATION

"After hearing news of Śrī Caitanya Mahāprabhu's arrival, devotees like Advaita and Śrīvāsa will certainly come to see Him.

TEXT 70

TEXT

ei kṛṣṇadāse diba gauḍe pāṭhāñā
eta kahi' tāre rākhilena āśvāsiyā

SYNONYMS

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.

TRANSLATION

"Let us therefore send Kṛṣṇadāsa to Bengal." Saying this, they kept Kṛṣṇadāsa engaged in the service of the Lord and gave him assurance.

PURPORT

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

TEXT

āra dine prabhu-sthāne kaila nivedana
ājñā deha' gauḍa-deśe pāṭhāi eka-jana

SYNONYMS

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.

TRANSLATION

The next day, all the devotees asked Śrī Caitanya Mahāprabhu, "Please give permission for a person to go to Bengal.

TEXT 72

TEXT

tomāra dakṣiṇa-gamana śuni' śacī 'āi'
advaitādi bhakta saba āche duḥkha pāi'

SYNONYMS

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.

TRANSLATION

"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

TEXT

eka-jana yāi' kahuk śubha samācāra
prabhu kahe,--sei kara, ye icchā tomāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

tabe sei kṛṣṇadāse gauḍe pāṭhāila
vaiṣṇava-sabāke dite mahā-prasāda dila

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe gauḍa-deśe āilā kālā-kṛṣṇadāsa
navadvīpe gela teṅha śacī-āi-pāśa

SYNONYMS

tabe--then; gauḍa-deśe--to Bengal; āilā--came; kālā-kṛṣṇadāsa--Kālā Kṛṣṇadāsa; navadvīpe--to Navadvīpa; gela--went; teṅha--he; śacī-āi-pāśa--before mother Śacī.

TRANSLATION

Thus Kālā Kṛṣṇadāsa went to Bengal, and he first went to Navadvīpa to see mother Śacī.

TEXT 76

TEXT

mahā-prasāda diyā tāṅre kaila namaskāra
dakṣiṇa haite āilā prabhu,--kahe samācāra

SYNONYMS

mahā-prasāda diyā--delivering the mahā-prasāda; tānre--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.

TRANSLATION

Upon reaching mother Śacī, Kālā Kṛṣṇadāsa first offered his obeisances and delivered the food remnants [mahā-prasāda]. He then informed her of the good news that Śrī Caitanya Mahāprabhu had returned from His South Indian tour.

TEXT 77

TEXT

śuniyā ānandita haila śacīmātāra mana
śrīvāsādi āra yata yata bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

This good news gave much pleasure to mother Śacī, as well as to all the devotees of Navadvīpa, headed by Śrīvāsa Ṭhākura.

TEXT 78

TEXT

śuniyā sabāra haila parama ullāsa
advaita-ācārya-gṛhe gelā kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

Hearing of Lord Caitanya's return to Purī, everyone became very glad. Kṛṣṇadāsa next went to the house of Advaita Ācārya.

TEXT 79

TEXT

ācāryere prasāda diyā kari' namaskāra

samyak kahila mahāprabhura samācāra

SYNONYMS

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.

TRANSLATION

After paying Him respectful obeisances, Kṛṣṇadāsa offered mahā-prasāda to Advaita Ācārya. He then informed Him of the news of Lord Caitanya in complete detail.

TEXT 80

TEXT

śuni' ācārya-gosāñira ānanda ha-ila
premāveśe huñkāra bahu nṛtya-gīta kaila

SYNONYMS

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.

TRANSLATION

When Advaita Ācārya Gosvāmī heard of Śrī Caitanya Mahāprabhu's return, He became very much pleased. In His great ecstasy of love, He made a rumbling sound and danced and chanted for a long time.

TEXT 81

TEXT

haridāsa ṭhākurerā haila parama ānanda
vāsudeva datta, gupta murāri, sena śivānanda

SYNONYMS

haridāsa ṭhākurerā--of Haridāsa Ṭhākura; haila--was; parama--topmost; ānanda--ecstasy; vāsudeva datta--Vāsudeva Datta; gupta murāri--Murāri Gupta; sena śivānanda--Śivānanda Sena.

TRANSLATION

Also hearing this auspicious news, Haridāsa Ṭhākura became very much pleased. So also did Vāsudeva Datta, Murāri Gupta and Śivānanda Sena.

TEXT 82

TEXT

ācāryaratna, āra paṇḍita vakreśvara
ācāryanidhi, āra paṇḍita gadādhara

SYNONYMS

ācāryaratna--Ācāryaratna; āra--and; paṇḍita vakreśvara--Vakreśvara Paṇḍita;
ācāryanidhi--Ācāryanidhi; āra--also; paṇḍita gadādhara--Gadādhara Paṇḍita.

TRANSLATION

Ācāryaratna, Vakreśvara Paṇḍita, Ācāryanidhi and Gadādhara Paṇḍita were all very much pleased to hear this news.

TEXT 83

TEXT

śrīrāma paṇḍita āra paṇḍita dāmodara
śrīmān paṇḍita, āra vijaya, śrīdhara

SYNONYMS

śrī-rāma paṇḍita--Śrīrāma Paṇḍita; āra--and; paṇḍita dāmodara--Dāmodara
Paṇḍita; śrīmān paṇḍita--Śrīmān Paṇḍita; āra--and; vijaya--Vijaya; śrīdhara--
Śrīdhara.

TRANSLATION

Śrīrāma Paṇḍita, Dāmodara Paṇḍita, Śrīmān Paṇḍita, Vijaya and Śrīdhara were also very much pleased to hear it.

TEXT 84

TEXT

rāghava-paṇḍita, āra ācārya nandana
kateka kahiba āra yata prabhura gaṇa

SYNONYMS

rāghava-paṇḍita--Rāghava Paṇḍita; āra--and; ācārya nandana--the son of
Advaita Ācārya; kateka--how many; kahiba--shall I describe; āra--other; yata--
all; prabhura gaṇa--associates of Śrī Caitanya Mahāprabhu.

TRANSLATION

Rāghava Paṇḍita, the son of Advaita Ācārya and all the devotees became very much satisfied. How many can I describe?

TEXT 85

TEXT

śuniyā sabāra haila parama ullāsa
sabe meli' gelā śrī-advaitera pāśa

SYNONYMS

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.

TRANSLATION

Everyone was very much pleased, and they all gathered together at the house
of Advaita Ācārya.

TEXT 86

TEXT

ācāryera sabe kaila caraṇa vandana
ācārya-gosāñi sabāre kaila āliṅgana

SYNONYMS

ācāryera--of Advaita Ācārya; sabe--all; kaila--did; caraṇa vandana--
offering obeisances at the lotus feet; ācārya-gosāñi--Advaita Ācārya; sabāre--
to all; kaila--did; āliṅgana--embracing.

TRANSLATION

All the devotees offered respectful obeisances at the lotus feet of Advaita
Ācārya, and in return Advaita Ācārya embraced them all.

TEXT 87

TEXT

dina dui-tina ācārya mahotsava kaila
nīlācala yāite ācārya yukti dṛḍha kaila

SYNONYMS

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.

TRANSLATION

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

TEXT

sabe meli' navadvīpe ekatra hañā

nīlādri calila śacīmātāra ājñā lañā

SYNONYMS

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.

TRANSLATION

All the devotees met together at Navadvīpa and, with mother Śacī's permission, departed for Nīlādri, Jagannātha Purī.

TEXT 89

TEXT

prabhura samācāra śuni' kulīna-grāma-vāsī
satyarāja-rāmānanda mililā sabe āsi'

SYNONYMS

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.

TRANSLATION

The inhabitants of Kulīna-grāma--Satyarāja, Rāmānanda and all the other devotees there--came and joined Advaita Ācārya.

TEXT 90

TEXT

mukunda, narahari, raghunandana khaṇḍa haite
ācāryera ṭhāñi āilā nīlācala yāite

SYNONYMS

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).

TRANSLATION

Mukunda, Narahari, Raghunandana and all the others came from Khaṇḍa to Advaita Ācārya's home to accompany Him to Jagannātha Purī.

TEXT 91

TEXT

se-kāle dakṣiṇa haite paramānanda-purī
gaṅgā-tīre-tīre āilā nadiyā nagarī

SYNONYMS

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; nadiyā nagarī--to the town of Nadia.

TRANSLATION

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

TEXT

āira mandire sukhe karilā viśrāma
āi tānre bhikṣā dilā kariyā sammāna

SYNONYMS

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.

TRANSLATION

At Navadvīpa, Paramānanda Purī took his board and lodging at the house of Śacīmātā. She provided him with everything very respectfully.

TEXT 93

TEXT

prabhura āgamana teṅha tāhāṅi śunila
śīghra nīlācala yāite tānra icchā haila

SYNONYMS

prabhura āgamana--Śrī Caitanya Mahāprabhu's return; teṅha--he; tāhāṅi--there; śunila--heard; śīghra--very soon; nīlācala--to Jagannātha Purī; yāite--to go; tānra--his; icchā--desire; haila--became.

TRANSLATION

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

TEXT

prabhura eka bhakta--'dvija kamalākānta' nāma
tānre laṅā nīlācale karilā prayāṇa

SYNONYMS

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.

TRANSLATION

There was a devotee of Śrī Caitanya Mahāprabhu's named Dvija Kamalākānta, whom Paramānanda Purī took with him to Jagannātha Purī.

TEXT 95

TEXT

satvare āsiyā teñha mililā prabhure
prabhura ānanda haila pāñā tāñhāre

SYNONYMS

satvare--very soon; āsiyā--coming; teñha--he; mililā--met; prabhure--Śrī Caitanya Mahāprabhu; prabhura--of Śrī Caitanya Mahāprabhu; ānanda--happiness; haila--was; pāñā--getting; tāñhāre--him.

TRANSLATION

Paramānanda Purī very soon arrived at Śrī Caitanya Mahāprabhu's place. The Lord was very happy to see him.

TEXT 96

TEXT

premāveśe kaila tāñra caraṇa vandana
teñha premāveśe kaila prabhure āliṅgana

SYNONYMS

prema-āveśe--in great ecstasy; kaila--did; tāñra--his; caraṇa vandana--worshiping the feet; teñha--Paramānanda Purī; prema-āveśe--in great ecstasy; kaila--did; prabhure--unto Śrī Caitanya Mahāprabhu; āliṅgana--embracing.

TRANSLATION

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

TEXT

prabhu kahe,--tomā-saṅge rahite vāñchā haya
more kṛpā kari' kara nīlādri āśraya

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please stay with Me and thus show Me favor, accepting the shelter of Jagannātha Purī."

TEXT 98

TEXT

purī kahe,--tomā-saṅge rahite vāñchā kari'
gauḍa haite cali' āilāṅa nīlācala-purī

SYNONYMS

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-purī--to Jagannātha Purī.

TRANSLATION

Paramānanda Purī replied, "I also wish to stay with You. Therefore I have come from Bengal, Gauḍa, to Jagannātha Purī.

TEXT 99

TEXT

dakṣiṇa haite śuni' tomāra āgamana
śacī ānandita, āra yata bhakta-gaṇa

SYNONYMS

dakṣiṇa haite--from South India; śuni'--hearing; tomāra āgamana--Your return; śacī--mother Śacī; ānandita--very happy; āra--and; yata--all; bhakta-gaṇa--devotees.

TRANSLATION

"At Navadvīpa, mother Śacī and all the other devotees were very glad to hear about Your return from South India.

TEXT 100

TEXT

sabe āsitechena tomāre dekhite
tān-sabāra vilamba dekhi' āilāṅa tvarite

SYNONYMS

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.

TRANSLATION

"They are all coming here to see You, but seeing that they were delayed, I
came alone very quickly."

TEXT 101

TEXT

kāśī-miśrera āvāse nibhṛte eka ghara
prabhu tāñre dila, āra sevāra kiñkara

SYNONYMS

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.

TRANSLATION

There was a solitary room at Kāśī Miśra's house, and Śrī Caitanya
Mahāprabhu gave it to Paramānanda Purī. He also gave him one servant.

TEXT 102

TEXT

āra dine āilā svarūpa dāmodara
prabhura atyanta marmī, rasera sāgara

SYNONYMS

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.

TRANSLATION

Svarūpa Dāmodara also arrived the next day. He was a very intimate friend
of Śrī Caitanya Mahāprabhu, and he was an ocean of transcendental mellows.

PURPORT

"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 as Svarūpa.

TEXT 103

TEXT

'puruṣottama ācārya' tānra nāma pūrvāśrame
navadvīpe chilā teṅha prabhura caraṇe

SYNONYMS

puruṣottama ācārya--Puruṣottama Ācārya; tānra--his; nāma--name; pūrvā-
śrame--in the previous āśrama; navadvīpe--at Navadvīpa; chilā--was; teṅha--
he; prabhura--of Śrī Caitanya Mahāprabhu; caraṇe--at the feet.

TRANSLATION

When Svarūpa Dāmodara was residing at Navadvīpa under the shelter of Śrī
Caitanya Mahāprabhu, his name was Puruṣottama Ācārya.

TEXT 104

TEXT

prabhura sannyāsa dekhi' unmatta hañā
sannyāsa grahaṇa kaila vārāṇasī giyā

SYNONYMS

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.

TRANSLATION

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

TEXT

'caitanyānanda' guru tānra ājñā dilena tānre
vedānta paḍiyā paḍāo samasta lokere

SYNONYMS

caitanya-ānanda--of the name Caitanyānanda Bhāratī; guru--spiritual master;
tānra--his; ājñā--order; dilena--gave; tānre--to him; vedānta paḍiyā--reading
the Vedānta-sūtra; paḍāo--teach; samasta--all; lokere--people.

TRANSLATION

At the conclusion of his sannyāsa, his spiritual master, Caitanyānanda Bhāratī, ordered him, "Read Vedānta-sūtra and teach it to all others."

TEXT 106

TEXT

parama virakta teṅha parama paṇḍita
kāya-mane āśriyāche śrī-kṛṣṇa-carita

SYNONYMS

parama--very; virakta--renounced; teṅha--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.

TRANSLATION

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

TEXT

'niścinte kṛṣṇa bhajiba' ei ta' kāraṇe
unmāde karila teṅha sannyāsa grahaṇe

SYNONYMS

niścinte--without disturbance; kṛṣṇa--Lord Kṛṣṇa; bhajiba--I shall worship; ei--for this; ta'--certainly; kāraṇe--reason; unmāde--ecstatic; karila--did; teṅha--he; sannyāsa--the renounced order of life; grahaṇe--taking.

TRANSLATION

He was very enthusiastic to worship Śrī Kṛṣṇa without disturbance, and therefore, almost in madness, he accepted the sannyāsa order.

TEXT 108

TEXT

sannyāsa karilā śikhā-sūtra-tyāga-rūpa
yoga-paṭṭa nā nila, nāma haila 'svarūpa'

SYNONYMS

sannyāsa karilā--accepted the sannyāsa order; śikhā--tuft of hair; sūtra--sacred thread; tyāga--giving up; rūpa--in the form of; yoga-paṭṭa--saffron-colored dress; nā nila--did not accept; nāma--name; haila--was; svarūpa--Svarūpa.

TRANSLATION

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.

PURPORT

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

TEXT

guru-ṭhāñi ājñā māgi' āilā nīlācale
rātri-dine kṛṣṇa-prema-ānanda-vihvale

SYNONYMS

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.

TRANSLATION

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

TEXT

pāṇḍityera avadhi, vākya nāhi kāro sane
nirjane rahaye, loka saba nāhi jāne

SYNONYMS

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.

TRANSLATION

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

TEXT

kṛṣṇa-rasa-tattva-vettā, deha--prema-rūpa
sākṣāt mahāprabhura dvitīya svarūpa

SYNONYMS

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.

TRANSLATION

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

TEXT

grantha, śloka, gīta keha prabhu-pāśe āne
svarūpa parīkṣā kaile, pāche prabhu śune

SYNONYMS

grantha--scriptures; śloka--verses; gīta--songs; keha--anyone; prabhu-pāśe--to Śrī Caitanya Mahāprabhu; āne--brings; svarūpa--Svarūpa Dāmodara; parīkṣā kaile--after he examined; pāche--later; prabhu--Śrī Caitanya Mahāprabhu; śune--hears.

TRANSLATION

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

TEXT

bhakti-siddhānta-viruddha, āra rasābhāsa
śunite nā haya prabhura cittera ullāsa

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Bhakti-siddhānta-viruddha refers to that which is against the principle of unity in diversity, philosophically known as acintya-bhedābheda--simultaneous oneness and difference--while 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

TEXT

ataeva svarūpa āge kare parīkṣaṇa
śuddha haya yadi, prabhure karā'na śravaṇa

SYNONYMS

ataeva--therefore; svarūpa--Svarūpa Dāmodara; āge--at first; kare--does; parīkṣaṇa--examination; śuddha--pure; haya--is; yadi--if; prabhure--unto Lord Śrī Caitanya Mahāprabhu; karā'na--causes; śravaṇa--hearing.

TRANSLATION

It was the practice of Svarūpa Dāmodara Gosvāmī to examine all works of literature to find out whether their conclusions were correct. Only then would he allow them to be heard by Śrī Caitanya Mahāprabhu.

PURPORT

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

TEXT

vidyāpati, caṇḍīdāsa, śrī-gīta-govinda
ei tina gīte karā'na prabhura ānanda

SYNONYMS

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.

TRANSLATION

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

TEXT

saṅgīte--gandharva-sama, śāstre bṛhaspati
dāmodara-sama āra nāhi mahā-mati

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 Saṅgīta-dāmodara.

TEXT 117

TEXT

advaita-nityānandera parama priyatama
śrīvāsādi bhakta-gaṇera haya prāṇa-sama

SYNONYMS

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.

TRANSLATION

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

TEXT

sei dāmodara āsi' daṇḍavat hailā
caraṇe paḍiyā śloka paḍite lāgilā

SYNONYMS

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.

TRANSLATION

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

TEXT

heloddhūnita-khedayā viśadayā pronomīlad-āmodayā
śāmyac-chāstra-vivādayā rasa-dayā cittārpitonmādayā
śāsavad-bhakti-vinodayā sa-madayā mādhyaya-maryādayā
śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā

SYNONYMS

helā--very easily; uddhūnita--driven away; khedayā--lamentation; viśadayā--which purifies everything; pronomīlat--awakening; āmodayā--transcendental bliss; śāmyat--mitigating; śāstra--of revealed scriptures; vivādayā--disagreements; rasa-dayā--distributing all transcendental mellows; citta--in the heart; arpita--fixed; unmādayā--jubilation; śāsvat--always; bhakti--devotional service; vinodayā--stimulating; sa-madayā--full of ecstasy; mādhyaya--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.

TRANSLATION

"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 Your mercy, everything is made pure and blissful. It awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy causes the heart to jubilate by pouring forth transcendental mellows. Your mercy always stimulates devotional service, which is full of joy. You are always glorifying the conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy."

PURPORT

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 manifest 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 manifest 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, for 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

TEXT

uṭhāñā mahāprabhu kaila āliṅgana
dui-jane premāveśe haila acetana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu raised Svarūpa Dāmodara to his feet and embraced him. They both became ecstatic in love and fell unconscious.

TEXT 121

TEXT

kata-kṣaṇe dui jane sthira yabe hailā
tabe mahāprabhu tānre kahite lāgilā

SYNONYMS

kata-kṣaṇe--after some time; dui jane--both persons; sthira--patient; yabe--when; hailā--became; tabe--at that time; mahāprabhu--Śrī Caitanya Mahāprabhu; tānre--unto him; kahite--to speak; lāgilā--began.

TRANSLATION

After they had regained their patience, Śrī Caitanya Mahāprabhu began to speak.

TEXT 122

TEXT

tumi ye āsibe, āji svapnete dekhila
bhāla haila, andha yena dui netra pāila

SYNONYMS

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.

TRANSLATION

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

TEXT

svarūpa kahe,--prabhu, mora kṣama' aparādha
tomā chāḍi' anyatra genu, karinu pramāda

SYNONYMS

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.

TRANSLATION

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

TEXT

tomāra caraṇe mora nāhi prema-leśa
tomā chāḍi' pāpī muṇi genu anya deśa

SYNONYMS

tomāra caraṇe--at 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.

TRANSLATION

"My dear Lord, I do not even possess a trace of love at Your lotus feet. If
I did, how could I go to another country? I am therefore a most sinful man.

TEXT 125

TEXT

muṇi tomā chāḍila, tumi more nā chāḍilā
kṛpā-pāśa gale bāndhi' caraṇe ānilā

SYNONYMS

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.

TRANSLATION

"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

TEXT

tabe svarūpa kaila nitāira caraṇa vandana
nityānanda-prabhu kaila prema-āliṅgana

SYNONYMS

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.

TRANSLATION

Svarūpa Dāmodara then worshiped the lotus feet of Nityānanda Prabhu, and
Nityānanda in turn embraced him in the ecstasy of love.

TEXT 127

TEXT

jagadānanda, mukunda, śaṅkara, sārvabhauma
sabā-saṅge yathā-yogyā karila milana

SYNONYMS

jagadānanda--Jagadānanda; mukunda--Mukunda; śaṅkara--Śaṅkara; sārvabhauma--
Sārvabhauma; sabā-saṅge--with all; yathā-yogyā--as is befitting; karila--did;
milana--meeting.

TRANSLATION

After worshipping Nityānanda Prabhu, Svarūpa Dāmodara met Jagadānanda,
Mukunda, Śaṅkara and Sārvabhauma, as was befitting.

TEXT 128

TEXT

paramānanda purīra kaila caraṇa vandana
purī-gosāñi tāṅre kaila prema-āliṅgana

SYNONYMS

paramānanda purīra--of Paramānanda Purī; kaila--he did; caraṇa vandana--
worshiping the lotus feet; purī-gosāñi--Paramānanda Purī; tāṅre--unto him;
kaila--did; prema-āliṅgana--embracing in love.

TRANSLATION

Svarūpa Dāmodara also offered his worshipful prayers at the lotus feet of
Paramānanda Purī, who, in return, embraced him in ecstatic love.

TEXT 129

TEXT

mahāprabhu dila tāṅre nibhṛte vāsā-ghara
jalādi-paricaryā lāgi' dila eka kiṅkara

SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; dila--gave; tāṅre--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.

TRANSLATION

Śrī Caitanya Mahāprabhu then gave Svarūpa Dāmodāra residence in a solitary
place and ordered a servant to serve him with a supply of water and other
necessities.

TEXT 130

TEXT

ara dina sārvabhauma-ādi bhakta-saṅge
vasiyā āchena mahāprabhu kṛṣṇa-kathā-raṅge

SYNONYMS

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.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu sat with all the devotees, headed by
Sārvabhauma Bhaṭṭācārya, and they discussed the pastimes of Kṛṣṇa.

TEXT 131

TEXT

hena-kāle govindera haila āgamana
daṇḍavat kari' kahe vinaya-vacana

SYNONYMS

hena-kāle--at that time; govindera--of Govinda; haila--there was; āgamana--
arrival; daṇḍavat kari'--offering obeisances; kahe--says; vinaya-vacana--
submissive words.

TRANSLATION

At that time Govinda appeared on the scene, offered his respectful
obeisances and spoke submissively.

TEXT 132

TEXT

īśvara-purīra bhṛtya,--'govinda' mora nāma
purī-gosāñira ājñāya āinu tomāra sthāna

SYNONYMS

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.

TRANSLATION

"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

TEXT

siddha-prāpti-kāle gosāñi ājñā kaila more
kṛṣṇa-caitanya-nikaṭe rahi seviha tāñhāre

SYNONYMS

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.

TRANSLATION

"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

TEXT

kāśīśvara āsibena saba tīrtha dekhiyā
prabhu-ājñāya muñi āinu tomā-pade dhāñā

SYNONYMS

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.

TRANSLATION

"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

TEXT

gosāñi kahila, 'purīśvara' vātsalya kare more
kṛpā kari' mora ṭhāñi pāṭhāilā tomāre

SYNONYMS

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; pāṭhāilā--sent; tomāre--you.

TRANSLATION

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

TEXT

eta śuni' sārvabhauma prabhure puchila
purī-gosāñi śūdra-sevaka kāñhe ta' rākhila

SYNONYMS

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.

TRANSLATION

After hearing this, Sārvabhauma Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu,
"Why did Īśvara Purī keep a servant who comes from a śūdra family?"

PURPORT

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 a spiritual master who is authorized and empowered by Kṛṣṇa and his own guru should be considered as good as the Supreme Personality of Godhead Himself. That is the verdict of Viśvanātha Cakravartī: sākṣād-dharitvenaśā. 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 sākṣād-dharitvena. Śrī Caitanya Mahāprabhu therefore describes the activities of the Supreme Personality of Godhead and the bona fide spiritual master as follows.

TEXT 137

TEXT

prabhu kahe,--īśvara haya parama svatantra
īśvarera kṛpā nahe veda-paratantra

SYNONYMS

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.

TRANSLATION

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 or regulations.

TEXT 138

TEXT

īśvarera kṛpā jāti-kulādi nā māne
vidurera ghare kṛṣṇa karilā bhojane

SYNONYMS

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.

TRANSLATION

"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

TEXT

sneha-leśāpekṣā mātra śrī-kṛṣṇa-kṛpāra
sneha-vaśa hañā kare svatantra ācāra

SYNONYMS

sneha--of affection; leśa--on a trace; apekṣā--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.

TRANSLATION

"Lord Kṛṣṇa's mercy is dependent only on affection. Being obliged only by affection, Lord Kṛṣṇa acts very independently.

PURPORT

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

TEXT

maryādā haite koṭi sukha sneha-ācaraṇe
paramānanda haya yāra nāma-śravaṇe

SYNONYMS

maryādā haite--greater than veneration and awe; koṭi--millions of times; sukha--happiness; sneha--with affection; ācaraṇe--in dealings; parama-ānanda--transcendental bliss; haya--there is; yāra--whose; nāma--holy name; śravaṇe--by hearing.

TRANSLATION

"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

TEXT

eta bali' govindere kaila āliṅgana
govinda karila prabhura caraṇa vandana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,--bhaṭṭācārya, karaha vicāra
gurura kiṅkara haya mānya se āmāra

SYNONYMS

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.

TRANSLATION

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

TEXT

tānhāre āpana-sevā karāite nā yuyāya
guru ājñā diyāchena, ki kari upāya

SYNONYMS

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.

TRANSLATION

"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?"

PURPORT

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 or try to engage him as a servant. 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

TEXT

bhaṭṭa kahe,--gurura ājñā haya balavān
guru-ājñā nā laṅghiye, śāstra--pramāṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

sa śuśruvān mātari bhārgaveṇa
pitur niyogāt prahṛtam dviṣat-vat
pratyagṛhīt agraja-śāsanam tad
ājñā gurūṇām hy avicāraṇīyā

SYNONYMS

saḥ--He (Lakṣmaṇa, the brother of Lord Rāmacandra); śuśruvān--hearing; mātari--unto the mother; bhārgaveṇa--by Paraśurāma; pituḥ--of the father; niyogāt--by the order; prahṛtam--killing; dviṣat-vat--like an enemy; pratyagṛhīt--accepted; agraja-śāsanam--the order of the elder brother; tat--that; ājñā--order; gurūṇām--of superior persons, such as the spiritual master or father; hi--because; avicāraṇīyā--to be obeyed without consideration.

TRANSLATION

" '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. '

PURPORT

This is a quotation from the Raghu-vaṁśa (14.46). Lord Rāmacandra's statement to Sītā given below is from the Rāmāyaṇa (Ayodhyā-kāṇḍa 22.9).

TEXT 146

TEXT

nirvicāraṁ guror ājñā
mayā kāryā mahātmanaḥ
śreyo hy evaṁ bhavatyāś ca
mama caiva viśeṣataḥ

SYNONYMS

nirvicāram--to be obeyed without consideration; guroḥ--of the spiritual master; ājñā--the order; mayā--by Me; kāryā--must be done; mahā-ātmanaḥ--of the great soul; śreyaḥ--good fortune; hi--indeed; evam--thus; bhavatyāḥ--for you; ca--and; mama--for Me; ca--also; eva--certainly; viśeṣataḥ--specifically.

TRANSLATION

" '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

TEXT

tabe mahāprabhu tānre kaila aṅgikāra
āpana-śrī-aṅga-sevāya dila adhikāra

SYNONYMS

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.

TRANSLATION

After Sārvabhauma Bhaṭṭācārya said this, Śrī Caitanya Mahāprabhu embraced Govinda and engaged him in the service of His personal body.

TEXT 148

TEXT

prabhura priya bhṛtya kari' sabe kare māna
sakala vaiṣṇavera govinda kare samādhāna

SYNONYMS

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.

TRANSLATION

Everyone respected Govinda as the dearest servant of Śrī Caitanya Mahāprabhu, and Govinda served all the Vaiṣṇavas and saw to their needs.

TEXT 149

TEXT

choṭa-baḍa-kīrtanīyā--dui haridāsa
rāmāi, nandāi rahe govindera pāśa

SYNONYMS

choṭa-baḍa--junior and senior; kīrtanīyā--musicians; dui--two; haridāsa--
Haridāśas; rāmāi--Rāmāi; nandāi--Nandāi; rahe--stay; govindera pāśa--with
Govinda.

TRANSLATION

Both Haridāsa senior and Haridāsa junior, who were musicians, as well as
Rāmāi and Nandāi, used to stay with Govinda.

TEXT 150

TEXT

govindera saṅge kare prabhura sevana
govindera bhāgya-sīmā nā yāya varṇana

SYNONYMS

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.

TRANSLATION

They all remained with Govinda to serve Śrī Caitanya Mahāprabhu; therefore
no one could estimate the good fortune of Govinda.

TEXT 151

TEXT

āra dine mukunda-datta kahe prabhura sthāne
brahmānanda-bhāratī āilā tomāra daraśane

SYNONYMS

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.

TRANSLATION

The next day Mukunda Datta informed Śrī Caitanya Mahāprabhu, "Brahmānanda Bhāratī has come to see You."

TEXT 152

TEXT

ājñā deha' yadi tānre āniye ethāi
prabhu kahe,--guru teṅha, yāba tānra ṭhāñi

SYNONYMS

ājñā deha'--order; yadi--if; tānre--him; āniye--I can bring; ethāi--here; prabhu kahe--Śrī Caitanya Mahāprabhu said; guru teṅha--he is My spiritual master; yāba--I shall go; tānra ṭhāñi--to his place.

TRANSLATION

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

TEXT

eta bali' mahāprabhu bhakta-gaṇa-saṅge
cali' āilā brahmānanda-bhāratīra āge

SYNONYMS

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.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu and His devotees came into the presence of Brahmānanda Bhāratī.

TEXT 154

TEXT

brahmānanda pariyāche mṛga-carmāmbara
tāhā dekhi' prabhu duḥkha pāilā antara

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

dekhiyā ta' chadma kaila yena dekhe nāñi
mukundere puče,--kāhāñ bhāratī-gosāñi

SYNONYMS

dekhiyā--seeing; ta'--certainly; chadma kaila--pretended; yena--as if; dekhe--sees; nāñi--not; mukundere puče--inquired from Mukunda; kāhāñ--where; bhāratī-gosāñi--Brahmānanda Bhāratī, my spiritual master.

TRANSLATION

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

TEXT

mukunda kahe,--ei āge dekha vidyamāna
prabhu kahe,--teñha nahena, tumi ageyāna

SYNONYMS

mukunda kahe--Mukunda said; ei āge--here in front; dekha--see; vidyamāna--present; prabhu kahe--Śrī Caitanya Mahāprabhu replied; teñha nahena--he is not; tumi ageyāna--you are incorrect.

TRANSLATION

Mukunda Datta replied, "Here is Brahmānanda Bhāratī, in Your presence."

The Lord replied, "You are incorrect. This is not Brahmānanda Bhāratī.

TEXT 157

TEXT

anyere anya kaha, nāhi tomāra jñāna
bhāratī-gosāñi kene paribena cāma

SYNONYMS

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.

TRANSLATION

"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

TEXT

śuni' brahmānanda kare hṛdaye vicāre
mora carmāmbara ei nā bhāya inhāre

SYNONYMS

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.

TRANSLATION

When Brahmānanda Bhāratī heard this, he thought, "My deerskin is not approved by Śrī Caitanya Mahāprabhu."

TEXT 159

TEXT

bhāla kahena,----carmāmbara dambha lāgi' pari
carmāmbara-paridhāne saṁsāra nā tari

SYNONYMS

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.

TRANSLATION

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

TEXT

āji haite nā pariba ei carmāmbara
prabhu bahirvāsa ānāilā jāniyā antara

SYNONYMS

āji haite--from today; nā pariba--I shall not put on; ei--this; carma-
ambara--deerskin garment; prabhu--Śrī Caitanya Mahāprabhu; bahirḥ-vāsa--the
cloth of a sannyāsī; ānāilā--had someone bring; jāniyā--knowing; antara--his
contemplation.

TRANSLATION

"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

TEXT

carmāmbara chāḍi' brahmānanda parila vasana
prabhu āsi' kaila tāñra caraṇa vandana

SYNONYMS

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; tāñra--his; caraṇa vandana--
worshiping the feet.

TRANSLATION

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

TEXT

bhāratī kahe,--tomāra ācāra loka śikhāite
punaḥ nā karibe nati, bhaya pāña citte

SYNONYMS

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.

TRANSLATION

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

TEXT

sāmpratika 'dui brahma' ihāñ 'calācala'
jagannātha--acala brahma, tumi ta' sacala

SYNONYMS

sāmpratika--at the present moment; dui brahma--two Brahmans, or spiritual identities; ihāñ--here; cala-acala--moving and not moving; jagannātha--Lord Jagannātha; acala brahma--not moving Brahman; tumi--You; ta'--but; sa-cala--moving Brahman.

TRANSLATION

"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

TEXT

tumi--gaura-varṇa, teṅha--śyāmala-varṇa
dui brahme kaila saba jagat-tāraṇa

SYNONYMS

tumi--You; gaura-varṇa--having a golden or fair complexion; teṅha--He; śyāmala-varṇa--having a blackish complexion; dui brahme--both Brahmans; kaila--performed; saba jagat--of the whole world; tāraṇa--deliverance.

TRANSLATION

"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

TEXT

prabhu kahe,--satya kahi, tomara āgamane
dui brahma prakāṣṭa śrī-puruṣottame

SYNONYMS

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.

TRANSLATION

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

TEXT

'brahmānanda' nāma tumi--gaura-brahma 'cala'
śyāma-varṇa jagannātha vasiyāchena 'acala'

SYNONYMS

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.

TRANSLATION

"Both Brahmānanda and Gaurahari are moving, whereas the blackish Lord Jagannātha is sitting tight and immobile."

PURPORT

Brahmānanda Bhāratī wanted to prove that there is no difference between the Supreme Lord and the jīva, while 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

TEXT

bhāratī kahe,--sārvabhauma, madhyastha hañā
inhāra sane āmāra 'nyāya' bujha' mana diyā

SYNONYMS

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.

TRANSLATION

Brahmānanda Bhāratī said, "My dear Sārvabhauma Bhaṭṭācārya, please become the mediator in this logical argument between Śrī Caitanya Mahāprabhu and me."

TEXT 168

TEXT

'vyāpya' 'vyāpaka'-bhāve 'jīva'-'brahme' jāni
jīva--vyāpya, brahma--vyāpaka, śāstrete vākhāni

SYNONYMS

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; śāstrete--in the revealed scripture; vākhāni--description.

TRANSLATION

Brahmānanda Bhāratī continued, "The living entity is localized, whereas the Supreme Brahman is all-pervading. That is the verdict of the revealed scriptures.

PURPORT

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-kṣetrajñāyor 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: 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

TEXT

carma ghucāñā kaila āmāre śodhana
doñhāra vyāpya-vyāpakatve ei ta' kāraṇa

SYNONYMS

carma--deerskin; ghucāñā--taking away; kaila--did; āmāre--unto me; śodhana--
purification; doñhāra--of both of us; vyāpya--being localized; vyāpakatve--
being all-pervasive; ei--this; ta'--indeed; kāraṇa--the cause.

TRANSLATION

"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.

PURPORT

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. 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

TEXT

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a quote from the Mahābhārata's Viṣṇu-sahasra-nāma-stotra.

TEXT 171

TEXT

ei saba nāmera iṅha haya nijāspada
candanākta prasāda-ḍora--śrī-bhuje aṅgada

SYNONYMS

ei saba--all these; nāmera--of names; iṅha--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.

TRANSLATION

"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

TEXT

bhaṭṭācārya kahe,--bhāratī, dekhi tomāra jaya
prabhu kahe,--yei kaha, sei satya haya

SYNONYMS

bhaṭṭācārya kahe--the Bhaṭṭācārya said; bhāratī--O Brahmānanda Bhāratī; dekhi--I see; tumāra jaya--your victory; prabhu kahe--Lord Caitanya Mahāprabhu said; yei kaha--whatever you say; sei--that; satya--true; haya--is.

TRANSLATION

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

TEXT

guru-śiṣya-nyāye satya śiṣyera parājaya
bhāratī kahe,--eho nahe, anya hetu haya

SYNONYMS

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.

TRANSLATION

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

TEXT

bhakta ṭhāñi hāra' tumi,--e tomāra svabhāva
āra eka śuna tumi āpana prabhāva

SYNONYMS

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.

TRANSLATION

"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

TEXT

ājanma karinu muñi 'nirākāra'-dhyāna
tomā dekhi' 'kṛṣṇa' haila mora vidyamāna

SYNONYMS

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.

TRANSLATION

"I have been meditating on the impersonal Brahman since my birth, but since I have seen You, I have fully experienced Kṛṣṇa."

PURPORT

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, admitting 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 in order to break Kṛṣṇa's promise, Bhīṣma 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

TEXT

kṛṣṇa-nāma sphure mukhe, mane netre kṛṣṇa
 tomāke tad-rūpa dekhi' hṛdaya--satṛṣṇa

SYNONYMS

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; tat-rūpa--His form; dekhi'--I see; hṛdaya--my heart; sa-tṛṣṇa--very eager.

TRANSLATION

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

TEXT

bilvamaṅgala kaila yaiche daśā āpanāra

ihān dekhi' sei daśā ha-ila āmāra

SYNONYMS

bilvamaṅgala--Bilvamaṅgala; kaila--did; yaiche--as; daśā--condition; āpanāra--his own; ihān--here; dekhi'--I see; sei daśā--that condition; ha-ila--became; āmāra--mine.

TRANSLATION

"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."

PURPORT

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 tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-damṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kiṭṭhāyate
yat-kāruṇya-kaṭākṣa-vaibhavavatām 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 phantasmagoria. 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 gauracandraṁ numāḥ

tāvad brahma-kathā vimukta-padavī 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

gauras cauraḥ sakalamaharat ko 'pi me tīvra-vīryaḥ

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

TEXT

advaita-vīthī-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dīkṣāḥ
śaṭhena kenāpi vayaṁ haṭhena
dāsī-kṛtā gopa-vadhū-viṭena

SYNONYMS

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; vayaṁ--I; haṭhena--by force; dāsī-kṛtā--made into a maidservant; gopa-vadhū-viṭena--by a boy engaged in joking with the gopīs.

TRANSLATION

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.' "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura. It is quoted in the Bhakti-rasāmṛta-sindhu (3.1.44).

TEXT 179

TEXT

prabhu kahe,--kṛṣṇe tomāra gāḍha premā haya
yāhān netra paḍe, tāhān śrī-kṛṣṇa sphuraya

SYNONYMS

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.

TRANSLATION

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

TEXT

bhaṭṭācārya kahe,--doṅhāra susatya vacana
āge yadi kṛṣṇa dena sākṣāt daraśana

SYNONYMS

bhaṭṭācārya kahe--Sārvabhauma Bhaṭṭācārya said; doṅhāra--of both; su-satya--correct; vacana--statements; āge--first; yadi--if; kṛṣṇa--Lord Kṛṣṇa; dena--gives; sākṣāt--direct; daraśana--audience.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "The statements of both of you are correct. Kṛṣṇa gives direct audience through His own mercy.

TEXT 181

TEXT

prema vinā kabhu nahe tānra sākṣātkāra
inhāra kṛpāte haya daraśana inhāra

SYNONYMS

prema vinā--without ecstatic love; kabhu nahe--there is never; tānra--His; sākṣātkāra--direct meeting; inhāra kṛpāte--by the mercy of Śrī Caitanya Mahāprabhu; haya--becomes possible; daraśana--visit; inhāra--of Brahmānanda Bhāratī.

TRANSLATION

"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."

PURPORT

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-puruṣaṁ 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

TEXT

prabhu kahe,--'viṣṇu' 'viṣṇu', ki kaha sārvabhauma
'ati-stuti' haya ei nindāra lakṣaṇa

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; viṣṇu viṣṇu--Lord Viṣṇu, Lord Viṣṇu; ki kaha--what are you speaking; sārvabhauma--Sārvabhauma Bhaṭṭācārya; ati-stuti--overly glorifying; haya--is; ei--this; nindāra lakṣaṇa--symptom of blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Sārvabhauma Bhaṭṭācārya, what are you saying? Lord Viṣṇu, save Me! Such glorification is simply another form of blasphemy."

PURPORT

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

TEXT

eta bali' bhāratīre lañā nija-vāsā āilā
bhāratī-gosāñi prabhura nikaṭe rahilā

SYNONYMS

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.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu took Brahmānanda Bhāratī with Him to His residence. From that time on, Brahmānanda Bhāratī remained with Śrī Caitanya Mahāprabhu.

TEXT 184

TEXT

rāmabhadrācārya, āra bhagavān ācārya
prabhu-pade rahilā duñhe chāḍi' sarva kārya

SYNONYMS

rāmabhadra-ācārya--Rāmabhadra Ācārya; āra--and; bhagavān ācārya--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.

TRANSLATION

Later, Rāmabhadra Ācārya and Bhagavān Ācārya also joined them and, giving up all other responsibilities, remained under Śrī Caitanya Mahāprabhu's shelter.

TEXT 185

TEXT

kāśīsvara gosāñi āilā āra dine
sammāna kariyā prabhu rākhilā nija sthāne

SYNONYMS

kāśīsvara gosāñi--Kāśīsvara 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.

TRANSLATION

The next day, Kāśīsvara Gosāñi also came and remained with Śrī Caitanya Mahāprabhu, who received him with great respect.

TEXT 186

TEXT

prabhuke lañā karā'na īsvara daraśana
āge loka-bhiḍa saba kari' nivāraṇa

SYNONYMS

prabhuke--Śrī Caitanya Mahāprabhu; lañā--taking; karā'na--helps in; īsvara daraśana--visiting Lord Jagannātha; āge--in front of; loka-bhiḍa--crowds of people; saba--all; kari' nivāraṇa--restraining.

TRANSLATION

Kāśīsvara 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

TEXT

yata nada nadī yaiche samudre milaya
aiche mahāprabhura bhakta yāhāñ tāhāñ haya

SYNONYMS

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.

TRANSLATION

As all the rivers flow into the sea, all the devotees throughout the country finally came to Śrī Caitanya Mahāprabhu's shelter.

TEXT 188

TEXT

sabe āsi' mililā prabhura śrī-caraṇe
prabhu kṛpā kari' sabāya rākhila nija sthāne

SYNONYMS

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.

TRANSLATION

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

TEXT

ei ta' kahila prabhura vaiṣṇava-milana
ihā yei śune, pāya caitanya-caraṇa

SYNONYMS

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 Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu. Whoever hears this description ultimately attains His shelter.

TEXT 190

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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 11

The Beḍā-kīrtana Pastimes of Śrī Caitanya Mahāprabhu

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 Ālālanātha. 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. Gopinātha 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 Gopinātha Ācārya, and he mentioned that the devotees were accepting prasāda without observing the regulative principles governing pilgrimages. They accepted prasāda without having shaved, and they neglected to fast in a holy place. Nonetheless, the King arranged residential quarters for all the devotees and saw to their prasāda. 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 divisions. After saṅkīrtana, all the devotees left for their residential quarters.

TEXT 1

TEXT

aty-uddaṇḍam tāṇḍavam gauracandraḥ
kurvan bhaktaiḥ śrī-jagannātha-gehe
nānā-bhāvālaṅkṛtāṅgaḥ sva-dhāmnā
cakre viśvam prema-vanyā-nimagnam

SYNONYMS

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-āṅgaḥ--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.

TRANSLATION

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

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

TEXT

āra dina sārvabhauma kahe prabhu-sthāne
abhaya-dāna deha' yadi, kari nivedane

SYNONYMS

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.

TRANSLATION

The next day Sārvabhauma Bhaṭṭācārya requested Lord Śrī Caitanya Mahāprabhu
to give him permission to submit a statement without fear.

TEXT 4

TEXT

prabhu kahe,--kaha tumi, nāhi kichu bhaya
yogya haile kariba, ayogya haile naya

SYNONYMS

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.

TRANSLATION

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

TEXT

sārvabhauma kahe--ei pratāparudra rāya
utkaṅṭhā hañāche, tomā milibāre cāya

SYNONYMS

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.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "There is a king named Pratāparudra Rāya. He
is very anxious to meet You, and he wants Your permission."

TEXT 6

TEXT

karṇe hasta diyā prabhu smare 'nārāyaṇa'
sārvabhauma, kaha kena ayogyā vacana

SYNONYMS

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; ayogyā vacana--a request that is not suitable.

TRANSLATION

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

TEXT

virakta sannyāsī āmāra rāja-daraśana
strī-daraśana-sama viṣera bhakṣaṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

niṣkiñcanaṣya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

SYNONYMS

niṣkiñcanaṣya--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; pāraṁ--to the other side; param--distant; jigamiṣoḥ--who is desiring to go; bhava-sāgarasya--of the ocean of material existence; sandarśanaṁ--the seeing (for some material purpose); viṣayiṇām--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.

TRANSLATION

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.' "

PURPORT

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. Pāraṁ 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 unmanifest 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

TEXT

sārvabhauma kahe,--satya tomāra vacana
jagannātha-sevaka rājā kintu bhaktottama

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,--tathāpi rājā kāla-sarpākāra
kāṣṭha-nārī-sparśe yaiche upaje vikāra

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Sri Cāṇakya Paṇḍita in his moral instructions has stated: 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

TEXT

ākārād api bhetaṅgam
strīṅgām viṣayiṅgām api
yathāher manasaḥ kṣobhas
tathā tasyākṛter api

SYNONYMS

ākārāt--from bodily features; api--even; bhetaṅgam--to be feared; strīṅgām--of women; viṣayiṅgām--of materialistic persons; api--even; yathā--as; aheḥ--from a serpent; manasaḥ--of the mind; kṣobhaḥ--agitation; tathā--so; tasya--of it; ākṛteḥ--from the appearance; api--even.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Sri Caitanya-candrodaya-nāṭaka (8.24).

TEXT 12

TEXT

aiche bāta punarapi mukhe nā ānibe
kaha yadi, tabe āmāya ethā nā dekhibe

SYNONYMS

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.

TRANSLATION

"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

TEXT

bhaya pāñā sārvabhauma nija ghare gelā
vāsāya giyā bhaṭṭācārya cintita ha-ilā

SYNONYMS

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.

TRANSLATION

Being afraid, Sārvabhauma returned home and began to meditate on the matter.

TEXT 14

TEXT

hena kāle pratāparudra puruṣottame āilā
pātra-mitra-saṅge rājā daraśane calilā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

rāmānanda rāya āilā gajapati-saṅge
prathamei prabhure āsi' mililā bahu-raṅge

SYNONYMS

rāmānanda rāya--Rāmānanda Rāya; āilā--came; gajapati-saṅge--with the King;
prathamei--in the first instance; prabhure--unto Lord Caitanya Mahāprabhu;
āsi'--coming; mililā--met; bahu-raṅge--with great pleasure.

TRANSLATION

When King Pratāparudra returned to Jagannātha Purī, Rāmānanda Rāya also came with him. Rāmānanda Rāya immediately went to meet Śrī Caitanya Mahāprabhu with great pleasure.

PURPORT

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 Gajapati.

TEXT 16

TEXT

rāya praṇati kaila, prabhu kaila āliṅgana
dui jane premāveśe karena krandaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

rāya-saṅge prabhura dekhi' sneha-vyavahāra
sarva bhakta-gaṇera mane haila camatkāra

SYNONYMS

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.

TRANSLATION

Seeing Lord Śrī Caitanya Mahāprabhu's intimate dealings with Śrī Rāmānanda Rāya, all the devotees there were astonished.

TEXT 18

TEXT

rāya kahe,--tomāra ājñā rājāke kahila
tomāra icchāya rājā mora viṣaya chāḍāila

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Sri 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 much pleased to give him relief, and thus Rāmānanda Rāya retired from service and received a pension from the government.

TEXT 19

TEXT

āmi kahi,--āmā haite nā haya 'viṣaya'
caitanya-caraṇe rahoṅ, yadi ājñā haya

SYNONYMS

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.

TRANSLATION

"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

TEXT

tomāra nāma śuni' rājā ānandita haila
āsana haite uṭhi' more āliṅgana kaila

SYNONYMS

tomāra--Your; nāma--name; śuni'--hearing; rājā--the King; ānandita--very much pleased; haila--became; āsana haite--from his throne; uṭhi'--standing; more--me; āliṅgana kaila--embraced.

TRANSLATION

"When I submitted this proposal, the King immediately became very much pleased upon hearing Your name. Indeed, he instantly arose from his throne and embraced me.

TEXT 21

TEXT

tomāra nāma śuni' haila mahā-premāveśa
mora hāte dhari' kare pirīti viśeṣa

SYNONYMS

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.

TRANSLATION

"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

TEXT

tomāra ye vartana, tumi khāo sei vartana
niścinta hañā bhaja caitanyera caraṇa

SYNONYMS

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; caraṇa--the lotus feet.

TRANSLATION

"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

TEXT

āmi--chāra, yogya nahi tāñra daraśane
tāñre yei bhaje tāñra saphala jīvane

SYNONYMS

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.

TRANSLATION

"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

TEXT

parama kṛpālu teñha vrajendra-nandana
kona-janme more avaśya dibena daraśana

SYNONYMS

parama--very much; kṛpālu--merciful; teñha--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.

TRANSLATION

"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

TEXT

ye tāñhāra prema-ārti dekhiluñ tomāte
tāra eka prema-leśa nāhika āmāte

SYNONYMS

ye--whatever; tāñhāra--his; prema-ārti--painful feelings of love of Godhead; dekhiluñ--I saw; tomāte--unto You; tāra--of that; eka--one; prema-leśa--fraction of love; nāhika--there is not; āmāte--in me.

TRANSLATION

"My Lord, I don't think that there is even a fraction of Mahārāja Pratāparudra's loving ecstasy in me."

TEXT 26

TEXT

prabhu kahe,--tumi kṛṣṇa-bhakata-pradhāna
tomāke ye prīti kare, sei bhāgyavān

SYNONYMS

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; prīti kare--shows love; sei--such a person; bhāgyavān--most fortunate.

TRANSLATION

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

TEXT

tomāte ye eta prīti ha-ila rājāra
ei guṇe kṛṣṇa tānre karibe aṅgikāra

SYNONYMS

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.

TRANSLATION

"Because the King has shown so much love for you, Lord Kṛṣṇa will certainly accept him.

PURPORT

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

TEXT

ye me bhakta-janāḥ pārtha
na me bhaktās ca te janāḥ
mad-bhaktānām ca ye bhaktās
te me bhakta-tamā matāḥ

SYNONYMS

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.

TRANSLATION

"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.'

PURPORT

Śrī Caitanya Mahāprabhu quotes this verse from the Ādi Purāṇa. The verse is also included in the Laghu-bhāgavatāmṛta (2.6).

TEXTS 29-30

TEXT

ādarāḥ paricaryāyām
sarvāṅgair abhivandanam
mad-bhakta-pūjābhyadhikā
sarva-bhūteṣu man-matiḥ

mad-artheṣv aṅga-ceṣṭā ca
vacasā mad-guṇeraṇam
mayy arpaṇam ca manasaḥ
sarva-kāma-vivarjanam

SYNONYMS

ādarāḥ--respect, care; paricaryāyām--in service; sarva-aṅgaiḥ--by all the parts of the body; abhivandanam--offering obeisances; mat-bhakta--of My devotees; pūjā--worshipping; 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.

TRANSLATION

" '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.'

PURPORT

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

TEXT

ārādhanaṅgāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devī
tadīyāṅgāṁ samarcanam

SYNONYMS

ārādhanaṅgāṁ--of varieties of worship; sarveṣāṁ--all; viṣṇor--of Lord Viṣṇu; ārādhanaṁ--worship; param--the most exalted; tasmāt--and above such worship of Lord Viṣṇu; parataraṁ--of greater value; devī--O goddess; tadīyāṅgāṁ--of persons in relationship with Lord Viṣṇu; samarcanam--rigid and firm worship.

TRANSLATION

"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.'

PURPORT

The Vedas are divided into three divisions--karma-kāṇḍa, jñāna-kāṇḍa and upāsana-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 the goddess Durgā. This verse is also included in the Laghu-bhāgavatāmṛta (2.4), by Śrīla 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 worshipping the devotee of Lord Kṛṣṇa. There are different types of devotees--those in śānta-rasa, dāsyā-rasa, sakhya-rasa, vātsalya-rasa and mādhyura-rasa. Although all the rasas are on the transcendental platform, mādhyura-rasa is the supreme transcendental mellow. Consequently it is concluded that the worship of devotees engaged in the Lord's service in mādhyura-rasa is the supreme spiritual activity. Śrī Caitanya Mahāprabhu and His followers mainly worship Lord Kṛṣṇa in mādhyura-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
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam

Śrī Caitanya Mahāprabhu appeared in this Age of Kali to exhibit the superexcellence of mādhyura-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

TEXT

durāpā hy alpa-tapasaḥ
sevā vaikuṅṭha-vartmasu
yatropagīyate nityam
deva-devo janārdanaḥ

SYNONYMS

durāpā--very difficult to achieve; hi--certainly; alpa-tapasaḥ--by a person not advanced in spiritual life; sevā--service; vaikuṅṭha-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.

TRANSLATION

" '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 Vaikuṅṭhas. 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.' "

PURPORT

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

TEXT

purī, bhāratī-gosāñi, svarūpa, nityānanda

jagadānanda, mukundādi yata bhakta-vṛnda

SYNONYMS

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-vṛnda--devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

Paramānanda Purī, Brahmānanda Bhāratī Gosāñi, Svarūpa Dāmodara Gosāñi, Lord Nityānanda, Jagadānanda, Mukunda and others were present before the Lord at that time.

TEXT 34

TEXT

cāri gosāñira kaila rāya caraṇa vandana
yathā-yogyā saba bhaktera karila milana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The four spiritual masters referred to in this verse are Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara and Lord Nityānanda.

TEXT 35

TEXT

prabhu kahe,--rāya, dekhile kamala-nayana?
rāya kahe--ebe yāi pāba daraśana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,--rāya, tumi ki kārya karile?
īśvare nā dekhi' kene āge ethā āile?

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; rāya--My dear Rāmānanda Rāya; tumi--you; ki kārya--what; karile--have done; īśvare--the Supreme Personality of Godhead; nā dekhi'--without seeing; kene--why; āge--first; ethā--here; āile--you came.

TRANSLATION

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

TEXT

rāya kahe, caraṇa--ratha, hṛdaya--sārathi
yāhān lañā yāya, tāhān yāya jīva-rathī

SYNONYMS

rāya kahe--Rāmānanda Rāya replied; caraṇa--the legs; ratha--chariot; hṛdaya--the heart; sārathi--chariot driver; yāhān--wherever; lañā--taking; yāya--goes; tāhān--there; yāya--goes; jīva-rathī--the living entity on the chariot.

TRANSLATION

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."

PURPORT

In the Bhagavad-gītā (18.61) Lord Kṛṣṇa explains:

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 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 pragrahaṁ 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 is 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

TEXT

āmi ki kariba, mana ihān lañā āila
jagannātha-daraśane vicāra nā kaila

SYNONYMS

āmi--I; ki--what; kariba--shall do; mana--my mind; ihān--here; lañā--taking; āila--arrived; jagannātha-daraśane--to see Lord Jagannātha; vicāra--consideration; nā--did not; kaila--make.

TRANSLATION

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

TEXT

prabhu kahe,--śīghra giyā kara daraśana
aiche ghara yāi' kara kuṭumba milana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu ājñā pāñā rāya calilā daraśane
rāyera prema-bhakti-rīti bujhe kon jane

SYNONYMS

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.

TRANSLATION

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

TEXT

kṣetre āsi' rājā sārvabhaume bolāilā
sārvabhaume namaskari' tāñhāre puchilā

SYNONYMS

kṣetre--to Jagannātha Purī; āsi'--coming; rājā--the King; sārvabhaume--for Sārvabhauma Bhaṭṭācārya; bolāilā--called; sārvabhaume--unto Sārvabhauma Bhaṭṭācārya; namaskari'--offering obeisances; tāñhāre puchilā--he asked him.

TRANSLATION

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

TEXT

mora lāgi' prabhu-pade kaile nivedana?
sārvabhauma kahe,--kainu aneka yatana

SYNONYMS

mora lāgi'--on my behalf; prabhu-pade--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.

TRANSLATION

The King asked, "Have you submitted my petition to the Lord?"
Sārvabhauma replied, "Yes, with much endeavor I have tried my best."

TEXT 43

TEXT

tathāpi nā kare teṅha rāja-daraśana
kṣetra chāḍi' yābena punaḥ yadi kari nivedana

SYNONYMS

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.

TRANSLATION

"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

TEXT

śuniyā rājāra mane duḥkha upajila
viśāda kariyā kichu kahite lāgila

SYNONYMS

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.

TRANSLATION

Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.

TEXT 45

TEXT

pāpī nīca uddhārite tāñra avatāra
jagāi mādhai teñha karilā uddhāra

SYNONYMS

pāpī--sinful; nīca--lowborn; uddhārite--to deliver; tāñra--His; avatāra--incarnation; jagāi--Jagāi; mādhai--Mādhai; teñha--He; karilā uddhāra--delivered.

TRANSLATION

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

TEXT

pratāparudra chāḍi' karibe jagat nistāra
ei pratijñā kari' kariyāchena avatāra?

SYNONYMS

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.

TRANSLATION

"Alas, has Śrī Caitanya Mahāprabhu incarnated to deliver all kinds of sinners with the exception of a king named Mahārāja Pratāparudra?"

PURPORT

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

TEXT

adarśaniyān api nīca-jātīn
saṁvikṣate hanta tathāpi no mām
mad-eka-varjaṁ kṛpayiṣyatīti
nirṇīya kiṁ so 'vatatāra devaḥ

SYNONYMS

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.

TRANSLATION

" '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.' "

PURPORT

This verse is found in the Śrī Caitanya-candrodaya-nāṭaka (8.28).

TEXT 48

TEXT

tānra pratijñā--more nā karibe daraśana
mora pratijñā--tānhā vinā chāḍiba jīvana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

yadi sei mahāprabhura nā pāi kṛpā-dhana
kibā rājya, kibā deha,--saba akāraṇa

SYNONYMS

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.

TRANSLATION

"If I do not receive Śrī Caitanya Mahāprabhu's mercy, my body and my kingdom are certainly useless."

PURPORT

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

TEXT

eta śuni' sārvabhauma ha-ilā cintita
rājāra anurāga dekhi' ha-ilā vismita

SYNONYMS

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.

TRANSLATION

Hearing King Pratāparudra's determination, Sārvabhauma Bhaṭṭācārya became thoughtful. Indeed, he was very much astonished to see the King's determination.

PURPORT

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 dṛḍha-vrata, firmly determined.

TEXT 51

TEXT

bhaṭṭācārya kahe--deva nā kara viṣāda
tomāre prabhura avaśya ha-ibe prasāda

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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 mahātmanaḥ

"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-parāyaṇaḥ

"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

TEXT

teṅha--premādhīna, tomāra prema--gāḍhatara
avaśya karibena kṛpā tomāra upara

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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

TEXT

tathāpi kahiye āmi eka upāya
ei upāya kara' prabhu dekhibe yāhāya

SYNONYMS

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.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then suggested, "There is one means by which you can directly see Him.

TEXT 54

TEXT

ratha-yātrā-dine prabhu saba bhakta lañā
ratha-āge nṛtya karibena premāviṣṭa hañā

SYNONYMS

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 chariot; āge--in front of; nṛtya karibena--will dance; prema-āviṣṭa hañā--in great ecstatic love.

TRANSLATION

"On the day of the car festival, Śrī Caitanya Mahāprabhu will dance before the Deity in great ecstatic love.

TEXT 55

TEXT

premāveśe puṣpodyāne karibena praveśa
sei-kāle ekale tumi chāḍi' rāja-veśa

SYNONYMS

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.

TRANSLATION

"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, stripped of your royal dress.

TEXT 56

TEXT

'kṛṣṇa-rāsa-pañcādhyāya' karite paṭhana
ekale yāi' mahāprabhura dharibe caraṇa

SYNONYMS

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.

TRANSLATION

"When Śrī Caitanya Mahāprabhu enters the Guṇḍicā, you should also go there and read the five chapters about Lord Kṛṣṇa's dancing with the gopīs. In this way you can catch hold of the Lord's lotus feet.

TEXT 57

TEXT

bāhya-jñāna nāhi, se-kāle kṛṣṇa-nāma śuni,
āliṅgana karibena tomāya 'vaiṣṇava' jāni'

SYNONYMS

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.

TRANSLATION

"Lord Sri 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.

PURPORT

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 much determined (dṛḍha-vrata). Consequently the Bhaṭṭācārya was ready to help the King.

TEXT 58

TEXT

rāmānanda rāya, āji tomāra prema-guṇa
prabhu-āge kahite prabhura phiri' gela mana

SYNONYMS

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.

TRANSLATION

"The Lord has already changed His mind due to Rāmānanda Rāya's description of your pure love for Him."

PURPORT

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 Prahlāda Mahārāja's in Śrīmad-Bhāgavatam (7.5.32):

naiṣām matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasām pāda-rajo-'bhiṣekaṁ
niṣkiñcanānām na vṛṇīta 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

TEXT

śuni' gajapatira mane sukha upajila
prabhure milite ei mantraṇā dṛḍha kaila

SYNONYMS

śuni'--hearing; gajapatira--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.

TRANSLATION

Mahārāja Pratāparudra took the Bhaṭṭācārya's advice and firmly decided to follow his instructions. Thus he felt transcendental happiness.

TEXT 60

TEXT

snāna-yātrā kabe habe puchila bhaṭṭere
bhaṭṭa kahe,--tina dina āchaye yātrāre

SYNONYMS

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.

TRANSLATION

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

TEXT

rājāre prabodhiyā bhaṭṭa gelā nijālaya
snāna-yātrā-dine prabhura ānanda hṛdaya

SYNONYMS

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.

TRANSLATION

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

TEXT

snāna-yātrā dekhi' prabhura haila baḍa sukha
īśvarera 'anavasare' pāila baḍa duḥkha

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

gopī-bhāve virahe prabhu vyākula hañā
ālālanāthe gelā prabhu sabāre chāḍiyā

SYNONYMS

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.

TRANSLATION

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

TEXT

pāche prabhura nikaṭa āilā bhakta-gaṇa
gauḍa haite bhakta āise,--kaila nivedana

SYNONYMS

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.

TRANSLATION

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

TEXT

sārvabhauma nīlācale āilā prabhu lañā
prabhu āilā,--rājā-ṭhāñi kahilena giyā

SYNONYMS

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.

TRANSLATION

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

TEXT

hena-kāle āilā tathā gopīnāthācārya
rājāke āśīrvāda kari' kahe,--śuna bhaṭṭācārya

SYNONYMS

hena-kāle--during this time; āilā--came; tathā--there; gopīnātha-ācārya--Gopīnātha Ācārya; rājāke--unto the King; āśīrvāda kari'--offering a benediction; kahe--said; śuna bhaṭṭācārya--my dear Bhaṭṭācārya, kindly listen.

TRANSLATION

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

TEXT

gauḍa haite vaiṣṇava āsitechena dui-śata
mahāprabhura bhakta saba--mahā-bhāgavata

SYNONYMS

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.

TRANSLATION

"About two hundred devotees are coming from Bengal. All of them are greatly advanced devotees and specifically devoted to Śrī Caitanya Mahāprabhu.

TEXT 68

TEXT

narendre āsiyā sabe haila vidyamāna
tān-sabāre cāhi vāsā prasāda-samādhāna

SYNONYMS

narendre--on the bank of Lake Narendra; āsiyā--coming; sabe--all of them;
haila vidyamāna--staying; tān-sabāre--for all of them; cāhi--I want; vāsā--
residential quarters; prasāda--for distributing prasāda; samādhāna--
arrangement.

TRANSLATION

"All of them have already arrived on the bank of Lake Narendra and are
waiting there. I desire residential quarters and prasāda arrangements for
them."

PURPORT

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

TEXT

rājā kahe,--paḍichāke āmi ājñā diba
vāsā ādi ye cāhiye,--paḍichā saba diba

SYNONYMS

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.

TRANSLATION

The King replied, "I shall give orders to the attendant in the temple. He
will arrange for everyone's residential quarters and prasāda, as you desire.

TEXT 70

TEXT

mahāprabhura gaṇa yata āila gauḍa haite
bhaṭṭācārya, eke eke dekhāha āmāte

SYNONYMS

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.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya, please show me, one after another, all of Śrī Caitanya Mahāprabhu's devotees who are coming from Bengal."

TEXT 71

TEXT

bhaṭṭa kahe,--aṭṭālikāya kara ārohaṇa
gopīnātha cine sabāre, karābe daraśana

SYNONYMS

bhaṭṭa kahe--the Bhaṭṭācārya said; aṭṭālikāya--on the roof of the palace;
kara ārohaṇa--just go up; gopīnātha--Gopīnātha Ācārya; cine--knows; sabāre--
everyone; karābe daraśana--he will show.

TRANSLATION

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

TEXT

āmi kāho nāhi cini, cinite mana haya
gopīnāthācārya sabāre karā'be paricaya

SYNONYMS

āmi--I; kāho--anyone; nāhi--do not; cini--know; cinite mana haya--I desire to know; gopīnātha-ācārya--Gopīnātha Ācārya; sabāre--all of them; karā'be paricaya--will identify.

TRANSLATION

"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

TEXT

eta bali' tina jana aṭṭālikāya caḍila
hena-kāle vaiṣṇava saba nikaṭe āila

SYNONYMS

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.

TRANSLATION

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

TEXT

dāmodara-svarūpa, govinda,--dui jana
mālā-prasāda lañā yāya, yāhāñ vaiṣṇava-gaṇa

SYNONYMS

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.

TRANSLATION

Svarūpa Dāmodara and Govinda, taking the flower garlands and prasāda of Lord Jagannātha, proceeded to where all the Vaiṣṇavas were standing.

TEXT 75

TEXT

prathamete mahāprabhu pāṭhāilā duñhāre
rājā kahe, ei dui kon cināha āmāre

SYNONYMS

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.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu first sent them both in advance. The King inquired, "Who are these two? Please let me know their identities."

TEXT 76

TEXT

bhaṭṭācārya kahe,--ei svarūpa-dāmodara
mahāprabhura haya inha dvitīya kalevara

SYNONYMS

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.

TRANSLATION

Śrī Sārvabhauma Bhaṭṭācārya replied, "Here is Svarūpa Dāmodara, who is practically the second expansion of the body of Śrī Caitanya Mahāprabhu.

TEXT 77

TEXT

dvitīya, govinda--bhṛtya, ihān doṅhā diyā
mālā pāṭhāñāchena prabhu gaurava kariyā

SYNONYMS

dvitīya--the second; govinda--Govinda; bhṛtya--personal servant; ihān--here; doṅhā diyā--through these two persons; mālā--flower garlands; pāṭhāñāchena--has sent; prabhu--Śrī Caitanya Mahāprabhu; gaurava kariyā--giving much honor.

TRANSLATION

"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

TEXT

ādau mālā advaitere svarūpa parāila
pāche govinda dvitīya mālā āni' tāñre dila

SYNONYMS

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.

TRANSLATION

At the beginning, Svarūpa Dāmodara came forward and garlanded Advaita Ācārya. Govinda next came and offered a second garland to Advaita Ācārya.

TEXT 79

TEXT

tabe govinda daṅḍavat kaila ācāryere
tāñre nāhi cine ācārya, puchila dāmodare

SYNONYMS

tabe--at that time; govinda--Govinda; daṇḍavat--falling flat to offer obeisances; kaila--did; ācāryere--unto Advaita Ācārya; tāñre--him; nāhi--not; cine--recognized; ācārya--Advaita Ācārya; puchila--inquired; dāmodare--to Svarūpa Dāmodara.

TRANSLATION

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

TEXT

dāmodara kahe,--ihāra 'govinda' nāma
īśvara-purīra sevaka ati guṇavān

SYNONYMS

dāmodara kahe--Dāmodara said; ihāra--of him; govinda--Govinda; nāma--the name; īśvara-purīra sevaka--servant of Īśvara Purī; ati guṇavān--very much qualified.

TRANSLATION

Svarūpa Dāmodara informed Him, "Govinda was the servant of Īśvara Purī. He is very highly qualified.

TEXT 81

TEXT

prabhura sevā karite purī ājñā dila
ataeva prabhu inhāke nikaṭe rākhila

SYNONYMS

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.

TRANSLATION

"Īśvara Purī ordered Govinda to serve Śrī Caitanya Mahāprabhu. Thus the Lord keeps him by His side."

TEXT 82

TEXT

rājā kahe,--yāñre mālā dila dui-jana
āścarya teja, baḍa mahānta,--kaha kon jana?

SYNONYMS

rājā kahe--the King inquired; yāñre--unto which person; mālā--garlands; dila--offered; dui-jana--Svarūpa Dāmodara and Govinda; āścarya teja--wonderfully effulgent; baḍa mahānta--a very great devotee; kaha kon jana--kindly let me know who He is.

TRANSLATION

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

TEXT

ācārya kahe,--inhāra nāma advaita ācārya
mahāprabhura mānya-pātra, sarva-śirodhārya

SYNONYMS

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.

TRANSLATION

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

TEXT

śrīvāsa-pañḍita iṅha, pañḍita-vakreśvara
vidyānidhi-ācārya, iṅha pañḍita-gadādhara

SYNONYMS

śrīvāsa-pañḍita--Śrīvāsa Pañḍita; iṅha--here; pañḍita-vakreśvara--Vakreśvara Pañḍita; vidyānidhi-ācārya--Vidyānidhi Ācārya; iṅha--here; pañḍita-gadādhara--Gadādhara Pañḍita.

TRANSLATION

"Here are Śrīvāsa Pañḍita, Vakreśvara Pañḍita, Vidyānidhi Ācārya and Gadādhara Pañḍita.

TEXT 85

TEXT

ācāryaratna iṅha, pañḍita-purandara
gaṅgādāsa pañḍita iṅha, pañḍita-śaṅkara

SYNONYMS

ācāryaratna--Candraśekhara; iṅha--here; paṇḍita-purandara--Purandara Paṇḍita; gaṅgādāsa paṇḍita--Gaṅgādāsa Paṇḍita; iṅha--here; paṇḍita-śaṅkara--Śaṅkara Paṇḍita.

TRANSLATION

"Here are Ācāryaratna, Purandara Paṇḍita, Gaṅgādāsa Paṇḍita and Śaṅkara Paṇḍita.

TEXT 86

TEXT

ei murāri gupta, iṅha paṇḍita nārāyaṇa
haridāsa ṭhākura iṅha bhuvana-pāvana

SYNONYMS

ei--this; murāri gupta--Murāri Gupta; iṅha--here; paṇḍita nārāyaṇa--Nārāyaṇa Paṇḍita; haridāsa ṭhākura--Haridāsa Ṭhākura; iṅha--here; bhuvana-pāvana--deliverer of the whole universe.

TRANSLATION

"Here are Murāri Gupta, Paṇḍita Nārāyaṇa and Haridāsa Ṭhākura, the deliverer of the whole universe.

TEXT 87

TEXT

ei hari-bhaṭṭa, ei śrī-nṛsimhānanda
ei vāsudeva datta, ei śivānanda

SYNONYMS

ei--this; hari-bhaṭṭa--Hari Bhaṭṭa; ei--this; śrī-nṛsimhānanda--Śrī Nṛsimhānanda; ei--this; vāsudeva datta--Vāsudeva Datta; ei--this; śivānanda--Śivānanda.

TRANSLATION

"Here is Hari Bhaṭṭa, and there is Nṛsimhānanda. Here are Vāsudeva Datta and Śivānanda Sena.

TEXT 88

TEXT

govinda, mādhava ghoṣa, ei vāsu-ghoṣa
tina bhāira kīrtane prabhu pāyena santoṣa

SYNONYMS

govinda--Govinda Ghoṣa; mādharma ghoṣa--Mādhava 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.

TRANSLATION

"Here also are Govinda Ghoṣa, Mādhava Ghoṣa and Vāsudeva Ghoṣa. They are three brothers, and their saṅkīrtana, congregational chanting, pleases the Lord very much.

PURPORT

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, Bhaktivinoda Ṭhākura, Locana dāsa Ṭhākura, Govinda dāsa Ṭhākura and other great Vaiṣṇavas.

TEXT 89

TEXT

rāghava paṇḍita, iṅha ācārya nandana
śrīmān paṇḍita ei, śrīkānta, nārāyaṇa

SYNONYMS

rāghava paṇḍita--Rāghava Paṇḍita; iṅha--here; ācārya nandana--Ācārya Nandana; śrīmān paṇḍita--Śrīmān Paṇḍita; ei--this; śrīkānta--Śrīkānta; nārāyaṇa--and also Nārāyaṇa.

TRANSLATION

"Here is Rāghava Paṇḍita, here is Ācārya Nandana, there is Śrīmān Paṇḍita, and here are Śrīkānta and Nārāyaṇa."

PURPORT

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 they do not belong to this material world because they are always engaged in the devotional service of the Lord. 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:

ihā 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 samatītyaitān
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

TEXT

śuklāmbara dekha, ei śrīdhara, vijaya
vallabha-sena, ei puruṣottama, sañjaya

SYNONYMS

śuklāmbara--Śuklāmbara; dekha--see; ei--this; śrīdhara--Śrīdhara; vijaya--Vijaya; vallabha-sena--Vallabha Sena; ei--this; puruṣottama--Puruṣottama; sañjaya--Sañjaya.

TRANSLATION

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

TEXT

kulīna-grāma-vāsī ei satyarāja-khāna
rāmānanda-ādi sabe dekha vidyamāna

SYNONYMS

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.

TRANSLATION

"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

TEXT

mukunda-dāsa, narahari, śrī-raghunandana
khaṇḍa-vāsī cirañjīva, āra sulocana

SYNONYMS

mukunda-dāsa--Mukunda dāsa; narahari--Narahari; śrī-raghunandana--Śrī
Raghunandana; khaṇḍa-vāsī--residents of Khaṇḍa; cirañjīva--Cirañjīva; āra--
and; sulocana--Sulocana.

TRANSLATION

"Here are Mukunda dāsa, Narahari, Śrī Raghunandana, Cirañjīva and Sulocana,
all residents of Khaṇḍa.

TEXT 93

TEXT

kateka kahiba, ei dekha yata jana
caitanyaera gaṇa, saba--caitanya-jīvana

SYNONYMS

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--considering Śrī Caitanya Mahāprabhu their life
and soul.

TRANSLATION

"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

TEXT

rājā kahe--dekhi' mora haila camatkāra
vaiṣṇavera aiche teja dekhi nāhi āra

SYNONYMS

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.

TRANSLATION

The King said, "Upon seeing all these devotees, I am very much astonished, for I have never seen such an effulgence.

TEXT 95

TEXT

koṭi-sūrya-sama saba--ujjvala-varaṇa
kabhu nāhi śuni ei madhura kīrtana

SYNONYMS

koṭi-sūrya-sama--equal to the shining of millions of suns; saba--all of them; ujjvala-varaṇa--very bright luster; kabhu nāhi śuni--I have never heard; ei--this; madhura kīrtana--such melodious performance of congregational chanting.

TRANSLATION

"Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord's names chanted so melodiously.

PURPORT

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

TEXT

aiche prema, aiche nṛtya, aiche hari-dhvani
kāhāñ nāhi dekhi, aiche kāhāñ nāhi śuni

SYNONYMS

aiche--such; prema--ecstatic love; aiche nṛtya--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.

TRANSLATION

"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 sañkīrtana."

PURPORT

Because the temple of Lord Jagannātha is situated at Jagannātha Purī, many devotees from all parts of the world came to perform sañkīrtana 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 sañkīrtana 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 sañkīrtana congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster and sañkīrtana 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

TEXT

bhaṭṭācārya kahe ei madhura vacana
caitanyera sṛṣṭi--ei prema-sañkīrtana

SYNONYMS

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-sañkīrtana--chanting in the ecstasy of love of Godhead.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "This sweet transcendental sound is a special creation of the Lord known as prema-sañkīrtana, congregational chanting in love of Godhead.

TEXT 98

TEXT

avatari' caitanya kaila dharma-pracāraṇa
kali-kāle dharma--kṛṣṇa-nāma-saṅkīrtana

SYNONYMS

avatari'--descending; caitanya--Śrī Caitanya Mahāprabhu; kaila--did;
dharma-pracāraṇa--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.

TRANSLATION

"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

TEXT

saṅkīrtana-yajñe tāñre kare ārādhana
sei ta' sumedhā, āra--kali-hata-jana

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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
kuto nu vidyādhara-cāraṇādayaḥ

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo

balir vaiyāsakir vayam

dvādaśaite vijānīmo
dharmaṁ bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddhaṁ durbodhaṁ
yaṁ jñātvāmṛtam aśnute

etāvān eva loke 'smin
puṁsāṁ dharmaḥ 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 dharmā--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

TEXT

kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

SYNONYMS

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.

TRANSLATION

" '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.' "

PURPORT

For an explanation of this verse, refer to Ādi-līlā, Chapter Three, verse 52.

TEXT 101

TEXT

rājā kahe,--śāstra-pramāṇe caitanya hana kṛṣṇa
tabe kene paṇḍita saba tānhāte vitṛṣṇa?

SYNONYMS

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.

TRANSLATION

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

TEXT

bhaṭṭa kahe,--tānra kṛpā-leśa haya yānre
sei se tānhāre 'kṛṣṇa' kari' la-ite pāre

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

tānra kṛpā nahe yāre, paṇḍita nahe kene
dekhile śunileha tānre 'īśvara' nā māne

SYNONYMS

tānra 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; tānre--Him; īśvara--as the Supreme Personality of Godhead; nā māne--does not accept.

TRANSLATION

"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.

PURPORT

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

TEXT

athāpi te deva padāmbuja-dvaya-
prasāda-leśānuḡḡhīta eva hi
jānāti tattvaṃ bhagavan-mahimno
na cānya eko 'pi ciram vicinvan

SYNONYMS

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;
anuḡḡhītaḡ--favored; eva--certainly; hi--indeed; jānāti--one knows; tattvam--
the truth; bhagavat--of the Supreme Personality of Godhead; mahimnaḡ--of the
greatness; na--never; ca--and; anyaḡ--another; ekaḡ--one; api--although;
ciram--for a long period; vicinvan--speculating.

TRANSLATION

" '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.' "

PURPORT

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

TEXT

rājā kahe,--sabe jagannātha nā dekhiyā
caitanyaera vāsā-gḡhe calilā dhāñā

SYNONYMS

rājā kahe--the King said; sabe--all of them; jagannātha--Lord Jagannātha;
nā dekhiyā--without visiting; caitanyera--of Lord Śrī Caitanya Mahāprabhu;
vāsā-gḡhe--to the residential place; calilā--they went; dhāñā--running.

TRANSLATION

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

TEXT

bhaṡṡa kahe,--ei ta' svābhāvika prema-rīta
mahāprabhu milibāre utkaṡṡhita cita

SYNONYMS

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.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "This is spontaneous love. All the devotees are very anxious to meet Śrī Caitanya Mahāprabhu.

TEXT 107

TEXT

āge tānre mili' sabe tānre saṅge lañā
tānra saṅge jagannātha dekhibena giyā

SYNONYMS

āge--first; tānre--Śrī Caitanya Mahāprabhu; mili'--meeting; sabe--all the devotees; tānre--Him; saṅge--with them; lañā--taking; tānra saṅge--with Him; jagannātha--Lord Jagannātha; dekhibena--they will see; giyā--going.

TRANSLATION

"First the devotees will meet Śrī Caitanya Mahāprabhu and then take Him with them to the temple to see Lord Jagannātha."

TEXT 108

TEXT

rājā kahe,--bhavānandera putra vāṇinātha
prasāda lañā saṅge cale pāñca-sāta

SYNONYMS

rājā kahe--the King said; bhavānandera putra--the son of Bhavānanda; vāṇinātha--Vāṇinātha; prasāda lañā--taking mahā-prasāda; saṅge--along; cale--goes; pāñca-sāta--five or seven men.

TRANSLATION

The King said, "The son of Bhavānanda Rāya named Vāṇinātha, along with five or seven other men, went there to obtain the remnants of Lord Jagannātha's food.

TEXT 109

TEXT

mahāprabhura ālaye karila gamana
eta mahā-prasāda cāhi'--kaha ki kāraṇa

SYNONYMS

mahāprabhura--of Śrī Caitanya Mahāprabhu; ālaye--the residential place; karila gamana--he has already gone; eta--so much; mahā-prasāda--mahā-prasāda; cāhi'--requiring; kaha--please tell; ki kāraṇa--what is the reason.

TRANSLATION

"Indeed, Vāṇinātha has already gone to the residence of Lord Śrī Caitanya Mahāprabhu and has taken a huge quantity of mahā-prasāda. Please let me know the reason for this."

TEXT 110

TEXT

bhaṭṭa kahe,--bhakta-gaṇa āila jāniñā
prabhura iṅgite prasāda yāya tānrā lañā

SYNONYMS

bhaṭṭa kahe--Sārvabhauma Bhaṭṭācārya said; bhakta-gaṇa--all the devotees; āila--have come; jāniñā--knowing; prabhura--of Lord Śrī Caitanya Mahāprabhu; iṅgite--by the indication; prasāda--remnants of the food of Jagannātha; yāya--go; tānrā--all of them; lañā--taking.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Understanding that all the devotees have come, Lord Caitanya gave the sign, and therefore Vāṇinātha and the others have brought such great quantities of mahā-prasāda."

TEXT 111

TEXT

rājā kahe,--upavāsa, kṣaura--tīrthera vidhāna
tāhā nā kariyā kene khāiba anna-pāna

SYNONYMS

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.

TRANSLATION

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 prasāda?"

TEXT 112

TEXT

bhaṭṭa kahe,--tumi yei kaha, sei vidhi-dharma
ei rāga-mārga āche sūkṣma-dharma-marma

SYNONYMS

bhaṭṭa kahe--the Bhaṭṭācārya said; tumi yei kaha--whatever you say; sei vidhi-dharma--that is a regulative principle; ei rāga-mārga--in this spontaneous love; āche--there are; sūkṣma-dharma-marma--subtle intricacies of the religious system.

TRANSLATION

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.

PURPORT

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 man and again purifies the holy place. Tīrthī-kurvanti tīrthāni (Bhāg. 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-prasāda without following the regulations governing holy places.

TEXT 113

TEXT

īśvarera parokṣa ājñā--kṣaura, upoṣaṇa
prabhura sākṣāt ājñā--prasāda-bhojana

SYNONYMS

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 prasāda.

TRANSLATION

"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 prasāda, naturally the devotees take prasāda as their first duty.

TEXT 114

TEXT

tāhān upavāsa, yāhān nāhi mahā-prasāda
prabhu-ājñā-prasāda-tyāge haya aparādha

SYNONYMS

tāhān--there; upavāsa--fasting; yāhān--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.

TRANSLATION

"When mahā-prasāda is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take prasāda, neglecting such an opportunity is offensive.

TEXT 115

TEXT

viśeṣe śrī-haste prabhu kare pariveśana
eta lābha chāḍi' kon kare upoṣaṇa

SYNONYMS

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.

TRANSLATION

"When Sri Caitanya Mahāprabhu is distributing prasāda with His transcendental hand, who will neglect such an opportunity and accept the regulative principle of fasting?

TEXT 116

TEXT

pūrve prabhu more prasāda-anna āni' dila

prāte śayyāya vasi' āmi se anna khāila

SYNONYMS

pūrve--before this; prabhu--Śrī Caitanya Mahāprabhu; more--unto me; prasāda-anna--rice mahā-prasāda; āni'--bringing; dila--delivered; prāte--early in the morning; śayyāya--on my bed; vasi'--sitting; āmi--I; se--that; anna--rice; khāila--ate.

TRANSLATION

"Previously the Lord gave me mahā-prasāda rice one morning, and I ate that just sitting on my bed, without having even washed my mouth.

TEXT 117

TEXT

yāñre kṛpā kari' karena hṛdaye preraṇa
kṛṣṇāśraya haya, chāḍe veda-loka-dharma

SYNONYMS

yāñre--in whomever; kṛpā--mercy; kari'--bestowing; karena--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.

TRANSLATION

"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.

PURPORT

This is also the teaching of Lord Kṛṣṇa in the Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
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

TEXT

yadā yam anuḡṛhṇāti

bhagavān ātma-bhāvitaḥ
sa jahāti matim loke
vede ca pariniṣṭhitām

SYNONYMS

yadā--when; yam--to whom; anuḡṛṇāti--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.

TRANSLATION

" '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.' "

PURPORT

This instruction (Bhāg. 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 (Bhāg. 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, Aṅgira, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and even Nārada himself could not properly receive the causeless mercy of the Lord.

TEXT 119

TEXT

tabe rājā aṭṭālikā haite talete āilā
kāśī-misra, paḍichā-pātra, duṅhe ānāilā

SYNONYMS

tabe--thereafter; rājā--the King; aṭṭālikā haite--from the top of the palace; talete--to the ground; āilā--came down; kāśī-misra--of the name Kāśī Misra; paḍichā-pātra--the inspector of the temple; duṅhe--both of them; ānāilā--called for.

TRANSLATION

After this, King Pratāparudra came down from the top of his palace to the ground and called for Kāśī Misra and the inspector of the temple.

TEXTS 120-121

TEXT

pratāparudra ājñā dila sei dui jane
prabhu-sthāne āsiyāchena yata prabhura gaṇe
sabāre svacchanda vāsā, svacchanda prasāda

svacchanda darśana karāiha, nahe yena bādha

SYNONYMS

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 of Jagannātha; svacchanda darśana--convenient visit; karāiha--arrange for; nahe yena bādha--so that there will not be any difficulties.

TRANSLATION

Mahārāja Pratāparudra then told both Kāsī Mīśra and the temple inspector, "Provide all the devotees and associates of Śrī Caitanya Mahāprabhu with comfortable residences, convenient eating facilities for prasāda and convenient visiting arrangements at the temple so that there will not be any difficulty.

TEXT 122

TEXT

prabhura ājñā pāliha duñhe sāvadhāna hañā
ājñā nahe, tabu kariha, iṅgita bujhiyā

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta bali' vidāya dila sei dui-jane
sārvabhauma dekhite āila vaiṣṇava-milane

SYNONYMS

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.

TRANSLATION

Saying this, the King gave them permission to leave. Sārvabhauma Bhaṭṭācārya also went to see the assembly of all the Vaiṣṇavas.

TEXT 124

TEXT

gopīnāthācārya bhaṭṭācārya sārvabhauma
dūre rahi' dekhe prabhura vaiṣṇava-milana

SYNONYMS

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.

TRANSLATION

From a distant place both Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya watched the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu.

TEXT 125

TEXT

siṃha-dvāra ḍāhine chāḍi' saba vaiṣṇava-gaṇa
kāśī-miśra-gṛha-pathe karilā gamana

SYNONYMS

siṃha-dvāra ḍāhine--on the right side of the lion gate; chāḍi'--leaving aside; saba--all; vaiṣṇava-gaṇa--devotees of Lord Śrī Caitanya Mahāprabhu; kāśī-miśra-gṛha--to the house of Kāśī Miśra; pathe--on the way; karilā gamana--began to proceed.

TRANSLATION

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 Kāśī Miśra.

TEXT 126

TEXT

hena-kāle mahāprabhu nija-gaṇa-saṅge
vaiṣṇave mililā āsi' pathe bahu-raṅge

SYNONYMS

hena-kāle--at this time; mahāprabhu--Śrī Caitanya Mahāprabhu; nila-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.

TRANSLATION

In the meantime, Śrī Caitanya Mahāprabhu, accompanied by His personal associates, met all the Vaiṣṇavas on the road with great jubilation.

TEXT 127

TEXT

advaita karila prabhura caraṇa vandana
ācāryere kaila prabhu prema-āliṅgana

SYNONYMS

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.

TRANSLATION

First Advaita Ācārya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love.

TEXT 128

TEXT

premānande hailā duñhe parama asthira
samaya dekhiyā prabhu hailā kichu dhīra

SYNONYMS

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.

TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu and Advaita Ācārya displayed agitation due to ecstatic love. Seeing the time and circumstance, however, Lord Caitanya Mahāprabhu remained patient.

TEXT 129

TEXT

śrīvāsādi karila prabhura caraṇa vandana
pratyeke karila prabhu prema-āliṅgana

SYNONYMS

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.

TRANSLATION

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

TEXT

eke eke sarva-bhakte kaila sambhāṣaṇa
sabā lañā abhyantare karilā gamana

SYNONYMS

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.

TRANSLATION

The Lord addressed all the devotees one after another and took all of them with Him into the house.

TEXT 131

TEXT

miśrera āvāsa sei haya alpa sthāna
asaṅkhyā vaiṣṇava tāhāñ haila parimāṇa

SYNONYMS

miśrera āvāsa--the residence of Kāśī Miśra; sei--that; haya--is; alpa sthāna--insufficient place; asaṅkhyā--unlimited; vaiṣṇava--devotees; tāhāñ--there; haila--were; parimāṇa--overcrowded.

TRANSLATION

Since the residence of Kāśī Miśra was insufficient, all the assembled devotees were very much overcrowded.

TEXT 132

TEXT

āpana-nikaṭe prabhu sabā vasāilā
āpani śrī-haste sabāre mālya-gandha dilā

SYNONYMS

āpana-nikaṭe--by His own side; prabhu--Śrī Caitanya Mahāprabhu; sabā--all of them; vasāilā--made sit; āpani--personally Himself; śrī-haste--with His

hand; sabāre--unto everyone; mālya--garland; gandha--sandalwood pulp; dilā--offered.

TRANSLATION

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

TEXT

bhaṭṭācārya, ācārya tabe mahāprabhura sthāne
yathā-yogyā mililā sabākāra sane

SYNONYMS

bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya; ācārya--Gopīnātha Ācārya; tabe--thereafter; mahāprabhura sthāne--at the place of Śrī Caitanya Mahāprabhu; yathā-yogyā--as it is befitting; mililā--met; sabākāra sane--with all the Vaiṣṇavas assembled there.

TRANSLATION

After this, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya met all the Vaiṣṇavas at the place of Śrī Caitanya Mahāprabhu in a befitting manner.

TEXT 134

TEXT

advaitere kahena prabhu madhura vacane
āji āmi pūrṇa ha-ilāṇa tomāra āgamane

SYNONYMS

advaitere--unto Advaita Ācārya Prabhu; kahena--says; prabhu--Śrī Caitanya Mahāprabhu; madhura vacane--in sweet language; āji--today; āmi--I; pūrṇa--perfect; ha-ilāṇa--became; tomāra--Your; āgamane--on arrival.

TRANSLATION

Śrī Caitanya Mahāprabhu addressed Advaita Ācārya Prabhu, saying sweetly, "My dear Sir, today I have become perfect because of Your arrival."

TEXTS 135-136

TEXT

advaita kahe,--īśvarera ei svabhāva haya
yadyapi āpane pūrṇa, sarvaiśvarya-maya

tathāpi bhakta-saṅge haya sukhollāsa
bhakta-saṅge kare nitya vividha vilāsa

SYNONYMS

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.

TRANSLATION

Advaita Ācārya Prabhu replied, "This is a natural characteristic of the Supreme Personality of Godhead. Although He is personally complete and full of all opulences, He takes transcendental pleasure in the association of His devotees, with whom He has a variety of eternal pastimes."

TEXT 137

TEXT

vāsudeva dekhi' prabhu ānandita hañā
tānre kichu kahe tānra aṅge hasta diyā

SYNONYMS

vāsudeva--Vāsudeva; dekhi'--seeing; prabhu--Lord Śrī Caitanya Mahāprabhu; ānandita hañā--becoming very much pleased; tānre--unto him; kichu kahe--says something; tānra aṅge--on his body; hasta diyā--placing His hand.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Vāsudeva Datta, the father of Mukunda Datta, He immediately became very happy and, placing His hand on his body, began to speak.

TEXT 138

TEXT

yadyapi mukunda--āmā-saṅge śísu haite
tānhā haite adhika sukha tomāre dekhite

SYNONYMS

yadyapi--although; mukunda--Mukunda; āmā-saṅge--with Me; śísu haite--from childhood; tānhā haite--than him; adhika--still more; sukha--happiness; tomāre dekhite--to see you.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Although Mukunda is My friend from childhood, I nonetheless take greater pleasure in seeing you than in seeing him."

PURPORT

Vāsudeva Datta was the father 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 the father that although it was His pleasure to see His friend, His pleasure was increased by seeing the father.

TEXT 139

TEXT

vāsu kahe,--mukunda ādau pāila tomāra saṅga
tomāra caraṇa pāila sei punar-janma

SYNONYMS

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.

TRANSLATION

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

TEXT

choṭa hañā mukunda ebe haila āmāra jyeṣṭha
tomāra kṛpā-pātra tāte sarva-guṇe śreṣṭha

SYNONYMS

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.

TRANSLATION

Thus Vāsudeva Datta admitted his inferiority to Mukunda, his son. "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

TEXT

punaḥ prabhu kahe--āmi tomāra nimitte
dui pustaka āniyāchi 'dakṣiṇa' ha-ite

SYNONYMS

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.

TRANSLATION

The Lord said, "For your sake only, I have brought two books from South India.

TEXT 142

TEXT

svarūpera ṭhāṇi āche, laha tā likhiyā
vāsudeva ānandita pustaka pāñā

SYNONYMS

svarūpera ṭhāṇi--in the possession of Svarūpa Dāmodara; āche--they are; laha--you take; tā--them; likhiyā--copying; vāsudeva--Vāsudeva; ānandita--very glad; pustaka--the books; pāñā--getting.

TRANSLATION

"The books are kept with Svarūpa Dāmodara, and you can get them copied." Hearing this, Vāsudeva became very glad.

TEXT 143

TEXT

pratyeka vaiṣṇava sabe likhiyā la-ila
krame krame dui grantha sarvatra vyāpila

SYNONYMS

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.

TRANSLATION

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

TEXT

śrīvāsādye kahe prabhu kari' mahā-prīta
tomāra cāri-bhāira āmi ha-inu vikrīta

SYNONYMS

śrīvāsa-ādye--unto Śrīvāsa and his three brothers; kahe--says; prabhu--the Lord; kari'--giving; mahā-prīta--great love; tomāra--of you; cāri-bhāira--of four brothers; āmi--I; ha-inu--became; vikrīta--purchased.

TRANSLATION

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

TEXT

śrīvāsa kahena,--kene kaha viparīta
kṛpā-mūlye cāri bhāi ha-i tomāra krīta

SYNONYMS

śrīvāsa kahena--Śrīvāsa Ṭhākura replied; kene--why; kaha viparīta--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; krīta--purchased.

TRANSLATION

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

TEXT

śaṅkare dekhiyā prabhu kahe dāmodare
sagaurava-prīti āmāra tomāra upare

SYNONYMS

śaṅkare dekhiyā--seeing Śaṅkara; prabhu--the Lord; kahe--says; dāmodare--unto Dāmodara; sa-gaurava-prīti--affection with awe and reverence; āmāra--My; tomāra upare--upon you.

TRANSLATION

After seeing Śaṅkara, Lord Śrī Caitanya Mahāprabhu told Dāmodara, "My affection for you is on the platform of awe and reverence.

PURPORT

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

TEXT

śuddha kevala-prema śaṅkara-upare
ataeva tomāra saṅge rākhaha śaṅkare

SYNONYMS

śuddha kevala-prema--pure unalloyed affection; śaṅkara-upare--upon Śaṅkara;
ataeva--therefore; tomāra saṅge--along with you; rākhaha--keep; śaṅkare--
Śaṅkara.

TRANSLATION

"Therefore keep your younger brother Śaṅkara with you because he is
connected to Me by pure unalloyed love."

TEXT 148

TEXT

dāmodara kahe,--śaṅkara choṭa āmā haite
ebe āmāra baḍa bhāi tomāra kṛpāte

SYNONYMS

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.

TRANSLATION

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

TEXT

śivānande kahe prabhu,--tomāra āmāte
gāḍha anurāga haya, jāni āge haite

SYNONYMS

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.

TRANSLATION

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

TEXT

śuni' śivānanda-sena premāviṣṭa hañā
daṇḍavat hañā paḍe śloka paḍiyā

SYNONYMS

śuni'--hearing; śivānanda-sena--Śivānanda Sena; prema-āviṣṭa hañā--becoming absorbed in pure love; daṇḍavat hañā--offering obeisances; paḍe--falls down; śloka--a verse; paḍiyā--reciting.

TRANSLATION

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

TEXT

nimajjato 'nanta bhavārṇavāntaś
cirāya me kūlam ivāsi labdhaḥ
tvayāpi labdham bhagavann idānīm
anuttamaṁ pātram idam dayāyāḥ

SYNONYMS

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; idam--this; dayāyāḥ--for showing Your mercy.

TRANSLATION

" '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.' "

PURPORT

This is a verse from the Stotra-ratna (21), 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 show His mercy to the 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

TEXT

prathame murāri-gupta prabhure nā miliyā
bāhirete paḍi' āche daṇḍavat hañā

SYNONYMS

prathame--at first; murāri-gupta--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.

TRANSLATION

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

TEXT

murāri nā dekhiyā prabhu kare anveṣaṇa
murāri la-ite dhāñā āilā bahu-jana

SYNONYMS

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.

TRANSLATION

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

TEXT

tṛṇa dui-guccha murāri daśane dhariyā
mahāprabhu āge gelā dainyādhīna hañā

SYNONYMS

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-adhīna--under obligation of meekness; hañā--becoming.

TRANSLATION

Thus Murāri Gupta, catching two bunches of straw in his teeth, went before Śrī Caitanya Mahāprabhu with humility and meekness.

TEXT 155

TEXT

murāri dekhiyā prabhu āilā milite
pāche bhāge murāri, lāgilā kahite

SYNONYMS

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.

TRANSLATION

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

TEXT

more nā chuñiha, prabhu, muñi ta' pāmara
tomāra sparśa-yogyā nahe pāpa kalevara

SYNONYMS

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.

TRANSLATION

"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

TEXT

prabhu kahe,--murāri, kara dainya saṁvaraṇa
tomāra dainya dekhi' mora vidīrṇa haya mana

SYNONYMS

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.

TRANSLATION

The Lord said, "My dear Murāri, please restrain your unnecessary humility.
My mind is disturbed to see your meekness."

TEXT 158

TEXT

eta bali' prabhu tāṅre kaila āliṅgana
nikaṭe vasāñā kare aṅga sammārjana

SYNONYMS

eta bali'--saying this; prabhu--the Lord; tāṅre--him; kaila--did; āliṅgana--
embrace; nikaṭe--nearby; vasāñā--making sit down; kare--does; aṅga--of his
body; sammārjana--cleansing.

TRANSLATION

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

TEXT

ācāryaratna, vidyānidhi, paṇḍita gadādhara
gaṅgādāsa, hari-bhaṭṭa, ācārya purandara

pratyeke sabāra prabhu kari' guṇa gāna
punaḥ punaḥ āliṅgiyā karila sammāna

SYNONYMS

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.

TRANSLATION

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

TEXT

sabāre sammāni' prabhura ha-ila ullāsa
haridāse nā dekhiyā kahe,--kāhāñ haridāsa

SYNONYMS

sabāre sammāni'--respecting everyone; prabhura--of the Lord; ha-ila--there was; ullāsa--jubilation; haridāse--Haridāsa Ṭhākura; nā dekhiyā--without seeing; kahe--says; kāhāñ haridāsa--where is Haridāsa.

TRANSLATION

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

TEXT

dūra haite haridāsa gosāñe dekhiyā
rājapatha-prānte paḍi' āche daṇḍavat hañā

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then saw in the distance that Haridāsa Ṭhākura was lying down flat on the road offering obeisances.

TEXT 163

TEXT

milana-sthāne āsi' prabhure nā mililā
rājapatha-prānte dūre paḍiyā rahilā

SYNONYMS

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.

TRANSLATION

Haridāsa Ṭhākura did not come to the Lord's meeting place but remained fallen flat on the common road at a distance.

TEXT 164

TEXT

bhakta saba dhāñā āila haridāse nite
prabhu tomāya milite cāhe, calaha tvarite

SYNONYMS

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.

TRANSLATION

All the devotees then went to Haridāsa Ṭhākura, saying, "The Lord wants to meet you. Please come immediately."

TEXT 165

TEXT

haridāsa kahe,--muñi nīca-jāti chāra
mandira-nikaṭe yāite mora nāhi ādhikāra

SYNONYMS

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.

TRANSLATION

Haridāsa Ṭhākura replied, "I cannot go near the temple because I am a low-caste, abominable person. I have no authority to go there."

PURPORT

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

TEXT

nibhṛte ṭoṭā-madhye sthāna yadi pāṇa
tāhāñ paḍi' raho, ekale kāla goṇāṇa

SYNONYMS

nibhṛte--in a solitary place; ṭoṭā-madhye--within the gardens; sthāna--place; yadi--if; pāṇa--I get; tāhāñ--there; paḍi' raho--I shall stay; ekale--alone; kāla--time; goṇāṇa--I shall pass.

TRANSLATION

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

TEXT

jagannātha-sevakera mora sparśa nāhi haya
tāhāñ paḍi' rahoñ,--mora ei vāñchā haya

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei kathā loka giyā prabhure kahila
śuniyā prabhura mane baḍa sukha ha-ila

SYNONYMS

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.

TRANSLATION

When this message was relayed to Śrī Caitanya Mahāprabhu by the people, the Lord became very happy to hear it.

TEXT 169

TEXT

hena-kāle kāsī-misra, paḍichā,--dui jana
āsiyā karila prabhura caraṇa vandana

SYNONYMS

hena-kāle--at this time; kāsī-misra--Kāsī Misra; paḍichā--the superintendent; dui jana--two persons; āsiyā--coming; karila--did; prabhura--of Lord Śrī Caitanya Mahāprabhu; caraṇa vandana--worshipping the lotus feet.

TRANSLATION

At this time, Kāsī Misra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TEXT 170

TEXT

sarva vaiṣṇava dekhi' sukha baḍa pāilā
yathā-yogya sabā-sane ānande mililā

SYNONYMS

sarva vaiṣṇava--all the Vaiṣṇavas; dekhi'--seeing; sukha--happiness; baḍa--very much; pāilā--got; yathā-yogya--as is befitting; sabā-sane--along with everyone; ānande--in happiness; mililā--met.

TRANSLATION

Upon seeing all the Vaiṣṇavas together, Kāsī Misra and the superintendent became very happy. With great happiness they met with the devotees in a befitting manner.

TEXT 171

TEXT

prabhu-pade dui jane kaila nivedane
ājñā deha',--vaiṣṇavera kari samādhāne

SYNONYMS

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.

TRANSLATION

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

TEXT

sabāra kariyāchi vāsā-gṛha-sthāna
mahā-prasāda sabākāre kari samādhāna

SYNONYMS

sabāra--for all of them; kariyāchi--we have arranged; vāsā-gṛha-sthāna--residential places for staying; mahā-prasāda--remnants of food of Jagannātha; sabākāre--to all of them; kari--let us do; samādhāna--distribution.

TRANSLATION

"Accommodations have been arranged for all the Vaiṣṇavas. Now let us distribute mahā-prasāda to all of them."

TEXT 173

TEXT

prabhu kahe,--gopīnātha, yāha' vaiṣṇava lañā
yāhāñ yāhāñ kahe vāsā, tāhāñ deha' lañā

SYNONYMS

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.

TRANSLATION

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

TEXT

mahā-prasādāna deha vāṇīnātha-sthāne
sarva-vaiṣṇavera iñho karibe samādhāne

SYNONYMS

mahā-prasāda-anna--the remnants of food; deha--deliver; vāṇīnātha-sthāne--unto Vāṇīnātha; sarva-vaiṣṇavera--unto all the Vaiṣṇavas; iñho--he; karibe--will do; samādhāne--distribution.

TRANSLATION

Then the Lord told Kāsī Mīśra and the temple superintendent, "As for the remnants of food left by Jagannātha, let them be delivered to Vāṇīnātha Rāya's charge, for he can take care of all the Vaiṣṇavas and distribute mahā-prasāda to them."

TEXT 175

TEXT

āmāra nikaṭe ei puṣpera udyāne
eka-khāni ghara āche parama-nirjane

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Nearby My place, in this garden of flowers, is a single room that is very solitary.

TEXT 176

TEXT

sei ghara āmāke deha'--āche prayojana
nibhṛte vasiyā tāhāñ kariba smaraṇa

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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, He nonetheless traveled all over India continuously for six years and then retired at Jagannātha Purī to teach us a lesson. 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

TEXT

*miśra kahe,--saba tomāra, cāha ki kāraṇe?
āpana-icchāya laha, yei tomāra mane*

SYNONYMS

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.

TRANSLATION

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

TEXT

*āmi-dui ha-i tomāra dāsa ājñākārī
ye cāha, sei ājñā deha' kṛpā kari'*

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta kahi' dui jane vidāya la-ila
gopīnātha, vāṇīnātha--duṅhe saṅge nila

SYNONYMS

eta kahi'--saying this; dui jane--both of them; vidāya la-ila--took leave; gopīnātha--Gopīnātha Ācārya; vāṇīnātha--Vāṇīnātha Rāya; duṅhe saṅge nila--took both of them with them.

TRANSLATION

Saying this, Kāśī Mīśra and the temple inspector took their leave, and Gopīnātha and Vāṇīnātha went with them.

TEXT 180

TEXT

gopīnāthe dekhāila saba vāsā-ghara
vāṇīnātha-ṭhāñi dila prasāda vistara

SYNONYMS

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.

TRANSLATION

Gopīnātha was then shown all the residential places, and Vāṇīnātha was given large quantities of food [mahā-prasāda] left by Lord Jagannātha.

TEXT 181

TEXT

vāṇīnātha āilā bahu prasāda piṭhā lañā
gopīnātha āilā vāsā saṁskāra kariyā

SYNONYMS

vāṇīnātha--Vāṇīnātha; 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.

TRANSLATION

Thus Vāṇīnātha 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

TEXT

mahāprabhu kahe,--śuna, sarva vaiṣṇava-gaṇa
nija-nija-vāsā sabe karaha gamana

SYNONYMS

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.

TRANSLATION

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

TEXT

samudra-snāna kari' kara cūḍā daraśana
tabe āji ihañ āsi' karibe bhojana

SYNONYMS

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.

TRANSLATION

"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

TEXT

prabhu namaskari' sabe vāsāte calilā

gopīnāthācārya sabe vāsā-sthāna dilā

SYNONYMS

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.

TRANSLATION

After offering obeisances to Śrī Caitanya Mahāprabhu, all the devotees departed for their residences, and Gopīnātha Ācārya showed them their respective quarters.

TEXT 185

TEXT

mahāprabhu āilā tabe haridāsa-milane
haridāsa kare preme nāma-saṅkīrtane

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu dekhi' paḍe āge daṇḍavat hañā
prabhu āliṅgana kaila tāṅre uṭhāñā

SYNONYMS

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; tāṅre--him; uṭhāñā--raising him up.

TRANSLATION

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

TEXT

dui-jane premāveśe karena krandane
prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe

SYNONYMS

dui-jane--both of them; prema-āveśe--in loving ecstasy; karena krandane--were crying; prabhu-guṇe--by the quality of the Lord; bhṛtya--servant; vikala--transformed; prabhu--the Lord; bhṛtya-guṇe--by the quality of the servant.

TRANSLATION

Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the quality of His servant, and the servant was transformed by the quality of his master.

PURPORT

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
tāms 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."

The Lord is always eager to congratulate the servant because of the servant's transcendental quality. The servant pleasingly renders service unto the Lord, and the Lord also very pleasingly reciprocates, rendering even more service unto the servant.

TEXT 188

TEXT

haridāsa kahe,--prabhu, nā chuṅio more
muṅi--nīca, aspr̥śya, parama pāmare

SYNONYMS

haridāsa kahe--Haridāsa Ṭhākura said; prabhu--my dear Lord; nā chuñio more--please do not touch me; muñi--I; nīca--most fallen; aspr̥śya--untouchable; parama pāmāre--the lowest of mankind.

TRANSLATION

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

TEXT

prabhu kahe,--tomā sparśi pavitra ha-ite
tomāra pavitra dharma nāhika āmāte

SYNONYMS

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.

TRANSLATION

The Lord said, "I wish to touch you just to be purified, for your purified activities do not exist in Me."

PURPORT

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

TEXT

kṣaṇe kṣaṇe kara tumi sarva-tīrthe snāna
kṣaṇe kṣaṇe kara tumi yajña-tapo-dāna

SYNONYMS

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; tapaḥ--austerities; dāna--charity.

TRANSLATION

Sri Caitanya Mahaprabhu 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

TEXT

nirantara kara cāri veda adhyayana
dvija-nyāsī haite tumi parama-pāvana

SYNONYMS

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.

TRANSLATION

"You are constantly studying the four Vedas, and you are far better than any brāhmaṇa or sannyāsī."

TEXT 192

TEXT

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

SYNONYMS

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.

TRANSLATION

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.' "

PURPORT

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

TEXT

eta bali tānre lañā gelā puṣpodyāne
ati nibhṛte tānre dilā vāsā-sthāne

SYNONYMS

eta bali--saying this; tānre lañā--taking him; gelā--went; puṣpa-udyāne--in the flower garden; ati nibhṛte--in a very much secluded place; tānre--unto him; dilā--delivered; vāsā-sthāne--a place to remain.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu took Haridāsa Ṭhākura within the flower garden, and there, in a very much secluded place, He showed him his residence.

TEXT 194

TEXT

ei-sthāne rahi' kara nāma saṅkīrtana
prati-dina āsi' āmi kariba milana

SYNONYMS

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.

TRANSLATION

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

TEXT

mandirera cakra dekhi' kariha praṇāma
ei ṭhāñi tomāra āsibe prasādāna

SYNONYMS

mandirera--of the temple of Jagannātha; cakra--the wheel on the top; dekhi'--seeing; kariha praṇāma--offer your obeisances; ei ṭhāñi--in this place; tomāra--your; āsibe--will come; prasāda-anna--remnants of food of Jagannātha.

TRANSLATION

"Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasāda 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 mājā, and your so-called chanting in a secluded place will bring about your downfall."

TEXT 196

TEXT

nityānanda, jagadānanda, dāmodara, mukunda
 haridāse mili' sabe pāila ānanda

SYNONYMS

nityānanda--Nityānanda; jagadānanda--Jagadānanda; dāmodara--Dāmodara;
 mukunda--Mukunda; haridāse--Haridāsa; mili'--meeting; sabe--all of them;
 pāila--got; ānanda--great pleasure.

TRANSLATION

When Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Prabhu and Mukunda Prabhu met Haridāsa Ṭhākura, they all became very much pleased.

TEXT 197

TEXT

samudra-snāna kari' prabhu āilā nija sthāne
 advaitādi gelā sindhu karibāre snāne

SYNONYMS

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.

TRANSLATION

When Sri 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

TEXT

āsi' jagannāthera kaila cūḍā daraśana
prabhura āvāse āilā karite bhojana

SYNONYMS

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.

TRANSLATION

After bathing in the sea, all the devotees, headed by Advaita Prabhu, 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

TEXT

sabāre vasāilā prabhu yogya krama kari'
śrī-haste pariveśana kaila gaurahari

SYNONYMS

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.

TRANSLATION

One after the other, Śrī Caitanya Mahāprabhu made all the devotees sit in their proper places. He then began to distribute prasāda with His own transcendental hand.

TEXT 200

TEXT

alpa anna nāhi āise dite prabhura hāte
dui-tinera anna dena eka eka pāte

SYNONYMS

alpa anna--a small quantity of prasāda; 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.

TRANSLATION

All the devotees were served prasāda 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

TEXT

prabhu nā khāile keha nā kare bhojana
ūrdhva-haste vasi' rahe sarva bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

All the devotees kept their hands raised over the prasāda distributed to them, for they did not want to eat without seeing the Lord eat first.

TEXT 202

TEXT

svarūpa-gosāñi prabhuke kaila nivedana
tumi nā vasile keha nā kare bhojana

SYNONYMS

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.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then informed Śrī Caitanya Mahāprabhu, "Unless You sit and take prasāda, no one will accept it.

TEXT 203

TEXT

tomā-saṅge rahe yata sannyāsīra gaṇa
gopīnāthācārya tāñre kariyāche nimantraṇa

SYNONYMS

tomā-saṅge--along with You; rahe--remain; yata--as many as; sannyāsīra gaṇa--rank of sannyāsīs; gopīnātha-ācārya--Gopīnātha Ācārya; tānre--all of them; kariyāche--has done; nimantraṇa--invitation.

TRANSLATION

"Gopīnātha Ācārya has invited all the sannyāsīs who remained with You to come and take prasāda.

TEXT 204

TEXT

ācārya āsiyāchena bhikṣāra prasādāna lañā
purī, bhāratī āchena tomāra apekṣā kariyā

SYNONYMS

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.

TRANSLATION

"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

TEXT

nityānanda lañā bhikṣā karite vaisa tumi
vaiṣṇavera pariveśana karitechi āmi

SYNONYMS

nityānanda lañā--taking along Śrī Nityānanda Prabhu; bhikṣā--luncheon; karite--to take; vaisa--sit down; tumi--You; vaiṣṇavera--to all the devotees; pariveśana--distribution of prasāda; karitechi--am doing; āmi--I.

TRANSLATION

"You may sit down and accept the luncheon with Nityānanda Prabhu, and I shall distribute the prasāda to all the Vaiṣṇavas."

TEXT 206

TEXT

tabe prabhu prasādāna govinda-hāte dilā
yatna kari' haridāsa-ṭhākure pāṭhāilā

SYNONYMS

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.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu carefully delivered some prasāda into the hands of Govinda to be given to Haridāsa Ṭhākura.

TEXT 207

TEXT

āpane vasilā saba sannyāsire lañā
pariveśana kare ācārya haraṣita hañā

SYNONYMS

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.

TRANSLATION

Then Śrī Caitanya Mahāprabhu personally sat down to accept lunch with the other sannyāsīs, and Gopīnātha Ācārya began to distribute the prasāda with great pleasure.

TEXT 208

TEXT

svarūpa gosāñi, dāmodara, jagadānanda
vaiṣṇavere pariveśe tina jane--ānanda

SYNONYMS

svarūpa gosāñi--Svarūpa Gosāñi; dāmodara--Dāmodara; jagadānanda--Jagadānanda; vaiṣṇavere pariveśe--distributed to the Vaiṣṇavas; tina jane--the three persons; ānanda--very jubilant.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī, Dāmodara Paṇḍita and Jagadānanda all began to distribute prasāda to the devotees with great pleasure.

TEXT 209

TEXT

nānā piṭhā-pānā khāya ākaṅṭha pūriyā
madhye madhye 'hari' kahe ānandita hañā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

It is the practice of Vaiṣṇavas while taking prasāda to chant the holy name of Lord Hari at intervals and also sing various songs, such as śarīra avidyā-jāla. Those who are honoring prasāda, accepting the remnants of food offered to the Deity, must always remember that prasāda is not ordinary food. Prasāda is transcendental. We are therefore reminded:

mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
sv-alpa-puṇya-vatām rājan
viśvāso naiva jāyate

Those who are not pious cannot understand the value of mahā-prasāda or the holy name of the Lord. Both prasāda and the Lord's name are on the Brahman platform, or spiritual platform. One should never consider prasāda 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 prasāda. One should take prasāda 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-prasāda and the holy name do not belong to the mundane platform. By worshiping the Deity, eating prasāda and chanting the Hare Kṛṣṇa mahā-mantra, one can always remain on the spiritual platform (brahma-bhūyāya kalpate).

TEXT 210

TEXT

bhojana samāpta haila, kaila ācamana
sabāre parāila prabhu mālya-candana

SYNONYMS

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.

TRANSLATION

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

TEXT

viśrāma karite sabe nija vāsā gelā
sandhyā-kāle āsi' punaḥ prabhuke mililā

SYNONYMS

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.

TRANSLATION

After thus accepting prasāda, they all went to take rest at their respective residences, and in the evening they again came to meet Śrī Caitanya Mahāprabhu.

TEXT 212

TEXT

hena-kāle rāmānanda āilā prabhu-sthāne
prabhu milāila tānre saba vaiṣṇava-gaṇe

SYNONYMS

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; tānre--him (Śrī Rāmānanda Rāya); saba--all; vaiṣṇava-gaṇe--the devotees of the Lord.

TRANSLATION

At this time Rāmānanda Rāya also came to meet Śrī Caitanya Mahāprabhu, and the Lord took the opportunity to introduce all the Vaiṣṇavas to him.

TEXT 213

TEXT

sabā lañā gelā prabhu jagannāthālaya
kīrtana ārambha tathā kaila mahāśaya

SYNONYMS

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.

TRANSLATION

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

TEXT

sandhyā-dhūpa dekhi' ārambhilā saṅkīrtana
paḍichā āsi' sabāre dila mālya-candana

SYNONYMS

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.

TRANSLATION

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

TEXT

cāri-dike cāri sampradāya kareṇa kīrtana
madhye nṛtya kare prabhu śacīra nandana

SYNONYMS

cāri-dike--in the four directions; cāri--four; sampradāya--groups; kareṇa--performed; kīrtana--congregational chanting; madhye--in the middle; nṛtya kare--dances; prabhu--Śrī Caitanya Mahāprabhu; śacīra nandana--the son of mother Śacī.

TRANSLATION

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

TEXT

aṣṭa mṛdaṅga bāje, batriśa karatāla
hari-dhvani kare sabe, bale--bhāla, bhāla

SYNONYMS

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.

TRANSLATION

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

TEXT

kīrtanera dhvani mahā-maṅgala uṭhila
caturdaśa loka bhari' brahmāṇḍa bhedila

SYNONYMS

kīrtanera dhvani--the vibration of the saṅkīrtana; mahā-maṅgala uṭhila--all good fortune awakened; caturdaśa--fourteen; loka--planetary systems; bhari'--filling up; brahmāṇḍa--the whole universe; bhedila--penetrated.

TRANSLATION

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

TEXT

kīrtana-ārambhe prema uthali' calila
nīlācala-vāsī loka dhāñā āila

SYNONYMS

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.

TRANSLATION

When the congregational chanting began, ecstatic love immediately overflowed everything, and all the residents of Jagannātha Purī came running.

TEXT 219

TEXT

kīrtana dekhi' sabāra mane haila camatkāra
kabhu nāhi dekhi aiche premera vikāra

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe prabhu jagannāthera mandira beḍiyā
pradakṣiṇa kari' bulena nartana kariyā

SYNONYMS

tabe--thereafter; prabhu--Sri Caitanya Mahaprabhu; jagannāthera--of Lord Jagannātha; mandira--temple; beḍiyā--walking all around; pradakṣiṇa--circumambulation; kari'--doing; bulena--walks; nartana kariyā--dancing.

TRANSLATION

At this time Śrī Caitanya Mahāprabhu circumambulated the temple of Jagannātha and continuously danced about the whole area.

TEXT 221

TEXT

āge-pāche gāna kare cāri sampradāya
āchāḍera kāle dhare nityānanda rāya

SYNONYMS

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.

TRANSLATION

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

TEXT

aśru, pulaka, kampa, sveda, gambhīra huṅkāra

premera vikāra dekhi' loke camatkāra

SYNONYMS

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.

TRANSLATION

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

TEXT

pickāri-dhārā jini' aśru nayane
cāri-dikera loka saba karaye siñcāne

SYNONYMS

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 siñcāne--moistened.

TRANSLATION

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

TEXT

'beḍā-nṛtya' mahāprabhu kari' kata-kṣaṇa
mandirera pāche rahi' karaye kīrtana

SYNONYMS

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.

TRANSLATION

After circumambulating the temple, Śrī Caitanya Mahāprabhu for some time remained at the rear of the temple and continued His saṅkīrtana.

TEXT 225

TEXT

cāri-dike cāri sampradāya uccaiḥsvare gāya
madhye tāṇḍava-nṛtya kare gaurarāya

SYNONYMS

cāri-dike--on four sides; cāri sampradāya--the four groups; uccaiḥ-svare--very loudly; gāya--chant; madhye--in the middle; tāṇḍava-nṛtya--jumping and dancing; kare--performs; gaurarāya--Śrī Caitanya Mahāprabhu.

TRANSLATION

On all four sides the four saṅkīrtana groups chanted very loudly, and in the middle Śrī Caitanya Mahāprabhu danced, jumping high.

TEXT 226

TEXT

bahu-kṣaṇa nṛtya kari' prabhu sthira hailā
cāri mahāntere tabe nācite ājñā dilā

SYNONYMS

bahu-kṣaṇa--for a long period; nṛtya kari'--dancing; prabhu--Śrī Caitanya Mahāprabhu; sthira hailā--became silent; cāri mahāntere--to four great personalities; tabe--then; nācite--to dance; ājñā dilā--ordered.

TRANSLATION

After dancing for a long time, Śrī Caitanya Mahāprabhu became still and ordered four great personalities to begin to dance.

TEXT 227

TEXT

eka sampradāye nāce nityānanda-rāye
advaita-ācārya nāce āra sampradāye

SYNONYMS

eka sampradāye--in one group; nāce--dances; nityānanda-rāye--Lord Nityānanda; advaita-ācārya--Advaita Ācārya Prabhu; nāce--dances; āra--another; sampradāye--in a group.

TRANSLATION

In one group Nityānanda Prabhu began to dance, and in another group Advaita Ācārya began to dance.

TEXT 228

TEXT

āra sampradāye nāce paṇḍita-vakreśvara
śrīvāsa nāce āra sampradāya-bhitara

SYNONYMS

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.

TRANSLATION

Vakreśvara Paṇḍita began to dance in another group, and in yet another
group Śrīvāsa Ṭhākura began to dance.

TEXT 229

TEXT

madhye rahi' mahāprabhu karena daraśana
tāhāñ eka aiśvarya tāñra ha-ila prakāṭana

SYNONYMS

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.

TRANSLATION

While this dancing was going on, Śrī Caitanya Mahāprabhu watched them and
performed a miracle.

TEXT 230

TEXT

cāri-dike nṛtya-gīta kare yata jana
sabe dekhe,--prabhu kare āmāre daraśana

SYNONYMS

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.

TRANSLATION

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

TEXT

cāri janera nṛtya dekhite prabhura abhilāṣa
sei abhilāṣe kare aiśvarya prakāśa

SYNONYMS

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.

TRANSLATION

Wanting to see the dancing of the four great personalities, Śrī Caitanya
Mahāprabhu exhibited Himself in such a way to appear as if He were seeing
everyone.

TEXT 232

TEXT

darśane āveśa tāñra dekhi' mātra jāne
kemane caudike dekhe,--ihā nāhi jāne

SYNONYMS

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.

TRANSLATION

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

TEXT

pulina-bhojane yena kṛṣṇa madhya-sthāne
caudikera sakhā kahe,--āmāre nehāne

SYNONYMS

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.

TRANSLATION

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 was dancing, everyone saw that Caitanya Mahāprabhu was facing him.

TEXT 234

TEXT

nṛtya karite yei āise sannidhāne
mahāprabhu kare tānre dṛḍha āliṅgane

SYNONYMS

nṛtya karite--dancing; yei--anyone who; āise--comes; sannidhāne--nearby;
mahāprabhu--Śrī Caitanya Mahāprabhu; kare--does; tānre--unto him; dṛḍha--
tight; āliṅgane--embracing.

TRANSLATION

When someone came nearby while dancing, Śrī Caitanya Mahāprabhu would
tightly embrace him.

TEXT 235

TEXT

mahā-nṛtya, mahā-prema, mahā-saṅkīrtana
dekhi' premāveśe bhāse nīlācala-jana

SYNONYMS

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.

TRANSLATION

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

TEXT

gajapati rājā śuni' kīrtana-mahattva
aṭṭālikā caḍi' dekhe svagaṇa-sahita

SYNONYMS

gajapati 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.

TRANSLATION

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

TEXT

kīrtana dekhiyā rājāra haila camatkāra
prabhuke milite utkaṅṭhā bāḍila apāra

SYNONYMS

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.

TRANSLATION

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

TEXT

kīrtana-samāptye prabhu dekhi' puṣpāñjali
sarva vaiṣṇava lañā prabhu āilā vāsā cali'

SYNONYMS

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.

TRANSLATION

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

TEXT

paḍichā āniyā dila prasāda vistara
sabāre bāñṭiyā tāhā dilena īśvara

SYNONYMS

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.

TRANSLATION

The superintendent of the temple then brought large quantities of prasāda, which Śrī Caitanya Mahāprabhu personally distributed to all the devotees.

TEXT 240

TEXT

sabāre vidāya dila karite śayana
ei-mata līlā kare śacīra nandana

SYNONYMS

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.

TRANSLATION

Finally they all departed to rest in bed. In this way Śrī Caitanya Mahāprabhu, the son of Śacīmātā, performed His pastimes.

TEXT 241

TEXT

yāvat āchilā sabe mahāprabhu-saṅge
prati-dina ei-mata kare kīrtana-raṅge

SYNONYMS

yāvat--so long; āchilā--remained; sabe--all the devotees; mahāprabhu-saṅge--along with Śrī Caitanya Mahāprabhu; prati-dina--every day; ei-mata--in this way; kare--performed; kīrtana-raṅge--saṅkīrtana in great pleasure.

TRANSLATION

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

TEXT

ei ta' kahiluṅ prabhura kīrtana-vilāsa
yebā ihā śune, haya caitanyera dāsa

SYNONYMS

ei ta' kahiluṅ--thus I have explained; prabhura--of the Lord; kīrtana-vilāsa--pastimes in yebā--anyone who; ihā--this; śune--listens to; haya--becomes; caitanyera dāsa--a servant of Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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.

Chapter 12

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 prasāda 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 again, 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 prasāda. 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 prasāda 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 much pleased.

TEXT 1

TEXT

śrī-guṇḍicā-mandiram ātma-vṛndaiḥ
sammārjayan kṣālanataḥ sa gauraḥ
sva-citta-vac chītaḥ ujjvalaṁ ca
kṣṇopaveśaupayikaṁ cakāra

SYNONYMS

śrī-guṇḍicā--known as Guṇḍicā; mandiram--the temple; ātma-vṛndaiḥ--with His associates; sammārjayan--washing; kṣālanataḥ--by cleansing; saḥ--that; gauraḥ--Śrī Caitanya Mahāprabhu; svacitta-vat--like His own heart; śītaḥ--cool and calm; ujjvalaṁ--bright and clean; ca--and; kṣṇa--of Lord Śrī Kṣṇa; upaveśa--for the sitting; aupayikaṁ--befitting; cakāra--made.

TRANSLATION

Śrī Caitanya Mahāprabhu washed and cleansed the Guṇḍicā temple with His devotees and associates. In this way He made the temple as cool and bright as His own heart, and thus He made the place befitting for Lord Śrī Kṣṇa to sit.

TEXT 2

TEXT

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

SYNONYMS

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.

TRANSLATION

All glories to Gauracandra! All glories to Nityānanda! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

TEXT

jaya jaya śrīvāsādi gaura-bhakta-gaṇa
śakti deha,--kari yena caitanya varṇana

SYNONYMS

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.

TRANSLATION

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

TEXT

pūrve dakṣiṇa haite prabhu yabe āilā
tānre milite gajapati utkaṅṭhita hailā

SYNONYMS

pūrve--formerly; dakṣiṇa haite--from South India; prabhu--Lord Śrī Caitanya Mahāprabhu; yabe--when; āilā--returned; tānre--Him; milite--to meet; gajapati--the King of Orissa; utkaṅṭhita--full of anxieties; hailā--became.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned from His South Indian tour, Mahārāja Pratāparudra, the King of Orissa, became very anxious to meet Him.

TEXT 5

TEXT

kaṭaka haite patrī dila sārvabhauma-ṭhāñi
prabhura ājñā haya yadi, dekhibāre yāi

SYNONYMS

kaṭaka haite--from Kaṭaka, the capital of Orissa; patrī--a letter; dila--sent; sārvabhauma--of Sārvabhauma Bhaṭṭācārya; ṭhāñi--to the place; prabhura--of Śrī Caitanya Mahāprabhu; ājñā--order; haya--there is; yadi--if; dekhibāre yāi--I can go and see.

TRANSLATION

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

TEXT

bhaṭṭācārya likhila,--prabhura ājñā nā haila
punarapi rājā tānre patrī pāṭhāila

SYNONYMS

bhaṭṭācārya likhila--Sārvabhauma Bhaṭṭācārya replied; prabhura--of Śrī Caitanya Mahāprabhu; ājñā--order; nā--not; haila--there is; punarapi--again; rājā--the King; tānre--unto him; patrī--a letter; pāṭhāila--dispatched.

TRANSLATION

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

TEXT

prabhura nikaṭe āche yata bhakta-gaṇa
mora lāgi' tān-sabāre kariha nivedana

SYNONYMS

prabhura nikaṭe--in the place of Śrī Caitanya Mahāprabhu; āche--there are; yata--all; bhakta-gaṇa--devotees; mora lāgi'--for me; tān-sabāre--unto all of them; kariha--please submit; nivedana--petition.

TRANSLATION

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

TEXT

sei saba dayālu more hañā sadaya
mora lāgi' prabhu-pade karibe vinaya

SYNONYMS

sei saba--all of them; dayālu--merciful; more--unto me; hañā--becoming; sadaya--favorably disposed; mora lāgi'--for me; prabhu-pade--at the lotus feet of Lord Śrī Caitanya Mahāprabhu; karibe--will do; vinaya--humble submission.

TRANSLATION

"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

TEXT

tān-sabāra prasāde mile śrī-prabhura pāya
prabhu-kṛpā vinā mora rājya nāhi bhāya

SYNONYMS

tān-sabāra prasāde--by the mercy of all of them; mile--one gets; śrī-prabhura pāya--the lotus feet of Śrī Caitanya Mahāprabhu; prabhu-kṛpā--the mercy of the Lord; vinā--without; mora--my; rājya--kingdom; nāhi--does not; bhāya--appeal to me.

TRANSLATION

"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

TEXT

yadi more kṛpā nā karibe gaurahari
rājya chāḍi' yogī ha-i' ha-iba bhikhārī

SYNONYMS

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.

TRANSLATION

"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

TEXT

bhaṭṭācārya patrī dekhi' cintita hañā
bhakta-gaṇa-pāsa gelā sei patrī lañā

SYNONYMS

bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya; patrī--the letter; dekhi'--seeing; cintita hañā--becoming very anxious; bhakta-gaṇa--all the devotees; pāsa--near; gelā--went; sei--that; patrī--letter; lañā--taking.

TRANSLATION

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

TEXT

sabāre miliyā kahila rāja-vivaraṇa
piche sei patrī sabāre karāila daraśana

SYNONYMS

sabāre--everyone; miliyā--meeting; kahila--said; rāja-vivaraṇa--description of the King's desire; piche--later; sei patrī--that letter; sabāre--unto everyone; karāila daraśana--showed.

TRANSLATION

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

TEXT

patrī dekhi' sabāra mane ha-ila vismaya
prabhu-pade gajapatira eta bhakti haya!!

SYNONYMS

patrī--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; gajapatira--of the King of Orissa; eta--so much; bhakti--devotion; haya--there is.

TRANSLATION

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

TEXT

sabe kahe,--prabhu tānre kabhu nā milibe
āmi-saba kahi yadi, duḥkha se mānibe

SYNONYMS

sabe kahe--everyone said; prabhu--Lord Śrī Caitanya Mahāprabhu; tānre--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.

TRANSLATION

The devotees gave their opinion and said, "The Lord will never meet the King, and if we requested Him to do so, the Lord will surely feel very unhappy."

TEXT 15

TEXT

sārvabhauma kahe,--sabe cala' eka-bāra
milite nā kahiba, kahiba rāja-vyavahāra

SYNONYMS

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.

TRANSLATION

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

TEXT

eta bali' sabe gelā mahāprabhura sthāne
kahite unmukha sabe, nā kahe vacane

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,--ki kahite sabāra āgamana
dekhiye kahite cāha,--nā kaha, ki kāraṇa?

SYNONYMS

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.

TRANSLATION

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

TEXT

nityānanda kahe,--tomāya cāhi nivedite
nā kahile rahite nāri, kahite bhaya citte

SYNONYMS

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.

TRANSLATION

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

TEXT

yogyāyogya tomāya saba cāhi nivedite
tomā nā milile rājā cāhe yogī haite

SYNONYMS

yogya--befitting; ayogya--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.

TRANSLATION

"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

TEXT

kāṇe mudrā la-i' muñi ha-iba bhikhārī
rājya-bhoga nahe citte vinā gaurahari

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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 kāṇaphāṭā yogīs. The word kāṇaphāṭā 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

TEXT

dekhība se mukha-candra nayana bhariyā
dharība se pāda-padma hṛdaye tuliyā

SYNONYMS

dekhība--I shall see; se--that; mukha-candra--moonlike face; nayana bhariyā--to the fulfillment of the eyes; dharība--I shall catch; se--those; pāda-padma--lotus feet; hṛdaye--on my heart; tuliyā--raising.

TRANSLATION

Nityānanda Prabhu continued, "The King also expressed his desire to see the moonlike face of Śrī Caitanya Mahāprabhu to his eye's full satisfaction. He would like to raise the lotus feet of the Lord to his heart."

TEXT 22

TEXT

yadyapi śuniyā prabhura komala haya mana
tathāpi bāhire kahe niṣṭhura vacana

SYNONYMS

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.

TRANSLATION

Hearing all these statements, Śrī Caitanya Mahāprabhu's mind was certainly softened, but externally He wished to speak some harsh words.

TEXT 23

TEXT

tomā-sabāra icchā,--ei āmāre lañā
rājāke milaha ihañ kaṭakete giyā

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I can understand that you all desire to take Me to Kaṭaka to see the King."

PURPORT

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

TEXT

paramārtha thākuka--loke karibe nindana
loke rahu--dāmodara karibe bhartsana

SYNONYMS

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.

TRANSLATION

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

TEXT

tomā-sabāra ājñāya āmi nā mili rājāre
dāmodara kahe yabe, mili tabe tānre

SYNONYMS

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; tānre--him.

TRANSLATION

"I shall not meet the King at the request of all the devotees, but I shall do so if Dāmodara will give his permission."

PURPORT

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

TEXT

dāmodara kahe,--tumi svatantra īśvara
kartavyākartavya saba tomāra gocara

SYNONYMS

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.

TRANSLATION

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

TEXT

āmi kon kṣudra-jīva, tomāke vidhi diba?
āpani milibe tānre, tāhāo dekhiba

SYNONYMS

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; tānre--the King; tāhāo dekhiba--I shall see it.

TRANSLATION

"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

TEXT

rājā tomāre sneha kare, tumi--sneha-vaśa
tānra snehe karābe tānre tomāra paraśa

SYNONYMS

rājā--the King; tomāre--You; sneha kare--loves; tumi--You; sneha-vaśa--controlled by love and affection; tānra--his; snehe--by love; karābe--will do; tānre--unto him; tomāra--Your; paraśa--touching.

TRANSLATION

"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

TEXT

yadyapi īśvara tumi parama svatantra
tathāpi svabhāve hao prema-paratantra

SYNONYMS

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.

TRANSLATION

"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

TEXT

nityānanda kahe--aiche haya kon jana
ye tomāre kahe, 'kara rāja-daraśana'

SYNONYMS

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.

TRANSLATION

Nityānanda Prabhu then said, "Who is there in the three worlds who can ask You to see the King?"

TEXT 31

TEXT

kintu anurāgī lokera svabhāva eka haya
iṣṭa nā pāile nija prāṇa se chāḍaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

yājñika-brāhmaṇī saba tāhāte pramāṇa
kṛṣṇa lāgi' pati-āge chāḍileka prāṇa

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

This refers to the day Lord Śrī Kṛṣṇa and His cowherd boys and flocks of animals were present on 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

TEXT

eka yukti āche, yadi kara avadhāna
tumi nā milileha tāñre, rahe tāñra prāṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

eka bahirvāsa yadi deha' kṛpā kari'
tāhā pāñā prāṇa rākhe tomāra āsā dhari'

SYNONYMS

eka bahirvāsa--one outward covering; yadi--if; deha'--You give; kṛpā kari'-
-by Your mercy; tāhā pāñā--getting that; prāṇa rākhe--he would live; tomāra
āsā dhari'--hoping to meet You some time in the future.

TRANSLATION

"If You, out of Your mercy, send one of Your outward garments to the King,
the King would live hoping to see You some time in the future."

PURPORT

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

TEXT

prabhu kahe,--tumi-saba parama vidvān
yei bhāla haya, sei kara samādhāna

SYNONYMS

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.

TRANSLATION

The Lord said, "Since you are all very learned personalities, whatever you
decide I shall accept."

TEXT 36

TEXT

tabe nityānanda-gosāñi govindera pāśa
māgiyā la-ila prabhura eka bahirvāsa

SYNONYMS

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.

TRANSLATION

Lord Nityānanda Prabhu then obtained an external garment used by the Lord by requesting it from Govinda.

TEXT 37

TEXT

sei bahirvāsa sārvabhauma-pāśa dila
sārvabhauma sei vastra rājāre pāṭhā'la

SYNONYMS

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.

TRANSLATION

Thus Nityānanda Prabhu delivered the old cloth to the care of Sārvabhauma Bhaṭṭācārya, and Sārvabhauma Bhaṭṭācārya sent it to the King.

TEXT 38

TEXT

vastra pāñā rājāra haila ānandita mana
prabhu-rūpa kari' kare vastrera pūjana

SYNONYMS

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.

TRANSLATION

When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.

PURPORT

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 also 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

"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:

ārādhanaṅ sarveṣāṃ
viṣṇor ārādhanaṃ param
tasmāt parataraṃ devi
tadīyānāṃ 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. 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

TEXT

rāmānanda rāya yabe 'dakṣiṇa' haite āilā
prabhu-saṅge rahite rājāke nivedilā

SYNONYMS

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.

TRANSLATION

After returning from his service in South India, Rāmānanda Rāya requested the King to allow him to remain with Śrī Caitanya Mahāprabhu.

TEXT 40

TEXT

tabe rājā santoṣe tānhāre ājñā dilā

āpani milana lāgi' sādHITE lāgilā

SYNONYMS

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.

TRANSLATION

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

TEXT

mahāprabhu mahā-kṛpā karena tomāre
more milibāre avāśya sādhibe tānhāre

SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; mahā-kṛpā--great mercy; karena--does; tomāre--unto you; more--me; milibāre--for meeting; avāśya--certainly; sādhibe--you must solicit; tānhāre--Him.

TRANSLATION

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

TEXT

eka-saṅge dui jana kṣetre yabe āilā
rāmānanda rāya tabe prabhure mililā

SYNONYMS

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.

TRANSLATION

The King and Rāmānanda Rāya returned together to Jagannātha-kṣetra [Purī], and Śrī Rāmānanda Rāya met Śrī Caitanya Mahāprabhu.

TEXT 43

TEXT

prabhu-pade prema-bhakti jñāila rājāra
prasaṅga pāñā aiche kahe bāra-bāra

SYNONYMS

prabhu-pade--unto the lotus feet of the Lord; prema-bhakti--ecstatic love; jñāila--informed; rājāra--of the King; prasaṅga--discussion; pāñā--getting; aiche--thus; kahe--says; bāra-bāra--again and again.

TRANSLATION

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

TEXT

rāja-mantrī rāmānanda--vyavahāre nipuṇa
rāja-prīti kahi' dravāila prabhura mana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

utkaṅṭhāte pratāparudra nāre rahibāre
rāmānanda sādhilena prabhure milibāre

SYNONYMS

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.

TRANSLATION

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

TEXT

rāmānanda prabhu-pāya kaila nivedana
eka-bāra pratāparudre dekhāha caraṇa

SYNONYMS

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.

TRANSLATION

Śrī Rāmānanda Rāya frankly requested Śrī Caitanya Mahāprabhu, "Please show Your lotus feet to the King at least once."

TEXT 47

TEXT

prabhu kahe,--rāmānanda, kaha vicāriyā
rājāke milite yuyāya sannyāsī hañā?

SYNONYMS

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.

TRANSLATION

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

TEXT

rājāra milane bhikṣukera dui loka nāśa
paraloka rahu, loke kare upahāsa

SYNONYMS

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; loke--in this material world; kare--do; upahāsa--joking.

TRANSLATION

"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

TEXT

rāmānanda kahe,--tumi īśvara svatantra
kāre tomāra bhaya, tumi naha paratantra

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,--āmi manuṣya āśrame sannyāsī
kāya-mano-vākye vyavahāre bhaya vāsi

SYNONYMS

prabhu kahe--the Lord said; āmi manuṣya--I am a human being; āśrame--in the social order; sannyāsī--a renounced person; kāya-manaḥ-vākya--with My body, mind and words; vyavahāre--in general dealings; bhaya--fear; vāsi--I do.

TRANSLATION

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

TEXT

śukla-vastre masi-bindu yaiche nā lukāya
sannyāsīra alpa chidra sarva-loke gāya

SYNONYMS

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.

TRANSLATION

"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

TEXT

rāya kahe,--kata pāpīra kariyācha avyāhati
īśvara-sevaka tomāra bhakta gajapati

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,--pūrṇa yaiche dugdhera kalasa
surā-bindu-pāte keha nā kare paraśa

SYNONYMS

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.

TRANSLATION

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

TEXT

yadyapi pratāparudra--sarva-guṇavān
tānhāre malina kaila eka 'rājā'-nāma

SYNONYMS

yadyapi--although; pratāparudra--the King; sarva-guṇa-vān--qualified in every respect; tānhāre--unto him; malina kaila--makes impure; eka--one; rajanāma--the name "king."

TRANSLATION

"The King certainly possesses all good qualities, but simply by taking up the name 'king,' he has infected everything.

TEXT 55

TEXT

tathāpi tomāra yadi mahāgraha haya
tabe āni' milāha tumi tānhāra tanaya

SYNONYMS

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.

TRANSLATION

"But if you are still very eager for the King to meet with Me, please first bring his son to meet Me.

TEXT 56

TEXT

"ātmā vai jāyate putraḥ"--ei śāstra-vāṇī
putrera milane yena milibe āpani

SYNONYMS

ātmā vai jāyate putraḥ--his self appears as the son; ei--this; śāstra-vāñī--the indication of revealed scriptures; putrera milane--by meeting the son; yena--as if; milibe--he will meet; āpani--personally.

TRANSLATION

"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."

PURPORT

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. Both of them are identical.

TEXT 57

TEXT

tabe rāya yāi' saba rājāre kahilā
prabhura ājñāya tānra putra lañā āilā

SYNONYMS

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.

TRANSLATION

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

TEXT

sundara, rājāra putra--śyāmala-varaṇa
kiśora vayasa, dīrgha kamala-nayana

SYNONYMS

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.

TRANSLATION

The prince, just entering upon his youth, was very beautiful. He was blackish in complexion and had large lotus eyes.

TEXT 59

TEXT

pītāmbara, dhare aṅge ratna-ābharaṇa
śrī-kṛṣṇa-smaraṇe teṅha hailā 'uddīpana'

SYNONYMS

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.

TRANSLATION

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

TEXT

tānre dekhi, mahāprabhura kṛṣṇa-smṛti haila
premāveśe tānre mili' kahite lāgila

SYNONYMS

tānre dekhi--seeing him; mahāprabhura--of Lord Śrī Caitanya Mahāprabhu;
kṛṣṇa-smṛti--remembrance of Kṛṣṇa; haila--there was; prema-āveśe--in ecstatic
love; tānre--him; mili'--meeting; kahite lāgila--began to say.

TRANSLATION

Seeing the boy, Śrī Caitanya Mahāprabhu immediately remembered Kṛṣṇa.
Meeting the boy in ecstatic love, the Lord began to speak.

TEXT 61

TEXT

ei--mahā-bhāgavata, yāñhāra darśane
vrajendra-nandana-smṛti haya sarva-jane

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

On 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, 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 ijya-dhīḥ (Bhāg. 10.84.13), materialistic Māyāvādīs imagine the form of God in matter, although according to their imagination, God is unlimitedly 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 (paṇḍitāḥ sama-darśinaḥ). 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

TEXT

kṛtārtha ha-ilāṇa āmi inhāra daraśane
eta bali' punaḥ tāre kaila āliṅgane

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu-sparśe rāja-putrera haila premāveśa
sveda, kampa, aśru, stambha, pulaka viśeṣa

SYNONYMS

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.

TRANSLATION

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

TEXT

'kṛṣṇa' 'kṛṣṇa' kahe, nāce, karaye rodana
tānra bhāgya dekhi' ślāghā kare bhakta-gaṇa

SYNONYMS

kṛṣṇa kṛṣṇa--O Kṛṣṇa, O Kṛṣṇa; kahe--chants; nāce--dances; karaye--does; rodana--crying; tānra--his; bhāgya--fortune; dekhi'--seeing; ślāghā--praise; kare--do; bhakta-gaṇa--all the devotees.

TRANSLATION

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

TEXT

tabe mahāprabhu tānre dhairya karāila
nitya āsi' āmāya miliha--ei ājñā dila

SYNONYMS

tabe--at that time; mahāprabhu--Śrī Caitanya Mahāprabhu; tānre--the boy; dhairya--patient; karāila--caused to be; nitya--daily; āsi'--coming; āmāya--Me; miliha--meet; ei ājñā--this order; dila--gave.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu calmed the youth and ordered him to come there daily to meet Him.

TEXT 66

TEXT

vidāya hañā rāya āila rāja-putre lañā
rājā sukha pāila putrera ceṣṭā dekhiyā

SYNONYMS

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.

TRANSLATION

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

TEXT

putre āliṅgana kari' premāviṣṭa hailā
sākṣāt paraśa yena mahāprabhura pāilā

SYNONYMS

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.

TRANSLATION

Just by embracing his son, the King was filled with ecstatic love, just as if he had touched Śrī Caitanya Mahāprabhu directly.

TEXT 68

TEXT

sei haite bhāgyavān rājāra nandana
prabhu-bhakta-gaṇa-madhye hailā eka-jana

SYNONYMS

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.

TRANSLATION

From then on, the fortunate prince was one of the most intimate devotees of the Lord.

PURPORT

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-mātrkā-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 a 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-mātrkā 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 and almighty, and He can act as He likes.

TEXT 69

TEXT

ei-mata mahāprabhu bhakta-gaṇa-saṅge
nirantara krīḍā kare saṅkīrtana-raṅge

SYNONYMS

ei-mata--in this way; mahāprabhu--Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge--in the society of His pure devotees; nirantara--constantly; krīḍā kare--performs pastimes; saṅkīrtana-raṅge--in the course of His saṅkīrtana movement.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu acts in the society of His pure devotees, performing His pastimes and spreading the saṅkīrtana movement.

TEXT 70

TEXT

ācāryādi bhakta kare prabhure nimantraṇa
tāhān tāhān bhikṣā kare lañā bhakta-gaṇa

SYNONYMS

ācārya-ādi--headed by Advaita Ācārya; bhakta--devotees; kare--do; prabhure-
-unto Śrī Caitanya Mahāprabhu; nimantraṇa--invitation; tāhāñ tāhāñ--here and
there; bhikṣā kare--takes His lunch; lañā--taking; bhakta-gaṇa--all the
devotees.

TRANSLATION

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

TEXT

ei-mata nānā raṅge dina kata gela
jagannāthera ratha-yātrā nikaṭa ha-ila

SYNONYMS

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--became nearer.

TRANSLATION

In this way, the Lord passed some days in great jubilation. Then the car
festival of Lord Jagannātha approached.

TEXT 72

TEXT

prathamei kāsī-miśre prabhu bolāila
paḍichā-pātra, sārvabhaume bolāñā ānila

SYNONYMS

prathamei--in the beginning; kāsī-miśre--Kāsī Miśra; prabhu--Śrī Caitanya
Mahāprabhu; bolāila--called for; paḍichā-pātra--the superintendent of the
temple; sārvabhaume--Sārvabhauma Bhaṭṭācārya; bolāñā--calling; ānila--brought.

TRANSLATION

Śrī Caitanya Mahāprabhu first of all called for Kāsī Miśra, then for the
superintendent of the temple, then for Sārvabhauma Bhaṭṭācārya.

TEXT 73

TEXT

tina-jana-pāśe prabhu hāsiyā kahila
guṇḍicā-mandira-mārjana-sevā māgi' nila

SYNONYMS

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.

TRANSLATION

When these three people came before the Lord, He begged them for permission to wash the temple known as Guṇḍicā.

PURPORT

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. The main temple inside is about 36 cubits by 30 cubits, and the kīrtana hall is 32 cubits by 30 cubits.

TEXT 74

TEXT

paḍichā kahe,--āmi-saba sevaka tomāra
ye tomāra icchā sei kartavya āmāra

SYNONYMS

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.

TRANSLATION

Upon hearing the Lord's request for them 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

TEXT

viśeṣe rājāra ājñā hañāche āmāre
prabhura ājñā yei, sei śīghra karibāre

SYNONYMS

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.

TRANSLATION

"The King gave a special order for me to do without delay whatever Your Lordship orders.

TEXT 76

TEXT

tomāra yogya sevā nahe mandira-mārjana
ei eka līlā kara, ye tomāra mana

SYNONYMS

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.

TRANSLATION

"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

TEXT

kintu ghaṭa, sammārjanī bahuta cāhiye
ājñā deha--āji saba ihāñ āni diye

SYNONYMS

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.

TRANSLATION

"To wash the temple, You need many waterpots and brooms. Therefore order me. I can immediately bring all these things to You."

TEXT 78

TEXT

nūtana eka-śata ghaṭa, śata sammārjanī
paḍichā āniyā dila prabhura icchā jāni'

SYNONYMS

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.

TRANSLATION

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

TEXT

āra dine prabhāte lañā nija-gaṇa
śrī-haste sabāra aṅge lepilā candana

SYNONYMS

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--smearred pulp of sandalwood.

TRANSLATION

The next day, early in the morning, the Lord took His personal associates with Him and, with His own hand, smearred sandalwood pulp on their bodies.

TEXT 80

TEXT

śrī-haste dila sabāre eka eka mārjanī
saba-gaṇa lañā prabhu calilā āpani

SYNONYMS

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.

TRANSLATION

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

TEXT

guṇḍicā-mandire gelā karite mārjana
prathame mārjanī lañā karila śodhana

SYNONYMS

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.

TRANSLATION

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

TEXT

bhitara mandira upara,--sakala mājila
siṁhāsana māji' punaḥ sthāpana karila

SYNONYMS

bhitara mandira--of the interior of the temple; upara--the ceiling; sakala mājila--cleansed everything; siṁhāsana--the sitting place of the Lord; māji'--cleansing; punaḥ--again; sthāpana--setting down; karila--did.

TRANSLATION

The Lord cleansed everything inside the temple very nicely, including the ceiling. He then took up the sitting place [siṁhāsana], cleansed it and again put it in its original place.

TEXT 83

TEXT

choṭa-baḍa-mandira kaila mārjana-śodhana
pāche taiche śodhila śrī-jagamohana

SYNONYMS

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.

TRANSLATION

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

TEXT

cāri-dike śata bhakta sammārjanī-kare
āpani śodhena prabhu, śikhā'na sabāre

SYNONYMS

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.

TRANSLATION

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

TEXT

premollāse śodhena, layena kṛṣṇa-nāma
bhakta-gaṇa 'kṛṣṇa' kahe, kare nija-kāma

SYNONYMS

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.

TRANSLATION

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

TEXT

dhūli-dhūsara tanu dekhite śobhana
kāhāñ kāhāñ āsru-jale kare sammārjana

SYNONYMS

dhūli--dust; dhūsara--dirt; tanu--body; dekhite--to see; śobhana--very beautiful; kāhāñ kāhāñ--somewhere; āsru-jale--with tears; kare--does; sammārjana--washing.

TRANSLATION

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

TEXT

bhoga-mandira śodhana kari' śodhila prāṅgaṇa
sakala āvāsa krame karila śodhana

SYNONYMS

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.

TRANSLATION

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

TEXT

tṛṇa, dhūli, jhiṅkura, saba ekatra kariyā
bahirvāse lañā phelāya bāhira kariyā

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata bhakta-gaṇa kari' nija-vāse
tṛṇa, dhūli bāhire phelāya parama hariṣe

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,--ke kata kariyācha sammārjana

tṛṇa, dhūli dekhilei jāniba pariśrama

SYNONYMS

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.

TRANSLATION

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

TEXT

sabāra jhyāñṭāna bojhā ekatra karila
sabā haite prabhura bojhā adhika ha-ila

SYNONYMS

sabāra--of all; jhyāñṭāna--the dirt collected; bojhā--load; ekatra--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.

TRANSLATION

Even though all the devotees collected dirt in one pile, the dirt collected by Śrī Caitanya Mahāprabhu was much greater.

TEXT 92

TEXT

ei-mata abhyantara karila mārjana
punaḥ sabākāre dila kariyā vaṇṭana

SYNONYMS

ei-mata--in this way; abhyantara--inside; karila--did; mārjana--cleansing; punaḥ--again; sabākāre--to all of them; dila--gave; kariyā vaṇṭana--allotting areas.

TRANSLATION

After the inside of the temple was cleansed, the Lord again allotted areas for the devotees to cleanse.

TEXT 93

TEXT

sūkṣma dhūli, tṛṇa, kāṅkara, saba karaha dūra
bhāla-mate śodhana karaha prabhura antaḥpura

SYNONYMS

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.

TRANSLATION

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

TEXT

saba vaiṣṇava lañā yabe dui-bāra śodhila
dekhi' mahāprabhura mane santoṣa ha-ila

SYNONYMS

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.

TRANSLATION

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

TEXT

āra śata jana śata ghaṭe jala bhari'
prathamei lañā āche kāla apekṣā kari'

SYNONYMS

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.

TRANSLATION

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

TEXT

'jala āna' bali' yabe mahāprabhu kahila
tabe śata ghaṭa āni' prabhu-āge dila

SYNONYMS

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.

TRANSLATION

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

TEXT

prathame karila prabhu mandira prakṣālana
ūrdhva-adho bhitti, gṛha-madhya, simhāsana

SYNONYMS

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.

TRANSLATION

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

TEXT

khāparā bhariyā jala ūrdhve cālāila
sei jale ūrdhva śodhi bhitti prakṣālila

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-haste karena simhāsanera mārjana
prabhu āge jala āni' deya bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

bhakta-gaṇa kare gṛha-madhya prakṣāлана
nija nija haste kare mandira mārjana

SYNONYMS

bhakta-gaṇa--devotees; kare--do; gṛha-madhya--within the room; prakṣāлана--
washing; nija nija--each one of them; haste--in the hand; kare--does; mandira
mārjana--cleansing of the temple.

TRANSLATION

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

TEXT

keha jala āni' deya mahāprabhura kare
keha jala deya tānra caraṇa-upare

SYNONYMS

keha--someone; jala āni'--bringing water; deya--delivers; mahāprabhura
kare--to the hand of Śrī Caitanya Mahāprabhu; keha--someone; jala deya--pours
water; tānra--His; caraṇa-upare--on the lotus feet.

TRANSLATION

Someone brought water to pour into the hands of Śrī Caitanya Mahāprabhu, and someone poured water on His lotus feet.

TEXT 102

TEXT

keha lukāñā kare sei jala pāna
keha māgi' laya, keha anye kare dāna

SYNONYMS

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.

TRANSLATION

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

TEXT

ghara dhui' prañālikāya jala chāḍi' dila
sei jale prañgaṇa saba bhariyā rahila

SYNONYMS

ghara dhui'--washing the room; prañālikāya--unto the outlet; jala--water; chāḍi' dila--let go; sei jale--by that water; prañgaṇa--the yard; saba--all; bhariyā--filled; rahila--remained.

TRANSLATION

After the room was washed, the water was let out through an outlet, and it then flowed and filled the yard outside.

TEXT 104

TEXT

nija-vastre kaila prabhu gṛha sammārjana
mahāprabhu nija-vastre mājila simhāsana

SYNONYMS

nija-vastre--by His own garment; kaila--did; prabhu--Śrī Caitanya Mahāprabhu; gṛha--room; sammārjana--mopping; mahāprabhu--Śrī Caitanya Mahāprabhu; nija-vastre--by His own garment; mājila--polished; simhāsana--throne.

TRANSLATION

The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

TEXT 105

TEXT

śata ghaṭa jale haila mandira mārjana
mandira śodhiyā kaila--yena nija mana

SYNONYMS

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.

TRANSLATION

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

TEXT

nirmala, śītala, snigdha karila mandire
āpana-hṛdaya yena dharila bāhire

SYNONYMS

nirmala--purified; śītala--cool; snigdha--pleasing; karila--made; mandire--
the temple; āpana-hṛdaya--own heart; yena--as if; dharila--kept; bāhire--
outside.

TRANSLATION

When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared.

TEXT 107

TEXT

śata śata jana jala bhare sarovare
ghāṭe sthāna nāhi, keha kūpe jala bhare

SYNONYMS

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;
kūpe--from the well; jala bhare--draws the water.

TRANSLATION

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.

TEXT 108

TEXT

pūrṇa kumbha lañā āise śata bhakta-gaṇa
śūnya ghaṭa lañā yāya āra śata jana

SYNONYMS

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.

TRANSLATION

Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again.

TEXT 109

TEXT

nityānanda, advaita, svarūpa, bhāratī, purī
iñhā vinu āra saba āne jala bhari'

SYNONYMS

nityānanda--Nityānanda Prabhu; advaita--Advaita Ācārya; svarūpa--Svarūpa Dāmodara; bhāratī--Brahmānanda Bhāratī; purī--Paramānanda Purī; iñhā--these; vinu--except; āra--others; saba--all; āne--bring; jala--water; bhari'--filling up.

TRANSLATION

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

TEXT

ghaṭe ghaṭe ṭheki' kata ghaṭa bhāṅgi' gela
śata śata ghaṭa loka tāhāñ lañā āila

SYNONYMS

ghaṭe ghaṭe ṭheki'--when there was a collision between one pot and another; kata--so many; ghaṭa--pots; bhāṅgi' gelā--became broken; śata śata--hundreds of; ghaṭa--pots; loka--people; tāhāñ--there; lañā--bringing; āila--came.

TRANSLATION

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

TEXT

jala bhare, ghara dhoya, kare hari-dhvani
'kṛṣṇa' 'hari' dhvani vinā āra nāhi śuni

SYNONYMS

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.

TRANSLATION

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

TEXT

'kṛṣṇa' 'kṛṣṇa' kahi' kare ghaṭera prārthana
'kṛṣṇa' 'kṛṣṇa' kahi' kare ghaṭa samarpaṇa

SYNONYMS

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.

TRANSLATION

One person begged for a waterpot by chanting the holy names "Kṛṣṇa, Kṛṣṇa," and another delivered a pot while chanting "Kṛṣṇa, Kṛṣṇa."

TEXT 113

TEXT

yeyi kahe, sei kahe kṛṣṇa-nāme
kṛṣṇa-nāma ha-ila saṅketa saba-kāme

SYNONYMS

yeyi 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.

TRANSLATION

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

TEXT

premāveśe prabhu kahe 'kṛṣṇa' 'kṛṣṇa'-nāma
ekale premāveśe kare śata-janera kāma

SYNONYMS

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.

TRANSLATION

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

TEXT

śata-haste karena yena kṣāḷana-mārjana
pratijana-pāśe yāi' karāna śikṣana

SYNONYMS

śata-haste--with one hundred hands; karena--He does; yena--as if; kṣāḷana-mārjana--rinsing and washing; pratijana-pāśe yāi'--going to the side of everyone; karāna śikṣana--He was teaching them.

TRANSLATION

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

TEXT

bhāla karma dekhi' tāre kare prasamśana
mane nā milile kare pavitra bhartsana

SYNONYMS

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.

TRANSLATION

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

TEXT

tumi bhāla kariyācha, śikhāha anyere
ei-mata bhāla karma seho yena kare

SYNONYMS

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.

TRANSLATION

The Lord would say, "You have done well. Please teach this to others so that they may act in the same way."

TEXT 118

TEXT

e-kathā śuniyā sabe saṅkucita hañā
bhāla-mate karma kare sabe mana diyā

SYNONYMS

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.

TRANSLATION

As soon as they heard Śrī Caitanya Mahāprabhu say this, everyone became ashamed. Thus the devotees began to work with great attention.

TEXT 119

TEXT

tabe prakṣālana kaila śrī-jagamohana
bhoga-mandira-ādi tabe kaila prakṣālana

SYNONYMS

tabe--thereafter; prakṣāḷana--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 prakṣāḷana--washed.

TRANSLATION

They washed the Jagamohana area and then the place where food was kept. All other places were also washed.

TEXT 120

TEXT

nāṭasālā dhui' dhuila catvara-prāṅgaṇa
pākaśālā-ādi kari' karila prakṣāḷana

SYNONYMS

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 prakṣāḷana--washed.

TRANSLATION

In this way the meeting place was washed, the entire yard, the raised sitting places, the kitchen and every other room.

TEXT 121

TEXT

mandirera catur-dik prakṣāḷana kaila
saba antaḥpura bhāla-mate dhoyāila

SYNONYMS

mandirera--the temple; caturḥ-dik--all around; prakṣāḷana kaila--washed; saba--all; antaḥpura--inside the rooms; bhāla-mate--with great care; dhoyāila--washed.

TRANSLATION

Thus all places around the temple were thoroughly washed within and without.

TEXT 122

TEXT

hena-kāle gauḍīyā eka subuddhi sarala
prabhura caraṇa-yuge dila ghaṭa-jala

SYNONYMS

hena-kāle--at this time; gauḍīyā--Vaiṣṇava from Bengal; eka--one; su-buddhi--very intelligent; sarala--simple; prabhura caraṇa-yuge--on the lotus feet of the Lord; dila--poured; ghaṭa-jala--one potful of water.

TRANSLATION

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

TEXT

sei jala lañā āpane pāna kaila
tāhā dekhi' prabhura mane duḥkha roṣa haila

SYNONYMS

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.

TRANSLATION

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

TEXT

yadyapi gosāñi tāre hañāche santoṣa
dharma-saṁsthāpana lāgi' bāhire mahā-roṣa

SYNONYMS

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.

TRANSLATION

Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles.

TEXT 125

TEXT

śikṣā lāgi' svarūpe ḍāki' kahila tāñhāre
ei dekha tomāra 'gauḍīyā'ra vyavahāre

SYNONYMS

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.

TRANSLATION

The Lord then called for Svarūpa Dāmodara and told him, "Just see the behavior of your Bengali Vaiṣṇava.

TEXT 126

TEXT

īśvara-mandire mora pada dhoyāila
sei jala āpani lañā pāna kaila

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei aparādhe mora kāhāñ habe gati
tomāra 'gauḍīyā' kare eteka phaijati!

SYNONYMS

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.

TRANSLATION

"I now do not know what My destination is because of this offense. Indeed, your Bengali Vaiṣṇava has greatly implicated Me."

PURPORT

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

TEXT

tabe svarūpa gosāñi tāra ghāḍe hāta diyā
ḍhekā māri' purīra bāhira rākhilena lañā

SYNONYMS

tabe--thereafter; svarūpa gosāñi--Svarūpa Dāmodara Gosāñi; tāra--of him; ghāḍe--on the neck; hāta diyā--touching with the hand; ḍhekā māri'--pushing a little; purīra bāhira--out of the temple of Guṇḍicā Purī; rākhilena--kept; lañā--taking.

TRANSLATION

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

TEXT

punaḥ āsi' prabhu pāya karila vinaya
'ajña-aparādha' kṣamā karite yuyāya

SYNONYMS

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.

TRANSLATION

After Svarūpa Dāmodara Gosvāmī returned within the temple, he requested Śrī Caitanya Mahāprabhu to excuse that innocent person.

TEXT 130

TEXT

tabe mahāprabhura mane santoṣa ha-ilā
sāri kari' dui pāśe sabāre vasāilā

SYNONYMS

tabe--thereafter; mahāprabhura--of Śrī Caitanya Mahāprabhu; mane--in the mind; santoṣa ha-ilā--there was satisfaction; sāri kari'--making a line; dui pāśe--on two sides; sabāre--all of them; vasāilā--made to sit.

TRANSLATION

After this incident, Śrī Caitanya Mahāprabhu was very much satisfied. He then asked all of the devotees to sit down in two lines on both sides.

TEXT 131

TEXT

āpane vasiyā mājhe, āpanāra hāte
tṛṇa, kāṅkara, kuṭā lāgilā kuḍāite

SYNONYMS

āpane--personally; vasiyā mājhe--sitting in the middle; āpanāra hāte--with His own hand; tṛṇa--straw; kāṅkara--grains of sand; kuṭā--dirt; lāgilā--began; kuḍāite--to pick up.

TRANSLATION

The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things.

TEXT 132

TEXT

ke kata kuḍāya, saba ekatra kariba
yāra alpa, tāra ṭhāñi piṭhā-pānā la-iba

SYNONYMS

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.

TRANSLATION

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

TEXT

ei mata saba purī karila śodhana
śītala, nirmala kaila--yena nija-mana

SYNONYMS

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.

TRANSLATION

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

TEXT

praṇālikā chāḍi' yadi pāni vahāila
nūtana nadī yena samudre milila

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata puradvāra-āge patha yata
sakala śodhila, tāhā ke varṇibe kata

SYNONYMS

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.

TRANSLATION

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

PURPORT

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. 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). Similarly, Śrīmad-Bhāgavatam (1.2.17) confirms this statement:

śṛṅvatām 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 (śṛṅvatām sva-kathāḥ kṛṣṇaḥ). 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 Śrīla Rūpa Gosvāmī says: anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam. 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:

saṁsāra viṣānāle, 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 for performing 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 hṛdayaṁ mahyaṁ sādhūnāṁ hṛdayaṁ 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 ahaṁ 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 pratiṣṭhāsā (the desire for name and fame and for high position), jīva-hiṁsā (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 pratiṣṭhāsā, 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-hiṁsā (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 prasāda 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 much 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

TEXT

nṛsimha-mandira-bhitara-bāhira śodhila
kṣaṇeka viśrāma kari' nṛtya ārambhila

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu also cleansed the Nṛsimha temple inside and outside. Finally, He rested a few minutes and then began dancing.

PURPORT

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-cārita.

TEXT 137

TEXT

cari-dike bhakta-gaṇa karena kīrtana
madhye nṛtya karena prabhu matta-simha-sama

SYNONYMS

cāri-dike--all around; bhakta-gaṇa--devotees; karena--performed; kīrtana--congregational chanting; madhye--in the middle; nṛtya--dancing; karena--does; prabhu--Śrī Caitanya Mahāprabhu; matta-simha-sama--just like a maddened lion.

TRANSLATION

All around Śrī Caitanya Mahāprabhu all the devotees performed congregational chanting. The Lord, just like a maddened lion, danced in the middle.

TEXT 138

TEXT

sveda, kampa, vaivarṇyāśru pulaka, huṅkāra
nija-aṅga dhui' āge cale āśru-dhāra

SYNONYMS

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.

TRANSLATION

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

TEXT

cāri-dike bhakta-aṅga kaila prakṣāḷana
śrāvaṇera megha yena kare variṣaṇa

SYNONYMS

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.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like rains in the month of Śrāvaṇa.

TEXT 140

TEXT

mahā-ucca-saṅkīrtane ākāśa bharila
prabhura uddaṇḍa-nṛtye bhūmi-kampa haila

SYNONYMS

mahā-ucca-saṅkīrtane--by a great and loud performance of chanting; ākāśa--the sky; bharila--became filled; prabhura--of Lord Śrī Caitanya Mahāprabhu; uddaṇḍa-nṛtye--by dancing and jumping high; bhūmi-kampa--earthquake; haila--there was.

TRANSLATION

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

TEXT

svarūpera ucca-gāna prabhure sadā bhāya
ānande uddaṇḍa nṛtya kare gaurarāya

SYNONYMS

svarūpera--of Svarūpa Dāmodara Gosvāmī; ucca-gāna--loud singing; prabhure--to Śrī Caitanya Mahāprabhu; sadā bhāya--always very pleasing; ānande--in jubilation; uddaṇḍa nṛtya--jumping high and dancing; kare--performs; gaurarāya--Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT

ei-mata kata-kṣaṇa nṛtya ye kariyā
viśrāma karilā prabhu samaya bujhiyā

SYNONYMS

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.

TRANSLATION

The Lord thus chanted and danced for some time. Finally, understanding the circumstances, He stopped.

TEXT 143

TEXT

ācārya-gosāñira putra śrī-gopāla-nāma
nṛtya karite tāñre ājñā dila gauradhāma

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Śrī Gopāla, the son of Advaita Ācārya, to dance.

TEXT 144

TEXT

premāveśe nṛtya kari' ha-ilā mūrcchite
acetana hañā teñha paḍilā bhūmite

SYNONYMS

prema-āveśe--in ecstatic love; nṛtya kari'--dancing; ha-ilā mūrcchite--fainted; acetana hañā--being unconscious; teñha--he; paḍilā--fell; bhūmite--on the ground.

TRANSLATION

While dancing in ecstatic love, Śrī Gopāla fainted and fell to the ground unconscious.

TEXT 145

TEXT

āste-vyaste ācārya tāñre kaila kole
śvāsa-rahita dekhi' ācārya hailā vikale

SYNONYMS

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.

TRANSLATION

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

TEXT

nṛsimhera mantra paḍi' māre jala-chāñṭi
huñkāre śabde brahmāṇḍa yāya phāṭi'

SYNONYMS

nṛsimhera mantra--prayers to Nṛsimhadeva; paḍi'--chanting; māre--throws; jala-chāñṭi--sprinkling of water; huñkāre śabde--by the sound of roaring; brahmāṇḍa--the whole universe; yāya--becomes; phāṭi'--cracking.

TRANSLATION

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

TEXT

aneka karila, tabu nā haya cetana
ācārya kāndena, kānde saba bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

When the boy did not regain consciousness after some time, Advaita Ācārya
and the other devotees began to cry.

TEXT 148

TEXT

tabe mahāprabhu tāñra buke hasta dila
'uṭhaha gopāla' bali' uccaiḥsvare kahila

SYNONYMS

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.

TRANSLATION

Then Śrī Caitanya Mahāprabhu placed His hand on the chest of Śrī Gopāla and
said loudly, "Gopāla, stand up."

TEXT 149

TEXT

śunitei gopālera ha-ila cetana
'hari' bali' nṛtya kare sarva-bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

ei līlā varṇiyāchena dāsa vṛndāvana
ataeva saṅkṣepa kari' kariluṅ varṇana

SYNONYMS

ei līlā--this pastime; varṇiyāchena--has described; dāsa vṛndāvana--
Vṛndāvana dāsa Ṭhākura; ataeva--therefore; saṅkṣepa--briefly; kari'--doing;
kariluṅ varṇana--I have described.

TRANSLATION

This incident has been described in detail by Vṛndāvana dāsa Ṭhākura.
Therefore I have described it only in brief.

PURPORT

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

TEXT

tabe mahāprabhu kṣaṇeka viśrāma kariyā
snāna karibāre gelā bhakta-gaṇa lañā

SYNONYMS

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.

TRANSLATION

After taking rest, Śrī Caitanya Mahāprabhu and all the devotees departed to
take their baths.

TEXT 152

TEXT

tīre uṭhi' parena prabhu śuṣka vasana
nṛsimha-deve namaskari' gelā upavana

SYNONYMS

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.

TRANSLATION

After bathing, the Lord stood on the bank of the lake and put on dry garments. After offering obeisances to Lord Nṛsiṃhadeva, whose temple was nearby, the Lord entered a garden.

TEXT 153

TEXT

udyāne vasilā prabhu bhakta-gaṇa lañā
tabe vāṇinātha āilā mahā-prasāda lañā

SYNONYMS

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-prasāda.

TRANSLATION

In the garden, Śrī Caitanya Mahāprabhu sat down with the other devotees. Vāṇinātha Rāya then came and brought all kinds of mahā-prasāda.

TEXTS 154-155

TEXT

kāśī-misra, tulasī-ṣaḍichā--dui jana
pañca-śata loka yata karaye bhojana

tata anna-piṭhā-pānā saba pāṭhāila
dekhi' mahāprabhura mane santoṣa ha-ila

SYNONYMS

kāśī-misra--Kāśī Misra; tulasī-ṣaḍichā--Tulasī, the superintendent of the temple; dui jana--two persons; pañca-śata loka--five hundred men; yata--as much; karaye bhojana--eat; tata--so; anna-piṭhā-pānā--rice, cakes and sweet rice; saba--all; pāṭhāila--sent; dekhi'--seeing; mahāprabhura--of Śrī Caitanya Mahāprabhu; mane--in the mind; santoṣa--satisfaction; ha-ila--there was.

TRANSLATION

Kāśī Misra and Tulasī, the superintendent of the temple, brought as much prasāda as five hundred men could eat. Seeing the large quantity of prasāda, which consisted of rice, cakes, sweet rice and a variety of vegetables, Śrī Caitanya Mahāprabhu was very much satisfied.

TEXT 156

TEXT

purī-gosāñi, mahāprabhu, bhāratī brahmānanda
advaita-ācārya, āra prabhu-nityānanda

SYNONYMS

purī-gosāñi--Paramānanda Purī; mahāprabhu--Śrī Caitanya Mahāprabhu; bhāratī
brahmānanda--Brahmānanda Bhāratī; advaita-ācārya--Advaita Ācārya; āra--and;
prabhu-nityānanda--Nityānanda Prabhu.

TRANSLATION

Among the devotees present with Śrī Caitanya Mahāprabhu were Paramānanda
Purī, Brahmānanda Bhāratī, Advaita Ācārya and Nityānanda Prabhu.

TEXT 157

TEXT

ācāryaratna, ācāryanidhi, śrīvāsa, gadādhara
śaṅkara, nandanācārya, āra rāghava, vakreśvara

SYNONYMS

ācāryaratna--Candraśekhara; ācāryanidhi--Ācāryanidhi; śrīvāsa--Śrīvāsa
Ṭhākura; gadādhara--Gadādhara Paṇḍita; śaṅkara--Śaṅkara; nandana-ācārya--
Nandanācārya; āra--and; rāghava--Rāghava Paṇḍita; vakreśvara--Vakreśvara.

TRANSLATION

Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura, Gadādhara Paṇḍita, Śaṅkara,
Nandanācārya, Rāghava Paṇḍita and Vakreśvara were also present.

TEXT 158

TEXT

prabhu-ājñā pāñā vaise āpane sārvabhauma
piṇḍāra upare prabhu vaise lañā bhakta-gaṇa

SYNONYMS

prabhu-ājñā--the order of the Lord; pāñā--getting; vaise--sits down; āpane-
-personally; sārvabhauma--Sārvabhauma Bhaṭṭācārya; piṇḍāra upare--on raised
platforms; prabhu--Śrī Caitanya Mahāprabhu; vaise--sits; lañā--along with;
bhakta-gaṇa--all the devotees.

TRANSLATION

Receiving the permission of the Lord, Sārvabhauma Bhaṭṭācārya sat down. Śrī
Caitanya Mahāprabhu and all His devotees sat on raised wooden seats.

TEXT 159

TEXT

tāra tale, tāra tale kari' anukrama
udyāna bhari' vaise bhakta karite bhojana

SYNONYMS

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.

TRANSLATION

In this way all the devotees sat down to take their lunch in consecutive lines, one beside the other.

TEXT 160

TEXT

'haridāsa' bali' prabhu ḍāke ghane ghana
dūre rahi' haridāsa kare nivedana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu was repeatedly calling, "Haridāsa, Haridāsa," and at that time Haridāsa, standing at a distance, spoke as follows.

TEXT 161

TEXT

bhakta-saṅge prabhu karuna prasāda aṅgikāra
e-saṅge vasite yogya nahi muṇi chāra

SYNONYMS

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; muṇi--I; chāra--most abominable.

TRANSLATION

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

TEXT

pāche more prasāda govinda dibe bahirdvāre
mana jāni' prabhu punaḥ nā balila tāṅre

SYNONYMS

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.

TRANSLATION

"Govinda will give me prasāda later, outside the door." Understanding his mind, Śrī Caitanya Mahāprabhu did not call him again.

TEXTS 163-164

TEXT

svarūpa-gosāñi, jagadānanda, dāmodara
kāśīsvara, gopīnātha, vāṇīnātha, śaṅkara

pariveśana kare tāhāñ ei sāta-jana
madhye madhye hari-dhvani kare bhakta-gaṇa

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; jagadānanda--Jagadānanda; dāmodara--Dāmodara Paṇḍita; kāśīsvara--Kāśīsvara; gopīnātha, vāṇīnātha, śaṅkara--Gopīnātha, Vāṇīnātha 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.

TRANSLATION

Svarūpa Dāmodara Gosvāmī, Jagadānanda, Dāmodara Paṇḍita, Kāśīsvara, Gopīnātha, Vāṇīnātha and Śaṅkara distributed prasāda, and the devotees chanted the holy names at intervals.

TEXT 165

TEXT

pulina-bhojana kṛṣṇa pūrve yaiche kaila
sei līlā mahāprabhura mane smṛti haila

SYNONYMS

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.

TRANSLATION

Lord Śrī Kṛṣṇa had previously taken His lunch in the forest, and that very pastime was remembered by Śrī Caitanya Mahāprabhu.

TEXT 166

TEXT

yadyapi premāveśe prabhu hailā asthira
samaya bujhiyā prabhu hailā kichu dhīra

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,--more deha' lāphrā-vyañjane
piṭhā-pānā, amṛta-guṭikā deha' bhakta-gaṇe

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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

TEXT

sarvajña prabhu jānena yāñre yei bhāya
tāñre tāñre sei deoyāya svarūpa-dvārāya

SYNONYMS

sarva-jña prabhu--the omniscient Lord Śrī Caitanya Mahāprabhu; jānena--knows; yānre--to whom; yei--whatever; bhāya--appeals; tānre tānre--unto each person; sei--that; deoyāya--orders to administer; svarūpa-dvārāya--by Svarūpa Dāmodara.

TRANSLATION

Since Lord Śrī Caitanya Mahāprabhu is omniscient, He knew what type of preparation each person liked. He therefore had Svarūpa Dāmodara deliver these preparations to their full satisfaction.

TEXT 169

TEXT

jagadānanda beḍāya pariveśana karite
prabhura pāte bhāla-dravya dena ācambite

SYNONYMS

jagadānanda--Jagadānanda; beḍāya--walks; pariveśana--distribution of prasāda; karite--to do; prabhura pāte--on the plate of Śrī Caitanya Mahāprabhu; bhāla-dravya--the first-class preparations; dena--puts; ācambite--suddenly.

TRANSLATION

Jagadānanda went to distribute prasāda, and suddenly he placed all the first-class preparations on the plate of Śrī Caitanya Mahāprabhu.

TEXT 170

TEXT

yadyapi dile prabhu tānre karena roṣa
bale-chale tabu dena, dile se santoṣa

SYNONYMS

yadyapi--although; dile--by such deliverance; prabhu--Śrī Caitanya Mahāprabhu; tānre--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 much pleased.

TRANSLATION

When such nice prasāda 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

TEXT

punarapi sei dravya kare nirīkṣaṇa
tānra bhaye prabhu kichu karena bhakṣaṇa

SYNONYMS

punarapi--again; sei dravya--that very thing; kare nirīkṣaṇa--sees carefully; tānra bhaye--out of fear of Jagadānanda; prabhu--Śrī Caitanya Mahāprabhu; kichu--something; karena--does; bhakṣaṇa--eating.

TRANSLATION

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

TEXT

na khāile jagadānanda karibe upavāsa
tānra āge kichu khā'na--mane ai trāsa

SYNONYMS

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.

TRANSLATION

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 prasāda he offered.

TEXT 173

TEXT

svarūpa-gosāñi bhāla miṣṭa-prasāda lañā
prabhuke nivedana kare āge dāṇḍāñā

SYNONYMS

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.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then brought some excellent sweetmeats and, standing before the Lord, offered them to Him.

TEXT 174

TEXT

ei mahā-prasāda alpa karaha āsvādana
dekha, jagannātha kaiche karyāchena bhojana

SYNONYMS

ei mahā-prasāda--this mahā-prasāda; alpa--a little; karaha āsvādana--You must taste; dekha--just see; jagannātha--Lord Jagannātha; kaiche--how; karyāchena--has done; bhojana--eating.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then said, "Just take a little of this mahā-prasāda, and see how it is that Lord Jagannātha has accepted it."

TEXT 175

TEXT

eta bali' āge kichu kare samarpaṇa
tānra snehe prabhu kichu karena bhojana

SYNONYMS

eta bali'--saying this; āge--in front; kichu--something; kare samarpaṇa--offers; tānra--of him; snehe--out of affection; prabhu--Lord Śrī Caitanya Mahāprabhu; kichu--some; karena bhojana--eats.

TRANSLATION

Upon saying this, Svarūpa Dāmodara Gosvāmī placed some food before the Lord, and the Lord, out of affection, ate it.

TEXT 176

TEXT

ei mata dui-jana kare bāra-bāra
vicitra ei dui bhaktera sneha-vyavahāra

SYNONYMS

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.

TRANSLATION

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

TEXT

sārvabhaume prabhu vasāñāchena vāma-pāśe
dui bhaktera sneha dekhi' sārvabhauma hāse

SYNONYMS

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; sārvabhauma--Sārvabhauma Bhaṭṭācārya; hāse--smiles.

TRANSLATION

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

TEXT

sārvabhaume deyāna prabhu prasāda uttama
sneha kari' bāra-bāra karāna bhojana

SYNONYMS

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.

TRANSLATION

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

TEXT

gopīnāthācārya uttama mahā-prasāda āni'
sārvabhaume diyā kahe sumadhura vāṇī

SYNONYMS

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.

TRANSLATION

Gopīnātha Ācārya also brought first-class food and offered it to Sārvabhauma Bhaṭṭācārya while speaking sweet words.

TEXT 180

TEXT

kāhān bhaṭṭācāryera pūrva jaḍa-vyavahāra
kāhān ei paramānanda,--karaḥa vicāra

SYNONYMS

kāhān--where; bhaṭṭācāryera--of Sārvabhauma Bhaṭṭācārya; pūrva--previous;
jaḍa-vyavahāra--material behavior; kāhān--where; ei--this; parama-ānanda--
transcendental bliss; karaḥa vicāra--just try to consider.

TRANSLATION

After serving the Bhaṭṭācārya with first-class prasāda, Gopīnātha Ācārya
said, "Just consider what the Bhaṭṭācārya's previous mundane behavior was!
Just consider how at present he is enjoying transcendental bliss!"

PURPORT

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 prasāda 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-prasāda (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 prasāda with the
Vaiṣṇavas. Indeed, he sat by the side of Śrī Caitanya Mahāprabhu.

TEXT 181

TEXT

sārvabhauma kahe,--āmi tarkika kubuddhi
tomāra prasāde mora e sampat-siddhi

SYNONYMS

sārvabhauma kahe--Sārvabhauma Bhaṭṭācārya replied; āmi--I; tārka--
mundane logician; ku-buddhi--less intelligent; tomāra prasāde--by your mercy;
mora--my; e--this; sampat--opulence; siddhi--perfection.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "I was simply a less intelligent logician.
But by your grace I have received this opulence of perfection.

TEXT 182

TEXT

mahāprabhu vinā keha nāhi dayāmaya
kākere garuḍa kare,--aiche kon haya

SYNONYMS

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.

TRANSLATION

"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

TEXT

tārkika-śṛgāla-saṅge bheu-bheu kari
sei mukhe ebe sadā kahi 'kṛṣṇa' 'hari'

SYNONYMS

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.

TRANSLATION

"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

TEXT

kāhān bahirmukha tārkika-śiṣyagaṇa-saṅge
kāhān ei saṅga-sudhā-samudra-taraṅge

SYNONYMS

kāhān--whereas; bahirḥ-mukha--nondevotees; tārkika--of logic; śiṣya-gaṇa--
disciples; saṅge--with; kāhān--now; ei--this; saṅga--association; sudhā--of
nectar; samudra--of the ocean; taraṅge--in the waves.

TRANSLATION

"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."

PURPORT

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 upanīyamānās
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

TEXT

prabhu kahe,--pūrve siddha kṛṣṇe tomāra prīti

tomā-saṅge āmā-sabāra haila kṛṣṇe mati

SYNONYMS

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.

TRANSLATION

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

TEXT

bhakta-mahimā bāḍāite, bhakte sukha dite
mahāprabhu vinā anya nāhi trijagate

SYNONYMS

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; trijagate--within these three worlds.

TRANSLATION

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.

PURPORT

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

TEXT

tabe prabhu pratyeke, saba bhaktera nāma lañā
piṭhā-pānā deoyāila prasāda kariyā

SYNONYMS

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.

TRANSLATION

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

TEXT

advaita-nityānanda vasiyāchena eka ṭhāñi
dui-jane krīḍā-kalaha lāgila tathāi

SYNONYMS

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.

TRANSLATION

Śrī Advaita Ācārya and Nityānanda Prabhu sat side by side, and when prasāda was being distributed They engaged in a type of mock fighting.

TEXT 189

TEXT

advaita kahe,--avadhūtera saṅge eka paṅkti
bhojana kariluṅ, nā jāni habe kon gati

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu ta' sannyāsī, uñhāra nāhi apacaya
anna-doṣe sannyāsīra doṣa nāhi haya

SYNONYMS

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.

TRANSLATION

"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

TEXT

"nānna-doṣeṇa maskarī"--ei śāstra-pramāṇa
āmi ta' gṛhastha-brāhmaṇa, āmāra doṣa-sthāna

SYNONYMS

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.

TRANSLATION

"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

TEXT

janma-kula-śīlācāra nā jāni yāhāra
tāra saṅge eka pañkti--baḍa anācāra

SYNONYMS

janma--birth; kula--family; śīla--character; ācāra--behavior; nā--not; jāni--I know; yāhāra--of whom; tāra saṅge--with him; eka pañkti--in one line; baḍa anācāra--a great discrepancy.

TRANSLATION

"It is not proper for householders to dine with those whose previous birth, family, character and behavior are unknown."

TEXT 193

TEXT

nityānanda kahe--tumi advaita-ācārya
'advaita-siddhānte' bādhe śuddha-bhakti-kārya

SYNONYMS

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.

TRANSLATION

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

TEXT

tomāra siddhānta-saṅga kare yei jane
'eka' vastu vinā sei 'dvitīya' nāhi māne

SYNONYMS

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.

TRANSLATION

"One who participates in Your impersonal monistic philosophy does not accept anything but the one Brahman."

PURPORT

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." (Bhāg. 1.2.11)

Absolute knowledge consists of Brahman, Paramātmā and Bhagavān. This conclusion is not the same as that of the monists. Śrīla 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-vidaḥ. 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 difference between 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 monist's 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 difference 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-gṛhītātmā na veda jagad īdṛśamā. 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

TEXT

hena tomāra saṅge mora ekatre bhojana
nā jāni, tomāra saṅge kaiche haya mana

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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, Śrīla Rūpa Gosvāmī has described the symptoms of intimate relationships in this way:

dadāti pratigṛhṇāti
guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva
ṣaḍ-vidhaṁ prīti-lakṣaṇam

The words bhuṅkte bhojayate 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

TEXT

ei-mata dui-jane kare balābali
vyāja-stuti kare duṅhe, yena gālāgāli

SYNONYMS

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; duṅhe--both of Them; yena--as if; gālāgāli--exchanges of ill names.

TRANSLATION

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

TEXT

tabe prabhu sarva-vaiṣṇavera nāma lañā
mahā-prasāda dena mahā-amṛta siñciyā

SYNONYMS

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.

TRANSLATION

Thereafter, calling all the Vaiṣṇavas, Śrī Caitanya Mahāprabhu distributed mahā-prasāda as if sprinkling nectar. At that time the mock fight between Advaita Ācārya and Nityānanda Prabhu became more and more delicious.

TEXT 198

TEXT

bhojana kari' uṭhe sabe hari-dhvani kari'
hari-dhvani uṭhila saba svarga-martya bhari'

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe mahāprabhu saba nija-bhakta-gaṇe
sabākāre śrī-haste dilā mālya-candane

SYNONYMS

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.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu offered flower garlands and sandalwood pulp to all His devoted personal associates.

TEXT 200

TEXT

tabe pariveśaka svarūpādi sāta jana
gṛhera bhitare kaila prasāda bhojana

SYNONYMS

tabe--thereafter; pariveśaka--the distributors of prasāda; svarūpa-ādi--headed by Svarūpa Dāmodara; sāta jana--seven men; gṛhera bhitare--within the room; kaila--did; prasāda bhojana--eating of prasāda.

TRANSLATION

The seven persons headed by Svarūpa Dāmodara who were engaged in distributing prasāda to others then took their meals within the room.

TEXT 201

TEXT

prabhura avaśeṣa govinda rākhila dhariyā
sei anna haridāse kichu dila lañā

SYNONYMS

prabhura--of Lord Śrī Caitanya Mahāprabhu; avaśeṣa--remnants; govinda--Govinda; rākhila--saved; dhariyā--keeping; sei anna--that prasāda; haridāse--unto Haridāsa Ṭhākura; kichu--some; dila--delivered; lañā--taking.

TRANSLATION

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

TEXT

bhakta-gaṇa govinda-pāśa kichu māgi' nila
sei prasādāna govinda āpani pāila

SYNONYMS

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.

TRANSLATION

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

TEXT

svatantra īśvara prabhu kare nānā khelā
'dhoyā-pākhalā' nāma kaila ei eka līlā

SYNONYMS

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.

TRANSLATION

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

TEXT

āra dine jagannāthera 'netrotsava' nāma
mahotsava haila bhaktera prāṇa-samāna

SYNONYMS

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.

TRANSLATION

The next day marked the performance of the festival of Netrotsava. This great festival was the life and soul of the devotees.

PURPORT

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

TEXT

pakṣa-dina duḥkhī loka prabhura adarśane
darśana kariyā loka sukha pāila mane

SYNONYMS

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.

TRANSLATION

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

TEXT

mahāprabhu sukhe lañā saba bhakta-gaṇa
jagannātha-darśane karilā gamana

SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; sukhe--in great happiness; lañā--taking; saba--all; bhakta-gaṇa--devotees; jagannātha-darśane--for visiting Lord Jagannātha; karilā gamana--went.

TRANSLATION

On this occasion, greatly happy, Śrī Caitanya Mahāprabhu took all the devotees with Him and visited the Lord in the temple.

TEXT 207

TEXT

āge kāsīśvara yāya loka nivāriyā
pāche govinda yāya jala-karaṅga lañā

SYNONYMS

āge--in front; kāsīśvara--Kāsīśvara; 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.

TRANSLATION

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.

PURPORT

The karaṅga is a kind of waterpot especially carried by Māyāvādī sannyāsīs and generally carried by all other sannyāsīs.

TEXT 208

TEXT

prabhura āge purī, bhāratī,--duñhāra gamana
svarūpa, advaita,--duñhera pārśve dui-jana

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu went toward the temple, Paramānanda Purī and Brahmānanda Bhāratī walked in front of Him, and at His two sides walked Svarūpa Dāmodara and Advaita Ācārya.

TEXT 209

TEXT

pāche pāche cali' yāya āra bhakta-gaṇa
utkaṅṭhāte gelā saba jagannātha-bhavana

SYNONYMS

pāche pāche--following; cali' yāya--walk; āra--other; bhakta-gaṇa--devotees; utkaṅṭhāte--in great anxiety; gelā--they went; saba--all; jagannātha-bhavana--in the temple of Lord Jagannātha.

TRANSLATION

With great anxiety all the other devotees followed them into the temple of Lord Jagannātha.

TEXT 210

TEXT

darśana-lobhetē kari' maryādā laṅghana
bhoga-maṅḍape yāñā kare śrī-mukha darśana

SYNONYMS

darśana-lobhetē--being very anxious 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.

TRANSLATION

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.

PURPORT

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 anxious because of not having seen the Lord for fifteen days, all the people overruled the regulative principles and entered the room.

TEXT 211

TEXT

tṛṣāṛta prabhura netra--bhramara-yugala
gāḍha tṛṣṇāya piye kṛṣṇera vadana-kamala

SYNONYMS

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.

TRANSLATION

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

TEXT

praphulla-kamala jini' nayana-yugala
nīlamaṇi-darpaṇa-kānti gaṇḍa jhālamala

SYNONYMS

praphulla-kamala--blossoming lotus flower; jini'--conquering; nayana-yugala--two eyes; nīlamaṇi--sapphire; darpaṇa--mirror; kānti--luster; gaṇḍa--neck; jhālamala--bright.

TRANSLATION

The eyes of Lord Jagannātha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires.

PURPORT

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 anxiety, 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

TEXT

bāndhulīra phula jini' adhara suraṅga
īṣat hasita kānti--amṛta-taraṅga

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-mukha-sundara-kānti bāḍhe kṣaṇe kṣaṇe
koṭi-bhakta-netra-bhṛṅga kare madhu-pāne

SYNONYMS

śrī-mukha--of His beautiful face; sundara-kānti--attractive luster; bāḍhe--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.

TRANSLATION

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

TEXT

yata piye tata tṛṣṇā bāḍhe nirantara
mukhāmbuja chāḍi' netra nā yāya antara

SYNONYMS

yata--as much; piye--they drink; tata--so much; tṛṣṇā--thirst; bāḍhe--increases; nirantara--incessantly; mukha-ambuja--the lotuslike face; chāḍi'--giving up; netra--the eyes; nā--do not; yāya--go; antara--separate.

TRANSLATION

As their eyes began to drink the nectarean honey of His lotus face, their thirst increased. Thus their eyes did not leave Him.

PURPORT

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 gopendra-nandanaḥ

"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-sāstra, there is another description of the Lord's beauty:

kandarpa-koṭy-arbuda-rūpa-śobha-
nīrājya-pādābja-nakhāṁ calasya
kutrāpy adṛṣṭa-śruta-ramya-kānter
dhyānaṁ paraṁ 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

TEXT

ei-mata mahāprabhu lañā bhakta-gaṇa
madhyāhna paryanta kaila śrī-mukha daraśana

SYNONYMS

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.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His devotees enjoyed transcendental bliss
upon seeing the face of Jagannātha. This continued to midday.

TEXT 217

TEXT

sveda, kampa, aśru-jala vahe sarva-kṣaṇa
darśanera lobhe prabhu kare saṁvaraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

madhye madhye bhoga lāge, madhye daraśana
bhogera samaye prabhu karena kīrtana

SYNONYMS

madhye madhye--at intervals; bhoga lāge--there were offerings of food;
madhye--sometimes; daraśana--seeing; bhogera samaye--at the time of offering
prasāda; prabhu--Śrī Caitanya Mahāprabhu; karena kīrtana--performed
congregational chanting.

TRANSLATION

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

TEXT

darśana-ānande prabhu saba pāsarilā
bhakta-gaṇa madhyāhna karite prabhure lañā gelā

SYNONYMS

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.

TRANSLATION

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

TEXT

prātaḥ-kāle ratha-yātrā habeka jāniyā
sevaka lāgāya bhoga dviguṇa kariyā

SYNONYMS

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.

TRANSLATION

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

TEXT

guṇḍicā-mārjana-līlā saṅkṣepe kahila
yāhā dekhi' śuni' pāpīra kṛṣṇa-bhakti haila

SYNONYMS

guṇḍicā-mārjana-līlā--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.

TRANSLATION

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

TEXT

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.

SYNONYMS

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.

TRANSLATION

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 13

The Ecstatic Dancing of the Lord at Ratha-yatra

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 carts. 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

TEXT

sa jīyāt kṛṣṇa-caitanyaḥ
śrī-rathāgre nanarta yaḥ

yenāsīj jagatām citraṁ
jagannātho 'pi vismitaḥ

SYNONYMS

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.

TRANSLATION

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

TEXT

jaya jaya śrī-kṛṣṇa-caitanya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

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

TEXT

jaya śrotā-gaṇa, śuna, kari' eka mana
ratha-yātrāya nṛtya prabhura parama mohana

SYNONYMS

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--enchancing.

TRANSLATION

All glories to the listeners of 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

TEXT

āra dina mahāprabhu hañā sāvadhāna
rātre uṭhi' gaṇa-saṅge kaila prātaḥ-snāna

SYNONYMS

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.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu and His personal associates got up in the dark and attentively took their early morning baths.

TEXT 5

TEXT

pāṇḍu-vijaya dekhibāre karila gamana
jagannātha yātrā kaila chāḍi' simhāsana

SYNONYMS

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.

TRANSLATION

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

TEXT

āpani pratāparudra lañā pātra-gaṇa
mahāprabhura gaṇe karāya vijaya-darśana

SYNONYMS

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.

TRANSLATION

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

TEXT

advaita, nitāi ādi saṅge bhakta-gaṇa
sukhe mahāprabhu dekhe īśvara-gamana

SYNONYMS

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.

TRANSLATION

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

TEXT

baliṣṭha dayitā' gaṇa--yena matta hātī
jagannātha vijaya karāya kari' hātāhāti

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 śābaras, 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-patis, or leaders of the dayitās. The dayitā-patis 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-patis 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

TEXT

kataka dayitā kare skandha ālambana
kataka dayitā dhare śrī-padma-caraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

kaṭi-taṭe baddha, dṛḍha sthūla paṭṭa-ḍorī
dui dike dayitā-gaṇa uṭhāya tāhā dhari'

SYNONYMS

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.

TRANSLATION

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

TEXT

ucca dṛḍha tulī saba pāti' sthāne sthāne
eka tulī haite tvarāya āra tulīte āne

SYNONYMS

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.

TRANSLATION

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 pillow-like pad to the next by the dayitās.

TEXT 12

TEXT

prabhu-padāghāte tulī haya khaṇḍa khaṇḍa
tulā saba uḍi' yāya, śabda haya pracaṇḍa

SYNONYMS

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.

TRANSLATION

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

TEXT

viśvambhara jagannāthe ke cālāite pāre?
āpana icchāya cale karite vihāre

SYNONYMS

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.

TRANSLATION

Lord Jagannātha is the maintainer of the whole universe. Who can carry Him from one place to another? However, the Lord moves by His personal will just to perform His pastimes.

TEXT 14

TEXT

mahāprabhu 'maṇimā' 'maṇimā' kare dhvani
nānā-vādyā-kolāhale kichui nā śuni

SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; maṇimā--Maṇimā; maṇimā--Maṇimā; kare--makes; dhvani--the sound; nānā--various; vādyā--of musical instruments; kolāhale--by the tumultuous sound; kichui--anything; nā--not; śuni--can hear.

TRANSLATION

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.

PURPORT

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

TEXT

tabe pratāparudra kare āpane sevana
suvarṇa-mārjanī lañā kare patha sammārjana

SYNONYMS

tabe--at this time; pratāparudra--King Pratāparudra; kare--does; āpane--personally; sevana--service; suvarṇa--golden; mārjanī--broom; lañā--taking; kare--does; patha--road; sammārjana--cleansing.

TRANSLATION

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

TEXT

candana-jalete kare patha niṣecane
tuccha sevā kare vasi' rāja-simhāsane

SYNONYMS

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.

TRANSLATION

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

TEXT

uttama hañā rājā kare tuccha sevana
ataeva jagannāthera kṛpāra bhājana

SYNONYMS

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.

TRANSLATION

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

TEXT

mahāprabhu sukha pāila se-sevā dekhite
mahāprabhura kṛpā haila se-sevā ha-ite

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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-leśānuḡhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvaṁ

(Bhāg. 10.14.29)

Only a devotee who has received a small fraction of the mercy of the Lord
can understand Him. Others may engage in theoretical speculation to understand
the Lord, but they can not know anything about Him. Although Mahārāja
Pratāparudra was very eager to see Śrī Caitanya Mahāprabhu, the Lord refused

to see him. However, 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

TEXT

rathera sājani dekhi' loke camatkāra
nava hemamaya ratha--sumeru-ākāra

SYNONYMS

rathera--of the car; sājani--decoration; dekhi'--by seeing; loke--everyone; camatkāra--astonished; nava--new; hema-ma ya--golden; ratha--chariot car; sumeru-ākāra--as high as the mountain Sumeru.

TRANSLATION

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.

PURPORT

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

TEXT

śata śata su-cāmara-darpaṇe ujjvala
upare patākā śobhe cāndoyā nirmala

SYNONYMS

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; cāṅdoyā--canopy; nirmala--thoroughly cleansed.

TRANSLATION

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 very beautiful flag.

TEXT 21

TEXT

ghāghara, kiṅkiṇī bāje, ghaṅṭāra kvaṇita
nānā citra-paṭṭa-vastre ratha vibhūṣita

SYNONYMS

ghāghara--gongs; kiṅkiṇī--ankle bells; bāje--were sounding; ghaṅṭāra--of bells; kvaṇita--tinkling sound; nānā--various; citra--pictures; paṭṭa-vastre--with silken cloth; ratha--the car; vibhūṣita--decorated.

TRANSLATION

The car was also decorated with silken cloth and various pictures. Many brass bells, gongs and ankle bells rang.

TEXT 22

TEXT

līlāya caḍila īśvara rathera upara
āra dui rathe caḍe subhadrā, haladhara

SYNONYMS

līlāya--for the matter of pastimes; caḍila--got up; īśvara--the Supreme Personality of Godhead; rathera--a car; upara--aboard; āra dui--another two; rathe--in the cars; caḍe--got up; subhadrā--the sister of Lord Jagannātha; haladhara--Balarāma.

TRANSLATION

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

TEXT

pañca-daśa dina īśvara mahā-lakṣmī lañā
tānra saṅge krīḍā kaila nibhṛte vasiyā

SYNONYMS

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.

TRANSLATION

For fifteen days the Lord had remained in a secluded place with the supreme goddess of fortune and had performed His pastimes with her.

PURPORT

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

TEXT

tāñhāra sammati lañā bhakte sukha dite
rathe caḍi' bāhira haila vihāra karite

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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. There the Lord has many married queens, but in Vṛndāvana the conjugal love of the Lord is not with His married wives but with His girl friends, 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 girl friends, is a 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, one can easily distinguish the value of gold by seeing the value of iron. One who has the proper realization can easily distinguish the transcendental activities of the spiritual world from material activities.

TEXT 25

TEXT

sūkṣma śveta-bālu pathe pulinera sama
dui dike ṭoṭā, saba--yena vṛndāvana

SYNONYMS

sūkṣma--fine; śveta-bālu--white sand; pathe--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.

TRANSLATION

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

TEXT

rathe caḍi' jagannātha karilā gamana
dui-pārsve dekhi' cale ānandita-mana

SYNONYMS

rathe caḍi'--riding on the car; jagannātha--Lord Jagannātha; karilā gamana--was passing; dui-pārsve--on both sides; dekhi'--seeing; cale--goes; ānandita--full of pleasure; mana--mind.

TRANSLATION

As Lord Jagannātha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

TEXT 27

TEXT

'gauḍa' saba ratha ṭāne kariyā ānanda
kṣaṇe śīghra cale ratha, kṣaṇe cale manda

SYNONYMS

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.

TRANSLATION

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

TEXT

kṣaṇe sthira hañā rahe, ṭāñileha nā cale
īśvara-icchāya cale, nā cale kāro bale

SYNONYMS

kṣaṇe--sometimes; sthira--still; hañā--becoming; rahe--stays; ṭāñileha--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.

TRANSLATION

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

TEXT

tabe mahāprabhu saba lañā bhakta-gaṇa
svahaste parāila sabe mālya-candana

SYNONYMS

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.

TRANSLATION

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

TEXT

paramānanda purī, āra bhāratī brahmānanda
śrī-haste candana pāñā bāḍila ānanda

SYNONYMS

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.

TRANSLATION

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

TEXT

advaita-ācārya, āra prabhu-nityānanda
śrī-hasta-sparśe duñhāra ha-ila ānanda

SYNONYMS

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.

TRANSLATION

Similarly, when Advaita Ācārya and Nityānanda Prabhu felt the touch of the
transcendental hand of Śrī Caitanya Mahāprabhu, They were both very pleased.

TEXT 32

TEXT

kīrtanīyā-gaṇe dila mālyā-candana
svarūpa, śrīvāsa,--yāhāñ mukhya dui-jana

SYNONYMS

kīrtanīyā-gaṇe--unto the performers of sañkīrtana; dila--gave; mālyā-
candana--garlands and sandalwood pulp; svarūpa--Svarūpa; śrīvāsa--Śrīvāsa;
yāhāñ--where; mukhya--principal; dui-jana--two persons.

TRANSLATION

The Lord also gave garlands and sandalwood pulp to the performers of
sañkīrtana. The chief two performers were Svarūpa Dāmodara and Śrīvāsa
Ṭhākura.

TEXT 33

TEXT

cāri sampradāye haila cabbīśa gāyana
dui dui mārdaṅgika haila aṣṭa jana

SYNONYMS

cāri sampradāye--in the four parties; haila--there were; cabbīśa--twenty-four; gāyana--performers of kīrtana; dui dui--two in each party; mārdaṅgika--players of mṛdaṅga drums; haila--there were; aṣṭa jana--eight persons.

TRANSLATION

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

TEXT

tabe mahāprabhu mane vicāra kariyā
cāri sampradāya dila gāyana bāñṭiyā

SYNONYMS

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.

TRANSLATION

When the four parties were formed, Śrī Caitanya Mahāprabhu, after some consideration, divided the chanters.

TEXT 35

TEXT

nityānanda, advaita, haridāsa, vakreśvare
cāri jane ājñā dila nṛtya karibāre

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, Advaita Ācārya, Haridāsa Ṭhākura and Vakreśvara Paṇḍita to dance in each of the four respective parties.

TEXT 36

TEXT

prathama sampradāye kaila svarūpa--pradhāna
āra pañca-jana dila tānra pāligāna

SYNONYMS

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.

TRANSLATION

Svarūpa Dāmodara was chosen as the leader of the first party and was given five assistants to respond to his chanting.

TEXT 37

TEXT

dāmodara, nārāyaṇa, datta govinda
rāghava paṇḍita, āra śrī-govindānanda

SYNONYMS

dāmodara--Dāmodara Paṇḍita; nārāyaṇa--Nārāyaṇa; datta govinda--Govinda Datta; rāghava paṇḍita--Rāghava Paṇḍita; āra--and; śrī-govindānanda--Śrī Govindānanda.

TRANSLATION

The five who responded to the singing of Svarūpa Dāmodara were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Śrī Govindānanda.

TEXT 38

TEXT

advaitere nṛtya karibāre ājñā dila
śrīvāsa--pradhāna āra sampradāya kaila

SYNONYMS

advaitere--unto Advaita Ācārya; nṛtya--dancing; karibāre--for performing; ājñā--order; dila--gave; śrīvāsa--Śrīvāsa Ṭhākura; pradhāna--chief; āra--another; sampradāya--group; kaila--formed.

TRANSLATION

Advaita Ācārya Prabhu was ordered to dance in the first group. The Lord then formed another group with Śrīvāsa Ṭhākura as the chief man.

PURPORT

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

TEXT

gaṅgādāsa, haridāsa, śrīmān, śubhānanda
śrī-rāma paṇḍita, tāhān nāce nityānanda

SYNONYMS

gaṅgādāsa--Gaṅgādāsa; haridāsa--Haridāsa; śrīmān--Śrīmān; śubhānanda--Śubhānanda; śrī-rāma paṇḍita--Śrī Rāma Paṇḍita; tāhān--there; nāce--dances; nityānanda--Lord Nityānanda.

TRANSLATION

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

TEXT

vāsudeva, gopīnātha, murāri yāhān gāya
mukunda--pradhāna kaila āra sampradāya

SYNONYMS

vāsudeva--Vāsudeva; gopīnātha--Gopīnātha; murāri--Murāri; yāhān--where; gāya--sing; mukunda--Mukunda; pradhāna--chief; kaila--formed; āra--another; sampradāya--group.

TRANSLATION

Another group was formed consisting of Vāsudeva, Gopīnātha, and Murāri. All these were responsive singers, and Mukunda was the chief singer.

TEXT 41

TEXT

śrīkānta, vallabha-sena āra dui jana
haridāsa-ṭhākura tāhān karena nartana

SYNONYMS

śrīkānta, vallabha-sena--Śrīkānta and Vallabha Sena; āra--another; dui jana--two persons; haridāsa-ṭhākura--Haridāsa Ṭhākura; tāhān--there; karena--performs; nartana--dancing.

TRANSLATION

Another two persons, Śrīkānta and Vallabha Sena, joined as responsive singers. In this group, Haridāsa Ṭhākura [the senior] was the dancer.

PURPORT

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 Ṭhākura was the dancer.

TEXT 42

TEXT

govinda-ghoṣa--pradhāna kaila āra sampradāya
haridāsa, viṣṇudāsa, rāghava, yāhān gāya

SYNONYMS

govinda-ghoṣa--Govinda Ghosh; pradhāna--the chief; kaila--formed; āra--another; sampradāya--group; haridāsa--the younger Haridāsa; viṣṇudāsa--Viṣṇudāsa; rāghava--Rāghava; yāhān--where; gāya--sing.

TRANSLATION

The Lord formed another group, appointing Govinda Ghosh as leader. In this group the younger Haridāsa, Viṣṇudāsa and Rāghava were the responding singers.

TEXT 43

TEXT

mādhava, vāsudeva-ghoṣa,--dui sahodara
nṛtya karena tāhān paṇḍita-vakreśvara

SYNONYMS

mādhava--Mādhava; vāsudeva-ghoṣa--Vāsudeva Ghosh; dui sahodara--two brothers; nṛtya karena--dances; tāhān--there; paṇḍita-vakreśvara--Vakreśvara Paṇḍita.

TRANSLATION

Two brothers named Mādhava Ghosh and Vāsudeva Ghosh also joined this group as responsive singers. Vakreśvara Paṇḍita was the dancer.

TEXT 44

TEXT

kulīna-grāmera eka kīrtanīyā-samāja
tāhān nṛtya karena rāmānanda, satyarāja

SYNONYMS

kulīna-grāmera--of the village known as Kulīna-grāma; eka--one; kīrtanīyā-
samāja--saṅkīrtana party; tāhān--there; nṛtya karena--dances; rāmānanda--
Rāmānanda; satyarāja--Satyarāja Khān.

TRANSLATION

There was a saṅkīrtana party from the village known as Kulīna-grāma, and
Rāmānanda and Satyarāja were appointed the dancers in this group.

TEXT 45

TEXT

śāntipurera ācāryera eka sampradāya
acyutānanda nāce tathā, āra saba gāya

SYNONYMS

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.

TRANSLATION

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

TEXT

khaṇḍera sampradāya kare anyatra kīrtana
narahari nāce tāhān śrī-raghunandana

SYNONYMS

khaṇḍera--of the place named Khaṇḍa; sampradāya--party; kare--performs;
anyatra--in a different place; kīrtana--chanting; narahari--Narahari; nāce--
dances; tāhān--there; śrī-raghunandana--Raghunandana.

TRANSLATION

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

TEXT

jagannāthera āge cāri sampradāya gāya
dui pāśe dui, pāche eka sampradāya

SYNONYMS

jagannāthera āge--in front of the Deity Lord Jagannātha; cāri sampradāya
gāya--four groups were chanting; dui pāśe--on two sides; dui--another two
groups; pāche--at the rear; eka sampradāya--another group.

TRANSLATION

Four parties chanted and danced in front of Lord Jagannātha, and on both
sides were two other parties. Another was at the rear.

TEXT 48

TEXT

sāta sampradāye bāje caudda mādala
yāra dhvani śuni' vaiṣṇava haila pāgala

SYNONYMS

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.

TRANSLATION

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

TEXT

vaiṣṇavera megha-ghaṭāya ha-ila bādala
kīrtanānande saba varṣe netra-jala

SYNONYMS

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.

TRANSLATION

All the Vaiṣṇavas came together like an assembly of clouds. As the devotees
chanted the holy names, tears fell in great ecstasy like rainfall from their
eyes.

TEXT 50

TEXT

tri-bhuvana bhari' uṭhe kīrtanera dhvani
anya vādyādira dhvani kichui nā śuni

SYNONYMS

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.

TRANSLATION

When the saṅkīrtana resounded, it filled the three worlds. Indeed, no one could hear mundane sounds or musical instruments other than the saṅkīrtana.

TEXT 51

TEXT

sāta ṭhāñi bule prabhu 'hari' 'hari' bali'
'jaya jagannātha', balena hasta-yuga tuli'

SYNONYMS

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.

TRANSLATION

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

TEXT

āra eka śakti prabhu karila prakāśa
eka-kāle sāta ṭhāñi karila vilāsa

SYNONYMS

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.

TRANSLATION

Lord Caitanya Mahāprabhu then exhibited another mystic power by performing pastimes simultaneously in all seven groups.

TEXT 53

TEXT

sabe kahe,--prabhu āchena mora sampradāya
anya ṭhāñi nāhi yā'na āmāre dayāya

SYNONYMS

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.

TRANSLATION

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

TEXT

keha lakhite nāre prabhura acintya-śakti
antaraṅga-bhakta jāne, yāñra śuddha-bhakti

SYNONYMS

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.

TRANSLATION

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

TEXT

kīrtana dekhiyā jagannātha haraṣita
saṅkīrtana dekhe ratha kariyā sthagita

SYNONYMS

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.

TRANSLATION

Lord Jagannātha was very pleased by the saṅkīrtana, and He brought His car to a standstill just to see the performance.

TEXT 56

TEXT

pratāparudrera haila parama vismaya
dekhite vivaśa rājā haila premamaya

SYNONYMS

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.

TRANSLATION

King Pratāparudra also was astonished to see the saṅkīrtana. He became
inactive and was converted to ecstatic love of Kṛṣṇa.

TEXT 57

TEXT

kāśī-miśre kahe rājā prabhura mahimā
kāśī-miśra kahe,--tomāra bhāgyera nāhi sīmā

SYNONYMS

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.

TRANSLATION

When the King informed Kāśī Miśra of the glories of the Lord, Kāśī Miśra
replied, "O King, your fortune has no limit!"

TEXT 58

TEXT

sārvabhauma-saṅge rājā kare ṭhārāṭhāri
āra keha nāhi jāne caitanyera curi

SYNONYMS

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.

TRANSLATION

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

TEXT

yāre tānra kṛpā, sei jānibāre pāre
kṛpā vinā brahmādika jānibāre nāre

SYNONYMS

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.

TRANSLATION

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

TEXT

rājāra tuccha sevā dekhi' prabhura tuṣṭa mana
sei ta' prasāde pāila 'rahasya-darśana'

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu was 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.

PURPORT

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 both 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

TEXT

sākṣāte nā deya dekhā, parokṣe ta' dayā
ke bujhite pāre caitanya-candrera māyā

SYNONYMS

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.

TRANSLATION

Although the King was refused an interview, he was indirectly bestowed causeless mercy. Who can understand the internal potency of Śrī Caitanya Mahāprabhu?

PURPORT

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 name "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 activity are mysterious and appreciated only by pure devotees.

TEXT 62

TEXT

sārvabhauma, kāśī-miśra,--dui mahāśaya
rājāre prasāda dekhi' ha-ilā vismaya

SYNONYMS

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.

TRANSLATION

When the two great personalities Sārvabhauma Bhaṭṭācārya and Kāśī Miśra saw Caitanya Mahāprabhu's causeless mercy upon the King, they were astonished.

TEXT 63

TEXT

ei-mata līlā prabhu kaila kata-kṣaṇa

āpane gāyena, nācā'na nija-bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

kabhu eka mūrṭi, kabhu hana bahu-mūrṭi
kārya-anurūpa prabhu prakāśaye śakti

SYNONYMS

kabhu--sometimes; eka mūrṭi--one form; kabhu--sometimes; hana--becomes; bahu-mūrṭi--many forms; kārya-anurūpa--according to the program of activities; prabhu--Lord Śrī Caitanya Mahāprabhu; prakāśaye--exhibits; śakti--His internal potency.

TRANSLATION

According to His need, the Lord sometimes exhibited one form and sometimes many. This was being executed by His internal potency.

TEXT 65

TEXT

līlāveśe prabhura nāhi nijānusandhāna
icchā jāni 'līlā śakti' kare samādhāna

SYNONYMS

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.

TRANSLATION

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.

PURPORT

It is stated in the Upaniṣads:

parāsyā śaktir vividhaiva śrūyate
svābhāvīkī jñāna-bala-kriyā ca

"The Supreme Lord has multi-potencies 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. However, 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. This is explained in Bhagavad-gītā:

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

TEXT 66

TEXT

pūrve yaiche rāsādi līlā kaila vṛndāvane
alaukika līlā gaura kaila kṣaṇe kṣaṇe

SYNONYMS

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.

TRANSLATION

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

TEXT

bhakta-gaṇa anubhave, nāhi jāne āna
śrī-bhāgavata-śāstra tāhāte pramāṇa

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

ei-mata mahāprabhu kare nṛtya-raṅge
bhāsāila saba loka premera taraṅge

SYNONYMS

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.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu danced in great jubilation and inundated all the people with waves of ecstatic love.

TEXT 69

TEXT

ei-mata haila kṛṣṇera rathe ārohaṇa
tāra āge prabhu nācāila bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

Thus Lord Jagannātha mounted His car, and Lord Śrī Caitanya Mahāprabhu
inspired all His devotees to dance in front of it.

TEXT 70

TEXT

āge śuna jagannāthera guṇḍicā-gamana
tāra āge prabhu yaiche karilā nartana

SYNONYMS

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.

TRANSLATION

Now please hear about Lord Jagannātha's going to the Guṇḍicā temple while
Śrī Caitanya Mahāprabhu danced before the Ratha car.

TEXT 71

TEXT

ei-mata kīrtana prabhu karila kata-kṣaṇa
āpana-udyoge nācāila bhakta-gaṇa

SYNONYMS

ei-mata--in this way; kīrtana--chanting; prabhu--Śrī Caitanya Mahāprabhu;
karila--performed; kata-kṣaṇa--for some time; āpana--personal; udyoge--by
endeavor; nācāila--caused to dance; bhakta-gaṇa--all the devotees.

TRANSLATION

The Lord performed kīrtana for some time and, through His own endeavor,
inspired all the devotees to dance.

TEXT 72

TEXT

āpani nācite yabe prabhura mana haila
sāta sampradāya tabe ekatra karila

SYNONYMS

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.

TRANSLATION

When the Lord Himself wanted to dance, all seven groups combined together.

TEXT 73

TEXT

śrīvāsa, rāmāi, raghu, govinda, mukunda
haridāsa, govindānanda, mādharma, govinda

SYNONYMS

śrīvāsa--Śrīvāsa; rāmāi--Rāmāi; raghu--Raghu; govinda--Govinda; mukunda--Mukunda; haridāsa--Haridāsa; govindānanda--Govindānanda; mādharma--Mādharma; govinda--Govinda.

TRANSLATION

The Lord's devotees--including Śrīvāsa, Rāmāi, Raghu, Govinda, Mukunda, Haridāsa, Govindānanda, Mādharma and Govinda--all combined together.

TEXT 74

TEXT

uddaṇḍa-nṛtye prabhura yabe haila mana
svarūpera saṅge dila ei nava jana

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarūpa Dāmodara.

TEXT 75

TEXT

ei daśa jana prabhura saṅge gāya, dhāya

āra saba sampradāya cāri dike gāya

SYNONYMS

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.

TRANSLATION

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

TEXT

daṇḍavat kari, prabhu yuḍi' dui hāta
ūrdhva-mukhe stuti kare dekhi' jagannātha

SYNONYMS

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.

TRANSLATION

Offering obeisances to the Lord with folded hands, Śrī Caitanya Mahāprabhu raised His face toward Jagannātha and prayed as follows.

TEXT 77

TEXT

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

SYNONYMS

namaḥ--all obeisances; brahmaṇya-devāya--to the Lord worshipable by persons in brahminical culture; go-brāhmaṇa--for cows and brāhmaṇas; hitāya--beneficial; ca--also; jagat-hitāya--to one who always is benefiting the whole world; kṛṣṇāya--unto Kṛṣṇa; govindāya--unto Govinda; namaḥ namaḥ--repeated obeisances.

TRANSLATION

" '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. '

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.19.65).

TEXT 78

TEXT

jayati jayati devo devakī-nandano 'sau
jayati jayati ko vṛṣṇi-vaṁśa-pradīpaḥ
jayati jayati megha-śyāmalaḥ komalāṅgo
jayati jayati pṛthvī-bhāra-nāśo mukundaḥ

SYNONYMS

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.

TRANSLATION

" '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. '

PURPORT

This is a verse from the Mukunda-mālā (3).

TEXT 79

TEXT

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam

SYNONYMS

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-smita--always smiling; śrī-mukhena--by His beautiful face; vraja-pura-vanitānām--of the damsels of Vṛndāvana; vardhayan--increasing; kāma-devam--the lusty desires.

TRANSLATION

" '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!'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.90.48).

TEXT 80

TEXT

nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro
nāhaṁ varṇī na ca gṛha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ

SYNONYMS

na--not; aham--I; vipraḥ--a brāhmaṇa; na--not; ca--also; nara-patiḥ--a king or kṣatriya; na--not; api--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.

TRANSLATION

" '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.' "

PURPORT

This verse is found in the Padyāvalī (74).

TEXT 81

TEXT

eta paḍi' punarapi karila praṇāma
yoḍa-hāte bhakta-gaṇa vande bhagavān

SYNONYMS

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.

TRANSLATION

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

TEXT

uddaṇḍa nṛtya prabhu kariyā huṅkāra
cakra-bhrami bhrame yaiche alāta-ākāra

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 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

TEXT

nṛtye prabhura yāhān yāñhā paḍe pada-tala
sasāgara-śaila mahī kare ṭalamala

SYNONYMS

nṛtye--while dancing; prabhura--of Śrī Caitanya Mahāprabhu; yāhān yāñhā--
wherever; paḍe--steps; pada-tala--His foot; sa-sāgara--with the oceans; śaila-
-hills and mountains; mahī--the earth; kare--does; ṭalamala--tilting.

TRANSLATION

Wherever Śrī Caitanya Mahāprabhu stepped while dancing, the whole earth,
with its hills and seas, appeared to tilt.

TEXT 84

TEXT

stambha, sveda, pulaka, aśru, kampa, vaivarṇya
nānā-bhāve vivaśatā, garva, harṣa, dainya

SYNONYMS

stambha--being stunned; sveda--perspiration; pulaka--jubilation; aśru--
tears; kampa--trembling; vaivarṇya--change of color; nānā-bhāve--in various
ways; vivaśatā--helplessness; garva--pride; harṣa--exuberation; dainya--
humility.

TRANSLATION

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

TEXT

āchāḍa khāñā paḍe bhūme gaḍi' yāya
suvarṇa-parvata yaiche bhūmete loṭāya

SYNONYMS

āchāḍa khāñā--crashing; paḍe--falls; bhūme--on the ground; gaḍi'--rolling;
yāya--goes; suvarṇa-parvata--a golden mountain; yaiche--as if; bhūmete--on the
ground; loṭāya--rolls.

TRANSLATION

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

TEXT

nityānanda-prabhu dui hāta prasāriyā
prabhure dharite cāhe āśa-pāśa dhāñā

SYNONYMS

nityānanda-prabhu--Lord Nityānanda Prabhu; dui--two; hāta--hands;
prasāriyā--stretching; prabhure--Lord Śrī Caitanya Mahāprabhu; dharite--to
catch; cāhe--wants; āśa-pāśa--here and there; dhāñā--running.

TRANSLATION

Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there.

TEXT 87

TEXT

prabhu-pāche bule ācārya kariyā huñkāra
'hari-bola' 'hari-bola' bale bāra bāra

SYNONYMS

prabhu-pāche--behind the Lord; bule--was walking; ācārya--Advaita Ācārya;
kariyā--making; huñkāra--a loud vibration; hari-bola hari-bola--chant the holy
name of Hari; bale--says; bāra bāra--again and again.

TRANSLATION

Advaita Ācārya would walk behind the Lord and loudly chant "Hari bol! Hari bol!" again and again.

TEXT 88

TEXT

loka nivārite haila tina maṇḍala
prathama-maṇḍale nityānanda mahā-bala

SYNONYMS

loka--the people; nivārite--to check; haila--there were; tina--three;
maṇḍala--circles; prathama-maṇḍale--in the first circle; nityānanda--Lord
Nityānanda; mahā-bala--of great strength.

TRANSLATION

Just to check the crowds from coming too near the Lord, they formed three circles. The first circle was guided by Nityānanda Prabhu, who is Balarāma Himself, the possessor of great strength.

TEXT 89

TEXT

kāśīśvara govindādi yata bhakta-gaṇa
hātāhāti kari' haila dvitīya āvaraṇa

SYNONYMS

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.

TRANSLATION

All the devotees headed by Kāśīśvara and Govinda linked hands and formed a second circle around the Lord.

TEXT 90

TEXT

bāhire pratāparudra lañā pātra-gaṇa
maṇḍala hañā kare loka nivāraṇa

SYNONYMS

bāhire--outside; pratāparudra--King Pratāparudra; lañā--taking; pātra-gaṇa--his own associates; maṇḍala--circle; hañā--becoming; kare--does; loka--of the crowd; nivāraṇa--checking.

TRANSLATION

Mahārāja Pratāparudra and his personal assistants formed a third circle around the two inner circles just to check the crowd from coming too near.

TEXT 91

TEXT

haricandanera skandhe hasta ālambiyā
prabhura nṛtya dekhe rājā āviṣṭa hañā

SYNONYMS

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.

TRANSLATION

With his hands on the shoulders of Haricandana, King Pratāparudra could see Lord Caitanya Mahāprabhu dancing, and the King felt great ecstasy.

TEXT 92

TEXT

hena-kāle śrīnivāsa premāviṣṭa-mana
rājāra āge rahi' dekhe prabhura nartana

SYNONYMS

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.

TRANSLATION

While the King beheld the dancing, Śrīvāsa Ṭhākura, standing in front of him, became ecstatic as he saw the dancing of Śrī Caitanya Mahāprabhu.

TEXT 93

TEXT

rājāra āge haricandana dekhe śrīnivāsa
haste tānre sparśi' kahe,--hao eka-pāśa

SYNONYMS

rājāra āge--in front of the King; haricandana--Haricandana; dekhe--sees; śrīnivāsa--Śrīvāsa Ṭhākura; haste--with his hand; tānre--him; sparśi'--touching; kahe--says; hao--please come; eka-pāśa--to one side.

TRANSLATION

Seeing Śrīvāsa Ṭhākura standing before the King, Haricandana touched Śrīvāsa with his hand and requested him to step aside.

TEXT 94

TEXT

nṛtyāveśe śrīnivāsa kichui nā jāne
bāra bāra ṭhele, teṅho krodha haila mane

SYNONYMS

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; teṅho--Śrīvāsa; krodha--angry; haila--became; mane--in the mind.

TRANSLATION

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

TEXT

cāpaḍa māriyā tāre kaila nivāraṇa
cāpaḍa khāñā kruddha hailā haricandana

SYNONYMS

cāpaḍa māriyā--slapping; tāre--him; kaila nivāraṇa--stopped; cāpaḍa khāñā--getting the slap; kruddha--angry; hailā--became; haricandana--Haricandana.

TRANSLATION

Śrīvāsa Ṭhākura slapped Haricandana to stop him from pushing him. In turn, this made Haricandana angry.

TEXT 96

TEXT

kruddha hañā tāñre kichu cāhe balibāre
āpani pratāparudra nivārila tāre

SYNONYMS

kruddha hañā--becoming angry; tāñre--unto Śrīvāsa Ṭhākura; kichu--something; cāhe--wants; balibāre--to speak; āpani--personally; pratāparudra--King Pratāparudra; nivārila--stopped; tāre--unto him.

TRANSLATION

As the angered Haricandana was about to speak to Śrīvāsa Ṭhākura, Pratāparudra Mahārāja personally stopped him.

TEXT 97

TEXT

bhāgyavān tumi--inhāra hasta-sparśa pāilā
āmāra bhāgye nāhi, tumi kṛtārtha hailā

SYNONYMS

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; kṛta-ārtha hailā--have become graced.

TRANSLATION

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

TEXT

prabhura nṛtya dekhi' loke haila camatkāra
anya āchuk, jagannāthera ānanda apāra

SYNONYMS

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.

TRANSLATION

Everyone was astonished by the dancing of Caitanya Mahāprabhu, and even Lord Jagannātha became extremely happy to see Him.

TEXT 99

TEXT

ratha sthira kaila, āge nā kare gamana
animiṣa-netre kare nṛtya daraśana

SYNONYMS

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.

TRANSLATION

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

TEXT

subhadrā-balarāmera hṛdaye ullāsa
nṛtya dekhi' dui janāra śrī-mukhete hāsa

SYNONYMS

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.

TRANSLATION

The goddess of fortune, Subhadra, and Lord Balarāma both felt great happiness and ecstasy within Their hearts. Indeed, They were seen smiling at the dancing.

TEXT 101

TEXT

uddaṇḍa nṛtye prabhura adbhuta vikāra
aṣṭa sāttvika bhāva udaya haya sama-kāla

SYNONYMS

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.

TRANSLATION

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

TEXT

māmsa-vraṇa sama roma-vṛnda pulakita
śimulīra vṛkṣa yena kaṇṭaka-veṣṭita

SYNONYMS

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.

TRANSLATION

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

TEXT

eka eka dantera kampa dekhite lāge bhaya
loke jāne, danta saba khasiyā paḍaya

SYNONYMS

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.

TRANSLATION

Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

TEXT 104

TEXT

sarvāṅge prasveda chuṭe tāte raktodgama
jaja gaga' 'jaja gaga'--gadgada-vacana

SYNONYMS

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.

TRANSLATION

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

TEXT

jalayantra-dhārā yaiche vahe aśru-jala
āśa-pāśe loka yata bhijila sakala

SYNONYMS

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.

TRANSLATION

Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

TEXT 106

TEXT

deha-kānti gaura-varṇa dekhiye aruṇa
kabhu kānti dekhi yena mallikā-puṣpa-sama

SYNONYMS

deha-kānti--of the luster of the body; gaura-varṇa--white complexion; dekhiye--everyone saw; aruṇa--pink; kabhu--sometimes; kānti--the luster; dekhi--seeing; yena--as if; mallikā-puṣpa-sama--resembling the mallikā flower.

TRANSLATION

Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallikā flower.

TEXT 107

TEXT

kabhu stambha, kabhu prabhu bhūmite loṭāya
śuṣka-kāṣṭha-sama pada-hasta nā calaya

SYNONYMS

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.

TRANSLATION

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

TEXT

kabhu bhūme paḍe, kabhu śvāsa haya hīna
yāhā dekhi' bhakta-gaṇera prāṇa haya kṣīṇa

SYNONYMS

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.

TRANSLATION

When the Lord fell on the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.

TEXT 109

TEXT

kabhu netre nāsāya jala, mukhe paḍe phena
amṛtera dhārā candra-bimbe vahe yena

SYNONYMS

kabhu--sometimes; netre--from the eyes; nāsāya--from the nostrils; jala--water; mukhe--from the mouth; paḍe--fell; phena--foam; amṛtera--of nectar; dhārā--torrents; candra-bimbe--from the moon; vahe--flow; yena--as if.

TRANSLATION

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

TEXT

sei phena lañā śubhānanda kaila pāna
kṛṣṇa-prema-rasika teṅho mahā-bhāgyavān

SYNONYMS

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.

TRANSLATION

The foam which 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

TEXT

ei-mata tāṇḍava-nṛtya kaila kata-kṣaṇa
bhāva-viśeṣe prabhura praveśila mana

SYNONYMS

ei-mata--in this way; tāṇḍava-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.

TRANSLATION

After performing His devastating dance for some time, Śrī Caitanya Mahāprabhu's mind entered into a mood of ecstatic love.

TEXT 112

TEXT

tāṇḍava-nṛtya chāḍi' svarūpere ājñā dila
hṛdaya jāniyā svarūpa gāite lāgila

SYNONYMS

tāṇḍava-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.

TRANSLATION

After abandoning the dancing, the Lord ordered Svarūpa Dāmodara to sing. Understanding His mind, Svarūpa Dāmodara began to sing as follows.

TEXT 113

TEXT

"sei ta parāṇa-nātha pāinu
yāhā lāgi' madana-dahane jhuri' genu"

SYNONYMS

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.

TRANSLATION

"Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away."

PURPORT

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

TEXT

ei dhuyā ucchaiḥ-svare gāya dāmodara
ānande madhura nṛtya karena īśvara

SYNONYMS

ei dhuyā--this refrain; ucchaiḥ-svare--loudly; gāya--sings; dāmodara--Svarūpa Dāmodara; ānande--in great ecstasy; madhura--rhythmic; nṛtya--dancing; karena--performs; īśvara--the Lord.

TRANSLATION

When this refrain was loudly sung by Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu again began rhythmically dancing in transcendental bliss.

TEXT 115

TEXT

dhīre dhīre jagannātha karena gamana
āge ṅṛtya kari' calena śacīra nandana

SYNONYMS

dhīre dhīre--slowly, slowly; jagannātha--Lord Jagannātha; karena--does; gamana--movement; āge--in front; ṅṛtya--dancing; kari'--performing; calena--goes forward; śacīra nandana--the son of mother Śacī.

TRANSLATION

The car of Lord Jagannātha began to move slowly while the son of mother Śacī went ahead and danced in front.

TEXT 116

TEXT

jagannāthe netra diyā sabe nāce, gāya
kīrtanīyā saha prabhu pāche pāche yāya

SYNONYMS

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.

TRANSLATION

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

TEXT

jagannāthe magna prabhura nayana-hṛdaya
śrī-hasta-yuge kare gītera abhinaya

SYNONYMS

jagannāthe--into 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.

TRANSLATION

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

TEXT

gaura yadi pāche cale, śyāma haya sthire
gaura āge cale, śyāma cale dhīre-dhīre

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata gaura-śyāme, donhe ṭhelāṭheli
svarathe śyāmere rākhe gaura mahā-balī

SYNONYMS

ei-mata--in this way; gaura-śyāme--Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu; donhe--between both of Them; ṭhelāṭheli--competition of pushing forward; sva-rathe--in His own car; śyāmere--Lord Jagannātha; rākhe--keeps; gaura--Lord Śrī Caitanya Mahāprabhu; mahā-balī--greatly powerful.

TRANSLATION

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.

PURPORT

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-suvalita, 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 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. However, 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 mādhyura-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 wait on the ratha for their forward march. 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

TEXT

nācite nācite prabhura hailā bhāvāntara
hasta tuli' śloka paḍe kari' ucchaiḥ-svara

SYNONYMS

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; ucchaiḥ-svara--loud voice.

TRANSLATION

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

TEXT

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

SYNONYMS

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; 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.

TRANSLATION

"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."

PURPORT

This verse appears in the Padyāvalī (382), an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

TEXT 122

TEXT

ei śloka mahāprabhu paḍe bāra bāra
svarūpa vinā artha keha nā jāne ihāra

SYNONYMS

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.

TRANSLATION

This verse was recited by Śrī Caitanya Mahāprabhu again and again. But for Svarūpa Dāmodara, no one could understand its meaning.

TEXT 123

TEXT

ei ślokārtha pūrve kariyāchi vyākhyāna
ślokera bhāvārtha kari saṅkṣepe ākhyāna

SYNONYMS

ei śloka-ārtha--the meaning of this verse; pūrve--previously; kariyāchi--I have done; vyākhyāna--explanation; ślokera--of the same verse; bhāva-ārtha--purport; kari--I do; saṅkṣepe--in brief; ākhyāna--description.

TRANSLATION

I have already explained this verse. Now I shall simply describe it in brief.

PURPORT

In this connection, see *Madhya-līlā*, Chapter One, verses 53, 77-80 and 82-84.

TEXT 124

TEXT

pūrve yaiche kurukṣetre saba gopī-gaṇa
kṛṣṇera darśana pāñā ānandita mana

SYNONYMS

pūrve yaiche--as previously; kuru-kṣetre--in the holy place known as Kurukṣetra; saba gopī-gaṇa--all the gopīs of Vṛndāvana; kṛṣṇera--of Lord Kṛṣṇa; dar-śana--interview; pāñā--getting; ānandita mana--very much pleased within the mind.

TRANSLATION

Formerly, all the gopīs of Vṛndāvana were very pleased when they met with Kṛṣṇa in the holy place Kurukṣetra.

TEXT 125

TEXT

jagannātha dekhi' prabhura se bhāva uṭhila
sei bhāvāviṣṭa hañā dhuyā gāoyāila

SYNONYMS

jagannātha dekhi'--by seeing Lord Jagannātha; prabhura--of Śrī Caitanya Mahāprabhu; se bhāva--that ecstasy; uṭhila--awakened; sei--that; bhāva-āviṣṭa--absorbed in that ecstasy; hañā--becoming; dhuyā--refrain; gāoyāila--caused to sing.

TRANSLATION

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

TEXT

aveśeṣe rādhā kṛṣṇe kare nivedana
sei tumi, sei āmi, sei nava saṅgama

SYNONYMS

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.

TRANSLATION

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

TEXT

tathāpi āmāra mana hare vṛndāvana
vṛndāvane udaya karāo āpana-caraṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

ihāṅ lokāraṇya, hātī, ghoḍā, ratha-dhvani
tāhāṅ puṣpāraṇya, bhṛṅga-pika-nāda śuni

SYNONYMS

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.

TRANSLATION

"Kurukṣetra is crowded with people, their elephants and horses, and the rattling of chariots. In Vṛndāvana, however, there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

TEXT 129

TEXT

ihāṅ rāja-veśa, saṅge saba kṣatriya-gaṇa
tāhāṅ gopa-veśa, saṅge muralī-vādana

SYNONYMS

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.

TRANSLATION

"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

TEXT

vraje tomāra saṅge yei sukha-āsvādana
sei sukha-samudrera ihāṅ nāhi eka kaṇa

SYNONYMS

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.

TRANSLATION

"Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana.

TEXT 131

TEXT

āmā lañā punaḥ līlā karaha vṛndāvane
tabe āmāra mano-vāñchā haya ta' pūraṇe

SYNONYMS

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.

TRANSLATION

"I therefore request You to come to Vṛndāvana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled."

TEXT 132

TEXT

bhāgavate āche yaiche rādhikā-vacana
pūrve tāhā sūtra-madhye kariyāchi varṇana

SYNONYMS

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.

TRANSLATION

I have already described in brief Śrīmatī Rādhārāṇī's statement from
Śrīmad-Bhāgavatam.

TEXT 133

TEXT

sei bhāvāveśe prabhu paḍe āra śloka
sei saba ślokera artha nāhi bujhe loka

SYNONYMS

sei--that; bhāva-āveśe--in ecstasy; prabhu--Śrī Caitanya Mahāprabhu; paḍe--
recites; āra--another; śloka--verse; sei--those; saba ślokera--of all verses;
artha--meaning; nāhi--do not; bujhe--understand; loka--people in general.

TRANSLATION

In that ecstatic mood, Śrī Caitanya Mahāprabhu recited many other verses,
but people in general cannot understand their meaning.

TEXT 134

TEXT

svarūpa-gosāñi jāne, nā kahe artha tāra
śrī-rūpa-gosāñi kaila se artha pracāra

SYNONYMS

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.

TRANSLATION

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

TEXT

svarūpa saṅge yāra artha kare āsvādana
nṛtya-madhye sei śloka kareṇa paṭhana

SYNONYMS

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; kareṇa paṭhana--recites.

TRANSLATION

While dancing, Śrī Caitanya Mahāprabhu again began to recite that verse, which He tasted in the association of Svarūpa Dāmodara Gosvāmī.

TEXT 136

TEXT

āhuś ca te nalina-nābha padāravindaṃ
yogeśvarair ḥṛdi vicintyam agādha-bodhaiḥ
saṃsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ

SYNONYMS

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; ḥṛdi--within the heart; vicintyam--to be meditated upon; agādha-bodhaiḥ--who are highly learned philosophers; saṃsāra-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.

TRANSLATION

"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.' "

PURPORT

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

TEXT

anyera hṛda ya--mana, mora mana--vṛndāvana,
'mane' 'vane' eka kari' jāni
tāhān tomāra pada-dvaya, karāha yadi udaya,
tabe tomāra pūrṇa kṛpā māni

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 138

TEXT

prāṇa-nātha, śuna mora satya nivedana
vraja--āmāra sadana, tāhān tomāra saṅgama,
nā pāile nā rahe jīvana

SYNONYMS

prāṇa-nātha--O My Lord, master of My life; śuna--please hear; mora--My; satya--true; nivedana--submission; vraja--Vṛndāvana; āmāra--My; sadana--place; tāhāñ--there; tomāra--Your; saṅgama--association; nā pāile--if I do not get; nā--not; rahe--does remain; jīvana--life.

TRANSLATION

" '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.

TEXT 139

TEXT

pūrve uddhava-dvāre, ebe sākṣāt āmāre,
yoga-jñāne kahilā upāya
tumi--vidagdha, kṛpāmaya, jānaha āmāra hṛdaya,
more aiche kahite nā yuyāya

SYNONYMS

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.

TRANSLATION

" '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.' "

PURPORT

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 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. A devotee constantly engaged in Deity worship according to the rules and regulations laid down in the śāstras 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

TEXT

citta kādhi' tomā haite, viṣaye cāhi lāgāite,
yatna kari, nāri kādhibāre
tāre dhyāna śikṣā karāha, loka hāsāñā māra,
sthānāsthāna nā kara vicāre

SYNONYMS

citta kādhi'--withdrawing the consciousness; tomā haite--from You; viṣaye--in mundane subject matters; cāhi--I want; lāgāite--to engage; yatna kari--I endeavor; nāri kādhibāre--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.

TRANSLATION

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.

PURPORT

Śrīla Rūpa Gosvāmī says in the Bhakti-rasāmṛta-sindhu (1.1.11):

anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

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

TEXT

nahe gopī yogeśvara, pada-kamala tomāra,
dhyāna kari' pāibe santoṣa
tomāra vākya-paripāṭī, tāra madhye kuṭināṭī,
śuni' gopīra āro bāḍhe roṣa

SYNONYMS

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; bāḍhe--increases; roṣa--anger.

TRANSLATION

" '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 angry with You.' "

PURPORT

Śrīla Prabodhānanda Sarasvatī has stated (Caitanya-candrāmṛta 5):

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-damṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kiṭṭhāyate
yat kārūṇya-katākṣa-vaibhavavatām 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 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 sense 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 heavenly planets is nothing more than 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

TEXT

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra,
tāhā haite nā cāhe uddhāra
viraha-samudra-jale, kāma-tiṁgile gile,
gopī-gaṇe neha' tāra pāra

SYNONYMS

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-timiṅgile--the transcendental Cupid in the form of timiṅgila fish; gile--swallow; gopī-gaṇe--the gopīs; neha'--please take out; tāra pāra--beyond that.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: " 'The gopīs are fallen in the great ocean of separation, and they are being devoured by the timiṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timiṅgila 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.

PURPORT

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

TEXT

vṛndāvana, govardhana, yamunā-pulina, vana,
sei kuñje rāsādika līlā
sei vrajera vraja-jana, mātā, pitā, bandhu-gaṇa,
baḍa citra, kemane pāsariḷā

SYNONYMS

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 pāsarilā--how have You forgotten.

TRANSLATION

" '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

TEXT

vidagdha, mṛdu, sad-guṇa, suśīla, snigdha, karuṇa,
tumi, tomāra nāhi doṣābhāsa
tabe ye tomāra mana, nāhi smare vraja-jana,
se--āmāra durdaiva-vilāsa

SYNONYMS

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.

TRANSLATION

" '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 Vṛndāvanā. This is only My misfortune, and nothing else.

TEXT 145

TEXT

na gaṇi āpana-duḥkha, dekhi' vrajeśvarī-mukha,
vraja-janera hṛdaya vidare
kibā māra' vraja-vāsī, kibā jīyāo vraje āsi',
kena jīyāo duḥkha sahāibāre?

SYNONYMS

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.

TRANSLATION

" 'I do not care for My personal unhappiness, but when I see the morose face of Your mother Yaśodā and the hearts of all the inhabitants of Vṛndāvana breaking because of You, I wonder whether You want to kill them all. Is it that You want to enliven them by coming there? Why is it You are simply keeping them alive in a state of suffering?

TEXT 146

TEXT

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

SYNONYMS

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.

TRANSLATION

" '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

TEXT

tumi--vrajera jīvana, vraja-rājera prāṇa-dhana,
tumi vrajera sakala sampad
kṛpārdra tomāra mana, āsi' jīyāo vraja-jana,
vraje udaya karāo nija-pada

SYNONYMS

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; kṛpā-ardra--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.

TRANSLATION

" '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 them all live. Kindly keep Your lotus feet again in Vṛndāvana.'

PURPORT

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 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, forests and all 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

TEXT

śuniyā rādhikā-vāṇī, vraja-prema mane āni,
bhāve vyākulita deha-mana
vraja-lokera prema śuni', āpanāke 'ṛṇī' māni',
kare kṛṣṇa tāṅre āśvāsana

SYNONYMS

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 indebted; kare--does; kṛṣṇa--Lord Kṛṣṇa; tāṅre--unto Her; āśvāsana--pacification.

TRANSLATION

"After hearing Śrīmatī Rādhārāṇī's statements, Lord Kṛṣṇa's love for the inhabitants of Vṛndāvana was evoked, and His body and mind became very 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

TEXT

prāṇa-priye, śuna, mora e-satya-vacana
tomā-sabāra smaraṇe, jhuroṅ muṇi rātri-dine,
mora duḥkha nā jāne kona jana

SYNONYMS

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; muṇi--I; rātri-dine--both day and night; mora duḥkha--My distress; nā jāne--does not know; kona jana--anyone.

TRANSLATION

" '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. '

PURPORT

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), 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 Kāṁsa, 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 dearest life and soul of Śrī Kṛṣṇa, and He expressed His mind to Her as follows.

TEXT 150

TEXT

vraja-vāsī yata jana, mātā, pitā, sakhā-gaṇa,
sabe haya mora prāṇa-sama
tānra madhye gopī-gaṇa, sākṣāt mora jīvana,
tumi mora jīvanera jīvana

SYNONYMS

vraja-vāsī yata jana--all the inhabitants of Vṛndāvana-dhāma; mātā--mother; pitā--father; sakhā-gaṇa--boy friends; sabe--all; haya--are; mora prāṇa-sama--as good as My life; tānra madhye--among them; gopī-gaṇa--the gopīs; sākṣāt--directly; mora jīvana--My life and soul; tumi--You; mora jīvanera jīvana--the life of My life.

TRANSLATION

"Śrī Kṛṣṇa continued: 'All the inhabitants of Vṛndāvana-dhāma--My mother, father, cowherd boy friends and everything else--are like My life and soul. And among all the inhabitants of Vṛndāvana, the gopīs are My very life and soul. Among the gopīs, You, Śrīmatī Rādhārāṇī, are the chief. Therefore You are the very life of My life.'

PURPORT

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 Rādhē." 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

TEXT

tomā-sabāra prema-rase, āmāke karila vaśe,
āmi tomāra adhīna kevala
tomā-sabā chāḍāñā, āmā dūra-deśe lañā,
rākhiyāche durdaiva prabala

SYNONYMS

tomā-sabāra--of all of you; prema-rase--by the ecstasy and mellows of loving affairs; āmāke--Me; karila--you have made; vaśe--subservient; āmi--I; tomāra--of you; adhīna--subservient; kevala--only; tomā-sabā--from all of you; chāḍāñā--separating; āmā--Me; dūra-deśe--to distant countries; lañā--taking; rākhiyāche--has kept; durdaiva--misfortune; prabala--very powerful.

TRANSLATION

" '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

TEXT

priyā priya-saṅga-hīnā, priyā priya-saṅga vinā,
nāhi jīye,--e satya pramāṇa
mora daśā śone yabe, tāñra ei daśā habe,
ei bhaye duñhe rākhe prāṇa

SYNONYMS

priyā--a woman beloved; priya-saṅga-hīnā--being separated from the man beloved; priyā--the man beloved; priya-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.

TRANSLATION

" '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 one another, for if one dies and the other hears of it, he or she will die also.

TEXT 153

TEXT

sei satī premavatī, premavān sei pati,
viyoge ye vāñche priya-hite
nā gaṇe āpana-duḥkha, vāñche priyajana-sukha,

sei dui mile acirāte

SYNONYMS

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.

TRANSLATION

" 'A loving, chaste wife and a loving husband who desire all welfare for each other in separation and do not care for personal happiness, desire only one another's well-being. Such a pair certainly meet again without delay.

TEXT 154

TEXT

rākhite tomāra jīvana, sevi āmi nārāyaṇa,
tānra śaktye āsi niti-niti
tomā-sane krīḍā kari', niti yāi yadu-purī,
tāhā tumi mānaha mora sphūrṭi

SYNONYMS

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.

TRANSLATION

" '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 here in Vṛndāvana.

TEXT 155

TEXT

mora bhāgya mo-viṣaye, tomāra ye prema haye,
sei prema--parama prabala
lukāñā āmā āne, saṅga karāya tomā-sane,
prakaṭeḥa ānibe satvara

SYNONYMS

mora bhāgya--My fortune; mo-viṣaye--in relation with Me; tomāra--Your; ye--whatever; prema--love; haye--there is; sei prema--that love; parama pra-bala--

very powerful; lukāñā--secretly; āmā āne--brings Me; saṅga karāya--obliges Me to associate; tomā-sane--with You; prakāṭeha--directly manifested; ānibe--will bring; satvara--very soon.

TRANSLATION

" 'Our love affair is more powerful because of My good fortune in receiving Nārāyaṇa's grace. This allows Me to come here unseen by others. I hope that very soon I will be visible to everyone.

PURPORT

Kṛṣṇa has two kinds of presence--prakāṭa and aprakāṭa, manifest and unmanifest. Both are identical to the sincere devotee. Even if Kṛṣṇa is not physically present, the devotee's absorption in the affairs of Kṛṣṇa makes Him 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 Kṛṣṇa was living at that time at Dvārakā, He was simultaneously present before all the inhabitants of Vṛndāvana. This was His aprakāṭa presence. Devotees who are always absorbed in thoughts of Kṛṣṇa will soon see Kṛṣṇa face to face without a doubt. 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, take prasāda with Him and enjoy His company. This is confirmed in Bhagavad-gītā: tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna (Bg. 4.9).

During his lifetime, a pure devotee is always speaking of Kṛṣṇa and engaging in His service, and 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 prakāṭeha ānibe satvara. The pure devotee will soon see the personal manifestation of Lord Śrī Kṛṣṇa.

TEXT 156

TEXT

yādavera vipakṣa, yata duṣṭa kaṁsa-pakṣa,
tāhā āmi kailuṅ saba kṣaya
āche dui-cāri jana, tāhā māri' vṛndāvana,
āilāma āmi, jāniha niścaya

SYNONYMS

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; t̥āhā m̥āri'--after killing them; vṛndāvana--to Vṛndāvana; āilāma āmi--I am coming very soon; jāniha niścaya--please know it very well.

TRANSLATION

" 'I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed Kaṁsa and his allies. However, 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.

PURPORT

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

TEXT

sei śatru-gaṇa haite, vraja-jana rākhite,
rahi rājye udāsīna hañā
yebā strī-putra-dhane, kari rājya āvaraṇe,
yadu-gaṇera santoṣa lāgiyā

SYNONYMS

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.

TRANSLATION

" '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

TEXT

tomāra ye prema-guṇa, kare āmā ākarṣaṇa,
ānibe āmā dina daśa biśe
punaḥ āsi' vṛndāvane, vraja-vadhū tomā-sane,
vilasiba rajanī-divase

SYNONYMS

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.

TRANSLATION

" '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

TEXT

eta tānre kahi kṛṣṇa, vraje yāite satṛṣṇa,
eka śloka paḍi' śunāila
sei śloka śuni' rādhā, khāṇḍila sakala bādhā,
kṛṣṇa-prāptye pratīti ha-ila

SYNONYMS

eta--so much; tānre--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.

TRANSLATION

"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

TEXT

mayi bhaktiḥ hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ

SYNONYMS

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.

TRANSLATION

"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.' "

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.82.44).

TEXT 161

TEXT

ei saba artha prabhu svarūpera sane
rātri-dine ghare vasi' kare āsvādane

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu would sit in His room with Svarūpa Dāmodara and taste the topics of these verses day and night.

TEXT 162

TEXT

nṛtya-kāle sei bhāve āviṣṭa hañā
śloka paḍi' nāce jagannātha-mukha cāñā

SYNONYMS

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.

TRANSLATION

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

TEXT

svarūpa-gosāñira bhāgya nā yāya varṇana
prabhute āviṣṭa yāñra kāya, vākya, mana

SYNONYMS

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.

TRANSLATION

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

TEXT

svarūpera indriye prabhura nijendriya-gaṇa
āviṣṭa hañā kare gāna-āsvādana

SYNONYMS

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.

TRANSLATION

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

TEXT

bhāvera āveśe kabhu bhūmite vasiyā
tarjanīte bhūme likhe adhomukha hañā

SYNONYMS

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.

TRANSLATION

In emotional ecstasy, Caitanya Mahāprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger.

TEXT 166

TEXT

aṅgulite kṣata habe jāni' dāmodara
bhaye nija-kare nivāraye prabhu-kara

SYNONYMS

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.

TRANSLATION

Feeling that the Lord would injure His finger by writing in this way, Svarūpa Dāmodara checked Him with his own hand.

TEXT 167

TEXT

prabhura bhāvānurūpa svarūpera gāna
yabe yei rasa tāhā kare mūrtimān

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-jagannāthera dekhe śrī-mukha-kamala
tāhāra upara sundara nayana-yugala

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannātha.

TEXT 169

TEXT

sūryera kiraṇe mukha kare jhālamala
mālya, vastra, divya alaṅkāra, parimala

SYNONYMS

sūryera--of the sun; kiraṇe--by the rays of sunshine; mukha--the face; kare--does; jhālamala--glittering; mālya--garland; vastra--garments; divya alaṅkāra--beautiful ornaments; parimāla--surrounded by a fragrance.

TRANSLATION

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

TEXT

prabhura hṛdaye ānanda-sindhu uthalila
unmāda, jhañjhā-vāta tat-kṣaṇe uṭhila

SYNONYMS

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.

TRANSLATION

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

TEXT

ānandonmāde uṭhāya bhāvera taraṅga
nānā-bhāva-sainye upajila yuddha-raṅga

SYNONYMS

ānanda-unmāde--the madness of transcendental bliss; uṭhāya--causes to arise; bhāvera--of emotion; taraṅga--waves; nānā--various; bhāva--emotions; sainye--among soldiers; upajila--there appeared; yuddha-raṅga--fighting.

TRANSLATION

The madness of transcendental bliss created waves of various emotions. The emotions appeared like opposing soldiers staging a fight.

TEXT 172

TEXT

bhāvodaya, bhāva-sānti, sandhi, śābalya
sañcārī, sāttvika, sthāyī svabhāva-prābalya

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura śarīra yena śuddha-hemācala
bhāva-puṣpa-druma tāhe puṣpita sakala

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu's body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming.

TEXT 174

TEXT

dekhite ākarṣaye sabāra citta-mana
premāmṛta-vṛṣṭye prabhu siñce sabāra mana

SYNONYMS

dekhite--by seeing; ākarṣaye--attracts; sabāra--of everyone; citta-mana--mind and consciousness; prema-amṛta-vṛṣṭye--by pouring of the nectar of transcendental love for God; prabhu--Śrī Caitanya Mahāprabhu; siñce--sprinkled; sabāra--everyone's; mana--mind.

TRANSLATION

Upon seeing all these symptoms, everyone's mind and consciousness were attracted. Indeed, the Lord sprinkled everyone's mind with the nectar of transcendental love of Godhead.

TEXT 175

TEXT

jagannātha-sevaka yata rāja-pātra-gaṇa

yātrika loka, nīlācala-vāsī yata jana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura nṛtya prema dekhi' haya camatkāra
kṛṣṇa-prema uchalila hṛdaye sabāra

SYNONYMS

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.

TRANSLATION

After 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

TEXT

preme nāce, gāya, loka, kare kolāhala
prabhura nṛtya dekhi' sabe ānande vihvala

SYNONYMS

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.

TRANSLATION

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

TEXT

anyera ki kāya, jagannātha-haladhara
prabhura nṛtya dekhi' sukhe calilā manthara

SYNONYMS

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.

TRANSLATION

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

TEXT

kabhu sukhe nṛtya-raṅga dekhe ratha rākhi'
se kautuka ye dekhila, sei tāra sākṣī

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata prabhu nṛtya karite bhramite
pratāparudrera āge lāgilā paḍite

SYNONYMS

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.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu was dancing and wandering in this way, He fell down in front of Mahārāja Pratāparudra.

TEXT 181

TEXT

sambhrame pratāparudra prabhuke dharila
tānhāke dekhite prabhura bāhya-jñāna ha-ila

SYNONYMS

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.

TRANSLATION

Mahārāja Pratāparudra picked the Lord up with great respect, but upon seeing the King, Lord Caitanya Mahāprabhu came to His external senses.

TEXT 182

TEXT

rājā dekhi' mahāprabhu karena dhikkāra
chi, chi, viṣayīra sparśa ha-ila āmāra

SYNONYMS

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.

TRANSLATION

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

TEXT

āveśete nityānanda nā hailā sāvadhāne
kāśīśvara-govinda āchilā anya-sthāne

SYNONYMS

āveśete--in great ecstasy; nityānanda--Nityānanda Prabhu; nā--not; hailā--became; sāvadhāne--careful; kāśīśvara--Kāśīśvara; govinda--Govinda; āchilā--were; anya-sthāne--in another place.

TRANSLATION

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

TEXT

yadyapi rājāra dekhi' hāḍira sevana
prasanna hañāche tānre milibāre mana

SYNONYMS

yadyapi--although; rājāra--of the King; dekhi'--seeing; hāḍira sevana--the service of a sweeper; prasanna hañāche--was satisfied; tānre milibāre--to see him; mana--His mind.

TRANSLATION

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

TEXT

tathāpi āpana-gaṇe karite sāvadhāna
bāhye kichu roṣābhāsa kailā bhagavān

SYNONYMS

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.

TRANSLATION

However, just to warn His personal associates, the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, externally expressed feelings of anger.

PURPORT

When Mahārāja Pratāparudra asked to see the Lord, Śrī Caitanya Mahāprabhu immediately refused, saying:

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

(Cc. Madhya 11.8)

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 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

TEXT

prabhura vacane rājāra mane haila bhaya
sārvabhauma kahe,--tumi nā kaya saṁśaya

SYNONYMS

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 kaya saṁśaya--do not be worried.

TRANSLATION

King Pratāparudra became frightened when Lord Caitanya showed external anger, but Sārvabhauma Bhaṭṭācārya told the King, "Don't worry."

TEXT 187

TEXT

tomāra upare prabhura suprasanna mana
tomā lakṣya kari' śikhāyena nija gaṇa

SYNONYMS

tomāra upare--upon you; prabhura--of Lord Śrī Caitanya Mahāprabhu; suprasanna--very satisfied; mana--the mind; tomā--you; lakṣya kari'--pointing out; śikhāyena--He teaches; nija gaṇa--His personal associates.

TRANSLATION

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."

PURPORT

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

TEXT

avasara jāni' āmi kariba nivedana
sei-kāle yāi' kariha prabhura milana

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe mahāprabhu ratha pradakṣiṇa kariyā
ratha-pāche yāi' ṭhele rathe māthā diyā

SYNONYMS

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.

TRANSLATION

After circumambulating Jagannātha, Śrī Caitanya Mahāprabhu went behind the car and began pushing it with His head.

TEXT 190

TEXT

ṭhelitei calila ratha 'haḍa' 'haḍa' kari'
catur-dike loka saba bale 'hari' 'hari'

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe prabhu nija-bhakta-gaṇa lañā saṅge
baladeva-subhadrāgre nṛtya kare raṅge

SYNONYMS

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.

TRANSLATION

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

TEXT

tāhāñ nṛtya kari' jagannātha āge āilā
jagannātha dekhi' nṛtya karite lāgilā

SYNONYMS

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.

TRANSLATION

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

TEXT

caliyā āila ratha 'balagaṇḍi'-sthāne
jagannātha ratha rākhi' dekhe ḍāhine vāme

SYNONYMS

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.

TRANSLATION

When they reached the place called Balagaṇḍi, Lord Jagannātha stopped His car and began to look left and right.

TEXT 194

TEXT

vāme--'vipra-śāsana' nārikela-vana
ḍāhine ta' puṣpodyāna yena vṛndāvana

SYNONYMS

vāme--on the left; vipra-śāsana--the place known as vipra-śāsana; nārikela-vana--coconut grove; ḍāhine--on the right side; ta'--indeed; puṣpa-udyāna--flower gardens; yena--as if; vṛndāvana--Vṛndāvana.

TRANSLATION

On the left side, Lord Jagannātha saw the neighborhood of brāhmaṇas known as vipra-śāsana and the coconut tree grove. On the right side, He saw nice flower gardens resembling those in the holy place Vṛndāvana.

PURPORT

Vipra-śāsana is a name generally used in the Orissa province for the quarters where brāhmaṇas live.

TEXT 195

TEXT

āge nṛtya kare gaura lañā bhakta-gaṇa
ratha rākhi' jagannātha karena daraśana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu and His devotees were dancing in front of the car, and, having stopped the car, Lord Jagannātha watched the dancing.

TEXT 196

TEXT

sei sthale bhoga lāge,--āchaye niyama
koṭi bhoga jagannātha kare āsvādana

SYNONYMS

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.

TRANSLATION

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

TEXT

jagannāthera choṭa-baḍa yata bhakta-gaṇa
nija nija uttama-bhoga kare samarpaṇa

SYNONYMS

jagannāthera--of Lord Jagannātha; choṭa--neophyte; baḍa--advanced; yata--all; bhakta-gaṇa--devotees; nija nija--personally cooked; uttama-bhoga--firstclass food; kare--do; samarpaṇa--offering.

TRANSLATION

All kinds of devotees of Lord Jagannātha--from neophytes to the most advanced--offered their best cooked food to the Lord.

TEXT 198

TEXT

rājā, rāja-mahiṣī-vṛnda, pātra, mitra-gaṇa
nīlācala-vāsī yata choṭa-baḍa jana

SYNONYMS

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.

TRANSLATION

This included the King, his queens, his ministers and friends and all other big and small residents of Jagannātha Purī.

TEXT 199

TEXT

nānā-deśera deśī yata yātrika jana
nija-nija-bhoga tāhāñ kare samarpaṇa

SYNONYMS

nānā-deśera--of various countries; deśī--local; yata--all kinds of;
yātrika--visiting; jana--people; nija-nija--personally cooked; bhoga--food;
tāhāñ--there; kare--do; samarpaṇa--offering.

TRANSLATION

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

TEXT

āge pāche, dui pārśve puṣpodyāna-vane
yei yāhā pāya, lāgāya,--nāhika niyame

SYNONYMS

āge pāche--in front or at the end; dui pārśve--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.

TRANSLATION

The devotees offered their foods everywhere, in front and behind the car,
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

TEXT

bhogera samaya lokera mahā bhiḍa haila
nṛtya chāḍi' mahāprabhu upavane gela

SYNONYMS

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.

TRANSLATION

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

TEXT

premāveśe mahāprabhu upavana pāñā
puṣpodyāne gṛha-piṇḍāya rahilā paḍiyā

SYNONYMS

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 the raised platform; rahilā--remained; paḍiyā--falling flat.

TRANSLATION

Śrī Caitanya Mahāprabhu went to the garden. Immersed in a great ecstatic emotion, He fell flat on a raised platform there.

TEXT 203

TEXT

nṛtya-pariśrame prabhura dehe ghana gharma
sugandhi śītala-vāyu karena sevana

SYNONYMS

nṛtya-pariśrame--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.

TRANSLATION

The Lord was very 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

TEXT

yata bhakta kīrtanīyā āsiyā ārāme
prati-vṛkṣa-tale sabe karena viśrāme

SYNONYMS

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.

TRANSLATION

All the devotees who were performing saṅkīrtana came there and took rest under each and every tree.

TEXT 205

TEXT

ei ta' kahila prabhura mahā-saṅkīrtana
jagannāthera āge yaiche karila nartana

SYNONYMS

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.

TRANSLATION

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

TEXT

rathāgrete prabhu yaiche karilā nartana
caitanyāṣṭake rūpa-gosāñi karyāche varṇana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Śrīla Rūpa Gosvāmī composed three prayers, each with the title Caitanyāṣṭaka. The verse next quoted is from the first of the Caitanyāṣṭaka prayers included in the book Stava-mālā.

TEXT 207

TEXT

rathārūḍhasyārād adhipadavi nīlācala-pater
adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ
sahaṣaṁ gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam

SYNONYMS

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-urmi--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.

TRANSLATION

"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

TEXT

ihā yei śune sei śrī-caitanya pāya
sudṛḍha viśvāsa-saha prema-bhakti haya

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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, Thirteenth Chapter, describing Śrī Caitanya Mahāprabhu's ecstatic dancing at Lord Jagannātha's car festival.

Chapter 14 Performance of the Vṛndāvana Pastimes

Dressing himself as a Vaiṣṇava, Mahārāja Pratāparudra entered a garden alone and began reciting verses from Śrīmad-Bhāgavatam. He then took the opportunity to massage the lotus feet of the Lord. The Lord, in His ecstatic love for Kṛṣṇa, immediately embraced the King and thus bestowed mercy upon him. When there was an offering of prasāda 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 chariot began moving. Then the devotees began pulling the chariot 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 Jagannātha Purī, 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, Rāmānanda Vasu of Kulīna-grāma and Satyarāja Khān were requested to bring silk ropes every year for the Ratha-yātrā ceremony.

TEXT 1

TEXT

gauraḥ paśyann ātma-vṛndaiḥ
śrī-lakṣmī-vijayotsavam
śrutvā gopī-rasollāsaṁ
hṛṣṭaḥ premṇā nanarta saḥ

SYNONYMS

gauraḥ--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; hṛṣṭaḥ--being very pleased; premṇā--in great ecstatic love; nanarta--danced; saḥ--He, Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT

jaya jaya gauracandra śrī-kṛṣṇa-caitanya
jaya jaya nityānanda jayādvaita dhanya

SYNONYMS

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.

TRANSLATION

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

TEXT

jaya jaya śrīvāsādi gaura-bhakta-gaṇa
jaya śrotā-gaṇa,--yāñra gaura prāṇa-dhana

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata prabhu āchena premera āveśe
hena-kāle pratāparudra karila praveśe

SYNONYMS

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.

TRANSLATION

While Śrī Caitanya Mahāprabhu was resting in ecstatic love, Mahārāja Pratāparudra entered the garden.

TEXT 5

TEXT

sārvabhauma-upadeśe chāḍi' rāja-veśa
ekalā vaiṣṇava-veśe karila praveśa

SYNONYMS

sārvabhauma--of Sārvabhauma Bhaṭṭācārya; upadeśe--under instructions; chāḍi'--giving up; rāja-veśa--the royal dress; akalā--alone; vaiṣṇava-veśe--in the dress of a Vaiṣṇava; karila praveśa--entered.

TRANSLATION

Following Sārvabhauma Bhaṭṭācārya's instructions, the King had given up his royal dress. He now entered the garden in the dress of a Vaiṣṇava.

PURPORT

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 this Kṛṣṇa consciousness movement, and if one has to change into regular Western dress for this purpose, there should be no objection.

TEXT 6

TEXT

saba-bhaktera ājñā nila yoḍa-hāta hañā
prabhu-pada dhari' paḍe sāhasa kariyā

SYNONYMS

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.

TRANSLATION

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

TEXT

āñkhi mudi' prabhu preme bhūmite śayāna
nṛpati naipuṇye kare pāda-saṁvāhana

SYNONYMS

āñkhi mudi'--with closed eyes; prabhu--Śrī Caitanya Mahāprabhu; preme--in ecstatic love; bhūmite--on the ground; śayāna--lying down; nṛpati--the King; naipuṇye--very expertly; kare--performs; pāda-saṁvāhana--massaging the legs.

TRANSLATION

Śrī Caitanya Mahāprabhu was lying on the ground with His eyes closed in ecstatic love and emotion, and the King very expertly began to massage His legs.

TEXT 8

TEXT

rāsa-līlāra śloka paḍi' karena stavana
"jayati te 'dhikam" adhyāya karena paṭhana

SYNONYMS

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.

TRANSLATION

The King began to recite verses about the rāsa-līlā from Śrīmad Bhāgavatam. He recited the chapter beginning with the words "jayati te 'dhikam."

PURPORT

These verses from Śrīmad-Bhāgavatam, Canto Ten, Chapter Thirty-one, constitute what is known as the Gopī-gītā.

TEXT 9

TEXT

śunite śunite prabhura santoṣa apāra
'bala, bala' bali' prabhu bale bāra bāra

SYNONYMS

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.

TRANSLATION

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

TEXT

"tava kathāmṛtam" śloka rājā ye paḍila
uṭhi' premāveśe prabhu āliṅgana kaila

SYNONYMS

tava kathāmṛtam--beginning with the words tava kathāmṛtam; śloka--the verse; rājā--the King; ye paḍila--as he recited; uṭhi'--getting up; pre-māveśe--in ecstatic love; prabhu--Śrī Caitanya Mahāprabhu; āliṅgana kaila--embraced.

TRANSLATION

As soon as the King recited the verse beginning with the words "tava kathāmṛtam," the Lord immediately arose in ecstatic love and embraced him.

TEXT 11

TEXT

tumi more dile bahu amūlya ratana
mora kichu dite nāhi, diluñ āliṅgana

SYNONYMS

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.

TRANSLATION

Upon hearing the verses 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

TEXT

eta bali' sei śloka paḍe bāra bāra
dui-janāra aṅge kampa, netre jala-dhāra

SYNONYMS

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 the King Pratāparudra); aṅge--in the bodies; kampa--trembling; netre--in the eyes; jala-dhāra--flow of water.

TRANSLATION

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

TEXT

tava kathāmṛtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ
bhūvi gṛṇanti ye bhūridā janāḥ

SYNONYMS

tava--Your; kathā-amṛtam--the nectar of words; tapta-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; ātatam--broadcast all over the world; bhūvi--in the material world; gṛṇanti--chant and spread; ye--those who; bhūri-dāḥ--most beneficent; janāḥ--persons.

TRANSLATION

"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."

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.31.9).

TEXT 14

TEXT

'bhūridā' 'bhūridā' bali' kare āliṅgana
iṅho nāhi jāne,--iḥoṅ haya kon jana

SYNONYMS

bhūri-dā--the most munificent; bhūri-dā--the most munificent; bali'--crying; kare--does; āliṅgana--embracing; iṅho--Śrī Caitanya Mahāprabhu; nāhi jāne--does not know; iḥoṅ--Pratāparudra Mahārāja; haya--is; kon jana--who.

TRANSLATION

After hearing the recitation of this verse, Śrī Caitanya Mahāprabhu immediately embraced the reciter, King Pratāparudra, and cried, "You are the most munificent! You are the most munificent!" At this point Śrī Caitanya Mahāprabhu did not even know who the King was.

TEXT 15

TEXT

pūrva-sevā dekhi' tānre kṛpā upajila
anusandhāna vinā kṛpā-prasāda karila

SYNONYMS

pūrva-sevā--previous service; dekhi'--seeing; tānre--unto him; kṛpā--mercy; upajila--awakened; anusandhāna--inquiry; vinā--without; kṛpā--of mercy; prasāda--grace; karila--bestowed.

TRANSLATION

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

TEXT

ei dekha,--caitanyera kṛpā-mahābala
tāra anusandhāna vinā karāya saphala

SYNONYMS

ei--this; dekha--just see; caitanyera--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.

TRANSLATION

How powerful is the mercy of Śrī Caitanya Mahāprabhu! Without even inquiring about the King, the Lord made everything successful.

PURPORT

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). Svalpam apy 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, and whoever takes to it through the mercy of Śrī Caitanya Mahāprabhu is immediately elevated to the

transcendental position. Śrīmad-Bhāgavatam recommends: yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ (Bhāg. 11.5.32).

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. 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 began to embrace 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 caitanyera 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

"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-gaura-candra: "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 haila nitāi,
dīna-hīna yata chila, hari-nāme uddhārila,
tā'ra sākṣī jagāi-mādhāi

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

TEXT

prabhu bale,--ke tumi, karilā mora hita?
ācambite āsi' piyāo kṛṣṇa-līlāmṛta?

SYNONYMS

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.

TRANSLATION

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

TEXT

rājā kahe,--āmi tomāra dāsera anudāsa
bhṛtyera bhṛtya kara,--ei mora āśa

SYNONYMS

rājā kahe--the King said; āmi--I; tomāra--Your; dāsera anudāsa--most obedient servant of Your servant; bhṛtyera bhṛtya--servant of the servant; kara--make (me); ei--this; mora āśa--my desire.

TRANSLATION

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."

PURPORT

The greatest achievement for a devotee is to become a servant of the servants. 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 Nṛsiṃhadeva, Prahlāda rejected all kinds of material benediction, but he prayed to become the servant of the servant 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

TEXT

tabe mahāprabhu tānre aiśvarya dekhāila
'kāreha nā kahibe' ei niṣedha karila

SYNONYMS

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.

TRANSLATION

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

TEXT

'rājā'--hena jñāna kabhu nā kaila prakāśa
antare sakala jānena, bāhire udāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

pratāparudrera bhāgya dekhi' bhakta-gaṇe
rājāre praśaṁse sabe ānandita-mane

SYNONYMS

pratāparudrera--of King Pratāparudra; bhāgya--the fortune; dekhi'--seeing; bhakta-gaṇe--all the devotees; rājāre--the King; praśaṁse--praised; sabe--all; ānandita-mane--with blissful minds.

TRANSLATION

Seeing the Lord's special mercy upon King Pratāparudra, the devotees praised the King's fortune, and their minds became open and blissful.

PURPORT

This is a characteristic of a Vaiṣṇava. He is never envious if one 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 a pure devotee preacher and do not praise him for the excellent service he renders in fulfilling Śrī Caitanya Mahāprabhu's mission.

TEXT 22

TEXT

daṇḍavat kari' rājā bāhire calilā
yoḍa hasta kari' saba bhaktere vandilā

SYNONYMS

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.

TRANSLATION

Submissively offering prayers to the devotees with folded hands and offering obeisances to Śrī Caitanya Mahāprabhu, the King went outside.

TEXT 23

TEXT

madhyāhna karilā prabhu lañā bhakta-gaṇa
vāṇinātha prasāda lañā kaila āgamana

SYNONYMS

madhyāhna karilā--accepted lunch; prabhu--Śrī Caitanya Mahāprabhu; lañā--accompanied by; bhakta-gaṇa--all the devotees; vāṇinātha--Vāṇinātha; prasāda lañā--taking all kinds of remnants of Jagannātha's food; kaila--did; āgamana--arrival.

TRANSLATION

After this, Vāṇinātha Rāya brought all kinds of prasāda, and Śrī Caitanya Mahāprabhu accepted lunch with the devotees.

TEXT 24

TEXT

sārvabhauma-rāmānanda-vāṇināthe diyā
prasāda pāṭhā'la rājā bahuta kariyā

SYNONYMS

sārvabhauma--Sārvabhauma Bhaṭṭācārya; rāmānanda--Rāmānanda Rāya; vāṇināthe diyā--through Vāṇinātha Rāya; prasāda--prasāda; pāṭhā'la--had sent; rājā--the King; bahuta kariyā--in a large quantity.

TRANSLATION

The King also sent a large quantity of prasāda through Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāṇinātha Rāya.

TEXT 25

TEXT

'balagaṇḍi bhoge'ra prasāda--uttama, ananta
'ni-sakaḍi' prasāda āila, yāra nāhi anta

SYNONYMS

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.

TRANSLATION

The prasāda 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

TEXT

chānā, pānā, paiḍa, āmra, nārikela, kāñṭhāla
nānā-vidha kadalaka, āra bīja-tāla

SYNONYMS

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.

TRANSLATION

There was curd, fruit juice, coconut, mango, dried coconut, jackfruit, various kinds of bananas and palm fruit seeds.

PURPORT

This is the first list of prasāda offered to Lord Jagannātha.

TEXT 27

TEXT

nāraṅga, cholaṅga, ṭābā, kamalā, bīja-pūra
bādāma, chohārā, drākṣā, piṇḍa-kharjura

SYNONYMS

nāraṅga--oranges; cholaṅga--grapefruits; ṭābā--another type of orange; kamalā--tangerines; bīja-pūra--another type of tangerine; bādāma--almonds; chohārā--dried fruit; drākṣā--raisins; piṇḍa-kharjura--dates.

TRANSLATION

There were also oranges, grapefruit, tangerines, almonds, dried fruit, raisins and dates.

TEXT 28

TEXT

manoharā-lāḍu ādi śateka prakāra
amṛta-guṭikā-ādi, kṣīrasā apāra

SYNONYMS

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.

TRANSLATION

There were hundreds of different types of sweetmeats like manoharā-lāḍu, sweets like amṛta-guṭikā and various types of condensed milk.

TEXT 29

TEXT

amṛta-maṇḍā, saravatī, āra kumḍā-kurī
sarāmṛta, sarabhājā, āra sarapurī

SYNONYMS

amṛta-maṇḍā--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.

TRANSLATION

There were also papayas and saravatī, a type of orange, and also crushed squash. There was also regular cream, fried cream and a type of purī made with cream.

TEXT 30

TEXT

hari-vallabha, seṅoti, karpūra, mālatī
ḍālimā marica-lāḍu, navāta, amṛti

SYNONYMS

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.

TRANSLATION

There were also sweets like 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

TEXT

padmacini, candrakānti, khājā, khaṇḍasāra
viyari, kadmā, tilākhājāra prakāra

SYNONYMS

padma-cini--sugar obtained from lotus flowers; candra-kānti--a kind of bread made from urad dhal; khājā--a crispy sweetmeat; khaṇḍa-sāra--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.

TRANSLATION

There was 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

TEXT

nāraṅga-cholaṅga-āmra-vṛkṣera ākāra
phula-phala-patra-yukta khaṇḍera vikāra

SYNONYMS

nāraṅga-cholaṅga-āmra-vṛkṣera ākāra--sweetmeats in the shape of varieties of oranges, lemons and mangoes; phula-phala-patra-yukta--dressed with fruits, flowers and leaves; khaṇḍera vikāra--made from sugar candy.

TRANSLATION

There were sweetmeats made from sugarcane candy in the form of oranges, lemons and mangoes along with fruits, flowers and leaves.

TEXT 33

TEXT

dadhi, dugdha, nanī, takra, rasālā, śikhariṇī
sa-lavaṇa mudgāṅkura, ādā khāni khāni

SYNONYMS

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-aṅkura--mung dhal sprouts; ādā--ginger; khāni khāni--cut into pieces.

TRANSLATION

There was 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

TEXT

lembu-kula-ādi nānā-prakāra ācāra
likhite nā pāri prasāda kateka prakāra

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

prasāde pūrita ha-ila ardha upavana
dekhīyā santoṣa haila mahāprabhura mana

SYNONYMS

prasāde--with all the prasāda; 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.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw half the garden filled with a variety of prasāda, He was very satisfied.

TEXT 36

TEXT

ei-mata jagannātha karena bhojana
ei sukhe mahāprabhura juḍāya nayana

SYNONYMS

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.

TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu was fully satisfied just to see how Lord Jagannātha accepted all the food.

PURPORT

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-caraṇāravindam

"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-prasāda, 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 food to offer the Deity. After being offered, this food is distributed as prasāda to the devotees. These activities satisfy the spiritual master, although he himself does not eat or require such a variety of prasāda. By seeing to the offering and distribution of prasāda, he himself is encouraged in devotional service.

TEXT 37

TEXT

keyā-patra-droṇī āila bojhā pāñca-sāta
eka eka jane daśa donā dila,--eta pāta

SYNONYMS

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 dishes.

TRANSLATION

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 dishes were served.

TEXT 38

TEXT

kīrtanīyāra pariśrama jāni' gaurarāya
tāñ-sabāre khāoyāite prabhura mana dhāya

SYNONYMS

kīrtanīyāra--of all the singers; pariśrama--labor; jāni'--knowing; gaurarāya--Śrī Caitanya Mahāprabhu; tāñ-sabāre--all of them; khāoyāite--to fill; prabhura--of Śrī Caitanya Mahāprabhu; mana dhāya--the mind was very eager.

TRANSLATION

Śrī Caitanya Mahāprabhu understood the labor of all the kīrtana chanters; therefore He was very eager to feed them sumptuously.

TEXT 39

TEXT

pāñti pāñti kari' bhakta-gaṇe vasāilā
pariveśana karibāre āpane lāgilā

SYNONYMS

pāñti pāñti kari'--in different lines; bhakta-gaṇe--all the devotees; vasāilā--made seated; pariveśana--distribution; karibāre--to do; āpane--personally; lāgilā--began.

TRANSLATION

All the devotees sat down in lines, and Śrī Caitanya Mahāprabhu personally began to distribute the prasāda.

TEXT 40

TEXT

prabhu nā khāile, keha nā kare bhojana

svarupa-gosāñi tabe kaila nivedana

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; nā khāile--without eating; keha--anyone; nā--not; kare bhojana--accepts the prasāda; svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; tabe--at that time; kaila nivedana--submitted.

TRANSLATION

However, the devotees could not accept the prasāda until Caitanya Mahāprabhu took it. It was Svarūpa Gosvāmī who informed the Lord of this.

TEXT 41

TEXT

āpane vaisa, prabhu, bhojana karite
tumi nā khāile, keha nā pāre khāite

SYNONYMS

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.

TRANSLATION

Svarūpa Dāmodara said, "My Lord, would You please sit down. No one will eat until You do."

TEXT 42

TEXT

tabe mahāprabhu vaise nija-gaṇa lañā
bhojana karāila sabāke ākaṅṭha pūriyā

SYNONYMS

tabe--at that time; mahāprabhu--Śrī Caitanya Mahāprabhu; vaise--sits; nija-gaṇa lañā--with His personal associates; bhojana karāila--fed; sabāke--all of them; ākaṅṭha pūriyā--filling to the neck.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu sat down with His personal associates and fed everyone of them very sumptuously until they were filled to the necks.

TEXT 43

TEXT

bhojana kari' vasilā prabhu kari' ācamana
prasāda ubarila, khāya sahasreka jana

SYNONYMS

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.

TRANSLATION

After finishing, the Lord washed His mouth and sat down. There was so much extra prasāda that it was distributed to thousands.

TEXT 44

TEXT

prabhura ājñāya govinda dīna-hīna jane
duḥkhī kāṅgāla āni' karāya bhojane

SYNONYMS

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.

TRANSLATION

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

TEXT

kāṅgālera bhojana-raṅga dekhe gaurahari
'hari-bola' bali' tāre upadeśa kari

SYNONYMS

kāṅgālera--of the beggars; bhojana-raṅga--process of eating; dekhe--sees; gaurahari--Śrī Caitanya Mahāprabhu; hari-bola bali'--chanting "Hari bol"; tāre--them; upadeśa kari--instructs.

TRANSLATION

Observing the beggars eating prasāda, Śrī Caitanya Mahāprabhu chanted, "Hari bol!" and instructed them to chant the holy name.

PURPORT

In a song, Śrīla Bhaktivinoda Ṭhākura chants:

miche māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhāi

jīva kṛṣṇa-dāsa, e viśvāsa,
ka'rle ta' āra duḥkha nāi

"Everyone is captivated by the waves of the ocean of nescience, but if everyone would immediately accept Lord Śrī Kṛṣṇa as their eternal master, there would be no chance of being carried away by the waves of illusion. Then all 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 "Hari bol!" while taking prasāda. 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. That is the verdict of the Bhagavad-gītā (14.26):

mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, 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; 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

TEXT

'hari-bola' bali' kāṅgāla preme bhāsi' yāya
aichana adbhuta līlā kare gaurarāya

SYNONYMS

hari-bola bali'--by chanting "Hari bol"; 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.

TRANSLATION

As soon as the beggars chanted the holy name, "Hari bol," they were immediately absorbed in ecstatic love of Godhead. In this way Śrī Caitanya Mahāprabhu performed wonderful pastimes.

PURPORT

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 by Īśopaniṣad, Mantra Seven:

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

TEXT

ihāṅ jagannāthera ratha-calana-samaya
gauḍa saba ratha ṭāne, āge nāhi yāya

SYNONYMS

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.

TRANSLATION

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

TEXT

ṭānite nā pāre gauḍa, ratha chāḍi' dila
pātra-mitra lañā rājā vyagra hañā āila

SYNONYMS

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.

TRANSLATION

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

TEXT

mahā-malla-gaṇe dila ratha cālāite
āpane lāgilā ratha, nā pāre ṭānite

SYNONYMS

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.

TRANSLATION

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

TEXT

vyagra hañā āne rājā matta-hātī-gaṇa
ratha cālāite rathe karila yojana

SYNONYMS

vyagra hañā--with eagerness; 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.

TRANSLATION

Becoming even more eager to move the car, the King had very strong
elephants brought forth and harnessed to it.

TEXT 51

TEXT

matta-hasti-gaṇa ṭāne yāra yata bala
eka pada nā cale ratha, ha-ila acala

SYNONYMS

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.

TRANSLATION

The strong elephants pulled with all their strength, but still the car
remained at a standstill, not budging an inch.

TEXT 52

TEXT

śuni' mahāprabhu āilā nija-gaṇa lañā
matta-hastī ratha ṭāne,--dekhe dāṇḍāñā

SYNONYMS

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.

TRANSLATION

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

TEXT

aṅkuśera ghāya hastī karaye citkāra
ratha nāhi cale, loke kare hāhākāra

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe mahāprabhu saba hastī ghucāila
nija-gaṇe ratha-kāchi ṭānibāre dila

SYNONYMS

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.

TRANSLATION

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

TEXT

āpane rathera pāche ṭhele māthā diyā
haḍ haḍ kari, ratha calila dhāiyā

SYNONYMS

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.

TRANSLATION

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 ramble along, making
a rattling sound.

TEXT 56

TEXT

bhakta-gaṇa kāchi hāte kari' mātra dhāya
āpane calila ratha, ṭānite nā pāya

SYNONYMS

bhakta-gaṇa--all the devotees; kāchi--the rope; hāte--in the hand; kari'--
taking; mātra--only; dhāya--run; āpane--automatically; calila--moved; ratha--
the car; ṭānite--to pull; nā pāya--they had no chance.

TRANSLATION

Indeed, the car began to move automatically, and the devotees simply
carried the rope in their hands. Since it was moving effortlessly, they did
not need to pull it.

TEXT 57

TEXT

ānande karaye loka 'jaya' 'jaya'-dhvani
'jaya jagannātha' ba-i āra nāhi śuni

SYNONYMS

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.

TRANSLATION

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.

TEXT 58

TEXT

nimeṣe ta' gela ratha guṇḍicāra dvāra
caitanya-pratāpa dekhi' loke camatkāra

SYNONYMS

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.

TRANSLATION

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

TEXT

'jaya gauracandra', jaya śrī-kṛṣṇa-caitanya'
ei-mata kolāhala loke dhanya dhanya

SYNONYMS

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!"

TRANSLATION

The crowd made a tumultuous vibration, chanting, "Jaya Gauracandra! Jaya Śrī Kṛṣṇa Caitanya!" Then the people began to chant, "Wonderful! Wonderful!"

TEXT 60

TEXT

dekhiyā pratāparudra pātra-mitra-saṅge
prabhura mahimā dekhi' preme phule aṅge

SYNONYMS

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.

TRANSLATION

Seeing the greatness of Śrī Caitanya Mahāprabhu, Pratāparudra Mahārāja and his ministers and friends were so moved by ecstatic love that their hair stood on end.

TEXT 61

TEXT

pāṇḍu-vijaya tabe kare sevaka-gaṇe
jagannātha vasilā giyā nija-simhāsane

SYNONYMS

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.

TRANSLATION

All the servants of Lord Jagannātha then took Him down from the car, and the Lord went to sit on His throne.

TEXT 62

TEXT

subhadrā-balarāma nija-simhāsane āilā
jagannāthera snāna-bhoga ha-ite lāgilā

SYNONYMS

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.

TRANSLATION

Subhadrā and Balarāma also sat on their respective thrones. There followed the bathing of Lord Jagannātha and finally the offering of food.

TEXT 63

TEXT

āṅgināte mahāprabhu lañā bhakta-gaṇa
ānande ārambha kaila nartana-kīrtana

SYNONYMS

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.

TRANSLATION

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

TEXT

ānande mahāprabhura prema uthalila
dekhi' saba loka prema-sāgare bhāsila

SYNONYMS

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.

TRANSLATION

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

TEXT

nṛtya kari' sandhyā-kāle ārati dekhila
āiṭoṭā āsi' prabhu viśrāma karila

SYNONYMS

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.

TRANSLATION

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

TEXT

advaitādi bhakta-gaṇa nimantraṇa kaila
mukhya mukhya nava jana nava dina pāila

SYNONYMS

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; pāila--got.

TRANSLATION

For nine days, nine chief devotees, headed by Advaita Ācārya, got an opportunity to invite the Lord to their homes.

TEXT 67

TEXT

āra bhakta-gaṇa cāturmāsye yata dina
eka eka dina kari' karila baṇṭana

SYNONYMS

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 baṇṭana--shared.

TRANSLATION

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

TEXT

cāri māsera dina mukhya-bhakta bāṅṭi' nila
āra bhakta-gaṇa avasara nā pāila

SYNONYMS

cāri māsera dina--the days of four months; mukhya-bhakta--the chief devotees; bāṅṭi' nila--shared among themselves; āra bhakta-gaṇa--other devotees; avasara--opportunity; nā pāila--did not get.

TRANSLATION

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

TEXT

eka dina nimantraṇa kare dui-tine mili'
ei-mata mahāprabhura nimantraṇa-keli

SYNONYMS

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.

TRANSLATION

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

TEXT

prātaḥ-kāle snāna kari' dekhi' jagannātha
saṅkīrtane ṅṛtya kare bhakta-gaṇa sātha

SYNONYMS

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.

TRANSLATION

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

TEXT

kabhu advaite nācāya, kabhu nityānande
kabhu haridāse nācāya, kabhu acyutānande

SYNONYMS

kabhu--sometimes; advaite--Advaita ācārya; nācāya--made dance; kabhu nityānande--sometimes Nityānanda Prabhu; kabhu haridāse nācāya--sometimes made Haridāsa Ṭhākura dance; kabhu--sometimes; acyutānande--Acyutānanda.

TRANSLATION

By chanting and dancing, Śrī Caitanya Mahāprabhu induced Advaita Ācārya to dance. Sometimes He induced Nityānanda, Haridāsa Ṭhākura and Acyutānanda to dance.

TEXT 72

TEXT

kabhu vakreśvare, kabhu āra bhakta-gaṇe

trīsandhyā kīrtana kare guṇḍicā-prāṅgaṇe

SYNONYMS

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.

TRANSLATION

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

TEXT

vṛndāvane āilā kṛṣṇa--ei prabhura jñāna
kṛṣṇera viraha-sphūrṭi haila avasāna

SYNONYMS

vṛndāvane--at Vṛndāvana; āilā kṛṣṇa--Kṛṣṇa arrived; ei prabhura jñāna--this is consciousness of Lord Śrī Caitanya Mahāprabhu; kṛṣṇera--from Lord Kṛṣṇa; viraha-sphūrṭi--feelings of separation; haila avasāna--ended.

TRANSLATION

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

TEXT

rādhā-saṅge kṛṣṇa-līlā--ei haila jñāne
ei rase magna prabhu ha-ilā āpane

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu was always thinking of the pastimes of Rādhā and Kṛṣṇa, and He remained personally merged in this consciousness.

TEXT 75

TEXT

nānodyāne bhakta-saṅge vṛndāvana-līlā
'indradyumna'-sarovare kare jala-khelā

SYNONYMS

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.

TRANSLATION

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

TEXT

āpane sakala bhakte siñce jala diyā
saba bhakta-gaṇa siñce caudike beḍiyā

SYNONYMS

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.

TRANSLATION

The Lord personally splashed all the devotees with water, and the devotees,
surrounding Him on all sides, also splashed the Lord.

TEXT 77

TEXT

kabhu eka maṇḍala, kabhu aneka maṇḍala
jala-maṇḍūka-vādye sabe bājāya karatāla

SYNONYMS

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.

TRANSLATION

While in the water they sometimes formed a circle and sometimes many
circles, and while in the water they used to play cymbals and imitate the
croaking of frogs.

TEXT 78

TEXT

dui-dui jane meli' kare jala-raṇa
keha hāre, keha jine--prabhu kare daraśana

SYNONYMS

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.

TRANSLATION

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

TEXT

advaita-nityānande jala-phelāpheli
ācārya hāriyā pāche kare gālāgāli

SYNONYMS

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.

TRANSLATION

The first sporting took place between Advaita Ācārya and Nityānanda Prabhu, who threw water upon one another. Advaita Ācārya was defeated, and He later began to rebuke Nityānanda Prabhu, calling Him bad names.

TEXT 80

TEXT

vidyānidhira jala-keli svarūpera sane
gupta-datte jala-keli kare dui jane

SYNONYMS

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.

TRANSLATION

Svarūpa Dāmodara and Vidyānidhi also threw water upon one another, and Murāri Gupta and Vāsudeva Datta also sported in that way.

TEXT 81

TEXT

śrīvāsa-sahita jala khele gadādhara
rāghava-pañḍita sane khele vakreśvara

SYNONYMS

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.

TRANSLATION

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

TEXT

sārvabhauma-saṅge khele rāmānanda-rāya
gāmbhīrya gela doṅhāra, haila śīsu-prāya

SYNONYMS

sārvabhauma-saṅge--with Sārvabhauma Bhaṭṭācārya; khele--sports; rāmānanda-rāya--Śrī Rāmānanda Rāya; gāmbhīrya--gravity; gela--disappeared; doṅhāra--of both of them; haila--became; śīsu-prāya--like children.

TRANSLATION

Indeed, Sārvabhauma Bhaṭṭācārya engaged in water sports with Śrī Rāmānanda Rāya, and they both lost their gravity and became like children.

TEXT 83

TEXT

mahāprabhu tān doṅhāra cāñcalya dekhiyā
gopīnāthācārye kichu kahena hāsiyā

SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; tān doṅhāra--of these two persons; cāñcalya--restlessness; dekhiyā--seeing; gopīnāthā-ācārye--unto Gopīnātha Ācārya; kichu--something; kahena--says; hāsiyā--smiling.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw the exuberance of Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, He smiled and spoke to Gopīnātha Ācārya.

TEXT 84

TEXT

paṇḍita, gambhīra, duṅhe--prāmāṇika jana
bāla-cāñcalya kare, karāha varjana

SYNONYMS

paṇḍita--learned scholars; gambhīra--very grave; duṅhe--both of them;
prāmāṇika jana--authoritative persons; bāla-cāñcalya kare--sport like
children; karāha varjana--ask them to stop.

TRANSLATION

"Tell Bhaṭṭācārya and Rāmānanda Rāya to stop their childish play because
they are both learned scholars and very grave and great personalities."

TEXT 85

TEXT

gopīnātha kahe,--tomāra kṛpā-mahāsindhu
uchalita kare yabe tāra eka bindu

SYNONYMS

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.

TRANSLATION

Gopīnātha Ācārya replied, "I believe that one drop of the ocean of Your
great mercy has swelled up upon them.

TEXT 86

TEXT

meru-mandara-parvata ḍubāya yathā tathā
ei dui--gaṇḍa-śaila, ihāra kā kathā

SYNONYMS

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.

TRANSLATION

"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, there
is no wonder that they are being drowned in the ocean of Your mercy.

TEXT 87

TEXT

śuṣka-tarka-khali khāite janma gela yāñra
tāñre līlāmṛta piyāo,--e kṛpā tomāra

SYNONYMS

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.

TRANSLATION

"Logic is like a dry oil cake from which all the oil has been extracted. 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

TEXT

hāsi' mahāprabhu tabe advaite ānila
jalera upare tāñre śeṣa-śayyā kaila

SYNONYMS

hāsi'--smiling; mahāprabhu--Śrī Caitanya Mahāprabhu; tabe--at that time; advaite ānila--called for Advaita Ācārya; jalera upare--on the surface of the water; tāñre--Him; śeṣa-śayyā--the Śeṣa Nāga bed; kaila--made.

TRANSLATION

After Gopīnātha Ācārya finished talking, Śrī Caitanya Mahāprabhu smiled and, calling for Advaita Ācārya, made Him act like the Śeṣa Nāga bed.

TEXT 89

TEXT

āpane tāñhāra upara karila śayana
'śeṣa-śayī-līlā' prabhu kaila prakāṣana

SYNONYMS

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.

TRANSLATION

Lying down on Advaita Prabhu, who was floating on the water, Śrī Caitanya Mahāprabhu demonstrated the pastime of Śeṣaśayī Viṣṇu.

TEXT 90

TEXT

advaita nija-śakti prakāṣṭa kariyā
mahāprabhu lañā bule jalete bhāsiyā

SYNONYMS

advaita--Advaita Ācārya; nija-śakti--His personal potency; prakāṣṭa kariyā--
after manifesting; mahāprabhu lañā--carrying Śrī Caitanya Mahāprabhu; bule--
moves; jalete--on the water; bhāsiyā--floating.

TRANSLATION

Manifesting His personal potency, Advaita Ācārya floated about on the
water, carrying Śrī Caitanya Mahāprabhu.

TEXT 91

TEXT

ei-mata jala-krīḍā kari' kata-kṣaṇa
āiṭoṭā āilā prabhu lañā bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

After sporting in the water for some time, Śrī Caitanya Mahāprabhu returned
to His place at Āiṭoṭā, accompanied by His devotees.

TEXT 92

TEXT

purī, bhāratī ādi yata mukhya bhakta-gaṇa
ācāryera nimantraṇe karilā bhojana

SYNONYMS

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.

TRANSLATION

Paramānanda Purī, Brahmānanda Bhāratī and all the other chief devotees of
Śrī Caitanya Mahāprabhu took lunch at the invitation of Advaita Ācārya.

TEXT 93

TEXT

vāṇīnātha āra yata prasāda ānila
mahāprabhura gaṇe sei prasāda khāila

SYNONYMS

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.

TRANSLATION

Whatever extra prasāda was brought by Vāṇīnātha Rāya was taken by the other associates of Śrī Caitanya Mahāprabhu.

TEXT 94

TEXT

aparāhne āsi' kaila darśana, nartana
nisāte udyāne āsi' karilā śayana

SYNONYMS

aparāhne--in the afternoon; āsi'--coming; kaila--performed; darśana nartana--visiting the Lord and dancing; nisāte--at night; udyāne--in the garden; āsi'--coming; karilā śayana--took rest.

TRANSLATION

In the afternoon, the Lord went to the Guṇḍicā temple to visit the Lord and dance. At night He went to the garden to take rest.

TEXT 95

TEXT

āra dina āsi' kaila īśvara daraśana
prāṅgaṇe nṛtya-gīta kaila kata-kṣaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

bhakta-gaṇa-saṅge prabhu udyāne āsiyā
vṛndāvana-vihāra kare bhakta-gaṇa lañā

SYNONYMS

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.

TRANSLATION

Accompanied by His devotees, Śrī Caitanya Mahāprabhu then went into the
garden and enjoyed the pastimes of Vṛndāvana.

PURPORT

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
transcendentally 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

TEXT

vṛkṣa-vallī praphullita prabhura daraśane
bhṛṅga-pika gāya, vahe śītala pavane

SYNONYMS

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.

TRANSLATION

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

TEXT

prati-vṛkṣa-tale prabhu karena nartana
vāsudeva-datta mātra karena gāyana

SYNONYMS

prati-vṛkṣa-tale--underneath each tree; prabhu--Śrī Caitanya Mahāprabhu; karena nartana--dances; vāsudeva-datta--Vāsudeva Datta; mātra--only; karena--performs; gāyana--chanting.

TRANSLATION

As Śrī Caitanya Mahāprabhu danced beneath each and every tree, Vāsudeva Datta sang alone.

TEXT 99

TEXT

eka eka vṛkṣa-tale eka eka gāna gāya
parama-āveśe ekā nāce gaurarāya

SYNONYMS

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.

TRANSLATION

As Vāsudeva Datta sang a different song beneath each and every tree, Śrī Caitanya Mahāprabhu danced there alone in great ecstasy.

TEXT 100

TEXT

tabe vakreśvare prabhu kahilā nācite
vakreśvara nāce, prabhu lāgilā gāite

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Vakreśvara Paṇḍita to dance, and as he began to dance, the Lord began to sing.

TEXT 101

TEXT

prabhu-saṅge svarūpādi kīrtanīyā gāya
dik-vidik nāhi jñāna premera vanyāya

SYNONYMS

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 inundation.

TRANSLATION

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

TEXT

ei mata kata-kṣaṇa kari' vana-līlā
narendra-sarovare gelā karite jala-khelā

SYNONYMS

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 Narendrasarovara; gelā--they went; karite--to do; jala-khelā--sporting in the water.

TRANSLATION

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

TEXT

jala-kriḍā kari' punaḥ āilā udyāne
bhojana-līlā kailā prabhu lañā bhakta-gaṇe

SYNONYMS

jala-kriḍā--sporting in the water; kari'--performing; punaḥ--again; āilā--came; udyāne--in the garden; bhojana-līlā--pastimes of accepting prasāda; kailā--performed; prabhu--Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇe--with all the devotees.

TRANSLATION

After sporting in the water, Śrī Caitanya Mahāprabhu returned to the garden and accepted prasāda with the devotees.

TEXT 104

TEXT

nava dina guṇḍicāte rahe jagannātha
mahāprabhu aiche līlā kare bhakta-sātha

SYNONYMS

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.

TRANSLATION

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

TEXT

'jagannātha-vallabha' nāma baḍā puṣpārāma
nava dina karena prabhu tathāi viśrāma

SYNONYMS

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.

TRANSLATION

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

TEXT

'herā-pañcamī'ra dina āila jāniyā
kāśī-miśre kahe rājā sayatna kariyā

SYNONYMS

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.

TRANSLATION

Knowing that the Herā-pañcamī festival was drawing near, King Pratāparudra
attentively talked with Kāśī Miśra.

TEXT 107

TEXT

kalya 'herā-pañcamī' habe lakṣmīra vijaya
aiche utsava kara yena kabhu nāhi haya

SYNONYMS

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.

TRANSLATION

"Tomorrow will be the function of Herā-pañcamī or Lakṣmī-vijaya. Hold this
festival in a way that it has never been held before."

PURPORT

This 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 by Herā-pañcamī. Sometimes
this is misspelled as Harā-pañcamī the section known as ativāḍī. 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

TEXT

mahotsava kara taiche viśeṣa sambhāra
dekhi' mahāprabhura yaiche haya camatkāra

SYNONYMS

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.

TRANSLATION

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

TEXT

ṭhākurera bhāṇḍāre āra āmāra bhāṇḍāre
citra-vastra-kiṅkiṇī, āra chatra-cāmāre

SYNONYMS

ṭhākurera--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; cāmāre--yak-tail whisks.

TRANSLATION

"Take as many printed cloths, small bells, umbrellas and cāmāras as there are in my storehouse and in the Deity's storehouse.

TEXT 110

TEXT

dhvajāvṛnda-patākā-ghaṇṭāya karaha maṇḍana
nānā-vādyā-nṛtya-dolāya karaha sājana

SYNONYMS

dhvajā-vṛnda--all kinds of flags; patākā--big flags; ghaṇṭāya--with ringing bells; karaha--make; maṇḍana--decoration; nānā-vādyā--all kinds of musical parties; nṛtya--dancing; dolāya--on the carrier; karaha sājana--decorate attractively.

TRANSLATION

"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

TEXT

dvi-guṇa kariyā kara saba upahāra
ratha-yātrā haite yaiche haya camatkāra

SYNONYMS

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.

TRANSLATION

"You should also double the quantity of prasāda. Make so much that it will even surpass the Ratha-yātrā festival.

TEXT 112

TEXT

seita' kariha,--prabhu lañā bhakta-gaṇa
svacchande āsiyā yaiche karena daraśana

SYNONYMS

seita' kariha--do that; prabhu--Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa--taking with Him all the devotees; svacchande--freely; āsiyā--coming; yaiche--as; karena darāśana--pays a visit to the temple.

TRANSLATION

"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

TEXT

prātaḥ-kāle mahāprabhu nija-gaṇa lañā
jagannātha darśana kaila sundarācale yāñā

SYNONYMS

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.

TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His personal associates with Him to see Lord Jagannātha at Sundarācala.

PURPORT

Sundarācala is the Guṇḍicā temple. The temple of Jagannātha at Jagannātha Purī is called Nīlācala, and the temple at Guṇḍicā is called Sundarācala.

TEXT 114

TEXT

nīlācale āilā punaḥ bhakta-gaṇa-saṅge
dekhite utkaṅṭhā herā-pañcamīra raṅge

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal devotees returned to Nīlācala with great eagerness to see the Herā-pañcamī festival.

TEXT 115

TEXT

kāśī-miśra prabhure bahu ādara kariyā
svagaṇa-saha bhāla-sthāne vasāila lañā

SYNONYMS

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.

TRANSLATION

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

TEXT

rasa-viśeṣa prabhura śunite mana haila
īṣat hāsiyā prabhu svarūpe puchila

SYNONYMS

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.

TRANSLATION

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

TEXT

yadyapi jagannātha karena dvārakāya vihāra
sahaja prakāṣa kare parama udāra

tathāpi vatsara-madhye haya eka-bāra
vṛndāvana dekhite tānra utkaṅṭhā apāra

SYNONYMS

yadyapi--although; jagannātha--Lord Jagannātha; karena--does; dvārakāya--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.

TRANSLATION

"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

TEXT

vṛndāvana-sama ei upavana-gaṇa
tāhā dekhibāre utkaṅṭhita haya mana

SYNONYMS

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.

TRANSLATION

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

TEXT

bāhira ha-ite kare ratha-yātrā-chala
sundarācale yāya prabhu chāḍi' nīlācala

SYNONYMS

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.

TRANSLATION

"Externally He gives the excuse that He wants to participate in the Ratha-yātrā festival, but actually He wants to leave Jagannātha Purī to go to Sundarācala, Guṇḍicā temple, the replica of Vṛndāvana.

TEXT 121

TEXT

nānā-puṣpodyāne tathā khele rātri-dine
lakṣmīdevīre saṅge nāhi laya ki kāraṇe?

SYNONYMS

nānā-puṣpa-udyāne--in the various flower gardens; tathā--there; khele--He plays; rātri-dine--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.

TRANSLATION

"The Lord enjoys His pastimes day and night in various flower gardens there. But why did He not take Lakṣmīdevī, the goddess of fortune, with Him?"

TEXT 122

TEXT

svarūpa kahe,--śuna, prabhu, kāraṇa ihāra
vṛndāvana-kṛīḍāte lakṣmīra nāhi adhikāra

SYNONYMS

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.

TRANSLATION

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

TEXT

vṛndāvana-līlāya kṛṣṇera sahāya gopī-gaṇa
gopī-gaṇa vinā kṛṣṇera harite nāre mana

SYNONYMS

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.

TRANSLATION

"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

TEXT

prabhu kahe,--yātrā-chale kṛṣṇera gamana
subhadrā āra baladeva, saṅge dui jana

SYNONYMS

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.

TRANSLATION

The Lord said, "Using the car festival as an excuse, Kṛṣṇa goes there with Subhadrā and Baladeva.

TEXT 125

TEXT

gopī-saṅge yata līlā haya upavane
nigūḍha kṛṣṇera bhāva keha nāhi jāne

SYNONYMS

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.

TRANSLATION

"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

TEXT

ataeva kṛṣṇera prākāṭye nāhi kichu doṣa
tabe kene lakṣmīdevī kare eta roṣa?

SYNONYMS

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.

TRANSLATION

"Since there is no fault at all in Kṛṣṇa's pastimes, why does the goddess of fortune become angry?"

TEXT 127

TEXT

svarūpa kahe,--premavatīra ei ta' svabhāva
kāṅtera audāśya-leśe haya krodha-bhāva

SYNONYMS

svarūpa kahe--Svarūpa Dāmodara Gosvāmī replied; prema-vatīra--of the girl who is too afflicted by love; ei--this; ta'--indeed; sva-bhāva--the nature; kāntera--of the beloved; audāsyā--of negligence; leśe--even by a fractional part; haya--there is; krodha-bhāva--anger.

TRANSLATION

Svarūpa Dāmodara replied, "It is the nature of a girl afflicted by love to become immediately angry upon finding neglect on the part of her lover."

TEXT 128

TEXT

hena-kāle, khacita yāhe vividha ratana
suvarṇera caudolā kari' ārohaṇa

SYNONYMS

hena-kāle--while Svarūpa Dāmodara and Lord Caitanya Mahāprabhu were talking; khacita--were bedecked; yāhe--on which; vividha--varieties; ratana--gems; suvarṇera--made of gold; caudolā--a palanquin carried by four men; kari' ārohaṇa--riding upon.

TRANSLATION

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

TEXT

chatra-cāmara-dhvajā patākāra gaṇa
nānā-vādyā-āge nāce deva-dāsī-gaṇa

SYNONYMS

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.

TRANSLATION

The palanquin was also surrounded by people carrying umbrellas, cāmara whisks and flags, and it was preceded by musicians and dancing girls.

TEXT 130

TEXT

tāmbūla-sampuṭa, jhāri, vyajana, cāmara
sāthe dāsī śata, hāra divya bhūṣāmbara

SYNONYMS

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.

TRANSLATION

The maidservants were carrying water pitchers, cāmara whisks and boxes for betel nuts. There were hundreds of maidservants, all attractively dressed with valuable necklaces.

TEXT 131

TEXT

alaukika aiśvarya saṅge bahu-parivāra
kruddha hañā lakṣmīdevī āilā siṃha-dvāra

SYNONYMS

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; siṃha-dvāra--at the main gate of the temple.

TRANSLATION

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

TEXT

jagannāthera mukhya mukhya yata bhṛtya-gaṇe
lakṣmīdevīra dāsī-gaṇa karena bandhane

SYNONYMS

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.

TRANSLATION

When the procession arrived, the maidservants of the goddess of fortune began to arrest all the principal servants of Lord Jagannātha.

TEXT 133

TEXT

bāndhiyā āniyā pāḍe lakṣmīra caraṇe
core yena daṇḍa kari' laya nānā-dhane

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

acetanavat tāre karena tāḍane
nānā-mata gāli dena bhaṇḍa-vacane

SYNONYMS

acetana-vat--almost unconscious; tāre--unto the servants; karena--does;
tāḍane--chastisement; nānā-mata--various kinds of; gāli--amusement; dena--
speaks; bhaṇḍa-vacane--various loose language.

TRANSLATION

When the servants fall down before the lotus feet of the goddess of fortune, they almost fall unconscious. They are chastised and made the butt of jokes and loose language.

TEXT 135

TEXT

lakṣmī-saṅge dāsī-gaṇera prāgalbhya dekhiyā
hāse mahāprabhura gaṇa mukhe hasta diyā

SYNONYMS

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.

TRANSLATION

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

TEXT

dāmodara kahe,--aiche mānera prakāra
trijagate kāhāñ nāhi dekhi śuni āra

SYNONYMS

dāmodara kahe--Svarūpa Dāmodara Gosvāmī said; aiche--such; mānera--of egoistic pride; prakāra--kind; tri-jagate--within the three worlds; kāhāñ--anywhere; nāhi--not; dekhi--I see; śuni--I hear; āra--other.

TRANSLATION

Svarūpa Dāmodara said, "There is no egoistic pride like this within the three worlds. At least I have neither seen nor heard of it.

TEXT 137

TEXT

māninī nirutsāhe chāḍe vibhūṣaṇa
bhūme vasi' nakhe lekhe, malina-vadana

SYNONYMS

māninī--proud, egoistic woman; nirutsāhe--because of disappointment; chāḍe--gives up; vibhūṣaṇa--all kinds of ornaments; bhūme vasi'--sitting on the floor; nakhe--with the nails; lekhe--marks lines; malina-vadana--with a morose face.

TRANSLATION

"When a woman is neglected and disappointed, out of egoistic pride she gives up her ornaments and morosely sits down on the floor, marking lines on it with her nails.

TEXT 138

TEXT

pūrve satyabhāmāra śuni evaṁ-vidha māna
vraje gopī-gaṇera māna--rasera nidhāna

SYNONYMS

pūrve--previously; satyabhāmā--of Queen Satyabhāmā; śuni--I hear; evaṁ-
vidha māna--this kind of egoistic pride; vraje--in Vṛndāvana; gopī-gaṇera--of
the gopīs; māna--pride; rasera nidhāna--the reservoir of all humorous mellows.

TRANSLATION

"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

TEXT

iṅho nija-sampatti saba prakāṣa kariyā
priyera upara yāya sainya sājāṇa

SYNONYMS

iṅho--this; nija-sampatti--her opulence; saba--all; prakāṣa kariyā--
manifesting; priyera upara--against her beloved husband; yāya--goes; sainya
sājāṇa--accompanied by soldiers.

TRANSLATION

"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."

PURPORT

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 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 floor 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

TEXT

prabhu kahe,--kaha vrajera mānera prakāra
svarūpa kahe,--gopī-māna-nadī śata-dhāra

SYNONYMS

prabhu kahe--the Lord said; kaha--please tell; vrajera--of Vṛndāvana; mānera--of the egoistic pride; prakāra--the varieties; svarūpa kahe--Svarūpa Dāmodara replied; gopī-māna--the pride of the gopīs; nadī--like a river; śata-dhāra--with hundreds of branches.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please tell me of the varieties of egoistic pride manifest in Vṛndāvana." Svarūpa Dāmodara replied, "The pride of the gopīs is like a river flowing with hundreds of tributaries.

TEXT 141

TEXT

nāyikāra svabhāva, prema-vṛtte bahu bheda
sei bhede nānā-prakāra mānera udbheda

SYNONYMS

nāyikāra--of the heroine; sva-bhāva--nature; prema-vṛtte--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.

TRANSLATION

"The characteristics and modes of love are different in different women. Their jealous anger also takes on different varieties and qualities.

TEXT 142

TEXT

samyak gopikāra māna nā yāya kathana
eka-dui-bhede kari dig-daraśana

SYNONYMS

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.

TRANSLATION

"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

TEXT

māne keha haya 'dhīrā,' keha ta' 'adhīrā'
ei tina-bhede, keha haya 'dhīrādhīrā'

SYNONYMS

māne--on the platform of jealous anger; keha--some women; haya dhīra--are very sober; keha ta'--and some of them; adhīra--very restless; ei tina-bhede--and there is a third division; keha haya--some are; dhīra-adhīra--a mixture of sober and restless.

TRANSLATION

"There are three types of women experiencing jealous anger: sober women, restless women and women both restless and sober.

TEXT 144

TEXT

'dhīrā' kānte dūre dekhi' kare pratyutthāna
nikaṭe āsile, kare āsana pradāna

SYNONYMS

dhīra--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.

TRANSLATION

"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

TEXT

hṛdaye kopa, mukhe kahe madhura vacana
priya āliṅgite, tāre kare āliṅgana

SYNONYMS

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.

TRANSLATION

"The sober heroine conceals her anger within her heart and externally speaks sweet words. When her lover embraces her, she also returns his embrace.

TEXT 146

TEXT

sarala vyavahāra, kare mānera poṣaṇa

kimvā solluṅṭha-vākye kare priya-nirasana

SYNONYMS

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--refutation.

TRANSLATION

"The sober heroine is very simple in her behavior. She keeps her jealous anger within her heart, but with mild words and smiles she refutes the advances of her lover.

TEXT 147

TEXT

'adhīrā' niṣṭhura-vākye karaye bhartsana
karṇotpale tāḍe, kare mālāya bandhana

SYNONYMS

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.

TRANSLATION

"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

TEXT

'dhīrādhīrā' vakra-vākye kare upahāsa
kabhu stuti, kabhu nindā, kabhu vā udāsa

SYNONYMS

dhīra-adhīra--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.

TRANSLATION

"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

TEXT

'mugdhā', 'madhyā', 'pragalbhā',--tina nāyikāra bheda
'mugdhā' nāhi jāne mānera vaidagdhya-vibheda

SYNONYMS

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.

TRANSLATION

"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

TEXT

mukha ācchādiyā kare kevala rodana
kāntera priya-vākya śuni' haya parasanna

SYNONYMS

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.

TRANSLATION

"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

TEXT

'madhyā' 'pragalbhā' dhare dhīrādi-vibheda
tāra madhye sabāra svabhāve tina bheda

SYNONYMS

madhyā--the intermediate; pragalbhā--the impudent; dhare--contain; dhīrādi-vibheda--the three divisions of dhīra, adhīra and dhīrādhīrā; tāra madhye--among them; sabāra--of all of them; sva-bhāve--in nature; tina bheda--three divisions.

TRANSLATION

"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

TEXT

keha 'prakharā', keha 'mṛdu', keha haya 'samā'
sva-svabhāve kṛṣṇera bāḍāya prema-sīmā

SYNONYMS

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.

TRANSLATION

"Some of them 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

TEXT

prākharya, mārḍava, sāmya svabhāva nirdoṣa
sei sei svabhāve kṛṣṇe karāya santoṣa

SYNONYMS

prākharya--talkativeness; mārḍava--mildness; sāmya--being equipoised; svabhāva--nature; nirdoṣa--faultless; sei sei sva-bhāve--in those transcendental qualities; kṛṣṇe--Lord Kṛṣṇa; karāya--they make; santoṣa--happy.

TRANSLATION

"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

TEXT

e-kathā śuniyā prabhura ānanda apāra
'kaha, kaha, dāmodara',--bale bāra bāra

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu felt unlimited happiness upon hearing these descriptions, and He again and again requested Svarūpa Dāmodara to continue speaking.

TEXT 155

TEXT

dāmodara kahe,--kṛṣṇa rasika-śekhara
rasa-āsvādaka, rasamaya-kalevara

SYNONYMS

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.

TRANSLATION

Dāmodara Gosvāmī said, "Kṛṣṇa is the master of all transcendental mellows. He is the taster of transcendental mellows, and His body is composed of transcendental bliss.

TEXT 156

TEXT

premamaya-vapu kṛṣṇa bhakta-premādhīna
śuddha-preme, rasa-guṇe, gopikā--pravīṇa

SYNONYMS

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 experienced.

TRANSLATION

"Kṛṣṇa is full of ecstatic love and always subordinate to the love of his devotees. The gopīs are very experienced in pure love and in the dealings of transcendental mellows.

TEXT 157

TEXT

gopikāra preme nāhi rasābhāsa-doṣa
ataeva kṛṣṇera kare parama santoṣa

SYNONYMS

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.

TRANSLATION

"There is no flaw or adulteration in the love of the gopīs; therefore they give Kṛṣṇa the highest pleasure.

PURPORT

Rasābhāsa occurs when one's relationship with Kṛṣṇa is adulterated. There are different types of rasābhāsa--first-, second-and third-class. The word rāsa 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):

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

TEXT

evam śaśaṅkāṁsu-virājitā niśāḥ
sa satya-kāmo 'nuratābalā-gaṇaḥ
siṣeva ātmany avaruddha-saurataḥ
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ

SYNONYMS

evam--thus; śaśaṅka-aṁsu--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 erotic love was checked; sarvāḥ--all; śarat--in autumn; kāvya--poetic; kathā--words; rasa-āśrayāḥ--full of all transcendental mellows.

TRANSLATION

" '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. '

PURPORT

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, 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

TEXT

'vāmā' eka gopī-gaṇa, 'dakṣiṇā' eka gaṇa
nānā-bhāve karāya kṛṣṇe rasa āsvādana

SYNONYMS

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.

TRANSLATION

"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

TEXT

gopī-gaṇa-madhye śreṣṭhā rādhā-ṭhākuraṇī
nirmala-ujjvala-rasa-prema-ratna-khani

SYNONYMS

gopī-gaṇa-madhye--of all the gopīs; śreṣṭhā--the chief; rādhā-ṭhākuraṇī--Śrīmatī Rādhārāṇī; nirmala--purified; ujjvala--brilliant; rasa--in mellows; prema--of ecstatic love; ratna-khani--the jewel mine.

TRANSLATION

"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

TEXT

vayase 'madhyamā' teṅho svabhāvetē 'samā'
gāḍha prema-bhāve teṅho nirantara 'vāmā'

SYNONYMS

vayase madhyamā--grown up; teṅho--Śrīmatī Rādhārāṇī; sva-bhāvetē--in character; samā--equipoised; gāḍha--deep; prema-bhāve--in ecstatic love; teṅho--She; nirantara--constantly; vāmā--of the group of the left-wing gopīs.

TRANSLATION

"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.

PURPORT

The left wing and right wing of the gopīs has been explained by Rūpa Gosvāmī in Ujjvala-nīlamaṇi. The left wing is described in this way:

mana-grahe sadodyuktā
tac-chaithilye ca kopanā
abhedyā nāyake prāyaḥ
krūrā vāmeti kīrtiyate

"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 vāmā, or a leftwing 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

TEXT

vāmya-svabhāve māna uṭhe nirantara
tāra madhye uṭhe kṛṣṇera ānanda-sāgara

SYNONYMS

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.

TRANSLATION

"Because She is a left-wing gopī, Her womanly anger is always awakening, but Kṛṣṇa derives transcendental bliss from Her activities.

TEXT 163

TEXT

aher iva gatiḥ premṇaḥ
svabhāva-kuṭilā bhavet
ato hetor ahetoś ca
yūnor māna udañcati

SYNONYMS

ahēḥ--of the snake; iva--like; gatiḥ--the movement; premṇaḥ--of the loving affairs; sva-bhāva--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.

TRANSLATION

" 'The progress of loving affairs between young couples is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between young couples--anger with a cause and anger without a cause.' "

PURPORT

This is a quotation from Śrīla Rūpa Gosvāmī's Ujjvala-nīlamaṇi (Śṛṅgāra-bheda-prakaraṇa 102).

TEXT 164

TEXT

eta śuni' bāḍe prabhura ānanda-sāgara
'kaha, kaha' kahe prabhu, bale dāmodara

SYNONYMS

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.

TRANSLATION

When 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

TEXT

'adhirūḍha mahābhāva'--rādhikāra prema
viśuddha, nirmala, yaiche daśa-vāṇa hema

SYNONYMS

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.

TRANSLATION

"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

TEXT

kṛṣṇera darśana yadi pāya ācambite
nānā-bhāva-vibhūṣaṇe haya vibhūṣite

SYNONYMS

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.

TRANSLATION

"As soon as Rādhārāṇī gets a chance to see Kṛṣṇa, Her body is suddenly decorated with various ecstatic ornaments.

TEXT 167

TEXT

aṣṭa 'sāttvika', harṣādi 'vyabhicārī' yānra
'sahaja prema', viṁśati 'bhāva'-alaṅkāra

SYNONYMS

aṣṭa--eight; sāttvika--transcendental symptoms; harṣa-ādi--like jubilation; vyabhicārī--distinctive features; yānra--of whose; sahaja prema--natural love; viṁśati--twenty; bhāva--of ecstasy; alaṅkāra--ornaments.

TRANSLATION

"The transcendental ornaments of Śrīmatī Rādhārāṇī's body include the eight sāttvikas, or transcendental symptoms, the thirty-three vyabhicārībhāvas,

beginning with harṣa, or jubilation in natural love, and the twenty bhāvas, or ecstatic emotional ornaments.

PURPORT

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) vrīḍā, 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

TEXT

'kila-kiñcita', 'kuṭṭamita', 'vilāsa', 'lalita'
'vivvoka', 'moṭṭāyita', āra 'maugdhya', 'cakita'

SYNONYMS

kila-kiñcita--a particular type of ornament 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 afraid although she is not at all afraid.

TRANSLATION

"Some of the symptoms critically explained in the following verses are kilakiñcita, kuṭṭamita, vilāsa, lalita, vivvoka, moṭṭāyita, maugdhya and cakita.

TEXT 169

TEXT

eta bhāva-bhūṣāya bhūṣita śrī-rādhāra aṅga
dekhite uthale kṛṣṇa-sukhābdhi-taraṅga

SYNONYMS

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.

TRANSLATION

"When Śrīmatī Rādhārāṇī's body manifests the ornaments of many ecstatic symptoms, the ocean of Kṛṣṇa's happiness immediately displays transcendental waves.

TEXT 170

TEXT

kila-kiñcitādi-bhāvera śuna vivaraṇa
ye bhāva-bhūṣāya rādhā hare kṛṣṇa-mana

SYNONYMS

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.

TRANSLATION

"Now hear a description of different ecstasies, beginning with kila-kiñcita. With these ecstatic ornaments, Śrīmatī Rādhārāṇī enchants the mind of Kṛṣṇa.

TEXT 171

TEXT

rādhā dekhi' kṛṣṇa yadi chuñite kare mana
dāna-ghāṭi-pathe yabe varjena gamana

SYNONYMS

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 where one crosses the river to the other side; yabe--when; varjena--prohibits; gamana--going.

TRANSLATION

"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

TEXT

yabe āsi' mānā kare puṣpa uṭhāite
sakhī-āge cāhe yadi gāye hāta dite

SYNONYMS

yabe--when; āsi'--coming nearby; mānā kare--prohibits; puṣpa uṭhāite--to pick up 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.

TRANSLATION

"Approaching Her, Kṛṣṇa prohibits Śrīmatī Rādhārāṇī from picking flowers. He may also touch Her in front of Her friends.

TEXT 173

TEXT

ei-saba sthāne 'kila-kiñcita' udgama
prathame 'harṣa' sañcārī--mūla kāraṇa

SYNONYMS

ei-saba sthāne--in such places; kila-kiñcita--of the symptom of the ecstasy known as kila-kiñcita; udgama--awakening; prathame--in the beginning; harṣa--jubilation; sañcārī--ecstatic emotion; mūla kāraṇa--the root cause.

TRANSLATION

"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.

PURPORT

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 a container of milk and often goes to sell it 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-ghāṭi. 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-nīlamaṇi (Anubhāva-prakaraṇa 44).

TEXT 174

TEXT

garvābhilāṣa-rudita-
smitāsūyā-bhaya-krudhām
sañkarī-karaṇam harṣād

ucyate kila-kiñcitam

SYNONYMS

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.

TRANSLATION

" 'Pride, ambition, weeping, smiling, envy, fear and anger are the seven ecstatic loving symptoms manifest by a jubilant shrinking away, and these symptoms are called kila-kiñcita-bhāva.'

TEXT 175

TEXT

āra sāta bhāva āsi' sahaje milaya
asta-bhāva-sammilane 'mahābhāva' haya

SYNONYMS

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 mahābhāva.

TRANSLATION

"There are seven other transcendental ecstatic symptoms, and when they combine on the platform of jubilation, the combination is called mahābhāva.

TEXT 176

TEXT

garva, abhilāṣa, bha ya, śuṣka-rudita
krodha, asūyā haya, āra manda-smita

SYNONYMS

garva--pride; abhilāṣa--ambition; bhaya--fear; śuṣka-rudita--dry, artificial crying; krodha--anger; asūyā--envy; haya--there is; āra--also; manda-smita--mild smiling.

TRANSLATION

"The seven combined ingredients of mahābhāva are pride, ambition, fear, dry artificial crying, anger, envy and mild smiling.

TEXT 177

TEXT

nānā-svādu aṣṭa-bhāva ekatra milana
yāhāra āsvāde tṛpta haya kṛṣṇa-mana

SYNONYMS

nānā--various; svādu--tasteful; aṣṭa-bhāva--eight kinds of ecstatic symptoms; ekatra--at one place; milana--meeting; yāhāra--of which; āsvāde--by the tasting; tṛpta--satisfied; haya--is; kṛṣṇa-mana--the mind of Kṛṣṇa.

TRANSLATION

"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

TEXT

dadhi, khaṇḍa, gṛta, madhu, marīca, karpūra
elāci-milane yaiche rasālā madhura

SYNONYMS

dadhi--yogurt; khaṇḍa--candy; gṛta--ghee; madhu--honey; marīca--black pepper; karpūra--camphor; elāci--cardamom; milane--by combining together; yaiche--as; rasālā--very tasteful; madhura--and sweet.

TRANSLATION

"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

TEXT

ei bhāva-yukta dekhi' rādhāsyā-nayana
saṅgama ha-ite sukha pāya koṭi-guṇa

SYNONYMS

ei bhāva--with these ecstatic symptoms; yukta--combined together; dekhi'--seeing; rādhā-asyā-nayana--the face and eyes of Śrīmatī Rādhārāṇī; saṅgama ha-ite--than direct embracing; sukha pāya--enjoys happiness; koṭi-guṇa--millions of times more.

TRANSLATION

"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 46) of Śrīla Rūpa Gosvāmī.

TEXT 180

TEXT

antaḥ smeratayojjvalā jala-kaṇa-vyākīrṇa-pakṣmāṅkurā
kiñcit pāṭalitāñcalā rasikatotsiktā puraḥ kuñcatī
ruddhāyāḥ pathi mādhavena madhura-vyābhugna-torottarā
rādhāyāḥ kila-kiñcita-stavakinī dṛṣṭiḥ śriyaṃ vaḥ kriyāt

SYNONYMS

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; rasikata-utsiktā--being merged in the cunning behavior of the Lord; puraḥ--in the front; kuñcatī--shrinks; ruddhāyāḥ--having been blocked; pathi--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; śriyaṃ--good fortune; vaḥ--of all of you; kriyāt--may perform.

TRANSLATION

" '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

TEXT

bāṣpa-vyākulitāruṇāñcala-calan-netraṃ rasollāsitaṃ
helollāsa-calādharaṃ kuṭilīta-bhrū-yugmam udyat-smitam
rādhāyāḥ kila-kiñcitāñcitam asau vīkṣyānanam saṅgamād
ānandaṃ tam avāpa koṭi-guṇitam yo 'bhūn na gīr-gocaraḥ

SYNONYMS

bāṣpa--by tears; vyākulīta--agitated; aruṇa-añcala--with a reddish tinge; calan--moving; netraṃ--eyes; rasa-ullāsitaṃ--because of being agitated by transcendental mellows; hela-ullāsa--because of neglectful jubilation; cala-adharam--moving lips; kuṭilīta--curved; bhrū-yugmam--two eyebrows; udyat--awakening; smitam--smiling; rādhāyāḥ--of Śrīmatī Rādhārāṇī; kila-kiñcita--with the ecstatic symptom named kila-kiñcita; añcitam--expression; asau--He (Kṛṣṇa); vīkṣya--after glancing over; ānanam--the face; saṅgamāt--even than embracing; ānandaṃ--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.

TRANSLATION

" '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 lotus-like 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.' "

PURPORT

This is a quotation from the Govinda-līlāmṛta (9.18).

TEXT 182

TEXT

eta śuni' prabhu hailā ānandita mana
sukhāviṣṭa hañā svarūpe kailā āliṅgana

SYNONYMS

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.

TRANSLATION

Upon hearing this, Śrī Caitanya Mahāprabhu became very happy, and, being absorbed in this happiness, He embraced Svarūpa Dāmodara Gosvāmī.

TEXT 183

TEXT

'vilāsādi'-bhāva-bhūṣāra kaha ta' lakṣaṇa
yei bhāve rādhā hare govindera mana?

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe ta' svarūpa-gosāñi kahite lāgilā
śuni' prabhura bhakta-gaṇa mahā-sukha pāilā

SYNONYMS

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.

TRANSLATION

Being thus requested, Svarūpa Dāmodara began to speak. All the devotees of Śrī Caitanya Mahāprabhu were very happy to hear him.

TEXT 185

TEXT

rādhā vasi' āche, kibā vṛndāvane yāya
tāhāñ yadi ācambite kṛṣṇa-daraśana pāya

SYNONYMS

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.

TRANSLATION

"Sometimes when Śrīmatī Rādhārāṇī is sitting or when She is going to Vṛndāvana, She sometimes sees Kṛṣṇa.

TEXT 186

TEXT

dekhite nānā-bhāva haya vilakṣaṇa
se vailakṣaṇyera nāma 'vilāsa'-bhūṣaṇa

SYNONYMS

dekhite--while seeing; nānā-bhāva--of various ecstasies; haya--there are; vilakṣaṇa--symptoms; se--those; vailakṣaṇyera--of different symptoms; nāma--the name; vilāsa--vilāsa; bhūṣaṇa--ornaments.

TRANSLATION

"The symptoms of various ecstasies that become manifest at that time are called vilāsa.

PURPORT

This is described in the following verse, taken from the Ujjvala-nīlamaṇi (Anubhāva-prakaraṇa 31).

TEXT 187

TEXT

gati-sthānāsanādīnām
mukha-netrādi-karmaṇām
tātkālikam tu vaiśiṣṭyam
vilāsaḥ priya-saṅgajam

SYNONYMS

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.

TRANSLATION

" '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

TEXT

lajjā, harṣa, abhilāṣa, sambhrama, vāmya, bhaya
eta bhāva mili' rādhāya cañcala karaya

SYNONYMS

lajjā--timidity; harṣa--jubilation; abhilāṣa--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.

TRANSLATION

Svarūpa Dāmodara said, "Timidity, jubilation, ambition, respect, fear and the characteristics of the left-wing gopīs were all ecstatic symptoms combined to agitate Śrīmatī Rādhārāṇī.

PURPORT

This is explained in the following verse found in the Govinda-līlāmṛta (9.11).

TEXT 189

TEXT

puraḥ kṛṣṇālokāt sthagita-kuṭilāsyā gatir abhūt
tiraścīnam kṛṣṇāmbara-dara-vṛtam śrī-mukham api
calat-tāram sphāram nayana-yugam ābhugnam iti sā
vilāsākhyā-svālaṅkaraṇa-valitāsīt priya-mude

SYNONYMS

puraḥ--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.

TRANSLATION

" '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

TEXT

kṛṣṇa-āge rādhā yadi rahe dāṇḍāñā
tina-aṅga-bhaṅge rahe bhrū nācāñā

SYNONYMS

kṛṣṇa-āge--in front of Kṛṣṇa; rādhā--Śrīmatī Rādhārāṇī; yadi--if; rahe--remains; dāṇḍāñā--standing; tina-aṅga-bhaṅge--with three bends in the body; rahe--remains; bhrū--eyebrows; nācāñā--dancing.

TRANSLATION

"When Śrīmatī Rādhārāṇī stands before Kṛṣṇa, She stands bent in three places--Her neck, waist and legs--and Her eyebrows dance.

TEXT 191

TEXT

mukhe-netre haya nānā-bhāvera udgāra
ei kāntā-bhāvera nāma 'lalita'-alaṅkāra

SYNONYMS

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.

TRANSLATION

"When there is an awakening of various ecstatic features on Śrīmatī Rādhārāṇī's face and in Her eyes, the lalita ornaments are manifest.

TEXT 192

TEXT

vinyāsa-bhaṅgir aṅgānām
bhrū-vilāsa-manoharā
sukumārā bhaved yatra
lalitaṁ tad udāhṛtam

SYNONYMS

vinyāsa--in arrangement; bhaṅgiḥ--curvature; aṅgānām--of bodily limbs; bhrū-vilāsa--due to the pastimes of the eyebrows; manoharā--very beautiful; su-kumārā--delicate; bhavet--may be; yatra--where; lalitaṁ--lalita; tat--that; udāhṛtam--called.

TRANSLATION

" 'When the bodily features are delicate and expertly curved, and when the eyebrows are very beautifully agitated, the ornament of charm, called lalita alaṅkāra, is manifest.'

PURPORT

This verse is from Ujjvala-nīlamaṇi (Anubhāva-prakaraṇa 56).

TEXT 193

TEXT

lalita-bhūṣita rādhā dekhe yadi kṛṣṇa
duṅhe duṅhā milibāre hayena satṛṣṇa

SYNONYMS

lalita-bhūṣita--decorated with lalita-alaṅkāra; rādhā--Śrīmatī Rādhārāṇī; dekhe--sees; yadi--if; kṛṣṇa--Lord Kṛṣṇa; duṅhe--both of Them; duṅhā--the two of Them; milibāre--to meet; hayena--become; sa-tṛṣṇa--very anxious.

TRANSLATION

"When Lord Śrī Kṛṣṇa happens to see Śrīmatī Rādhārāṇī decorated with these lalita ornaments, They both anxiously want to meet one another.

TEXT 194

TEXT

hriyā tiryag-grīvā-caraṇa-kaṭi-bhaṅgī-sumadhurā
calac-cillī-vallī-dalita-ratināthorjita-dhanuḥ
priya-premollāsollasita-lalitālālita-tanuḥ
priya-prītyai sāsīd udiva-lalitālaṅkṛti-yutā

SYNONYMS

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; sumadhura--very sweet; calac-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; udiva--awakened; lalita-alaṅkṛti-yutā--possessing the lalita-alaṅkāra.

TRANSLATION

" 'When Śrīmatī Rādhārāṇī was decorated with the ornament of lalita-alaṅkāra, just to increase Śrī Kṛṣṇa's love, an attractive curve was manifest 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's love, Her body was decorated with the ornaments of lalita-alaṅkāra.' "

PURPORT

This verse is quoted from the Govinda-līlāmṛta (9.14).

TEXT 195

TEXT

lobhe āsi' kṛṣṇa kare kañcukākarṣaṇa
antare ullāsa, rādhā kare nivāraṇa

SYNONYMS

lobhe--in greed; āsi'--coming; kṛṣṇa--Lord Kṛṣṇa; kare--does; kañcukākarṣaṇa--snatching the border of Her sari; antare--within; ullāsa--very much pleased; rādhā--Śrīmatī Rādhārāṇī; kare--does; nivāraṇa--stopping.

TRANSLATION

"When Kṛṣṇa comes forward and greedily snatches at the border of Rādhārāṇī's sari, She is actually very pleased within, but overtly She tries to stop Him.

TEXT 196

TEXT

bāhire vāmatā-krodha, bhitare sukha mane

'kuṭṭamita'-nāma ei bhāva-vibhūṣaṇe

SYNONYMS

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.

TRANSLATION

"This ecstatic dress of Śrīmatī Rādhārāṇī's is called kuṭṭamita. When it is manifest, She externally tries to avoid Kṛṣṇa, and She apparently becomes angry, although She is very happy within.

TEXT 197

TEXT

stanādharādi-grahaṇe
hṛt-prītāv api sambhramāt
bahiḥ krodho vyathitavat
proktaṁ kuṭṭamitaṁ budhaiḥ

SYNONYMS

stana--breasts; adhara--lips; ādi--and so on; grahaṇe--when capturing; hṛt-prītau--satisfaction of the heart; api--even though; sambhramāt--because of respectfulness; bahiḥ--externally; krodhaḥ--anger; vyathita--aggrieved; vat--as if; proktaṁ--called; kuṭṭamitaṁ--the technical term kuṭṭamita; budhaiḥ--by learned scholars.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Ujjvala-nīlamaṇi (Anubhāva-prakaraṇa 49).

TEXT 198

TEXT

kṛṣṇa-vāñchā pūrṇa haya, kare pāṇi-rodha
antare ānanda rādhā, bāhire vāmya-krodha

SYNONYMS

kṛṣṇa-vāñchā--the desire 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.

TRANSLATION

"Although Śrīmatī Rādhārāṇī was checking Her sari 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

TEXT

vyathā pāñā' kare yena śuṣka rodana
īṣat hāsiyā kṛṣṇe karena bhartsana

SYNONYMS

vyathā pāñā'--being offended; kare--does; yena--as if; śuṣka--dry; rodana--crying; īṣat--mildly; hāsiyā--smiling; kṛṣṇe--unto Kṛṣṇa; karena--does; bhartsana--admonition.

TRANSLATION

"Śrīmatī Rādhārāṇī externally displays a kind of dry crying, as if She is offended. Then She mildly smiles and admonishes Lord Kṛṣṇa.

TEXT 200

TEXT

pāṇi-rodham avirodhita-vāñcham
bhartsanās ca madhura-smita-garbhāḥ
mādhavasya kurute karabhorur
hāri śuṣka-ruditam ca mukhe 'pi

SYNONYMS

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.

TRANSLATION

" '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

TEXT

ei-mata āra saba bhāva-vibhūṣaṇa
yāhāte bhūṣita rādhā hare kṛṣṇa mana

SYNONYMS

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.

TRANSLATION

"In this way, Śrīmatī Rādhārāṇī is ornamented and decorated with various ecstatic symptoms, which attract the mind of Śrī Kṛṣṇa.

TEXT 202

TEXT

ananta kṛṣṇera līlā nā yāya varṇana
āpane varṇena yadi 'sahasra-vadana'

SYNONYMS

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.

TRANSLATION

"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

TEXT

śrīvāsa hāsiyā kahe,--śuna, dāmodara
āmāra lakṣmīra dekha sampatti vistara

SYNONYMS

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.

TRANSLATION

This time, Śrīvāsa Ṭhākura smiled and told Dāmodara Paṇḍita, "My dear sir, please hear! Just see how opulent my goddess of fortune is!"

TEXT 204

TEXT

vṛndāvanera sampad dekha,--puṣpa-kisalaya
giridhātu-śikhipiccha-guñjāphala-maya

SYNONYMS

vṛndāvanera--of Vṛndāvana; sampad--the opulence; dekha--see; puṣpa-kisalaya--a few flowers and twigs; giri-dhātu--some minerals from the hills; śikhi-piccha--some peacock feathers; guñjā-phala-maya--some guñjā-phala.

TRANSLATION

"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

TEXT

vṛndāvana dekhibāre gelā jagannātha
śuni' lakṣmī-devīra mane haila āsoyātha

SYNONYMS

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.

TRANSLATION

"When Jagannātha decided to see Vṛndāvana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.

TEXT 206

TEXT

eta sampatti chāḍi' kene gelā vṛndāvana
tānre hāsyā karite lakṣmī karilā sājana

SYNONYMS

eta sampatti--so much opulence; chāḍi'--giving up; kene--why; gelā--He went; vṛndāvana--to Vṛndāvana; tānre hāsyā karite--to make Him a laughingstock; lakṣmī--the goddess of fortune; karilā--made; sājana--so much decoration.

TRANSLATION

"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

TEXT

"tomāra ṭhākura, dekha eta sampatti chāḍi'
patra-phala-phula-lobhe gelā puṣpa-bāḍī

SYNONYMS

tomāra ṭhākura--your Lord; dekha--just see; eta sampatti chāḍi'--giving so much opulence; patra-phala-phula--leaves, fruits and flowers; lobhe--for the sake of; gelā--went; puṣpa-bāḍī--to the flower garden of Guṇḍicā.

TRANSLATION

"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

TEXT

ei karma kare kāhān vidagdha-śiromaṇi?
lakṣmīra agrete nija prabhure deha' āni' "

SYNONYMS

ei--this; karma--work; kare--does; kāhān--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.

TRANSLATION

" 'Your master is so expert at everything, but why does He do such things? Please bring your master before the goddess of fortune.'

TEXT 209

TEXT

eta bali' mahā-lakṣmīra saba dāsī-gaṇe
kaṭi-vastre bāndhi' āne prabhura nija-gaṇe

SYNONYMS

eta bali'--saying this; mahā-lakṣmīra--of the goddess of fortune; saba--all; dāsī-gaṇe--maidservants; kaṭi-vastre--by their waist clothes; bāndhi'--binding; āne--bring; prabhura--of Jagannātha; nija-gaṇe--personal servants.

TRANSLATION

"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

TEXT

lakṣmīra caraṇe āni' karāya praṇati
dhana-daṇḍa laya, āra karāya minati

SYNONYMS

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.

TRANSLATION

"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

TEXT

rathera upare kare daṇḍera tāḍana
cora-prāya kare jagannāthera sevaka-gaṇa

SYNONYMS

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.

TRANSLATION

"All the maidservants began to beat the Ratha car with sticks, and they treated the servants of Lord Jagannātha almost like thieves.

TEXT 212

TEXT

saba bhṛtya-gaṇa kahe,--yoḍa kari' hāta
'kāli āni diba tomāra āge jagannātha,

SYNONYMS

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.

TRANSLATION

"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

TEXT

tabe śānta hañā lakṣmī yāya nija ghara
āmāra lakṣmīra sampad--vākya-agocara

SYNONYMS

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.

TRANSLATION

"Being thus pacified, the goddess of fortune returned to her apartment.
Just see! My goddess of fortune is opulent beyond all description."

TEXT 214

TEXT

dugdha āṭi' dadhi mathe tomāra gopī-gaṇe
āmāra ṭhākuraṇī vaise ratna-simhāsane

SYNONYMS

dugdha āṭi'--boiling milk; dadhi--into yogurt; mathe--churn; tomāra--your;
gopī-gaṇe--gopīs; āmāra--my; ṭhākuraṇī--mistress; vaise--sits down; ratna-
simhāsane--on a throne of gems.

TRANSLATION

Śrīvāsa Ṭhākura continued to address Svarūpa Dāmodara: "Your gopīs are
engaged in boiling milk and churning it to turn it into yogurt, but my
mistress, the goddess of fortune, sits on a throne made of jewels and gems."

TEXT 215

TEXT

nārada-prakṛti śrīvāsa kare parihāsa
śuni' hāse mahāprabhura yata nija-dāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,--śrīvāsa, tomāte nārada-svabhāva
aiśvarya-bhāve tomāte, īśvara-prabhāva

SYNONYMS

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.

TRANSLATION

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

TEXT

iṅho dāmodara-svarūpa--śuddha-vrajavāsī
aiśvarya nā jāne iṅho śuddha-preme bhāsi'

SYNONYMS

iṅho--here; dāmodara-svarūpa--Svarūpa Dāmodara Gosvāmī; śuddha-vraja-vāsī--
a pure inhabitant of Vṛndāvana; aiśvarya nā jāne--he does not know opulence;
iṅho--he; śuddha-preme--in pure devotional service; bhāsi'--floating.

TRANSLATION

"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

TEXT

svarūpa kahe,--śrīvāsa, śuna sāvadhāne
vṛndāvana-sampad tomāra nāhi paḍe mane?

SYNONYMS

svarūpa kahe--Svarūpa Dāmodara said; śrīvāsa--my dear Śrīvāsa; śuna
sāvadhāne--carefully please hear; vṛndāvana-sampad--the opulence of Vṛndāvana;
tomāra--your; nāhi--not; paḍe--falls; mane--in the mind.

TRANSLATION

Svarūpa Dāmodara then retorted, "My dear Śrīvāsa, please hear me with
attention. You have forgotten the transcendental opulence of Vṛndāvana.

TEXT 219

TEXT

vṛndāvane sāhajika ye sampat-sindhu
dvāarakā-vaikuṅṭha-sampat--tāra eka bindu

SYNONYMS

vṛndāvane--at Vṛndāvana; sāhajika--natural; ye--whatever; sampat-sindhu--
ocean of opulence; dvāarakā--of Dvāarakā; vaikuṅṭha-sampat--all the opulence of
the spiritual world; tāra--of that; eka bindu--one drop.

TRANSLATION

"The natural opulence of Vṛndāvana is just like an ocean. The opulence of
Dvāarakā and Vaikuṅṭha is not even to be compared to a drop.

TEXT 220

TEXT

parama puruṣottama svayaṁ bhagavān
kṛṣṇa yāhān dhanī tāhān vṛndāvana-dhāma

SYNONYMS

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.

TRANSLATION

"Śrī Kṛṣṇa is the Supreme Personality of Godhead full of all opulences, and
His complete opulences are exhibited only in Vṛndāvana-dhāma.

TEXT 221

TEXT

cintāmaṇi-maya bhūmi ratnera bhavana
cintāmaṇi-gaṇa dāsī-caraṇa-bhūṣaṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

kalpavṛkṣa-latāra--yāhān sāhajika-vana
puṣpa-phala vinā keha nā māge anya dhana

SYNONYMS

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.

TRANSLATION

"Vṛndavana 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

TEXT

ananta kāma-dhenu tāhān phire vane vane
dugdha-mātra dena, keha nā māge anya dhane

SYNONYMS

ananta--unlimited; kāma-dhenu--cows that can fulfill all desires; tāhān--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.

TRANSLATION

"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

TEXT

sahaja lokera kathā--yāhān divya-gīta
sahaja gamana kare,--yaiche nṛtya-pratīta

SYNONYMS

sahaja lokera kathā--the talks of all the plain people; yāhān--where; divya-gīta--transcendental music; sahaja gamana--natural walking; kare--they do; yaiche--like; nṛtya-pratīta--appearing like dancing.

TRANSLATION

"In Vṛndāvana, the natural speech of the people sounds like music, and their natural motion resembles a dance.

TEXT 225

TEXT

sarvatra jala--yāhān amṛta-samāna
cid-ānanda jyotiḥ svādya--yāhān mūrtimān

SYNONYMS

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.

TRANSLATION

"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

TEXT

lakṣmī jini' guṇa yāhān lakṣmīra samāja
kṛṣṇa-vaṁśī kare yāhān priya-sakhī-kāya

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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; vaiśī--the flute; priya-sakhī--constant companion; cit-ānandam--transcendental bliss; jyotiḥ--effulgence; param--the supreme; api--also; tat--that; āsvādyam--everywhere perceived; api ca--also.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.56).

TEXT 228

TEXT

cintāmaṇiś caraṇa-bhūṣaṇam aṅganānām
śṛṅgāra-puṣpa-taravaḥ taravaḥ surāṇām
vṛndāvane vraja-dhanaṁ nanu kāma-dhenu-
vṛndāni ceti sukha-sindhur aho vibhūtiḥ

SYNONYMS

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--the trees; surāṇām--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-sindhuḥ--the ocean of happiness; aho--oh, how much; vibhūtiḥ--opulence.

TRANSLATION

" '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.' "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura.

TEXT 229

TEXT

śuni' premāveśe nṛtya kare śrīnivāsa
kakṣa-tāli bājāya, kare aṭṭa-aṭṭa hāsa

SYNONYMS

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.

TRANSLATION

Śrīvāsa 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

TEXT

rādhāra śuddha-rasa prabhu āveśe śunila
sei rasāveśe prabhu nṛtya ārambhila

SYNONYMS

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.

TRANSLATION

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

TEXT

rasāveśe prabhura nṛtya, svarūpera gāna
'bala' 'bala' bali' prabhu pāte nija-kāṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

vraja-rasa-gīta śuni' prema uthalila
puruṣottama-grāma prabhu preme bhāsāila

SYNONYMS

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.

TRANSLATION

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

TEXT

lakṣmī-devī yathā-kāle gelā nija-ghara
prabhu nṛtya kare, haila tṛtīya prahara

SYNONYMS

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.

TRANSLATION

Finally the goddess of fortune returned to her apartment. In due course of time, as Śrī Caitanya Mahāprabhu was dancing, afternoon arrived.

TEXT 234

TEXT

cāri sampradāya gāna kari' bahu śrānta haila
mahāprabhura premāveśa dviguṇa bāḍila

SYNONYMS

cāri sampradāya--four groups of saṅkīrtana parties; gāna kari'--after singing; bahu--much; śrānta haila--were fatigued; mahāprabhura--of Śrī Caitanya Mahāprabhu; preme-āveśa--the ecstatic love; dvi-guṇa--twofold; bāḍila--increased.

TRANSLATION

After much singing, all four saṅkīrtana parties grew fatigued, but Śrī Caitanya Mahāprabhu's ecstatic love increased twofold.

TEXT 235

TEXT

rādhā-premāveśe prabhu hailā sei mūrti
nityānanda dūre dekhi' karilena stuti

SYNONYMS

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.

TRANSLATION

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

TEXT

nityānanda dekhiyā prabhura bhāvāveśa
nikaṭe nā āise, rahe kichu dūra-deśa

SYNONYMS

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.

TRANSLATION

Seeing the ecstatic love of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu did not approach but remained a little distance away.

TEXT 237

TEXT

nityānanda vinā prabhuke dhare kon jana
prabhura āveśa nā yāya, nā rahe kīrtana

SYNONYMS

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.

TRANSLATION

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

TEXT

bhaṅgi kari' svarūpa sabāra śrama jānāila
bhakta-gaṇera śrama dekhi' prabhura bāhya haila

SYNONYMS

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.

TRANSLATION

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

TEXT

saba bhakta lañā prabhu gelā puṣpodyāne
viśrāma kariyā kailā mādhyāhnika snāne

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then entered the flower garden with all His devotees. After resting there for some time, He finished His afternoon bath.

TEXT 240

TEXT

jaḡannāthera prasāda āila bahu upahāra
lakṣmīra prasāda āila vividha prakāra

SYNONYMS

jagannāthera prasāda--the prasāda offered to Jagannātha; āila--arrived; bahu--many; upahāra--offerings; lakṣmīra prasāda--food offered to Lakṣmīdevī; āila--arrived; vividha prakāra--all varieties.

TRANSLATION

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

TEXT

sabā lañā nānā-raṅge karilā bhojana
sandhyā snāna kari' kaila jagannātha daraśana

SYNONYMS

sabā lañā--with all the devotees; nānā-raṅge--in great jubilation; karilā bhojana--took the prasāda; sandhyā snāna kari'--after taking an evening bath; kaila--made; jagannātha daraśana--visit to Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu finished His afternoon lunch, and after His evening bath, He went to see Lord Jagannātha.

TEXT 242

TEXT

jagannātha dekhi' karena nartana-kīrtana
narendre jala-kriḍā kare lañā bhakta-gaṇa

SYNONYMS

jagannātha--Lord Jagannātha; dekhi'--after seeing; karena--performs; nartana-kīrtana--chanting and dancing; narendre--in the lake known as Narendrasarovara; jala-kriḍā--sporting in the water; kare--performs; lañā bhakta-gaṇa--with the devotees.

TRANSLATION

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

TEXT

udyāne āsiyā kaila vana-bhojana
ei-mata kriḍā kaila prabhu aṣṭa-dina

SYNONYMS

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.

TRANSLATION

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

TEXT

āra dine jagannāthera bhitara-vijaya
rathe caḍi' jagannātha cale nijālaya

SYNONYMS

āra dine--on the next day; jagannāthera--of Lord Jagannātha; bhitara-vijaya--coming out from inside the temple; rathe caḍi'--riding on the car; jagannātha--Lord Jagannātha; cale--returns; nija-ālaya--to His own home.

TRANSLATION

The next day Lord Jagannātha came out from the temple and, riding on the car, returned to His own abode.

TEXT 245

TEXT

pūrvavat kaila prabhu lañā bhakta-gaṇa
parama ānande karena nartana-kīrtana

SYNONYMS

pūrvavat--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.

TRANSLATION

As previously, Śrī Caitanya Mahāprabhu and His devotees again chanted and danced with great pleasure.

TEXT 246

TEXT

jagannāthera punaḥ pañḍu-vijaya ha-ila
eka guṭi paṭṭa-ḍorī tānhā ṭuṭi' gela

SYNONYMS

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; tānhā--there; ṭuṭi' gela--broke.

TRANSLATION

During the Pāṇḍu-vijaya, Lord Jagannātha was carried, and while He was being carried, a bunch of silken ropes broke.

TEXT 247

TEXT

pāṇḍu-vijayera tuli phāṭi-phuṭi yāya
jagannāthera bhare tulā uḍiyā palāya

SYNONYMS

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 in the air.

TRANSLATION

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 in the air.

TEXT 248

TEXT

kulīna-grāmī rāmānanda, satyarāja khāna
tānre ājñā dila prabhu kariyā sammāna

SYNONYMS

kulīna-grāmī--the inhabitants of the village known as Kulīna-grāma; rāmānanda--Rāmānanda; satyarāja khāna--Satyarāja Khān; tānre--to them; ājñā dila--gave an order; prabhu--Śrī Caitanya Mahāprabhu; kariyā sammāna--showing great respect.

TRANSLATION

Rāmānanda and Satyarāja Khān were present from Kulīna-grāma, and Śrī Caitanya Mahāprabhu, with great respect, gave them the following orders.

TEXT 249

TEXT

ei paṭṭa-ḍorīra tumi hao yajamāna
prati-vatsara ānibe 'ḍorī' kariyā nirmāṇa

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda and Satyarāja Khān to become the worshipers of these ropes and every year bring silken ropes from their village.

PURPORT

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

TEXT

eta bali' dila tānre chiṇḍā paṭṭa-ḍorī
ihā dekhi' karibe ḍorī ati ḍṛḍha kari'

SYNONYMS

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 much; ḍṛḍha kari'--making strong.

TRANSLATION

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

TEXT

ei paṭṭa-ḍorīte haya 'śeṣa'-adhiṣṭhāna
daśa-mūrti hañā yeṅho seve bhagavān

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed Rāmānanda 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.

PURPORT

For a description of Śeṣa Nāga, refer to Ādi-līlā (5.123-124).

TEXT 252

TEXT

bhāgyavān satyarāja vasu rāmānanda
sevā-ājñā pāñā haila parama-ānanda

SYNONYMS

bhāgyavān--very fortunate; satyarāja--Satyarāja; vasu rāmānanda--Rāmānanda Vasu; sevā-ājñā--order for service; pāñā--getting; haila--became; parama--supremely; ānanda--happy.

TRANSLATION

After receiving orders from the Lord for the rendering of service, the fortunate Satyarāja and Rāmānanda Vasu were highly pleased.

TEXT 253

TEXT

prati vatsara guṇḍicāte bhakta-gaṇa-saṅge
paṭṭa-ḍorī lañā āise ati baḍa raṅge

SYNONYMS

prati vatsara--every year; guṇḍicāte--to the Guṇḍicā temple cleansing ceremony; bhakta-gaṇa-saṅge--with other devotees; paṭṭa-ḍorī--silken rope; lañā--taking; āise--came; ati--extremely; baḍa--great; raṅge--with pleasure.

TRANSLATION

Every year thereafter, when the Guṇḍicā temple was being cleansed, Satyarāja and Rāmānanda Vasu would come with other devotees and with great pleasure bring silken rope.

TEXT 254

TEXT

tabe jagannātha yāi' vasilā simhāsane
mahāprabhu ghare āilā lañā bhakta-gaṇe

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata bhakta-gaṇe yātrā dekhāila
bhakta-gaṇa lañā vṛndāvana-keli kaila

SYNONYMS

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.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu showed the Ratha-yātrā ceremony to His devotees and performed the Vṛndāvana pastimes with them.

TEXT 256

TEXT

caitanya-gosāñira līlā--ananta, apāra
'sahasra-vadana' yāra nāhi pāya pāra

SYNONYMS

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.

TRANSLATION

The pastimes of Lord Caitanya are unlimited and endless. Even Sahasravadana, Lord Śeṣa, cannot reach the limits of His pastimes.

TEXT 257

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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 Herā-pañcamī-yātrā.

Chapter 15

The Lord Accepts Prasāda 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 ("What You are, You are"). Then Advaita Ācārya Prabhu invited Śrī Caitanya Mahāprabhu for prasāda. When Lord Śrī Caitanya Mahāprabhu and His devotees performed the Nandotsava ceremony, the Lord personally dressed Himself as a cowherd boy. Thus the ceremony was very jubilant. Then the Lord and His devotees observed Vijayādaśamī, 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 prasāda 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 Kulīnagrāma 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 directed the Vaiṣṇavas from Khaṇḍa, instructed Sārvabhauma Bhaṭṭācārya and Vidyāvācaspati, and 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 prasāda 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

TEXT

sārvabhauma-gṛhe bhuñjan
sva-nindakam amoghakam

aṅgīkurvan sphuṭām cakre
gauraḥ svām bhakta-vaśyatām

SYNONYMS

sārvabhauma-gṛhe--at the house of Sārvabhauma Bhaṭṭācārya; bhuñjan--while eating; sva-nindakam--a person who was criticizing Him; amoghakam--named Amogha; aṅgīkurvan--accepting; sphuṭām--manifested; cakre--made; gauraḥ--Lord Śrī Caitanya Mahāprabhu; svām--His; bhakta-vaśyatām--obligation to His devotees.

TRANSLATION

While Śrī Caitanya Mahāprabhu was accepting prasāda at the house of Sārvabhauma Bhaṭṭācārya, Amogha criticized Him. At that time the Lord also showed how much He was obliged to His devotees.

TEXT 2

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

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

TEXT

jaya śrī-caitanya-caritāmṛta-śrotā-gaṇa
caitanya-caritāmṛta---yānra prāṇa-dhana

SYNONYMS

jaya--all glories; śrī-caitanya-caritāmṛta-śrotā-gaṇa--to the listeners of Śrī Caitanya-caritāmṛta; caitanya-caritāmṛta--Caitanya-caritāmṛta; yānra--of whom; prāṇa-dhana--the life and soul.

TRANSLATION

All glories to the listeners of Śrī Caitanya-caritāmṛta who have accepted it as their life and soul.

TEXT 4

TEXT

ei-mata mahāprabhu bhakta-gaṇa-saṅge
nīlācale rahi' kare nṛtya-gīta-raṅge

SYNONYMS

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.

TRANSLATION

While Śrī Caitanya Mahāprabhu stayed at Jagannātha Purī, He constantly enjoyed chanting and dancing with His devotees.

TEXT 5

TEXT

prathamāvasare jagannātha-daraśana
nṛtya-gīta kare daṇḍa-paraṇāma, stavana

SYNONYMS

prathama-avasare--in the beginning; jagannātha-daraśana--seeing the Deity of Lord Jagannātha; nṛtya-gīta kare--performs chanting and dancing; daṇḍa-paraṇāma--offering obeisances; stavana--offering prayers.

TRANSLATION

In the beginning, 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

TEXT

'upala-bhoga' lāgile kare bāhire vijaya
haridāsa mili' āise āpana nilaya

SYNONYMS

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.

TRANSLATION

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.

PURPORT

At noon, when there was an upala-bhoga offering in a place called bhoga-
vardhana-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 Mīśra.

TEXT 7

TEXT

ghare vasi' kare prabhu nāma saṅkīrtana
advaita āsiyā kare prabhura pūjana

SYNONYMS

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.

TRANSLATION

Sitting in His room, Śrī Caitanya Mahāprabhu would chant on His beads, and
Advaita Prabhu would come there to worship the Lord.

TEXT 8

TEXT

sugandhi-salile dena pādya, ācamana
sarvāṅge lepaye prabhura sugandhi candana

SYNONYMS

su-gandhi-salile--with scented water; dena--offers; pādya--water for
washing the feet; ācamana--washing the mouth; sarva-āṅge--all over the body;
lepaye--smears; prabhura--of the Lord; su-gandhi candana--fragrant sandalwood
pulp.

TRANSLATION

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

TEXT

gale mālā dena, māthāya tulasī-mañjarī
yoḍa-hāte stuti kare pade namaskari'

SYNONYMS

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.

TRANSLATION

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

TEXT

pūjā-pātre puṣpa-tulasī śeṣa ye āchila
sei saba lañā prabhu ācārye pūjila

SYNONYMS

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.

TRANSLATION

After being worshiped by Advaita Ācārya, Śrī Caitanya Mahāprabhu would take
the dish containing flowers and tulasī and, with whatever paraphernalia
remained, would also worship Advaita Ācārya.

TEXT 11

TEXT

"yo 'si so 'si namo 'stu te" ei mantra paḍe
mukha-vādyā kari' prabhu hāsāya ācāryere

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata anyonye karena namaskāra
prabhure nimantraṇa kare ācārya bāra bāra

SYNONYMS

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.

TRANSLATION

In this way both Advaita Ācārya and Śrī Caitanya Mahāprabhu would offer Their respectful obeisances unto one another. Then Advaita Ācārya would extend invitations to Śrī Caitanya Mahāprabhu again and again.

TEXT 13

TEXT

ācāryera nimantraṇa----āścārya-kathana
vistāri' varṇiyāchena dāsa-vṛndāvana

SYNONYMS

ācāryera nimantraṇa--the invitation of Advaita Ācārya; āścārya-kathana--wonderful story; vistāri'--very vividly; varṇiyāchena--described; dāsa-vṛndāvana--Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Indeed, Śrī Advaita Ācārya's invitation is another wonderful story. It has been very vividly described by Vṛndāvana dāsa Ṭhākura.

TEXT 14

TEXT

punarukti haya, tāhā nā kailuṅ varṇana
āra bhakta-gaṇa kare prabhure nimantraṇa

SYNONYMS

punaḥ-ukti--reputation; 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.

TRANSLATION

Since Advaita Ācārya's invitation has been described by Vṛndāvana dāsa Ṭhākura, I shall not repeat the story. However, I shall say that other devotees also extended invitations to Śrī Caitanya Mahāprabhu.

TEXT 15

TEXT

eka eka dina eka eka bhakta-gṛhe mahotsava
prabhu-saṅge tāhāñ bhojana kare bhakta saba

SYNONYMS

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; tāhāñ--there; bhojana--lunch; kare--accept; bhakta--devotees; saba--all.

TRANSLATION

Every day one devotee after another would invite Śrī Caitanya Mahāprabhu and the other devotees to lunch and would also hold a festival.

TEXT 16

TEXT

cāri-māsa rahilā sabe mahāprabhu-saṅge
jagannāthera nānā yātrā dekhe mahā-raṅge

SYNONYMS

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.

TRANSLATION

All the devotees remained at Jagannātha Purī for four continuous months, and they observed all Lord Jagannātha's festivals with great pleasure.

TEXT 17

TEXT

kṛṣṇa-janma-yātrā-dine nanda-mahotsava
gopa-veśa hailā prabhu lañā bhakta saba

SYNONYMS

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; gopa-veśa hailā--dressed Himself as a cowherd boy; prabhu--Śrī Caitanya Mahāprabhu; lañā--taking; bhakta saba--all the devotees.

TRANSLATION

The devotees also 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

TEXT

dadhi-dugdha-bhāra sabe nija-skandhe kari'
mahotsava-sthāne āilā bali 'hari' 'hari'

SYNONYMS

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.

TRANSLATION

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

TEXT

kānāñi-khuṭiyā āchena 'nanda'-veśa dhari'
jagannātha-māhāti hañāchena 'vrajeśvarī'

SYNONYMS

kānāñi-khuṭiyā--Kānāñi Khuṭiyā; āchena--is; nanda-veśa dhari'--in the dress of Nanda Mahārāja; jagannātha-māhāti--Jagannātha Māhāti; hañāchena--was; vrajeśvarī--mother Yaśodā.

TRANSLATION

Kānāñi Khuṭiyā dressed himself like Nanda Mahārāja, and Jagannātha Māhāti dressed himself as mother Yaśodā.

TEXT 20

TEXT

āpane pratāparudra, āra miśra-kāsī
sārvabhauma, āra paḍichā-pātra tulasī

SYNONYMS

āpane pratāparudra--personally King Pratāparudra; āra--and; miśra-kāśī--
Kāśī Miśra; sārvabhauma--Sārvabhauma Bhaṭṭācārya; āra--and; paḍichā-pātra
tulasī--Paḍichāpātra Tulasī, the temple superintendent.

TRANSLATION

At that time, King Pratāparudra was also personally present with Kāśī
Miśra, Sārvabhauma Bhaṭṭācārya and Tulasī Paḍichāpātra.

TEXT 21

TEXT

iñhā-sabā lañā prabhu kare nṛtya-raṅga
dadhi-dugdha haridrā-jale bhare sabāra aṅga

SYNONYMS

iñhā-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.

TRANSLATION

As usual, Śrī Caitanya Mahāprabhu danced jubilantly. Everyone was covered
with milk, yogurt and yellow turmeric water.

TEXT 22

TEXT

advaita kahe,----satya kahi, nā kariha kopa
laguḍa phirāite pāra, tabe jāni gopa

SYNONYMS

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; gopa--cowherd boy.

TRANSLATION

It was at this time that Śrīla Advaita Ācārya said, "Please do not be
angry. I speak the truth. I shall know whether You are a cowherd boy only if
You can wheel this rod about."

TEXT 23

TEXT

tabe laguḍa lañā prabhu phirāite lāgilā
bāra bāra ākāśe pheli' luphiyā dharilā

SYNONYMS

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.

TRANSLATION

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

TEXT

śirera upare, pṛṣṭhe, sammukhe, dui-pāśe
pāda-madhye phirāya laguḍa,----dekhi' loka hāse

SYNONYMS

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.

TRANSLATION

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. Indeed, all the people laughed to see this.

TEXT 25

TEXT

alāta-cakrera prāya laguḍa phirāya
dekhi' sarva-loka-citte camatkāra pāya

SYNONYMS

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 astonished.

TRANSLATION

When Śrī Caitanya Mahāprabhu whirled the rod in a circle like a firebrand,
the heart of everyone who saw it was astonished.

TEXT 26

TEXT

ei-mata nityānanda phirāya laguḍa
ke bujhibe tāñhā duñhāra gopa-bhāva gūḍha

SYNONYMS

ei-mata--in this way; nityānanda--Lord Nityānanda Prabhu; phirāya laguḍa--wheels a rod; ke--who; bujhibe--will understand; tāñhā--there; duñhāra--of both of Them; gopa-bhāva--the ecstasy of the cowherd boys; gūḍha--very deep.

TRANSLATION

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

TEXT

pratāparudrera ājñāya paḍichā-tulasī
jagannāthera prasāda-vastra eka lañā āsi

SYNONYMS

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.

TRANSLATION

Following the orders of Mahārāja Pratāparudra, the temple superintendent named Tulasī brought one of Lord Jagannātha's used cloths.

TEXT 28

TEXT

bahu-mūlya vastra prabhu-mastake bāndhila
ācāryādi prabhura gaṇere parāila

SYNONYMS

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.

TRANSLATION

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

TEXT

kānāñi-khuṭiyā, jagannātha,----dui-jana

āveśe bilāila ghare chila yata dhana

SYNONYMS

kānāñi-khuṭiyā--Kānāñi Khuṭiyā; jagannātha--Jagannātha Māhāti; dui-jana--two persons; āveśe--in ecstatic love; bilāila--distributed; ghare--at home; chila--was; yata--all; dhana--riches.

TRANSLATION

In ecstasy, Kānāñi Khuṭiyā, who was dressed as Nanda Mahārāja, and Jagannātha Māhāti, who was dressed as mother Yaśodā, distributed all the riches they had stocked at home.

TEXT 30

TEXT

dekhi' mahāprabhu baḍa santoṣa pāilā
mātā-pitā-jñāne duñhe namaskāra kailā

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu was greatly satisfied to see this. Accepting them both as His father and mother, He offered them obeisances.

TEXT 31

TEXT

parama-āveśe prabhu āilā nija-ghara
ei-mata līlā kare gaurāṅga-sundara

SYNONYMS

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.

TRANSLATION

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

TEXT

vijayā-daśamī----laṅkā-vijayera dine
vānara-sainya kailā prabhu lañā bhakta-gaṇe

SYNONYMS

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.

TRANSLATION

On the victory day celebrating the conquest of Laṅkā--a day known as Vijayā-daśamī--Śrī Caitanya Mahāprabhu dressed up all His devotees like monkey soldiers.

TEXT 33

TEXT

hanumān-āveśe prabhu vṛkṣa-śākhā lañā
laṅkā-gaḍe caḍi' phele gaḍa bhāṅgiyā

SYNONYMS

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.

TRANSLATION

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

TEXT

'kāhāṅre rāvṇā' prabhu kahe krodhāveśe
jagan-mātā hare pāpī, mārimu savāṁśe'

SYNONYMS

kāhāṅre 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.

TRANSLATION

In the ecstasy of Hanumān, Śrī Caitanya Mahāprabhu angrily said, "Where is the rascal Rāvaṇa? He has kidnapped the universal mother, Sītā. Now I shall kill him and all his family."

TEXT 35

TEXT

gosāñira āveśa dekhi' loke camatkāra
sarva-loka jaya' jaya' bale bāra bāra

SYNONYMS

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.

TRANSLATION

Everyone became very astonished to see the emotional ecstasy of Śrī
Caitanya Mahāprabhu, and everyone began to chant, "All glories! All glories!"
again and again.

TEXT 36

TEXT

ei-mata rāsa-yātrā, āra dīpāvalī
utthāna-dvādaśī-yātrā dekhilā sakali

SYNONYMS

ei-mata--in this way; rāsa-yātrā--rāsa dancing of Lord Kṛṣṇa; āra--and;
dīpa-āvalī--a row of lights, the day of Dīpāvalī; utthāna-dvādaśī-yātrā--the
festival of Utthāna-dvādaśī; dekhilā sakali--participated in all of them.

TRANSLATION

Śrī Caitanya Mahāprabhu and His devotees participated in all the festivals
known as Rāsa-yātrā, Dīpāvalī and Utthāna-dvādaśī.

PURPORT

The Dīpāvalī festival takes place on the dark-moon night in the month of
Kārttika (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

TEXT

eka-dina mahāprabhu nityānande lañā
dui bhāi yukti kaila nibhṛte vasiyā

SYNONYMS

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.

TRANSLATION

One day the two brothers, Śrī Caitanya Mahāprabhu and Nityānanda Prabhu,
consulted one another, sitting together in a solitary place.

TEXT 38

TEXT

kibā yukti kaila duñhe, keha nāhi jāne
phale anumāna pāche kaila bhakta-gaṇe

SYNONYMS

kibā yukti kaila--what consultation They had; duñhe--both of Them; keha
nāhi jāne--no one knows; phale--by the result; anumāna--guess; pāche--later;
kaila--did; bhakta-gaṇe--all the devotees.

TRANSLATION

No one could understand what the brothers discussed between Themselves, but
later all the devotees could guess what the subject matter was.

TEXT 39

TEXT

tabe mahāprabhu saba bhakte bolāila
gauḍa-deśe yāha sabe vidāya karila

SYNONYMS

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.

TRANSLATION

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

TEXT

sabāre kahila prabhu---pratyabda āsiyā
guṇḍicā dekhiyā yābe āmāre miliyā

SYNONYMS

sabāre--to all of them; kahila--said; prabhu--Śrī Caitanya Mahāprabhu; prati-abda--every year; āsiyā--coming; guṇḍicā--the function at the Guṇḍicā temple; dekhiyā--seeing; yābe--you should go; āmāre miliyā--after meeting Me.

TRANSLATION

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

TEXT

ācāryere ājñā dila kariyā sammāna
'ā-caṇḍāla ādi kṛṣṇa-bhakti dio dāna'

SYNONYMS

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.

TRANSLATION

With great respect, Śrī Caitanya Mahāprabhu requested Advaita Ācārya, "Give Kṛṣṇa consciousness, devotion to Kṛṣṇa, even to the lowest of men [caṇḍālas]."

PURPORT

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

TEXT

nityānande ājñā dila,----'yāha gauḍa-deśe
anargala prema-bhakti kariha prakāśe

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, "Go to Bengal and, without restriction, manifest devotional service to the Lord, Kṛṣṇa consciousness."

PURPORT

Śrī Caitanya Mahāprabhu thus ordered Nityānanda Prabhu to deliver all the Bengalis to devotional service. In Bhagavad-gītā (9.32) it is said:

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 approach 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 generation. Nityānanda Prabhu should not be considered instrumental for sense gratification. Although professional so-called preachers support this, 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

TEXT

rāma-dāsa, gadādhara ādi kata jane
tomāra sahāya lāgi' dilu tomāra sane

SYNONYMS

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.

TRANSLATION

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

TEXT

madhye madhye āmi tomāra nikaṭa yāiba
alakṣite rahi' tomāra nṛtya dekhiba'

SYNONYMS

madhye madhye--at intervals; āmi--I; tomāra nikaṭa--near You; yāiba--shall go; alakṣite rahi'--keeping invisible; tomāra nṛtya--Your dancing; dekhiba--I shall see.

TRANSLATION

"I shall also go to see You at intervals. Keeping Myself invisible, I shall watch You dance."

TEXT 45

TEXT

śrīvāsa-pañḍite prabhu kari' āliṅgana
kaṅṭhe dhari' kahe tāñre madhura vacana

SYNONYMS

śrīvāsa-pañḍite--unto Śrīvāsa Pañḍita; prabhu--Lord Śrī Caitanya Mahāprabhu; kari'--doing; āliṅgana--embracing; kaṅṭhe dhari'--catching his neck; kahe--says; tāñre--unto him; madhura vacana--sweet words.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrīvāsa Pañḍita and, with His arm about his neck, began to speak to him in sweet words.

TEXT 46

TEXT

tomāra ghare kīrtane āmi nitya nāciba
tumi dekhā pābe, āra keha nā dekhiba

SYNONYMS

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.

TRANSLATION

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

TEXT

ei vastra mātāke diha', ei saba prasāda
daṇḍavat kari' āmāra kṣamāiha aparādha

SYNONYMS

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.

TRANSLATION

"Take this prasāda 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

TEXT

tānra sevā chāḍi' āmi kariyāchi sannyāsa
dharma nahe, kari āmi nija dharma-nāśa

SYNONYMS

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.

TRANSLATION

"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

TEXT

tānra prema-vaśa āmi, tānra sevā----dharma
tāhā chāḍi' kariyāchi vātulera karma

SYNONYMS

tānra prema-vaśa--subordinate to her love; āmi--I; tānra sevā--her service; dharma--My religion; tāhā chāḍi'--giving up that; kariyāchi--I performed; vātulera karma--the acts of a madman.

TRANSLATION

"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 this renounced order. Certainly this is the act of a madman.

TEXT 50

TEXT

vātula bālakera mātā nāhi laya doṣa
ei jāni' mātā more nā karaya roṣa

SYNONYMS

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.

TRANSLATION

"A mother is not offended by her mad son, and, knowing this, My mother is not offended by Me.

TEXT 51

TEXT

ki kāya sannyāse mora, prema nija-dhana
ye-kāle sannyāsa kailuñ, channa haila mana

SYNONYMS

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.

TRANSLATION

"I had no business in accepting this 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

TEXT

nīlācale āchoñ muñi tāñhāra ājñāte
madhye madhye āsimu tāñra caraṇa dekhite

SYNONYMS

nīlācale āchoñ--stay at Jagannātha Purī, Nīlācala; muñi--I; tāñhāra ājñāte--under her order; madhye madhye--at intervals; āsimu--I shall go; tāñra--her; caraṇa dekhite--to see the lotus feet.

TRANSLATION

"I am staying here at Jagannātha Purī, Nīlācala, to comply with her orders. However, at intervals I shall go see her lotus feet.

TEXT 53

TEXT

nitya yāi' dekhi muñi tāñhāra caraṇa
sphūrṭi-jñāne teñho tāhā satya nāhi māne

SYNONYMS

nitya yāi'--going daily; dekhi--see; muñi--I; tāñhāra caraṇe--her lotus feet; sphūr̥ti-jñāne--feeling My appearance; teñho--she; tāhā--that; satya nāhi māne--does not accept as true.

TRANSLATION

"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

TEXT

eka-dina śālyanna, vyañjana pāñca-sāta
śāka, mocā-ghaṇṭa, bhṛṣṭa-paṭola-nimba-pāta

lembu-ādā-khaṇḍa, dadhi, dugdha, khaṇḍa-sāra
śālagrāme samarpilena bahu upahāra

SYNONYMS

eka-dina--one day; śāli-anna--cooked rice made of śāli paddy; vyañjana--vegetables; pāñca-sāta--five to seven different kinds; śāka--spinach; mocā-ghaṇṭa--curry made from banana flowers; bhṛṣṭa--fried; paṭola--paṭola vegetables; nimba-pāta--with leaves of the nimba tree; lembu--lemon; ādā-khaṇḍa--pieces of ginger; dadhi--yogurt; dugdha--milk; khaṇḍa-sāra--sugar candy; śālagrāme--unto Lord Viṣṇu in the form of the śālagrāma; samarpilena--offered; bahu upahāra--many other varieties of food.

TRANSLATION

"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

TEXT

prasāda lañā kole karena kranda
nimāira priya mora----e-saba vyañjana

SYNONYMS

prasāda lañā--taking the remnants of food; kole--on her lap; karena kranda--was crying; nimāira--of Nimāi; priya--favorite; mora--My; e-saba vyañjana--all these varieties of cooked food.

TRANSLATION

"Taking the food upon her lap, Mother was crying to think that all that food was very dear to her Nimāi.

TEXT 57

TEXT

nimāñi nāhika ethā, ke kare bhojana
mora dhyāne aśru-jale bharila nayana

SYNONYMS

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.

TRANSLATION

"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

TEXT

śīghra yāi' muñi saba karinu bhakṣaṇa
śūnya-pātra dekhi' aśru kariyā mārjana

SYNONYMS

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.

TRANSLATION

"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

TEXT

'ke anna-vyañjana khāila, śūnya kene pāta?
bālagopāla kibā khāila saba bhāta?

SYNONYMS

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.

TRANSLATION

"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

TEXT

kibā mora kathāya mane bhrama hañā gela!
kibā kona jantu āsi' sakala khāila?

SYNONYMS

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.

TRANSLATION

"She began to wonder whether there was actually anything on the plate in
the first place. Then again she thought that some animal might have come and
eaten everything.

TEXT 61

TEXT

kibā āmi anna-pātre bhrame nā bāḍila!
eta cinti' pāka-pātra yāñā dekhila

SYNONYMS

kibā--or; āmi--I; anna-pātre--on the plate for food; bhrame--by mistake; nā
bāḍila--did not put anything; eta cinti'--thinking this; pāka-pātra--the
kitchen pots; yāñā dekhila--went and saw.

TRANSLATION

"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

TEXT

anna-vyañjana-pūrṇa dekhi' sakala bhājane
dekhiyā saṁśaya haila kichu camatkāra mane

SYNONYMS

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.

TRANSLATION

"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

TEXT

īśāne bolāñā punaḥ sthāna lepāila
punarapi gopālake anna samarpila

SYNONYMS

īśāne--to īśāna, the servant; bolāñā--calling; punaḥ--again; sthāna--the place; lepāila--cleaned; punarapi--again; gopālake--unto Gopāla; anna--cooked rice and vegetables; samarpila--offered.

TRANSLATION

"Thus wondering, she called īśāna, the servant, and had the place cleaned again. She then offered another plate to Gopāla.

TEXT 64

TEXT

ei-mata yabe karena uttama randhana
more khāoyāite kare utkaṅṭhāya rodana

SYNONYMS

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.

TRANSLATION

"Now whenever she prepares some good cooked food and wants to feed it to Me, she cries in great anxiety.

TEXT 65

TEXT

tānra preme āni' āmāya karāya bhojane
antare mānaye sukha, bāhye nāhi māne

SYNONYMS

tānra 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.

TRANSLATION

"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

TEXT

ei vijayā-daśamīte haila ei rīti
tānhāke puchiyā tānra karāiha pratīti

SYNONYMS

ei vijayā-daśamīte--on the previous Vijayā-daśamī day; haila--there was; ei rīti--such an incident; tānhāke--unto her; puchiyā--asking; tānra--her; karāiha--make; pratīti--belief.

TRANSLATION

"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

TEXT

eteka kahite prabhu vihvala ha-ilā
loka vidāya karite prabhu dhairya dharilā

SYNONYMS

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.

TRANSLATION

While describing all this, Śrī Caitanya Mahāprabhu was a little overwhelmed, but just to finish bidding farewell to the devotees, He remained patient.

TEXT 68

TEXT

rāghava paṇḍite kahena vacana sarasa
'tomāra śuddha preme āmi ha-i' tomāra vaśa'

SYNONYMS

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.

TRANSLATION

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

TEXT

iñhāra kṛṣṇa-sevāra kathā śuna, sarva-jana
parama-pavitra sevā ati sarvottama

SYNONYMS

iñhāra--of him; kṛṣṇa-sevāra--of service to Lord Kṛṣṇa; kathā--stories;
śuna--hear; sarva-jana--all people; parama-pavitra--supremely pure; sevā--
service; ati--very much; sarva-uttama--well accomplished.

TRANSLATION

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

TEXT

āra dravya rahu----śuna nārikelera kathā
pāñca gaṇḍā kari' nārikela vikāya tathā

SYNONYMS

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.

TRANSLATION

"Apart from other commodities, just hear about his coconut offering. A
coconut is sold at the rate of five gaṇḍās each.

TEXT 71

TEXT

vāṭite kata śata vṛkṣe lakṣa lakṣa phala
tathāpi śunena yathā miṣṭa nārikela

SYNONYMS

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.

TRANSLATION

"Although he already has hundreds of trees and millions of fruits, he is
still very eager to hear about the place where sweet coconut is available.

TEXT 72

TEXT

eka eka phalera mūlya diyā cāri-cāri paṇa
daśa-krośa haite ānāya kariyā yatana

SYNONYMS

eka eka phalera--of each and every fruit; mūlya--price; diyā--giving; 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.

TRANSLATION

"He collects coconut with great endeavor from a place twenty miles away, and he gives four paṇas each for them.

TEXT 73

TEXT

prati-dina pāñca-sāta phala cholāñā
suśītala karite rākhe jale ḍubāiñā

SYNONYMS

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; ḍubāiñā--immersing.

TRANSLATION

"Every day five to seven coconuts are clipped and put into water to keep cool.

TEXT 74

TEXT

bhogera samaya punaḥ chuli' saṁskari'
kṛṣṇe samarpaṇa kare mukha chidra kari'

SYNONYMS

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.

TRANSLATION

"At the time of offering bhoga, the coconuts are again clipped and cleansed. After holes are made in them, they are offered to Lord Kṛṣṇa.

TEXT 75

TEXT

kṛṣṇa sei nārikela-jala pāna kari'
kabhu śūnya phala rākhena, kabhu jala bhari'

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; sei--that; nārikela-jala--water of the coconut; pāna kari'--drinking; kabhu--sometimes; śūnya--vacant; phala rākhena--leaves the fruit; kabhu--sometimes; jala bhari'--being filled with water.

TRANSLATION

"Lord Kṛṣṇa used to drink the juice from these coconuts, and sometimes the coconuts were left drained of juice. At other times the coconuts were filled with juice.

TEXT 76

TEXT

jala-śūnya phala dekhi' paṇḍita----haraṣita
phala bhāṅgi' śasye kare sat-pātra pūrita

SYNONYMS

jala-śūnya--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.

TRANSLATION

"When Rāghava Paṇḍita saw that the juice had been drunk from the coconuts, he was very pleased. He would then break the coconut, take out the pulp and put it on another plate.

TEXT 77

TEXT

śasya samarpaṇa kari' bāhire dheyāna
śasya khāñā kṛṣṇa kare śūnya bhājana

SYNONYMS

śasya--the pulp; samarpaṇa kari'--offering; bāhire--outside the temple room; dheyāna--meditates; śasya khāñā--eating the pulp; kṛṣṇa--Lord Kṛṣṇa; kare--makes; śūnya--vacant; bhājana--the plate.

TRANSLATION

"After offering the pulp, he would meditate outside the temple door. In the meantime, Lord Kṛṣṇa, having eaten the pulp, would leave the plate empty.

TEXT 78

TEXT

kabhu śasya khāñā punaḥ pātra bhare śāmse
śraddhā bāḍe paṇḍitera, prema-sindhu bhāse

SYNONYMS

kabhu--sometimes; śasya khāñā--eating the pulp; punaḥ--again; pātra--the plate; bhare--fills; śāmse--with pulp; śraddhā--faith; bāḍe--increases; paṇḍitera--of Rāghava Paṇḍita; prema-sindhu--in the ocean of love; bhāse--floats.

TRANSLATION

"Sometimes, after eating the pulp, Kṛṣṇa would fill the plate again with new pulp. In this way, Rāghava Paṇḍita's faith increases, and he floats in an ocean of love.

TEXT 79

TEXT

eka dina phala daśa saṁskāra kariyā
bhoga lāgāite sevaka āila lañā

SYNONYMS

eka dina--one day; phala--fruits; daśa--ten; saṁskāra kariyā--after cleansing; bhoga lāgāite--to offer bhoga; sevaka--servant; āila--came; lañā--taking.

TRANSLATION

"One day it so happened that about ten coconuts were properly clipped and brought by a servant to offer to the Deity.

TEXT 80

TEXT

avasara nāhi haya, vilamba ha-ila
phala-pātra-hāte sevaka dvāre ta' rahila

SYNONYMS

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.

TRANSLATION

"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

TEXT

dvārera upara bhite teṅho hāta dila
sei hāte phala chuñila, paṇḍita dekhila

SYNONYMS

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.

TRANSLATION

"Rāghava Paṇḍita then saw that the servant touched the ceiling above the door and then touched the coconuts with the same hand.

TEXT 82

TEXT

paṇḍita kahe,----dvāre loka kare gatāyāte
tāra pada-dhūli uḍi' lāge upara bhite

SYNONYMS

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.

TRANSLATION

"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

TEXT

sei bhite hāta diyā phala paraśilā
kṛṣṇa-yogyā nahe, phala apavitra hailā

SYNONYMS

sei bhite--on that ceiling; hāta diyā--touching your hand; phala--the fruit; paraśilā--touched; kṛṣṇa-yogyā nahe--is not fit to be offered to Kṛṣṇa; phala--the fruit; apavitra hailā--has become contaminated.

TRANSLATION

" '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.'

PURPORT

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-ijya-dhīḥ. 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 Caitanya-caritāmṛta, (Antya-līlā 4.174): bhadra-bhadra-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' bhadra-bhadra-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 this is bad, is all a mistake.'" (Cc. Antya 4.176)

TEXT 84

TEXT

eta bali' phala phele prācīra laṅghiyā
aiche pavitra prema-sevā jagat jiniyā

SYNONYMS

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 jiniyā--conquering all the world.

TRANSLATION

"Such was 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

TEXT

tabe āra nārikela saṁskāra karāila
parama pavitra kari' bhoga lāgāila

SYNONYMS

tabe--thereafter; āra--other; nārikela--coconuts; saṃskāra karāila--made clipped and cleaned; parama pavitra kari'--with great attention to keep them pure; bhoga lāgāila--offered for eating.

TRANSLATION

"Thereafter, Rāghava Paṇḍita had other coconuts gathered, cleansed and clipped, and with great attention he offered them to the Deity to eat.

TEXT 86

TEXT

ei-mata kalā, āmra, nāraṅga, kāñṭhāla
yāhā yāhā dūra-grāme śuniyāche bhāla

SYNONYMS

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.

TRANSLATION

"In this way he collected excellent bananas, mangoes, oranges, jackfruits and whatever first-class fruits from distant villages he had heard about.

TEXT 87

TEXT

bahu-mūlya diyā āni' kariyā yatana
pavitra saṃskāra kari' kare nivedana

SYNONYMS

bahu-mūlya--high price; diyā--offering; āni'--bringing; kariyā yatana--with great attention; pavitra--purified; saṃskāra kari'--trimming; kare nivedana--offers to the Deity.

TRANSLATION

"All these fruits were collected from distant places and were bought at a high price. After trimming them with great care and purity, Rāghava Paṇḍita offered them to the Deity.

TEXT 88

TEXT

ei mata vyañjanera śāka, mūla, phala
ei mata ciḍā, huḍuma, sandeśa sakala

SYNONYMS

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.

TRANSLATION

"Thus with great care and attention Rāghava Paṇḍita would prepare spinach,
other vegetables, radishes, fruits, chipped rice, powdered rice and
sweetmeats.

TEXT 89

TEXT

ei-mata piṭhā-pānā, kṣīra-odana
parama pavitra, āra kare sarvottama

SYNONYMS

ei-mata--in this way; piṭhā-pānā--cakes and sweet rice; kṣīra-odana--
concentrated milk; parama pavitra--highly purified; āra--and; kare--he makes;
sarva-uttama--first class, tasteful.

TRANSLATION

"He prepared cakes, sweet rice, concentrated milk and everything else with
great attention, and the cooking conditions were purified so that the food was
first class and tasteful.

TEXT 90

TEXT

kāśamdi, ācāra ādi aneka prakāra
gandha, vastra, alaṅkāra, sarva dravya-sāra

SYNONYMS

kāśamdi--a kind of pickle; ācāra--other pickles; ādi--and so on; aneka pra-
kāra--of many varieties; gandha--scents; vastra--clothing; alaṅkāra--
ornaments; sarva--all; dravya--of things; sāra--best.

TRANSLATION

"Rāghava Paṇḍita would also offer all kinds of pickles, such as kāśamdi. He
offered various scents, garments, ornaments and the best of everything.

TEXT 91

TEXT

ei-mata premera sevā kare anupama
yāhā dekhi' sarva-lokera juḍāna nayana

SYNONYMS

ei-mata--in this way; premera sevā--service in love; kare--performs; anupama--without comparison; yāhā dekhi'--seeing which; sarva-lokera--of all people; juḍāna--become pleased; nayana--the eyes.

TRANSLATION

"Thus Rāghava Paṇḍita would serve the Lord in an incomparable way. Everyone was very satisfied just to see him."

TEXT 92

TEXT

eta bali' rāghavere kaila āliṅgane
ei-mata sammānila sarva bhakta-gaṇe

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then mercifully embraced Rāghava Paṇḍita. The Lord also offered all the other devotees a reception with similar respect.

TEXT 93

TEXT

śivānanda sene kahe kariyā sammāna
vāsudeva-dattera tumi kariha samādhāna

SYNONYMS

śivānanda sene--unto Śivānanda Sena; kahe--says; kariyā sammāna--with great respect; vāsudeva-dattera--of Vāsudeva Datta; tumi--you; kariha--take; samādhāna--care.

TRANSLATION

The Lord also respectfully told Śivānanda Sena, "Take care of Vāsudeva Datta very nicely.

TEXT 94

TEXT

parama udāra iṅho, ye dina ye āise
sei dine vyaya kare, nāhi rākhe śeṣe

SYNONYMS

parama udāra--very liberal; iṅho--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.

TRANSLATION

"Vāsudeva Datta is very liberal. Every day, whatever income he receives, he spends. He does not keep any balance.

TEXT 95

TEXT

'gṛhastha' hayena iṅho, cāhiye sañcaya
sañcaya nā kaile kuṭumba-bharaṇa nāhi haya

SYNONYMS

gṛhastha--householder; hayena--is; iṅho--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.

TRANSLATION

"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

TEXT

ihāra gharera āya-vyaya saba----tomāra sthāne
'sara-khela' hañā tumi kariha samādhāne

SYNONYMS

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.

TRANSLATION

"Please take care of Vāsudeva Datta's family affairs. Become his manager and make the proper adjustments.

PURPORT

Both Vāsudeva Datta and Śivānanda Sena were living in the same neighborhood, which is presently called Kumārahaṭṭa or Hālisahara.

TEXT 97

TEXT

prati-varṣe āmāra saba bhakta-gaṇa lañā
guṇḍicāya āsibe sabāya pālana kariyā

SYNONYMS

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.

TRANSLATION

"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

TEXT

kulīna-grāmīre kahe sammāna kariyā
pratyabda āsibe yātrāya paṭṭa-ḍorī lañā

SYNONYMS

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.

TRANSLATION

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

TEXT

guṇarāja-khāṇna kaila śrī-kṛṣṇa-vijaya
tāhān eka-vākya tānra āche premamaya

SYNONYMS

guṇarāja-khāṇna--Guṇarāja Khān; kaila--compiled; śrī-kṛṣṇa-vijaya--the book named Śrī Kṛṣṇa-vijaya; tāhān--there; eka-vākya--one sentence; tānra--of it; āche--is; prema-maya--full of love of Kṛṣṇa.

TRANSLATION

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."

PURPORT

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 compiled in the year 1395 śakābda (A.D. 1474). After seven years, it was completed (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 and 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 book store 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 has 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 Ādisūra first came from Kānyakubja, or Kānowj, 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 Kānowj. 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) Kuśala; (3) Śubhaśaṅkara; (4) Haṁsa; (5) Śaktirāma (Bāgāṇḍā), Muktirāma (Māinagara) and Alaṅkāra (Baṅgaja); (6) Dāmodara; (7) Anantarāma; (8) Guṇināyaka 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, Lakṣmīnāthavasū, 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

TEXT

"nandanandana kṛṣṇa----mora prāṇa-nātha"
ei vākye vikāinu tānra vaṁśera hāta

SYNONYMS

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; tānra--of him; vaṁśera hāta--in the hands of the descendants.

TRANSLATION

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.

PURPORT

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, the son of Nanda Mahārāja, who is my life and soul."

TEXT 101

TEXT

tomāra ki kathā, tomāra grāmera kukkura
sei mora priya, anya-jana rahu dūra

SYNONYMS

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.

TRANSLATION

"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

TEXT

tabe rāmānanda, āra satyarāja khānna
prabhura caraṇe kichu kaila nivedana

SYNONYMS

tabe--after this; rāmānanda--Rāmānanda Vasu; āra--and; satyarāja khānna--Satyarāja Khān; prabhura caraṇe--at the lotus feet of Lord Śrī Caitanya Mahāprabhu; kichu--some; kaila--made; nivedana--submission.

TRANSLATION

After this, Rāmānanda Vasu and Satyarāja Khān both submitted questions at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 103

TEXT

gṛhastha viṣayī āmi, ki mora sādhanē
śrī-mukhe ājñā kara prabhu---nivedi caraṇe

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahena,----'kṛṣṇa-sevā', 'vaiṣṇava-sevana'
'nirantara kara kṛṣṇa-nāma-saṅkīrtana'

SYNONYMS

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.

TRANSLATION

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

TEXT

satyarāja bale,----vaiṣṇava ciniba kemane?
ke vaiṣṇava, kaha tānra sāmānya lakṣaṇe

SYNONYMS

satyarāja bale--Satyarāja Khān said; vaiṣṇava--a Vaiṣṇava; ciniba kemane--how shall I recognize; ke vaiṣṇava--who is a Vaiṣṇava; kaha--please say; tānra--of him; sāmānya lakṣaṇe--common symptoms.

TRANSLATION

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

TEXT

prabhu kahe,----"yāñra mukhe śuni eka-bāra
kṛṣṇa-nāma, sei pūjya,----śreṣṭha sabākāra"

SYNONYMS

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;

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Whoever chants the holy name of Kṛṣṇa just once is worshipable and is the topmost human being.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that simply by chanting the holy name of Kṛṣṇa once, a person becomes perfect. Such a person is understood to be a Vaiṣṇava. With such faith and belief, one may begin a life of Kṛṣṇa consciousness, but an ordinary person cannot chant the holy name of Kṛṣṇa with such faith. This is confirmed by Śrīla Rūpa Gosvāmī in his Upadeśāmṛta: kṛṣṇeti yasya giri taṁ manasādriyeta. One should accept the holy name of Kṛṣṇa to be identical with the Supreme Personality of Godhead, Transcendence Himself. The holy name of Kṛṣṇa is also identical with Kṛṣṇa and is also cintāmaṇi. The name Kṛṣṇa is the personification of sound perfectly transcendental and eternally liberated from material contamination. One should understand that the name Kṛṣṇa and Kṛṣṇa 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 becomes a pure devotee. Anyone can take advantage of hearing about Kṛṣṇa consciousness from a pure devotee and thus gradually become purified.

A 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 confirmed in Śrīmad-Bhāgavatam (11.2.47):

arcāyām eva haraye
pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

"Anyone who engages with faith in the worship of the Deity of Hari but does not show proper respect to the devotees and to others is known as a materialistic devotee." However, by associating with a neophyte devotee who

believes that the holy name of the Lord is identical with the Lord, 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 kaniṣṭha, or a neophyte. The neophyte, however, can become an advanced devotee if he strictly follows the regulative principles set down by the spiritual master. The pure devotee whose faith advances becomes a madhyama-adhikārī and uttama-adhikārī." (Cc. Madhya 22.64,69--70)

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

TEXT

"eka kṛṣṇa-nāme kare sarva-pāpa kṣaya
nava-vidhā bhakti pūrṇa nāma haite haya

SYNONYMS

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.

TRANSLATION

"Simply by chanting the holy name of Kṛṣṇa, one 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.

PURPORT

The nine types of devotional service are mentioned in Śrīmad-Bhāgavatam (7.5.23):

śravaṇam kīrtanam viṣṇoḥ
smaraṇam pāda-sevanam

arcanaṁ vandanāṁ dāsyāṁ
sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

These are the activities of hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship and surrendering everything. As far as chanting the holy name of Kṛṣṇa is concerned, one can be freed from all sinful reactions by chanting the holy name without committing offenses. If one chants offenselessly, he may be saved from all sinful reactions. It is very important in devotional service to chant the holy name of the Lord without committing offenses. The nine devotional processes such as śravaṇa and kīrtana can all be attained at once if one simply chants the holy name of the Lord offenselessly.

In this regard, Śrīla Jīva Gosvāmī states in his book Bhakti-sandarbha (173): yadyapi anyā bhaktiḥ kalau kartavyā, tada kīrtanākhyā-bhakti-saṁyogenaiva. Out of the nine processes of devotional service, kīrtana is very important. Śrīla Jīva Gosvāmī therefore instructs that the other processes, such as arcana, vandana, dāsyā 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, āraṭi, 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

TEXT

dīkṣā-puraścaryā-vidhi apekṣā nā kare
jihvā-sparśe ā-caṇḍāla sabāre uddhāre

SYNONYMS

dīkṣā--initiation; puraścaryā--activities before initiation; vidhi--regulative principles; apekṣā--reliance on; nā--not; kare--does; jihvā--the tongue; sparśe--by touching; ā-caṇḍāla--even to the lowest of men, the caṇḍāla; sabāre--everyone; uddhāre--delivers.

TRANSLATION

"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.

PURPORT

Śrīla Jīva Gosvāmī explains dīkṣā in his Bhakti-sandarbha (283):

divyaṁ jñānaṁ yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād 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 in Bhakti-sandarbha (283). As stated:

dvijānām anupetānām svakarmādhyayanādiṣu
yathādhikāro nāstīha syāc copanayanād anu
tathātrādīkṣitānām tu mantra-devārcanādiṣu
nādhikāro 'sty ataḥ kuryād ātmānaṁ 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 after initiation and the sacred thread ceremony. Unless one is initiated as a brāhmaṇa, he 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
kṛtaṁ sarvaṁ nirarthakam
paśu-yonim 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 guruṁ praṇamyaivaṁ
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 a Vaiṣṇava initiation from him."

The Bhakti-sandarbha (298) gives the following quotation from the Tattva-sāgara:

yathā kāñcanatām yāti
kāsyam rasa-vidhānataḥ
tathā dīkṣā-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 Agastya-saṁhitā:

pūjā traikālikī nityam

japas tarpaṇam eva ca
homo brāhmaṇa-bhuktiś ca
puraścaraṇam ucyate

guror labdhasya mantrasya
prasādena yathā-vidhi
pañcāṅgopāsana-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 āraṭi 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
sādhako vāñchitaṁ phalam

puraścaraṇa-sampanno
mantro hi phala-dhāyakaḥ
ataḥ puraṣkriyāṁ kuryāt
mantravit siddhi-kaṅksayā

puraṣkriyā hi mantrāṇāṁ
pradhānaṁ 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. However, 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), Śrīla Jīva Gosvāmī states:

yadyapi śrī-bhāgavata-mate pañcarātrādi-vat arcana-mārgasya āvaśyakatvaṁ nāsti, tad vināpi śaraṇāpattyādīnām ekatareṇāpi puruṣārtha-siddher abhihitatvāt, tathāpi śrī-nāradādi-vartmānuseradbhiḥ śrī-bhagavatā saha sambandha-viśeṣaṁ dīkṣā-vidhānena śrī-guru-caraṇa-sampāditam cikīrṣadbhiḥ kṛtāyām dīkṣāyām arcanam avāśyam kriyetaiva.

Of similar importance is dīkṣā, which is explained as follows in Bhakti-sandarbhā (284):

yadyapi svarūpato nāsti, tathāpi prāyaḥ svabhāvato dehādi-sambandhena kardaya-śīlānām vikṣipta-cittānām janānām tat-tat-saṅkocī-karaṇāya śrīmad-ṛṣi-prabhṛtibhir atrārcana-mārge kvacit kvacit kācit kācin maryādā sthāpitāsti.

Similarly in the Rāmārcana-candrikā it is stated:

vinaiva dīkṣām viprendra
puraścaryām vinaiva hi
vinaiva nyāsa-vidhinā
japa-mātreṇa siddhidā

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, he 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 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 sevonnukha-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

According to Caitanya-caritāmṛta (Madhya 17.134):

ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa'
prākṛtendriya-grāhya nahe, haya sva-prakāśa

"With these material senses, one cannot understand the transcendental holy name of the Lord or His form, activities and pastimes. However, when one actually engages in devotional service, utilizing the tongue, the Lord is revealed."

TEXT 109

TEXT

anuṣaṅga-phale kare saṁsārera kṣaya
citta ākarṣiyā karāya kṛṣṇe premodaya

SYNONYMS

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; prema-udaya--arousal of transcendental love.

TRANSLATION

"By chanting the holy name of the Lord, one dissolves his entanglement in material activities. After this, one becomes very attracted to Kṛṣṇa, and thus dormant love for Kṛṣṇa is awakened.

TEXT 110

TEXT

ākṛṣṭiḥ kṛta-cetasām sumanasām uccāṭanam cāmhasām
ācaṇḍālam amūka-loka-sulabho vaśyaś ca mukti-śriyaḥ
no dīkṣām na ca sat-kriyām na ca puraścaryām manāg īkṣate
mantra 'yaṁ rasanā-sṛḡ eva phalati śrī-kṛṣṇa-nāmātmakaḥ

SYNONYMS

ākṛṣṭiḥ--attraction; kṛta-cetasām--of saintly persons; su-manasām--of the most liberal-minded; uccāṭanam--annihilator; ca--also; amhasām--of sinful reactions; ā-caṇḍālam--even to the caṇḍālas; amūka--except the dumb; loka-sulabhaḥ--very easy to achieve for all persons; vaśyaḥ--full controller; ca--and; mukti-śriyaḥ--of the opulence of liberation; no--not; dīkṣām--initiation; na--not; ca--also; sat-kriyām--pious activities; na--not; ca--also; puraścaryām--regulative principles before initiation; manāk--slightly; īkṣate--depends upon; mantraḥ--mantra; ayam--this; rasanā--tongue; sṛḡ--touching;

eva--simply; phalati--is fruitful; śrī-kṛṣṇa-nāma-ātmakaḥ--consisting of the holy name of Lord Kṛṣṇa.

TRANSLATION

" '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. Simply by touching the holy name with one's 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 all these activities. It is self-sufficient.' "

PURPORT

This verse is found in the Padyāvalī (29) by Śrīla Rūpa Gosvāmī.

TEXT 111

TEXT

"ataeva yānra mukhe eka kṛṣṇa-nāma
sei ta' vaiṣṇava, kariha tānhāra sammāna"

SYNONYMS

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.

TRANSLATION

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."

PURPORT

In his Upadeśāmṛta, Śrīla Rūpa Gosvāmī states: kṛṣṇeti yasya giri taṁ manasādriyeta dīkṣāsti cet. 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

TEXT

khaṇḍera mukunda-dāsa, śrī-rāghunandana
śrī-narahari,----ei mukhya tina jana

SYNONYMS

khaṇḍera--of the place known as Khaṇḍa; mukunda-dāsa--Mukunda dāsa; śrī-rāghunandana--Śrī Rāghunandana; śrī-narahari--Śrī Narahari; ei--these; mukhya--chief; tina--three; jana--persons.

TRANSLATION

Śrī Caitanya Mahāprabhu then turned His attention to three persons--Mukunda dāsa, Rāghunandana and Śrī Narahari--inhabitants of the place called Khaṇḍa.

TEXT 113

TEXT

mukunda dāsere puche śacīra nandana
'tumi----pitā, putra tomāra----śrī-rāghunandana?

SYNONYMS

mukunda dāsere--unto Mukunda dāsa; puche--inquired; śacīra nandana--the son of mother Śacī; tumi--you; pitā--father; putra--son; tomāra--your; śrī-rāghunandana--Śrī Rāghunandana.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of mother Śacī, next asked Mukunda dāsa, "You are the father, and your son is Rāghunandana. Is that so?"

TEXT 114

TEXT

kibā rāghunandana----pitā, tumi----tāra tanaya?
niścaya kariyā kaha, yāuka saṁśaya'

SYNONYMS

kibā--or; rāghunandana--Rāghunandana; pitā--father; tumi--you; tāra--his; tanaya--son; niścaya kariyā--making certain; kaha--just speak; yāuka saṁśaya--let My doubts be dissipated.

TRANSLATION

"Or is Śrīla Rāghunandana your father whereas you are his son? Please let Me know the facts so that My doubts will go away."

TEXT 115

TEXT

mukunda kahe,----raghunandana mora 'pitā' haya
āmi tāra 'putra',----ei āmāra niścaya

SYNONYMS

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.

TRANSLATION

Mukunda replied, "Raghunandana is my father, and I am his son. This is my decision.

TEXT 116

TEXT

āmā sabāra kṛṣṇa-bhakti raghunandana haite
ataeva pitā----raghunandana āmāra niścite

SYNONYMS

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.

TRANSLATION

"All of us have attained devotion to Kṛṣṇa due to Raghunandana. Therefore in my mind he is my father."

TEXT 117

TEXT

śuni' harṣe kahe prabhu----"kahile niścaya
yānhā haite kṛṣṇa-bhakti sei guru haya"

SYNONYMS

śuni'--hearing; harṣe--in great jubilation; kahe prabhu--Śrī Caitanya Mahāprabhu said; kahile niścaya--you have spoken correctly; yānhā haite--from whom; kṛṣṇa-bhakti--devotion to Kṛṣṇa; sei--that person; guru haya--is the spiritual master.

TRANSLATION

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 a spiritual master."

TEXT 118

TEXT

bhaktera mahimā prabhu kahite pāya sukha
bhaktera mahimā kahite haya pañca-mukha

SYNONYMS

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.

TRANSLATION

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

TEXT

bhakta-gaṇe kahe,----śuna mukundera prema
nigūḍha nirmala prema, yena dagdha hema

SYNONYMS

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.

TRANSLATION

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 with purified gold.

TEXT 120

TEXT

bāhye rāja-vaidya iṅho kare rāja-sevā
antare kṛṣṇa-prema iṅhāra jānibeka kebā

SYNONYMS

bāhye--externally; rāja-vaidya--royal physician; iṅho--he; kare--performs; rāja-sevā--government service; antare--within the heart; kṛṣṇa-prema--love of Kṛṣṇa; iṅhāra--of Mukunda dāsa; jānibeka--can know; kebā--who.

TRANSLATION

"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?"

PURPORT

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 Caitanya-caritāmṛta (Madhya 23.39), tāñra 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

TEXT

eka dina mleccha-rājāra ucca-ṭuṅgite
cikitsāra vāt kahe tāñhāra agrete

SYNONYMS

eka dina--one day; mleccha-rājāra--of the Mohammedan King; ucca-ṭuṅgite--on a high platform; cikitsāra vāt--talk of medical treatment; kahe--was speaking; tāñhāra agrete--before him.

TRANSLATION

"One day Mukunda dāsa, the royal physician, was seated with the Mohammedan King on a high platform and was telling the King about medical treatment.

TEXT 122

TEXT

hena-kāle eka mayūra-pucchera āḍānī
rāja-śiropari dhare eka sevaka āni'

SYNONYMS

hena-kāle--at this time; eka--one; mayūra-pucchera--of peacock feathers; āḍānī--fan; rāja-śiropari--above the head of the King; dhare--holds; eka--one; sevaka--servant; āni'--bringing.

TRANSLATION

"While the King and Mukunda dāsa were conversing, a servant brought a fan made of peacock feathers to shade the head of the King from the sun. Consequently he held the fan above the King's head.

TEXT 123

TEXT

śikhi-piccha dekhi' mukunda premāviṣṭa hailā
ati-ucca ṭuṅgi haite bhūmite paḍilā

SYNONYMS

śikhi-piccha--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.

TRANSLATION

"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

TEXT

rājāra jñāna,----rāja-vaidyera ha-ila maraṇa
āpane nāmiyā tabe karāila cetana

SYNONYMS

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.

TRANSLATION

"The King, fearing that the royal physician was killed, personally descended and brought him to his consciousness.

TEXT 125

TEXT

rājā bale----vyathā tumi pāile kona ṭhāñi?
mukunda kahe,----ati-baḍa vyathā pāi nāi

SYNONYMS

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.

TRANSLATION

"When the King asked Mukunda, 'Where is it paining you?' Mukunda replied, 'I am not very much pained.'

TEXT 126

TEXT

rājā kahe,----mukunda, tumi paḍilā ki lāgi'?
mukunda kahe, rājā, mora vyādhi āche mṛgī

SYNONYMS

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.

TRANSLATION

"The King then inquired, 'Mukunda, why did you fall down?' Mukunda replied, 'My dear King, I have a disease that is like epilepsy.'

TEXT 127

TEXT

mahā-vidagdha rājā, sei saba jāne
mukundere haila tānra 'mahā-siddha'-jñāne

SYNONYMS

mahā-vidagdha--highly intelligent; rājā--the King; sei--he; saba jāne--knows everything; mukundere--upon Mukunda; haila--was; tānra--his; mahā-siddha-jñāne--calculation as the most perfect devotee.

TRANSLATION

"Being extraordinarily intelligent, the King could understand the whole affair. In his estimation, Mukunda was a most uncommon, exalted, liberated personality.

TEXTS 128-129

TEXT

raghunandana sevā kare kṛṣṇera mandire
dvāre puṣkariṇī, tāra ghāṭera upare

kadambēra eka vṛkṣe phuṭe bāra-māse
nitya dui phula haya kṛṣṇa-avataṁse

SYNONYMS

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; kadambēra--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.

TRANSLATION

"Raghunandana is constantly engaged in serving the temple of Lord Kṛṣṇa. 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

TEXT

mukundere kahe punaḥ madhura vacana
'tomāra kārya----dharme dhana-upārjana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu again spoke to Mukunda with sweet words: "Your duty is to earn both material and spiritual wealth."

TEXT 131

TEXT

raghunandanera kārya----kṛṣṇera sevana
kṛṣṇa-sevā vinā inḥāra anya nāhi mana

SYNONYMS

raghunandanera kārya--the duty of Raghunandana; kṛṣṇera sevana--worshiping Lord Kṛṣṇa; kṛṣṇa-sevā vinā--except for worshiping Kṛṣṇa; inḥāra--of him; anya--other; nāhi--there is not; mana--intention.

TRANSLATION

"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

TEXT

narahari rahu āmāra bhakta-gaṇa-sane
ei tina kārya sadā karaha tina jane,

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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

TEXT

sārvabhauma, vidyā-vācaspati,----dui bhāi
dui-jane kṛpā kari' kahena gosāñi

SYNONYMS

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.

TRANSLATION

Out of His causeless mercy, Śrī Caitanya Mahāprabhu gave the following directions to the brothers Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati.

TEXT 134

TEXT

'dāru'-jala'-rūpe kṛṣṇa prakāṣa samprati
'daraśana'-'snāne' kare jīvera mukati

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In this Age of Kali, Kṛṣṇa is manifest in two forms--wood and water. Thus He helps conditioned souls to become liberated by seeing the wood and bathing in the water.

TEXT 135

TEXT

'dāru-brahma'-rūpe----sākṣāt śrī-puruṣottama
bhāgīrathī hana sākṣāt 'jala-brahma'-sama

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

The Vedas enjoin, sarvaṁ khalv idaṁ brahma: everything is the energy of the Supreme Personality of Godhead, the Supreme Brahman or Paraṁ Brahman. 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, Paraṁ Brahman. Bhagavad-gītā (9.4) 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

TEXT

sārvabhauma, kara 'dāru-brahma'-ārādhana
vācaspati, kara jala-brahmera sevana

SYNONYMS

sārvabhauma--O Sārvabhauma; kara--be engaged in; dāru-brahma--of wooden Brahman; ārādhana--worship; vācaspati--and you, Vācaspati; kara--do; jala-brahmera--of Paraṁ Brahman manifested in water; sevana--worship.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya, you should engage in the worship of Lord Jagannātha Puruṣottama, and Vācaspati should worship mother Ganges."

TEXT 137

TEXT

murāri-guptere prabhu kari' āliṅgana
tānra bhakti-niṣṭhā kahena, śune bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

pūrve āmi inhāre lobhāila bāra bāra
parama madhura, gupta, vrajendra-kumāra

SYNONYMS

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.

TRANSLATION

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

TEXT

svayaṁ bhagavān kṛṣṇa----sarvāmśī, sarvāśraya
viśuddha-nirmala-prema, sarva-rasamaya

SYNONYMS

svayam bhagavān kṛṣṇa--Lord Kṛṣṇa is the Supreme Personality of Godhead; sarva-aṁśī--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.

TRANSLATION

" '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

TEXT

sakala-sadguṇa-vṛnda-ratna-ratnākara
vidagdha, catura, dhīra, rasika-śekhara

SYNONYMS

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 humor.

TRANSLATION

" '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 humors.

TEXT 141

TEXT

madhura-caritra kṛṣṇera madhura-vilāsa
cāturya-vaidagdhya kare yāñra līlā-rasa

SYNONYMS

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.

TRANSLATION

" '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

TEXT

sei kṛṣṇa bhaja tumi, hao kṛṣṇāśraya
kṛṣṇa vinā anya-upāsanā mane nāhi laya

SYNONYMS

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.

TRANSLATION

"I then requested Murāri Gupta, 'Worship Kṛṣṇa and take shelter of Him. But for His service, nothing appeals to the mind.'

TEXT 143

TEXT

ei-mata bāra bāra śuniyā vacana
āmāra gaurave kichu phiri' gela mana

SYNONYMS

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.

TRANSLATION

"In this way, he heard from Me again and again. By My influence, his mind was a little converted.

TEXT 144

TEXT

āmāre kahena,----āmi tomāra kiṅkara
tomāra ājñākārī āmi nāhi svatantara

SYNONYMS

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.

TRANSLATION

"Murāri Gupta then replied, 'I am Your servant and Your order carrier. I have no independent existence.'

TEXT 145

TEXT

eta bali' ghare gela, cinti' rātri-kāle
raghunātha-tyāga-cintāya ha-ila vikale

SYNONYMS

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.

TRANSLATION

"After this, Murāri Gupta went home and spent the whole night thinking how
he would be able to give up the association of Raghunātha, Lord Rāmacandra.
Thus he was overwhelmed.

TEXT 146

TEXT

kemane chāḍiba raghunāthera caraṇa
āji rātrye prabhu mora karāha maraṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei mata sarva-rātri karena krandana
mane soyāsti nāhi, rātri kaila jāgaraṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

prātaḥ-kāle āsi' mora dharila caraṇa
kāndite kāndite kichu kare nivedana

SYNONYMS

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.

TRANSLATION

"In the morning Murāri Gupta came to see Me. Catching hold of My feet and crying, he submitted an appeal.

TEXT 149

TEXT

raghunāthera pāya muñi veciyāchoṅ māthā
kāḍhite nā pāri māthā, mane pāi vyathā

SYNONYMS

raghunāthera pāya--unto the lotus feet of Lord Raghunātha; muñi--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.

TRANSLATION

"Murāri Gupta said, 'I have sold my head to the lotus feet of Raghunātha. I cannot withdraw my head, for that would give me too much pain.

TEXT 150

TEXT

śrī-raghunātha-caraṇa chāḍāna nā yāya
tava ājñā-bhaṅga haya, ki karoṅ upāya

SYNONYMS

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.

TRANSLATION

" '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

TEXT

tāte more ei kṛpā kara, dayāmaya
tomāra āge mṛtyu ha-uka, yāuka saṁśaya

SYNONYMS

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.

TRANSLATION

"In this way Murāri Gupta appealed to Me, saying, 'Kindly grant me this mercy because You are all-merciful. Let me die before You so that all my doubts will be finished.'

TEXT 152

TEXT

eta śuni' āmi baḍa mane sukha pāiluṅ
inhāre uṭhāñā tabe āliṅgana kailuṅ-

SYNONYMS

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.

TRANSLATION

"Hearing this, I became very happy. I then raised Murāri Gupta and embraced him.

TEXT 153

TEXT

sādhu sādhu, gupta, tomāra sudṛḍha bhajana
āmāra vacaneha tomāra nā ṭalila mana

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei-mata sevakera prīti cāhi prabhu-pāya
prabhu chāḍāileha, pada chāḍāna nā yāya

SYNONYMS

ei-mata--like this; sevakera--of the servitor; prīti--love; cāhi--is wanted; prabhu-pāya--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.

TRANSLATION

" '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.

PURPORT

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 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

TEXT

ei-mata tomāra niṣṭhā jānibāra tare
tomāre āgraha āmi kailuñ bāre bāre

SYNONYMS

ei-mata--in this way; tomāra--your; niṣṭhā--firm faith; jānibāra tare--to understand; tomāre--unto you; āgraha--persistence; āmi kailuñ--I did; bāre bāre--again and again.

TRANSLATION

" '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

TEXT

sākṣāt hanumān tumi śrī-rāma-kiṅkara
tumi kene chāḍibe tānra caraṇa-kamala

SYNONYMS

sākṣāt--directly; hanumān--Hanumān; tumi--you; śrī-rāma-kiṅkara--the servant of Śrī Rāma; tumi--you; kene--why; chāḍibe--should give up; tānra--His; caraṇa-kamala--lotus feet.

TRANSLATION

"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

TEXT

sei murāri-gupta ei---mora prāṇa sama
inhāra dainya śuni' mora phāṭaye jīvana

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe vāsudeve prabhu kari' āliṅgana
tānra guṇa kahe hañā sahasra-vadana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Vāsudeva Datta and began to speak of his glories as if He had a thousand mouths.

TEXT 159

TEXT

nija-guṇa śuni' datta mane lajjā pāñā
nivedana kare prabhura caraṇe dhariyā

SYNONYMS

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.

TRANSLATION

When Caitanya Mahāprabhu glorified him, Vāsudeva Datta immediately became very embarrassed and shy. He then submitted himself, touching the Lord's lotus feet.

TEXT 160

TEXT

jagat tārīte prabhu tomāra avatāra
mora nivedana eka karaha aṅgikāra

SYNONYMS

jagat tārīte--to deliver the whole world; prabhu--my Lord; tomāra--Your; avatāra--incarnation; mora--my; nivedana--petition; eka--one; karaha aṅgikāra--please accept.

TRANSLATION

Vāsudeva Datta told Caitanya Mahāprabhu, "My dear Lord, You incarnate just to deliver all conditioned souls. I have now one petition, which I wish You would accept.

TEXT 161

TEXT

karite samartha tumi hao, dayāmaya
tumi mana kara, tabe anāyāse haya

SYNONYMS

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.

TRANSLATION

"My Lord, You are certainly capable of doing whatever You like, and You are indeed merciful. If You so desire, You can very easily do whatever You want.

TEXT 162

TEXT

jīvera duḥkha dekhi' mora hṛdaya bidare
sarva-jīvera pāpa prabhu deha' mora śire

SYNONYMS

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.

TRANSLATION

"My Lord, my heart breaks to see the sufferings of all conditioned souls;
therefore I request You to transfer the karma of their sinful lives upon my
head.

TEXT 163

TEXT

jīvera pāpa lañā muñi karoṅ naraka bhoga
sakala jīvera, prabhu, ghucāha bhava-roga

SYNONYMS

jīvera--of all conditioned souls; pāpa lañā--accepting the sinful
reactions; muñi--I; karoṅ--do; naraka--hellish life; bhoga--suffering; sakala
jīvera--of all living entities; prabhu--my dear Lord; ghucāha--please finish;
bhava-roga--the material disease.

TRANSLATION

"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."

PURPORT

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 to 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. A Vaiṣṇava is so liberal that he is prepared to risk everything to
rescue 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.

Śrīla Vāsudeva Datta knew very well that Śrī Caitanya Mahāprabhu was the original Personality of Godhead. He was 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 that 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 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 might be purified. 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 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. Nor should one consider Vāsudeva Datta a mundane philanthropist or welfare worker. He was not interested in merging into the Brahman effulgence, nor was he interested in material honor or reputation. He was far above philanthropists, philosophers and fruitive actors. He was a most exalted personality who wanted to show mercy upon conditioned souls. This is not an exaggeration of his transcendental qualities. It is perfectly true. Actually there cannot be any comparison to Vāsudeva Datta. He was a Vaiṣṇava--para-duḥkha-duḥkhī--very much aggrieved to see others suffer. The entire world is purified simply by the appearance of such a great devotee. By his presence the whole world is glorified, and all conditioned souls--due to his transcendental presence--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 vrajendra-suta-pāśa

One who executes Śrī Caitanya Mahāprabhu's mission must be considered to be 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-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

Such a personality factually represents Śrī Caitanya Mahāprabhu because his heart is always filled with compassion for conditioned souls.

TEXT 164

TEXT

eta śuni' mahāprabhura citta dravilā
aśru-kampa-svarabhaṅge kahite lāgilā

SYNONYMS

eta śuni'--hearing this; mahāprabhura--of Śrī Caitanya Mahāprabhu; citta--heart; dravilā--became softened; aśru--tears; kampa--trembling; svara-bhaṅge--with faltering of the voice; kahite--to speak; lāgilā--began.

TRANSLATION

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

TEXT

"tomāra vicitra nahe, tumi----sākṣāt prahlāda
tomāra upare kṛṣṇera sampūrṇa prasāda

SYNONYMS

tomāra--in you; vicitra nahe--this is not extraordinary; tumi--you; sākṣāt prahlāda--incarnation of Prahlāda Mahārāja; tomāra upare--upon you; kṛṣṇera--of Lord Kṛṣṇa; sampūrṇa--complete; prasāda--mercy.

TRANSLATION

Accepting Vāsudeva Datta as a great devotee, the Lord said, "Such a statement is not at all astonishing because you are the incarnation of Prahlāda Mahārāja. It appears that Lord Kṛṣṇa has bestowed complete mercy upon you. There is no doubt about it.

TEXT 166

TEXT

kṛṣṇa sei satya kare, yei māge bhṛtya
bhṛtya-vāñchā-pūrṭi vinu nāhi anya kṛtya

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; sei--that; satya kare--fulfills as true; yei--whatever; māge--wants; bhṛtya--servant; bhṛtya-vāñchā--the desire of His servant; pūrṭi--fulfilling; vinu--without; nāhi--there is not; anya--other; kṛtya--duty.

TRANSLATION

"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

TEXT

brahmāṇḍa jīvera tumi vāñchile nistāra
vinā pāpa-bhoge habe sabāra uddhāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

asamartha nahe kṛṣṇa, dhare sarva bala
tomāke vā kene bhuñjāibe pāpa-phala?

SYNONYMS

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.

TRANSLATION

"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

TEXT

tumi yāñra hita vāñcha', se haila 'vaiṣṇava'
vaiṣṇavera pāpa kṛṣṇa dūra kare saba

SYNONYMS

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.

TRANSLATION

"Whosever welfare you desire immediately becomes a Vaiṣṇava, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions of their past sinful activities.

PURPORT

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." This is also promised in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

As soon as one fully surrenders to Kṛṣṇa, he becomes a Vaiṣṇava. In this verse from 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 pious or impious actions. Unless one is freed from a sinful life, he cannot become a Vaiṣṇava. In other words, if one is a Vaiṣṇava, his sinful life is certainly ended. According to 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

TEXT

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājām

govindam ādi-puruṣam tam ahaṁ bhajāmi

SYNONYMS

yaḥ--He who (Govinda); tu--but; indra-gopam--to the small red insect called indra-gopa; athavā--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.

TRANSLATION

" 'Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, who regulates the sufferings and enjoyments of fruitive activity for everyone--from the heavenly King Indra down to the smallest insect [indra-gopa]. That very Personality of Godhead destroys the fruitive karma of one engaged in devotional service.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.54).

TEXT 171

TEXT

tomāra icchā-mātre habe brahmāṇḍa-mocana
sarva mukta karite kṛṣṇera nāhi kichu śrama

SYNONYMS

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.

TRANSLATION

"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

TEXT

eka uḍumbara vṛkṣe lāge koṭi-phale
koṭi ye brahmāṇḍa bhāse virajāra jale

SYNONYMS

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.

TRANSLATION

"Just as there are millions of fruits on the uḍumbara tree, millions of
universes float on the waters of the river Virajā.

PURPORT

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 this Virajā
River is not under the control of material energy. Consequently it is devoid
of the three guṇas.

TEXT 173

TEXT

tāra eka phala paḍi' yadi naṣṭa haya
tathāpi vṛkṣa nāhi jāne nija-apacaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

taiche eka brahmāṇḍa yadi mukta haya
tabu alpa-hāni kṛṣṇera mane nāhi laya

SYNONYMS

taiche--similarly; eka brahmāṇḍa--one universe; yadi--if; mukta haya--
becomes liberated; tabu--still; alpa-hāni--very little loss; kṛṣṇera--of Lord
Kṛṣṇa; mane--the mind; nāhi laya--does not take it very seriously.

TRANSLATION

"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

TEXT

ananta aiśvarya kṛṣṇera vaikuṅṭhādi-dhāma
tāra gaḍa-khāi----kāraṇābdhi yāra nāma

SYNONYMS

ananta--unlimited; aiśvarya--opulence; kṛṣṇera--of Lord Kṛṣṇa; vaikuṅṭhā-
ādi-dhāma--innumerable Vaikuṅṭha planets; tāra--of Vaikuṅṭhaloka; gaḍa-khāi--
surrounding water; kāraṇa-abdhi--Causal Ocean; yāra--of which; nāma--name.

TRANSLATION

"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

TEXT

tāte bhāse māyā lañā ananta brahmāṇḍa
gaḍa-khāite bhāse yena rāi-pūrṇa bhāṇḍa

SYNONYMS

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.

TRANSLATION

"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

TEXT

tāra eka rāi-nāśe hāni nāhi māni
aiche eka aṇḍa-nāśe kṛṣṇera nāhi hāni

SYNONYMS

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.

TRANSLATION

"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

TEXT

saba brahmāṇḍa saha yadi 'māyā'ra haya kṣaya
tathāpi nā māne kṛṣṇa kichu apacaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

koṭi-kāmadhenu-patira chāgī yaiche mare
ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

SYNONYMS

koṭi--of millions; kāma-dhenu--of desire cows; patira--of the master; chāgī--one she-goat; yaiche--as; mare--dies; ṣaḍ-aiśvarya-pati--the master of six opulences; kṛṣṇera--of Kṛṣṇa; māyā--external energy; kibā--what; kare--can do.

TRANSLATION

"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?"

PURPORT

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, 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 enjoy 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 one has to 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 bereft 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. If everyone is liberated in this way, one may conclude that according to the sweet will of the devotee, 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 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

TEXT

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"

SYNONYMS

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.

TRANSLATION

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. You exhibit Your reserved internal potency and sometimes 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.' "

PURPORT

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. When the conditioned souls are condemned due to forgetfulness, the external potency creates the material world and puts the living entities under its control. The three modes of material nature keep the living entity in a constant state of fear. Bhayaṁ dvitīyābhiniveśataḥ. The controlled 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.

TEXT 181

TEXT

ei mata sarva-bhaktera kahi' saba guṇa
sabāre vidāya dila kari' āliṅgana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura vicchede bhakta karena rodana
bhaktera vicchede prabhura viṣaṇṇa haila mana

SYNONYMS

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; viṣaṇṇa--morose; haila--became; mana--the mind.

TRANSLATION

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

TEXT

gadādhara-pañḍita rahilā prabhura pāśe
yameśvare prabhu yānre karāilā āvāse

SYNONYMS

gadādhara-pañḍita--Gadādhara Pañḍita; rahilā--remained; prabhura pāśe--
along with Śrī Caitanya Mahāprabhu; yameśvare--at Yameśvara; prabhu--Śrī
Caitanya Mahāprabhu; yānre--unto whom; karāilā--made to take; āvāse--
residence.

TRANSLATION

Gadādhara Pañḍita remained with Śrī Caitanya Mahāprabhu, and he was given a
place to live at Yameśvara.

PURPORT

Yameśvara is on the southwest side of the Jagannātha temple. Gadādhara
Pañḍita resided there, and there was a small garden and a sandy beach known as
Yameśvara-ṭoṭā.

TEXTS 184-185

TEXT

purī-gosāñi, jagadānanda, svarūpa-dāmodara
dāmodara-pañḍita, āra govinda, kāśīsvara

ei-saba-saṅge prabhu vaise nīlācale
jagannātha-daraśana nitya kare prātaḥ-kāle

SYNONYMS

purī-gosāñi--Paramānanda Purī; jagadānanda--Jagadānanda; svarūpa-dāmodara--
Svarūpa Dāmodara; dāmodara-pañḍita--Dāmodara Pañḍita; āra--and; govinda--
Govinda; kāśīsvara--Kāśīsvara; 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.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at Jagannātha Purī, Nīlācala, with
Paramānanda Purī, Jagadānanda, Svarūpa Dāmodara, Dāmodara Pañḍita, Govinda and
Kāśīsvara. It was Śrī Caitanya Mahāprabhu's daily business to see Lord
Jagannātha in the morning.

TEXT 186

TEXT

prabhu-pāśa āsi' sārvabhauma eka dina
yoḍa-hāta kari' kichu kaila nivedana

SYNONYMS

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.

TRANSLATION

One day Sarvabhauma Bhattacharya came before Śrī Caitanya Mahāprabhu with
folded hands and submitted a request.

TEXT 187

TEXT

ebe saba vaiṣṇava gauḍa-deśe cali' gela
ebe prabhura nimantraṇe avasara haila

SYNONYMS

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.

TRANSLATION

Since all the Vaiṣṇavas had returned to Bengal, there was a good chance
that the Lord would accept an invitation.

TEXT 188

TEXT

ebe mora ghare bhikṣā karaha 'māsa' bhari'
prabhu kahe,----dharma nahe, karite nā pāri

SYNONYMS

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.

TRANSLATION

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

TEXT

sārvabhauma kahe,----bhikṣā karaha viśa dina
prabhu kahe,----eha nahe yati-dharma-cihna

SYNONYMS

sārvabhauma kahe--Sārvabhauma Bhaṭṭācārya said; bhikṣā karaha--accept lunch; viśa 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.

TRANSLATION

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

TEXT

sārvabhauma kahe punaḥ,----dina 'pañca-daśa'
prabhu kahe,----tomāra bhikṣā 'eka' divasa

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe sārvabhauma prabhura caraṇe dhariyā
'daśa-dina bhikṣā kara' kahe vinati kariyā

SYNONYMS

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.

TRANSLATION

Sārvabhauma Bhattacharya then caught hold of the Lord's lotus feet and submissively begged, "Please accept lunch for at least ten days."

TEXT 192

TEXT

prabhu krame krame pāñca-dina ghāṭāila
pāñca-dina tāñra bhikṣā niyama karila

SYNONYMS

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.

TRANSLATION

In this way, by and by, Śrī Caitanya Mahāprabhu reduced the duration to five days. Thus for five days He regularly accepted the invitation to lunch.

TEXT 193

TEXT

tabe sārvabhauma kare āra nivedana
tomāra sañge sannyāsī āche daśa-jana

SYNONYMS

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.

TRANSLATION

After this, Sārvabhauma Bhaṭṭācārya said, "My Lord, there are ten sannyāsīs with You."

PURPORT

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

TEXT

purī-gosāñhira bhikṣā pāñca-dina mora ghare
pūrve āmi kahiyāchoñ tomāra gocare

SYNONYMS

purī-gosāñhira--of Paramānanda Purī; bhikṣā--invitation for lunch; pāñca-dina--five days; mora ghare--at my home; pūrve--previously; āmi--I; kahiyāchoñ--mentioned; tomāra gocare--it is known to you.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then submitted that Paramānanda Purī Gosvāmī should accept a five-day invitation at his place. This was settled before the Lord.

TEXT 195

TEXT

dāmodara-svarūpa,----ei bāndhava āmāra
kabhu tomāra saṅge yābe, kabhu ekeśvara

SYNONYMS

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.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Dāmodara Svarūpa is my intimate friend. He will come sometimes with You and sometimes alone.

TEXT 196

TEXT

āra aṣṭa sannyāsīra bhikṣā dui dui divase
eka eka-dina, eka eka jane pūrṇa ha-ila māse

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

For the entire month consisting of thirty days, Śrī Caitanya Mahāprabhu would visit five days, Paramānanda Purī Gosvāmī five days, Svarūpa Dāmodara four days, and the eight other sannyāsīs two days each. In this way the thirty days of the month were completed.

TEXT 197

TEXT

bahuta sannyāsī yadi āise eka ṭhāñi
sammāna karite nāri, aparādha pāi

SYNONYMS

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.

TRANSLATION

"If all the sannyāsīs come together, it would not be possible for me to pay them proper respects. Therefore I would be an offender.

TEXT 198

TEXT

tumiha nija-chāye āsibe mora ghara
kabhu saṅge āsibena svarūpa-dāmodara

SYNONYMS

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.

TRANSLATION

"Sometimes You will come alone to my place, and sometimes You will be accompanied by Svarūpa Dāmodara."

TEXT 199

TEXT

prabhura iṅgita pāñā ānandita mana
sei dina mahāprabhura kaila nimantraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

'ṣāṭhīra mātā' nāma, bhaṭṭācāryera gṛhiṇī
prabhura mahā-bhakta teṅho, snehete janani

SYNONYMS

ṣāṭhīra mātā--the mother of Ṣāṭhī; nāma--named; bhaṭṭācāryera gṛhiṇī--the wife of Sārvabhauma Bhaṭṭācārya; prabhura--of Śrī Caitanya Mahāprabhu; mahābhakta--a great devotee; teṅho--she; snehete--in affection; jananī--just like a mother.

TRANSLATION

Sārvabhauma Bhaṭṭācārya's wife was known as the mother of Ṣāṭhī. She was a great devotee of Śrī Caitanya Mahāprabhu, and she was affectionate like a mother.

TEXT 201

TEXT

ghare āsi' bhaṭṭācārya tānre ājñā dila
ānande ṣāṭhīra mātā pāka caḍāila

SYNONYMS

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.

TRANSLATION

After returning to his home, Sārvabhauma Bhaṭṭācārya gave orders to his wife, and his wife, known as Ṣāṭhīra Mātā, the mother of Ṣāṭhī, began cooking with great pleasure.

TEXT 202

TEXT

bhaṭṭācāryera gṛhe saba dravya āche bhari'
yebā śāka-phalādika, ānāila āhari'

SYNONYMS

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.

TRANSLATION

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

TEXT

āpani bhaṭṭācārya kare pākera saba karma
ṣāṭhīra mātā----vicakṣaṇā, jāne pāka-marma

SYNONYMS

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.

TRANSLATION

Sārvabhauma Bhaṭṭācārya personally began to help his wife cook. His wife,
the mother of Ṣāṭhī, was very experienced, and she knew how to cook nicely.

TEXT 204

TEXT

pāka-śālāra dakṣiṇe----dui bhogālaya
eka-ghare śālagrāmera bhoga-sevā haya

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Among the followers of the Vedic way, śālagrāma-śilā, the vigraha 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

TEXT

āra ghara mahāprabhura bhikṣāra lāgiyā
nibhṛte kariyāche bhaṭṭa nūtana kariyā

SYNONYMS

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.

TRANSLATION

The other room was for Śrī Caitanya Mahāprabhu's lunch. The Lord's lunch room was very secluded, and it was newly constructed by Bhaṭṭācārya.

TEXT 206

TEXT

bāhye eka dvāra tāra, prabhu praveśite
pāka-śālāra eka dvāra anna pariveśite

SYNONYMS

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.

TRANSLATION

The room was so constructed that there was only one door as an entrance from the outside 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

TEXT

battisā-āṭhiyā kalāra āṅgaṭiyā pāte
tina-māna taṇḍulera ubhārila bhāte

SYNONYMS

battisā-āṭhiyā--named battisā-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.

TRANSLATION

First, three mānas of cooked rice-almost six pounds-was poured on a big banana leaf.

PURPORT

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

TEXT

pīta-sugandhi-ghṛte anna sikta kaila
cāri-dike pāte ghṛta vahiyā calila

SYNONYMS

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.

TRANSLATION

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

TEXT

keyāpatra-kalākhola-ḍoṅgā sāri sāri
cāri-dike dhariyāche nānā vyañjana bhari'

SYNONYMS

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.

TRANSLATION

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

TEXT

daśa-prakāra śāka, nimba-tikta-sukhta-jhola
maricera jhāla, chānā-baḍā, baḍi ghola

SYNONYMS

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.

TRANSLATION

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

TEXT

dugdha-tumbī, dugdha-kuṣmāṇḍa, vesara, lāphrā

mocā-ghaṇṭa, mocā-bhājā, vividha śākrā

SYNONYMS

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.

TRANSLATION

There were preparations of dugdha-tumbī, dugdha-kuṣmāṇḍa, vesara, lāphrā, mocā-ghaṇṭa, mocā-bhājā and other vegetables.

TEXT 212

TEXT

vṛddha-kuṣmāṇḍa-baḍīra vyañjana apāra
phulabaḍī-phala-mūla vividha prakāra

SYNONYMS

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.

TRANSLATION

There were unlimited quantities of vṛddha-kuṣmāṇḍa-baḍī, phula-baḍī, fruits and various roots.

TEXT 213

TEXT

nava-nimbapatra-saha bhṛṣṭa-vārtākī
phula-baḍī paṭola-bhājā, kuṣmāṇḍa-māna-cākī

SYNONYMS

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.

TRANSLATION

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

TEXT

bhṛṣṭa-māṣa-mudga-sūpa amṛta nindaya
madhurāmla, baḍāmlādi amla pāñca chaya

SYNONYMS

bhṛṣṭa--fried; māṣa--urd 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.

TRANSLATION

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

TEXT

mudga-baḍā, māṣa-baḍā, kalā-baḍā miṣṭa
kṣīra-pulī, nārikela-pulī āra yata piṣṭa

SYNONYMS

mudga-baḍā--fried cakes made of mung dhal; māṣa-baḍā--fried cakes made of
urd dhal; kalā-baḍā--fried cakes made of banana; miṣṭa--very sweet; kṣīra-
pulī--cakes made with sweet rice; nārikela-pulī--coconut cake; āra--and; yata-
-varieties of; piṣṭa--cakes.

TRANSLATION

There were bharats made of mung dhal, of urd dhal and of sweet bananas, and
there was sweet rice cake, coconut cake and various other cakes.

TEXT 216

TEXT

kāñji-baḍā, dugdha-ciḍā, dugdha-laklakī
āra yata piṭhā kaila, kahite nā śaki

SYNONYMS

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.

TRANSLATION

There was kāñji-baḍā, dugdha-ciḍā, dugdha-laklakī and various cakes, which
I am unable to describe.

TEXT 217

TEXT

ghṛta-sikta paramāṇna, mṛt-kuṇḍikā bhari'
cāñpākalā-ghanadugdha-āmra tāhā dhari

SYNONYMS

ghṛta-sikta parama-anna--sweet rice mixed with ghee; mṛt-kuṇḍikā bhari'--
filling an earthen pot; cāñpā-kalā--a kind of banana; ghana-dugdha--condensed
milk; āmra--mango pulp; tāhā--that; dhari--including.

TRANSLATION

Sweet rice mixed with ghee was poured into an earthen pot and mixed with
cāñpā-kalā, condensed milk and mango.

TEXT 218

TEXT

rasālā-mathita dadhi, sandeśa apāra
gauḍe utkale yata bhakṣyera prakāra

SYNONYMS

rasālā--delicious; mathita--churned; dadhi--curd; sandeśa--a sweetmeat;
apāra--unlimited; gauḍe--in Bengal; utkale--in Orissa; yata--all; bhakṣyera--
of eatables; prakāra--kinds.

TRANSLATION

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

TEXT

śraddhā kari' bhaṭṭācārya saba karāila
śubhra-pīṭhopari sūkṣma vasana pātila

SYNONYMS

śraddhā kari'--with great respect; bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya;
saba karāila--had them all prepared; śubhra--white; pīṭha--a wooden platform;
upari--over; sūkṣma--fine; vasana--cloth; pātila--spread.

TRANSLATION

Thus Bhaṭṭācārya prepared a great variety of food and spread a fine cloth
over a white wooden platform.

TEXT 220

TEXT

dui pāśe sugandhi śītala jala-jhārī
anna-vyañjanopari dila tulasī-mañjarī

SYNONYMS

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.

TRANSLATION

On two sides of the stack of food were pitchers filled with scented cold water. The flowers of the tulasī tree were placed above the mound of rice.

TEXT 221

TEXT

amṛta-guṭikā, piṭhā-pānā ānāila
jagannātha-prasāda saba pṛthak dharila

SYNONYMS

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.

TRANSLATION

Sārvabhauma Bhaṭṭācārya also included several types of food that had been offered to Lord Jagannātha. This included sweetballs known as amṛta-guṭikā, sweet rice and cakes. All these were kept separately.

PURPORT

Although the remnants of food left by Jagannātha were brought into Bhaṭṭācārya's house, they were kept separate from the preparations he had made at his home. It sometimes happens that prasāda is mixed with a larger quantity of food and then distributed, but in this case we find that Sārvabhauma Bhaṭṭācārya kept the jagannātha-prasāda separate. He kept it aside particularly for the satisfaction of Śrī Caitanya Mahāprabhu.

TEXT 222

TEXT

hena-kāle mahāprabhu madhyāhna kariyā
ekale āila tāñra ḥṛdaya jāniyā

SYNONYMS

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.

TRANSLATION

When everything was ready, Śrī Caitanya Mahāprabhu came there alone after finishing His midday duties. He knew the heart of Sārvabhauma Bhaṭṭācārya.

TEXT 223

TEXT

bhaṭṭācārya kaila tabe pāda prakṣāḷana
gharera bhitare gelā karite bhojana

SYNONYMS

bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya; kaila--performed; tabe--thereafter; pāda prakṣāḷana--washing the feet; gharera bhitare--within the room; gelā--entered; karite bhojana--to take lunch.

TRANSLATION

After Sārvabhauma Bhaṭṭācārya washed the Lord's feet, the Lord entered the room to take His lunch.

TEXT 224

TEXT

annādi dekhiyā prabhu vismita hañā
bhaṭṭācārye kahe kichu bhañgi kariyā

SYNONYMS

anna-ādi dekhiyā--seeing the arrangement of food; prabhu--Śrī Caitanya Mahāprabhu; vismita hañā--being astonished; bhaṭṭācārye kahe--said to Bhaṭṭācārya; kichu--some; bhañgi--gesture; kariyā--making.

TRANSLATION

Śrī Caitanya Mahāprabhu was a little astonished to see the gorgeous arrangement, and, gesturing, He spoke to Sārvabhauma Bhaṭṭācārya.

TEXT 225

TEXT

alaukika ei saba anna-vyañjana
dui prahara bhitare kaiche ha-ila randhana?

SYNONYMS

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.

TRANSLATION

"This is most uncommon! How was this arrangement of rice and vegetables finished within six hours?"

TEXT 226

TEXT

śata culāya śata jana pāka yadi kare
tabu śīghra eta dravya rāndhite nā pāre

SYNONYMS

śata culāya--in one hundred ovens; 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.

TRANSLATION

"Even a hundred men cooking on a hundred ovens could not possibly finish all these preparations within so short a time."

TEXT 227

TEXT

kṛṣṇera bhoga lāgāñācha,----anumāna kari
upare dekhiye yāte tulasī-mañjarī

SYNONYMS

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.

TRANSLATION

"I hope the food has already been offered to Kṛṣṇa, since I see there are tulasī flowers over the plates."

TEXT 228

TEXT

bhāgyavān tumi, saphala tomāra udyoga
rādhā-kṛṣṇe lāgāñācha etādṛśa bhoga

SYNONYMS

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.

TRANSLATION

"You are most fortunate, and your endeavor is successful, for you have
offered such wonderful food to Rādhā-Kṛṣṇa.

TEXT 229

TEXT

annera saurabhya, varṇa----ati manorama
rādhā-kṛṣṇa sākṣāt ihāñ kariyāchena bhojana

SYNONYMS

annera saurabhya--the flavor 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.

TRANSLATION

"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

TEXT

tomāra bahuta bhāgya kata praśaṁsiba
āmi---bhāgyavān, ihāra avāśeṣa pāba

SYNONYMS

tomāra--your; bahuta--great; bhāgya--fortune; kata--how much; praśaṁsiba--
shall I praise; āmi--I; bhāgyavān--fortunate; ihāra--of this; avāśeṣa--
remnants; pāba--shall get.

TRANSLATION

"My dear Bhattacarya, 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

TEXT

kṛṣṇera āsana-pīṭha rākhaha uṭhāñā
more prasāda deha' bhinna pātrete kariyā

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; āsana-pīṭha--the sitting place; rākhaha--keep aside; uthāñā--raising; more--unto Me; prasāda--prasāda; deha'--give; bhinna--separate; pātrete--on a plate; kariyā--putting.

TRANSLATION

"Take away Kṛṣṇa's sitting place and put it aside. Then give me prasāda on a different plate."

TEXT 232

TEXT

bhaṭṭācārya bale---prabhu nā karaha vismaya
yei khābe, tāñhāra śaktye bhoga siddha haya

SYNONYMS

bhaṭṭācārya bale--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.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "It is not so wonderful, my Lord. Everything has been made possible by the energy and mercy of He who will eat the food.

TEXT 233

TEXT

udyoga nā chila mora gṛhiṇīra randhane
yāñra śaktye bhoga siddha, sei tāhā jāne

SYNONYMS

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.

TRANSLATION

"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

TEXT

eita āsane vasi' karaha bhojana
prabhu kahe,---pūjya ei kṛṣṇera āsana

SYNONYMS

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.

TRANSLATION

"Now please sit in this place and take Your lunch." Caitanya Mahāprabhu replied, "This place is worshipable because it was used by Kṛṣṇa."

PURPORT

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

TEXT

bhaṭṭa kahe,----anna, pīṭha,----samāna prasāda
anna khābe, pīṭhe vasite kāhān aparādha?

SYNONYMS

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; kāhān aparādha--where is the offense.

TRANSLATION

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

TEXT

prabhu kahe,----bhāla kaile, śāstra-ājñā haya
kṛṣṇera sakala śeṣa bhṛtya āsvādaya

SYNONYMS

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.

TRANSLATION

Caitanya Mahāprabhu then said, "Yes, you have spoken correctly. The śāstras enjoin that the devotee can partake of everything left by Kṛṣṇa."

TEXT 237

TEXT

tvayopayukta-srag-gandha-
vāso 'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās
tava māyām jayema hi

SYNONYMS

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.

TRANSLATION

" '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.' "

PURPORT

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 had 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 conversations. Śrī Kṛṣṇa's pastimes in this material world are called prakāṣa-līlā (manifested pastimes), and His pastimes in the spiritual world are called aprakāṣa-līlā (unmanifested pastimes). By unmanifested we mean that they are not present before our eyes. It is not that Lord Kṛṣṇa's pastimes are unmanifest. They are going on exactly as the sun is going on 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-saṁhitā confirms:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti

yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ 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 everblissful 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." (Bs. 5.37-38)

TEXT 238

TEXT

tathāpi eteka anna khāona nā yāya
bhaṭṭa kahe,----jāni, khāo yateka yuyāya

SYNONYMS

tathāpi--still; eteka--so much; anna--food; khāona--eating; nā yāya--is not possible; bhaṭṭa kahe--Bhaṭṭācārya said; jāni--I know; khāo--You can eat; yateka--how much; yuyāya--is possible.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "There is so much food here that it is impossible to eat." Bhaṭṭācārya replied, "I know how much You can eat."

TEXT 239

TEXT

nīlācale bhojana tumi kara bāyāna bāra
eka eka bhogera anna śata śata bhāra

SYNONYMS

nīlācale--at Jagannātha Purī; bhojana--accepting lunch; tumi--You; kara--do; bāyāna bāra--fifty-two times; eka eka bhogera--of each and every offering; anna--edibles; śata śata bhāra--hundreds of buckets.

TRANSLATION

"After all, at Jagannātha Purī You eat fifty-two times a day, and each time You eat hundreds of buckets filled with prasāda."

TEXT 240

TEXT

dvārakāte ṣola-sahasra mahiṣī-mandire
aṣṭadaśa mātā, āra yādavera ghare

SYNONYMS

dvārakāte--at Dvārakā-dhāma; ṣola-sahasra--sixteen thousand; mahiṣī--queens; mandire--palaces; aṣṭādaśa mātā--eighteen mothers; āra--and; yādavera ghare--in the house of the Yadu dynasty.

TRANSLATION

"At Dvārakā, 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

TEXT

vraje jyēṭhā, khuḍā, māmā, pisādi gopa-gaṇa
sakhā-vṛnda sabāra ghare dvisandhyā-bhojana

SYNONYMS

vraje--at Vṛndāvana; jyēṭhā--the father's elder brothers; khuḍā--the father's younger brothers; māmā--the mother's brothers; pisā--the husbands of aunts; ādi--and so on; gopa-gaṇa--cowherd men; sakhā-vṛnda--hundreds of friends; sabāra--of all of them; ghare--in the houses; dvi-sandhyā--twice a day; bho-jana--eating.

TRANSLATION

"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 boy friends, and You eat twice a day, morning and evening, in the house of each and every one.

PURPORT

In Dvārakā, Lord Kṛṣṇa had eighteen mothers like Devakī, Rohiṇī and others. Besides these was. His foster mother Yaśodā in Vṛndāvana. Lord Kṛṣṇa also had two uncles, who were brothers of Nanda Mahārāja. As stated by Śrīla Rūpa Gosvāmī in his Śrī-kṛṣṇa-gaṇoddeśa-dīpikā, upanando 'bhinandaś ca pitṛvyau pūr-va-jau pituḥ: "The elder brothers of Nanda Mahārāja were Upananda and Abhinanda." Similarly, in the same book the names of the younger brothers of Nanda Mahārāja are given. Pitṛvyau tu kanīyāmsau syātām sannanda-nandanau: "Sannanda and Nandana, or Sunanda and Pāṇḍava, were the younger brothers of Kṛṣṇa's father, Nanda Mahārāja." Śrī Kṛṣṇa's maternal uncles were also described there. Yaśodhara-yaśodeva-sudevādyās tu mātulāḥ: "Yaśodhara, Yaśodeva and Sudeva were the maternal uncles of Kṛṣṇa." Kṛṣṇa's uncles are also mentioned. Mahānīlaḥ sunīlāś ca ramaṇāv etayoḥ kramāt: "Mahānīla and Sunīla are the husbands of Kṛṣṇa's aunts."

TEXT 242

TEXT

govardhana-yajñe anna khāilā rāśi rāśi

tāra lekhāya ei anna nahe eka grāsī

SYNONYMS

govardhana-yajñe--in the Govardhana-pūjā sacrifice; anna--food; khāilā--You ate; rāsī rāsī--stacks; tāra--to that; lekhāya--in comparison; ei--this; anna--food; nahe--not; eka grāsī--one morsel.

TRANSLATION

"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

TEXT

tumi ta' īśvara, muñi---kṣudra jīva chāra
eka-grāsa mādhu-karī karaha aṅgikāra

SYNONYMS

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.

TRANSLATION

"You are the Supreme Personality of Godhead, whereas I am a most insignificant living being. Therefore You may accept a little quantity of food from my house."

PURPORT

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 mādhu-kara 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, Bhaṭṭācārya's feast was not even a morsel. This is what Bhaṭṭācārya is pointing out to the Lord.

TEXT 244

TEXT

eta śuni' hāsi' prabhu vasilā bhojane
jagannāthera prasāda bhaṭṭa dena harṣa-mane

SYNONYMS

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.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu smiled and sat down to eat. Bhaṭṭācārya, with great pleasure, first offered Him the prasāda from the Jagannātha temple.

TEXT 245

TEXT

hena-kāle 'amogha,'----bhaṭṭācāryera jāmātā
kulīna, nindaka teṅho ṣāṭhī-kanyāra bhartā

SYNONYMS

hena-kāle--exactly at this time; amogha--Amogha; bhaṭṭācāryera jāmātā--the son-in-law of Bhaṭṭācārya; kulīna--of aristocratic birth; nindaka--blasphemer; teṅho--he; ṣāṭhī-kanyāra bhartā--the husband of Sārvabhauma Bhaṭṭācārya's daughter named Ṣāṭhī.

TRANSLATION

At this time Bhaṭṭācārya had a son-in-law named Amogha, who was the husband of his daughter named Ṣāṭhī. Although born in an aristocratic brāhmaṇa family, this Amogha was a great faultfinder and blasphemer.

TEXT 246

TEXT

bhojana dekhite cāhe, āsite nā pāre
lāṭhī-hāte bhaṭṭācārya āchena duyāre

SYNONYMS

bhojana--the eating; dekhite cāhe--he wanted to see; āsite nā pāre--could not come; lāṭhī-hāte--with a stick in his hand; bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya; āchena--was; duyāre--on the threshold.

TRANSLATION

Amogha wanted to see Śrī Caitanya Mahāprabhu eat, but he was not allowed to enter. Indeed, Bhaṭṭācārya guarded the threshold of his house with a stick in his hand.

TEXT 247

TEXT

teṅho yadi prasāda dite hailā āna-mana
amogha āsi' anna dekhi' karaye nindana

SYNONYMS

teṅho--he (Bhaṭṭācārya); yadi--when; prasāda dite--supplying the prasāda;
hailā--became; āna-mana--inattentive; amogha--Amogha; āsi'--coming; anna
dekhi'--seeing the food; karaye nindana--began blaspheming.

TRANSLATION

However, as soon as Bhaṭṭācārya began distributing prasāda and was a little
inattentive, Amogha came in. Seeing the quantity of food, he began to
blaspheme.

TEXT 248

TEXT

ei anne tṛpta haya daśa bāra jana
ekelā sannyāsī kare eteka bhakṣaṇa!

SYNONYMS

ei anne--with so much food; tṛpta haya--can be satisfied; daśa bāra jana--
at least ten to twelve men; ekelā--alone; sannyāsī--this person in the
renounced order; kare--does; eteka--so much; bhakṣaṇa--eating.

TRANSLATION

"This much food is sufficient to satisfy ten or twelve men, but this
sannyāsī alone is eating so much!"

TEXT 249

TEXT

śunitei bhaṭṭācārya ulaṭi' cāhila
tānra avadhāna dekhi' amogha palāila

SYNONYMS

śunitei--hearing; bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya; ulaṭi' cāhila--
turned his eyes upon him; tānra--his; avadhāna--attention; dekhi'--seeing;
amogha--Amogha; palāila--left.

TRANSLATION

As soon as Amogha said this, Sārvabhauma Bhaṭṭācārya turned his eyes upon
him. Seeing Bhaṭṭācārya's attitude, Amogha immediately left.

TEXT 250

TEXT

bhaṭṭācārya lāṭhi lañā mārite dhāila
palāila amogha, tāra lāga nā pāila

SYNONYMS

bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya; lāṭhi lañā--taking a stick; mārite--to strike; dhāila--ran; palāila--fled; amogha--Amogha; tāra--him; lāga nā pāila--could not catch.

TRANSLATION

Bhaṭṭācārya ran after him to strike him with a stick, but Amogha fled so fast that Bhaṭṭācārya could not catch him.

TEXT 251

TEXT

tabe gāli, śāpa dite bhaṭṭācārya āilā
nindā śuni' mahāprabhu hāsīte lāgilā

SYNONYMS

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.

TRANSLATION

Bhaṭṭācārya then began to curse and call his son-in-law ill names. When Bhaṭṭācārya returned, he saw that Śrī Caitanya Mahāprabhu was laughing to hear him criticize Amogha.

TEXT 252

TEXT

śuni' śāṭhīra mātā śīre-buke ghāta māre
'śāṭhī rāṇḍī ha-uka'----ihā bale bāre bāre

SYNONYMS

śuni'--hearing; śāṭhīra mātā--the mother of Śāṭhī; śīre--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.

TRANSLATION

When Śāṭhī's mother, Bhaṭṭācārya's wife, heard of this incident, she immediately began to strike her head and chest, saying again, "Let Śāṭhī become a widow!"

TEXT 253

TEXT

duñhāra duḥkha dekhi' prabhu duñhā prabodhiyā
duñhāra icchāte bhojana kaila tuṣṭa hañā

SYNONYMS

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.

TRANSLATION

Seeing the lamentation of both husband and wife, Śrī Caitanya Mahāprabhu tried to pacify them. According to their desire, He ate the prasāda and was very satisfied.

TEXT 254

TEXT

ācamana karāñā bhaṭṭa dila mukha-vāsa
tulasī-mañjarī, lavaṅga, elāci rasa-vāsa

SYNONYMS

ācamana karāñā--washing the mouth, hands and legs of Śrī Caitanya Mahāprabhu; 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.

TRANSLATION

After Śrī Caitanya Mahāprabhu finished eating, Bhaṭṭācārya washed His mouth, hands and legs and offered Him flavored spices, tulasī-mañjarī, cloves, and cardamom.

TEXT 255

TEXT

sarvāṅge parāila prabhura mālya-candana
daṇḍavat hañā bale sadainya vacana

SYNONYMS

sarva-āṅge--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.

TRANSLATION

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

TEXT

nindā karāite tomā āninu nija-ghare
ei aparādha, prabhu, kṣamā kara more

SYNONYMS

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.

TRANSLATION

"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

TEXT

prabhu kahe,----nindā nahe, 'sahaja' kahila
ihāte tomāra kibā aparādha haila?

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "What Amogha has said is correct; therefore it is not blasphemy. What is your offense?"

TEXT 258

TEXT

eta bali' mahāprabhu calilā bhavane
bhaṭṭācārya tānra ghare gelā tānra sane

SYNONYMS

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.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu left and returned to His residence. Sārvabhauma Bhaṭṭācārya also followed Him.

TEXT 259

TEXT

prabhu-pade paḍi' bahu ātma-nindā kaila
tānre śānta kari' prabhu ghare pāṭhāila

SYNONYMS

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.

TRANSLATION

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

TEXT

ghare āsi' bhaṭṭācārya ṣāṭhīra mātā-sane
āpanā nindiyā kichu balena vacane

SYNONYMS

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.

TRANSLATION

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

TEXT

caitanya-gosāñhira nindā śunila yāhā haite
tāre vadha kaile haya pāpa-prāyaścitte

SYNONYMS

caitanya-gosāñhira--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.

TRANSLATION

"If the man who blasphemed Śrī Caitanya Mahāprabhu is killed, his sinful action may be atoned."

PURPORT

The Hari-bhakti-vilāsa cites the following quotation from 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 mahātmanāṁ
patanti pitṛbhiḥ sārdham
mahā-raurava-saṁjñite

hanti nindati vai dveṣṭi
vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ
darśane patanāni ṣaṭ

In this conversation between Mārkaṇḍeya and Bhagīratha, it is said: "My dear King, if one derides an exalted devotee, he 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. He is also 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 a Vaiṣṇava, certainly falls into a hellish condition."

The Hari-bhakti-vilāsa (10.314) also gives the following quotation from Dvārakā-māhātmya:

kara-patrais ca phālyante
sutivṛair yama-śāsanaiḥ
nindāṁ kurvanti ye pāpā
vaiṣṇavānāṁ mahātmanāṁ

In a conversation between Prahlāda 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 the Bhakti-sandarbha (313) there is a statement concerning the blaspheming of Lord Viṣṇu.

ye nindanti hṛṣīkeśaṁ
tad-bhaktaṁ puṇya-rūpiṇam
śata-janmārjitaṁ puṇyaṁ
teṣāṁ naśyati niścitam

te pacyante mahā-ghore
kumbhīpāke bhayānake
bhakṣitāḥ kīṭa-saṅghena
yāvaca candra-divākarau

śrī-viṣṇor avamānanād
gurutaraṁ śrī-vaiṣṇavollaṅghanam

tadīya-dūṣaka-janān
na paśyet puruṣādhamān
taiḥ sārdham vañcaka-janaiḥ
saha-vāsaṁ na kārayet

"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):

nindāṁ bhagavataḥ śṛṇvan
tat-parasya 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 asṛṇibhir nṛbhir asyamāne
chindyāt prasahya ruśatīm asatīm prabhuś cej
jihvām asūn api tato viṣṛjet sa dharmaḥ

"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

TEXT

kimvā nija-prāṇa yadi kari vimocana
dui yogya nahe, dui śarīra brāhmaṇa

SYNONYMS

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.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "Or, if I give up my own life, this sinful action may be atoned. However, neither of these ideas are befitting because both bodies belong to brāhmaṇas."

TEXT 263

TEXT

punaḥ sei nindakera mukha nā dekhiba
parityāga kailuṅ, tāra nāma nā la-iba

SYNONYMS

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 take.

TRANSLATION

"Instead, I shall never see the face of that blasphemer. I reject him and give up his relationship. I shall never even speak his name.

TEXT 264

TEXT

ṣāṭhīre kaha---tāre chāḍuka, se ha-ila 'patita'
'patita' ha-ile bhartā tyajite ucita

SYNONYMS

ṣāṭhīre kaha--inform Ṣāṭhī; 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.

TRANSLATION

"Inform my daughter Ṣāṭhī 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.

PURPORT

Śrīla Sārvabhauma Bhaṭṭācārya considered that if Amogha were killed, one would suffer sinful reactions for killing the body of a brāhmaṇa. For the same reason, it would have been undesirable for Bhaṭṭācārya to commit suicide because he also was a brāhmaṇa. Since neither course could be accepted, 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:

śrī-bhagavān uvāca
brahma-bandhur na hantavya
ātātāyī vadhār-haṇaḥ
mayaivobhayam āmnātaṁ
paripāhy anusāsanam

"The Personality of Godhead Śrī Kṛṣṇa said: A friend of a brāhmaṇa is not to be killed, but if he is an aggressor, he must be killed. All these rulings are in the scriptures, and you should act accordingly."

Quoting from the smṛti, Śrīla Śrīdhara Svāmī comments on this quotation from Śrīmad-Bhāgavatam:

ātatāyinam āyāntam
api vedānta-pāragam
jighām-santaṁ jighāmsīyān
na tena brahmahā bhavet

"Even though an aggressor may be a very learned scholar of Vedānta, 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):

vapanam draviṇādānam
sthānān niryāpanam tathā
eṣa hi brahma-bandhūnām
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 the relative of a brāhmaṇa. There is no injunction for killing the body."

Such punishment is sufficient for a brahma-bandhu. There is no need to personally kill his body. As far as Śāthī, 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 samupeta-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 she gives up her connection with her husband, who abandons Kṛṣṇa consciousness, she follows in the footsteps of the dvija-patnī, 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 states in Śrīmad-Bhāgavatam (10.23.31--32):

patayo nābhyasūyeraṇ
pitṛ-bhrāṭṛ-sutādayaḥ
lokāś ca vo mayopetā
devā apy anumanvate

na prītaye 'nurāgāya
hy aṅga-saṅgo nṛṇām iha
tan mano mayi yuñjānā
acirān mām avāpsyatha

Such a separation is never condemned by the supreme will. No one should be envious of the order of Kṛṣṇa. Even demigods support such action. In this material world, one does not become beloved simply by maintaining a bodily relationship. However, one can attain complete perfection by associating in Kṛṣṇa consciousness.

TEXT 265

TEXT

patiṁ ca patitaṁ tyajet

SYNONYMS

patim--husband; ca--and; patitam--fallen; tyajet--one should give up.

TRANSLATION

"When a husband is fallen, his relationship must be given up."

PURPORT

This is a quotation from smṛti-sāstram. As stated in Śrīmad-Bhāgavatam (7.11.28):

santuṣṭālolupā dakṣā
dharma-jñā 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, who is always clean and affectionate, should be very devoted to her husband who is not fallen."

TEXT 266

TEXT

sei rātre amogha kāhān palāñā gela
prātaḥ-kāle tāra visūcikā-vyādhi haila

SYNONYMS

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.

TRANSLATION

That night Amogha, Sārvabhauma Bhaṭṭācārya's son-in-law, fled, and in the morning he immediately fell sick with cholera.

TEXT 267

TEXT

amogha marena----śuni' kahe bhaṭṭācārya
sahāya ha-iyā daiva kaila mora kārya

SYNONYMS

amogha marena--Amogha is dying; śuni'--hearing; kahe bhaṭṭācārya--
Bhaṭṭācārya said; sahāya ha-iyā--helping; daiva--Providence; kaila--did; mora-
-my; kārya--duty.

TRANSLATION

When 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

TEXT

īśvare ta' aparādha phale tata-kṣaṇa
eta bali' paḍe dui śāstrera vacana

SYNONYMS

īśvare--unto the Supreme Personality of Godhead; ta'--indeed; aparādha--
offense; phale--brings results; tata-kṣaṇa--immediately; eta bali'--saying
this; paḍe--recites; dui--two; śāstrera vacana--quotations from revealed
scriptures.

TRANSLATION

"When one offends the Supreme Personality of Godhead, karma immediately
takes effect." After saying this, he recited two verses from revealed
scripture.

TEXT 269

TEXT

mahatā hi prayatnena
hasty-aśva-ratha-pattibhiḥ
asmābhir yad anuṣṭheyam
gandharvais tad anuṣṭhitam

SYNONYMS

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.

TRANSLATION

" 'What we have had to arrange with great endeavor by collecting elephants,
horses, chariots and infantry soldiers has already been accomplished by the
Gandharvas. '

PURPORT

This is a quotation from the Mahābhārata (Vana-parva 241.15). Bhīmasena made this statement when all the Pāṇḍavas were living incognito. 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, who were living in the forest, 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

TEXT

āyuh śriyaṃ yaśo dharmam
lokān āśiṣa eva ca
hanti śreyāṃsi sarvāṇi
puṃso mahad-atikramaḥ

SYNONYMS

āyuh--duration of life; śriyam--opulence; yaśaḥ--reputation; dharmam--religion; lokān--possessions; āśiṣaḥ--benedictions; eva--certainly; ca--and; hanti--destroys; śreyāṃsi--good fortune; sarvāṇi--all; puṃsaḥ--of a person; mahat--of great souls; atikramaḥ--violation.

TRANSLATION

" 'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.' "

PURPORT

This is a statement made by Śukadeva Gosvāmī, who was relating Śrīmad-Bhāgavatam (10.4.46) to Mahārāja Parīkṣit. 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 Kṛṣṇa by taking Yogamāyā away. When she was brought to Mathurā and Kaṁsa attempted to kill her, Yogamāyā slipped out of his hands. She could not be killed. She then informed Kaṁsa about the birth of his enemy, Kṛṣṇa, and being thus baffled, Kaṁsa 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-atikramaḥ, 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 in 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

TEXT

gopīnāthācārya gelā prabhu-darāsane
prabhu tānre puchila bhaṭṭācārya-vivaraṇe

SYNONYMS

gopīnāthācārya--Gopīnātha Ācārya; gelā--went; prabhu-darāsane--to see Lord Śrī Caitanya Mahāprabhu; prabhu--Lord Śrī Caitanya Mahāprabhu; tānre--unto Him; puchila--inquired; bhaṭṭācārya-vivaraṇe--the affairs in the house of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

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

TEXT

acarya kahe,----upavāsa kaila dui jana
visūcikā-vyādhite amogha chāḍiche jīvana

SYNONYMS

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.

TRANSLATION

Gopīnātha Ācārya informed the Lord that both the husband and wife were fasting and that their son-in-law Amogha was dying of cholera.

TEXT 273

TEXT

śuni' kṛpāmaya prabhu āilā dhāñā
amoghere kahe tāra buke hasta diyā

SYNONYMS

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.

TRANSLATION

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

TEXT

sahaje nirmala ei 'brāhmaṇa'-hṛdaya
kṛṣṇera vasite ei yogya-sthāna haya

SYNONYMS

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.

TRANSLATION

"The heart of a brāhmaṇa is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit.

TEXT 275

TEXT

'mātsarya'-caṇḍāla kene ihāñ vasāile
parama pavitra sthāna apavitra kaile

SYNONYMS

mātsarya--jealousy; caṇḍāla--the lowest of the men; kene--why; ihāñ--here; vasāile--you allowed to sit; parama pavitra--most purified; sthāna--place; apavitra--impure; kaile--you have made.

TRANSLATION

"Why have you allowed jealousy to sit here also? Because of this, you have become like a caṇḍāla, the lowest of men, and you have also contaminated a most purified place--your heart.

TEXT 276

TEXT

sārvabhauma-saṅge tomāra 'kaluṣa' haila kṣaya
'kalmaṣa' ghucile jīva 'kṛṣṇa-nāma' laya

SYNONYMS

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.

TRANSLATION

"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

TEXT

uṭhaha, amogha, tumi lao kṛṣṇa-nāma
acire tomāre kṛpā karibe bhagavān

SYNONYMS

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.

TRANSLATION

"Therefore, Amogha, get up and chant the Hare Kṛṣṇa mahā-mantra! If you do so, Kṛṣṇa will unfailingly bestow mercy upon you."

PURPORT

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 a Vaiṣṇava. This indicates that he is free from contamination and material attachment. This is confirmed by Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇāṁ
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, 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-upāsanā), 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-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ
sarva-vedānta-pāraḡaḥ

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. 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. It is specifically stated in Bhagavad-gītā (4.13): cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ. "According to the

three modes of material nature and the work ascribed to them, the four divisions of human society were 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

TEXT

śuni' 'kṛṣṇa' 'kṛṣṇa' bali' amogha uṭhilā
premonmāde matta hañā nācite lāgilā

SYNONYMS

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.

TRANSLATION

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.

TEXT 279

TEXT

kampa, aśru, pulaka, stambha, sveda, svāra-bhaṅga
prabhu hāse dekhi' tāra premera taraṅga

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura caraṇe dhari' karaye vinaya
aparādha kṣama more, prabhu, dayāmaya

SYNONYMS

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.

TRANSLATION

Amogha then fell before the Lord's lotus feet and submissively said, "O merciful Lord, please excuse my offense."

TEXT 281

TEXT

ei chāra mukhe tomāra karinu nindane
eta bali' āpana gāle caḍāya āpane

SYNONYMS

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.

TRANSLATION

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

TEXT

caḍāite caḍāite gāla phulāila
hāte dhari' gopīnāthācārya niṣedhila

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu āśvāsana kare sparśi' tāra gātra
sārvabhauma-sambandhe tumi mora sneha-pātra

SYNONYMS

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.

TRANSLATION

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

TEXT

sārvabhauma-gṛhe dāsa-dāsī, ye kukkura
seha mora priya, anya jana rahu dūra

SYNONYMS

sārvabhauma-gṛhe--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.

TRANSLATION

"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

TEXT

aparādha' nāhi, sadā lao kṛṣṇa-nāma
eta bali' prabhu āilā sārvabhauma-sthāna

SYNONYMS

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.

TRANSLATION

"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

TEXT

prabhu dekhi' sārvabhauma dharilā caraṇe

prabhu tāñre āliṅgiyā vasilā āsane

SYNONYMS

prabhu dekhi'--seeing Lord Śrī Caitanya Mahāprabhu; sārvabhauma--
Sārvabhauma Bhaṭṭācārya; dharilā caraṇe--caught hold of His feet; prabhu--Śrī
Caitanya Mahāprabhu; tāñre--him; āliṅgiyā--embracing; vasilā āsane--sat down
on the seat.

TRANSLATION

Upon seeing the Lord, Sārvabhauma Bhaṭṭācārya immediately caught hold of
His lotus feet. The Lord also embraced him and sat down.

TEXT 287

TEXT

prabhu kahe,----amogha śiśu, kibā tāra doṣa
kene upavāsa kara, kene kara roṣa

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; amogha śiśu--Amogha is a child;
kibā--what; tāra doṣa--his fault; kene--why; upavāsa kara--are you fasting;
kene--why; kara roṣa--are you angry.

TRANSLATION

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

TEXT

uṭha, snāna kara, dekha jagannātha-mukha
śiḡhra āsi, bhojana kara, tabe mora sukha

SYNONYMS

uṭha--get up; snāna kara--take your bath; dekha--see; jagannātha-mukha--
Lord Jagannātha's face; śiḡhra āsi--coming back very soon; bhojana kara--take
your lunch; tabe mora sukha--then I shall be very happy.

TRANSLATION

"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

TEXT

tāvat rahiba āmi ethāya vasiyā
yāvat nā khāibe tumi prasāda āsiyā

SYNONYMS

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.

TRANSLATION

"I shall stay here until you return to take Lord Jagannātha's remnants for your lunch."

TEXT 290

TEXT

prabhu-pada dhari' bhaṭṭa kahite lāgilā
marita' amogha, tāre kene jīyāilā

SYNONYMS

prabhu-pada--Śrī Caitanya Mahāprabhu's lotus feet; dhari'--catching hold of; bhaṭṭa--Sārvabhauma Bhaṭṭācārya; kahite lāgilā--began to speak; marita' amogha--Amogha would have died; tāre--him; kene--why; jīyāilā--have You brought to life.

TRANSLATION

Catching hold of Śrī Caitanya Mahāprabhu's lotus feet, Bhaṭṭācārya said, "Why did You bring Amogha back to life? It would have been better had he died."

TEXT 291

TEXT

prabhu kahe,----amogha śiśu, tomāra bālaka
bālaka-doṣa nā laya pitā, tāhāte pālaka

SYNONYMS

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.

TRANSLATION

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

TEXT

ebe 'vaiṣṇava' haila, tāra gela 'aparādha'
tāhāra upare ebe karaha prasāda

SYNONYMS

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.

TRANSLATION

"Now that he has become a Vaiṣṇava, he is offenseless. You can bestow your mercy upon him without hesitation."

TEXT 293

TEXT

bhaṭṭa kahe,----cala, prabhu, īśvara-daraśane
snāna kari' tānhā muṇi āsichoṅ ekhane

SYNONYMS

bhaṭṭa kahe--Bhaṭṭācārya said; cala--go; prabhu--my Lord; īśvara-daraśane--to see Lord Jagannātha, the Personality of Godhead; snāna kari'--taking my bath; tānhā--there; muṇi--I; āsichoṅ--shall come back; ekhane--here.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, " Please go, my Lord, to see Lord Jagannātha. After taking my bath, I shall go there and then return."

TEXT 294

TEXT

prabhu kahe,----gopīnātha, ihāñi rahibā
iṅho prasāda pāile, vārtā āmāke kahibā

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; gopīnātha--Gopīnātha; ihāñi rahibā--please stay here; iṅho--Sārvabhauma Bhaṭṭācārya; prasāda pāile--when he takes his lunch; vārtā--the news; āmāke kahibā--inform Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Gopīnātha, "Stay here and inform Me when Sārvabhauma Bhaṭṭācārya has taken his prasāda."

TEXT 295

TEXT

eta bali' prabhu gelā īśvara-daraśane
bhaṭṭa snāna darśana kari' karilā bhojane

SYNONYMS

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.

TRANSLATION

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

TEXT

sei amogha haila prabhura bhakta 'ekānta'
preme nāce, kṛṣṇa-nāma laya mahā-śānta

SYNONYMS

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.

TRANSLATION

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

TEXT

aiche citra-līlā kare śacīra nandana
yei dekhe, śune, tānra vismaya haya mana

SYNONYMS

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; tānra--his; vismaya--astonished; haya--becomes; mana--mind.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu performed His various pastimes.
Whoever sees them or hears of them becomes truly astonished.

TEXT 298

TEXT

aiche bhaṭṭa-gṛhe kare bhojana-vilāsa
tāra madhye nānā citra-caritra-prakāśa

SYNONYMS

aiche--in this way; bhaṭṭa-gṛhe--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.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu enjoyed eating in Sārvabhauma Bhaṭṭācārya's
house. Within that one pastime, many wonderful pastimes were manifest.

TEXT 299

TEXT

sārvabhauma-ghare ei bhojana-carita
sārvabhauma-prema yānhā ha-ilā vidita

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

ṣāṭhīra mātāra prema, āra prabhura prasāda
bhakta-sambandhe yāhā kṣamila aparādha

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

śraddhā kari' ei līlā śune yei jana
acirāt pāya sei caitanya-caraṇa

SYNONYMS

śraddhā kari'--with faith and love; ei līlā--this pastime; śune--hears; yei jana--whoever; acirāt--very soon; pāya--attains; sei--he; caitanya-caraṇa--the lotus feet of Lord Caitanya.

TRANSLATION

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

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṣṇadāsa

SYNONYMS

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.

TRANSLATION

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, Fifteenth Chapter, describing the Lord's eating at the house of Sārvabhauma Bhaṭṭācārya.

Chapter 16

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 go 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 Kuliya, 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

TEXT

gauḍodyānaṁ gaura-meghaḥ
siñcan svālokanāmṛtaiḥ
bhavāgni-dagdha-janatā-
vīrudhaḥ samajīvayat

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

TEXT

prabhura ha-ila icchā yāite vṛndāvana
śuniyā pratāparudra ha-ilā vimana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana, and Mahārāja Pratāparudra became very morose upon hearing this news.

TEXT 4

TEXT

sārvabhauma, rāmānanda, āni' dui jana
duñhāke kahena rājā vinaya-vacana

SYNONYMS

sārvabhauma--Sārvabhauma; rāmānanda--Rāmānanda; āni'--calling; dui jana--two persons; duñhāke--unto both of them; kahena--said; rājā--the King; vinaya-vacana--submissive words.

TRANSLATION

The King therefore called for Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, and he spoke the following submissive words to them.

TEXT 5

TEXT

nīlādri chāḍi' prabhura mana anyatra yāite
tomarā karaha yatna tāñhāre rākhite

SYNONYMS

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.

TRANSLATION

Pratāparudra Mahārāja said, "Please endeavor to keep Śrī Caitanya Mahāprabhu here at Jagannātha Purī, for now He is thinking of going elsewhere.

TEXT 6

TEXT

tāñhā vinā ei rājya more nāhi bhāya
gosāñi rākhite karaha nānā upāya

SYNONYMS

tāñhā 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.

TRANSLATION

"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

TEXT

rāmānanda, sārvabhauma, dui-janā-sthāne
tabe yukti kare prabhu----'yāba vṛndāvane'

SYNONYMS

rāmānanda--Rāmānanda; sārvabhauma--Sārvabhauma; dui-janā-sthāne--before the two persons; tabe--then; yukti kare--consulted; prabhu--Śrī Caitanya Mahāprabhu; yāba vṛndāvane--I shall go to Vṛndāvana.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu Himself consulted Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, saying, "I shall go to Vṛndāvana."

TEXT 8

TEXT

duñhe kahe,----ratha-yātrā kara daraśana
kārtika āile, tabe kariha gamana

SYNONYMS

duñhe kahe--both of them said; ratha-yātrā--the Ratha-yātrā festival; kara daraśana--please see; kārtika āile--when the month of Kārttika arrives; tabe--at that time; kariha gamana--You can go.

TRANSLATION

Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya requested the Lord to observe first the Ratha-yātrā festival. Then when the month of Kārttika arrived, He could go to Vṛndāvana.

TEXT 9

TEXT

kārtika āile kahe----ebe mahā-śīta
dola-yātrā dekhi' yāo----ei bhāla rīta

SYNONYMS

kārtika āile--when the month of Kārttika 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.

TRANSLATION

However, when the month of Kārttika 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

TEXT

āji-kāli kari' uṭhāya vividha upāya
yāite sammati nā deya vicchedera bhaya

SYNONYMS

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.

TRANSLATION

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

TEXT

yadyapi svatantra prabhu nahe nivāraṇa
bhakta-icchā vinā prabhu nā kare gamana

SYNONYMS

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.

TRANSLATION

Although the Lord is completely independent and incapable of being checked by anyone, He still did not go without the permission of His devotees.

TEXT 12

TEXT

tṛtīya vatsare saba gauḍera bhakta-gaṇa
nīlācale calite sabāra haila mana

SYNONYMS

tṛtīya 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.

TRANSLATION

Then, for the third year, all the devotees of Bengal wanted to return again to Jagannātha Purī.

TEXT 13

TEXT

sabe meli' gelā advaita ācāryera pāśe
prabhu dekhite ācārya calilā ullāse

SYNONYMS

sabe--everyone; meli'--after assembling together; gelā--went; advaita--Advaita; ācāryera--of the leader of Navadvīpa; pāśe--in the presence; prabhu dekhite--to see Lord Śrī Caitanya Mahāprabhu; ācārya--Advaita Ācārya; calilā--departed; ullāse--in great jubilation.

TRANSLATION

All the Bengali devotees gathered around Advaita Ācārya, and in great jubilation Advaita Ācārya departed to Jagannātha Purī to see Śrī Caitanya Mahāprabhu.

TEXTS 14-15

TEXT

yadyapi prabhura ājñā gauḍete rahite
nityānanda-prabhuke prema-bhakti prakāśite

tathāpi calilā mahāprabhure dekhite
nityānandera prema-ceṣṭā ke pāre bujhite

SYNONYMS

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; prakāśite--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.

TRANSLATION

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

TEXT

ācāryaratna, vidyānidhi, śrīvāsa, rāmāi

vāsudeva, murāri, govindādi tina bhāi

rāghava paṇḍita nija-jhāli sājāñā
kulīna-grāma-vāsī cale paṭṭa-ḍorī lañā

SYNONYMS

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.

TRANSLATION

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

TEXT

khaṇḍa-vāsī narahari, śrī-raghunandana
sarva-bhakta cale, tāra ke kare gaṇana

SYNONYMS

khaṇḍa-vāsī narahari--Narahari, a resident of the village Khaṇḍa; śrī-
raghunandana--Śrī Raghunandana; sarva-bhakta--all the devotees; cale--went;
tāra--of that; ke--who; kare gaṇana--can count.

TRANSLATION

Narahari and Śrī Raghunandana, who were from the village of Khaṇḍa, and many other devotees also departed. Who can count them?

TEXT 19

TEXT

śivānanda-sena kare ghāṭi samādhāna
sabāre pālana kari' sukhe lañā yāna

SYNONYMS

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.

TRANSLATION

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

TEXT

sabāra sarva-kārya karena, dena vāsā-sthāna
śivānanda jāne uḍiyā-pathera sandhāna

SYNONYMS

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.

TRANSLATION

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

TEXT

se vatsara prabhu dekhite saba ṭhākuraṇī
calilā ācārya-saṅge acyuta-janani

SYNONYMS

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-janani--the mother of Acyutānanda.

TRANSLATION

That year also all the wives of the devotees [ṭhākuraṇīs] also went to see Śrī Caitanya Mahāprabhu. Sītādevī, the mother of Acyutānanda, went with Advaita Ācārya.

TEXT 22

TEXT

śrīvāsa paṇḍita-saṅge calilā mālinī
śivānanda-saṅge cale tānhāra ḡhiṇī

SYNONYMS

śrīvāsa paṇḍita-saṅge--with Śrīvāsa Paṇḍita; calilā--went; mālinī--his wife, Mālinī; śivānanda-saṅge--with Śivānanda Sena; cale--goes; tānhāra--his; ḡhiṇī--wife.

TRANSLATION

Śrīvāsa Paṇḍita also took his wife, Mālinī, and the wife of Śivānanda Sena also went with her husband.

TEXT 23

TEXT

śivānandera bālaka, nāma----caitanya-dāsa
teṅho caliyāche prabhure dekhite ullāsa

SYNONYMS

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.

TRANSLATION

Caitanya dāsa, the son of Śivānanda Sena, also jubilantly accompanied them as they went to see the Lord.

TEXT 24

TEXT

ācāryaratna-saṅge cale tānhāra gṛhiṇī
tānhāra premera kathā kahite nā jāni

SYNONYMS

ācāryaratna-saṅge--with Candrasēkhara; 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.

TRANSLATION

The wife of Candrasēkhara [Ācāryaratna] also went. I cannot speak of the greatness of Candrasēkhara's love for the Lord.

TEXT 25

TEXT

saba ṭhākuraṇī mahāprabhuke bhikṣā dite
prabhura nānā priya dravya nila ghara haite

SYNONYMS

saba ṭhākuraṇī--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.

TRANSLATION

To offer Śrī Caitanya Mahāprabhu various types of food, all the wives of the great devotees brought from home various things that pleased Caitanya Mahāprabhu.

TEXT 26

TEXT

śivānanda-sena kare saba samādhāna
ghāṭiyāla prabodhi' dena sabāre vāsā-sthāna

SYNONYMS

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.

TRANSLATION

As stated, Śivānanda Sena used to make all arrangements for the party's necessities. In particular, he used to pacify the men in charge of levying taxes, and he found resting places for everyone.

TEXT 27

TEXT

bhakṣya diyā karena sabāra sarvatra pālāne
parama ānande yāna prabhura darāśane

SYNONYMS

bhakṣya diyā--supplying food; karena--he does; sabāra--of everyone; sarvatra--everywhere; pālāne--maintenance; parama ānande--in great pleasure; yāna--he goes; prabhura darāśane--to see Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT

remuṇāya āsiyā kaila gopīnātha darāśana
ācārya karila tāhān kīrtana, nartana

SYNONYMS

remuṇāya--to Remuṇā; āsiyā--after coming; kaila--performed; gopīnātha
daraśana--visiting the temple of Gopīnātha; ācārya--Advaita Ācārya; karila--
performed; tāhāñ--there; kīrtana--chanting; nartana--dancing.

TRANSLATION

When they all arrived at Remuṇā, they went to see Lord Gopīnātha. In the
temple there, Advaita Ācārya danced and chanted.

TEXT 29

TEXT

nityānandera paricaya saba sevaka sane
bahuta sammāna āsi' kaila sevaka-gaṇe

SYNONYMS

nityānandera--of Lord Nityānanda Prabhu; paricaya--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.

TRANSLATION

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

TEXT

sei rātri saba mahānta tāhāñi rahilā
bāra kṣīra āni' āge sevaka dharilā

SYNONYMS

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.

TRANSLATION

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

TEXT

kṣīra bāñṭi' sabāre dila prabhu-nityānanda
kṣīra-prasāda pāñā sabāra bāḍila ānanda

SYNONYMS

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.

TRANSLATION

When the condensed milk was placed before Nityānanda Prabhu, He distributed the prasāda to everyone, and thus everyone's transcendental bliss increased.

TEXT 32

TEXT

mādhava-purīra kathā, gopāla-sthāpana
tāñhāre gopāla yaiche māgila candana

SYNONYMS

mādhava-purīra kathā--the narration of Mādhavendra Purī; gopāla-sthāpana--installation of the Deity of Gopāla; tāñhāre--unto him; gopāla--Lord Gopāla; yaiche--just as; māgila--He begged; candana--sandalwood.

TRANSLATION

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

TEXT

tāñra lāgi' gopīnātha kṣīra curi kaila
mahāprabhura mukhe āge e kathā śunila

SYNONYMS

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.

TRANSLATION

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

TEXT

sei kathā sabāra madhye kahe nityānanda
śuniyā vaiṣṇava-mane bāḍila ānanda

SYNONYMS

sei kathā--that incident; sabāra madhye--among all of them; kahe--says; nityānanda--Lord Nityānanda Prabhu; śuniyā--hearing; vaiṣṇava-mane--in the minds of all the Vaiṣṇavas; bāḍila--increased; ānanda--the transcendental bliss.

TRANSLATION

This same narration was again related by Lord Nityānanda to all the devotees, and their transcendental bliss increased as they heard the story again.

PURPORT

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. For this story refer to Madhya-līlā, Chapter Four, verse eighteen. 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

TEXT

ei-mata cali' cali' kaṭaka āilā
sākṣi-gopāla dekhi' sabe se dina rahilā

SYNONYMS

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.

TRANSLATION

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

TEXT

sākṣi-gopālera kathā kahe nityānanda
śuniyā vaiṣṇava-mane bāḍila ānanda

SYNONYMS

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.

TRANSLATION

When Nityānanda Prabhu described all the activities of Sākṣi-gopāla, transcendental bliss increased in the minds of all the Vaiṣṇavas.

PURPORT

For these activities refer to Madhya-līlā, Chapter Five, verses 8-138.

TEXT 37

TEXT

prabhuke milite sabāra utkaṅṭhā antare
śīghra kari' āilā sabe śrī-nīlācale

SYNONYMS

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.

TRANSLATION

Everyone in the party was very anxious at heart to see Caitanya Mahāprabhu; therefore they hastily went on to Jagannātha Purī.

TEXT 38

TEXT

āṭhāranālāke āilā gosāñi śuniyā
dui-mālā pāṭhāilā govinda-hāte diyā

SYNONYMS

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.

TRANSLATION

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

TEXT

dui mālā govinda dui-jane parāila

advaita, avadhūta-gosāñi baḍa sukha pāila

SYNONYMS

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.

TRANSLATION

Govinda offered the two garlands to Advaita Ācārya and Nityānanda Prabhu, and They both became very happy.

TEXT 40

TEXT

tāhāñi ārambha kaila kṛṣṇa-saṅkīrtana
nācite nācite cali' āilā dui-jana

SYNONYMS

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.

TRANSLATION

Indeed, They began chanting the holy name of Kṛṣṇa on that very spot, and, dancing and dancing, both Advaita Ācārya and Nityānanda Prabhu reached Jagannātha Purī.

TEXT 41

TEXT

punaḥ mālā diyā svarūpādi nija-gaṇa
āgu bāḍi' pāṭhāila śacīra nandana

SYNONYMS

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.

TRANSLATION

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

TEXT

narendra āsiyā tāhān sabāre mililā
mahāprabhura datta mālā sabāre parāilā

SYNONYMS

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.

TRANSLATION

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

TEXT

siṁha-dvāra-nikaṭe āilā śuni' gaurarāya
āpane āsiyā prabhu mililā sabāya

SYNONYMS

siṁha-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.

TRANSLATION

When the devotees finally reached the lion gate, Śrī Caitanya Mahāprabhu heard the news and personally went to meet them.

TEXT 44

TEXT

sabā lañā kaila jagannātha-daraśana
sabā lañā āilā punaḥ āpana-bhavana

SYNONYMS

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.

TRANSLATION

Then Śrī Caitanya Mahāprabhu and all His devotees visited Lord Jagannātha. Finally, accompanied by them all, He returned to His own residence.

TEXT 45

TEXT

vāṇīnātha, kāsī-miśra prasāda ānila
svahaste sabāre prabhu prasāda khāoyāila

SYNONYMS

vāṇīnātha--Vāṇīnātha; kāsī-miśra--Kāsī Miśra; prasāda ānila--brought all kinds of prasāda; sva-haste--with His own hand; sabāre--unto everyone; prabhu--Śrī Caitanya Mahāprabhu; prasāda--the remnants of the food of Jagannātha; khāoyāila--fed.

TRANSLATION

Vāṇīnātha Rāya and Kāsī Miśra then brought a large quantity of prasāda, and Śrī Caitanya Mahāprabhu distributed it with His own hand and fed them all.

TEXT 46

TEXT

pūrva vatsare yānra yei vāsā-sthāna
tāhān sabā pāṭhāñā karāila viśrāma

SYNONYMS

pūrva vatsare--in the previous year; yānra--of whom; yei--wherever; vāsā-sthāna--place to stay; tāhān--there; sabā--all of them; pāṭhāñā--sending; karāila viśrāma--made them rest.

TRANSLATION

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

TEXT

ei-mata bhakta-gaṇa rahilā cāri māsa
prabhura sahita kare kīrtana-vilāsa

SYNONYMS

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.

TRANSLATION

For four continuous months all the devotees remained there and enjoyed chanting the Hare Kṛṣṇa mahā-mantra with Śrī Caitanya Mahāprabhu.

TEXT 48

TEXT

pūrvavat ratha-yātrā-kāla yābe āila
sabā lañā guṇḍicā-mandira prakṣālila

SYNONYMS

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.

TRANSLATION

As in the previous year, they all washed the Guṇḍicā temple when the time for Ratha-yātrā arrived.

TEXT 49

TEXT

kulīna-grāmī paṭṭa-ḍorī jagannāthe dila
pūrvavat ratha-agre nartana karila

SYNONYMS

kulīna-grāmī--the residents of Kulīna-grāma; paṭṭa-ḍorī--silken ropes; jagannāthe dila--offered to Lord Jagannātha; pūrvavat--like the previous year; ratha-agre--in front of the car; nartana karila--danced.

TRANSLATION

The inhabitants of Kulīna-grāma delivered silken ropes to Lord Jagannātha, and as previously they all danced before the Lord's car.

TEXT 50

TEXT

bahu nṛtya kari' punaḥ calila udyāne
vāpī-tīre tāhān yāi' karila viśrāme

SYNONYMS

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.

TRANSLATION

After dancing a great deal, they all went to a nearby garden and took rest beside a lake.

TEXT 51

TEXT

rāḍhī eka vipra, teṅho----nityānanda dāsa

mahā-bhāgyavān teṅho, nāma---kṛṣṇadāsa

SYNONYMS

rāḍhī eka vipra--one 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.

TRANSLATION

One brāhmaṇa named Kṛṣṇadāsa, who was a resident of Rāḍha-deśa and a servant of Lord Nityānanda's, was a very fortunate person.

TEXT 52

TEXT

ghaṭa bhari' prabhura teṅho abhiṣeka kaila
tānra abhiṣeke prabhu mahā-tṛpta haila

SYNONYMS

ghaṭa bhari'--filling one 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-tṛpta haila--became very satisfied.

TRANSLATION

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

TEXT

balagaṇḍi-bhogera bahu prasāda āila
sabā saṅge mahāprabhu prasāda khāila

SYNONYMS

balagaṇḍi-bhogera--of the food offered at Balagaṇḍi; bahu prasāda--a great quantity of prasāda; āila--arrived; sabā saṅge--with all the devotees; mahāprabhu--Śrī Caitanya Mahāprabhu; prasāda--remnants of the food of Jagannātha; khāila--ate.

TRANSLATION

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.

PURPORT

In reference to Balagaṇḍi, see Madhya-līlā (13.193).

TEXT 54

TEXT

pūrvavat ratha-yātrā kaila daraśana
herā-pañcamī-yātrā dekhe lañā bhakta-gaṇa

SYNONYMS

pūrva-vat--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.

TRANSLATION

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

TEXT

ācārya-gosāñi prabhura kaila nimantraṇa
tāra madhye kaila yaiche jhaḍa-variṣaṇa

SYNONYMS

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.

TRANSLATION

Advaita Ācārya then extended an invitation to Śrī Caitanya Mahāprabhu, and there was a great rainstorm connected with that incident.

TEXT 56

TEXT

vistāri' varṇiyāchena dāsa-vṛndāvana
śrīvāsa prabhure tabe kaila nimantraṇa

SYNONYMS

vistāri'--elaborating; varṇiyāchena--has described; dāsa-vṛndāvana--Vṛndāvana dāsa Ṭhākura; śrīvāsa--Śrīvāsa; prabhure--to Śrī Caitanya Mahāprabhu; tabe--then; kaila nimantraṇa--gave an invitation.

TRANSLATION

All these episodes have been elaborately described by Śrīla Vṛndāvana dāsa Ṭhākura. Then one day Śrīvāsa Ṭhākura extended an invitation to the Lord.

PURPORT

Caitanya-bhāgavata (Antya-līlā, Chapter Eight) 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 prasāda.

TEXT 57

TEXT

prabhura priya-vyañjana saba rāndhena mālinī
'bhaktye dāsī'-abhimāna, 'snehete janani'

SYNONYMS

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; janani--exactly like a mother.

TRANSLATION

The Lord's favorite vegetables were cooked by Mālinīdevī, the wife of Śrīvāsa Ṭhākura. She devotedly considered herself a maidservant of Śrī Caitanya Mahāprabhu's, but in affection she was just like a mother.

TEXT 58

TEXT

ācāryaratna-ādi yata mukhya bhakta-gaṇa
madhye madhye prabhure kareṇa nimantraṇa

SYNONYMS

ācāryaratna--Candraśekhara; ādi--and others; yata--all; mukhya bhakta-gaṇa--chief devotees; madhye madhye--at intervals; prabhure--to Śrī Caitanya Mahāprabhu; kareṇa nimantraṇa--gave invitations.

TRANSLATION

All the chief devotees, headed by Candraśekhara [Ācāryaratna] used to extend invitations to Śrī Caitanya Mahāprabhu periodically.

TEXT 59

TEXT

cāturmāsya-ante punaḥ nityānande lañā
kibā yukti kare nitya nibhṛte vasiyā

SYNONYMS

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.

TRANSLATION

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

TEXT

ācārya-gosāñi prabhuke kahe ṭhāre-ṭhore
ācārya tarjā paḍe, keha bujhite nā pāre

SYNONYMS

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.

TRANSLATION

Then Śrīla Advaita Ācārya said something to Caitanya Mahāprabhu through gestures and read some poetic passages, which no one understood.

TEXT 61

TEXT

tānra mukha dekhi' hāse śacīra nandana
aṅgikāra jāni' ācārya karena nartana

SYNONYMS

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.

TRANSLATION

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

TEXT

kibā prārthanā, kibā ājñā---keha nā bujhila
āliṅgana kari' prabhu tānre vidāya dila

SYNONYMS

kibā--what; prārthanā--the request; kibā--what; ājnā--the order; keha--anyone; nā bujhila--did not know; āliṅgana kari'--embracing; prabhu--Śrī Caitanya Mahāprabhu; tāñre--to Him; vidāya dila--bade farewell.

TRANSLATION

No one knew what Advaita Ācārya requested or what the Lord ordered. After embracing the Ācārya, Śrī Caitanya Mahāprabhu bade Him farewell.

TEXT 63

TEXT

nityānande kahe prabhu,----śunaha, śrīpāda
ei āmi māgi, tumi karaha prasāda

SYNONYMS

nityānande--unto Śrī Nityānanda Prabhu; kahe--says; prabhu--Śrī Caitanya Mahāprabhu; śunaha--please hear; śrī-pāda--O holy man; ei--this; āmi--I; māgi--request; tumi--You; karaha--kindly show; prasāda--mercy.

TRANSLATION

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

TEXT

prati-varṣa nīlācale tumi nā āsibā
gauḍe rahi' mora icchā saphala karibā

SYNONYMS

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.

TRANSLATION

"Do not come to Jagannātha Purī every year, but stay in Bengal and fulfill My desire."

PURPORT

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 and Sanātana. 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.

pr̥thivīte 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

TEXT

tāhāñ siddhi kare---hena anye nā dekhiye
āmāra 'duṣkara' karma, tomā haite haye

SYNONYMS

tāhāñ--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.

TRANSLATION

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."

PURPORT

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 Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, Sārvabhauma Bhaṭṭācārya and many others who were socially elevated but fallen from the spiritual point of view. Śrīla 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 Śrīla 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 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 Jagāi's and Mādhāi's. 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:

ārādhānānām sarveṣāṃ
viṣṇor ārādhanaṃ paraṃ
tasmāt parataraṃ 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
jitvā śatrūn bhuṅkṣva rājyaṃ samṛddham
mayaivaite nihataḥ pūrvam eva
nimitta-mātraṃ bhava savyasācin

"Therefore get up and prepare to fight. After conquering your enemies, you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācin, 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, also 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

TEXT

nityānanda kahe,----āmi 'deha' tumi 'prāṇa'
'deha' 'prāṇa' bhinna nahe,----ei ta pramāṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

acintya-śaktye kara tumi tāhāra ghaṭana
ye karāha, sei kari, nāhika niyama

SYNONYMS

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.

TRANSLATION

"By Your inconceivable energy, You can do whatever You like, and whatever You make Me do, I do without restriction."

PURPORT

As stated in the beginning of Śrīmad-Bhāgavatam: tene brahma hṛdā ya ādi-kavaye. 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-bhūtānāṃ 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. This also is confirmed in Bhagavad-gītā:

teṣāṃ satata-yuktānāṃ
bhajatāṃ prīti-pūrvakam
dadāmi buddhi-yogaṃ taṃ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me," (Bg. 10.10)

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

TEXT

tānre vidāya dila prabhu kari' āliṅgana
ei-mata vidāya dila saba bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu embraced Nityānanda Prabhu and bade Him farewell. He then bade farewell to all the other devotees.

TEXT 69

TEXT

kulīna-grāmī pūrvavat kaila nivedana
"prabhu, ājñā kara,----āmāra kartavya sādhana"

SYNONYMS

kulīna-grāmī--one of the residents of Kulīna-grāma; pūrva-vat--like last year; kaila--submitted; nivedana--petition; prabhu--my Lord; ājñā kara--order; āmāra--my; kartavya--necessary; sādhana--performance.

TRANSLATION

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

TEXT

prabhu kahe,----"vaiṣṇava-sevā, nāma-saṅkīrtana
dui kara, śīghra pābe śrī-kṛṣṇa-caraṇa"

SYNONYMS

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.

TRANSLATION

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

TEXT

teṅho kahe,----"ke vaiṣṇava, ki tāṅra lakṣaṇa?"
tabe hāsi' kahe prabhu jāni' tāṅra mana

SYNONYMS

teṅho kahe--he said; ke--who; vaiṣṇava--a Vaiṣṇava; ki--what; tāṅra--of him; lakṣaṇa--the symptoms; tabe--thereafter; hāsi'--smiling; kahe--says; prabhu--Śrī Caitanya Mahāprabhu; jāni'--knowing; tāṅra mana--his mind.

TRANSLATION

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

TEXT

"kṛṣṇa-nāma nirantara yāṅhāra vadane
sei vaiṣṇava-śreṣṭha, bhaja tāṅhāra caraṇe

SYNONYMS

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 caraṇe--his lotus feet.

TRANSLATION

"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."

PURPORT

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 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 Śrīla Rūpa Gosvāmī says: praṇatibhiś ca bhajantam īsam. 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 other desire than to serve Kṛṣṇa. He should be above fruitive activity and speculative knowledge. In his Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī says:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

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-sandarbha (265), Śrīla Jīva Gosvāmī writes: nāmaikaṁ yasya vāci smaraṇa-patha-gaṭam ityādau deha-draviṇādi-nimittaka-'pāṣaṇḍa'-śabdena ca daśa aparādhā lakṣyante, pāṣaṇḍamayatvāt teṣāṁ.

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:

īśvare 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 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-tara-tama

"Attraction and love are the ultimate goal of devotional service. The degrees of such attraction and love for God 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

TEXT

varṣāntare punaḥ tānrā aiche praśna kaila
vaiṣṇavera tāratamya prabhu śikhāila

SYNONYMS

varṣāntare--after one year; punaḥ--again; tānrā--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.

TRANSLATION

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

TEXT

yānhāra darśane mukhe āise kṛṣṇa-nāma
tānhāre jāniha tumi 'vaiṣṇava-pradhāna'

SYNONYMS

yānhāra darśane--by the sight of whom; mukhe--in the mouth; āise--automatically awakens; kṛṣṇa-nāma--the holy name of Kṛṣṇa; tānhāre--him; jāniha--must know; tumi--you; vaiṣṇava-pradhāna--the first-class Vaiṣṇava.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa."

PURPORT

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 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 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 intermediate devotee should always be anxious 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

When teaching Sanātana Gosvāmī, the Lord further said:

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra
'uttama-adhikārī' se tārāye saṁsāra

"If one is expert in Vedic literature and has full faith in the Supreme Lord, then he is an uttama-adhikārī, 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

TEXT

krama kari' kahe prabhu 'vaiṣṇava'-lakṣaṇa
'vaiṣṇava', 'vaiṣṇavatara', āra 'vaiṣṇavatama'

SYNONYMS

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).

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu instructed 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

TEXT

ei-mata saba vaiṣṇava gauḍe calilā
vidyānidhi se vatsara nīlādri rahilā

SYNONYMS

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.

TRANSLATION

Finally all the Vaiṣṇavas returned to Bengal, but that year Puṇḍarīka Vidyānidhi remained at Jagannātha Purī.

TEXT 77

TEXT

svarūpa-sahita tānra haya sakhya-prīti
dui-janāya kṛṣṇa-kathāya ekatra-i sthiti

SYNONYMS

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.

TRANSLATION

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

TEXT

gadādhara-pañḍite teṅho punaḥ mantra dila
oḍana-ṣaṣṭhīra dine yātrā ye dekhila

SYNONYMS

gadādhara-panḍite--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.

TRANSLATION

Puṇḍarīka Vidyānidhi initiated Gadādhara Paṇḍita for the second time, and on the day of Oḍana-ṣaṣṭhī he saw the festival.

PURPORT

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

TEXT

jagannātha parena tathā 'māḍuyā' vasana
dekhiyā saghṛṇa haila vidyānidhira mana

SYNONYMS

jagannātha--Lord Jagannātha; parena--puts on; tathā--there; māḍuyā vasana--cloth with starch; dekhiyā--seeing; sa-ghṛṇa--with hatred; haila--was; vidyānidhira mana--the mind of Vidyānidhi.

TRANSLATION

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

TEXT

sei rātrye jagannātha-balāi āsiyā
dui-bhāi caḍā'na tānre hāsiyā hāsiyā

SYNONYMS

sei rātrye--on that night; jagannātha--Lord Jagannātha; balāi--Lord Balarāma; āsiyā--coming; dui-bhāi--both brothers; caḍā'na--slapped; tānre--him; hāsiyā hāsiyā--smiling.

TRANSLATION

That night the brothers Lord Jagannātha and Balarāma came to Puṇḍarīka Vidyānidhi and, smiling, began to slap him.

TEXT 81

TEXT

gāla phulila, ācārya antare ullāsa
vistāri' varṇiyāchena vṛndāvana-dāsa

SYNONYMS

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.

TRANSLATION

Although his cheeks were swollen from the slapping, Puṇḍarīka Vidyānidhi was very happy within. This incident has been elaborately described by Ṭhākura Vṛndāvana dāsa.

TEXT 82

TEXT

ei-mata pratyabda āise gauḍera bhakta-gaṇa
prabhu-saṅge rahi' kare yātrā-daraśana

SYNONYMS

ei-mata--in this way; prati-abda--every year; āise--come; gauḍera--of Bengal; bhakta-gaṇa--the devotees; prabhu-saṅge--with Lord Śrī Caitanya Prabhu; rahi'--residing; kare--do; yātrā-daraśana--observing the Ratha-yātrā festival.

TRANSLATION

Every year the devotees of Bengal would come and stay with Śrī Caitanya Mahāprabhu to see the Ratha-yātrā festival.

TEXT 83

TEXT

tāra madhye ye ye varṣe āchaye viśeṣa
vistāriyā āge tāhā kahiba niḥśeṣa

SYNONYMS

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.

TRANSLATION

Whatever happened during those years that is worth noting shall be described later.

TEXT 84

TEXT

ei-mata mahāprabhura cāri vatsara gela
dakṣiṇa yāñā āsite dui vatsara lāgila

SYNONYMS

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.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu passed four years. He spent the first two years on His tour in South India.

TEXT 85

TEXT

āra dui vatsara cāhe vṛndāvana yāite
rāmānanda-haṭhe prabhu nā pāre calite

SYNONYMS

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.

TRANSLATION

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

TEXT

pañcama vatsare gauḍera bhakta-gaṇa āilā
ratha dekhi' nā rahilā, gauḍere calilā

SYNONYMS

pañcama vatsare--on 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.

TRANSLATION

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

TEXT

tabe prabhu sārvabhauma-rāmānanda-sthāne
āliṅgana kari' kahe madhura vacane

SYNONYMS

tabe--then; prabhu--Śrī Caitanya Mahāprabhu; sārvabhauma-rāmānanda-sthāne--before Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; āliṅgana kari'--embracing; kahe--says; madhura vacane--sweet words.

TRANSLATION

Then Śrī Caitanya Mahāprabhu placed a proposal before Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. He embraced them and spoke sweet words.

TEXT 88

TEXT

bahuta utkaṅṭhā mora yāite vṛndāvana
tomāra haṭhe dui vatsara nā kailuṅ gamana

SYNONYMS

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.

TRANSLATION

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

TEXT

avaśya caliba, duṅhe karaha sammati
tomā-duṅhā vinā mora nāhi anya gati

SYNONYMS

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.

TRANSLATION

"This time I must go. Will you please give Me permission? Save for you two, I have no other resort.

TEXT 90

TEXT

gauḍa-deśe haya mora 'dui samāśraya'
'jananī' jāhnavī',----ei dui dayāmaya

SYNONYMS

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.

TRANSLATION

"In Bengal I have two shelters--my mother and the River Ganges. Both of them are very merciful.

TEXT 91

TEXT

gauḍa-deśa diyā yāba tān-sabā dekhiyā
tumi duñhe ājñā deha' parasanna hañā

SYNONYMS

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.

TRANSLATION

"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

TEXT

śuniyā prabhura vāṇī mane vicāraya
prabhu-sane ati haṭha kabhu bhāla naya

SYNONYMS

śuniyā--hearing; prabhura--of Lord Śrī Caitanya Mahāprabhu; vāṇī--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--s not very good.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya heard these words, they began to consider that it was not at all good that they played so many tricks on the Lord.

TEXT 93

TEXT

duñhe kahe,----ebe varṣā, calite nāribā
vijayā-daśamī āile avaśya calibā

SYNONYMS

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.

TRANSLATION

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

TEXT

ānande mahāprabhu varṣā kaila samādhāna
vijayā-daśamī-dine karila payāna

SYNONYMS

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.

TRANSLATION

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

TEXT

jagannāthera prasāda prabhu yata pāñchila
kaḍāra, candana, ḍora, saba sañge laila

SYNONYMS

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.

TRANSLATION

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

TEXT

jagannāthe ājñā māgi' prabhāte calilā
uḍiyā-bhakta-gaṇa saṅge pāche cali' āilā

SYNONYMS

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.

TRANSLATION

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

TEXT

uḍiyā-bhakta-gaṇe prabhu yatne nivārilā
nija-gaṇa-saṅge prabhu 'bhavānīpura, āilā

SYNONYMS

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.

TRANSLATION

It was with great care that Caitanya Mahāprabhu forbade the Orissa devotees to follow Him. Accompanied by personal associates, He first went to Bhavānīpura.

PURPORT

One goes through Bhavānīpura before reaching a well-known place named Jānkādei-pura, or Jānakīdevī-pura.

TEXT 98

TEXT

rāmānanda āilā pāche dolāya caḍiyā
vāṇinātha bahu prasāda dila pāṭhāñā

SYNONYMS

rāmānanda--Rāmānanda Rāya; āilā--came; pāche--behind; dolāya caḍiyā--riding on a palanquin; vāṇinātha--Vāṇinātha Rāya; bahu--a large quantity of; prasāda--remnants of the food of Jagannātha; dila--gave; pāṭhāñā--sending.

TRANSLATION

After Lord Caitanya reached Bhavānīpura, Rāmānanda Rāya arrived on his palanquin, and Vāṇinātha Rāya had a large quantity of prasāda sent to the Lord.

TEXT 99

TEXT

prasāda bhojana kari' tathāya rahilā
prātaḥ-kāle cali' prabhu'bhuvaneśvara' āilā

SYNONYMS

prasāda bhojana kari'--after taking the prasāda; 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.

TRANSLATION

After taking prasāda, Śrī Caitanya Mahāprabhu remained there for the night. Early in the morning, He began walking and finally reached Bhuvaneśvara.

TEXT 100

TEXT

'kaṭake' āsiyā kaila 'gopāla' daraśana
svapneśvara-vipra kaila prabhura nimantraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

rāmānanda-rāya saba-gaṇe nimantrila
bāhira udyāne āsi' prabhu vāsā kaila

SYNONYMS

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.

TRANSLATION

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

TEXT

bhikṣā kari' bakula-tale karilā viśrāma
pratāparudra-ṭhāñi rāya karila payāna

SYNONYMS

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.

TRANSLATION

While Śrī Caitanya Mahāprabhu was taking rest beneath a bakula tree, Rāmānanda Rāya immediately went to Mahārāja Pratāparudra.

TEXT 103

TEXT

śuni' ānandita rājā ati-śīghra āilā
prabhu dekhi' daṇḍavat bhūmete padilā

SYNONYMS

śuni'--hearing; ānandita--very pleased; rājā--the King; ati-śīghra--hastily; āilā--came; prabhu dekhi'--seeing Lord Śrī Caitanya Mahāprabhu; daṇḍavat--obeisances offered falling flat; bhūmete--on the ground; paḍilā--fell down. obeisances offered falling flat; bhūmete--on the ground; paḍilā--fell down.

TRANSLATION

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

TEXT

punaḥ uṭhe, punaḥ paḍe praṇaya-vihvala
stuti kare, pulakāṅga, paḍe aśru-jala

SYNONYMS

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.

TRANSLATION

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

TEXT

tānra bhakti dekhi' prabhura tuṣṭa haila mana
uṭhi' mahāprabhu tānre kailā āliṅgana

SYNONYMS

tānra bhakti--his devotion; dekhi'--seeing; prabhura--of Śrī Caitanya Mahāprabhu; tuṣṭa--pleased; haila--was; mana--mind; uṭhi'--standing up; mahāprabhu--Śrī Caitanya Mahāprabhu; tānre--him; kailā āliṅgana--embraced.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see the King's devotion, and He therefore stood up and embraced him.

TEXT 106

TEXT

punaḥ stuti kari' rājā karaye praṇāma
prabhu-kṛpā-aśrute tānra deha haila snāna

SYNONYMS

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; tānra--of the Lord; deha--the body; haila--became; snāna--bathed.

TRANSLATION

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

TEXT

sustha kari, rāmānanda rājāre vasāilā
kāya-mano-vākye prabhu tānre kṛpā kailā

SYNONYMS

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.

TRANSLATION

Finally Rāmānanda Rāya pacified the King and made him sit down. The Lord also bestowed mercy upon him through His body, mind and words.

TEXT 108

TEXT

aiche tānhāre kṛpā kaila gaurarāya
"pratāparudra-santrātā" nāma haila yāya

SYNONYMS

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.

TRANSLATION

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

TEXT

rāja-pātra-gaṇa kaila prabhura vandana
rājāre vidāya dilā śacīra nandana

SYNONYMS

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.

TRANSLATION

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

TEXT

bāhire āsi' rājā ājñā-patra lekhāila
nija-rājye yata 'viṣayī', tāhāre pāṭhāila

SYNONYMS

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.

TRANSLATION

The King then went outside and had orders written down and sent to the government servants within his kingdom.

TEXT 111

TEXT

'grāme-grāme' nūtana āvāsa karibā
pāñca-sāta navya-gṛhe sāmagrye bharibā

SYNONYMS

grāme-grāme--in every village; nūtana--new; āvāsa--residential places; karibā--you should construct; pāñca-sāta--five to seven; navya-gṛhe--in new houses; sāmagrye--with food; bharibā--you should fill.

TRANSLATION

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

TEXT

āpani prabhuke lañā tāhāñ uttaribā
rātri-dibā vetra-haste sevāya rahibā

SYNONYMS

āpani--personally, yourself; prabhuke--Śrī Caitanya Mahāprabhu; lañā--taking; tāhāñ 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.

TRANSLATION

"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

TEXT

dui mahā-pātra,----'haricandana', 'mardarāja'
tānre ājñā dila rājā----'kariha sarva kāya

SYNONYMS

dui mahā-pātra--two respectable officers; haricandana--Haricandana;
mardarāja--Mardarāja; tānre--to them; ājñā dila--gave orders; rājā--the King;
kariha--do; sarva kāya--everything needed.

TRANSLATION

The King ordered two respectable officers named Haricandana and Mardarāja to do whatever was necessary to carry out these orders.

TEXTS 114-115

TEXT

eka navya-naukā āni' rākhaha nadī-tīre
yāhān snāna kari' prabhu yā'na nadī-pāre

tāhān stambha ropaṇa kara 'mahā-tīrtha' kari'
nitya snāna kariba tāhān, tāhān yena mari

SYNONYMS

eka--one; navya--new; naukā--boat; āni'--bringing; rākhaha--keep; nadī-tīre--on the bank of the river; yāhān--where; snāna kari'--taking bath; prabhu--Śrī Caitanya Mahāprabhu; yā'na--goes; nadī-pāre--on the other bank of the river; tāhān--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; tāhān--there; tāhān--there; yena mari--let me die.

TRANSLATION

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

TEXT

caturdvāre karaha uttama navya vāsa

rāmānanda, yāha tumi mahāprabhu-pāśa

SYNONYMS

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.

TRANSLATION

The King continued, "At Caturdvāra, please construct new residential quarters. Now, Rāmānanda, you can return to Śrī Caitanya Mahāprabhu."

TEXT 117

TEXT

sandhyāte calibe prabhu,----nṛpati śunila
hastī-upara tāmbu-gṛhe strī-gaṇe caḍāila

SYNONYMS

sandhyāte--in the evening; calibe prabhu--the Lord will start; nṛpati śunila--the King heard; hastī-upara--upon the backs of elephants; tāmbu-gṛhe--in tents; strī-gaṇe--all the ladies; caḍāila--made get up.

TRANSLATION

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

TEXT

prabhura calibāra pathe rahe sāri hañā
sandhyāte calilā prabhu nija-gaṇa lañā

SYNONYMS

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.

TRANSLATION

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

TEXT

'citrotpalā-nadī' āsi' ghāṭe kaila snāna

mahiṣī-sakala dekhi' karaye praṇāma

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura daraśane sabe haila premamaya
'kṛṣṇa' 'kṛṣṇa' kahe, netra aśru variṣaya

SYNONYMS

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.

TRANSLATION

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

TEXT

emana kṛpālu nāhi śuni tribhuvane
kṛṣṇa-premā haya yāñra dūra daraśane

SYNONYMS

emana kṛpālu--such a merciful person; nāhi--not; śuni--we hear; tri-bhuvane--within the three worlds; kṛṣṇa-premā haya--one gets love of Kṛṣṇa; yāñra--of whom; dūra daraśane--by seeing from a distance.

TRANSLATION

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.

TEXT 122

TEXT

naukāte caḍiyā prabhu haila nadī pāra
jyotsnāvatī rātrye cali' āilā caturdvāra

SYNONYMS

naukāte caḍiyā--getting on the boat; prabhu--Śrī Caitanya Mahāprabhu;
haila--was; nadī pāra--across the river; jyotsnāvatī--lighted by the full
moon; rātrye--in the night; cali'--walking; āilā--came; caturdvāra--to
Caturdvāra.

TRANSLATION

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

TEXT

rātrye tathā rahi' prāte snāna-kṛtya kaila
hena-kāle jagannāthera mahā-prasāda āila

SYNONYMS

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.

TRANSLATION

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

TEXT

rājāra ājñāya paḍichā pāṭhāya dine-dine
bahuta prasāda pāṭhāya diyā bahu-jane

SYNONYMS

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.

TRANSLATION

Following the King's orders, the superintendent of the temple sent large
quantities of prasāda every day, and it was carried by many persons.

TEXT 125

TEXT

svagaṇa-sahite prabhu prasāda aṅgikari'
uṭhiyā calilā prabhu bali' 'hari' 'hari'

SYNONYMS

sva-gaṇa-sahite--with His personal associates; prabhu--Śrī Caitanya Mahāprabhu; prasāda--the remnants of food; aṅgikari'--accepting; uṭhiyā--standing up; calilā--started; prabhu--Śrī Caitanya Mahāprabhu; bali'--uttering; hari hari--Hari, Hari.

TRANSLATION

After accepting the prasāda, Śrī Caitanya Mahāprabhu stood up and started to go, chanting the holy names, "Hari! Hari!"

TEXT 126

TEXT

rāmānanda, mardarāja, śrī-haricandana
saṅge sevā kari' cale ei tina jana

SYNONYMS

rāmānanda--Rāmānanda; mardarāja--Mardarāja; śrī-haricandana--Śrī Haricandana; saṅge--in company; sevā kari'--rendering service; cale--went; ei tina jana--these three gentlemen.

TRANSLATION

Rāmānanda Rāya, Mardarāja and Śrī Haricandana always went with Śrī Caitanya Mahāprabhu and rendered various services.

TEXTS 127-129

TEXT

prabhu-saṅge purī-gosāñi, svarūpa-dāmodara
jagadānanda, mukunda, govinda, kāsīśvara

haridāsa-ṭhākura, āra paṇḍita-vakreśvara
gopīnāthācārya, āra paṇḍita-dāmodara

rāmāi, nandāi, āra bahu bhakta-gaṇa
pradhāna kahiluṅ, sabāra ke kare gaṇana

SYNONYMS

prabhu-saṅge--with Śrī Caitanya Mahāprabhu; purī-gosāñi--Paramānanda Purī; svarūpa-dāmodara--Svarūpa Dāmodara; jagadānanda--Jagadānanda; mukunda--Mukunda; govinda--Govinda; kāsīśvara--Kāsīśvara; 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; kahiluñ--I have mentioned; sabāra--of all of them; ke--who; kare gaṇana--can make an account.

TRANSLATION

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

TEXT

gadādhara-pañḍita yabe saṅgete calilā
'kṣetra-sannyāsa nā chāḍiha'----prabhu niṣedhilā

SYNONYMS

gadādhara-pañḍita--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.

TRANSLATION

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.

PURPORT

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

TEXT

pañḍita kahe,----"yāhāñ tumi, sei nīlācala
kṣetra-sannyāsa mora yāuka rasātala"

SYNONYMS

pañḍita kahe--Gadādhara Paṇḍita said; yāhāñ--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.

TRANSLATION

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

TEXT

prabhu kahe,----"inhā kara gopīnātha sevana"
paṇḍita kahe,----"koṭi-sevā tvat-pāda-darśana"

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; inhā--here; kara--just do; gopīnātha sevana--worship of Gopīnātha; paṇḍita kahe--the paṇḍita said; koṭi-sevā--millions of times the service; tvat-pāda-darśana--seeing Your lotus feet.

TRANSLATION

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

TEXT

prabhu kahe,----"sevā chāḍibe, āmāya lāge doṣa
inhā rahi' sevā kara,----āmāra santoṣa"

SYNONYMS

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.

TRANSLATION

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

TEXT

paṇḍita kahe,----"saba doṣa āmāra upara
tomā-saṅge nā yāiba, yāiba ekeśvara"

SYNONYMS

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.

TRANSLATION

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

TEXT

āi'ke dekhite yāiba, nā yāiba tomā lāgi'
'pratijñā'-'sevā'-tyāga-doṣa, tāra āmi bhāgī"

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta bali' paṇḍita-gosāñi pṛthak calilā
kaṭaka āsi' prabhu tānre saṅge ānāilā

SYNONYMS

eta bali'--saying this; paṇḍita-gosāñi--Gadādhara Paṇḍita; pṛthak calilā--proceeded separately; kaṭaka āsi'--when He came to Kaṭaka; prabhu--Śrī Caitanya Mahāprabhu; tānre--him; saṅge--with Him; ānāilā--brought.

TRANSLATION

Thus Gadādhara Paṇḍita Gosvāmī traveled alone, but when they all arrived at Kaṭaka, Śrī Caitanya Mahāprabhu called him, and he went in the Lord's company.

TEXT 137

TEXT

paṇḍitera gaurāṅga-prema bujhana nā yāya
'pratijñā', 'śrī-kṛṣṇa-sevā' chāḍila tṛṇa-prāya

SYNONYMS

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; tṛṇa-prāya--almost like straw.

TRANSLATION

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.

PURPORT

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

TEXT

tānhāra caritre prabhu antare santoṣa
tānhāra hāte dhari' kahe kari' praṇaya-roṣa

SYNONYMS

tānhāra caritre--in his behavior; prabhu--Śrī Caitanya Mahāprabhu; antare--within His heart; santoṣa--very satisfied; tānhāra hāte dhari'--catching his hand; kahe--says; kari'--exhibiting; praṇaya-roṣa--anger in love.

TRANSLATION

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

TEXT

'pratijñā', 'sevā' chāḍibe,----e tomāra 'uddeśa'
se siddha ha-ila----chāḍi' āilā dūra deśa

SYNONYMS

pratijñā--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.

TRANSLATION

"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

TEXT

āmāra saṅge rahite cāha,----vāñcha nija-sukha
tomāra dui dharma yāya,----āmāra haya 'duḥkha'

SYNONYMS

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.

TRANSLATION

"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

TEXT

mora sukha cāha yadi, nīlācale cala
āmāra śapatha, yadi āra kichu bala

SYNONYMS

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.

TRANSLATION

"If you want My happiness, please return to Nīlācala. You will simply condemn Me if you say any more about this matter."

TEXT 142

TEXT

eta bali' mahāprabhu naukāte caḍilā
mūrcchita hañā paṇḍita tathāi paḍilā

SYNONYMS

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.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu got into a boat, and Gadādhara Paṇḍita immediately fell down in an unconscious state.

TEXT 143

TEXT

paṇḍite lañā yāite sārvabhaume ājñā dilā
bhaṭṭācārya kahe,----"uṭha, aiche prabhura līlā

SYNONYMS

paṇḍite lañā--taking the Paṇḍita; yāite--to go; sārvabhauma--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.

TRANSLATION

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

TEXT

tumi jāna, kṛṣṇa nija-pratijñā chāḍilā
bhakta kṛpā-vaśe bhīṣmera pratijñā rākhilā

SYNONYMS

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.

TRANSLATION

"You should know that Lord Kṛṣṇa Himself violated His own promise just to
keep the promise of Grandfather Bhīṣma.

TEXT 145

TEXT

svanigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto ratha-sthaḥ
dhṛta-ratha-caraṇo 'bhyayāc caladgur
harir iva hantum ibhaṁ gatottariyaḥ

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

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

TEXT

ei-mata prabhu tomāra viccheda sahiyā
tomāra pratijñā rakṣā kaila yatna kariyā"

SYNONYMS

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.

TRANSLATION

"Similarly, tolerating your separation, Śrī Caitanya Mahāprabhu has protected your vow with great endeavor."

TEXT 147

TEXT

ei-mata kahi' tānre prabodha karilā
dui-jane śokākula nīlācale āilā

SYNONYMS

ei-mata--in this way; kahi'--speaking; tānre--him; prabodha karilā--awoke; dui-jane--the two persons; śoka-ākula--overwhelmed with grief; nīlācale--to Jagannātha Purī; āilā--went back.

TRANSLATION

In this way Sārvabhauma Bhaṭṭācārya revived Gadādhara Paṇḍita. Then both of them, very much grief-stricken, returned to Jagannātha Purī, Nīlācala.

TEXT 148

TEXT

prabhu lāgi' dharma-karma chāḍe bhakta-gaṇa
bhakta-dharma-hāni prabhura nā haya sahana

SYNONYMS

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.

TRANSLATION

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

TEXT

'premera vivarta' ihā śune yei jana
acire miliye tāñre caitanya-caraṇa

SYNONYMS

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 lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

All these are the misgivings of loving affairs. Whoever listens to these incidents gets Śrī Caitanya Mahāprabhu's shelter very soon.

TEXT 150

TEXT

dui rāja-pātra yei prabhu-saṅge yāya
'yājapura' āsi' prabhu tāre dilena vidāya

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu and His party arrived at Yājapura, the Lord asked the two government officers who had come with Him to return.

PURPORT

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 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 ījire

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 Varāhadeva. 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.

TEXT 151

TEXT

prabhu vidāya dila, rāya yāya tānra sane
kṛṣṇa-kathā rāmānanda-sane rātri-dine

SYNONYMS

prabhu vidāya dila--the Lord bade them farewell; rāya--Rāmānanda Rāya; yāya--goes; tānra sane--with Him; kṛṣṇa-kathā--discussion of topics of Lord Kṛṣṇa; rāmānanda-sane--with Rāmānanda; rātri-dine--day and night.

TRANSLATION

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

TEXT

prati-grāme rāja-ājñāya rāja-bhṛtya-gaṇa
navya gṛhe nānā-dravye karaye sevana

SYNONYMS

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.

TRANSLATION

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 grains. Thus they served the Lord.

TEXT 153

TEXT

ei-mata cali' prabhu 'remuṇā' āilā
tathā haite rāmānanda-rāye vidāya dilā

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu finally arrived at Remuṇā, where He bade farewell to Śrī Rāmānanda Rāya.

PURPORT

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

TEXT

bhūmete paḍilā rāya nāhika cetana
rāye kole kari' prabhu karaye krandaṇa

SYNONYMS

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 krandaṇa--began crying.

TRANSLATION

When Rāmānanda Rāya fell to the ground and lost consciousness, Śrī Caitanya Mahāprabhu took him upon His lap and began to cry.

TEXT 155

TEXT

rāyera vidāya-bhāva nā yāya sahana
kahite nā pāri ei tāhāra varṇana

SYNONYMS

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.

TRANSLATION

Rāmānanda Rāya's separation from Caitanya Mahāprabhu is very difficult to describe. It is almost intolerable, and therefore I cannot describe it further.

TEXT 156

TEXT

tabe 'oḍhra-deśa-sīmā' prabhu cali' āilā
tathā rāja-adhikārī prabhure mililā

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu finally arrived at the border of the state of Orissa, a government officer came there to meet Him.

TEXT 157

TEXT

dina dui-cāri teṅho karila sevana
āge calibāre sei kahe vivaraṇa

SYNONYMS

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.

TRANSLATION

For two or four days, the government officer served the Lord. He also gave the Lord detailed information of what was ahead.

TEXT 158

TEXT

madyapa yavana-rājāra āge adhikāra
tānra bhaye pathe keha nāre calibāra

SYNONYMS

madyapa--drunkard; yavana--Mohammedan; rājāra--of a king; āge--ahead;
adhikāra--the government; tānra bhaye--being afraid of such a king; pathe--on
the road; keha--anyone; nāre--not able; calibāra--to travel.

TRANSLATION

He informed the Lord that the territory ahead was ruled by a Moslem
governor, who was a drunkard. Out of fear for this king, no one could walk the
road freely.

TEXT 159

TEXT

pichaladā paryanta saba tānra adhikāra
tānra bhaye nadī keha haite nāre pāra

SYNONYMS

pichaladā--the place named Pichaladā; paryanta--up to; saba--everything;
tānra--of him; adhikāra--under the authority; tānra bhaye--because of fear of
him; nadī--the river; keha--anyone; haite--to cross; nāre--not able; pāra--to
the other side.

TRANSLATION

The jurisdiction of the Mohammedan government extended up to Pichaladā. Due
to fear of the Mohammedans, no one would cross the river.

PURPORT

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

TEXT

dina kata raha----sandhi kari' tānra sane
tabe sukhe naukāte karāiba gamane

SYNONYMS

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.

TRANSLATION

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 Mohammedan governor. In that way, the Lord would be able to cross the river peacefully in a boat.

TEXT 161

TEXT

sei kāle se yavanera eka anucara
'uḍiyā-kaṭake' āila kari' veśāntara

SYNONYMS

sei kāle--at that time; se yavanera--of the Mohammedan governor; eka anucara--one follower; uḍiyā-kaṭake--to the camp of Orissan soldiers; āila--came; kari' veśa-antara--changing the dress.

TRANSLATION

At that time, a follower of the Mohammedan governor arrived at the Orissa encampment dressed in disguise.

TEXTS 162-163

TEXT

prabhura sei adabhuta caritra dekhiyā
hindu-cara kahe sei yavana-pāśa giyā

'eka sannyāsī āila jagannātha ha-ite
aneka siddha-puruṣa haya tāñhāra sahite

SYNONYMS

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 Mohammedan king; eka sannyāsī--one mendicant; āila--has come; jagannātha ha-ite--from Jagannātha Purī; aneka--many; siddha-puruṣa--liberated persons; haya--are; tāñhāra sahite--with Him.

TRANSLATION

The Mohammedan spy saw the wonderful characteristics of Śrī Caitanya Mahāprabhu, and when he returned to the Mohammedan governor, he told him, "A mendicant has come from Jagannātha Purī with many liberated persons.

TEXT 164

TEXT

nirantara kare sabe kṛṣṇa-saṅkīrtana
sabe hāse, nāce, gāya, karaye krandaṇa

SYNONYMS

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.

TRANSLATION

"All these saintly people incessantly chant the Hare Kṛṣṇa mahā-mantra, and they all laugh, dance, chant and cry.

TEXT 165

TEXT

lakṣa lakṣa loka āise tāhā dekhibāre
tāñre dekhi' punarapi yāite nāre ghare

SYNONYMS

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.

TRANSLATION

"Many millions upon millions of people come to see Him, and after they see Him, they cannot return home.

TEXT 166

TEXT

sei saba loka haya bāulera prāya
'kṛṣṇa' kahi' nāce, kānde, gaḍāgaḍi yāya

SYNONYMS

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.

TRANSLATION

"All these people become like madmen. They simply dance and chant the holy name of Kṛṣṇa. Sometimes they even cry and roll on the ground.

TEXT 167

TEXT

kahibāra kathā nahe----dekhile se jāni
tānhāra prabhāve tānre 'īśvara' kari' māni'

SYNONYMS

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.

TRANSLATION

"Actually these things cannot even be described. One can understand them
only by seeing. By His influence, I accept Him as the Supreme Personality of
Godhead."

TEXT 168

TEXT

eta kahi' sei cara 'hari' 'kṛṣṇa' gāya
hāse, kānde, nāce, gāya bāulera prāya

SYNONYMS

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.

TRANSLATION

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

TEXT

eta śuni' yavanera mana phiri' gela
āpana-'viśvāsa' uḍiyā sthāne pāṭhāila

SYNONYMS

eta śuni'--after hearing this; yavanera--of the Mohammedan 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.

TRANSLATION

Upon hearing this, the mind of the Mohammedan governor was changed. He then
sent his own secretary to the representative of the Orissan government.

TEXT 170

TEXT

'viśvāsa' āsiyā prabhura caraṇa vandila
'kṛṣṇa' 'kṛṣṇa' kahi' preme vihvala ha-ila

SYNONYMS

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.

TRANSLATION

The Mohammedan 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

TEXT

dhairya hañā uḍiyāke kahe namaskari'
'tomā-sthāne pāṭhāilā mleccha adhikārī

SYNONYMS

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 Mohammedan; adhikārī--governor.

TRANSLATION

After calming down, the Mohammedan secretary offered his respects and informed the representative of the Orissan government, "The Mohammedan governor has sent me here.

TEXT 172

TEXT

tumi yadi ājñā deha' ethāke āsiyā
yavana adhikārī yāya prabhuke miliyā

SYNONYMS

tumi--you; yadi--if; ājñā--order; deha'--give; ethāke--here; āsiyā--coming; yavana adhikārī--the Mohammedan governor; yāya--may go; prabhuke--Lord Śrī Caitanya Mahāprabhu; miliyā--after meeting.

TRANSLATION

"If you agree, the Mohammedan governor will come here to meet Śrī Caitanya Mahāprabhu and then return.

TEXT 173

TEXT

bahuta utkaṅṭhā tānra, karyāche vinaya
tomā-sane ei sandhi, nāhi yuddha-bhaya'

SYNONYMS

bahuta--very much; utkaṅṭhā--anxiety; tānra--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.

TRANSLATION

"The Mohammedan 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

TEXT

śuni' mahā-pātra kahe hañā vismaya
'madyapa yavanera citta aiche ke karaya!

SYNONYMS

śuni'--hearing; mahā-pātra--the representative of the Orissan government;
kahe--says; hañā vismaya--becoming astonished; madyapa--drunkard; yavanera--of
the Mohammedan; citta--the heart; aiche--in this way; ke karaya--who has made.

TRANSLATION

Upon hearing this proposal, the representative of the Orissan government,
the mahā-pātra, was very astonished. He thought, "The Mohammedan governor is a
drunkard. Who has changed his mind?"

TEXT 175

TEXT

āpane mahāprabhu tānra mana phirāila
darśana-smaraṇe yānra jagat tārila'

SYNONYMS

āpane--personally; mahāprabhu--Śrī Caitanya Mahāprabhu; tānra--his; mana--
mind; phirāila--changed; darśana--by a personal visit; smaraṇe--by
remembrance; yānra--of whom; jagat--the whole world; tārila--He has delivered.

TRANSLATION

"It must be Śrī Caitanya Mahāprabhu Himself who has changed the Mohammedan's mind. Due to His presence and even due to His remembrance, the whole world is liberated."

PURPORT

From this we can understand that the Mohammedan governor was a drunkard (madyapa). Ordinarily, there was 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-smaraṇa yānra 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 Mohammedan 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

TEXT

eta bali' viśvāsere kahila vacana
"bhāgya tānra---āsi' karuka prabhu daraśana

SYNONYMS

eta bali'--saying this; viśvāsere--unto the secretary of the Mohammedan governor; kahila vacana--spoke the following words; bhāgya--great fortune; tānra--his; āsi'--coming; karuka--let him do; prabhu daraśana--visiting Śrī Caitanya Mahāprabhu.

TRANSLATION

After thinking this, the mahā-pātra immediately informed the Mohammedan secretary, "It is a great fortune for your governor. Let him come visit Śrī Caitanya Mahāprabhu.

TEXT 177

TEXT

pratīta kariye---yadi nirastra hañā
āsibeka pāñca-sāta bhṛtya sañge lañā?"

SYNONYMS

pratīta--understood; kariye--I make; yadi--if; nirastra hañā--being without weapons; āsibeka--he will come; pāñca-sāta--five to seven; bhṛtya--servants; sañge--in company; lañā--taking.

TRANSLATION

"However, let me make it understood that he should come here without weapons. He may bring with him five or seven servants."

TEXT 178

TEXT

'viśvāsa' yāñā tāñhāre sakala kahila
hindu-veśa dhari' sei yavana āila

SYNONYMS

viśvāsa--the secretary; yāñā--returning; tāñhāre--unto the Mohammedan governor; sakala kahila--told everything; hindu-veśa dhari'--accepting the dress of a Hindu; sei yavana--that Mohammedan governor; āila--came.

TRANSLATION

The secretary returned to the Mohammedan governor and informed him of this news. Dressing himself like a Hindu, the Mohammedan governor then came to see Śrī Caitanya Mahāprabhu.

TEXT 179

TEXT

dūra haite prabhu dekhi' bhūmete paḍiyā
daṇḍavat kare aśru-pulakita hañā

SYNONYMS

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.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu from a distant place, the Mohammedan governor fell to the ground and offered obeisances. Tears came to his eyes, and he was jubilant with ecstatic emotions.

TEXT 180

TEXT

mahā-pātra ānila tānre kariyā sammāna
yoḍa-hāte prabhu-āge laya kṛṣṇa-nāma

SYNONYMS

mahā-pātra--the Orissan representative; ānila--brought; tānre--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.

TRANSLATION

Arriving in that way, the Mohammedan 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

TEXT

"adhama yavana-kule kena janma haila
vidhi more hindu-kule kena nā janmāila

SYNONYMS

adhama--low; yavana-kule--in the family of a Mohammedan; 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.

TRANSLATION

The governor then submissively asked, "Why was I born in a Mohammedan family? This is considered a low birth. Why didn't supreme Providence grant me a birth in a Hindu family?"

TEXT 182

TEXT

'hindu' haile pāitāma tomāra caraṇa-sannidhāna
vyartha mora ei deha, yāuka parāṇa"

SYNONYMS

hindu haile--if I was 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.

TRANSLATION

"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

TEXT

eta śuni' mahā-pātra āviṣṭa hañā
prabhuke karena stuti caraṇe dhariyā

SYNONYMS

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.

TRANSLATION

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

TEXT

'caṇḍāla---pavitra yāñra śrī-nāma-śravaṇe
hena-tomāra ei jīva pāila darāśane

SYNONYMS

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; darāśane--the personal visit.

TRANSLATION

"Simply by hearing Your holy name, a caṇḍāla, lowest of men, can be purified. Now this conditioned soul has received Your personal interview.

TEXT 185

TEXT

iñhāra ye ei gati, ithe ki vismaya?
tomāra darśana-prabhāva ei-mata haya'

SYNONYMS

iñhāra--of this Mohammedan 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.

TRANSLATION

"It is no wonder that this Mohammedan governor has attained such results. Simply by seeing You, all this is possible.

TEXT 186

TEXT

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

SYNONYMS

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; śvādaḥ--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.

TRANSLATION

" '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.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.33.6). According to this verse, it doesn't 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 gatiḥ anyathā

(Bṛhan-nāradya Purāṇa 38.126)

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 this verse, 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 kalpate. 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 Lord Kapiladeva in His instructions to His mother, Devahūti. It was Lord Kapiladeva who instructed Devahūti in pure Sāṅkhya philosophy.

TEXT 187

TEXT

tabe mahāprabhu tānre kṛpā-dṛṣṭi kari'
āśvāsiyā kahe,----tumi kaha 'kṛṣṇa' 'hari'

SYNONYMS

tabe--thereafter; mahāprabhu--Śrī Caitanya Mahāprabhu; tānre--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.

TRANSLATION

Śrī Caitanya Mahāprabhu then glanced with mercy at the Mohammedan governor. Giving him assurance, He asked him to chant the holy names Kṛṣṇa and Hari.

PURPORT

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 this 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.

TEXT 188

TEXT

sei kahe,----'more yadi kailā aṅgikāra
eka ājñā deha,----sevā kari ye tomāra

SYNONYMS

sei kahe--the Mohammedan 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.

TRANSLATION

The Mohammedan governor then said, "Since You have so kindly accepted me, please give me some order so that I can render You some service."

PURPORT

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

TEXT

go-brāhmaṇa-vaiṣṇave hiṁsā karyāchi apāra
sei pāpa ha-ite mora ha-uka nistāra

SYNONYMS

go-brāhmaṇa-vaiṣṇave--to the cows, brāhmaṇas and Vaiṣṇavas; hiṁsā--violence and envy; karyāchi--I have done; apāra--unlimitedly; sei pāpa ha-ite--from those sinful activities; mora--my; ha-uka--let there be; nistāra--liberation.

TRANSLATION

The Mohammedan governor then prayed for liberation from the unlimited sinful activities he had previously incurred by being envious of brāhmaṇas and Vaiṣṇavas and killing cows.

PURPORT

By chanting the holy names Kṛṣṇa and Hari, one is certainly liberated from sinful activities, such 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 Mohammedan governor was immediately purified in the presence of Śrī Caitanya Mahāprabhu, he could utter the names of Kṛṣṇa and Hari. Consequently he was anxious to render some service, and the Lord, anxious to fulfill his desires, immediately had the devotee Mukunda Datta inform the governor that there was some service to render.

TEXT 190

TEXT

tabe mukunda datta kahe,----'śuna, mahāśaya
gaṅgā-tīra yāite mahāprabhura mana haya

SYNONYMS

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.

TRANSLATION

Mukunda Datta then told the Mohammedan governor, "My dear sir, please hear. Śrī Caitanya Mahāprabhu wishes to go to the bank of the Ganges.

TEXT 191

TEXT

tāhān yāite kara tumi sahāya-prakāra
ei baḍa ājñā, ei baḍa upakāra'

SYNONYMS

tāhān 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.

TRANSLATION

"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

TEXT

tabe sei mahāprabhura caraṇa vandiyā
sabāra caraṇa vandi' cale hṛṣṭa hañā

SYNONYMS

tabe--thereafter; sei--the governor; mahāprabhura--of Śrī Caitanya Mahāprabhu; caraṇa vandiyā--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.

TRANSLATION

After this, the Mohammedan 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

TEXT

mahā-pātra tāñra sane kaila kolākuli
aneka sāmagrī diyā karila mitāli

SYNONYMS

mahā-pātra--the Orissan representative; tāñra sane--with him; kaila--performed; kolākuli--embracing; aneka--various; sāmagrī--materials; diyā--giving as gift; karila mitāli--established friendship.

TRANSLATION

Before the governor left, the mahā-pātra embraced him and offered him many material gifts. He thus established a friendship with him.

TEXT 194

TEXT

prātaḥ-kāle sei bahu naukā sājāñā
prabhuke ānite dila viśvāsa pāṭhāñā

SYNONYMS

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.

TRANSLATION

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

TEXT

mahā-pātra cali' āilā mahāprabhura sane
mleccha āsi' kaila prabhura caraṇa vandane

SYNONYMS

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.

TRANSLATION

The mahā-pātra crossed the river with Śrī Caitanya Mahāprabhu, and when they reached the other shore, the Mohammedan governor personally received the Lord and worshiped His lotus feet.

TEXT 196

TEXT

eka navīna naukā, tāra madhye ghara
svagaṇe caḍāilā prabhu tāhāra upara

SYNONYMS

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.

TRANSLATION

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

TEXT

mahā-pātre mahāprabhu karilā vidāya
kāndite kāndite sei tīre rahi' cāya

SYNONYMS

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.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu bade farewell to the mahā-pātra. Standing on the river bank and looking at the boat, the mahā-pātra began to cry.

TEXT 198

TEXT

jala-dasyu-bhaye sei yavana calila
daśa naukā bhari' bahu sainya saṅge nila

SYNONYMS

jala-dasyu-bhaye--because of fearing pirates; sei--that; yavana--Mohammedan governor; calila--went along; daśa naukā bhari'--filling ten boats; bahu--many; sainya--soldiers; saṅge--with him; nila--took.

TRANSLATION

The Mohammedan governor then personally accompanied Śrī Caitanya Mahāprabhu. Because of pirates, the governor took ten boats, which were full with many soldiers.

TEXT 199

TEXT

'mantreśvara'-duṣṭa-nade pāra karāila
'pichaldā' paryanta sei yavana āila

SYNONYMS

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--Mohammedan governor; āila--accompanied Śrī Caitanya Mahāprabhu.

TRANSLATION

The Mohammedan 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.

PURPORT

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 Mohammedan governor accompanied the Lord as far as Pichaldā.

TEXT 200

TEXT

tānre vidāya dila prabhu sei grāma haite
se-kāle tānra prema-ceṣṭā nā pāri varṇite

SYNONYMS

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.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu bade the governor farewell. The intense ecstatic love exhibited by the governor cannot be described.

PURPORT

Śrī Caitanya Mahāprabhu bade farewell to the Mohammedan 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

TEXT

alaukika līlā kare śrī-kṛṣṇa-caitanya
yei ihā śune tāñra janma, deha dhanya

SYNONYMS

alaukika--uncommon; līlā--pastimes; kare--performs; śrī-kṛṣṇa-caitanya--Śrī Caitanya Mahāprabhu; yei--anyone who; ihā--this; śune--hears; tāñra--his; janma--birth; deha--body; dhanya--glorified.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu's pastimes are all uncommon. Whoever listens to His activities becomes glorious, and his life becomes perfect.

TEXT 202

TEXT

sei naukā caḍi' prabhu āilā 'pānihāṭi'
nāvikere parāila nija-kṛpā-sāṭi

SYNONYMS

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.

TRANSLATION

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

TEXT

'prabhu āilā' bali' loke haila kolāhala
manuṣya bharila saba, kibā jala, sthala

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The village of Pānihāṭi is situated on the banks of the Ganges near Khaḍadaha.

TEXT 204

TEXT

rāghava-pañḍita āsi' prabhu lañā gelā
pathe yāite loka-bhiḍe kaṣṭe-sṛṣṭye āilā

SYNONYMS

rāghava-pañḍita--Rāghava Pañḍita; 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.

TRANSLATION

At length Śrī Caitanya Mahāprabhu was taken away by Rāghava Pañḍita. There was a great crowd assembled along the way, and the Lord reached Rāghava Pañḍita's residence with great difficulty.

TEXT 205

TEXT

eka-dina prabhu tathā kariyā nivāsa
prāte kumārahaṭṭe āilā,---yāhān śrīnivāsa

SYNONYMS

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 Śrīnivāsa Ṭhākura.

TRANSLATION

The Lord stayed at Rāghava Pañḍita's place for only one day. The next morning, He went to Kumārahaṭṭa, where Śrīnivāsa Ṭhākura lived.

PURPORT

The present name of Kumārahaṭṭa is Hālisahara. After Śrī Caitanya Mahāprabhu accepted sannyāsa, Śrīvāsa Ṭhākura--due to separation from Śrī Caitanya Mahāprabhu--left Navadvīpa and went to Hālisahara to live.

From Kumārahaṭṭa, Śrī Caitanya Mahāprabhu went to Kāñcanapallī (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.

TEXT 206

TEXT

tāhān haite āge gelā śivānanda-ghara
vāsudeva-gṛhe pāche āilā īśvara

SYNONYMS

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.

TRANSLATION

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

TEXT

'vācaspati-gṛhe' prabhu yemate rahilā
loka-bhiḍa bhaye yaiche 'kuliya' āilā

SYNONYMS

vācaspati-gṛhe--at the house of Vidyā-vācaspati; prabhu--the Lord; yemate--as; rahilā--stayed there for some time; loka-bhiḍa bhaye--due to fear of crowds of people; yaiche--just as; kuliyā āilā--He came to Kuliyā, the present city of Navadvīpa.

TRANSLATION

The Lord remained some time at the house of Vidyā-vācaspati, but then, because it was too crowded, He went to Kuliyā.

PURPORT

The house of Vidyā-vācaspati was located at Vidyānagara, which was near Koladvīpa, or Kuliyā. It was here that Devānanda Paṇḍita was residing. This information is found in Caitanya-bhāgavata (Madhya-līlā, Chapter Twenty-one). In Caitanya-candrodaya-nāṭaka, the following statement is given about Kuliyā. Tataḥ kumārahaṭṭe śrīvāsa-panḍita-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 kuliyā-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 Mādharma dāsa. He then proceeded along the banks of the Ganges."

In the Śrī Caitanya-carita-mahā-kāvya, it is stated, anyedyuḥ sa śrī-navadvīpa-bhūmeḥ pāre gaṅgam paścime kvāpi deśe, śrīmān sarva-prāṇinām tat-tad-aṅgair netrānandaṁ samyag āgatya tene: "The Lord went to the eastern 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. ācambite 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 dekhībāre 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
kheyārī 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
kuliyaia 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-kṣṇa-caitanya
hena nāhi, yāre prabhu nā karilā dhanya

"When Śrī Caitanya Mahāprabhu stayed at Vidyā-vācaspati's house, many hundreds and 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 Kuliyā-nagara. After the Lord left Vidyānagara, however, all the people heard news of His leaving. They then accompanied Vācaspati to Kuliyā-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 Kuliyā, the sinful, intermediate, and spiritually advanced, were delivered and glorified by Śrī Caitanya Mahāprabhu."

As stated in Caitanya-bhāgavata (Antya-khaṇḍa, Chapter Six):

khānāyoḍā, baḍagāchi, āra dogāchiyā
gaṅgāra opāra kabhu yāyena 'kuliyā'

As stated in Caitanya-maṅgala:

gaṅgā-snāna kari prabhu rāḍha-deśa diyā
krame krame uttarilā nagara 'kuliyā'

māyera vacane punaḥ gelā navadvīpa
vāraḱoṇā-ghāṭa, nija vāḍīra samīpa

In the commentary of Premadāsa it is said:

nadiyāra mājhakhāne, sakala lokete
jāne, 'kuliyā-pāhāḍapura' nāme sthāna.

Śrī Narahari Cakravartī, or Ghanaśyāma dāsa, has written in his Bhakti-ratnākara:

kuliyā pāhāḍapura dekha śrīnivāsa
pūrve 'koladvīpa'-parvatākhyā----e pracāra

In a book named Navadvīpa-parikrama, also written by Ghanaśyāma dāsa, it is stated: kuliyā-pāhāḍapura grāma pūrve koladvīpa-parvatākhyānanda nāma. Therefore one can conclude that the present-day city of Navadvīpa and the places known as Bāhirdvīpa, Kolera Gañja, Kola-āmāda, Kolera Daha, Gadakhāli, etc. were known as Kuliyā, but the so-called Kuliyāra Pāṭa is not the original Kuliyā.

TEXT 208

TEXT

mādhava-dāsa-gṛhe tathā śacīra nandana
lakṣa-koṭi loka tathā pāila daraśana

SYNONYMS

mādhava-dāsa-gṛhe--at the house of Mādhava dāsa; tathā--there; śacīra nandana--the son of mother Śacī; lakṣa-koṭi loka--many hundreds and thousands of people; tathā--there; pāila daraśana--got His audience.

TRANSLATION

When the Lord stayed at the house of Mādhava dāsa, many hundreds and thousands of people came to see Him.

PURPORT

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 is 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 Vamśīvadana, and his grandson Rāmacandra and their descendants are still living at Vāghnāpāḍā, or Vaiñcī.

TEXT 209

TEXT

sāta dina rahi' tathā loka nistārilā
saba aparādhi-gaṇe prakāre tārilā

SYNONYMS

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.

TRANSLATION

The Lord stayed there for seven days and delivered all kinds of offenders and sinners.

TEXT 210

TEXT

'śāntipurācārya'-gṛhe aiche āilā
śacī-mātā mili' tānra duḥkha khaṇḍāilā

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe 'rāmakeli'-grāme prabhu yaiche gelā
'nāṭasālā' haite prabhu punaḥ phiri' āilā

SYNONYMS

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.

TRANSLATION

The Lord then visited the village known as Rāmakeli and the place known as Kānāi Nāṭasālā. From there He returned to Śāntipura.

TEXT 212

TEXT

śāntipure punaḥ kaila daśa-dina vāsa
vistāri' varṇiyāchena vṛndāvana-dāsa

SYNONYMS

śāntipure--at Śāntipura; punaḥ--again; kaila--made; daśa-dina--for ten days; vāsa--residence; vistāri'--elaborating; varṇiyāchena--has described; vṛndāvana-dāsa--Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed in Śāntipura for ten days. This has all been described very elaborately by Vṛndāvana dāsa Ṭhākura.

TEXT 213

TEXT

ataeva ihāñ tāra nā kailuñ vistāra
punarukti haya, grantha bāḍaye apāra

SYNONYMS

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.

TRANSLATION

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.

TEXTS 214-215

TEXT

tāra madhye mililā yaiche rūpa-sanātana
nṛsimhānanda kaila yaiche pathera sājana

sūtra-madhye sei līlā āmi ta' varṇiluñ
ataeva punaḥ tāhā ihāñ nā likhiluñ

SYNONYMS

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.

TRANSLATION

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.

PURPORT

This information is given in Ādi-līlā (Chapter Ten, verse 35) and Madhya-līlā (Chapter One, verses 155--162 and 175--226).

TEXT 216

TEXT

punarapi prabhu yadi 'śāntipura' āilā
raghunātha-dāsa āsi' prabhure mililā

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Śāntipura, Raghunātha dāsa came to meet Him.

TEXT 217

TEXT

'hiraṇya', 'govardhana',----dui sahodara
saptagrāme bāra-lakṣa mudrāra īśvara

SYNONYMS

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.

TRANSLATION

Two brothers named Hiraṇya and Govardhana, who were residents of Saptagrāma, had an income of 1,200,000 rupees.

PURPORT

Hiraṇya and Govardhana were inhabitants of Saptagrāma in the district of Hugalī. Actually they were inhabitants not of Saptagrāma, but 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-vaṇik. 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

TEXT

mahaiśvarya-yukta duṅhe----vadānya, brahmaṇya
sadācārī, satkulīna, dhārmikāgra-gaṇya

SYNONYMS

mahā-aiśvarya-yukta--very opulent in riches; duṅhe--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.

TRANSLATION

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

TEXT

nadiyā-vāsī, brāhmaṇera upajīvyā-prāya
artha, bhūmi, grāma diyā kareṇa sahāya

SYNONYMS

nadiyā-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; kareṇa sahāya--give help.

TRANSLATION

Practically all the brāhmaṇas residing in Nadia were dependent on the charity of Hiraṇya and Govardhana, who gave them money, land and villages.

PURPORT

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

TEXT

nīlāmbara cakravartī---ārādhya duñhāra
cakravartī kare duñhāya 'bhrātṛ'-vyavahāra

SYNONYMS

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; bhrātṛ-vyavahāra--treating as brothers.

TRANSLATION

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

TEXT

miśra-purandarera pūrve karyāchena sevane
ataeva prabhu bhāla jāne dui-jane

SYNONYMS

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.

TRANSLATION

Formerly, these two brothers rendered much service to Miśra Purandara, the father of Śrī Caitanya Mahāprabhu. Because of this, the Lord knew them very well.

TEXT 222

TEXT

sei govardhanera putra----raghunātha dāsa
bālya-kāla haite teṅho viṣaye udāsa

SYNONYMS

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.

TRANSLATION

Raghunātha dāsa was the son of Govardhana Majumadāra. From childhood, he was uninterested in material enjoyment.

TEXT 223

TEXT

sannyāsa kari' prabhu yabe śāntipura āilā
tabe āsi' raghunātha prabhure mililā

SYNONYMS

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; prabhure--Śrī Caitanya Mahāprabhu; mililā--met.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Śāntipura after accepting the renounced order, Raghunātha dāsa met Him.

TEXT 224

TEXT

prabhura caraṇe paḍe premāviṣṭa hañā
prabhu pāda-sparśa kaila karuṇā kariyā

SYNONYMS

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.

TRANSLATION

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

TEXT

tānra pitā sadā kare ācārya-sevana
ataeva ācārya tānre hailā parasanna

SYNONYMS

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.

TRANSLATION

Raghunātha dāsa's father, Govardhana, always rendered much service to Advaita Ācārya. Consequently Advaita Ācārya was very pleased with the family.

TEXT 226

TEXT

ācārya-prasāde pāila prabhura ucchiṣṭa-pāta
prabhura caraṇa dekhe dina pānca-sāta

SYNONYMS

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; pānca-sāta--five to seven.

TRANSLATION

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 by rendering service to the Lord's lotus feet.

TEXT 227

TEXT

prabhu tānre vidāya diyā gelā nīlācala
teṅho ghare āsi' hailā premete pāgala

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; tānre--unto Raghunātha dāsa; vidāya diyā--bidding farewell; gelā--went back; nīlācala--to Jagannātha Purī; teṅho--he;

ghare āsi'--returning home; hailā--became; premete pāgala--mad in ecstatic love.

TRANSLATION

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

TEXT

bāra bāra palāya teṅho nīlādri yāite
pitā tāṅre bāndhi' rākhe āni' patha haite

SYNONYMS

bāra bāra--again and again; palāya--leaves home; teṅho--he; nīlādri yāite--to go to Jagannātha Purī; pitā--his father; tāṅre--him; bāndhi'--binding; rākhe--keeps; āni'--bringing back; patha haite--from the road.

TRANSLATION

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

TEXT

pañca pāika tāṅre rākhe rātri-dine
cāri sevaka, dui brāhmaṇa rahe tāṅra sane

SYNONYMS

pañca--five; pāika--watchmen; tāṅre--him (Raghunātha dāsa); rākhe--keep; rātri-dine--day and night; kāri sevaka--four personal servants; dui brāhmaṇa--two brāhmaṇas to cook; rahe--remain; tāṅra sane--with him.

TRANSLATION

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

TEXT

ekādaśa jana tāṅre rākhe nirantara
nīlācale yāite nā pāya, duḥkhita antara

SYNONYMS

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.

TRANSLATION

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

TEXT

ebe yadi mahāprabhu 'śāntipura' āilā
śuniyā pitāre raghunātha nivedilā

SYNONYMS

ebe--now; yadi--when; mahāprabhu--Śrī Caitanya Mahāprabhu; śāntipura--to Śāntipura; āilā--came; śuniyā--hearing; pitāre--unto his father; raghunātha--Raghunātha dāsa; nivedilā--submitted.

TRANSLATION

When Raghunātha dāsa learned that Śrī Caitanya Mahāprabhu had arrived at Śāntipura, he submitted a request to his father.

TEXT 232

TEXT

"ājñā deha', yāñā dekhi prabhura caraṇa
anyathā, nā rahe mora śarīre jīvana"

SYNONYMS

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.

TRANSLATION

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

TEXT

śuni' tāñra pitā bahu loka-dravya diyā
pāṭhāila bali' 'śīghra āsiha phiriyā'

SYNONYMS

śuni'--hearing; tānra--his; pitā--father; bahu--many; loka-dravya--servants and materials; diyā--giving; pāṭhāila--sent; bali'--saying; śīghra--very soon; āsiha--come; phiriyā--returning.

TRANSLATION

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

TEXT

sāta dina śāntipure prabhu-śaṅge rahe
rātri-divase ei manaḥ-kathā kahe

SYNONYMS

sāta dina--for seven days; śāntipure--at Śāntipura; prabhu-śaṅge--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.

TRANSLATION

For seven days Raghunātha dāsa associated with Śrī Caitanya Mahāprabhu in Śāntipura. During those days and nights, he had the following thoughts.

TEXT 235

TEXT

'rakṣakera hāte muñi kemane chuṭiba!
kemane prabhura śaṅge nīlācale yāba?'

SYNONYMS

rakṣakera hāte--from the clutches of the watchmen; muñi--I; kemane--how; chuṭiba--shall get release; kemane--how; prabhura śaṅge--with Śrī Caitanya Mahāprabhu; nīlācale--to Jagannātha Purī; yāba--I shall go.

TRANSLATION

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

TEXT

sarvajña gaurāṅga-prabhu jāni' tānra mana
śikṣā-rūpe kahe tānre āśvāsa-vacana

SYNONYMS

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.

TRANSLATION

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

TEXT

"sthira hañā ghare yāo, nā hao vātula
krame krame pāya loka bhava-sindhu-kūla

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 Pātālaloḥka, 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

TEXT

markaṭa-vairāgya nā kara loka dekhāñā
yathā-yogyā viṣaya bhuñja' anāsakta hañā

SYNONYMS

markaṭa-vairāgya--monkey renunciation; nā kara--do not do; loka--to the people; dekhāñā--showing off; yathā-yogyā--as it is befitting; viṣaya--material things; bhuñja'--enjoy; anāsakta--without attachment; hañā--being.

TRANSLATION

"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."

PURPORT

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-vairāgye--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
svīkuryāt tāvad arthavit
ādhikye 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-saṅgamanī, 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
vairāgyaṁ phalgu kathyate

"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 markāṭa-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 beadbag and chant, but at heart they are always thinking about getting women and money. Unknown to others, these markāṭa-vairāgīs maintain women but externally present themselves as renunciants. Śrī Caitanya Mahāprabhu was very much opposed to these markāṭa-vairāgīs, or pseudo-Vaiṣṇavas.

TEXT 239

TEXT

antare niṣṭhā kara, bāhye loka-vyavahāra
acirāt kṛṣṇa tomāya karibe uddhāra

SYNONYMS

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

TRANSLATION

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

TEXT

vṛndāvana dekhi' yabe āsiba nīlācale
tabe tumi āmā-pāśa āsiha kona chale

SYNONYMS

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.

TRANSLATION

"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

TEXT

se chala se-kāle kṛṣṇa sphurābe tomāre
kṛṣṇa-kṛpā yānre, tāre ke rākhite pāre"

SYNONYMS

se chala--that trick; se-kāle--at that time; kṛṣṇa--Lord Kṛṣṇa; sphurābe--will show; tomāre--unto you; kṛṣṇa-kṛpā--the mercy of Kṛṣṇa; yānre--upon whom; tāre--him; ke--who; rākhite--to keep; pāre--is able.

TRANSLATION

"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."

PURPORT

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-yogyā viṣaya bhuñja' anāsakta hañā. The same is repeated: antare niṣṭhā kara, bāhye loka-vyavahāra. This means that one must have no other desire within his heart 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

TEXT

eta kahi' mahāprabhu tānre vidāya dila
ghare āsi' mahāprabhura śikṣā ācarila

SYNONYMS

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.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu bade farewell to Raghunātha dāsa, who returned home and did exactly what the Lord told him.

TEXT 243

TEXT

bāhya vairāgya, vātulatā sakala chāḍiyā
yathā-yogyā kārya kare anāsakta hañā

SYNONYMS

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.

TRANSLATION

After returning home, Raghunātha dāsa gave up all craziness and external pseudo renunciation and engaged in his household duties without attachment.

TEXT 244

TEXT

dekhi' tānra pitā-mātā baḍa sukha pāila
tānhāra āvaraṇa kichu śithila ha-ila

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

ihāṅ prabhu ekaṭra kari' saba bhakta-gaṇa
advaita-nityānandādi yata bhakta-jana

sabā āliṅgana kari' kahena gosāñi
sabe ājñā deha'----āmi nīlācale yāi

SYNONYMS

ihāṅ--here (at Śāntipura); prabhu--Śrī Caitanya Mahāprabhu; ekaṭra 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.

TRANSLATION

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

TEXT

sabāra sahita ihāṅ āmāra ha-ila milana
e varṣa 'nīlādri' keha nā kariha gamana

SYNONYMS

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.

TRANSLATION

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

TEXT

tāhān haite avāśya āmi 'vṛndāvana' yāba
sabe ājñā deha', tabe nirvighne āsiba

SYNONYMS

tāhān haite--from there; avāśya--certainly; āmi--I; vṛndāvana yāba--shall go to Vṛndāvana; sabe--all of you; ājñā deha'--give Me permission; tabe--then; nirvighne--without disturbance; āsiba--I shall come back.

TRANSLATION

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

TEXT

mātāra caraṇe dhari' bahu vinaya karila
vṛndāvana yāite tānra ājñā la-ila

SYNONYMS

mātāra--of Śacīmātā; caraṇe--the feet; dhari'--catching; bahu vinaya karila--submitted most humbly; vṛndāvana yāite--to go to Vṛndāvana; tānra--her; ājñā--permission; la-ila--took.

TRANSLATION

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

TEXT

tabe navadvīpe tānre dila pāṭhāñā
nīlādri calilā saṅge bhakta-gaṇa lañā

SYNONYMS

tabe--thereafter; navadvīpe--to Navadvīpa; tānre--her; dila pāṭhāñā--sent back; nīlādri--to Jagannātha Purī; calilā--departed; saṅge--with Him; bhakta-gaṇa lañā--taking all the devotees.

TRANSLATION

Śrīmatī Śacīdevī was sent back to Navadvīpa, and the Lord and His devotees started for Jagannātha Purī, Nīlādri.

TEXT 251

TEXT

sei saba loka pathe karena sevana
sukhe nīlācala āilā śacīra nandana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu āsi' jagannātha daraśana kaila
'mahāprabhu āilā'----grāme kolāhala haila

SYNONYMS

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.

TRANSLATION

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

TEXT

ānandita bhakta-gaṇa āsiyā mililā
prema-āliṅgana prabhu sabāre karilā

SYNONYMS

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.

TRANSLATION

All the devotees then came and met the Lord with great happiness. The Lord
also embraced each of them in great ecstatic love.

TEXT 254

TEXT

kāśī-miśra, rāmānanda, pradyumna, sārvabhauma
vāṇīnātha, śikhi-ādi yata bhakta-gaṇa

SYNONYMS

kāśī-miśra--Kāśī Miśra; rāmānanda--Rāmānanda; pradyumna--Pradyumna;
sārvabhauma--Sārvabhauma; vāṇīnātha--Vāṇīnātha; śikhi-ādi--Śikhi Māhiti and
others; yata bhakta-gaṇa--all the devotees.

TRANSLATION

Kāśī Miśra, Rāmānanda Rāya, Pradyumna, Sārvabhauma Bhaṭṭācārya, Vāṇīnātha
Rāya, Śikhi Māhiti and all the other devotees met Śrī Caitanya Mahāprabhu.

TEXT 255

TEXT

gadādhara-pañḍita āsi' prabhure mililā
sabāra agrete prabhu kahite lāgilā

SYNONYMS

gadādhara-pañḍita--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.

TRANSLATION

Gadādhara Paṇḍita also came and met the Lord. Then, before all the
devotees, Śrī Caitanya Mahāprabhu began to speak as follows.

TEXT 256

TEXT

'vṛndāvana yāba āmi gauḍa-deśa diyā
nija-mātāra, gaṅgāra caraṇa dekhiyā

SYNONYMS

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.

TRANSLATION

"It was My decision to go to Vṛndāvana through Bengal in order to see My
mother and the River Ganges.

TEXT 257

TEXT

eta mate kari' kailuñ gauḍere gamana
sahasreka sañge haila nija-bhakta-gaṇa

SYNONYMS

eta--such; mate--decision; kari'--making; kailuñ--I did; gauḍere--to Bengal; gamana--going; sahasreka--thousands of men; sañge--with Me; haila--there were; nija-bhakta-gaṇa--My own devotees.

TRANSLATION

"Thus I went to Bengal, but thousands of devotees began to follow Me.

TEXT 258

TEXT

lakṣa lakṣa loka āise kauṭuka dekhite
lokera sañghaṭṭe patha nā pāri calite

SYNONYMS

lakṣa lakṣa loka--many thousands of people; āise--came; kauṭuka--out of curiosity; dekhite--to see; lokera sañghaṭṭe--by the assembly of so many men; patha--the road; nā pāri--I was not able; calite--to pass through.

TRANSLATION

"Many hundreds and 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

TEXT

yathā rahi, tathā ghara-prācīra haya cūrṇa
yathā netra paḍe tathā loka dekhi pūrṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

kaṣṭe-sṛṣṭye kari' gelāṇa rāmakeli-grāma
āmāra ṭhāṇi āilā 'rūpa' 'sanātana' nāma

SYNONYMS

kaṣṭe-sṛṣṭye--with great difficulty; kari'--doing; gelāṇa--I went;
rāmakeli-grāma--to the village of Rāmakeli; āmāra ṭhāṇi--before me; āilā--
came; rūpa sanātana nāma--the two brothers named Rūpa and Sanātana.

TRANSLATION

"With great difficulty I went to the town of Rāmakeli, where I met two
brothers named Rūpa and Sanātana.

TEXT 261

TEXT

dui bhāi----bhakta-rāja, kṛṣṇa-kṛpā-pātra
vyavahāre----rāja-mantrī haya rāja-pātra

SYNONYMS

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.

TRANSLATION

"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

TEXT

vidyā-bhakti-buddhi-bale parama pravīṇa
tabu āpanāke māne tṛṇa haite hīna

SYNONYMS

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.

TRANSLATION

"Śrīla Rūpa and Sanātana are very experienced in education, devotional
service, intelligence and strength, yet they think themselves inferior to
straw in the street.

TEXTS 263-264

TEXT

tānra dainya dekhi' śuni' pāṣāṇa bidare
āmi tuṣṭa hañā tabe kahiluñ doñhāre

"uttama hañā hīna kari' mānaha āpanāre
acire karibe kṛṣṇa tomāra uddhāre"

SYNONYMS

tānra dainya dekhi'--by seeing their humility; śuni'--or even hearing about it; pāṣāṇa--stone; bidare--becomes melted; āmi--I; tuṣṭa hañā--being very pleased; tabe--then; kahiluñ doñhāre--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.

TRANSLATION

"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 exalted, you consider yourselves inferior, and because of this, Kṛṣṇa will very soon deliver you.'

PURPORT

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

TEXT

eta kahi' āmi yabe vidāya tānre dila
gamana-kāle sanātana 'prahelī' kahila

yānra saṅge haya ei loka lakṣa koṭi
vṛndāvana yāibāra ei nahe paripāṭi

SYNONYMS

eta kahi'--saying this; āmi--I; yabe--when; vidāya--farewell; tānre--unto them; dila--gave; gamana-kāle--while going; sanātana--Sanātana; prahelī--enigma; kahila--said; yānra saṅge--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; paripāṭī--the method.

TRANSLATION

"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 one goes to Vṛndāvana.'

TEXT 267

TEXT

tabu āmi śuniluṅ mātra, nā kailuṅ avadhāna
prāte cali' āilāṅa 'kānāira nāṭasālā'-grāma

SYNONYMS

tabu--still; āmi--I; śuniluṅ--heard; mātra--only; nā--not; kailuṅ--paid;
avadhāna--any attention; prāte--in the morning; cali' āilāṅa--I walked;
kānāira nāṭasālā--to Kānāi Nāṭasālā; grāma--the place.

TRANSLATION

"Although I heard this, I did not pay it any attention. In the morning, however, I went to the place named Kānāi Nāṭasālā.

TEXT 268

TEXT

rātri-kāle mane āmi vicāra karila
sanātana more kibā 'prahelī' kahila

SYNONYMS

rātri-kāle--at night; mane--in the mind; āmi--I; vicāra karila--considered;
sanātana--Sanātana; more--unto Me; kibā--what; prahelī--enigma; kahila--spoke.

TRANSLATION

"At night, however, I considered what Sanātana had told Me.

TEXT 269

TEXT

bhālata' kahila,----mora eta loka saṅge
loka dekhi' kahibe more----'ei eka ḍhaṅge'

SYNONYMS

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.

TRANSLATION

"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

TEXT

'durlabha' 'durgama' sei 'nirjana' vṛndāvana
ekākī yāiba, kibā saṅge eka-jana

SYNONYMS

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.

TRANSLATION

"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 most, take only one person with Me.

TEXT 271

TEXT

mādhavendra-purī tathā gelā 'ekeśvare'
dugdha-dāna-cchale kṛṣṇa sākṣāt dila tāñre

SYNONYMS

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.

TRANSLATION

"Mādhavendra Purī went to Vṛndāvana alone, and Kṛṣṇa, on the pretext of giving him milk, granted him an audience.

TEXT 272

TEXT

bādiyāra bāji pāti' calilāṅa tathāre
bahu-saṅge vṛndāvana gamana nā kare

SYNONYMS

bādiyāra--of a gypsy; bāji--the magic; pāti'--demonstrating; calilāṅa--I went; tathāre--there; bahu-saṅge--with many men; vṛndāvana--to Vṛndāvana dhāma; gamana--going; nā kare--no one does.

TRANSLATION

"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

TEXT

ekā yāiba, kibā saṅge bhṛtya eka-jana
tabe se śobhaya vṛndāvanera gamana

SYNONYMS

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.

TRANSLATION

"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

TEXT

vṛndāvana yāba kāhān 'ekākī' hañā!
sainya saṅge caliyāchi ḍhāka bājāñā!

SYNONYMS

vṛndāvana yāba--I should go to Vṛndāvana; kāhān--whereas; ekākī hañā--being alone; sainya--soldiers; saṅge--along with; caliyāchi--I am going; ḍhāka bājāñā--beating the drum.

TRANSLATION

"I thought, 'Instead of going to Vṛndāvana alone, I am going with soldiers and the beating of drums.'

TEXT 275

TEXT

dhik, dhik āpanāke bali' ha-ilāṅa asthira
nivṛtta hañā punaḥ āilāṅa gaṅgā-tīra

SYNONYMS

dhik dhik--fie! fie!; āpanāke--on Myself; bali'--saying; ha-ilāña--I became; asthira--agitated; nivṛtta hañā--stopping such an action; punaḥ--again; āilāña--I came back; gaṅgā-tīra--to the bank of the Ganges.

TRANSLATION

"I therefore said, 'Fie upon Me!' and being very agitated, I returned to the banks of the Ganges.

TEXT 276

TEXT

bhakta-gaṇe rākhiyā āinu nija nija sthāne
āmā-saṅge āilā sabe pāñca-chaya jane

SYNONYMS

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.

TRANSLATION

"I then left all the devotees there and brought only five or six persons with Me.

TEXT 277

TEXT

nirvighne ebe kaiche yāiba vṛndāvane
sabe meli' yukti deha' hañā parasanne

SYNONYMS

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.

TRANSLATION

"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

TEXT

gadādhare chāḍi' genu, iñho duḥkha pāila
sei hetu vṛndāvana yāite nārila

SYNONYMS

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.

TRANSLATION

"I left Gadādhara Paṇḍita here, and he became very unhappy. For this reason
I could not go to Vṛndāvana."

TEXT 279

TEXT

tabe gadādhara-pañḍita premāviṣṭa hañā
prabhu-pada dhari' kahe vinaya kariyā

SYNONYMS

tabe--thereupon; gadādhara paṇḍita--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.

TRANSLATION

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

TEXT

tumi yāhān-yāhān raha, tāhān 'vṛndāvana'
tāhān yamunā, gaṅgā, sarva-tīrtha-gaṇa

SYNONYMS

tumi--You; yāhān-yāhān--wherever; raha--stay; tāhān vṛndāvana--that place
is Vṛndāvana; tāhān--there; yamunā--the River Yamunā; gaṅgā--the River Gaṅgā;
sarva-tīrtha-gaṇa--all other holy places of pilgrimage.

TRANSLATION

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

TEXT

tabu vṛndāvana yāha' loka śikhāite
seita karibe, tomāra yei laya citte

SYNONYMS

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.

TRANSLATION

"Although wherever You stay is Vṛndāvana, You still go to Vṛndāvana just to instruct people. Otherwise, You do whatever You think best."

PURPORT

It was not essential for Śrī Caitanya Mahāprabhu to go to Vṛndāvana, for wherever He stayed was immediately converted to Vṛndāvana. Indeed, there was 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 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 tridhātuke
svadhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva gokharaḥ

"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 the land of birth as worshipable, and who goes to the 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 Balarāma, 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 vraja-vāsī or dhāma-vāsī, 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 vraja-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 Mādhavīdevī 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. 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, Śrī Jagannātha dāsa Bābājī Mahārāja, Śrī Bhagavān dāsa Bābājī Mahārāja, Śrīla Gaurakīśora dāsa Bābājī Mahārāja and later Śrī 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

TEXT

ei āge āilā, prabhu, varṣāra cāri māsa
ei cāri māsa kara nīlācale vāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

pāche sei ācaribā, yei tomāra mana
āpana-icchāya cala, raha,----ke kare vāraṇa"

SYNONYMS

pāche--thereafter; sei--that; ācaribā--You will do; yei--what; tomāra mana--You like; āpana-icchāya--by Your sweet will; cala--You always go; raha--You remain; ke--who; kare vāraṇa--can stop You.

TRANSLATION

"After remaining here for four months, You may be free to do as You like. Actually no one can stop You from going or remaining."

TEXT 284

TEXT

śuni' saba bhakta kahe prabhura caraṇe
sabākāra icchā paṇḍita kaila nivedane

SYNONYMS

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.

TRANSLATION

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

TEXT

sabāra icchāya prabhu cāri māsa rahilā
śuniyā pratāparudra ānandita hailā

SYNONYMS

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.

TRANSLATION

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

TEXT

sei dina gadādhara kaila nimantraṇa
tāhāñ bhikṣā kaila prabhu lañā bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

bhikṣāte paṇḍitera sneha, prabhura āsvādana
manuṣyera śaktye dui nā yāya varṇana

SYNONYMS

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.

TRANSLATION

No ordinary human being can possibly describe Gadādhara Paṇḍita's affectionate presentation of food and Śrī Caitanya Mahāprabhu's tasting this food.

TEXT 288

TEXT

ei mata gaura-līlā---ananta, apāra
saṅkṣepe kahiye, kahā nā yāya vistāra

SYNONYMS

ei mata--in this way; gaura-līlā--pastimes of Lord Śrī Caitanya Mahāprabhu;
ananta--unlimited; apāra--unfathomed; saṅkṣepe--in brief; kahiye--I describe;
kahā--describing; nā yāya vistāra--no one can do elaborately and completely.

TRANSLATION

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

TEXT

sahasra-vadane kahe āpane 'ananta'
tabu eka līlāra teṅho nāhi pāya anta

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-rūpa-raghunātha pade yāra āśa
śrī-caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and 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, Sixteenth Chapter, describing Lord Caitanya's attempt to go to Vṛndāvana.

Chapter 17 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 visited many tigers and elephants, whom He engaged in chanting the Hare Kṛṣṇa mahā-mantra. Whenever He had a chance to visit a village, He would beg alms and acquire some rice and vegetables. If there were no village, He would cook whatever rice remained and collect some spinach from the forest 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 Mīśra, who took the Lord to his place and respectfully gave Him a comfortable residence. At Vārāṇasī, Vaidya Candrasekhara, Śrī Caitanya Mahāprabhu's old friend, also rendered service unto Him. Seeing the behavior of Śrī Caitanya Mahāprabhu, one Mahārāṣṭriya brāhmaṇa informed Prakāśānanda Sarasvatī, the leader of the Māyāvādī sannyāsīs. Prakāśānanda made various accusations against the Lord. The Mahārāṣṭriya 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

TEXT

gacchan vṛndāvanam gauro
vyāghrebhaiṇa-khagān vane
premonmattān sahonṇṛtyān
vidadhe kṛṣṇa-jalpinaḥ

SYNONYMS

gacchan--going; vṛndāvanam--to Vṛndāvana-dhāma; gauraḥ--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.

TRANSLATION

On His way to Vṛndāvana, Lord Śrī Caitanya Mahāprabhu passed through the forest of Jhārikhaṇḍa and made all the tigers, elephants, deer and birds dance and chant the Hare Kṛṣṇa mahā-mantra. Thus all these animals were overwhelmed by ecstatic love.

TEXT 2

TEXT

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

SYNONYMS

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.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

TEXT

śarat-kāla haila, prabhura calite haila mati
rāmānanda-svarūpa-saṅge nibhṛte yukati

SYNONYMS

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.

TRANSLATION

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

TEXT

"mora sahāya kara yadi, tumi-dui jana
tabe āmi yāñā dekhi śrī-vṛndāvana

SYNONYMS

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.

TRANSLATION

The Lord requested Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī to help Him go to Vṛndāvana.

TEXT 5

TEXT

rātrye uṭhi' vana-pathe palāñā yāba
ekākī yāiba, kāhoñ sañge nā la-iba

SYNONYMS

rātrye uṭhi'--rising at night; vana-pathe--on the road to the forest; palāñā yāba--I shall go away secretly; ekākī yāiba--I shall go alone; kāhoñ--anyone; sañge--with Me; nā la-iba--I shall not take.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I shall leave early in the morning and go incognito, taking the road to the forest. I shall go alone and not take anyone with Me.

TEXT 6

TEXT

keha yadi sañga la-ite pāche uṭhi' dhāya
sabāre rākhibā, yena keha nāhi yāya

SYNONYMS

keha--someone; yadi--if; sañga 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.

TRANSLATION

"If someone wants to follow Me, please stop him. I don't want anyone to go with Me.

TEXT 7

TEXT

prasanna hañā ājñā dibā, nā mānibā 'duḥkha'
tomā-sabāra 'sukhe' pathe habe mora 'sukha' "

SYNONYMS

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.

TRANSLATION

"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

TEXT

dui-jana kahe,----'tumi īśvara 'svatantra'
yei icchā, sei karibā, naha 'paratantra'

SYNONYMS

dui-jana kahe--the two persons replied; tumi--You; īśvara--the Supreme
Personality of Godhead; svatantra--completely independent; yei icchā--whatever
You desire; sei--that; karibā--You will do; naha--You are not; para-tantra--
dependent on anyone.

TRANSLATION

Upon hearing this, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī replied,
"Dear Lord, You are completely independent. Since You are not dependent on
anyone, You do whatever You desire.

TEXT 9

TEXT

kintu āmā-duñhāra śuna eka nivedane
'tomāra sukhe āmāra sukha'----kahilā āpane

SYNONYMS

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.

TRANSLATION

"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

TEXT

āmā-duñhāra mane tabe baḍa 'sukha' haya
eka nivedana yadi dhara, dayāmaya

SYNONYMS

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.

TRANSLATION

"If You will please accept just one request, we shall be very, very happy.

TEXT 11

TEXT

'uttama brāhmaṇa' eka saṅge avaśya cāhi
bhikṣā kari' bhikṣā dibe, yābe pātra vahi'

SYNONYMS

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.

TRANSLATION

"Our Lord, please take one very nice brāhmaṇa with You. He will collect alms for You, cook for You, give You prasāda, and carry Your waterpot while traveling.

TEXT 12

TEXT

ana-pathe yāite nāhi 'bhojyāna'-brāhmaṇa
ājñā kara,----saṅge caluka vipra eka-jana'

SYNONYMS

vana-pathe--on the forest path; yāite--going; nāhi--there is not; bhojya-anna-brāhmaṇa--a brāhmaṇa whose food can be accepted; ājñā kara--please give permission; saṅge--along; caluka--may go; vipra--brāhmaṇa; eka-jana--one person.

TRANSLATION

"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

TEXT

prabhu kahe,----nija-saṅgī kāṅho nā la-iba
eka-jane nile, ānera mane duḥkha ha-iba

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu replied; nija-saṅgī--of My associates; kāṅho--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.

TRANSLATION

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

TEXT

nūtana saṅgī ha-ibeka,----snigdha yāṅra mana
aiche yabe pāi, tabe la-i 'eka' jana

SYNONYMS

nūtana--new; saṅgī--associate; ha-ibeka--must be; snigdha--very peaceful; yāṅra--whose; mana--mind; aiche--such; yabe--if; pāi--I get; tabe--then; la-i--I take; eka jana--one person.

TRANSLATION

"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."

PURPORT

When Śrī Caitanya Mahāprabhu formerly went to South India, a brāhmaṇa named Kālā Kṛṣṇadāsa went with Him. It was Kālā Kṛṣṇadāsa who 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

TEXT

svarūpa kahe,----ei balabhadra-bhaṭṭācārya
tomāte susnigdha baḍa, paṇḍita, sādhu, ārya

SYNONYMS

svarūpa kahe--Svarūpa Dāmodara Gosvāmī said; ei--this; balabhadra-
bhaṭṭācārya--Balabhadra Bhaṭṭācārya; tomāte--unto You; su-snigdha--
affectionate; baḍa--very; paṇḍita--educated; sādhu--honest; ārya--advanced in
spiritual consciousness.

TRANSLATION

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.

PURPORT

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 to accompany the Lord as a personal servant.

The word *snigdha* (very peaceful) and the word *su-snigdha* (affectionate) are
used in verses fourteen and fifteen, 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

TEXT

prathamei tomā-saṅge āilā gauḍa haite
inhāra icchā āche 'sarva-tīrtha' karite

SYNONYMS

prathamei--in the beginning; tomā-saṅge--with You; āilā--came; gauḍa haite--from Bengal; iṅhāra icchā--his desire; āche--is; sarva-tīrtha--all places of pilgrimage; karite--to go see.

TRANSLATION

"In the beginning, he came with You from Bengal. It is his desire to see and visit all the holy places of pilgrimage.

TEXT 17

TEXT

iṅhāra saṅge āche vipra eka 'bhṛtya'
iṅho pathe karibena sevā-bhikṣā-kṛtya

SYNONYMS

iṅhāra saṅge--with him; āche--is; vipra--brāhmaṇa; eka--one; bhṛtya--servant; iṅho--this man; pathe--on the way; karibena--will do; sevā--service; bhikṣā-kṛtya--and arrangements for cooking.

TRANSLATION

"In addition, You may take another brāhmaṇa who would act as a servant en route and make arrangements for Your food.

TEXT 18

TEXT

iṅhāre saṅge laha yadi, sabāra haya 'sukha'
vana-pathe yāite tomāra nahibe kona 'duḥkha'

SYNONYMS

iṅhāre--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.

TRANSLATION

"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

TEXT

sei vipra vahi' nibe vastrāmbu-bhājana
bhaṭṭācārya bhikṣā dibe kari' bhikṣāṭana

SYNONYMS

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-aṭana--collecting alms.

TRANSLATION

"The other brāhmaṇa can carry Your cloth and waterpot, and Balabhadra Bhaṭṭācārya will collect alms and cook for You."

TEXT 20

TEXT

tānhāra vacana prabhu aṅgikāra kaila
balabhadra-bhaṭṭācārye saṅge kari' nila

SYNONYMS

tānhāra vacana--his words; prabhu--Śrī Caitanya Mahāprabhu; aṅgikāra kaila--accepted; balabhadra-bhaṭṭācārye--Balabhadra Bhaṭṭācārya; saṅge kari' nila--took with Him.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu accepted the request of Svarūpa Dāmodara Paṇḍita and agreed to take Balabhadra Bhaṭṭācārya with Him.

TEXT 21

TEXT

pūrva-rātrye jagannātha dekhi' 'ājñā' lañā
śeṣa-rātre uṭhi' prabhu calilā lukāñā

SYNONYMS

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.

TRANSLATION

On the previous night, Śrī Caitanya Mahāprabhu had visited Lord Jagannātha and taken His permission. Now, near the end of night, the Lord got up and started immediately. He was not seen by others.

TEXT 22

TEXT

prātaḥ-kāle bhakta-gaṇa prabhu nā dekhiyā
anveṣaṇa kari' phire vyākula hañā

SYNONYMS

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.

TRANSLATION

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

TEXT

svarūpa-gosāñi sabāya kaila nivāraṇa
nivṛtta hañā rahe sabe jāni' prabhura mana

SYNONYMS

svarūpa-gosāñi--Svarūpa Dāmodara Gosvāmī; sabāya--unto everyone; kaila--
did; nivāraṇa--forbidding; nivṛtta hañā--being restrained; rahe--remain; sabe--
all; jāni'--knowing; prabhura mana--the mind of Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT

prasiddha patha chāḍi' prabhu upapathe calilā
'kaṭaka' ḍāhine kari' vane praveśilā

SYNONYMS

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.

TRANSLATION

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

TEXT

nirjana-vane cale prabhu kṛṣṇa-nāma lañā
hasti-vyāghra patha chāḍe prabhure dekhiyā

SYNONYMS

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.

TRANSLATION

When the Lord passed through the solitary forest chanting the holy name of Kṛṣṇa, the tigers and elephants, seeing Him, gave way.

TEXT 26

TEXT

pāle-pāle vyāghra, hastī, gaṇḍāra, śūkara-gaṇa
tāra madhye āveśe prabhu karilā gamana

SYNONYMS

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.

TRANSLATION

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

TEXT

dekhi' bhaṭṭācāryera mane haya mahā-bhaya
prabhura pratāpe tārā eka pāśa haya

SYNONYMS

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.

TRANSLATION

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

TEXT

eka-dina pathe vyāghra kariyāche śayana
āveśe tāra gāye prabhura lāgila caraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,----kaha 'kṛṣṇa', vyāghra uṭhila
'kṛṣṇa' 'kṛṣṇa' kahi' vyāghra nācite lāgila

SYNONYMS

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.

TRANSLATION

The Lord said, "Chant the holy name of Kṛṣṇa!" The tiger immediately got up and began to dance and chant, "Kṛṣṇa! Kṛṣṇa!"

TEXT 30

TEXT

āra dine mahāprabhu kare nadī snāna
matta-hasti-yūtha āila karite jala-pāna

SYNONYMS

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.

TRANSLATION

Another day, while Śrī Caitanya Mahāprabhu was bathing in a river, a herd of maddened elephants came there to drink water.

TEXT 31

TEXT

prabhu jala-kṛtya kare, āge hastī āilā
'kṛṣṇa kaha' bali' prabhu jala pheli' mārīlā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 Bhagavad-gītā:

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog, and a dog-eater [outcaste]." (Bg. 5.18)

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 Bhagavad-gītā confirms:

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15)

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 their 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

TEXT

sei jala-bindu-kaṇā lāge yāra gāya
sei 'kṛṣṇa' 'kṛṣṇa' kahe, preme nāce, gāya

SYNONYMS

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.

TRANSLATION

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

TEXT

keha bhūme paḍe, keha karaye citkāra
dekhi' bhaṭṭācāryera mane haya camatkāra

SYNONYMS

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.

TRANSLATION

Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhaṭṭācārya was completely astonished.

TEXT 34

TEXT

pathe yāite kare prabhu ucca saṅkīrtana
madhura kaṅṭha-dhvani śuni' āise mṛgī-gaṇa

SYNONYMS

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.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him.

TEXT 35

TEXT

ḍāhine-vāme dhvani śuni' yāya prabhu-saṅge
prabhu tāra aṅga muche, śloka paḍe raṅge

SYNONYMS

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.

TRANSLATION

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

TEXT

dhanyāḥ sma mūḍha-matayo 'pi hariṇya etā
yā nanda-nandanam upātta-vicitra-veśam
ākaraṇya veṇu-raṇitam saha-kṛṣṇa-sārāḥ
pūjām dadhur viracitām praṇayāvalokaiḥ

SYNONYMS

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; upātta-vicitra-veśam--dressed very attractively; ākaraṇya--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.

TRANSLATION

"Blessed are all these foolish deer because they have approached the son of Mahārāja Nanda, 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."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.21.11) spoken by the gopīs of Vṛndāvana.

TEXT 37

TEXT

hena-kāle vyāghra tathā āila pāñca-sāta
vyāghra-mṛgī mili' cale mahāprabhura sātha

SYNONYMS

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.

TRANSLATION

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

TEXT

dekhi' mahāprabhura 'vṛndāvana'-smṛti haila
vṛndāvana-guṇa-varṇana śloka paḍila

SYNONYMS

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.

TRANSLATION

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

TEXT

yatra naisarga-durvairāḥ
sahāsan nṛ-mṛgādayaḥ
mitrāṇīvājitāvāsa-
druta-ruṭ-tarṣaṇādikam

SYNONYMS

yatra--where; naisarga--by nature; durvairāḥ--living in enmity; saha-āsan--live together; nṛ--human beings; mṛga-ādayaḥ--and animals; mitrāṇi--friends; iva--like; ajita--of Lord Śrī Kṛṣṇa; āvāsa--residence; druta--gone away; ruj--anger; tarṣaṇa-ādikam--thirst and so on.

TRANSLATION

"Vṛndāvana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, both human beings and fierce animals live together there in transcendental friendship."

PURPORT

This is a statement from Śrīmad-Bhāgavatam (10.13.60). After stealing the cowherd boys, calves and cows 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

TEXT

'kṛṣṇa kṛṣṇa kaha' kari' prabhu yabe balila
'kṛṣṇa' kahi' vyāghra-mṛga nācite lāgila

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu said, "Chant Kṛṣṇa! Kṛṣṇa!" the tigers and deer began to dance and chant, "Kṛṣṇa!"

TEXT 41

TEXT

nāce, kunde vyāghra-gaṇa mṛgī-gaṇa-saṅge
balabhadra-bhaṭṭācārya dekhe apūrva-raṅge

SYNONYMS

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.

TRANSLATION

When all the tigers and does danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder.

TEXT 42

TEXT

vyāghra-mṛga anyonye kare āliṅgana

mukhe mukha diyā kare anyonye cumbana

SYNONYMS

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.

TRANSLATION

Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss.

TEXT 43

TEXT

kautuka dekhiyā prabhu hāsīte lāgilā
tā-sabāke tāhān chāḍi' āge cali' gelā

SYNONYMS

kautuka dekhiyā--seeing this fun; prabhu--Śrī Caitanya Mahāprabhu; hāsīte lāgilā--began to smile; tā-sabāke--all of them; tāhān chāḍi'--leaving there; āge--forward; cali' gelā--advanced.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all this fun, He began to smile. Finally He left the animals and continued on His way.

TEXT 44

TEXT

mayūrādi pakṣi-gaṇa prabhure dekhiyā
saṅge cale, 'kṛṣṇa' bali' nāce matta hañā

SYNONYMS

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.

TRANSLATION

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

TEXT

'hari-bola' bali' prabhu kare ucca-dhvani
vṛkṣa-latā---praphullita, sei dhvani śuni'

SYNONYMS

hari-bola--the vibration of Hari-bol; 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.

TRANSLATION

When the Lord loudly chanted "Hari bol!" the trees and creepers became jubilant to hear Him.

PURPORT

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 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

TEXT

'jhārikhaṇḍe' sthāvara-jaṅgama āche yata
kṛṣṇa-nāma diyā kaila premete unmatta

SYNONYMS

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.

TRANSLATION

Thus all living entities--some moving and some standing still in the forest of Jhārikhaṇḍa--became maddened by hearing the holy name of Lord Kṛṣṇa vibrated by Śrī Caitanya Mahāprabhu.

PURPORT

The great forest of Jhārikhaṇḍa is a great tract of land including Āṭagaḍa, Ḍheṅkānala, 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

TEXT

yei grāma diyā yāna, yāhāñ karena sthiti
se-saba grāmera lokera haya 'prema-bhakti'

SYNONYMS

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.

TRANSLATION

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

TEXT

keha yadi tāñra mukhe śune kṛṣṇa-nāma
tāñra mukhe āna śune tāñra mukhe āna

sabe 'kṛṣṇa' 'hari' bali' nāce, kāñde, hāse
paramparāya 'vaiṣṇava' ha-ila sarva deśe

SYNONYMS

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; kāñde--cry; hāse--smile;
paramparāya--by disciplic succession; vaiṣṇava--devotees; ha-ila--became;
sarva-deśe--in all countries.

TRANSLATION

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.

PURPORT

The transcendental power or 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

TEXT

yadyapi prabhu loka-saṅghaṭṭera trāse
prema 'gupta' karena, bāhire nā prakāśe

SYNONYMS

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; prakāśe--manifest.

TRANSLATION

The Lord did not always manifest His ecstasy. Being afraid of a great assembly of people, the Lord kept His ecstasy concealed.

TEXT 51

TEXT

tathāpi tānra darśana-śravaṇa-prabhāve
sakala deśera loka ha-ila 'vaiṣṇave'

SYNONYMS

tathāpi--still; tānra--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.

TRANSLATION

Although Śrī Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

PURPORT

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 every moment, and because of this he is empowered by the Lord. This is confirmed in the Brahma-saṁhitā: 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 powerful 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

TEXT

gauḍa, baṅga, utkala, dakṣiṇa-deśe giyā
lokera nistāra kaila āpane bhramiyā

SYNONYMS

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.

TRANSLATION

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

TEXT

mathurā yāibāra chale āsena jhārikhaṇḍa
bhilla-prāya loka tāhāñ parama-pāṣaṇḍa

SYNONYMS

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; tāhāñ--there; parama-pāṣaṇḍa--without God consciousness.

TRANSLATION

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.

PURPORT

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

TEXT

nāma-prema diyā kaila sabāra nistāra
caitanyaera gūḍha-līlā bujhite śakti kāra

SYNONYMS

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.

TRANSLATION

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?

PURPORT

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 prasāda 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

TEXT

vana dekhi' bhrama haya----ei 'vṛndāvana'
śaila dekhi' mane haya----ei 'govardhana'

SYNONYMS

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.

TRANSLATION

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

TEXT

yāhān nadī dekhe tāhān mānaye----'kālindī'
mahā-premāveśe nāce prabhu paḍe kāndi'

SYNONYMS

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; kāndi'--crying.

TRANSLATION

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

TEXT

pathe yāite bhaṭṭācārya śāka-mūla-phala
yāhān yei pāyena tāhān layena sakala

SYNONYMS

pathe yāite--while passing on the way; bhaṭṭācārya--Balabhadra Bhaṭṭācārya; śāka--spinach; mūla--roots; phala--fruits; yāhān--wherever; yei--whatever; pāyena--he gets; tāhān--there; layena--he takes; sakala--all.

TRANSLATION

Along the way, Balabhadra Bhaṭṭācārya collected all kinds of spinach, roots and fruit whenever possible.

TEXT 58

TEXT

ye-grāme rahena prabhu, tathāya brāhmaṇa
pāñca-sāta jana āsi' kare nimantraṇa

SYNONYMS

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.

TRANSLATION

Whenever Śrī Caitanya Mahāprabhu visited a village, a few brāhmaṇas--five or seven--would come and extend invitations to the Lord.

TEXT 59

TEXT

keha anna āni' deya bhaṭṭācārya-sthāne
keha dugdha, dadhi, keha gḥṛta, khaṇḍa āne

SYNONYMS

keha--someone; anna--grains; āni'--bringing; deya--delivers; bhaṭṭācārya-sthāne--before Balabhadra Bhaṭṭācārya; keha--someone; dugdha--milk; dadhi--yogurt; keha--someone; gḥṛta--ghee; khaṇḍa--sugar; āne--brings.

TRANSLATION

Some people would bring grains and deliver them to Balabhadra Bhaṭṭācārya. Others would bring milk and yogurt, and still others would bring ghee and sugar.

TEXT 60

TEXT

yāhān vipra nāhi tāhān 'śūdra-mahājana'
āsi' sabe bhaṭṭācārye kare nimantraṇa

SYNONYMS

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.

TRANSLATION

In some villages there were no brāhmaṇas; nonetheless, devotees born in non-brāhmaṇa families came and extended invitations to Balabhadra Bhaṭṭācārya.

PURPORT

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

TEXT

bhaṭṭācārya pāka kare vanya-vyañjana
vanya-vyañjane prabhura ānandita mana

SYNONYMS

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.

TRANSLATION

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

TEXT

dui-cāri dinera anna rākhena saṁhati
yāhān sūnya vana, lokera nāhika vasati

tāhān sei anna bhaṭṭācārya kare pāka
phala-mūle vyañjana kare, vanya nānā śāka

SYNONYMS

dui-cāri--two to four; dinera--of days; anna--food grains; rākhena--keeps; saṁhati--in stock; yāhān--wherever; sūnya vana--the solitary forest; lokera--of people; nāhika--there is not; vasati--habitation; tāhān--there; sei--those; anna--food grains; 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.

TRANSLATION

Balabhadra Bhaṭṭācārya used to keep a stock of food grains that would last from two to four days. Where there were no people, he would cook the grains and prepare vegetables, spinach, roots and fruits collected from the forest.

TEXT 64

TEXT

parama santoṣa prabhura vanya-bhojane
mahā-sukha pāna, ye dina rahena nirjane

SYNONYMS

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.

TRANSLATION

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

TEXT

bhaṭṭācārya sevā kare, snehe yaiche 'dāsa'

tāñra vipra vahe jala-pātra-bahirvāsa

SYNONYMS

bhaṭṭācārya--Balabhadra Bhaṭṭācārya; sevā kare--renders service; snehe--in great affection; yaiche--exactly like; dāsa--a servant; tāñra vipra--his brāhmaṇa assistant; vahe--carries; jala-pātra--the waterpot; bahirvāsa--and garments.

TRANSLATION

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

TEXT

nirjharete uṣṇodake snāna tina-bāra
dui-sandhyā agni-tāpa kāṣṭhera apāra

SYNONYMS

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.

TRANSLATION

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 of the limitless wood.

TEXT 67

TEXT

nirantara premāveśe nirjane gamana
sukha anubhavi' prabhu kahena vacana

SYNONYMS

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.

TRANSLATION

While traveling in this secluded forest and feeling very happy, Śrī Caitanya Mahāprabhu made the following statement.

TEXT 68

TEXT

śuna, bhaṭṭācārya,----"āmi gelāṇa bahu-deśa
vana-pathe duḥkhera kāhāṇ nāhi pāi leśa

SYNONYMS

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.

TRANSLATION

"My dear Bhaṭṭācārya, I have traveled very far through the forest, and I have not even slightly received any trouble.

TEXT 69

TEXT

kṛṣṇa----kṛpālu, āmāya bahuta kṛpā kailā
vana-pathe āni' āmāya baḍa sukha dilā

SYNONYMS

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.

TRANSLATION

"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

TEXT

pūrve vṛndāvana yāite karilāṇa vicāra
mātā, gaṅgā, bhakta-gaṇe dekhiba eka-bāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

bhakta-gaṇa-saṅge avaśya kariba milana
bhakta-gaṇe saṅge lañā yāba 'vṛndāvana'

SYNONYMS

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.

TRANSLATION

"I thought that once again I would see and meet all the devotees and take them with Me to Vṛndāvana.

TEXT 72

TEXT

eta bhāvi' gauḍa-deśe kariluṅ gamana
mātā, gaṅgā bhakte dekhi' sukhī haila mana

SYNONYMS

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.

TRANSLATION

"Thus I went to Bengal, and I was very happy to see My mother, the River Ganges and the devotees.

TEXT 73

TEXT

bhakta-gaṇe lañā tabe calilāṅa raṅge
lakṣa-koṭi loka tāhāṅ haila āmā-saṅge

SYNONYMS

bhakta-gaṇe--all the devotees; lañā--taking; tabe--then; calilāṅa raṅge--I started with great pleasure; lakṣa-koṭi--many thousands and millions; loka--people; tāhāṅ--there; haila--became; āmā-saṅge--My companions.

TRANSLATION

"However, when I started for Vṛndāvana, many thousands and millions of people gathered and began to go with Me.

TEXT 74

TEXT

sanātana-mukhe kṛṣṇa āmā śikhāilā
tāhā vighna kari' vana-pathe lañā āilā

SYNONYMS

sanātana-mukhe--from the mouth of Sanātana; kṛṣṇa--Lord Kṛṣṇa; āmā--unto Me; śikhāilā--gave instructions; tāhā--that; vighna kari'--making a hindrance; vana-pathe--on the path through the forest; lañā--taking; āilā--came.

TRANSLATION

"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

TEXT

kṛpāra samudra, dīna-hīne dayāmaya
kṛṣṇa-kṛpā vinā kona 'sukha' nāhi haya"

SYNONYMS

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.

TRANSLATION

"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

TEXT

bhaṭṭācārye āliṅgiyā tānhāre kahila
'tomāra prasāde āmi eta sukha pāila'

SYNONYMS

bhaṭṭācārye--Balabhadra Bhaṭṭācārya; āliṅgiyā--embracing; tānhāre--unto him; kahila--said; tomāra prasāde--by your kindness; āmi--I; eta--so much; sukha--happiness; pāila--got.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Balabhadra Bhaṭṭācārya and told him, "It is only by your kindness that I am now so happy."

TEXT 77

TEXT

teṅho kahena,----"tumi 'kṛṣṇa', tumi 'dayāmaya'
adhama jīva muṅi, more ha-ilā sadaya

SYNONYMS

teṅho kahena--Bhaṭṭācārya said; tumi kṛṣṇa--You are Kṛṣṇa Himself; tumi--
You; dayā-maya--merciful; adhama--the lowest of the low; jīva--living entity;
muṅi--I; more--unto me; ha-ilā--You have been; sa-daya--favorable.

TRANSLATION

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

TEXT

muṅi chāra, more tumi saṅge laṅā āilā
kṛpā kari' mora hāte 'prabhu' bhikṣā kailā

SYNONYMS

muṅi--I; chāra--most fallen; more--me; tumi--You; saṅge--with; laṅā--
taking; āilā--have come; kṛpā kari'--showing great mercy; mora hāte--from my
hand; prabhu--my Lord; bhikṣā kailā--You accepted food.

TRANSLATION

"Sir, I am most fallen, yet You have brought me with You. Showing great
mercy, You have accepted food prepared by me.

TEXT 79

TEXT

adhama-kākere kailā garuḍa-samāna
'svatantra īśvara' tumi----svayaṁ bhagavān"

SYNONYMS

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.

TRANSLATION

"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

TEXT

mūkaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
paramānanda-mādhavam

SYNONYMS

mūkam--a person who cannot speak; karoti--makes; vācālam--an eloquent speaker; paṅgum--a person who cannot even walk; laṅghayate--causes to cross over; girim--the mountain; yat-kṛpā--whose mercy; tam--unto Him; aham--I; vande--offer obeisances; parama-ānanda--the transcendently blissful; mādhavam--Supreme Personality of Godhead.

TRANSLATION

" 'The Supreme Personality of Godhead has the form of sac-cid-ānanda vigraha, transcendental bliss, knowledge and eternity. I offer my respectful obeisances unto He who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord.' "

PURPORT

This is a quotation from the Bhāvārtha-dīpikā commentary on Śrīmad-Bhāgavatam (1.1.1).

TEXT 81

TEXT

ei-mata balabhadra kareṇa stavana
prema-sevā kari' tuṣṭa kaila prabhura mana

SYNONYMS

ei-mata--in this way; balabhadra--Balabhadra Bhaṭṭācārya; kareṇa--offers; stavana--prayers; prema-sevā kari'--rendering service in love; tuṣṭa--pacified; kaila--made; prabhura--of Śrī Caitanya Mahāprabhu; mana--the mind.

TRANSLATION

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

TEXT

ei-mata nānā-sukhe prabhu āilā 'kāsī'
madhyāhna-snāna kaila maṅikarṇikāya āsi'

SYNONYMS

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; maṅikarṇikāya--to the bathing place known as Maṅikarṇikā; āsi'--coming.

TRANSLATION

Finally the Lord with great happiness arrived at the holy place called Kāśī. There He took His bath in the bathing ghat known as Maṅikarṇikā.

PURPORT

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. Maṅikarṇikā 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 maṅi means "jewel," and karṇika 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 Maṅi-karṇikā. It is said that there is no better place than where the River Ganges flows, and the bathing ghat known as Maṅikarṇikā is especially sanctified because it is very dear to Lord Viśvanātha. In the Kāśī-khaṇḍa it is said: saṁsāri-cintāmaṅir atra yasmāt tārakaṁ sajjana-karṇikāyām. śivo 'bhidhatte saha-sānta-kāle tad gīyate 'sau maṅi-karṇiketi. mukti-lakṣmī mahā-pīṭha-maṅis tac caraṇābjayoḥ. karṇikeyaṁ tataḥ prāhur yām janā maṅi-karṇikām. According to the Kāśī-khaṇḍa, if one gives up his body at Maṅikarṇikā, he is liberated simply by remembering Lord Śiva's name.

TEXT 83

TEXT

sei-kāle tapana-miśra kare gaṅgā-snāna
prabhu dekhi' haila tānra kichu vismaya jñāna

SYNONYMS

sei-kāle--at that time; tapana-miśra--a brāhmaṇa named Tapana Miśra; kare gaṅgā-snāna--was taking his bath in the Ganges; prabhu dekhi'--seeing the Lord; haila--there was; tānra--his; kichu--some; vismaya jñāna--astonishment.

TRANSLATION

At that time, Tapana Miśra was taking his bath in the Ganges, and he was astonished to see the Lord there.

TEXT 84

TEXT

'pūrve śuniyāchi prabhu karyāchena sannyāsa'
niścaya kariyā haila hṛdaye ullāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura caraṇa dhari' karena rodana
prabhu tāre uṭhāñā kaila āliṅgana

SYNONYMS

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.

TRANSLATION

He then clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord raised him up and embraced him.

TEXT 86

TEXT

prabhu lañā gelā viśveśvara-daraśane
tabe āsi' dekhe bindu-mādhava-caraṇe

SYNONYMS

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.

TRANSLATION

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.

PURPORT

This Bindu Mādhava is the oldest Viṣṇu temple in Vārāṇasī. Presently 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 majīda, 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 Mahārāṣṭra 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 worshipping the Deity. He was known as Śrīmanṭa Bālāsāheba 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 Sāheba.

TEXT 87

TEXT

ghare lañā āilā prabhuke ānandita hañā
sevā kari' nṛtya kare vastra uḍāñā

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura caraṇodaka savamśe kaila pāna
bhaṭṭācāryera pūjā kaila kariyā sammāna

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; caraṇa-udaka--the water used to wash the lotus feet; sa-vamśe--with his whole family; kaila pāna--drank; bhaṭṭācāryera--of Bhaṭṭācārya; pūjā--worship; kaila--performed; kariyā--showing; sammāna--respect.

TRANSLATION

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

TEXT

prabhure nimantraṇa kari' ghare bhikṣā dila
balabhadra-bhaṭṭācārye pāka karāila

SYNONYMS

prabhure nimantraṇa kari'--inviting the Lord; ghare--at home; bhikṣā dila--gave lunch; balabhadra-bhaṭṭācārye--Balabhadra Bhaṭṭācārya; pāka karāila--he had cook.

TRANSLATION

Tapana Miśra invited Śrī Caitanya Mahāprabhu to take lunch at his home, and he had Balabhadra Bhaṭṭācārya cook.

PURPORT

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 took 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.

Presently, 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 sign of the Māyāvādī sannyāsī Prakāśānanda Sarasvatī, with whom Śrī Caitanya Mahāprabhu discussed Vedānta-sūtra. A little distance from Yatana-vaṭa is a temple of Gaura-Nityānanda established by Śāśibhūṣaṇa Niyogī Mahāśaya of Calcutta. This temple is now managed by the mother-in-law of Śāśibhūṣaṇa and his brother-in-law Nārāyaṇa-candra Ghosh.

TEXT 90

TEXT

bhikṣā kari' mahāprabhu karilā śayana
miśra-putra raghu kare pāda-samvāhana

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu took His rest after lunch, the son of Tapana Miśra, named Raghu, used to massage His legs.

TEXT 91

TEXT

prabhura 'śeṣāna' miśra savaṁśe khāila
'prabhu āilā' śuni' candraśekhara āila

SYNONYMS

prabhura--of Śrī Caitanya Mahāprabhu; śeṣa-anna--remnants of food; miśra--Tapana Miśra; sa-vaṁśe--along with his family; khāila--ate; prabhu āilā--the Lord has arrived; śuni'--hearing; candraśekhara āila--Candraśekhara came.

TRANSLATION

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 also came to see Him.

TEXT 92

TEXT

miśrera sakhā teṅho prabhura pūrva dāsa
vaidya-jāti, likhana-vṛtti, vārāṇasī-vāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

āsi' prabhu-pade paḍi' karena rodana
prabhu uṭhi' tāṅre kṛpāya kaila āliṅgana

SYNONYMS

āsi'--coming; prabhu-pade--at the lotus feet of Śrī Caitanya Mahāprabhu; paḍi'--falling down; karena--does; rodana--crying; prabhu--Śrī Caitanya Mahāprabhu; uṭhi'--standing; tāṅre--unto him; kṛpāya--out of mercy; kaila--did; āliṅgana--embracing.

TRANSLATION

When Candraśekhara 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

TEXT

candraśekhara kahe,----"prabhu, baḍa kṛpā kailā
āpane āsiyā bhṛtye daraśana dilā

SYNONYMS

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.

TRANSLATION

Candraśekhara said, "My dear Lord, You 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

TEXT

āpana-prārabdhe vasi' vārāṇasī-sthāne
'māyā', 'brahma' śabda vinā nāhi śuni kāṇe

SYNONYMS

āpana-prārabdhe--because of my past deeds; vasi'--staying; vārāṇasī-sthāne--in the place known as Vārāṇasī; māyā--māyā; brahma--and brahma; śabda--the words; vinā--except; nāhi śuni--I do not hear; kāṇe--in the ear.

TRANSLATION

"Due to my past deeds, I am residing at Vārāṇasī, but here I do not hear anything but the words māyā and Brahman."

PURPORT

The word prārabdhe (past deeds) is important in this verse. Since Candraśekhara 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 the 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. In the Bhakti-rasāmṛta-sindhu it is also said, durjāty-ārambhakaṁ pāpaṁ yat syāt prārabdham eva tat. "According to one's past misdeeds, one takes birth on a lower platform." 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 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. Bhakti-rasāmṛta-sindhu (1.1.17) describes the symptoms of bhakti-yoga thus:

kleśa-ghnī śubhadā mokṣa-
laghutākṛt sudurlabhā
sāndrānanda-viśeṣātmā
śrī-kṛṣṇākarṣiṇī ca sā

Devotional service is kleśa-ghnī even for beginners. This means that it reduces or nullifies all kinds of suffering. The word śubhadā indicates that devotional service bestows all good fortune, and the words kṛṣṇa-ākarṣiṇī indicate that devotional service gradually attracts Kṛṣṇa toward the devotee. Consequently a devotee is not subject to any sinful reaction. In Bhagavad-gītā (18.66) Kṛṣṇa says:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

Thus a fully surrendered, sincere devotee immediately receives relief from all kinds of sinful reaction. 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. Padma Purāṇa confirms this:

aprārabdha-phalaṁ pāpaṁ
kūṭaṁ bījaṁ phalonmukham
krameṇaiva praliyeta
viṣṇu-bhakti-ratātmanām

For a further explanation of this, The Nectar of Devotion should be consulted.

TEXT

ṣaḍ-darśana-vyākhyā vinā kathā nāhi ethā
miśra kṛpā kari' more śunāna kṛṣṇa-kathā

SYNONYMS

ṣaḍ-darśana--of six kinds of 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.

TRANSLATION

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.

PURPORT

The six philosophical treatises 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), propounded by Vedavyāsa. Actually Vedānta philosophy is meant for the devotees because in Bhagavad-gītā Lord Kṛṣṇa says, vedānta-kṛd veda-vid eva cāham: "I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15) 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 Bhagavad-gītā, whoever hears Vedānta philosophy from Kṛṣṇa is actually aware of the real meaning of Vedānta. The Māyāvādīs who have called themselves Vedāntists do not at all understand the purport of Vedānta philosophy. Not being properly educated, people in general think that Vedānta means the Śāṅkarite interpretation.

TEXT 97

TEXT

nirantara duṅhe cinti tomāra caraṇa
'sarvajña īśvara' tumi dilā daraśana

SYNONYMS

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.

TRANSLATION

"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

TEXT

śuni,----'mahāprabhu' yābena śrī-vṛndāvane
dina kata rahi' tāra' bhṛtya dui-jane"

SYNONYMS

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.

TRANSLATION

"My Lord, I have heard that You are going to Vṛndāvana. After You stay here at Vārāṇasī for some days, please deliver us, for we are Your two servants."

TEXT 99

TEXT

miśra kahe,----'prabhu, yāvat kāsīte rahibā
mora nimantraṇa vinā anya nā mānibā'

SYNONYMS

miśra kahe--Tapana Miśra said; prabhu--my Lord; yāvat--as long as; kāsīte rahibā--You will stay at Kāsī, Vārāṇasī; mora nimantraṇa--my invitation; vinā--besides; anya--others; nā mānibā--do not accept.

TRANSLATION

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

TEXT

ei-mata mahāprabhu dui bhṛtyera vaśe
icchā nāhi, tabu tathā rahilā dina-daśe

SYNONYMS

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.

TRANSLATION

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

TEXT

mahārāṣṭrīya vipra āise prabhu dekhibāre
prabhura rūpa-prema dekhi' haya camatkāre

SYNONYMS

mahārāṣṭrīya--belonging to the Mahārāṣṭra state; vipra--one brāhmaṇa; āise--comes; prabhu dekhibāre--to see Lord Śrī Caitanya Mahāprabhu; prabhura--of Śrī Caitanya Mahāprabhu; rūpa-prema--beauty and ecstatic love; dekhi'--seeing; haya camatkāre--becomes astonished.

TRANSLATION

At Vārāṇasī there was a Mahārāṣṭrīyan 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

TEXT

vipra saba nimantraya, prabhu nāhi māne
prabhu kahe,----'āji mora hañāche nimantraṇe'

SYNONYMS

vipra--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.

TRANSLATION

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

TEXT

ei-mata prati-dina karena vañcana
sannyāsīra saṅga-bhaye nā mānena nimantraṇa

SYNONYMS

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.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu refused their invitation because He feared associating with Māyāvādī sannyāsīs.

PURPORT

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 together. 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

TEXT

prakāśānanda śrīpāda sabhāte vasiyā
'vedānta' paḍāna bahu śiṣya-gaṇa lañā

SYNONYMS

prakāśānanda--Prakāśānanda; śrīpāda--a great sannyāsī; sabhāte--in the assembly; vasiyā--sitting down; vedānta--Vedānta philosophy; paḍāna--instructs; bahu--many; śiṣya-gaṇa--disciples; lañā--taking.

TRANSLATION

There was a great Māyāvādī sannyāsī named Prakāśānanda Sarasvatī who used to teach Vedānta philosophy to a great assembly of followers.

PURPORT

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

kāsīte paḍāya 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 yānhāra 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 kāsīte

more khaṇḍa-khaṇḍa veṭā kare bhāla-mate

paḍāya 'vedānta', mora 'vighraha' nā māne
kuṣṭha karāiluṅ aṅge, tabu nāhi jāne

'satya' mora 'līlā-karma', 'satya' mora 'sthāna'
ihā 'mithyā' bale, more kare khān-khān

Prakāśānanda Sarasvatī used to explain impersonalism, 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 was attempting 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 Bhagavad-gītā (15.15): vedaiś ca sarvair aham eva vedyaḥ. When Kṛṣṇa says aham, He says "I am," which means "I," the person. He adds the word eva, which is used for conclusive verification. It is by Vedānta philosophy that one has 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, this form is cut to pieces by Māyāvādī demons.

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 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

TEXT

eka vipra dekhi' āilā prabhura vyavahāra
prakāśānanda-āge kahe caritra tānhāra

SYNONYMS

eka vipra--one 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.

TRANSLATION

One brāhmaṇa who saw the wonderful behavior of Śrī Caitanya Mahāprabhu came to Prakāśānanda Sarasvatī and described the Lord's characteristics.

TEXT 106

TEXT

"eka sannyāsī āilā jagannātha haite
tāñhāra mahimā-pratāpa nā pāri varṇite

SYNONYMS

eka--one; 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.

TRANSLATION

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

TEXT

sakala dekhiye tāñte adbhuta-kathana
prakāṇḍa-śarīra, śuddha-kāñcana-varaṇa

SYNONYMS

sakala dekhiye--I see everything; tāñte--in Him; adbhuta-kathana--wonderful description; prakāṇḍa-śarīra--very large body; śuddha--pure; kāñcana--gold; varaṇa--complexion.

TRANSLATION

"Everything is wonderful about that sannyāsī. He has a very well built and luxurious body, and His complexion is like purified gold.

TEXT 108

TEXT

ājānu-lambita bhujā, kamala-nayana

yata kichu īśvarera sarva sal-lakṣaṇa

SYNONYMS

ājānu-lambita--reaching down to the knees; bhuja--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; sat-lakṣaṇa--transcendental symptoms.

TRANSLATION

"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

TEXT

tāhā dekhi' jñāna haya----'ei nārāyaṇa
yei tāñre dekhe, kare kṛṣṇa-saṅkīrtana

SYNONYMS

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.

TRANSLATION

"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

TEXT

'mahā-bhāgavata'-lakṣaṇa śuni bhāgavate
se-saba lakṣaṇa prakāṣa dekhiye tāñhāte

SYNONYMS

mahā-bhāgavata--of a first-class devotee; lakṣaṇa--symptoms; śuni--we hear; bhāgavate--in Śrīmad-Bhāgavatam; se-saba lakṣaṇa--all those symptoms; prakāṣa--manifest; dekhiye--I see; tāñhāte--in Him.

TRANSLATION

"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

TEXT

'nirantara kṛṣṇa-nāma' jihvā tāñra gāya
dui-netre aśru vahe gaṅgā-dhārā-prāya

SYNONYMS

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.

TRANSLATION

"His tongue is always chanting the holy name of Kṛṣṇa, and from His eyes
tears incessantly fall like the flowing Ganges.

TEXT 112

TEXT

kṣaṇe nāce, hāse, gāya, karaye krاندana
kṣaṇe huhuñkāra kare,----simhera garjana

SYNONYMS

kṣaṇe--sometimes; nāce--dances; hāse--laughs; gāya--sings; karaye krاندana-
-cries; kṣaṇe--sometimes; huhuñkāra--loud vibrations; kare--makes; simhera
garjana--the roaring of a lion.

TRANSLATION

"Sometimes He dances, laughs, sings and cries, and sometimes He roars like
a lion.

TEXT 113

TEXT

jagat-maṅgala tāñra 'kṛṣṇa-caitanya'-nāma
nāma, rūpa, guṇa tāñra, saba----anupama

SYNONYMS

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.

TRANSLATION

"His name, Kṛṣṇa Caitanya, is all-auspicious to the world. Everything about
Him--His name, form, and qualities--is unparalleled.

TEXT 114

TEXT

dekhile se jāni tāñra 'īśvarera rīti'
alaukika kathā śuni' ke kare pratīti?"

SYNONYMS

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.

TRANSLATION

"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

TEXT

śuniyā prakāśānanda bahuta hāsilā
vipre upahāsa kari' kahite lāgilā

SYNONYMS

śuniyā--hearing; prakāśānanda--Prakāśānanda Sarasvatī; bahuta hāsilā--
laughed very much; vipre--at the brāhmaṇa; upahāsa kari'--jokingly laughing;
kahite lāgilā--began to speak.

TRANSLATION

Prakāśānanda Sarasvatī laughed very much to hear this description. Joking
and laughing at the brāhmaṇa, he began to speak as follows.

TEXT 116

TEXT

"śuniyāchi gauḍa-deśera sannyāsī----'bhāvuka'
keśava-bhāratī-śiṣya, loka-pratāraka

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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 Śrīla 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

TEXT

'caitanya'-nāma tāñra, bhāvuka-gaṇa lañā
deśe deśe grāme grāme bule nācāñā

SYNONYMS

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.

TRANSLATION

Prakāśānanda Sarasvatī continued, "I know that His name is Śrī Kṛṣṇa 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

TEXT

yei tāñre dekhe, sei īśvara kari' kahe
aiche mohana-vidyā---ye dekhe se mohe

SYNONYMS

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.

TRANSLATION

"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 is illusioned.

TEXT 119

TEXT

sārvabhauma bhaṭṭācārya---paṇḍita prabala
śuni' caitanyera saṅge ha-ila pāgala

SYNONYMS

sārvabhauma bhaṭṭācārya--Sārvabhauma Bhaṭṭācārya; paṇḍita prabala--a learned scholar; śuni'--I have heard; caitanyera saṅge--in the association of Caitanya; ha-ila pāgala--has become a madman.

TRANSLATION

"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

TEXT

'sannyāsī'----nāma-mātra, mahā-indrajālī!
'kāśīpure' nā vikābe tāñra bhāvakāli

SYNONYMS

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; tāñra--His; bhāvakāli--sentimental activities.

TRANSLATION

"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

TEXT

'vedānta' śravaṇa kara, nā yāiha tāñra pāśa
ucchṛṅkhala-loka-saṅge dui-loka-nāśa"

SYNONYMS

vedānta--the philosophy of Vedānta; śravaṇa kara--go on hearing; nā--do not; yāiha--go; tāñra pāśa--near Him; ucchṛṅkhala--upstart; loka--people; saṅge--in the association of; dui-loka-nāśa--destruction in this world and the next.

TRANSLATION

"Do not go to see Śrī Caitanya Mahāprabhu. Just continue hearing Vedānta. If you associate with upstarts, you will be lost in this world and in the next."

PURPORT

The word ucchṛṅkhala, meaning "whimsical," is significant in this verse. In Bhagavad-gītā (16.23), Lord Kṛṣṇa Himself says:

yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

If one acts whimsically and does not follow the śāstric principles, he will never attain perfection, happiness or the spiritual world.

TEXT 122

TEXT

eta śuni' sei vipra mahā-duḥkha pāilā
'kṛṣṇa' 'kṛṣṇa' kahi' tathā haite uṭhi' gelā

SYNONYMS

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.

TRANSLATION

When the brāhmaṇa heard Prakāśānanda Sarasvatī speak like this about Śrī Caitanya Mahāprabhu, he became very grief-stricken. Chanting the holy name of Kṛṣṇa, he immediately left.

TEXT 123

TEXT

prabhura daraśane śuddha hañāche tāñra mana
prabhu-āge duḥkhī hañā kahe vivaraṇa

SYNONYMS

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 much unhappy; kahe vivaraṇa--described the incidents.

TRANSLATION

The brāhmaṇa's mind was already purified by seeing the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu. He therefore went to Śrī Caitanya Mahāprabhu and described what took place before the Māyāvādī sannyāsī Prakāśānanda.

TEXT 124

TEXT

śuni' mahāprabhu tabe iṣat hāsilā
punarapi sei vipra prabhure puchilā

SYNONYMS

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.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu mildly smiled. The brāhmaṇa then spoke again to the Lord.

TEXT 125

TEXT

"tāra āge yabe āmi tomāra nāma la-ila
seha tomāra nāma jāne,----āpane kahila

SYNONYMS

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.

TRANSLATION

The brāhmaṇa said, "As soon as I uttered Your name before him, he immediately confirmed the fact that he knew Your name.

TEXT 126

TEXT

tomāra 'doṣa' kahite kare nāmera uccāra
'caitanya' 'caitanya' kari' kahe tina-bāra

SYNONYMS

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.

TRANSLATION

"While finding fault with You, he uttered Your name three times, saying, 'Caitanya, Caitanya, Caitanya.'

TEXT 127

TEXT

tina-bāre 'kṛṣṇa-nāma' nā āila tāra mukhe
'avajñā'te nāma laya, śuni' pāi duḥkhe

SYNONYMS

tina-bāre--three times; kṛṣṇa-nāma--the holy name of Kṛṣṇa; nā āila--did not come; tāra mukhe--in his mouth; avajñā'te--in contempt; nāma laya--takes Your name; śuni'--hearing; pāi duḥkhe--I was very much aggrieved.

TRANSLATION

"Although he spoke Your name three times, he did not utter the name of Kṛṣṇa. Because he uttered Your name in contempt, I was very much aggrieved.

PURPORT

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. Due to this, 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

TEXT

ihāra kāraṇa more kaha kṛpā kari'
tomā dekhi' mukha mora bale 'kṛṣṇa' 'hari"

SYNONYMS

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.

TRANSLATION

"Why could Prakāśānanda not utter the names of 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 of Kṛṣṇa and Hari."

TEXT 129

TEXT

prabhu kahe,----"māyāvādī kṛṣṇe aparādhī
'brahma', 'ātmā' 'caitanya' kahe niravadhi

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Māyāvādī impersonalists are great offenders unto Lord Kṛṣṇa; therefore they simply utter the words Brahman, ātmā and caitanya.

TEXT 130

TEXT

ataeva tāra mukhe nā āise kṛṣṇa-nāma
'kṛṣṇa-nāma', 'kṛṣṇa-svarūpa'----duita 'samāna'

SYNONYMS

ataeva--therefore; tāra mukhe--in their mouths; nā--not; āise--manifests; kṛṣṇa-nāma--the holy name of Kṛṣṇa; kṛṣṇa-nāma--the holy name of Kṛṣṇa; kṛṣṇa-svarūpa--the personality of the Lord; duita samāna--both identical.

TRANSLATION

"The holy name of Kṛṣṇa is not manifest in their mouths because they are offenders unto Kṛṣṇa, the Supreme Personality of Godhead, who is identical with His holy name.

TEXT 131

TEXT

'nāma', 'vigraha', 'svarūpa'----tina eka-rūpa
tine 'bheda' nāhi,----tina 'cid-ānanda-rūpa'

SYNONYMS

nāma--the name; vigraha--form; sva-rūpa--personality; tina--all three; eka-rūpa--one and the same; tine--between the three; bheda nāhi--there is no difference; tina--all three; cit-ānanda-rūpa--transcendentally blissful.

TRANSLATION

"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 transcendently blissful.

TEXT 132

TEXT

deha-dehīra, nāma-nāmīra kṛṣṇe nāhi 'bheda'
jīvera dharma----nāma-deha-svarūpe 'vibheda'

SYNONYMS

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; sva-rūpe--original form; vibheda--different.

TRANSLATION

"There is no difference between Kṛṣṇa's body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on.

PURPORT

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 the original name of the Absolute Truth, Kṛṣṇa. 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 name of 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'. 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

TEXT

nāma cintāmaṇiḥ kṛṣṇas
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ

SYNONYMS

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; abhinna-tvāt--due to not being different; nāma--of the holy name; nāminoḥ--and of the person who has the name.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Padma Purāṇa.

TEXT 134

TEXT

ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa'
prākṛtendriya-grāhya nahe, haya sva-prakāśa

SYNONYMS

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.

TRANSLATION

"The holy name of Kṛṣṇa, His body and His pastimes cannot be understood by blunt material senses. They are manifest independently.

PURPORT

The transcendental body of Kṛṣṇa, His name, form, qualities, pastimes and entourage all constitute the Absolute Truth and are as good as Kṛṣṇa (sac-cid-ānanda-vigraha). 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

TEXT

kṛṣṇa-nāma, kṛṣṇa-guṇa, kṛṣṇa-līlā-vṛnda
kṛṣṇera svarūpa-sama----saba cid-ānanda

SYNONYMS

kṛṣṇa-nāma--the holy name of Kṛṣṇa; kṛṣṇa-guṇa--the transcendental qualities of Kṛṣṇa; kṛṣṇa-līlā-vṛnda--the transcendental pastimes of Lord Kṛṣṇa; kṛṣṇera sva-rūpa--Kṛṣṇa's personality; sama--equal; saba--all; cit-ānanda--spiritual and full of bliss.

TRANSLATION

"The holy name of Kṛṣṇa, His transcendental qualities and pastimes as well as Lord Kṛṣṇa Himself are all equal. They are all spiritual and full of bliss.

TEXT 136

TEXT

ataḥ śrī-kṛṣṇa-nāmādi

na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

SYNONYMS

ataḥ--therefore (because Kṛṣṇa's name, form, quality are all on the absolute platform); śrī-kṛṣṇa-nāma-ādi--Lord Kṛṣṇa's name, form, quality, pastimes and so on; na--not; bhavet--can be; grāhyam--perceived; indriyaiḥ--by the blunt material senses; sevā-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, quality, and so on).

TRANSLATION

" '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.'

PURPORT

This verse is recorded in the Bhakti-rasāmṛta-sindhu (1.2.234).

TEXT 137

TEXT

brahmānanda haite pūrṇānanda līlā-rasa
brahma-jñānī ākarṣiyā kare ātma-vaśa

SYNONYMS

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.

TRANSLATION

"The mellows of Lord Kṛṣṇa's pastimes, which are full of bliss, attract the jñānī from the pleasure of Brahman realization and conquer him.

PURPORT

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 Bhagavad-gītā:

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 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." (Bg. 18.54)

When one becomes spiritually realized (brahma-bhūta), 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). When one is completely realized, he can rise to the platform of pure devotional service (mad-bhaktiṁ-labhate parām). When one comes to the platform of bhakti, devotional service, he automatically realizes who Kṛṣṇa is.

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord 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 (viśate tad-anantaram), one is allowed to enter the spiritual kingdom of God and return home, back to Godhead.

TEXT 138

TEXT

svasukha-nibhṛta-cetās tad vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ puraṇaṁ
tam akhila-vṛjina-ghnaṁ vyāsa-sūnum nato 'smi

SYNONYMS

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; puraṇaṁ--the Purāṇa (Śrīmad-Bhāgavatam); tam--unto him; akhila-vṛjina-ghnaṁ--defeating everything inauspicious; vyāsa-sūnum--the son of Vyāsadeva; nataḥ asmi--I offer my obeisances.

TRANSLATION

" '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.'

PURPORT

This verse was spoken by Sūta Gosvāmī in Śrīmad-Bhāgavatam (12.12.69).

TEXT 139

TEXT

brahmānanda haite pūrṇānanda kṛṣṇa-guṇa
ataeva ākarṣaye ātmā-rāmera mana

SYNONYMS

brahma-ānanda--the pleasure of Brahman realization; haite--from; pūrṇa-ānanda--complete bliss; kṛṣṇa-guṇa--the qualities of Lord Kṛṣṇa; ataeva--therefore; ākarṣaye--attract; ātmā-rāmera mana--the minds of self-realized persons.

TRANSLATION

"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

TEXT

ātmārāmās ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātmā-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.

TRANSLATION

" '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

TEXT

ei saba rahu----kṛṣṇa-caraṇa-sambandhe
ātmārāmera mana hare tulasīra gandhe

SYNONYMS

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.

TRANSLATION

"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

TEXT

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra teṣāṃ
sañkṣobham akṣara-juṣāṃ api citta-tanvoḥ

SYNONYMS

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; antargataḥ--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.

TRANSLATION

" '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 impersonal Brahman understanding.'

PURPORT

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 Catuḥ-sana Kumāras. Sometimes the Catuḥ-sana Kumāras went to Vaikuṅṭha to visit Nārāyaṇa, the Supreme Personality of Godhead, and once 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 Catuḥ-sana 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. However, 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, Gopīnātha 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

TEXT

ataeva 'kṛṣṇa-nāma' nā āise tāra mukhe
māyāvādi-gaṇa yāte mahā bahirmukhe

SYNONYMS

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.

TRANSLATION

"Because the Māyāvādīs are great offenders and atheistic philosophers, the holy name of Kṛṣṇa does not come from their mouths.

PURPORT

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

TEXT

bhāvakāli vecite āmi āilāṇa kāsīpure
grāhaka nāhi, nā vikāya, lañā yāba ghare

SYNONYMS

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.

TRANSLATION

"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

TEXT

bhārī bojhā lañā āilāṇa, kemane lañā yāba?
alpa-svalpa-mūlya pāile, ethāi veciba

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

Śrī Caitanya Mahāprabhu was selling the transcendental holy name of the Lord. However, 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 was 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

TEXT

eta bali' sei vipre ātmasātha kari'
prāte uṭhi mathurā calilā gaurahari

SYNONYMS

eta bali'--saying this; sei vipre--that brāhmaṇa; ātmasātha kari'--accepting as His devotee; prāte uṭhi--rising early in the morning; mathurā calilā--started for Mathurā; gaurahari--Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT

sei tina saṅge cale, prabhu niṣedhila
dūra haite tina-jane ghare pāṭhāila

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu started for Mathurā, all three devotees started to go with Him. However, the Lord forbade them to accompany Him, and from a distance He asked them to return home.

TEXT 148

TEXT

prabhura virāhe tīne ekatra miliyā
prabhu-guṇa gāna kare preme matta hañā

SYNONYMS

prabhura virāhe--because of separation from the Lord; tīne--all three; ekatra--together; miliyā--meeting; prabhu-guṇa--the transcendental qualities of the Lord; gāna kare--chant; preme--with love; matta hañā--being mad.

TRANSLATION

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

TEXT

'prayāge' āsiyā prabhu kaila veṇī-snāna
'mādhava' dekhiyā preme kaila nṛtya-gāna

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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: prakṛṣṭaḥ yāgaḥ 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 Jhuṁsi. Many saintly people live there, and consequently it is very attractive from the spiritual point of view.

TEXT 150

TEXT

yamunā dekhiyā preme paḍe jhāṅpa diyā
āste-vyaste bhaṭṭācārya uṭhāya dhariyā

SYNONYMS

yamunā--the River Yamunā; dekhiyā--seeing; preme--in ecstatic love; paḍe--falls down; jhāṅpa diyā--jumping; āste-vyaste--in great haste; bhaṭṭācārya--Balabhadra Bhaṭṭācārya; uṭhāya--raises; dhariyā--catching.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He threw Himself in it. Balabhadra Bhaṭṭācārya hastily caught the Lord and very carefully raised Him up again.

TEXT 151

TEXT

ei-mata tina-dina prayāge rahilā
kṛṣṇa-nāma-prema diyā loka nistārilā

SYNONYMS

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.

TRANSLATION

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

TEXT

'mathurā' calite pathe yathā rahi' yāya
kṛṣṇa-nāma-prema diyā lokere nācāya

SYNONYMS

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.

TRANSLATION

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

TEXT

pūrve yena 'dakṣiṇa' yāite loka nistārilā
'paścima'-deṣe taiche saba 'vaiṣṇava' karilā

SYNONYMS

pūrve--formerly; yena--as; dakṣiṇa--South India; yāite--going to; loka--the people; nistārilā--He delivered; paścima-deṣe--in the western countries; taiche--similarly; saba--all; vaiṣṇava--devotees; karilā--made.

TRANSLATION

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.

PURPORT

Formerly Śrī Caitanya Mahāprabhu converted people when He toured southern and western India. Similarly, this 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

TEXT

pathe yāhān yāhān haya yamunā-darśana
tāhān jhāṅpa diyā paḍe preme acetana

SYNONYMS

pathe--on the road; yāhān yāhān--wherever; haya--there is; yamunā-darśana--meeting with the Yamunā River; tāhān--there; jhāṅpa diyā paḍe--jumps over and falls down; preme acetana--unconscious in the ecstasy of love.

TRANSLATION

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

TEXT

mathurā-nikaṭe āilā---mathurā dekhiyā
daṇḍavat hañā paḍe premāviṣṭa hañā

SYNONYMS

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.

TRANSLATION

When He approached Mathurā and saw the city, He immediately fell to the ground and offered obeisances with great ecstatic love.

TEXT 156

TEXT

mathurā āsiyā kailā 'viśrānti-tīrthe' snāna
'janma-sthāne' 'keśava' dekhi' karilā praṇāma

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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. However, with the help of many rich Maḍwaris, the temple has 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

TEXT

premānande nāce, gāya, saghana huñkāra
prabhura premāveśa dekhi' loke camatkāra

SYNONYMS

prema-ānande--in ecstatic love; nāce--dances; gāya--chants; saghana--repeatedly; huñkāra--tumultuous sound vibrations; prabhura--of Lord Śrī

Caitanya Mahāprabhu; prema-āveśa--ecstatic love; dekhi'--seeing; loke--all people; camatkāra--astonished.

TRANSLATION

When Śrī Caitanya Mahāprabhu chanted, danced and made loud vibrations, all the people were astonished to see His ecstatic love.

TEXT 158

TEXT

eka-vipra paḍe prabhura caraṇa dhariyā
prabhu-saṅge nṛtya kare premāviṣṭa hañā

SYNONYMS

eka-vipra--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.

TRANSLATION

One brāhmaṇa fell at the lotus feet of Śrī Caitanya Mahāprabhu and then began to dance with Him in ecstatic love.

TEXT 159

TEXT

duñhe preme nṛtya kari' kare kolākuli
hari kṛṣṇa kaha duñhe bale bāhu tuli'

SYNONYMS

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.

TRANSLATION

Both of them danced in ecstatic love and embraced one another. Raising their arms, they said, "Chant the holy names of Hari and Kṛṣṇa!"

TEXT 160

TEXT

loka 'hari' 'hari' bale, kolāhala haila
'keśava'-sevaka prabhuke mālā parāila

SYNONYMS

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.

TRANSLATION

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

TEXT

loke kahe prabhu dekhi' hañā vismaya
aiche hena prema'laukika' kabhu naya

SYNONYMS

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.

TRANSLATION

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

TEXT

yāñhāra darśane loke preme matta hañā
hāse, kānde, nāce, gāya, kṛṣṇa-nāma lañā

SYNONYMS

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.

TRANSLATION

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

TEXT

sarvathā-niścita----in̄ho kṛṣṇa-avatāra
mathurā āilā lokera karite nistāra

SYNONYMS

sarvathā--in every respect; niścita--ascertained; iṅho--He; kṛṣṇa-avatāra--incarnation of Lord Kṛṣṇa; mathurā āilā--has come to Mathurā; lokera--of the people; karite--to perform; nistāra--deliverance.

TRANSLATION

"Certainly Śrī Caitanya Mahāprabhu is in all respects the incarnation of Lord Kṛṣṇa. Now He has come to Mathurā to deliver everyone."

TEXT 164

TEXT

tabe mahāprabhu sei brāhmaṇe lañā
tānhāre puchilā kichu nibhṛte vasiyā

SYNONYMS

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.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu took aside the brāhmaṇa. Sitting in a solitary place, the Lord began to question him.

TEXT 165

TEXT

'ārya, sarala, tumi----vṛddha brāhmaṇa
kāhāñ haite pāile tumi ei prema-dhana?'

SYNONYMS

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.

TRANSLATION

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

TEXT

vipra kahe,----'śrīpāda śrī-mādhavendra-purī
bhramite bhramite āilā mathurā-nagarī

SYNONYMS

vipra 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.

TRANSLATION

The brāhmaṇa replied, "His Holiness Śrīla Mādhavendra Purī came to the city of Mathurā while he was on a tour.

TEXT 167

TEXT

kṛpā kari' teṅho mora nilaye āilā
more śisya kari' mora hāte 'bhikṣā' kailā

SYNONYMS

kṛpā kari'--by his causeless mercy; teṅho--he; mora nilaye--to my humble place; āilā--came; more--me; śisya kari'--accepting as his disciple; mora hāte--from my hand; bhikṣā kailā--accepted lunch.

TRANSLATION

"While at Mathurā, Śrīpāda Mādhavendra Purī visited my house and accepted me as a disciple. He even took lunch at my home.

TEXT 168

TEXT

gopāla prakāṣa kari' sevā kaila 'mahāśaya'
adyāpiha tānhāra sevā 'govardhane' haya

SYNONYMS

gopāla--the Deity Gopāla; prakāṣa kari'--installing; sevā--service; kaila--did; mahāśaya--that great personality; adyāpiha--still now; tānhāra--of that Deity Gopāla; sevā--the service; govardhane--on the Govardhana Hill; haya--is conducted.

TRANSLATION

"After installing the Deity Gopāla, Śrīla Mādhavendra Purī rendered Him service. That very Deity is still being worshiped at Govardhana Hill."

TEXT 169

TEXT

śuni' prabhu kaila tānra caraṇa vandana
bhaya pāñā prabhu-pāya padilā brāhmaṇa

SYNONYMS

śuni'--after hearing; prabhu--Śrī Caitanya Mahāprabhu; kaila--did; tāñra--of him; caraṇa vandana--worshipping the feet; bhaya pāñā--being afraid; prabhu-paya--at the lotus feet of Śrī Caitanya Mahāprabhu; paḍilā--fell down; brāhmaṇa--the brāhmaṇa.

TRANSLATION

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

TEXT

prabhu kahe,----"tumi 'guru', āmi 'śiṣya'-prāya
'guru' hañā 'śiṣye' namaskāra nā yuyāya

SYNONYMS

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.

TRANSLATION

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

TEXT

śuniyā vismita vipra kahe bhaya pāñā
aiche vāt kaha kene sannyāsī hañā

SYNONYMS

śuniyā--after hearing; vismita--astonished; vipra--the brāhmaṇa; kahe--said; bhaya pāñā--being afraid; aiche vāt--such a statement; kaha--You say; kene--why; sannyāsī hañā--although You are a sannyāsi.

TRANSLATION

Upon hearing this, the brāhmaṇa became afraid. He then said, "Why do You speak like this? You are a sannyāsi."

TEXT 172

TEXT

kintu tomāra prema dekhi' mane anumāni
mādhavendra-purīra 'sambandha' dhara----jāni

SYNONYMS

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.

TRANSLATION

"Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding.

TEXT 173

TEXT

kṛṣṇa-premā tānhā, yānhā tānhāra'sambandha'
tāhān vinā ei premāra kāhān nāhi gandha

SYNONYMS

kṛṣṇa-premā--love of Kṛṣṇa; tānhā--there; yānhā--where; tānhāra--his; sambandha--relationship; tāhān vinā--without him; ei premāra--of this ecstatic love; kāhān nāhi gandha--there is no possibility of even a scent.

TRANSLATION

"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

TEXT

tabe bhaṭṭācārya tāre 'sambandha' kahila
śuni' ānandita vipra nācite lāgila

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe vipra prabhure lañā āilā nija-ghare
āpana-icchāya prabhura nānā sevā kare

SYNONYMS

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.

TRANSLATION

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

TEXT

bhikṣā lāgi' bhaṭṭācārye karāilā randhana
tabe mahāprabhu hāsi' balilā vacana

SYNONYMS

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.

TRANSLATION

He asked Balabhadra Bhaṭṭācārya to cook Śrī Caitanya Mahāprabhu's lunch. At
that time, the Lord, smiling, spoke as follows.

TEXT 177

TEXT

"purī-gosāñi tomāra ghare karyāchena bhikṣā
more tumi bhikṣā deha,----ei mora 'śikṣā' "

SYNONYMS

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.

TRANSLATION

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

TEXT

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇam kurute
lokas tad anuvartate

SYNONYMS

yat yat--however; ācarati--behaves; śreṣṭhaḥ--the best man; tat tat--that; eva--certainly; itaraḥ--the lesser; janaḥ--men; saḥ--he; yat--which; pramāṇam--standard; kurute--shows; lokaḥ--the people; tat--that; anuvartate--follow.

TRANSLATION

"Whatever action is performed by a great man, common men follow. And whatever standards he sets by exemplary acts, all the world pursues."

PURPORT

This is a quotation from Bhagavad-gītā (3.21).

TEXT 179

TEXT

yadyapi 'sanoḍiyā' haya seita brāhmaṇa
sanoḍiyā-ghare sannyāsī nā kare bhojana

SYNONYMS

yadyapi--although; sanoḍiyā--a priest of the Sanoḍiyā community; haya--was; seita--that; brāhmaṇa--brāhmaṇa; sanoḍiyā-ghare--in the house of a Sanoḍiyā (goldsmith); sannyāsī--a person in the renounced order of life; nā kare bhojana--does not accept food.

TRANSLATION

The brāhmaṇa belonged to the Sanoḍiyā brāhmaṇa community, and a sannyāsī does not accept food from such a brāhmaṇa.

PURPORT

In northwestern India, vaiśyas are divided in various subdivisions. Śrīla Bhaktivinoda Ṭhākura points out that they are divided as Āgaraoyālā, Kālaoyāra and Sānoyāḍa. Out of them, the Āgaraoyālās are supposed to be first-class vaiśyas, and the Kālaoyāras and Sānoyāḍas are considered lower due to their occupational degradation. The Kālaoyāras generally take wine and other intoxicants. Although they are vaiśyas, they are considered to belong to a lower class. The priests who guide the Kālaoyāras and the Sānoyāḍas 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 Sānoyāḍa and the suvarṇa-vaṇik. Generally the suvarṇa-

vaṇiks are bankers dealing in gold and silver. In western India, the Āgaraoyālās also belong to the banking profession. This is the original business of the suvarṇa-vaṇik or Āgaraoyālā community. Historically, the Āgaraoyālās came from the up-country named Ayodha, and the suvarṇa-vaṇik community came from Ayodha. It appears that the suvarṇa-vaṇiks and the Āgaraoyālās belong to the same community. The Sanoḍiyā brāhmaṇas were the guides of the Kālaoyāra and Sānoyāḍa. 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

TEXT

tathāpi purī dekhi' tānra 'vaiṣṇava,-ācāra
'śiṣya' kari' tānra bhikṣā kaila aṅgikāra

SYNONYMS

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.

TRANSLATION

Although the brāhmaṇa belonged to the Sanoḍiyā community, Śrīla Mādhavendra Purī saw that he behaved like a Vaiṣṇava and therefore accepted him as his disciple. The food he cooked was also accepted by Mādhavendra Purī.

TEXT 181

TEXT

mahāprabhu tānre yadi 'bhikṣā' māgila
dainya kari' sei vipra kahite lāgila

SYNONYMS

mahāprabhu--Śrī Caitanya Mahāprabhu; tānre--from him; yadi--when; bhikṣā māgila--requested lunch; dainya kari'--out of humility; sei vipra--that brāhmaṇa; kahite lāgila--began to speak.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu willingly requested food from the brāhmaṇa, and the brāhmaṇa, feeling a natural humility, began to speak as follows.

TEXT 182

TEXT

tomāre 'bhikṣā' diba----baḍa bhāgya se āmāra
tumi----īśvara, nāhi tomāra vidhi-vyavahāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

'mūrkha'-loka karibeka tomāra nindana
sahite nā pārimu sei 'duṣṭe'ra vacana

SYNONYMS

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.

TRANSLATION

"Foolish people will blaspheme You, but I shall not tolerate the words of such mischievous people."

PURPORT

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-prasāda 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

TEXT

prabhu kahe,----śruti, smṛti, yata ṛṣi-gaṇa
sabe 'eka'-mata nahe, bhinna bhinna dharma

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Unless one comes to the Absolute Truth, there is no possibility of agreement. Nāsav ṛṣir yasya mataṁ na bhinnam: it is said that a great learned scholar or sage cannot be exalted unless he disagrees. On the material platform, there is no possibility of agreement; therefore there are different kinds of religious systems. However, 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 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 Bhagavad-gītā (18.66): sarva-dharmān parityajya mām ekaṁ śaraṇaṁ 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 are 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

dharmā-sthāpana-hetu sādhuṛa vyavahāra
purī-gosāñira ye ācaraṇa, sei dharmā sāra

SYNONYMS

dharmā-sthāpana-hetu--to establish the principles of religion; sādhuṛa
vyavahāra--behavior of a devotee; purī-gosāñira--of Mādhavendra Purī; ye
ācaraṇa--the behavior; sei--that; dharmā sāra--the essence of all religion.

TRANSLATION

"A devotee's behavior establishes the true purpose of religious principles.
The behavior of Mādhavendra Purī Gosvāmī is the essence of such religious
principles."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on
this passage. A sādhu or an honest man is called a mahājana or a mahātmā. The
mahātmā is thus described in Bhagavad-gītā:

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." (Bg. 9.13)

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 Rṣi is a mahā-jana. 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-pathopeto
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 demons like Pūtanā, Tṛṇāvarta, Vatsa, Baka, Aghāsura and Dhenuka, Kālīya and Pralamba. Some people accept imitators and adversaries of the Supreme Personality of Godhead, such as Pauṇḍraka, Śṛgāla Vāsudeva, the spiritual master of the demons (Śukrācārya), or atheists like Cārvāka, King Vena, Sugata and Arhat. Such people 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.

In this material world a person may be famous as a karma-vīra, a successful fruitive worker, or one 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-pada-sevāyai
jīvann api mṛto hi saḥ

"Anyone whose work is not meant to elevate 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, society, the varṇāśrama-dharma, the sick, the poor, the rich, women, demigods and so on. All this 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. A sādhu is a great personality like Śrī Caitanya Mahāprabhu. The śāstras are the injunctions of revealed scriptures. Those who are devoid of devotional service sometimes mistake those who have mundane motives for 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. However, Śrīmad-Bhāgavatam (6.3.25) gives the following statements about such unauthorized mahājanas:

prāyeṇa veda tad idaṁ na mahājano 'yaṁ
 devyā vimohita-matir bata māyayālam
 trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ
 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. Their mundane intelligence and mental speculative methods 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 Bhagavad-gītā, such people are described as veda-vāda-ratā. They do not understand the real purpose 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. Vedaiś ca sarvair aham eva vedyaḥ. (Bg. 15.15)

A man covered by illusion cannot understand the proper way; therefore Śrī Caitanya Mahāprabhu says: dharma-sthāpana-hetu sādhuḥ 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 tridhātuke
 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 the land of birth worshipable, and who goes to the 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." (Bhāg. 10.84.13) Those who accept the logic of gaḍ-ḍalikā-pravāha and follow in the footsteps of pseudo-mahājanas are carried away by the waves of māyā. Bhaktivinoda Ṭhākura therefore warns:

miche māyāra vaśe, yāccha bhese',
 khāccha hābuḍubu, bhāi
 jīva kṛṣṇa-dāsa, e viśvāsa,
 ka'rle 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 a real mahājana, one's plans for happiness will be frustrated. This is elaborately explained in Madhya-līlā (Chapter Twenty-five, verses 55, 56 and 58). It is there stated:

parama kāraṇa īsvare 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, 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 Patañjali, for the followers of Sāṅkhya or Patañjali do not accept Lord Viṣṇu as the Supreme Personality of Godhead (na te viduḥ svārtha-gatiṁ hi viṣṇum). 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. Śrīla Mādhavendra Purī was a real mahājana, but misguided people cannot distinguish the real from the unreal. However, 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 Sanoḍiyā 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, Kumāra, 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 are the six Gosvāmīs--Śrī Rūpa, Śrī Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha. The follower of Viṣṇusvāmī 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 are inclined to fall from devotional service.

TEXT 186

TEXT

tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyām
mahājano yena gataḥ sa panthāḥ

SYNONYMS

tarkaḥ--dry argument; apratiṣṭhaḥ--not fixed; śrutayaḥ--Vedas; vibhinnāḥ--possessing different departments; na--not; asau--that; ṛṣiḥ--great sage; yasya--whose; mataṁ--opinion; na--not; bhinnam--separate; dharmasya--of religious principles; tattvaṁ--truth; nihitaṁ--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.

TRANSLATION

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.' "

PURPORT

This is a verse spoken by Yudhiṣṭhira Mahārāja in the Mahābhārata, Vana-parva (313.117).

TEXT 187

TEXT

tabe sei vipra prabhuke bhikṣā karāila
madhu-purīra loka saba prabhuke dekhite āila

SYNONYMS

tabe--after that; sei vipra--that brāhmaṇa; prabhuke--unto Lord Śrī Caitanya Mahāprabhu; bhikṣā karāila--gave lunch; madhu-purīra--of Mathurā; loka--people in general; saba--all; prabhuke--Śrī Caitanya Mahāprabhu; dekhite āila--came to see.

TRANSLATION

After this discussion, the brāhmaṇa gave lunch to Śrī Caitanya Mahāprabhu. Then all the people residing in Mathurā came to see the Lord.

TEXT 188

TEXT

lakṣa-saṅkhyā loka āise, nāhika gaṇana
bāhira hañā prabhu dila daraśana

SYNONYMS

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.

TRANSLATION

People came by 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

TEXT

bāhu tuli' bale prabhu 'hari-bola'-dhvani
preme matta nāce loka kari' hari-dhvani

SYNONYMS

bāhu tuli'--raising the arms; bale--says; prabhu--Śrī Caitanya Mahāprabhu;
hari-bola-dhvani--the transcendental sound vibration Hari bol; preme--in
ecstasy; matta--maddened; nāce--dance; loka--the people; kari' hari-dhvani--
making the transcendental vibration Hari.

TRANSLATION

When the people assembled, Śrī Caitanya Mahāprabhu raised His arms and said
very loudly, "Hari bol!" The people responded to the Lord and became ecstatic.
As if mad, they began to dance and vibrate the transcendental sound, "Hari!"

TEXT 190

TEXT

yamunāra 'cabbisā ghāṭe' prabhu kaila snāna
sei vipra prabhuke dekhāya tīrtha-sthāna

SYNONYMS

yamunāra--of the River Yamunā; cabbisā 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.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in twenty-four ghats along the banks of the
Yamunā, and the brāhmaṇa showed Him all the places of pilgrimage.

PURPORT

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) Vaṭasvāmī, (9) Dhruva-ghāṭa, (10) Ṛṣi-tīrtha, (11) Mokṣa-tīrtha, (12) Bodha-tīrtha, (13) Gokarṇa, (14) Kṛṣṇagaṅgā, (15) Vaikuṅṭha, (16) Asi-kuṇḍa, (17) Catuḥ-sānudrika-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

TEXT

svayambhu, viśrāma, dīrgha-viṣṇu, bhūteśvara
mahāvidyā, gokarṇādi dekhilā vistara

SYNONYMS

svayambhu--Svayambhu; viśrāma--Viśrāma; dīrgha-viṣṇu--Dīrgha Viṣṇu;
bhūteśvara--Bhūteśvara; mahāvidyā--Mahāvidyā; gokarṇa--Gokarṇa; ādi--and so
on; dekhilā--saw; vistara--many.

TRANSLATION

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

TEXT

'vana' dekhibāre yadi prabhura mana haila
sei ta brāhmaṇe prabhu saṅgete la-ila

SYNONYMS

vana--the forests; dekhibāre--to see; yadi--when; prabhura--of Śrī Caitanya Mahāprabhu; mana--mind; haila--was; sei ta--indeed that; brāhmaṇe--brāhmaṇa; prabhu--Śrī Caitanya Mahāprabhu; saṅgete la-ila--took along.

TRANSLATION

When Śrī Caitanya Mahāprabhu wanted to see the various forests of Vṛndāvana, He took the brāhmaṇa with Him.

TEXT 193

TEXT

madhu-vana, tāla, kumuda, bahulā-vana gelā
tāhān tāhān snāna kari' premāviṣṭa hailā

SYNONYMS

madhu-vana--Madhuvana; tāla--Tālavana; kumuda--Kumudavana; bahulā-vana--Bahulāvana; gelā--He visited; tāhāñ tāhāñ--here and there; snāna kari'--taking bath; prema-āviṣṭa hailā--became overwhelmed by ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu visited the different forests, including Madhuvana, Tālavana, Kumudavana and Bahulāvana. Wherever He went, He took His bath with great ecstatic love.

PURPORT

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 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

TEXT

pathe gābhī-ghaṭā care prabhure dekhiyā
prabhuke beḍaya āsi' huñkāra kariyā

SYNONYMS

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; huñ-kāra kariyā--making a loud vibration.

TRANSLATION

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

TEXT

gābhī dekhi' stabdha prabhu premera taraṅge
vātsalye gābhī prabhura cāṭe saba-aṅge

SYNONYMS

gābhī dekhi'--seeing the cows; stabdha--stunned; prabhu--Śrī Caitanya Mahāprabhu; premera taraṅge--in the waves of ecstatic love; vātsalye--in great affection; gābhī--all the cows; prabhura--of Śrī Caitanya Mahāprabhu; cāṭe--licked; saba-aṅge--all over the body.

TRANSLATION

Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body in great affection.

TEXT 196

TEXT

sustha hañā prabhu kare aṅga-kaṇḍūyana
prabhu-saṅge cale, nāhi chāḍe dhenu-gaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

kaṣṭe-sṛṣṭye dhenu saba rākhila goyāla
prabhu-kaṇṭha-dhvani śuni' āise mṛgī-pāla

SYNONYMS

kaṣṭe-sṛṣṭye--with great difficulty; dhenu--the cows; saba--all; rākhila--kept back; goyāla--the cowherd men; prabhu-kaṇṭha-dhvani--the musical voice of Śrī Caitanya Mahāprabhu; śuni'--hearing; āise--came; mṛgī-pāla--flocks of deer.

TRANSLATION

It was 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

TEXT

mṛga-mṛgī mukha dekhi' prabhu-aṅga cāṭe
bhaya nāhi kare, saṅge yāya vāṭe-vāṭe

SYNONYMS

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.

TRANSLATION

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

TEXT

śuka, pika, bhṛṅga prabhure dekhi' 'pañcama' gāya
śikhi-gaṇa nṛtya kari' prabhu-āge yāya

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu dekhi' vṛndāvanera vṛkṣa-latā-gaṇe
aṅkura pulaka, madhu-aśru variṣaṇe

SYNONYMS

prabhu--Śrī Caitanya Mahāprabhu; dekhi'--seeing; vṛndāvane--of Vṛndāvana; vṛkṣa-latā-gaṇe--the trees and creepers; aṅkura--twigs; pulaka--jubilant; madhu-aśru--tears in the form of honey; variṣaṇe--pour.

TRANSLATION

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

TEXT

phula-phala bhari' ḍāla paḍe prabhu-pāya
bandhu dekhi' bandhu yena'bheṭa' lañā yāya

SYNONYMS

phula-phala bhari'--loaded with fruits and flowers; ḍāla--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.

TRANSLATION

The trees 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

TEXT

prabhu dekhi' vṛndāvanera sthāvara-jaṅgama
ānandita---bandhu yena dekhe bandhu-gaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

tā-sabāra prīti dekhi' prabhu bhāvāveśe
sabā-sane krīḍā kare hañā tāra vaśe

SYNONYMS

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.

TRANSLATION

Seeing their affection, the Lord was moved by ecstatic love. He began to sport with them exactly as a friend sports with another friend. Thus He voluntarily came under the control of His friends.

TEXT 204

TEXT

prati vṛkṣa-latā prabhu karena āliṅgana

puṣpādi dhyāne kareṇa kṛṣṇe samarpaṇa

SYNONYMS

prati--each and every; vṛkṣa-latā--tree and creeper; prabhu--Śrī Caitanya Mahāprabhu; kareṇa āliṅgana--embraced; puṣpa-ādi--all the flowers and fruits; dhyāne--in meditation; kareṇa--do; kṛṣṇe--unto Lord Kṛṣṇa; samarpaṇa--offering.

TRANSLATION

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

TEXT

aśru-kampa-pulaka-preme śarīra asthira
'kṛṣṇa' bala, 'kṛṣṇa' bala---bale uccaiḥsvare

SYNONYMS

aśru--tears; kampa--trembling; pulaka--jubilation; preme--in ecstatic love; śarīra--the whole body; asthira--restless; kṛṣṇa bala--say Kṛṣṇa; kṛṣṇa bala--say Kṛṣṇa; bale--the Lord says; uccaiḥ-svare--very loudly.

TRANSLATION

The Lord's body was restless, and tears, trembling and jubilation were manifest. He said very loudly, "Chant Kṛṣṇa! Chant Kṛṣṇa!"

TEXT 206

TEXT

sthāvara-jaṅgama mili' kare kṛṣṇa-dhvani
prabhura gambhīra-svare yena prati-dhvani

SYNONYMS

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.

TRANSLATION

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

TEXT

mṛgera galā dhari' prabhu karena rodane
mṛgera pulaka aṅge, aśru nayane

SYNONYMS

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.

TRANSLATION

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

TEXT

vṛkṣa-ḍāle śuka-śārī dila daraśana
tāhā dekhi' prabhura kichu śunite haila mana

SYNONYMS

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.

TRANSLATION

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

TEXT

śuka-śārikā prabhura hāte uḍi' paḍe
prabhuke śunāñā kṛṣṇera guṇa-śloka paḍe

SYNONYMS

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.

TRANSLATION

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

TEXT

saundaryam lalanāli-dhairya-dalanam līlā ramā-stambhinī
vīryam kandukitādri-varyam amalāḥ pāre-parārdham guṇāḥ
śīlam sarva-janānurañjanam aho yasyāyam asmat-prabhur
viśvam viśva-janīna-kīrtir avatāt kṛṣṇo jagan-mohanaḥ

SYNONYMS

saundaryam--the bodily beauty; lalanā-āli--of groups of gopīs; dhairya--the patience; dalanam--subduing; līlā--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-prabhuḥ--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.

TRANSLATION

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!"

PURPORT

This verse is found in the Govinda-līlāmṛta (13.29).

TEXT 211

TEXT

śuka-mukhe śuni' tabe kṛṣṇera varṇana
śārikā paḍaye tabe rādhikā-varṇana

SYNONYMS

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.

TRANSLATION

After hearing this description of Lord Kṛṣṇa from the male parrot, the female parrot began to recite a description of Śrīmatī Rādhārāṇī.

TEXT 212

TEXT

śrī-rādhikāyāḥ priyatā surūpatā
suśīlatā nartana-gāna-cāturī
guṇāli-sampat kavitā ca rājate
jagan-mano-mohana-citta-mohinī

SYNONYMS

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; kavitā--poetry; ca--also; rājate--shine; jagat-manaḥ-mohana--of Kṛṣṇa, who attracts the mind of the whole universe; citta-mohinī--the attractor of the mind.

TRANSLATION

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."

PURPORT

This verse is found in the Govinda-līlāmṛta (13.30).

TEXT 213

TEXT

punaḥ śuka kahe,----kṛṣṇa 'madana-mohana'
tabe āra śloka śuka karila paṭhana

SYNONYMS

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.

TRANSLATION

Thereafter the male parrot said, "Kṛṣṇa is the enchanter of the mind of Cupid." He then began to recite another verse.

TEXT 214

TEXT

vamśī-dhārī jagan-nāri-
citta-hārī sa śārike
vihārī gopa-nārībhir
jīyān madana-mohanaḥ

SYNONYMS

vaṁśī-dhārī--the carrier of the flute; jagat-nārī--of all women of the universe; citta-hārī--the stealer of the hearts; saḥ--He; śārike--my dear śārī; vihārī--enjoyer; gopa-nārībhiḥ--with the gopīs; jīyāt--let Him be glorified; madana--of Cupid; mohanaḥ--the enchanter.

TRANSLATION

The 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 beautiful gopīs, and He is the enchanter of Cupid also. Let Him be glorified!"

PURPORT

This verse is also found in the Govinda-līlāmṛta (13.31).

TEXT 215

TEXT

punaḥ śārī kahe śuke kari' parihāsa
tāhā śuni' prabhura haila vismaya-premollāsa

SYNONYMS

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.

TRANSLATION

Then the female parrot began to speak jokingly to śuka, and Śrī Caitanya Mahāprabhu was struck with wonderful ecstatic love to hear her speak.

TEXT 216

TEXT

rādhā-saṅge yadā bhāti
tadā 'madana-mohanaḥ'
anyathā viśva-moho 'pi
svayaṁ 'madana-mohitaḥ'

SYNONYMS

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; svayaṁ--personally; madana-mohitaḥ--enchanted by Cupid.

TRANSLATION

The parrot śārī 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."

PURPORT

This is another verse from the Govinda-līlāmṛta (13.32).

TEXT 217

TEXT

śuka-śārī uḍi' punaḥ gela vṛkṣa-ḍāle
mayūrera nṛtya prabhu dekhe kutūhale

SYNONYMS

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.

TRANSLATION

Both parrots then flew onto a tree branch, and Śrī Caitanya Mahāprabhu began to watch the dancing of peacocks with curiosity.

TEXT 218

TEXT

mayūrera kaṅṭha dekhi' prabhura kṛṣṇa-smṛti haila
premāveśe mahāprabhu bhūmite paḍila

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhure mūrcchita dekhi' sei ta brāhmaṇa
bhaṭṭācārya-saṅge kare prabhura santarpaṇa

SYNONYMS

prabhure--Śrī Caitanya Mahāprabhu; mūrccita--unconscious; dekhi'--seeing;
sei ta brāhmaṇa--indeed that brāhmaṇa; bhaṭṭācārya-saṅge--with Bhaṭṭācārya;
kare--does; prabhura--of Śrī Caitanya Mahāprabhu; santarpaṇa--taking care.

TRANSLATION

When the brāhmaṇa saw that Śrī Caitanya Mahāprabhu was unconscious, he and
Balabhadra Bhaṭṭācārya took care of Him.

TEXT 220

TEXT

āste-vyaste mahāprabhura lañā bahirvāsa
jala-seka kare aṅge, vastrera vātāsa

SYNONYMS

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.

TRANSLATION

They hastily sprinkled water over the Lord's body. Then they took up His
cloth and began to fan Him with it.

TEXT 221

TEXT

prabhu-karṇe kṛṣṇa-nāma kahe ucca kari'
cetana pāñā prabhu yā'na gaḍāgaḍi

SYNONYMS

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.

TRANSLATION

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

TEXT

kaṇṭaka-durgama vane aṅga kṣata haila
bhaṭṭācārya kole kari' prabhure sustha kaila

SYNONYMS

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.

TRANSLATION

When the Lord rolled on the ground, sharp thorns injured His body. Taking Him on his lap, Balabhadra Bhaṭṭācārya pacified Him.

TEXT 223

TEXT

kṛṣṇāveśe prabhura preme garagara mana
'bol' 'bol' kari' uṭhi' karena nartana

SYNONYMS

kṛṣṇa-āveśe--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.

TRANSLATION

Śrī Caitanya Mahāprabhu's mind wandered in ecstatic love of Kṛṣṇa. He immediately stood up and said, "Chant! Chant!" Then He Himself began to dance.

TEXT 224

TEXT

bhaṭṭācārya, sei vipra 'kṛṣṇa-nāma' gāya
nācite nācite pathe prabhu cali' yāya

SYNONYMS

bhaṭṭācārya--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.

TRANSLATION

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

TEXT

prabhura premāveśa dekhi' brāhmaṇa----vismita
prabhura rakṣā lāgi' vipra ha-ilā cintita

SYNONYMS

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.

TRANSLATION

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

TEXT

nīlācale chilā yaiche premāveśa mana
vṛndāvana yāite pathe haila śata-guṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

sahasra-guṇa prema bāḍe mathurā daraśane
lakṣa-guṇa prema bāḍe, bhramena yabe vane

SYNONYMS

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.

TRANSLATION

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

TEXT

anya-deśa prema uchale 'vṛndāvana'-nāme
sākṣāt bhramaye ebe sei vṛndāvane

preme garagara mana rātri-divase
snāna-bhikṣādi-nirvāha karena abhyāse

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata prema---yāvat bhramila 'bāra' vana
ekatra likhiluṅ, sarvatra nā yāya varṇana

SYNONYMS

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.

TRANSLATION

Thus I have written a description of the ecstatic love Lord Caitanya manifested while He walked through the twelve forests of Vṛndāvana. To describe it all would be impossible.

TEXT 231

TEXT

vṛndāvane haila prabhura yateka premera vikāra
koṭi-granthe 'ananta' likhena tāhāra vistāra

SYNONYMS

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.

TRANSLATION

Lord Ananta writes millions of books elaborately describing the transformations of ecstatic love experienced by Śrī Caitanya Mahāprabhu in Vṛndāvana.

TEXT 232

TEXT

tabu likhibāre nāre tāra eka kaṇa
uddeśa karite kari dig-daraśana

SYNONYMS

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.

TRANSLATION

Since Lord Ananta Himself cannot describe even a fragment of these pastimes, I am simply pointing out the direction.

TEXT 233

TEXT

jagat bhāsila caitanya-līlāra pāthāre
yānra yata śakti tata pāthāre sāntāre

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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 18

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 Āriṣ-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 Gānṭhuli-grāma. Śrī Caitanya Mahāprabhu then went to Gānṭhuli-grāma to see Lord Gopāla. Some years later, Lord Gopāla also went to Mathurā to the temple of Viṭṭhalesvara and stayed there for one month just to give an audience to Śrīla Rūpa Gosvāmī.

After visiting Nandīśvara, Pāvana-sarovara, Śeṣasāyī, Khelā-tīrtha, Bhāṇḍīravana, 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 Sorokṣetra. 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 Vijalī 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

TEXT

vṛndāvane sthira-carān
nandayan svāvalokanaiḥ
ātmānaṁ ca tad-ālokād
gaurāṅgaḥ parito 'bhramat

SYNONYMS

vṛndāvane--in Vṛndāvana; sthira-carān--to the living entities, both moving and not moving; nandayan--giving pleasure; sva-avalokanaiḥ--by His personal glances; ātmānaṁ--to Himself; ca--also; tat-ālokāt--by seeing them; gaurāṅgaḥ--Śrī Caitanya Mahāprabhu; paritaḥ--all around; abhramat--traveled.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

All glories to Lord Gauracandra! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya headed by Śrīvāsa Ṭhākura!

TEXT 3

TEXT

ei-mata mahāprabhu nācite nācite
'āriṭ'-grāme āsi' 'bāhya' haila ācambite

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in ecstasy, but when He arrived at Āriṭgrāma, His sense perception was awakened.

PURPORT

Āriṭ-grāma is also called Ariṣṭa-grāma. Śrī Caitanya Mahāprabhu understood that in that village, Ariṣṭāsura was 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

TEXT

āriṭe rādhā-kuṇḍa-vārtā puche loka-sthāne
keha nāhi kahe, saṅgera brāhmaṇa nā jāne

SYNONYMS

āriṭe--in the village known as Āriṭ-grāma; rādhā-kuṇḍa-vārtā--news of Rādhākuṇḍa; 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.

TRANSLATION

Sri 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

TEXT

tīrtha 'lupta' jāni' prabhu sarvajña bhagavān
dui dhānya-kṣetre alpa-jale kailā snāna

SYNONYMS

tīrtha--holy place; lupta--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.

TRANSLATION

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

TEXT

dekhi' saba grāmya-lokera vismaya haila mana
preme prabhu kare rādhā-kuṇḍera stavana

SYNONYMS

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.

TRANSLATION

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 astonished. The Lord then offered His prayers to Śrī Rādhā-kuṇḍa.

TEXT 7

TEXT

saba gopī haite rādhā kṛṣṇera preyasī
taiche rādhā-kuṇḍa priya 'priyāra sarasi'

SYNONYMS

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.

TRANSLATION

"Of all the gopīs, Rādhārāṇī is the dearest. Similarly, the lake known as Rādhā-kuṇḍa is very dear to the Lord because it is very dear to Śrīmatī Rādhārāṇī.

TEXT 8

TEXT

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

SYNONYMS

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 much; vallabhā--dear.

TRANSLATION

" 'Śrīmatī Rādhārāṇī is most dear to Lord Kṛṣṇa, and Her lake known as Rādhā-kuṇḍa is also very dear to Him. Of all the gopīs, Śrīmatī Rādhārāṇī is certainly the most beloved.'

PURPORT

This is a verse from the Padma Purāṇa.

TEXT 9

TEXT

yei kuṇḍe nitya kṛṣṇa rādhikāra saṅge
jale jala-keli kare, tīre rāsa-raṅge

SYNONYMS

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-raṅge--His rāsa dance.

TRANSLATION

"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

TEXT

sei kuṇḍe yei eka-bāra kare snāna
tānre rādhā-sama 'prema' kṛṣṇa kare dāna

SYNONYMS

sei kuṇḍe--in that lake; yei--anyone who; eka-bāra--once; kare snāna--takes a bath; tānre--unto him; rādhā-sama--like Śrīmatī Rādhārāṇī; prema--ecstatic love; kṛṣṇa--Lord Kṛṣṇa; kare dāna--gives as charity.

TRANSLATION

"Indeed, Lord Kṛṣṇa gives ecstatic love like that of Śrīmatī Rādhārāṇī to whoever bathes in that lake even once in his life.

TEXT 11

TEXT

kuṇḍera 'mādhurī'----yena rādhāra 'madhurimā'
kuṇḍera 'mahimā'----yena rādhāra 'mahimā'

SYNONYMS

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.

TRANSLATION

"The attraction of Rādhā-kuṇḍa is as sweet as that of Śrīmatī Rādhārāṇī. Similarly, the glories of the kuṇḍa [lake] are as glorious as Śrīmatī Rādhārāṇī.

TEXT 12

TEXT

śrī-rādhēva hares tadīya-sarasī preṣṭhādbhutaiḥ svair guṇair
yasyām śrī-yuta-mādhavendur anīsam prītyā tayā krīḍati
premāsmīn bata rādhikeva labhate yasyām sakṛt snāna-kṛt
tasyā vai mahimā tathā madhurimā kenāstu varṇyaḥ kṣitau

SYNONYMS

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; anīsam--incessantly; prītyā--with great affection; tayā--in association with Śrīmatī Rādhārāṇī; krīḍati--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.

TRANSLATION

" '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?' "

PURPORT

This verse is found in the Govinda-līlāmṛta (7.102).

TEXT 13

TEXT

ei-mata stuti kare premāviṣṭa hañā

tīre nṛtya kare kuṇḍa-līlā saṅariyā

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu 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

TEXT

kuṇḍera mṛttikā lañā tilaka karila
bhaṭṭācārya-dvārā mṛttikā saṅge kari' laila

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe cali' āilā prabhu 'sumanaḥ-sarovara'
tāhāñ 'govardhana' dekhi' ha-ilā vihvala

SYNONYMS

tabe--thereafter; cali'--traveling; āilā--came; prabhu--Śrī Caitanya Mahāprabhu; sumanaḥ-sarovara--to the lake known as Sumanah; tāhāñ--there; govardhana--Govardhana Hill; dekhi'--seeing; ha-ilā vihvala--became overwhelmed.

TRANSLATION

From Rādhā-kuṇḍa, Śrī Caitanya Mahāprabhu went to Sumanah Lake. When He saw Govardhana Hill from there, He was overwhelmed by joy.

TEXT 16

TEXT

govardhana dekhi' prabhu ha-ilā daṇḍavat
'eka śilā' āliṅgiyā ha-ilā unmatta

SYNONYMS

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.

TRANSLATION

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

TEXT

preme matta cali' āilā govardhana-grāma
'harideva' dekhi' tāhāñ ha-ilā praṇāma

SYNONYMS

preme--in ecstatic love; matta--maddened; cali'--proceeding; āilā--came;
govardhana-grāma--to the village known as Govardhana; hari-deva--the Deity
named Harideva installed there; dekhi'--seeing; tāhāñ--there; ha-ilā praṇāma--
offered obeisances.

TRANSLATION

Mad with ecstatic love, the Lord came to the village known as Govardhana.
It was there that He saw the Deity Harideva and offered His obeisances unto
Him.

TEXT 18

TEXT

'mathurā'-padmera paścima-dale yāñra vāsa
'harideva' nārāyaṇa----ādi parakāśa

SYNONYMS

mathurā-padmera--of the lotus flower of Mathurā; paścima-dale--on the
western petal; yāñra--whose; vāsa--residence; hari-deva--Lord Harideva;
nārāyaṇa--incarnation of Nārāyaṇa; ādi--original; parakāśa--manifestation.

TRANSLATION

Harideva is an incarnation of Nārāyaṇa, and His residence is on the western
petal of the lotus of Mathurā.

TEXT 19

TEXT

harideva-āge nāce preme matta hañā
saba loka dekhite āila āścarya śuniyā

SYNONYMS

hari-deva-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.

TRANSLATION

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.

TEXT 20

TEXT

prabhu-prema-saundarya dekhi' loke camatkāra
haridevera bhṛtya prabhura karila satkāra

SYNONYMS

prabhu--of Śrī Caitanya Mahāprabhu; prema-saundarya--ecstatic love and
beauty; dekhi'--seeing; loke--people; camatkāra--astonished; hari-devera--of
Lord Harideva; bhṛtya--servants; prabhura--of Śrī Caitanya Mahāprabhu; karila
satkāra--offered a good reception.

TRANSLATION

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

TEXT

bhaṭṭācārya 'brahma-kuṇḍe' pāka yāñā kaila
brahma-kuṇḍe snāna kari' prabhu bhikṣā kaila

SYNONYMS

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.

TRANSLATION

At Brahma-kuṇḍa, Bhaṭṭācārya cooked food, and the Lord, after taking His bath at Brahma-kuṇḍa, accepted His lunch.

TEXT 22

TEXT

se-rātri rahilā haridevera maṇḍire
rātre mahāprabhu kare manete vicāre

SYNONYMS

se-rātri--that night; rahilā--remained; hari-devera--of Harideva; mandire--in the temple; rātre--at night; mahāprabhu--Śrī Caitanya Mahāprabhu; kare--does; manete--in the mind; vicāre--consideration.

TRANSLATION

That night the Lord stayed at the temple of Harideva, and during the night He began to reflect.

TEXT 23

TEXT

'govardhana-upare āmi kabhu nā caḍiba
gopāla-rāyera daraśana kemane pāiba?'

SYNONYMS

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.

TRANSLATION

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

TEXT

eta mane kari' prabhu mauna kari' rahilā
jāniyā gopāla kichu bhaṅgī uṭhāilā

SYNONYMS

eta--so much; mane kari'--considering within the mind; prabhu--Śrī Caitanya Mahāprabhu; mauna--silent; kari'--becoming; rahilā--remained; jāniyā--knowing; gopāla--the Deity Gopāla; kichu--some; bhaṅgī--tricks; uṭhāilā--raised.

TRANSLATION

Thinking in this way, the Lord remained silent, and Lord Gopāla, knowing His contemplation, played a trick.

TEXT 25

TEXT

anārurukṣave śailam
svasmai bhaktābhimānīne
avaruhya gireḥ kṛṣṇo
gaurāya svam adarśayat

SYNONYMS

anārurukṣave--who was unwilling to climb up; śailam--the mountain; svasmai--unto Himself; bhakta-abhimānīne--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.

TRANSLATION

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

TEXT

'annakūṭa'-nāme grāme gopālera sthiti
rāja-puta-lokera sei grāme vasati

SYNONYMS

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.

TRANSLATION

Gopāla stayed in a village called Annakūṭa-grāma on Govardhana Hill. The villagers who lived in that village were mainly from Rajasthan.

PURPORT

The village named Annakūṭa-grāma is referred to in Bhakti-ratnākara (Fifth Wave):

gopa-gopī bhuñjāyena kautuka apāra
ei hetu 'ānīyora' nāma se ihāra

annakūṭa-sthāna ei dekha śrīnivāsa
e-sthāna darśane haya pūrṇa abhilāṣa

"It is here that all the gopīs and the gopas 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 nikaṭa dekha niviḍa-kānana
ethāi 'gopāla' chilā hañā saṅgopana

"Look at the dense forest near the kuṇḍa. It was there that Gopāla was concealed." Also, the Stavāvalī (8.75) by Raghunātha dāsa Gosvāmī states:

vrajendra-varyārpita-bhogam uccair
dhṛtvā bṛhat-kāyam aghārir utkaḥ
vareṇa rādhām chalayan vibhunkte
yatrāna-kūṭam tad aham prapadye

TEXT 27

TEXT

eka-jana āsi' rātre grāmīke balila
'tomāra grāma mārīte turuka-dhārī sājila

SYNONYMS

eka-jana--one person; āsi'--coming; rātre--at night; grāmīke--to the inhabitants of the village; balila--said; tomāra--your; grāma--village; mārīte--to attack; turuka-dhārī--Turkish Mohammedan soldiers; sājila--are prepared.

TRANSLATION

One person who came to the village informed the inhabitants, "The Turkish soldiers are now preparing to attack your village."

TEXT 28

TEXT

āji rātrye palāha, nā rahiha eka-jana
ṭhākura lañā bhāga', āsibe kāli yavana'

SYNONYMS

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 Mohammedan soldiers.

TRANSLATION

"Flee this village tonight, and do not allow one person to remain. Take the Deity with you and leave, for the Mohammedan soldiers will come tomorrow."

TEXT 29

TEXT

śuniyā grāmera loka cintita ha-ila
prathame gopāla lañā gāñṭhuli-grāme khuila

SYNONYMS

śuniyā--hearing; grāmera loka--all the people in the village; cintita ha-ila--became very anxious; prathame--first; gopāla lañā--taking Gopāla; gāñṭhuli-grāme--in the village known as Gāñṭhuli; khuila--kept Him hidden.

TRANSLATION

Hearing this, all the villagers became very anxious. They first took Gopāla and moved Him to a village known as Gāñṭhuli.

TEXT 30

TEXT

vipra-gṛhe gopālera nibhṛte sevana
grāma ujāḍa haila, palāila sarva-jana

SYNONYMS

vipra-gṛhe--in the house of a brāhmaṇa; gopālera--of Lord Gopāla; nibhṛte--very secretly; sevana--worship; grāma--the village; ujāḍa haila--became deserted; palāila--fled; sarva-jana--all the people.

TRANSLATION

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

TEXT

aiche mleccha-bhaye gopāla bhāge bāre-bāre
mandira chāḍi' kuñje rahe, kibā grāmāntare

SYNONYMS

aiche--in that way; mleccha-bhaye--because of fear of the Mohammedans; gopāla--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.

TRANSLATION

Due to fear of the Mohammedans, 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

TEXT

prātaḥ-kāle prabhu 'mānasa-gaṅgā'ya kari' snāna
govardhana-parikramāya karilā prayāṇa

SYNONYMS

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.

TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His bath in a lake called Mānasa-gaṅgā. He then circumambulated Govardhana Hill.

TEXT 33

TEXT

govardhana dekhi' prabhu premāviṣṭa hañā
nācite nācite calilā śloka paḍiyā

SYNONYMS

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.

TRANSLATION

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

TEXT

hantāyam adrir abalā haridāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānam tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kanda-mūlaiḥ

SYNONYMS

hanta--oh; ayam--this; adriḥ--hill; abalāḥ--O friends; haridāsa-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; tayor--to Them (Śrī Kṛṣṇa and Balarāma); yat--because; pānīya--drinking water; sūyavasa--very soft grass; kandara--caves; kanda-mūlaiḥ--and by roots.

TRANSLATION

"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."

PURPORT

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

TEXT

'govinda-kuṇḍādi' tīrthe prabhu kailā snāna
tāhān śunilā---gopāla gela gāṅṭhuli grāma

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then took His bath in a lake called Govinda-kuṇḍa, and while He was there, He heard that the Deity Gopāla had already gone to Gāṅṭhuli-grāma.

TEXT 36

TEXT

sei grāme giyā kaila gopāla-daraśana
premāveśe prabhu kare kīrtana-nartana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to the village of Gāṅṭhuli-grāma and saw the Lord Gopāla Deity. Overwhelmed by ecstatic love, He began to chant and dance.

TEXT 37

TEXT

gopālera saundarya dekhi' prabhura āveśa
ei śloka paḍi' nāce, haila dina-śeṣa

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 was defeated by Lord Kṛṣṇa, and Indra offered his prayers and bathed Lord Govinda." In the book Stavāvalī (Vraja-vilāsa-stava 74) the following verse is found:

nīcaih prauḍha-bhayāt svayaṁ surapatiḥ pādaḥ vidhr̥tyeha yaiḥ
svara-gaṅgā-salilaiś cakāra surabhi-dvārābhiṣekotsavam
govindasya navam gavām adhipatā rājye sphuṭam kautukāt
tair yat prādurabhūt sadā sphuratu tad govinda-kuṇḍam dṛṣoḥ

In the Mathurā-khaṇḍa it is also stated:

yatrābhiṣikto bhagavān
maghonā yadu-vairiṇā
govinda-kuṇḍam taj-jātam
snāna-mātreṇa mokṣadam

"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 Gopāla-pura. According to hearsay, Rādhā and Kṛṣṇa first met here. In the Bhakti-ratnākara (Fifth Wave), it is stated: sakhī duṅha vastre gāṅṭhi dila saṅgopane. It is also stated: phāguyā laiṇā keha gāṅṭhi khuli' dilā. For this reason the village is known as Gāṅṭhuli.

TEXT 38

TEXT

vāmaḥ--the left; tāmarasa-akṣasya--of Kṛṣṇa, who has eyes like lotus
petals; bhuja-daṇḍaḥ sa pātu vaḥ
krīḍā-kandukatām yena
nīto govardhana giriḥ

SYNONYMS

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.

TRANSLATION

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.' "

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.1.62).

TEXT 39

TEXT

ei-mata tina-dina gopāle dekhilā
caturtha-divase gopāla svamandire gelā

SYNONYMS

ei-mata--in this way; tina-dina--for three days; gopāle--Gopāla; dekhilā--
saw; caturtha-divase--on the fourth day; gopāla--the Deity Gopāla; sva-
mandire--in His own temple; gelā--returned.

TRANSLATION

Śrī Caitanya Mahāprabhu saw the Gopāla Deity for three days. On the fourth
day, the Deity returned to His own temple.

TEXT 40

TEXT

gopāla saṅge cali' āilā nṛtya-gīta kari
ānanda-kolāhale loka bale 'hari' 'hari'

SYNONYMS

gopāla 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.

TRANSLATION

Caitanya Mahāprabhu 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

TEXT

gopāla mandire gelā, prabhu rahilā tale
prabhura vāñchā pūrṇa saba karila gopāle

SYNONYMS

gopāla--the Deity Gopāla; mandire gelā--returned to His temple; prabhu--Śrī Caitanya Mahāprabhu; rahilā tale--remain at the bottom; prabhura--of Śrī Caitanya Mahāprabhu; vāñchā--desires; pūrṇa--satisfied; saba--all; karila--made; gopāle--the Deity Gopāla.

TRANSLATION

The Deity Gopāla then returned to His own temple, and Śrī Caitanya Mahāprabhu remained at the bottom of the hill. Thus all the desires of Śrī Caitanya Mahāprabhu were satisfied by the Deity Gopāla.

TEXT 42

TEXT

ei-mata gopālera karuṇa svabhāva
yei bhakta janera dekhite haya 'bhāva'

SYNONYMS

ei-mata--in this way; gopālera--of the Deity Gopāla; karuṇa sva-bhāva--kind behavior; yei--which; bhakta janera--of persons who are devotees; dekhite--to see; haya--there is; bhāva--ecstatic love.

TRANSLATION

This is the way of Lord Gopāla's kind behavior to His devotees. Seeing this, the devotees were overwhelmed by ecstatic love.

TEXT 43

TEXT

dekhite utkaṅṭhā haya, nā caḍe govardhane
kona chale gopāla āsi' utare āpane

SYNONYMS

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 Deity Gopāla; āsi'--coming; utare--descends; āpane--personally.

TRANSLATION

Śrī Caitanya Mahāprabhu was very anxious to see Gopāla, but He did not want to climb Govardhana Hill. Therefore by some trick the Deity Gopāla personally descended.

TEXT 44

TEXT

kabhu kuñje rahe, kabhu rahe grāmāntare
sei bhakta, tāhāñ āsi' dekhaye tāñhāre

SYNONYMS

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 tāñhāre--sees Him.

TRANSLATION

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

TEXT

parvate nā caḍe dui----rūpa-sanātana
ei-rūpe tāñ-sabāre diyāchena daraśana

SYNONYMS

parvate--on the hill; nā caḍe--do not ascend; dui--two; rūpa-sanātana--Rūpa Gosvāmī and Sanātana Gosvāmī; ei-rūpe--in this way; tāñ-sabāre--unto them; diyāchena--has given; daraśana--interview.

TRANSLATION

The two brothers Rūpa and Sanātana did not climb the hill. To them also Lord Gopāla granted an interview.

TEXT 46

TEXT

vṛddha-kāle rūpa-gosāñi nā pāre yāite
vāñchā haila gopālera saundarya dekhite

SYNONYMS

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.

TRANSLATION

In ripe old age, Śrīla Rūpa Gosvāmī could not go there, but he had a desire to see the beauty of Gopāla.

TEXT 47

TEXT

mleccha-bhaye āilā gopāla mathurā-nagare
eka-māsa rahila viṭṭhaleśvara-ghare

SYNONYMS

mleccha-bhaye--because of fear of the Muslims; āilā--came; gopāla--the Deity Gopāla; mathurā-nagare--to the city of Mathurā; eka-māsa--one month; rahila--stayed; viṭṭhaleśvara-ghare--in the temple of Viṭṭhaleśvara.

TRANSLATION

Due to fear of the Mohammedans, Gopāla went to Mathurā, where He remained in the temple of Viṭṭhaleśvara for one full month.

PURPORT

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 temple of Viṭṭhaleśvara for one month. It was then that Śrīla Rūpa Gosvāmī could see Gopāla's beauty to his heart's content.

TEXT 48

TEXT

tabe rūpa gosāñi saba nija-gaṇa lañā
eka-māsa daraśana kailā mathurāya rahiyā

SYNONYMS

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.

TRANSLATION

Śrīla Rūpa Gosvāmī and his associates stayed in Mathurā for one month and saw the Deity Gopāla.

PURPORT

The following description of the temple of Viṭṭhaleśvara is given in Bhakti-ratnākara (Fifth Wave):

viṭṭhalera sevā kṛṣṇa-caitanya-vigraha
tāhāra darśane haila parama āgraha

śrī-viṭṭhalanātha----bhaṭṭa-vallabha-tanaya
karilā yateka prīti kahile nā haya

gāṭholi-grāme gopāla āilā 'chala' kari'
tānre dekhi' nṛtya-gīte magna gaurahari

śrī-dāsa-gosvāmī ādi parāmarśa kari'
śrī-viṭṭhaleśvare kailā sevā-adhikārī

pitā śrī-vallabha-bhaṭṭa tānra adarśane
kata-dina mathurāya chilena nirjane

Śrī Vallabha Bhaṭṭa had two sons. The elder, Gopīnātha, was born in 1432 Śakābda Era, and the younger, Viṭṭhalanātha, was born in 1437 and died in 1507. Viṭṭhala had seven sons: Giridhara, Govinda, Bālakṛṣṇa, Gokuleśa, Raghunātha, Yadunātha and Ghanaśyāma. Viṭṭhala completed many of his father's unfinished books, including his commentary on 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 Viṭṭhala. Śrīla Rūpa Gosvāmī was very old at the time Gopāla stayed at the house of Viṭṭhalanātha.

TEXT 49

TEXT

saṅge gopāla-bhaṭṭa, dāsa-raghunātha
raghunātha-bhaṭṭa-gosāñi, āra lokanātha

SYNONYMS

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.

TRANSLATION

When Rūpa Gosvāmī stayed at Mathurā, he was accompanied by Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Lokanātha dāsa Gosvāmī.

PURPORT

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 Tālakhaḍi in the district of Yaśohara in Bengal. Previously he lived in Kācnāpāḍā. His father's name was Padmanābha, and his only younger brother was 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 he was his only disciple. Because Lokanātha dāsa Gosvāmī did not want his name mentioned in 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 Tālakhaḍi. In this village there are still descendants of Lokanātha Gosvāmī's younger brother.

TEXT 50

TEXT

bhūgarbha-gosāñi, āra śrī-jīva-gosāñi
śrī-yādava-ācārya, āra govinda gosāñi

SYNONYMS

bhūgarbha-gosāñi--Bhūgarbha Gosāñi; āra--and; śrī-jīva-gosāñi--Śrī Jīva Gosvāmī; śrī-yādava-ācārya--Śrī Yādava Ācārya; āra--and; govinda gosāñi--Govinda Gosvāmī.

TRANSLATION

Bhūgarbha Gosvāmī, Śrī Jīva Gosvāmī, Śrī Yādava Ācārya and Govinda Gosvāmī also accompanied Śrīla Rūpa Gosvāmī.

TEXT 51

TEXT

śrī-uddhava-dāsa, āra mādharma----dui-jana
śrī-gopāla-dāsa, āra dāsa-nārāyaṇa

SYNONYMS

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.

TRANSLATION

He was also accompanied by Śrī Uddhava dāsa, Mādharma, Śrī Gopāla dāsa and Nārāyaṇa dāsa.

TEXT 52

TEXT

'govinda' bhakta, āra vāṇī-kṛṣṇadāsa
puṇḍarīkākṣa, īśāna, āra laghu-haridāsa

SYNONYMS

govinda--Govinda; bhakta--a great devotee; āra--and; vāṇī-kṛṣṇadāsa--Vāṇī
Kṛṣṇadāsa; puṇḍarīkākṣa--Puṇḍarīkākṣa; īśāna--Īśāna; āra--and; laghu-haridāsa--
Laghu Haridāsa.

TRANSLATION

The great devotee Govinda, Vāṇī Kṛṣṇadāsa, Puṇḍarīkākṣa, Īśāna and Laghu
Haridāsa also accompanied him.

PURPORT

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 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-panḍita----yānra caritra āścarya

premī kṛṣṇadāsa kṛṣṇadāsa brahmacārī
yādava ācārya, nārāyaṇa kṛpāvān
śrī-puṇḍarīkākṣa-gosañi, 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 Puṇḍarīkākṣa
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

TEXT

ei saba mukhya-bhakta lañā nija-saṅge
śrī-gopāla daraśana kailā bahu-raṅge

SYNONYMS

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.

TRANSLATION

It was with great jubilation that Rūpa Gosvāmī visited Lord Gopāla accompanied by all these devotees.

TEXT 54

TEXT

eka-māsa rahi' gopāla gelā nija-sthāne
śrī-rūpa-gosāñi āilā śrī-vṛndāvane

SYNONYMS

eka-māsa rahi'--staying for one month; gopāla--the Deity Gopāla; gelā--went; nija-sthāne--to His own place; śrī-rūpa-gosāñi--Śrī Rūpa Gosvāmī; āilā--came back; śrī-vṛndāvane--to Vṛndāvana.

TRANSLATION

After staying at Mathurā for one month, the Deity Gopāla returned to His own place, and Śrī Rūpa Gosvāmī returned to Vṛndāvana.

TEXT 55

TEXT

prastāve kahiluṅ gopāla-kṛpāra ākhyāna
tabe mahāprabhu gelā 'śrī-kāmyavana'

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Kāmyavana is mentioned in the Ādi-varāha Purāṇa:

caturthaṁ kāmyaka-vanaṁ
vanānāṁ vanam uttamam
tatra gatvā naro devi
mama loke mahīyate

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

TEXT 56

TEXT

prabhura gamana-rīti pūrve ye likhila
sei-mata vṛndāvane tāvat dekhila

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu's touring Vṛndāvana has been previously described.
In the same ecstatic way, He traveled all over Vṛndāvana.

TEXT 57

TEXT

tāhān līlā-sthalī dekhi' gelā 'nandīśvara'
'nandīśvara' dekhi' preme ha-ilā vihvala

SYNONYMS

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.

TRANSLATION

After visiting the places of Kṛṣṇa's pastimes at Kāmyavana, Śrī Caitanya
Mahāprabhu went to Nandīśvara. While there, He was overwhelmed with ecstatic
love.

PURPORT

Nandīśvara is the house of Mahārāja Nanda.

TEXT 58

TEXT

'pāvanādi' saba kuṇḍe snāna kariyā
lokere puchila, parvata-upare yāñā

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in all the celebrated lakes, beginning with
Lake Pāvana. Thereafter He climbed a hill and spoke to the people.

PURPORT

The Pāvana-sarovara is described in the Mathurā-māhātmya:

pāvane sarasi snātvā
kṛṣṇaṁ nandīsvare girau
dṛṣṭvā nandaṁ yaśodāṁ ca
sarvābhīṣṭam avāpnuyāt

TEXT 59

TEXT

kichu deva-mūrti haya parvata-upare?
loka kahe,---mūrti haya gophāra bhitare

SYNONYMS

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
bhitare--within a cave.

TRANSLATION

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

TEXT

dui-dike mātā-pitā puṣṭa kalevara
madhye eka 'śiśu' haya tribhaṅga-sundara

SYNONYMS

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.

TRANSLATION

"There is a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places."

TEXT 61

TEXT

śuni' mahāprabhu mane ānanda pāñā
'tina' mūrṭi dekhilā sei gophā ughāḍiyā

SYNONYMS

śuni'--hearing; mahāprabhu--Śrī Caitanya Mahāprabhu; mane--within the mind; ānanda pāñā--getting great pleasure; tina mūrṭi--the three deities; dekhilā--saw; sei gophā ughāḍiyā--by excavating the cave.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu became very happy. After excavating the cave, He saw the three deities.

TEXT 62

TEXT

vrajendra-vrajeśvarīra kaila caraṇa vandana
premāveśe kṛṣṇera kaila sarvāṅga-sparśana

SYNONYMS

vraja-indra--of the King of Vraja, Nanda Mahārāja; vraja-īśvarīra--and of the Queen of Vraja, mother Yaśodā; kaila--did; caraṇa vandana--worshipping the lotus feet; prema-āveśe--in ecstatic love; kṛṣṇera--of Lord Kṛṣṇa; kaila--did; sarva-aṅga-sparśana--touching the whole body.

TRANSLATION

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

TEXT

saba dina premāveśe nṛtya-gīta kailā
tāhāñ haite mahāprabhu 'khadira-vana, āilā

SYNONYMS

saba dina--all the days; prema-āveśe--in ecstatic love; nṛtya-gīta kailā--danced and chanted; tāhāñ haite--from there; mahāprabhu--Śrī Caitanya Mahāprabhu; khadira-vana āilā--came to the place known as Khadiravana.

TRANSLATION

Every day the Lord chanted and danced in ecstatic love. Finally He went to Khadiravana.

PURPORT

Khadiravana is described in the Bhakti-ratnākara (Fifth Wave):

dekhaḥa 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

TEXT

līlā-sthala dekhi' tāhāñ gelā 'śeṣasāyī'
'lakṣmī' dekhi' ei śloka paḍena gosāñi

SYNONYMS

līlā-sthala dekhi'--seeing the places of pastimes; tāhāñ--there; gelā--departed; śeṣa-sāyī--for seeing Śeṣasāyī; lakṣmī--the goddess of fortune; dekhi'--seeing; ei--this; śloka--verse; paḍena--recites; gosāñi--Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT

yat te sujāta-caraṇāmburuhaṃ staneṣu
bhītāḥ śanaiḥ priya dadhīmaḥi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṃ svit
kūrpa-ādibhiḥ bhramati dhīr bhavad-āyusāṃ naḥ

SYNONYMS

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; dadhīmaḥi--we place; karkaśeṣu--rough; tena--with them; aṭavīm--the path; aṭasi--You roam; tat--they; vyathate--are distressed; na--not; kim svit--we wonder; kūrpa-ādibhiḥ--by small stones and so on; bhramati--flutters; dhīḥ--

the mind; bhavat-āyusām--of those of whom Your Lordship is the very life; naḥ--of us.

TRANSLATION

"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."

PURPORT

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

TEXT

tabe 'khelā-tīrtha' dekhi' 'bhāṇḍīravana, āilā
yamunā pāra hañā 'bhadra-vana' gelā

SYNONYMS

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.

TRANSLATION

Afterwards, Śrī Caitanya Mahāprabhu saw Khelā-tīrtha and then went to Bhāṇḍīravana. Crossing the Yamunā River, He went to Bhadravana.

PURPORT

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

TEXT

'śrīvana' dekhi' punaḥ gelā 'loha-vana'
'mahāvana' giyā kailā janma-sthāna-daraśana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited Śrīvāna and Lohavana. He then went to Mahāvāna and saw Gokula, the place of Lord Kṛṣṇa's early childhood pastimes.

PURPORT

Of Śrīvāna (also called Bilvavana), the Bhakti-ratnākara states, devatā-pūjita bilvavana śobhāmaya: "The beautiful forest of Bilvavana is worshiped by all the demigods."

About Lohavana, 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."

Mahāvāna is described as follows in Bhakti-ratnākara (Fifth Wave):

dekha nanda-yaśodā-ālaya mahāvane
ei dekha śrī-kṛṣṇa-candrera janma sthala
śrī-gokula, mahāvāna----dui 'eka' haya

"Behold the house of Nanda and Yaśodā in Mahāvāna. See the birthplace of Lord Kṛṣṇa. Mahāvāna and the birthplace of Lord Kṛṣṇa, Gokula, are one and the same."

TEXT 68

TEXT

yamalārjuna-bhaṅgādi dekhila sei sthala
premāveśe prabhura mana haila ṭalamala

SYNONYMS

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.

TRANSLATION

Upon seeing the place where the twin arjuna trees were broken by Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was moved to great ecstatic love.

TEXT 69

TEXT

'gokula' dekhiyā āilā 'mathurā'-nagare
janma-sthāna' dekhi' rahe sei vipra-ghare

SYNONYMS

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 Sanoḍiyā brāhmaṇa.

TRANSLATION

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 Sanoḍiyā brāhmaṇa.

TEXT 70

TEXT

lokera saṅghaṭṭa dekhi mathurā chāḍiyā
ekānte 'akrūra-tīrthe' rahilā āsiyā

SYNONYMS

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.

TRANSLATION

Seeing a great crowd assemble at Mathurā, Śrī Caitanya Mahāprabhu left and went to Akrūra-tīrtha. He remained there in a solitary place.

PURPORT

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

TEXT

āra dina āilā prabhu dekhite 'vṛndāvana'
'kālīya-hrade' snāna kailā āra praskandana

SYNONYMS

āra dina--the next day; āilā--came; prabhu--Śrī Caitanya Mahāprabhu; dekhite--to see; vṛndāvana--Vṛndāvana; kālīya-hrade--in the Kālīya Lake; snāna kailā--took a bath; āra--and; praskandana--at Praskandana.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went to Vṛndāvana and took His bath at the Kālīya Lake and Praskandana.

PURPORT

Kālīya-hrada is mentioned in Bhakti-ratnākara (Fifth Wave):

e kālīya-tīrtha pāpa vināśaya
kālīya-tīrtha-sthāne bahu-kārya-siddhi haya

"When one takes a bath in Kālīya-hrada, he is freed from all sinful activities. One can also be successful in business by bathing in Kālīya-hrada."

TEXT 72

TEXT

'dvādaśa-āditya' haite 'keśī-tīrthe' āilā
rāsa-sthalī dekhi' preme mūrcchita ha-ilā

SYNONYMS

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; mūrcchita ha-ilā--became unconscious.

TRANSLATION

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

TEXT

cetana pāñā punaḥ gaḍāgaḍi yāya
hāse, kānde, nāce, paḍe, ucchaiḥ-svare gāya

SYNONYMS

cetana pāñā--getting His senses back; punaḥ--again; gaḍāgaḍi yāya--rolls on the ground; hāse--laughs; kānde--cries; nāce--dances; paḍe--falls down; ucchaiḥ-svare gāya--sings very loudly.

TRANSLATION

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

TEXT

ei-raṅge sei-dina tathā goñailā

sandhyā-kāle akrūre āsi' bhikṣā nirvāhilā

SYNONYMS

ei-raṅge--in this amusement; sei-dina--that day; tathā goñailā--passed the day there; sandhyā-kāle--in the evening; akrūre āsi'--returning to Akrūra-tīrtha; bhikṣā nirvāhilā--took His meal.

TRANSLATION

Being thus transcendently amused, Śrī Caitanya Mahāprabhu passed that day happily at Keśī-tīrtha. In the evening He returned to Akrūra-tīrtha, where He took His meal.

TEXT 75

TEXT

prāte vṛndāvane kailā 'cīra-ghāṭe' snāna
teṅtulī-talāte āsi' karilā viśrāma

SYNONYMS

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.

TRANSLATION

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

TEXT

kṛṣṇa-līlā-kālera sei vṛkṣa purātana
tāra tale piṅḍi-bāndhā parama-cikkaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

nikaṭe yamunā vahe śītala samīra

vṛndāvana-śobhā dekhe yamunāra nīra

SYNONYMS

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.

TRANSLATION

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

TEXT

teṅtula-tale vasi' kare nāma-saṅkīrtana
madhyāhna kari' āsi' kare 'akrūre' bhojana

SYNONYMS

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.

TRANSLATION

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

TEXT

akrūrera loka āise prabhure dekhite
loka-bhīḍe svacchande nāre 'kīrtana' karite

SYNONYMS

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.

TRANSLATION

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

TEXT

vṛndāvane āsi' prabhu vasiyā ekānta
nāma-saṅkīrtana kare madhyāhna-paryanta

SYNONYMS

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-paryanta--until noon.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would go to Vṛndāvana and sit in a
solitary place. It was there that He chanted the holy name until noon.

TEXT 81

TEXT

tṛtīya-prahare loka pāya daraśana
sabāre upadeśa kare 'nāma-saṅkīrtana'

SYNONYMS

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.

TRANSLATION

In the afternoon, people were able to speak to Him. The Lord told everyone
of the importance of chanting the holy name.

TEXT 82

TEXT

hena-kāle āila vaiṣṇava 'kṛṣṇadāsa' nāma
rājaputa-jāti,----gṛhastha, yamunā-pāre grāma

SYNONYMS

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.

TRANSLATION

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

TEXT

'keśī' snāna kari' sei 'kālīya-daha' yāite
āmlī-talāya gosāñire dekhe ācambite

SYNONYMS

keśī 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.

TRANSLATION

After bathing at Keśī-tīrtha, Kṛṣṇadāsa went toward Kālīya-daha and
suddenly saw Śrī Caitanya Mahāprabhu sitting at Āmlī-talā [Teṅtulī-talā].

TEXT 84

TEXT

prabhura rūpa-prema dekhi' ha-ila camatkāra
premāveśe prabhure karena namaskāra

SYNONYMS

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.

TRANSLATION

Upon seeing the Lord's personal beauty and ecstatic love, Kṛṣṇadāsa was
very astonished. Out of ecstatic love, he offered his respectful obeisances
unto the Lord.

TEXT 85

TEXT

prabhu kahe,----ke tumi, kāhāñ tomāra ghara?
kṛṣṇadāsa kahe,----mui gṛhastha pāmara

SYNONYMS

prabhu kahe--the Lord inquired; ke tumi--who are you; kāhāñ--where; tomāra-
-your; ghara--residence; kṛṣṇadāsa kahe--Kṛṣṇadāsa replied; mui--I; gṛhastha--
householder; pāmara--most fallen.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Kṛṣṇadāsa, "Who are you? Where is your home?"
Kṛṣṇadāsa replied, "I am a most fallen householder.

TEXT 86

TEXT

rājaputa-jāti muñi, o-pāre mora ghara
mora icchā haya----'haṇa vaiṣṇava-kiṅkara'

SYNONYMS

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; haṇa--to become; vaiṣṇava-kiṅkara--the servant of a Vaiṣṇava.

TRANSLATION

"I belong to the Rājaputa caste, and my home is just on the other side of the River Yamunā. However, I wish to be the servant of a Vaiṣṇava.

TEXT 87

TEXT

kintu āji eka muñi 'svapna' dekhinu
sei svapna parateka tomā āsi' pāinu

SYNONYMS

kintu--but; āji--today; eka--one; muñi--I; svapna--dream; dekhinu--saw; sei svapna--that dream; parateka--according to; tomā--You; āsi'--coming; pāinu--I have gotten.

TRANSLATION

"Today I have had a dream, and according to that dream I have come here and found You."

TEXT 88

TEXT

prabhu tāñre kṛpā kailā āliṅgana kari
preme matta haila sei nāce, bale 'hari'

SYNONYMS

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.

TRANSLATION

Sri Caitanya Mahāprabhu then bestowed upon Kṛṣṇadāsa His causeless mercy by embracing him. Kṛṣṇadāsa became mad with ecstatic love and began to dance and chant the holy name of Hari.

TEXT 89

TEXT

prabhu-saṅge madhyāhne akrūra tīrthe āilā
prabhura avasiṣṭa-pātra-prasāda pāilā

SYNONYMS

prabhu-saṅge--with the Lord; madhyāhne--in the afternoon; akrūra tīrthe--to Akrūra-tīrtha; āilā--came; prabhura--of Śrī Caitanya Mahāprabhu; avasiṣṭa-pātra-prasāda--remnants of food; pāilā--got.

TRANSLATION

Kṛṣṇadāsa returned to Akrūra-tīrtha with the Lord, and remnants of the Lord's food were given to him.

TEXT 90

TEXT

prāte prabhu-saṅge āilā jala-pātra lañā
prabhu-saṅge rahe gṛha-strī-putra chāḍiyā

SYNONYMS

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.

TRANSLATION

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

TEXT

vṛndāvane punaḥ 'kṛṣṇa' prakāṣa ha-ila
yāhān tāhān loka saba kahite lāgila

SYNONYMS

vṛndāvane--at Vṛndāvana; punaḥ--again; kṛṣṇa--Lord Śrī Kṛṣṇa; prakāṣa ha-ila--became manifested; yāhān tāhān--everywhere; loka--people; saba--all; kahite lāgila--began to speak.

TRANSLATION

Everywhere the Lord went, all the people said, "Kṛṣṇa has again manifest at Vṛndāvana."

TEXT 92

TEXT

eka-dina akrūrete loka prātaḥ-kāle
vṛndāvana haite āise kari' kolāhale

SYNONYMS

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.

TRANSLATION

One morning many people came to Akrūra-tīrtha. As they came from Vṛndāvana, they made a tumultuous sound.

TEXT 93

TEXT

prabhu dekhi' karila loka caraṇa vandana
prabhu kahe,----kāhān haite karilā āgamana?

SYNONYMS

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.

TRANSLATION

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

TEXT

loke kahe,----kṛṣṇa prakāṣa kālīya-dahera jale!
kālīya-śire nṛtya kare, phaṇā-ratna jvale

SYNONYMS

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.

TRANSLATION

The people replied, "Kṛṣṇa has again manifest Himself on the waters of the Kālīya Lake. He dances on the hoods of the serpent Kālīya, and the jewels on those hoods are blazing.

TEXT 95

TEXT

sākṣāt dekhila loka----nāhika saṁśaya
śuni' hāsi' kahe prabhu,----saba 'satya' haya

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei-mata tina-rātri lokera gamana
sabe āsi' kahe,----kṛṣṇa pāiluṅ daraśana

SYNONYMS

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.

TRANSLATION

For three successive nights people went to Kālīya-daha to see Kṛṣṇa, and everyone returned saying, "Now we have seen Kṛṣṇa Himself."

TEXT 97

TEXT

prabhu-āge kahe loka,----śrī-kṛṣṇa dekhila
'sarasvatī' ei vākye 'satya' kahāila

SYNONYMS

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.

TRANSLATION

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

TEXT

mahāprabhu dekhi' 'satya' kṛṣṇa-daraśana
nijājñāne satya chāḍi' 'asatye satya-bhrama'

SYNONYMS

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.

TRANSLATION

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

TEXT

bhaṭṭācārya tabe kahe prabhura caraṇe
'ājñā deha', yāi' kari kṛṣṇa daraśane!'

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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 hood 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

TEXT

tabe tānre kahe prabhu cāpaḍa māriyā
"mūrkhera vākye 'mūrkhā' hailā paṇḍita hañā

SYNONYMS

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.

TRANSLATION

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 influenced by the statements of other fools.

PURPORT

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

TEXT

kṛṣṇa kene daraśana dibe kali-kāle?
nija-bhrame mūrkhā-loka kare kolāhale

SYNONYMS

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.

TRANSLATION

"Why will Kṛṣṇa appear in the Age of Kali? Foolish people who are mistaken are simply causing agitation and making a tumult.

PURPORT

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-varṇaṁ tviṣākṛṣṇaṁ 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

TEXT

'vātula' nā ha-io, ghare rahata vasiyā
'kṛṣṇa' daraśana kariha kāli rātrye yāñā"

SYNONYMS

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.

TRANSLATION

"Do not become mad. Simply sit down here, and tomorrow night you will go see Kṛṣṇa."

TEXT 103

TEXT

prātaḥ-kāle bhavya-loka prabhu-sthāne āilā
'kṛṣṇa dekhi' āilā?'---prabhu tāñhāre puchilā

SYNONYMS

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.

TRANSLATION

The next morning some respectable gentlemen came to see Śrī Caitanya Mahāprabhu, and the Lord asked them, "Have you seen Kṛṣṇa?"

TEXT 104

TEXT

loka kahe,----rātrye kaivartya naukāte caḍiyā
kālīya-dahe matsya māre, deuṭī jvāliyā

SYNONYMS

loka kahe--the sensible respectable persons said; rātrye--at night;
kaivartya--a fisherman; naukāte--on a boat; caḍiyā--getting up; kālīya-dahe--
in the lake of Kālīya; matsya māre--catches fish; deuṭī jvāliyā--lighting a
torch.

TRANSLATION

These respectable gentlemen replied, "At night in the Kālīya Lake a
fisherman lighting a torch in his boat catches many fish.

TEXT 105

TEXT

dūra haite tāhā dekhi' lokera haya 'bhrama'
'kālīyera śarīre kṛṣṇa kariche nartana'!

SYNONYMS

dūra haite--from a distant place; tāhā dekhi'--seeing that; lokera--of
people in general; haya--there is; bhrama--mistake; kālīyera--of the snake
Kālīya; śarīre--on the body; kṛṣṇa--Lord Kṛṣṇa; kariche nartana--is dancing.

TRANSLATION

"From a distance, people mistakenly think that they are seeing Kṛṣṇa
dancing on the body of the Kālīya serpent.

TEXT 106

TEXT

naukāte kālīya-jñāna, dīpe ratna-jñāne!
jāliyāre mūḍha-loka 'kṛṣṇa' kari' māne!

SYNONYMS

naukāte--on the boat; kālīya-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.

TRANSLATION

"These fools think that the boat is the Kālīya serpent and the torchlight
the jewels on his hoods. People also mistake the fisherman to be Kṛṣṇa.

TEXT 107

TEXT

vṛndāvane 'kṛṣṇa' āilā,----sei 'satya' haya
kṛṣṇere dekhila loka,----ihā 'mithyā' naya

SYNONYMS

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.

TRANSLATION

"Actually Lord Kṛṣṇa has again returned to Vṛndāvana. That also is a truth,
and people have seen Him.

TEXT 108

TEXT

kintu kāhoṅ 'kṛṣṇa' dekhe, kāhoṅ 'bhrama' māne
sthāṇu-puruṣe yaiche viparīta-jñāne

SYNONYMS

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.

TRANSLATION

"But where they are seeing Kṛṣṇa is their mistake. It is like considering a
dry tree to be a person."

PURPORT

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

TEXT

prabhu kahe,----'kāhāṅ pāilā 'kṛṣṇa daraśana?'
loka kahe,----'sannyāsī tumi jaṅgama-nārāyaṇa

SYNONYMS

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.

TRANSLATION

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]."

PURPORT

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 nara nārāyaṇo bhavet: "Simply by accepting the daṇḍa of the order of sannyāsa, one is immediately transformed into Nārāyaṇa." Therefore Māyāvādī sannyāsīs address themselves by saying, om̐ namo nārāyaṇāya. In this way one Nārāyaṇa worships another Nārāyaṇa.

Actually an ordinary human being cannot become Nārāyaṇa. Even 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, accepts an inferior position as a human being and then again becomes 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

TEXT

vṛndāvane ha-ilā tumi kṛṣṇa-avatāra
tomā dekhi' sarva-loka ha-ila nistāra

SYNONYMS

vṛndāvane--at Vṛndāvana; ha-ilā--became; tumi--You; kṛṣṇa-avatāra--incarnation of Kṛṣṇa; tomā dekhi'--by seeing You; sarva-loka--all people; ha-ila nistāra--become liberated.

TRANSLATION

The people then said, "You have appeared in Vṛndāvana as an incarnation of Kṛṣṇa. Just by seeing You, everyone is now liberated."

TEXT 111

TEXT

prabhu kahe,----'viṣṇu' 'viṣṇu' ihā nā kahibā!
jīvādhame 'kṛṣṇa'-jñāna kabhu nā karibā!

SYNONYMS

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.

TRANSLATION

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!

PURPORT

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

TEXT

sannyāsī----cit-kaṇa jīva, kiraṇa-kaṇa-sama
ṣaḍ-aiśvarya-pūrṇa kṛṣṇa haya sūryopama

SYNONYMS

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.

TRANSLATION

"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

TEXT

jīva, īśvara-tattva----kabhu nahe 'sama'
jvalad-agni-rāśi yaiche sphuliṅgera 'kaṇa'

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 (cit-kaṇa jīva) is nothing but a fragmental portion of the Supreme. 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

TEXT

hlāḍinyā saṁvid-āśliṣṭaḥ
sac-cid-ānanda īśvaraḥ
svāvidyā-saṁvṛto jīvaḥ
saṅkleśa-nikarākaḥ

SYNONYMS

hlāḍinyā--by the hlāḍinī potency; saṁvit--by the samvit 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.

TRANSLATION

" 'The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādinī and samvit. 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.'

PURPORT

This quotation of Viṣṇusvāmī is cited in Śrīdhara Svāmī's Bhāvārtha-dīpikā commentary on Śrīmad-Bhāgavatam (1.7.6).

TEXT 115

TEXT

yei mūḍha kahe,----jīva īśvara haya 'sama'
seita 'pāṣaṅḍī' haya, daṇḍe tāre yama

SYNONYMS

yei mūḍha--any foolish person who; kahe--says; jīva--the living entity; īśvara--the supreme controller; haya--are; sama--equal; seita--he; pāṣaṅḍī haya--is a first-class atheist; daṇḍe--punishes; tāre--him; yama--the superintendent of death, Yamarāja.

TRANSLATION

"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.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the word pāṣaṅḍī 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 pāṣaṅḍī 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, an offense called śruti-śāstra-nindana (blaspheming the Vedic literature), Jīva Gosvāmī states in his Bhakti-sandarbhā: yathā pāṣaṅḍa-mārgeṇa dattātreyarṣabha-devopāsakānām pāṣaṅḍīnām. Worshipers of impersonalists like Dattātreyā are also pāṣaṅḍīs. Concerning the offense of ahaṁ-mama-buddhi, or dehātma-buddhi (considering the body to be the self), Jīva Gosvāmī states: deva-draviṇādi-nimittaka-'pāṣaṅḍa'-śabdena ca daśāparādhā eva lakṣyante, pāṣaṅḍamayatvāt teṣām. "Those who are overly absorbed in the conception of the body and the bodily necessities are also called pāṣaṅḍīs." Elsewhere in Bhakti-sandarbhā it is stated:

uddiśya devatā eva
juhoti 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, 32; 5.6.9 and 12.2.13, 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 Padma Purāṇa describing the pāṣaṇḍī. Śrī Caitanya Mahāprabhu quotes this verse as the following text.

TEXT 116

TEXT

yas tu nārāyaṇam devam
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

SYNONYMS

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; vīkṣeta--observes; saḥ--such a person; pāṣaṇḍī--pāṣaṇḍī; bhavet--must be; dhruvam--certainly.

TRANSLATION

" 'A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender and a pāṣaṇḍī.' "

TEXT 117

TEXT

loka kahe,----tomāte kabhu nahe jīva'-mati
kṛṣṇera sadṛśa tomāra ākṛti-prakṛti

SYNONYMS

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.

TRANSLATION

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

TEXT

'ākṛtye' tomāre dekhi 'vrajendra-nandana'
deha-kānti pītāmbara kaila ācchādana

SYNONYMS

ākṛtye--by bodily features; tomāre--You; dekhi--we see; vajendra-nandana--directly the son of Mahārāja Nanda; deha-kānti--the luster of the body; pīta-ambara--golden covering; kaila ācchādana--covered.

TRANSLATION

"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

TEXT

mṛga-mada vastre bāndhe, tabu nā lukāya
'īśvara-svabhāva' tomāra ṭākā nāhi yāya

SYNONYMS

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.

TRANSLATION

"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

TEXT

alaukika 'prakṛti' tomāra---buddhi-agocara
tomā dekhi' kṛṣṇa-preme jagat pāgala

SYNONYMS

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.

TRANSLATION

"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

TEXT

strī-bāla-vṛddha, āra 'caṇḍāla, 'yavana'
yei tomāra eka-bāra pāya daraśana

kṛṣṇa-nāma laya, nāce hañā unmatta
ācārya ha-ila sei, tārila jagata

SYNONYMS

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.

TRANSLATION

"If even women, children, old men, meat-eaters or members of the lowest caste can see You even once, they immediately chant the holy name of Kṛṣṇa, dance like madmen and become spiritual masters capable of delivering the whole world.

TEXT 123

TEXT

darśanera kārya āchuka, ye tomāra 'nāma' śune
sei kṛṣṇa-preme matta, tāre tribhuvane

SYNONYMS

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; tri-bhuvane--the three worlds.

TRANSLATION

"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

TEXT

tomāra nāma śuni' haya śvapaca 'pāvana'
alaukika śakti tomāra nā yāya kathana

SYNONYMS

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.

TRANSLATION

"Simply by hearing Your holy name, dog-eaters become holy saints. Your uncommon potencies cannot be described in words.

TEXT 125

TEXT

yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

SYNONYMS

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.

TRANSLATION

" '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. '

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.33.6). According to this verse, it doesn't 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 gatiḥ anyathā

(Bṛhan-nāradya Purāṇa 38.126)

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 this verse, 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 kalpate. 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 Lord Kapiladeva in His instructions to His mother, Devahūti. It was Lord Kapiladeva who instructed Devahūti in pure Sāṅkhya philosophy.

TEXT 126

TEXT

eita' mahimā---tomāra 'taṭastha'-lakṣaṇa
'svarūpa'-lakṣaṇe tumi----'vrajendra-nandana'

SYNONYMS

eita'--all these; mahimā--glories; tomāra--Your; taṭastha-lakṣaṇa--marginal characteristics; sva-rūpa--original; lakṣaṇe--by characteristics; tumi--You; vajendra-nandana--the son of Mahārāja Nanda.

TRANSLATION

"These glories of Yours are only marginal. Originally You are the son of Mahārāja Nanda."

PURPORT

The original characteristics of a substance are called svarūpa, 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

TEXT

sei saba loke prabhu prasāda karila
kṛṣṇa-preme matta loka nija-ghare gela

SYNONYMS

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.

TRANSLATION

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

TEXT

ei-mata kata-dina 'akrūre' rahilā
kṛṣṇa-nāma-prema diyā loka nistārilā

SYNONYMS

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.

TRANSLATION

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

TEXT

mādhava-purīra śiṣya seita brāhmaṇa
mathurāra ghare-ghare karā'na nimantraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

mathurāra yata loka brāhmaṇa sajjana
bhaṭṭācārya-sthāne āsi' kare nimantraṇa

SYNONYMS

mathurāra--of Mathurā; yata--all; loka--people; brāhmaṇa sat-jana--
gentlemen and brāhmaṇas; bhaṭṭācārya-sthāne--unto Balabhadra Bhaṭṭācārya;
āsi'--coming; kare nimantraṇa--offer invitations.

TRANSLATION

Thus all the respectable people of Mathurā, headed by the brāhmaṇas, came
to Balabhadra Bhaṭṭācārya and extended invitations to the Lord.

TEXT 131

TEXT

eka-dina 'daśa' 'biśa' āise nimantraṇa
bhaṭṭācārya ekerā mātra karena grahaṇa

SYNONYMS

eka-dina--in one day; daśa biśa--ten to twenty; āise--come; nimantraṇa--the
invitations; bhaṭṭācārya--Balabhadra Bhaṭṭācārya; ekerā--of one of them;
mātra--only; karena grahaṇa--accepts.

TRANSLATION

In one day, ten to twenty invitations were received, but Balabhadra
Bhaṭṭācārya would accept only one of them.

TEXT 132

TEXT

avasara nā pāya loka nimantraṇa dite
sei vipre sādhe loka nimantraṇa nite

SYNONYMS

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.

TRANSLATION

Since everyone did not get an opportunity to offer invitations to Śrī
Caitanya Mahāprabhu personally, they requested the Sanoḍiyā brāhmaṇa to ask
the Lord to accept their invitations.

TEXT 133

TEXT

kānyakubja-dākṣiṇātyera vaidika brāhmaṇa
dainya kari, kare mahāprabhura nimantraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

prātaḥ-kāle akrūre āsi' randhana kariyā
prabhure bhikṣā dena śālagrāme samarpiyā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 Āndhra, Karṇāta, Gurjara, Drāviḍa and Mahārāṣṭra. 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

TEXT

eka-dina sei akrūra-ghāṭera upare
vasi' mahāprabhu kichu karena vicāre

SYNONYMS

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.

TRANSLATION

One day Śrī Caitanya Mahāprabhu sat at the bathing ghat of Akrūra-tīrtha and thought the following thoughts.

PURPORT

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

TEXT

ei ghāṭe akrūra vaikuṅṭha dekhila
vrajavāsī loka 'goloka' darśana kaila

SYNONYMS

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.

TRANSLATION

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

TEXT

eta bali' jhāṅpa dilā jalera upare
ḍubiyā rahilā prabhu jalera bhitare

SYNONYMS

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.

TRANSLATION

While considering how Akrūra remained within the water, Śrī Caitanya Mahāprabhu immediately jumped in and stayed under water for some time.

TEXT 138

TEXT

dekhi' kṛṣṇadāsa kāndi' phukāra karila
bhaṭṭācārya śīghra āsi' prabhure uṭhāila

SYNONYMS

dekhi'--seeing; kṛṣṇadāsa--Kṛṣṇadāsa; kāndi'--crying; phu-kāra karila--called loudly; bhaṭṭācārya--Balabhadra Bhaṭṭācārya; śīghra--hastily; āsi'--coming; prabhure uṭhāila--raised Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT

tabe bhaṭṭācārya sei brāhmaṇe lañā
yukti karilā kichu nibhṛte vasiyā

SYNONYMS

tabe--thereafter; bhaṭṭācārya--Bhaṭṭācārya; sei brāhmaṇe--the Sanoḍiyā brāhmaṇa; lañā--taking; yukti karilā--consulted; kichu--something; nibhṛte vasiyā--sitting in a solitary place.

TRANSLATION

After this, Balabhadra Bhaṭṭācārya took the Sanoḍiyā brāhmaṇa to a secluded place and consulted with him.

TEXT 140

TEXT

āji āmi āchilāṇa uṭhāiluṅ prabhure
vṛndāvane ḍubena yadi, ke uṭhābe tāṅre?

SYNONYMS

āji--today; āmi--I; āchilāṇa--was present; uṭhāiluṅ--raised; prabhure--Śrī Caitanya Mahāprabhu; vṛndāvane--in Vṛndāvana; ḍubena yadi--if He drowns; ke uṭhābe tāṅre--who will raise Him.

TRANSLATION

Balabhadra Bhaṭṭācārya said, "Since I was present today, it was possible for me to pull the Lord up. However, if He starts to drown at Vṛndāvana, who will help Him?"

TEXT 141

TEXT

lokera saṅghaṭṭa, āra nimantraṇera jañjāla
nirantara āveśa prabhura nā dekhiye bhāla

SYNONYMS

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.

TRANSLATION

"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

TEXT

vṛndāvana haite yadi prabhure kāḍiye
tabe maṅgala haya,----ei bhāla yukti haye

SYNONYMS

vṛndāvana haite--from Vṛndāvana; yadi--if; prabhure--Śrī Caitanya Mahāprabhu; kāḍiye--I take away; tabe--then; maṅgala haya--there is auspiciousness; ei--this; bhāla--good; yukti--plan; haye--is.

TRANSLATION

"It would be good if we could get Śrī Caitanya Mahāprabhu out of Vṛndāvana. That is my final conclusion."

TEXT 143

TEXT

vipra kahe,----prayāge prabhu lañā yāi
gaṅgā-tīra-pathe yāi, tabe sukha pāi

SYNONYMS

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.

TRANSLATION

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

TEXT

'soro-kṣetre, āge yāñā kari' gaṅgā-snāna
sei pathe prabhu lañā kariye payāna

SYNONYMS

soro-kṣetre--to the holy place named Soro-kṣetra; āge--first, beyond; yāñā--going; kari' gaṅgā-snāna--having taken bath in the Ganges; sei pathe--that way; prabhu lañā--taking Lord Śrī Caitanya Mahāprabhu; kariye payāna--let us go.

TRANSLATION

"After going to the holy place named Soro-kṣetra, and taking bath in the Ganges, let us take Śrī Caitanya Mahāprabhu that way and go.

TEXT 145

TEXT

māgha-māsa lāgila, ebe yadi yāiye
makare prayāga-snāna kata dina pāiye

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

Bathing during the month of Māgha at Māgha-melā still takes place. This has been a very old melā (assembly) from time immemorial. It is said that the Lord in the form of Mohinī took a bucket of nectar and kept it at Prayāga. Consequently Māgha-melā has been observed, and there is an assembly of holy men there every year. 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 revealed scriptures:

māghe māsi gamiṣyanti

gaṅgā-yāmuna-saṅgamam
gavāṁ śata-sahasrasya
samyag dattaṁ ca yat-phalam

prayāge māgha-māse vai
tryahaṁ 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 Sanoḍiyā 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

TEXT

āpanāra duḥkha kichu kari' nivedana
'makara-pañcasi prayāge' kariha sūcana

SYNONYMS

āpanāra--personal; duḥkha--unhappiness; kichu--some; kari'--doing;
nivedana--submission; makara-pañcasi--the full-moon day in the month of Māgha;
prayāge--to Prayāga; kariha sūcana--kindly inform.

TRANSLATION

The Sanoḍiyā 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

TEXT

gaṅgā-tīra-pathe sukha jānāiha tāṅre
bhaṭṭācārya āsi' tabe kahila prabhure

SYNONYMS

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.

TRANSLATION

"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

TEXT

"sahite nā pāri āmi lokera gaḍabaḍi
nimantraṇa lāgi' loka kare huḍāhuḍi

SYNONYMS

sahite nā pāri--cannot tolerate; āmi--I; lokera--of people; gaḍabaḍi--
disturbance; nimantraṇa--invitations; lāgi'--for; loka--people; kare--do;
huḍāhuḍi--hurrying.

TRANSLATION

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

TEXT

prātaḥ-kāle āise loka, tomāre nā pāya
tomāre nā pāñā loka mora māthā khāya

SYNONYMS

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.

TRANSLATION

"Early in the morning people come here, and not seeing You present, they
simply tax my brain.

TEXT 150

TEXT

tabe sukha haya yabe gaṅgā-pathe yāiye
ebe yadi yāi, 'makare' gaṅgā-snāna pāiye

SYNONYMS

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 bath
in the Ganges.

TRANSLATION

"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 to bathe in the Ganges in Prayāga during Makara-saṅkrānti.

PURPORT

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

TEXT

udvigna ha-ila prāṇa, sahite nā pāri
prabhura ye ājñā haya, sei śire dhari"

SYNONYMS

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.

TRANSLATION

"My mind has become very agitated, and I cannot bear this anxiety. May everything rest on the permission of Your Lordship. I will accept whatever You want to do."

TEXT 152

TEXT

yadyapi vṛndāvana-tyāge nāhi prabhura mana
bhakta-icchā pūrite kahe madhura vacana

SYNONYMS

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.

TRANSLATION

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

TEXT

"tumi āmāya āni' dekhāilā vṛndāvana
ei 'ṛṇa' āmi nāriba karite śodhana

SYNONYMS

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.

TRANSLATION

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

TEXT

ye tomāra icchā, āmi seita kariba
yāhān lañā yāha tumi, tāhāni yāiba"

SYNONYMS

ye tomāra icchā--whatever You like; āmi--I; seita kariba--must act accordingly; yāhān--wherever; lañā yāha--take; tumi--you; tāhāni yāiba--I shall go there.

TRANSLATION

"Whatever you desire, I must do. Wherever you take Me, I shall go."

TEXT 155

TEXT

prātaḥ-kāle mahāprabhu prātaḥ-snāna kaila
'vṛndāvana chāḍiba' jāni' premāveśa haila

SYNONYMS

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.

TRANSLATION

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

TEXT

bāhya vikāra nāhi, premāviṣṭa mana
bhaṭṭācārya kahe,----cala, yāi mahāvana

SYNONYMS

bāhya--external; vikāra--symptoms; nāhi--there were not; prema-āviṣṭa mana--the mind was full of ecstatic love; bhaṭṭācārya kahe--Bhaṭṭācārya said; cala--let us go; yāi mahāvana--let us go to Mahāvana.

TRANSLATION

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

TEXT

eta bali' mahāprabhure naukāya vasāñā
pāra kari' bhaṭṭācārya calilā lañā

SYNONYMS

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.

TRANSLATION

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

TEXT

premī kṛṣṇadāsa, āra seita brāhmaṇa
gaṅgā-tīra-pathe yāibāra vijña dui-jana

SYNONYMS

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.

TRANSLATION

Both Rājaputa Kṛṣṇadāsa and the Sanoḍiyā brāhmaṇa knew the path along the Ganges bank very well.

TEXT 159

TEXT

yāite eka vṛkṣa-tale prabhu sabā lañā
vasilā, sabāra patha-śrānti dekhiyā

SYNONYMS

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.

TRANSLATION

While walking, Śrī Caitanya Mahāprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down.

TEXT 160

TEXT

sei vṛkṣa-nikaṭe care bahu gābhī-gaṇa
tāhā dekhi' mahāprabhura ullasita mana

SYNONYMS

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.

TRANSLATION

There were many cows grazing near that tree, and the Lord was very pleased to see them.

TEXT 161

TEXT

ācambite eka gopa vaṁśī bājāila
śuni' mahāprabhura mahā-premāveśa haila

SYNONYMS

ācambite--suddenly; eka gopa--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.

TRANSLATION

Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love.

TEXT 162

TEXT

acetana hañā prabhu bhūmite paḍilā
mukhe phenā paḍe, nāsāya śvāsa ruddha hailā

SYNONYMS

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.

TRANSLATION

Filled with ecstatic love, the Lord fell unconscious to the ground. He
foamed about the mouth, and His breathing stopped.

TEXT 163

TEXT

hena-kāle tāhāñ āśoyāra daśa āilā
mleccha-pāṭhāna ghoḍā haite uttarilā

SYNONYMS

hena-kāle--just at this time; tāhāñ--there; āśoyāra--soldiers; daśa--ten;
āilā--came; mleccha--Mohammedans; pāṭhāna--the race of Pāṭhānas; ghoḍā--
horses; haite--from; uttarilā--got down.

TRANSLATION

While the Lord was unconscious, ten cavalry soldiers belonging to the
Mohammedan Pāṭhāna military order rode up and dismounted.

TEXT 164

TEXT

prabhure dekhiyā mleccha karaye vicāra
ei yati-pāśa chila suvarṇa apāra

SYNONYMS

prabhure--Śrī Caitanya Mahāprabhu; dekhiyā--seeing; mleccha--the
Mohammedans; karaye vicāra--considered; ei yati-pāśa--within the possession of
this sannyāsī; chila--there was; suvarṇa apāra--a large quantity of gold.

TRANSLATION

Seeing the Lord unconscious, the soldiers thought, "This sannyāsī must have
possessed a large quantity of gold.

TEXT 165

TEXT

ei cāri bāṭoyāra dhuturā khāoyāñā
māri' ḍāriyāche, yatira saba dhana lañā

SYNONYMS

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.

TRANSLATION

"These four rogues here must have taken away that sannyāsī's riches after killing Him by making Him take the poison dhuturā."

TEXT 166

TEXT

tabe sei pāṭhāna cāri-janere bāñdhila
kāṭite cāhe, gauḍiyā saba kāñpite lāgila

SYNONYMS

tabe--then; sei pāṭhāna--the Pāṭhāna soldiers; cāri-janere--the four persons; bāñdhila--arrested; kāṭite cāhe--wanted to kill them; gauḍiyā--the Bengalis; saba--all; kāñpite lāgila--began to tremble.

TRANSLATION

Thinking this, the Pāṭhāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble.

PURPORT

The four persons were Balabhadra Bhaṭṭācārya, his assistant brāhmaṇa, Rājaputa Kṛṣṇadāsa and the Sanoḍiyā brāhmaṇa devotee of Mādhavendra Purī.

TEXT 167

TEXT

kṛṣṇadāsa----rājaputa, nirbhaya se baḍa
sei vipra----nirbhaya, se----mukhe baḍa daḍa

SYNONYMS

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.

TRANSLATION

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

TEXT

vipra kahe,----pāṭhāna, tomāra pātsāra dohāi

cala tumi āmi sikdāra-pāśa yāi

SYNONYMS

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.

TRANSLATION

The brāhmaṇa said, "You Pāṭhāna soldiers are all under the protection of your king. Let us go to your commander and get his decision.

TEXT 169

TEXT

ei yati----āmāra guru, āmi----māthura brāhmaṇa
pātsāra āge āche mora 'śata jana'

SYNONYMS

ei yati--this sannyāsī; āmāra guru--my spiritual master; āmi--I; māthura brāhmaṇa--a brāhmaṇa from Mathurā; pātsāra āge--in the service of the Mohammedan king; āche--there are; mora--my; śata jana--one hundred persons.

TRANSLATION

"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 Mohammedan king.

TEXT 170

TEXT

ei yati vyādhite kabhu hayena mūrcchita
abañhi cetana pāibe, ha-ibe samvita

SYNONYMS

ei yati--this sannyāsī; vyādhite--under the influence of disease; kabhu--sometimes; hayena mūrcchita--becomes unconscious; abañhi--very soon; cetana--consciousness; pāibe--will get back; ha-ibe samvita--will come to His proper senses.

TRANSLATION

"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

TEXT

kṣaṇeka ihāṅ vaisa, bāndhi' rākhaha sabāre
inhāke puchiyā, tabe māriha sabāre

SYNONYMS

kṣaṇeka--for some time; ihāṅ vaisa--sit down here; bāndhi'--arresting;
rākhaha--keep; sabāre--all of us; inhāke puchiyā--after questioning Him; tabe--
then; māriha sabāre--you can kill all of us.

TRANSLATION

"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

TEXT

pāṭhāna kahe,----tumi paścimā māthura dui-jana
'gauḍiyā' ṭhak ei kāṅpe dui-jana

SYNONYMS

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; kāṅpe--are trembling; dui-jana--two
persons.

TRANSLATION

The Pāṭhāna soldiers said, "You are all rogues. Two of you belong to the
district of Mathurā, and the other two, who are trembling, belong to Bengal."

TEXT 173

TEXT

kṛṣṇadāsa kahe,----āmāra ghara ei grāme
dui-śata turkī āche, śateka kāmāne

SYNONYMS

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.

TRANSLATION

Rājaputa Kṛṣṇadāsa said, "I have my home here, and I also have about two
hundred Turkish soldiers and about one hundred cannons.

TEXT 174

TEXT

ekhani āsibe saba, āmi yadi phukāri
ghoḍā-piḍā luṭi' labe tomā-sabā māri'

SYNONYMS

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.

TRANSLATION

"If I call loudly, they will come immediately to kill you and plunder your
horses and saddles.

TEXT 175

TEXT

gauḍiyā----'bāṭapāḍa' nahe, tumi----'bāṭapāḍa'
tīrtha-vāsī luṭha', āra cāha' māribāra

SYNONYMS

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.

TRANSLATION

"The Bengali pilgrims are not rogues. You are rogues, for you want to kill
the pilgrims and plunder them."

TEXT 176

TEXT

śuniyā pāṭhāna mane saṅkoca ha-ila
hena-kāle mahāprabhu 'caitanya' pāila

SYNONYMS

śuniyā--hearing; pāṭhāna--the Mohammedan 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.

TRANSLATION

Upon hearing this challenge, the Pāṭhāna soldiers became hesitant. Then
suddenly Śrī Caitanya Mahāprabhu regained consciousness.

TEXT 177

TEXT

huñkāra kariyā uṭhe, bale 'hari' 'hari'
premāveśe nṛtya kare ūrdhva-bāhu kari'

SYNONYMS

huñ-kāra 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.

TRANSLATION

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

TEXT

premāveśe prabhu yabe karena citkāra
mlecchera hṛdaye yena lāge śeladhāra

SYNONYMS

prema-āveśe--in ecstatic love; prabhu--Śrī Caitanya Mahāprabhu; yabe--when; karena citkāra--loudly shouts; mlecchera hṛdaye--in the hearts of the Mohammedan soldiers; yena--as if; lāge--strikes; śela-dhāra--a thunderbolt.

TRANSLATION

When the Lord shouted very loudly in ecstatic love, it appeared to the Mohammedan soldiers that their hearts were struck by thunderbolts.

TEXT 179

TEXT

bhaya pāñā mleccha chāḍi' dila cāri-jana
prabhu nā dekhila nija-gaṇera bandhana

SYNONYMS

bhaya pāñā--being afraid; mleccha--the Mohammedans; 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.

TRANSLATION

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

TEXT

bhaṭṭācārya āsi' prabhure dhari' vasāila
mleccha-gaṇa dekhi' mahāprabhura 'bāhya' haila

SYNONYMS

bhaṭṭācārya--Bhaṭṭācārya; āsi'--immediately coming near; prabhure--Śrī Caitanya Mahāprabhu; dhari'--taking; vasāila--made to sit; mleccha-gaṇa dekhi'--seeing the Mohammedan soldiers; mahāprabhura--of Śrī Caitanya Mahāprabhu; bāhya--external consciousness; haila--there was.

TRANSLATION

At that time, Balabhadra Bhaṭṭācārya went to Śrī Caitanya Mahāprabhu and made Him sit down. Seeing the Mohammedan soldiers, the Lord regained His normal senses.

TEXT 181

TEXT

mleccha-gaṇa āsi' prabhura vandila caraṇa
prabhu-āge kahe,----ei ṭhak cāri-jana

SYNONYMS

mleccha-gaṇa--the Mohammedan 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.

TRANSLATION

All the Mohammedan soldiers then came before the Lord, worshiped His lotus feet and said, "Here are four rogues.

TEXT 182

TEXT

ei cāri mili' tomāya dhuturā khāoyāñā
tomāra dhana laila tomāya pāgala kariyā

SYNONYMS

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.

TRANSLATION

"These rogues have made You take dhuturā. Having made You mad, they have taken all Your possessions."

TEXT 183

TEXT

prabhu kahena,----ṭhak nahe, mora 'saṅgī' jana
bhikṣuka sannyāsī, mora nāhi kichu dhana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "These are not rogues. They are My associates. Being a sannyāsī beggar, I do not possess anything.

TEXT 184

TEXT

mṛgī-vyādhite āmi kabhu ha-i acetana
ei cāri dayā kari' karena pālana

SYNONYMS

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.

TRANSLATION

"Due to epilepsy, I sometimes fall unconscious. Out of their mercy, these four men maintain Me."

TEXT 185

TEXT

sei mleccha-madhye eka parama gambhīra
kāla vastra pare sei,----loke kahe 'pīra'

SYNONYMS

sei mleccha-madhye--among those Mohammedans; eka--one; parama gambhīra--very grave; kāla vastra--black garments; pare sei--he wears; loke--people; kahe--call; pīra--a saintly person.

TRANSLATION

Among the Mohammedans was a grave person who was wearing a black dress. People called him a saintly person.

TEXT 186

TEXT

citta ārdra haila tāñra prabhure dekhiyā
'nirviśeṣa-brahma' sthāpe svaśāstra uṭhāñā

SYNONYMS

citta--heart; ārdra--softened; haila--became; tāñra--his; prabhure dekhiyā--
-seeing Lord Caitanya Mahāprabhu; nirviśeṣa-brahma--impersonal Brahman;
sthāpe--wanted to establish; sva-śāstra uṭhāñā--raising his scripture.

TRANSLATION

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

TEXT

'advaita-brahma-vāda' sei karila sthāpana
tāra śāstra-yuktye tāre prabhu kailā khaṇḍana

SYNONYMS

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.

TRANSLATION

When that person established the impersonal Brahman conception of the Absolute Truth on the basis of the Koran, Śrī Caitanya Mahāprabhu refuted his argument.

TEXT 188

TEXT

yei yei kahila, prabhu sakali khaṇḍila
uttara nā āise mukhe, mahā-stabdha haila

SYNONYMS

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.

TRANSLATION

Whatever arguments he put forward, the Lord refuted them all. Finally the person became stunned and could not speak.

TEXT 189

TEXT

prabhu kahe,----tomāra śāstra sthāpe 'nirviśeṣe'
tāhā khaṇḍi' 'saviśeṣa' sthāpiyāche śeṣe

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The Koran has certainly established
impersonalism, but at the end it refutes that impersonalism and establishes
the personal God.

TEXT 190

TEXT

tomāra śāstre kahe śeṣe 'eka-i īśvara'
'sarvaiśvarya-pūrṇa teṅho----śyāma-kalevara

SYNONYMS

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.

TRANSLATION

"The Koran accepts the fact that ultimately there is only one God. He is
full of opulence, and His bodily complexion is blackish.

PURPORT

The revealed scripture of the Mohammedans is the Koran. There is one
Mohammedan 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

TEXT

sac-cid-ānanda-deha, pūrṇa-brahma-svarūpa
'sarvātmā', 'sarvajña', nitya sarvādi-svarūpa

SYNONYMS

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.

TRANSLATION

"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

TEXT

sṛṣṭi, sthiti, pralaya tāñhā haite haya
sthūla-sūkṣma-jagatera teṅho samāśraya

SYNONYMS

sṛṣṭi--creation; sthiti--maintenance; pralaya--dissolution; tāñhā--Him; haite--from; haya--becomes possible; sthūla--gross; sūkṣma--subtle; jagatera--of the cosmic manifestation; teṅho--He; samāśraya--the only shelter.

TRANSLATION

"Creation, maintenance and dissolution come from Him. He is the original shelter of all gross and subtle cosmic manifestations.

TEXT 193

TEXT

sarva-śreṣṭha, sarvārādhyā, kāraṇera kāraṇa
tāñra bhaktye haya jīvera saṁsāra-tāraṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

tāñra sevā vinā jīvera nā yāya 'saṁsāra'

tānhāra caraṇe prīti----'puruṣārtha-sāra'

SYNONYMS

tānra--His; sevā--service; vinā--without; jīvera--of the conditioned soul; nā--not; yāya--finishes; saṁsāra--material bondage; tānhāra--His; caraṇe--at the lotus feet; prīti--love; puruṣārtha-sāra--the ultimate goal of life.

TRANSLATION

"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.

PURPORT

According to the Mohammedan scripture, without evādat, offering prayers at a mosque or elsewhere five times daily (namāja), one cannot be successful in life. Śrī Caitanya Mahāprabhu pointed out that in the revealed scripture of the Mohammedans, 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

TEXT

mokṣādi ānanda yāra nahe eka 'kaṇa'
pūrṇānanda-prāpti tānra caraṇa-sevana

SYNONYMS

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; tānra caraṇa-sevana--service to His lotus feet.

TRANSLATION

"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

TEXT

'karma', jñāna', 'yoga' āge kariyā sthāpana
saba khaṇḍi' sthāpe 'īśvara', 'tānhāra sevana'

SYNONYMS

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.

TRANSLATION

"In the Koran there are descriptions of fruitive activity, speculative knowledge, mystic power and union with the Supreme, but ultimately everything is refuted as the Lord's personal feature and His devotional service is established.

TEXT 197

TEXT

tomāra paṇḍita-sabāra nāhi śāstra-jñāna
pūrvāpara-vidhi-madhye 'para'----balavān

SYNONYMS

tomāra paṇḍita-sabāra--of the learned scholars of your community; nāhi--there is not; śāstra-jñāna--knowledge of revealed scripture; pūrvā-āpara--former and latter; vidhi--regulative principles; madhye--among; para--the conclusion at the end; balavān--most powerful.

TRANSLATION

"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

TEXT

nija-śāstra dekhi' tumi vicāra kariyā
ki likhiyāche śeṣe kaha nirṇaya kariyā

SYNONYMS

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.

TRANSLATION

"Seeing your own Koran and deliberating over what is written there, what is your conclusion?"

TEXT 199

TEXT

mleccha kahe,----yei kaha, sei 'satya' haya
śāstre likhiyāche, keha la-ite nā pāraya

SYNONYMS

mleccha kahe--the Mohammedan 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.

TRANSLATION

The saintly Mohammedan 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

TEXT

'nirviśeṣa-gosāñi' lañā karena vyākhyāna
'sākāra-gosāñi'----sevya, kāro nāhi jñāna

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

The saintly Mohammedan 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

TEXT

seita 'gosāñi' tumi----sākṣāt 'īśvara'
more kṛpā kara, muñi----ayogyā pāmāra

SYNONYMS

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 pāmāra--very fallen and unfit.

TRANSLATION

"Since You are that very same Supreme Personality of Godhead Himself, please be merciful upon me. I am fallen and unfit.

TEXT 202

TEXT

aneka dekhinu muñi mleccha-śāstra haite
'sādhya-sādhana-vastu' nāri nirdhārite

SYNONYMS

aneka--many; dekhinu--have studied; muñi--I; mleccha-śāstra--Mohammedan scripture; haite--from; sādhya--the ultimate goal of life; sādhana--how to approach it; vastu--matter; nāri nirdhārite--I cannot decide conclusively.

TRANSLATION

"I have studied the Mohammedan 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

TEXT

tomā dekhi' jihvā mora bale 'kṛṣṇa-nāma'
'āmi----baḍa jñānī'----ei gela ābhimāna

SYNONYMS

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 ābhimāna--false prestige has gone away.

TRANSLATION

"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

TEXT

kṛpā kari' bala more 'sādhya-sādhane'
eta bali' paḍe mahāprabhura caraṇe

SYNONYMS

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.

TRANSLATION

Saying this, the saintly Mohammedan 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

TEXT

prabhu kahe,----uṭha, kṛṣṇa-nāma tumi la-ilā
koṭi-janmera pāpa gela, 'pavitra' ha-ilā

SYNONYMS

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.

TRANSLATION

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

TEXT

'kṛṣṇa' kaha, 'kṛṣṇa' kaha,----kailā upadeśa
sabe 'kṛṣṇa' kahe, sabāra haila premāveśa

SYNONYMS

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.

TRANSLATION

Sri Caitanya Mahāprabhu then told all the Mohammedans 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

TEXT

'rāmādāsa' bali' prabhu tāñra kaila nāma
āra eka pāṭhāna, tāñra nāma----'vijulī-khāñna'

SYNONYMS

rāmadāsa bali'--of the name Rāmadāsa; prabhu--Śrī Caitanya Mahāprabhu;
tānra--his; kaila--made; nāma--name; āra eka pāṭhāna--another Mohammedan;
tānra nāma--his name; vijulī-khānna--Vijulī Khān.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu indirectly initiated the saintly Mohammedan by advising him to chant the holy name of Kṛṣṇa. The Mohammedan's name was changed to Rāmadāsa. There was also another Pāṭhāna Moslem present whose name was Vijulī Khān.

PURPORT

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 mleccas and yavanas into 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 Mohammedans 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

TEXT

alpa vayasa tānra, rājāra kumāra
'rāmadāsa' ādi pāṭhāna----cākara tānhāra

SYNONYMS

alpa vayasa tānra--his age is very young; rājāra kumāra--son of the king;
rāmadāsa--Rāmadāsa; ādi--heading the list; pāṭhāna--the Mohammedans; cākara
tānhāra--servants of him.

TRANSLATION

Vijulī Khān was very young, and he was the son of the king. All the other Mohammedans, Pāṭhānas, headed by Rāmadāsa, were his servants.

TEXT 209

TEXT

'kṛṣṇa' bali' paḍe sei mahāprabhura pāya
prabhu śrī-caraṇa dila tānhāra māthāya

SYNONYMS

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; tānhāra
māthāya--on his head.

TRANSLATION

Vijulī Khān also fell down at the lotus feet of Śrī Caitanya Mahāprabhu,
and the Lord placed His foot on his head.

TEXT 210

TEXT

tān-sabāre kṛpā kari' prabhu ta' calilā
seita pāṭhāna saba 'vairāgī' ha-ilā

SYNONYMS

tān-sabāre--to all of them; kṛpā kari'--bestowing mercy; prabhu--Śrī
Caitanya Mahāprabhu; ta'--indeed; calilā--departed; seita--they; pāṭhāna--the
Mohammedans of the Pāṭhāna community; saba--all; vairāgī ha-ilā--became
mendicants.

TRANSLATION

Bestowing His mercy upon them in this way, Śrī Caitanya Mahāprabhu left.
All the Pāṭhāna Mohammedans then became mendicants.

TEXT 211

TEXT

pāṭhāna-vaiṣṇava bali' haila tānra khyāti
sarvatra gāhiyā bule mahāprabhura kīrti

SYNONYMS

pāṭhāna-vaiṣṇava bali'--known as Pāṭhāna Vaiṣṇavas; haila--became; tānra--
their; khyāti--reputation; sarvatra--everywhere; gāhiyā bule--travel while
chanting; mahāprabhura--of Śrī Caitanya Mahāprabhu; kīrti--glorious
activities.

TRANSLATION

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

TEXT

sei vijulī-khānna haila 'mahā-bhāgavata'
sarva-tīrthe haila tānra parama-mahattva

SYNONYMS

sei--that; vijulī-khāṇna--Vijulī Khān; haila--became; mahā-bhāgavata--most advanced devotee; sarva-tīrthe--in all places of pilgrimage; haila--became; tāṅra--his; parama--great; mahattva--importance.

TRANSLATION

Vijulī Khān became a greatly advanced devotee, and his importance was celebrated at every holy place of pilgrimage.

TEXT 213

TEXT

aiche līlā kare prabhu śrī-kṛṣṇa-caitanya
'paścime' āsiyā kaila yavanādi dhanya

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

soro-kṣetre āsi' prabhu kailā gaṅgā-snāna
gaṅgā-tīra-pathe kailā prayāge prayāṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

sei vipre, kṛṣṇadāse, prabhu vidāya dilā
yoḍa-hāte dui-jana kahite lāgilā

SYNONYMS

sei vipre--to the Sanoḍiyā brāhmaṇa; kṛṣṇadāse--and the Rājaputa Kṛṣṇadāsa; prabhu--Śrī Caitanya Mahāprabhu; vidāya dilā--asked to go back; yoḍa-hāte--with folded hands; dui-jana--two persons; kahite lāgilā--began to say.

TRANSLATION

At Soro-kṣetra, the Lord requested the Sanoḍiyā brāhmaṇa and Rājaputa Kṛṣṇadāsa to return home, but with folded hands they began to speak as follows.

TEXT 216

TEXT

prayāga-paryanta duṅhe tomā-saṅge yāba
tomāra caraṇa-saṅga punaḥ kāhāṅ pāba?

SYNONYMS

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.

TRANSLATION

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

TEXT

mleccha-deśa, keha kāhāṅ karaye utpāta
bhaṭṭācārya---paṇḍita, kahite nā jānena vāt

SYNONYMS

mleccha-deśa--this is a country occupied by the Mohammedans; keha--anyone; kāhāṅ--anywhere; karaye utpāta--can create a disturbance; bhaṭṭācārya--Balabhadra Bhaṭṭācārya; paṇḍita--learned scholar; kahite--to speak; nā jānena--does not know; vāt--language.

TRANSLATION

"This country is mainly occupied by Mohammedans. 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

TEXT

śuni' mahāprabhu iṣat hāsīte lāgilā
sei dui-jana prabhura saṅge cali' āilā

SYNONYMS

śuni'--hearing; mahāprabhu--Śrī Caitanya Mahāprabhu; iṣat--mildly; hāsīte lāgilā--began to smile; sei--those; dui-jana--two persons; prabhura saṅge--with Śrī Caitanya Mahāprabhu; cali' āilā--came.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu accepted their proposal by smiling mildly. Thus those two persons continued to accompany Him.

TEXT 219

TEXT

yei yei jana prabhura pāila daraśana
sei preme matta haya, kare kṛṣṇa-saṅkīrtana

SYNONYMS

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.

TRANSLATION

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

TEXT

tānra saṅge anyonye, tānra saṅge āna
ei-mata 'vaiṣṇava' kailā saba deśa-grāma

SYNONYMS

tānra saṅge--with Him; anyone--other; tānra saṅge--and with him; āna--another; ei-mata--in this way; vaiṣṇava--Vaiṣṇava; kailā--made; saba--all; deśa-grāma--villages and towns.

TRANSLATION

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 one after the other became Vaiṣṇava.

TEXT 221

TEXT

dakṣiṇa yāite yaiche śakti prakāśilā
sei-mata paścima deśa, preme bhāsāilā

SYNONYMS

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.

TRANSLATION

Just as the Lord inundated South India on His tour there, He also inundated the western part of the country with love of Godhead.

PURPORT

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

TEXT

ei-mata cali' prabhu 'prayāga' āilā
daśa-dina triveṇīte makara-snāna kailā

SYNONYMS

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.

TRANSLATION

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].

PURPORT

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

TEXT

vṛndāvana-gamana, prabhu-caritra ananta
'sahasra-vadana' yāñra nāhi pā'na anta

SYNONYMS

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.

TRANSLATION

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

TEXT

tāhā ke kahite pāre kṣudra jīva hañā
dig-daraśana kailuñ muñi sūtra kariyā

SYNONYMS

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 codes.

TRANSLATION

What ordinary living being can describe the pastimes of Śrī Caitanya Mahāprabhu? I have only indicated the general direction in the form of codes.

TEXT 225

TEXT

alaukika-līlā prabhura alaukika-rīti
śunileo bhāgya-hīnera nā haya pratīti

SYNONYMS

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.

TRANSLATION

The pastimes and methods of Śrī Caitanya Mahāprabhu are uncommon.
Unfortunate is he who cannot believe even after hearing all these things.

TEXT 226

TEXT

ādyopānta caitanya-līlā----'alaukika' jāna'
śraddhā kari' śuna ihā, 'satya' kari' māna'

SYNONYMS

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.

TRANSLATION

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

TEXT

yei tarka kare ihāñ, sei----'mūrkhā-rāja'
āpanāra muṇḍe se āpani pāḍe vāja

SYNONYMS

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.

TRANSLATION

Whoever argues about this is a great fool. He intentionally and personally
brings a thunderbolt down upon his head.

TEXT 228

TEXT

caitanya-caritra ei----'amṛtera sindhu'
jagat ānande bhāsāya yāra eka-bindu

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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 Mohammedan soldiers on the way to Prayāga.

Chapter 19

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. Both brothers 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 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 home 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 Candrasekhara.

TEXT 1

TEXT

vṛndāvanīyām rasa-keli-vārtām
 kālena luptām nija-śaktim utkaḥ
 sañcārya rūpe vyatanot punaḥ sa
 prabhur vidhau prāg iva loka-sṛṣṭim

SYNONYMS

vṛndāvanīyām--related to Vṛndāvana; rasa-keli-vārtām--talks about the pastimes of Śrī Kṛṣṇa; kālena--with the course of time; luptām--lost; nija-śaktim--His personal potency; utkaḥ--being eager; sañcārya--infusing; rūpe--to Rūpa Gosvāmī; vyatanot--manifested; punaḥ--again; saḥ--He; prabhur--Śrī Caitanya Mahāprabhu; vidhau--unto Lord Brahmā; prāk iva--as formerly; loka-sṛṣṭim--the creation of this cosmic manifestation.

TRANSLATION

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

TEXT

jaya jaya śrī-caitanya jaya nityānanda
 jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-rūpa-sanātana rahe rāmakeli-grāme
prabhure miliyā gelā āpana-bhavane

SYNONYMS

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.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu in the village of Rāmakeli, the brothers Rūpa and Sanātana returned to their homes.

TEXT 4

TEXT

dui-bhāi viṣaya-tyāgera upāya sṛjila
bhau-dhana diyā dui brāhmaṇe varila

SYNONYMS

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.

TRANSLATION

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

TEXT

kṛṣṇa-mantre karāila dui puraścaraṇa
acirāt pāibāre caitanya-caraṇa

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 āraṭi ceremony and worships the Deities. These activities are described in the Fifteenth Chapter, verse 108.

TEXT 6

TEXT

śrī-rūpa-gosāñi tabe naukāte bhariyā
śrī-rūpa-gosāñi āpanāra ghare āilā bahu-dhana lañā

SYNONYMS

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.

TRANSLATION

At this time, Śrī Rūpa Gosvāmī returned home, taking with him large quantities of riches loaded in boats.

TEXT 7

TEXT

brāhmaṇa-vaiṣṇave dilā tāra ardha-dhane
eka cauṭhi dhana dilā kuṭumba-bharaṇe

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

daṇḍa-bandha lāgi' cauṭhi sañcaya karilā
bhāla-bhāla vipra-sthāne sthāpya rākhilā

SYNONYMS

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.

TRANSLATION

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

TEXT

gauḍe rākhila mudrā daśa-hājāre
sanātana vyaya kare, rākhe mudi-ghare

SYNONYMS

gauḍe--in Bengal; rākhila--kept; mudrā--coins; daśa-hājāre--ten thousand; sanātana--his elder brother; vyaya kare--spent; rākhe--deposited; mudi-ghare--in the place of a local grocer.

TRANSLATION

He deposited ten thousand coins, which were later spent by Śrī Sanātana Gosvāmī, in the custody of a local Bengali grocer.

TEXT 10

TEXT

śrī-rūpa śunila prabhura nīlādri-gamana
vana-pathe yābena prabhu śrī-vṛndāvana

SYNONYMS

śrī-rūpa--Śrīla Rūpa Gosvāmī; śunila--heard; prabhura--of Śrī Caitanya Mahāprabhu; nīlādri-gamana--departure for Jagannātha Purī; vana-pathe--on the path through the forest; yābena--will go; prabhu--Śrī Caitanya Mahāprabhu; śrī-vṛndāvana--to Vṛndāvana.

TRANSLATION

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

TEXT

rūpa-gosāñi nīlācale pāṭhāila dui-jana
prabhu yabe vṛndāvana karena gamana

SYNONYMS

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.

TRANSLATION

Śrī Rūpa Gosvāmī sent two people to Jagannātha Purī to find out when Śrī Caitanya Mahāprabhu would depart for Vṛndāvana.

TEXT 12

TEXT

śīghra āsi' more tāñra dibā samācāra
śuniyā tad-anurūpa kariba vyavahāra

SYNONYMS

śīghra āsi'--very hastily returning; more--unto me; tāñra--His; dibā--give; samācāra--news; śuniyā--hearing; tad-anurūpa--accordingly; kariba--I shall make; vyavahāra--arrangements.

TRANSLATION

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

TEXT

ethā sanātana-gosāñi bhāve mane mana
rājā more prīti kare, se----mora bandhana

SYNONYMS

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.

TRANSLATION

While Sanātana Gosvāmī was at Gauḍa-deśa, he was thinking, "The Nawab is very pleased with me. I certainly have an obligation.

TEXT 14

TEXT

kona mate rājā yadi more kruddha haya
tabe avyāhati haya, kariluñ niścaya

SYNONYMS

kona mate--somehow or other; rājā--the Nawab; yadi--if; more--upon me; kruddha haya--becomes angry; tabe--then; avyāhati--escape; haya--there is; kariluñ niścaya--I have decided.

TRANSLATION

"Somehow or other, if the Nawab becomes angry with me, I shall be greatly relieved. That is my conclusion."

TEXT 15

TEXT

asvāsthyera chadma kari' rahe nija-ghare
rāja-kārya chāḍilā, nā yāya rāja-dvāre

SYNONYMS

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.

TRANSLATION

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

TEXT

lobhī kāyastha-gaṇa rāja-kārya kare
āpane svagṛhe kare śāstrera vicāre

SYNONYMS

lobhī--greedy; kāyastha-gaṇa--persons engaged in secretarial and clerical work; rāja-kārya kare--executed the government service; āpane--personally; sva-gṛhe--at home; kare--did; śāstrera vicāre--discussion of the revealed scriptures.

TRANSLATION

The greedy masters of his clerical and secretarial staff performed the government duties while Sanātana personally remained home and discussed revealed scriptures.

PURPORT

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 śūdra, 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, an underworker named Purandara Khān, who was a kāyastha, occupied his post.

TEXT 17

TEXT

bhaṭṭācārya paṇḍita biśa triśa lañā
bhāgavata vicāra karena sabhāte vasiyā

SYNONYMS

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.

TRANSLATION

Śrī Sanātana Gosvāmī used to discuss Śrīmad-Bhāgavatam in an assembly of twenty or thirty learned brāhmaṇa scholars.

PURPORT

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 vyākaraṇaṁ niruktaṁ chando jyotiṣaṁ 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--Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda and 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 Vedic literature is concerned, 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 amalāṁ yad vaiṣṇavānām priyam
yasmin pāramahaṁsyam ekam amalāṁ jñānaṁ paramaṁ gīyate
yatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan supaṭhan vicāraṇa-paro 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 paramahaṁsas. As it is said: paramo-nirmatsarāṇām. A paramahaṁsa 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

"That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing 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 *naiṣkarma*, 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

TEXT

āra dina gauḍeśvara, saṅge eka-jana
ācambite gosāñi-sabhāte kaila āgamana

SYNONYMS

āra dina--one day; gauḍeśvara--the Nawab of Bengal; saṅge--with; eka-jana--one other person; ācambite--suddenly; gosāñi-sabhāte--in the assembly of Sanātana Gosvāmī; kaila āgamana--came.

TRANSLATION

While Sanātana Gosvāmī was studying Śrīmad-Bhāgavatam in the assembly of learned brāhmaṇas, one day the Nawab of Bengal and another person suddenly appeared.

PURPORT

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. Sanātana Gosvāmī was studying Śrīmad-Bhāgavatam with the scholars in the year 1424.

TEXT 19

TEXT

pātsāha dekhiyā sabe sambhrame uṭhilā
sambhrame āsana diyā rājāre vasāilā

SYNONYMS

pātsāha dekhiyā--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.

TRANSLATION

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.

PURPORT

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 Bhagavad-gītā it is said:

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo 'mśa-saṁbhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." (Bg. 10.41)

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 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

TEXT

rājā kahe,----tomāra sthāne vaidya pāṭhāiluṅ
vaidya kahe,----vyādhi nāhi, sustha ye dekhiluṅ

SYNONYMS

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; su-stha--completely healthy; ye--that; dekhiluṅ--I have seen.

TRANSLATION

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

TEXT

āmāra ye kichu kārya, saba tomā lañā
kārya chāḍi' rahilā tumi gharete vasiyā

SYNONYMS

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.

TRANSLATION

"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

TEXT

mora yata kārya-kāma, saba kailā nāśa
ki tomāra ḥṛdaye āche, kaha mora pāśa

SYNONYMS

mora--my; yata--all; kārya-kāma--occupational duties; saba--everything;
kailā nāśa--you have spoiled; ki--what; tomāra--your; ḥṛdaye--within the
heart; āche--there is; kaha--kindly tell; mora pāśa--to me.

TRANSLATION

"You have spoiled all my activities. What is your intention? Please tell me frankly."

TEXT 23

TEXT

sanātana kahe,----nahe āmā haite kāma
āra eka-jana diyā kara samādhāna

SYNONYMS

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.

TRANSLATION

Sanātana Gosvāmī replied, "You can no longer expect any service from me. Please arrange for someone else to tend to the management."

TEXT 24

TEXT

tabe krudhha hañā rājā kahe āra-bāra
tomāra 'baḍa bhāi' kare dasyu-vyavahāra

SYNONYMS

tabe--at that time; krudhha 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.

TRANSLATION

Becoming angry with Sanātana Gosvāmī, the Nawab said, "Your elder brother is acting just like a plunderer.

TEXT 25

TEXT

jīva-bahu māri' kaila cāklā saba nāśa
ethā tumi kailā mora sarva kārya nāśa

SYNONYMS

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.

TRANSLATION

"By killing many living entities, your elder brother has destroyed all Bengal. Now here you are destroying all my plans."

TEXT 26

TEXT

sanātana kahe,----tumi svatantra gauḍeśvara
ye yei doṣa kare, deha' tāra phala

SYNONYMS

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.

TRANSLATION

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

TEXT

eta śuni' gauḍeśvara uṭhi' ghare gelā
palāiba bali' sanātanere bāndhilā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 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 in 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

TEXT

hena-kāle gela rājā uḍiyā mārite
sanātane kahe,----tumi cala mora sāthe

SYNONYMS

hena-kāle--at this time; gela--went; rājā--the King; uḍiyā mārite--to attack the Orissa province; sanātane kahe--he said to Sanātana Gosvāmī; tumi cala--you come; mora sāthe--along with me.

TRANSLATION

At this time, the Nawab was going to attack the province of Orissa, and he told Sanātana Gosvāmī, "Come along with me."

PURPORT

Hussain Shah attacked the province of Orissa in 1424 Śakābda Era. At that time he conquered the feudal princes of neighboring Orissa.

TEXT 29

TEXT

teṅho kahe,----yābe tumi devatāya duḥkha dite
mora śakti nāhi, tomāra saṅge yāite

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe tānre bāndhi' rākhi' karilā gamana
ethā nīlācala haite prabhu calilā vṛndāvana

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe sei dui cara rūpa-ṭhāñi āila
'vṛndāvana calilā prabhu'----āsiyā kahila

SYNONYMS

tabe--at that time; sei--those; dui--two; cara--messengers; rūpa-ṭhāñi--to the presence of Rūpa Gosvāmī; āila--came back; vṛndāvana calilā prabhu--Śrī Caitanya Mahāprabhu has departed for Vṛndāvana; āsiyā--coming; kahila--they informed.

TRANSLATION

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

TEXT

śuniyā śrī-rūpa likhila sanātana-ṭhāñi
'vṛndāvana calilā śrī-caitanya-gosāñi

SYNONYMS

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.

TRANSLATION

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

TEXT

āmi-dui-bhāi calilāña tāñhāre milite
tumi yaiche taiche chuṭi' āisa tāhāñ haite

SYNONYMS

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.

TRANSLATION

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."

PURPORT

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

TEXT

daśa-sahasra mudrā tathā āche mudi-sthāne
tāhā diyā kara śīghra ātma-vimocane

SYNONYMS

daśa-sahasra mudrā--ten thousand coins; tāthā--there; āche--there are;
mudi-sthāne--in the grocer's place; tāhā diyā--with this amount; kara--get;
śīghra--as soon as possible; ātma-vimocane--release from the internment.

TRANSLATION

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

TEXT

yaiche taiche chuṭi' tumi āisa vṛndāvana'
eta likhi' dui-bhāi karilā gamana

SYNONYMS

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.

TRANSLATION

"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 Mahāprabhu.

TEXT 36

TEXT

anupama mallika, tāñra nāma----'śrī-vallabha'
rūpa-gosāñira choṭa-bhāi----parama-vaiṣṇava

SYNONYMS

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.

TRANSLATION

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

TEXT

tāñhā lañā rūpa-gosāñi prayāge āilā
mahāprabhu tāhāñ śuni' ānandita hailā

SYNONYMS

tānhā lañā--taking him along; rūpa-gosāñi--Śrī Rūpa Gosvāmī; pra yāge--to Prayāga; āilā--came; mahāprabhu--Śrī Caitanya Mahāprabhu; tāhāñ--there; śuni'-hearing; ānandita hailā--were very much pleased.

TRANSLATION

Śrī Rūpa Gosvāmī and Anupama Mallika went to Prayāga, and they were very pleased to hear news that Śrī Caitanya Mahāprabhu was there.

TEXT 38

TEXT

prabhu caliyāchena bindu-mādhava-daraśane
lakṣa lakṣa loka āise prabhura milane

SYNONYMS

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.

TRANSLATION

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

TEXT

keha kānde, keha hāse, keha nāce, gāya
'kṛṣṇa' 'kṛṣṇa' bali' keha gaḍāgaḍi yāya

SYNONYMS

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.

TRANSLATION

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

TEXT

gaṅgā-yamunā prayāga nārila ḍubāite

prabhu ḍubāila kṛṣṇa-premera vanyāte

SYNONYMS

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.

TRANSLATION

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

TEXT

bhiḍa dekhi' dui bhāi rahilā nirjane
prabhura āveśa haila mādharma-daraśane

SYNONYMS

bhiḍa 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 Mādharma.

TRANSLATION

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 Mādharma.

TEXT 42

TEXT

premāveśe nāce prabhu hari-dhvani kari'
ūrdhva bāhu kari' bale---bala 'hari' 'hari'

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura mahimā dekhi' loke camatkāra
prayāge prabhura līlā nāri varṇibāra

SYNONYMS

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.

TRANSLATION

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

TEXT

dākṣiṇātya-vipra-sane āche paricaya
sei vipra nimantriyā nila nijālaya

SYNONYMS

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.

TRANSLATION

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

TEXT

vipra-gṛhe āsi' prabhu nibhṛte vasilā
śrī-rūpa-vallabha duṅhe āsiyā mililā

SYNONYMS

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.

TRANSLATION

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

TEXT

dui-guccha tṛṇa duñhe daśane dhariyā
prabhu dekhi' dūre paḍe daṇḍavat hañā

SYNONYMS

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.

TRANSLATION

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

TEXT

nānā śloka paḍi' uṭhe, paḍe bāra bāra
prabhu dekhi' premāveśa ha-ila duñhara

SYNONYMS

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; duñhara--of both of them.

TRANSLATION

Both brothers were overwhelmed with ecstatic emotion, and reciting various Sanskrit verses, they stood up and fell down again and again.

TEXT 48

TEXT

śrī-rūpe dekhiyā prabhura prasanna haila mana
'uṭha, uṭha, rūpa, āisa', balilā vacana

SYNONYMS

śrī-rūpe dekhiyā--seeing Śrīla 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.

TRANSLATION

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

TEXT

kṛṣṇera karuṇā kichu nā yāya varṇane
viṣaya-kūpa haite kāḍila tomā dui-jane

SYNONYMS

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.

TRANSLATION

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

TEXT

na me 'bhaktaś catur-vedī
mad-bhaktaḥ śvapacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham

SYNONYMS

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); deyaṁ--should be given; tataḥ--from him; grāhyaṁ--should be accepted (remnants of food); saḥ--that person; ca--also; pūjyaḥ--worshipable; yathā--as much as; hi--certainly; aham--I.

TRANSLATION

" '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.' "

PURPORT

This verse is included in the Hari-bhakti-vilāsa (10.127) compiled by Sanātana Gosvāmī.

TEXT 51

TEXT

ei śloka paḍi' duñhāre kailā āliṅgana
kṛpāte duñhāra māthāya dharilā caraṇa

SYNONYMS

ei śloka--this verse; paḍi'--reciting; duñhāre--the two brothers; kailā
āliṅgana--embraced; kṛpāte--out of causeless mercy; duñhāra--of both of them;
māthāya--on the heads; dharilā--placed; caraṇa--His feet.

TRANSLATION

After reciting this verse, Śrī Caitanya Mahāprabhu embraced both brothers,
and out of His causeless mercy He placed His feet on their heads.

TEXT 52

TEXT

prabhu-kṛpā pāñā duñhe dui hāta yuḍi'
dīna hañā stuti kare vinaya ācari'

SYNONYMS

prabhu-kṛpā--the Lord's mercy; pāñā--getting; duñhe--both of them; dui--
two; hāta--hands; yuḍi'--folding; dīna hañā--most humbly; stuti kare--offer
prayers; vinaya ācari'--with submission.

TRANSLATION

After receiving the Lord's causeless mercy, the brothers folded their hands
and in great humility offered the following prayers unto the Lord.

TEXT 53

TEXT

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

SYNONYMS

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.

TRANSLATION

"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

TEXT

yo ' jñāna-mattam bhuvanam dayāluḥ
ullāghayann apy akarot pramattam
sva-prema-sampat-sudhayādbhuteham
śrī-kṛṣṇa-caitanyam amum prapadye

SYNONYMS

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; api--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.

TRANSLATION

"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."

PURPORT

This verse is found in the Govinda-līlāmṛta (1.2).

TEXT 55

TEXT

tabe mahāprabhu tānre nikaṭe vasāilā
'sanātanera vārtā kaha'----tānhāre puchilā

SYNONYMS

tabe--thereafter; mahāprabhu--Śrī Caitanya Mahāprabhu; tānre--them; nikaṭe--near Him; vasāilā--sat down; sanātanera vārtā--news of Sanātana; kaha--please tell; tānhāre--them; puchilā--questioned.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu sat them down by His side and asked them, "What news do you have of Sanātana?"

TEXT 56

TEXT

rūpa kahena,----teṅho bandī haya rāja-ghare
tumi yadi uddhāra', tabe ha-ibe uddhāre

SYNONYMS

rūpa kahena--Rūpa Gosvāmī said; teṅho--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.

TRANSLATION

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

TEXT

prabhu kahe,----sanātanera hañāche mocana
acirāt āmā-saha ha-ibe milana

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; sanātanera--of Sanātana Gosvāmī; hañāche--there has been; mocana--release; acirāt--very soon; āmāsaha--with Me; ha-ibe milana--there will be meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately replied, "Sanātana has already been released from his confinement, and he will very soon meet with Me."

TEXT 58

TEXT

madhyāhna karite vipra prabhure kahilā
rūpa-gosāñi se-divasa tathāñi rahilā

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu was then requested by the brāhmaṇa to accept His lunch. Rūpa Gosvāmī also remained there that day.

TEXT 59

TEXT

bhaṭṭācārya dui bhāiye nimantraṇa kaila
prabhura śeṣa prasāda-pātra dui-bhāi pāila

SYNONYMS

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.

TRANSLATION

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

TEXT

triveṇī-upara prabhura vāsā-ghara sthāna
dui bhāi vāsā kaila prabhu-sannidhāna

SYNONYMS

tri-veṇī-upara--on the bank of the confluence of the Yamunā and 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.

TRANSLATION

Śrī Caitanya Mahāprabhu selected His residence beside the confluence of the Ganges and Yamunā at a place called Triveṇī. The two brothers--Rūpa Gosvāmī and Śrī Vallabha--selected their residence near the Lord's.

TEXT 61

TEXT

se-kāle vallabha-bhaṭṭa rahe āḍāila-grāme
mahāprabhu āilā śuni' āila tānra sthāne

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 Viṣṇusvāmī sect and became 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. Āḍāila-grāma, where he was staying, was near the confluence of the Rivers Ganges and Yamunā on the other side of the Yamunā about one mile from the river. The village there is called Aḍelī-grāma, or Āḍāila-grāma. 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, muraki-nāṭī telagu-nāṭī and kāśala-nāṭī. Out of these five brahminical communities, Vallabhācārya took his birth in the community of bella-nāṭī in the year 1400 Śakābda Era. 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 Khambhāmpāṭībāru. 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 in a village called Vidyānagara, and it was there that he enlightened Kṛṣṇadeva, the grandson of King Bukkarāja. After that, he traveled throughout India thrice on trips lasting six years. 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. Near Govardhana Hill he established a Deity in the valley. Finally he came to Āḍāila, which is on the other side of Prayāga.

Vallabhācārya had two sons, Gopinātha and Viṭṭhalesvara, and in his old age he accepted the renounced order. In 1452 Śakābda Era, he passed away from the material world at Vārāṇasī. His book known as Ṣoḍaśa-grantha and his commentaries on Vedānta-sūtra (Anubhāṣya) and Śrīmad-Bhāgavatam (Subodhinī) are very famous. He has written many other books besides.

TEXT 62

TEXT

teṅho daṇḍavat kailā, prabhu kaila āliṅgana
dui jane kṛṣṇa-kathā haila kata-kṣaṇa

SYNONYMS

teṅho--he; daṇḍavat--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.

TRANSLATION

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

TEXT

kṛṣṇa-kathāya prabhura mahā-prema uthalila
bhaṭṭera saṅkoce prabhu samvaraṇa kaila

SYNONYMS

kṛṣṇa-kathāya--in the discussion on Kṛṣṇa; prabhura--of Śrī Caitanya Mahāprabhu; mahā-prema--great love; uthalila--arose; bhaṭṭera--of Bhaṭṭācārya; saṅkoce--due to shyness; prabhu--Śrī Caitanya Mahāprabhu; samvaraṇa kaila--restrained Himself.

TRANSLATION

Sri 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

TEXT

antare gara-gara prema, nahe samvaraṇa
dekhi' camatkāra haila vallabha-bhaṭṭera mana

SYNONYMS

antare--inside; gara-gara--raged; prema--ecstatic love; nahe--there was not; samvaraṇa--checking; dekhi'--detecting; camatkāra--astonishment; haila--there was; vallabha-bhaṭṭera mana--on the mind of Vallabha Bhaṭṭa.

TRANSLATION

Although the Lord restrained Himself externally, ecstatic love raged within. There was no checking that. Vallabha Bhaṭṭa was astonished to detect this.

TEXT 65

TEXT

tabe bhaṭṭa mahāprabhure nimantraṇa kaila
mahāprabhu dui-bhāi tāñhāre milāilā

SYNONYMS

tabe--then; bhaṭṭa--Vallabha Bhaṭṭa; mahāprabhure--Śrī Caitanya Mahāprabhu;
nimantraṇa kailā--invited; mahāprabhu--Śrī Caitanya

TRANSLATION

Thereafter, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu for lunch, and the Lord introduced the brothers Rūpa and Vallabha to him.

TEXT 66

TEXT

dui-bhāi dūra haite bhūmite paḍiyā
bhaṭṭe daṇḍavat kailā ati dīna hañā

SYNONYMS

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.

TRANSLATION

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

TEXT

bhaṭṭa milibāre yāya, duñhe palāya dūre
'asṛśya pāmara muñi, nā chuñiha more'

SYNONYMS

bhaṭṭa--Vallabha Bhaṭṭa; milibāre--to meet; yāya--goes; duñhe--the two brothers; palāya--ran away; dūre--to a distant place; asṛśya--untouchable; pāmara--most fallen; muñi--I; nā chuñiha--do not touch; more--me.

TRANSLATION

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

TEXT

bhaṭṭera vismaya haila, prabhura harṣa mana
bhaṭṭere kahilā prabhu tānra vivaraṇa

SYNONYMS

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; tānra vivaraṇa--description of Rūpa Gosvāmī.

TRANSLATION

Vallabha Bhaṭṭācārya was very surprised at this. Śrī Caitanya Mahāprabhu, however, was very pleased, and He therefore spoke to him this description of Rūpa Gosvāmī.

TEXT 69

TEXT

'iṅho nā sparśiha, iṅho jāti ati-hīna!
vaidika, yājñika tumi kulīna pravīṇa!'

SYNONYMS

iṅho--him; nā sparśiha--do not touch; iṅho--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.

TRANSLATION

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."

PURPORT

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 Mohammedan Nawab, he was considered fallen and 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

TEXT

duñhāra mukhe nirantara kṛṣṇa-nāma śuni'
bhaṭṭa kahe, prabhura kichu iṅgita-bhaṅgī jāni'

SYNONYMS

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.

TRANSLATION

Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhaṭṭācārya could understand the hints of Śrī Caitanya Mahāprabhu.

TEXT 71

TEXT

'duñhāra mukhe kṛṣṇa-nāma kariche nartana
ei-dui 'adhama' nahe, haya 'sarvottama'

SYNONYMS

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.

TRANSLATION

Vallabha Bhaṭṭācārya admitted, "Since these two are constantly chanting the holy name of Kṛṣṇa, how can they be untouchable? On the contrary, they are most exalted."

PURPORT

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

TEXT

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepuḥ tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

SYNONYMS

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; 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--the holy name; gṛṇanti--chant; ye--who; te--they.

TRANSLATION

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.' "

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (3.33.7).

TEXT 73

TEXT

śuni' mahāprabhu tānre bahu praśaṁsilā
premāviṣṭa hañā śloka paḍite lāgilā

SYNONYMS

śuni'--hearing; mahāprabhu--Śrī Caitanya Mahāprabhu; tāñre--him; bahu--very much; praśaṁśilā--praised; prema-āviṣṭa hañā--becoming ecstatic in love of Godhead; śloka--verses; paḍite lāgilā--began to recite.

TRANSLATION

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

TEXT

śuciḥ sad-bhakti-dīptāgni-
dagdha-durjāti-kalmaṣaḥ
śvapāko 'pi budhaiḥ ślāgyo
na vedajño 'pi nāstikaḥ

SYNONYMS

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; ślāgyaḥ--recognized; na--not; veda-jñaḥ api--even though completely conversant in Vedic knowledge; nāstikaḥ--an atheist.

TRANSLATION

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. However, although a person may be a learned scholar in Vedic knowledge, he is not recognized if he is an atheist.

PURPORT

This verse and the next are quoted from the Hari-bhakti-sudhodaya (3.11,12), a transcendental literature extracted from the Purāṇas.

TEXT 75

TEXT

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japas tapaḥ
aprāṇasyeva dehasya
maṇḍanaṁ loka-rañjanam

SYNONYMS

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 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.

TRANSLATION

" 'For a person devoid of devotional service, birth in a great family or nation, knowledge of revealed scripture, 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

TEXT

prabhura premāveśa, āra prabhāva bhakti-sāra
saundaryādi dekhi' bhaṭṭera haila camatkāra

SYNONYMS

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.

TRANSLATION

When he saw the Lord's ecstatic love, Vallabha Bhaṭṭācārya was certainly very 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

TEXT

sagaṇe prabhure bhaṭṭa naukāte caḍāñā
bhikṣā dite nija-ghare calilā lañā

SYNONYMS

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.

TRANSLATION

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

TEXT

yamunāra jala dekhi' cikkaṇa śyāmala
premāveśe mahāprabhu ha-ilā vihvāla

SYNONYMS

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; vihvāla--bewildered.

TRANSLATION

While crossing the River Yamunā, Śrī Caitanya Mahāprabhu saw the glossy black water and was immediately bewildered with ecstatic love.

TEXT 79

TEXT

huṅkāra kari' yamunāra jale dilā jhāṅpa
prabhu dekhi' sabāra mane haila bhaya-kāṅpa

SYNONYMS

huṅkāra kari'--making a loud sound; yamunāra jale--in the water of the River Yamunā; dilā--gave; jhāṅpa--a plunge; prabhu dekhi'--seeing Lord Śrī Caitanya Mahāprabhu; sabāra--of everyone; mane--in the mind; haila--there was; bhaya-kāṅpa--fear and trembling.

TRANSLATION

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

TEXT

āste-vyaste sabe dhari' prabhure uṭhāila
naukāra upare prabhu nācite lāgila

SYNONYMS

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.

TRANSLATION

They all hastily grabbed Sri Caitanya Mahāprabhu and pulled Him out of the water. Once on the boat's platform, the Lord began to dance.

TEXT 81

TEXT

mahāprabhura bhare naukā kare ṭalamala
ḍubite lāgila naukā, jhalake bhare jala

SYNONYMS

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.

TRANSLATION

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

TEXT

yadyapi bhaṭṭera āge prabhura dhairya haila mana
durvāra udbhaṭa prema nahe samvaraṇa

SYNONYMS

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.

TRANSLATION

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.

TEXT 83

TEXT

deśa-pātra dekhi' mahāprabhu dhairya ha-ila
āḍāilera ghāṭe naukā āsi' uttarila

SYNONYMS

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.

TRANSLATION

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

TEXT

bhaye bhaṭṭa saṅge rahe, madhyāhna karāñā
nija-gṛhe ānilā prabhure saṅgete lañā

SYNONYMS

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 company; lañā--taking.

TRANSLATION

Fearing for the Lord's welfare, Vallabha Bhaṭṭācārya stayed in His association. After arranging for the Lord's bath, he took Him to his own house.

TEXT 85

TEXT

ānandita hañā bhaṭṭa dila divyāsana
āpane karila prabhura pāda-prakṣālana

SYNONYMS

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-prakṣālana--washing of the feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at his home, Vallabha Bhaṭṭācārya, being greatly pleased, offered the Lord a nice sitting place and personally washed His feet.

TEXT 86

TEXT

savaṁśe sei jala mastake dharila
nūtana kaupīna-bahirvāsa parāila

SYNONYMS

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.

TRANSLATION

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

TEXT

gandha-puṣpa-dhūpa-dīpe mahā-pūjā kaila
bhaṭṭācārye mānya kari' pāka karāila

SYNONYMS

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.

TRANSLATION

Vallabhācārya worshiped the Lord with great pomp, offering scents, incense,
flowers and lamps, and with great respect he induced Balabhadra Bhaṭṭa [the
Lord's cook] to cook.

TEXT 88

TEXT

bhikṣā karāila prabhure sasneha yatane
rūpa-gosāñi dui-bhāiye karāila bhojane

SYNONYMS

bhikṣā karāila--made 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.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu was offered lunch with great care and
affection. The brothers Rupa Gosvami and Sri Vallabha were also offered food.

TEXT 89

TEXT

bhaṭṭācārya śrī-rūpe deoyāila 'avaśeṣa'
tabe sei prasāda kṣṇadāsa pāila śeṣa

SYNONYMS

bhaṭṭācārya--Vallabha Bhaṭṭācārya; śrī-rūpe--to Śrīla Rūpa Gosvāmī;
deoyāila--offered; avaśeṣa--the remnants; tabe--thereafter; sei--those;
prasāda--remnants of food; kṣṇadāsa--Kṣṇadāsa; pāila--got; śeṣa--the
balance.

TRANSLATION

Vallabha Bhaṭṭācārya first offered the remnants of the Lord's food to Śrīla Rūpa Gosvāmī and then to Kṛṣṇadāsa.

TEXT 90

TEXT

mukha-vāsa diyā prabhure karāila śayana
āpane bhaṭṭa karena prabhura pāda-samvāhana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu pāṭhāila tānre karite bhojane
bhojana kari' āilā teṅho prabhura caraṇe

SYNONYMS

prabhu--Sri Caitanya Mahāprabhu; pāṭhāila--sent; tānre--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.

TRANSLATION

While Vallabha Bhaṭṭācārya was massaging Him, the Lord asked him to go take prasāda. After taking prasāda, he returned to the lotus feet of the Lord.

TEXT 92

TEXT

hena-kāle āilā raghupati upādhyāya
tiruhitā paṇḍita, baḍa vaiṣṇava, mahāśaya

SYNONYMS

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.

TRANSLATION

At that time there arrived Raghupati Upādhyāya, who belonged to the Tiruhitā district. He was a very learned scholar, a great devotee and a respectable gentleman.

PURPORT

Tiruhitā, or Tirhuṭiyā, is a combination of four districts in Behar: Sāraṇa, Campāraṇa, Majahphara-pura and Dvārabhāṅgā. The people of this state are called Tiruṭiyā.

TEXT 93

TEXT

āsi' teṅho kaila prabhura caraṇa vandana
'kṛṣṇe mati rahu' bali' prabhura vacana

SYNONYMS

āsi'--coming; teṅho--he; kaila--did; prabhura--of Śrī Caitanya Mahāprabhu; caraṇa vandana--worshipping the lotus feet; kṛṣṇe mati rahu--just remain always Kṛṣṇa conscious; bali'--saying; prabhura vacana--the blessings of Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT

śuni' ānandita haila upādhyāyera mana
prabhu tāṅre kahila,----'kaha kṛṣṇera varṇana'

SYNONYMS

śuni'--hearing; ānandita--very pleased; haila--became; upādhyāyera mana--the mind of Upādhyāya; prabhu--Śrī Caitanya Mahāprabhu; tāṅre--to him; kahila--spoke; kaha kṛṣṇera varṇana--just try to describe Kṛṣṇa.

TRANSLATION

Raghupati Upādhyāya was very pleased to hear the Lord's blessings. The Lord then asked him to describe Kṛṣṇa.

TEXT 95

TEXT

nija-kṛta kṛṣṇa-līlā-śloka paḍila
śuni' mahāprabhura mahā premāveśa haila

SYNONYMS

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.

TRANSLATION

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

TEXT

śrutim apare smṛtim itare
bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande
yasyālinde paraṁ brahma

SYNONYMS

śrutim--Vedic literature; apare--someone; smṛtim--corollary to the Vedic literature; itare--others; bhāratam--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.

TRANSLATION

Raghupati Upādhyāya recited: "Those who are afraid of material existence worship Vedic literature. Some worship smṛti, the corollaries to Vedic literature, and others worship the Mahābhārata. As far as I am concerned, I worship Mahārāja Nanda, the father of Kṛṣṇa, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing."

PURPORT

This verse recited by Raghupati Upādhyāya was later included in Śrī Rūpa Gosvāmī's Padyāvalī (126).

TEXT 97

TEXT

'āge kaha'----prabhu-vākye upādhyāya kahila
raghupati upādhyāya namaskāra kaila

SYNONYMS

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.

TRANSLATION

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

TEXT

kam prati kathayitum īśe
samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje
gopa-vadhūṭī-viṭam brahma

SYNONYMS

kam prati--unto whom; kathayitum--to speak; īśe--am I able; samprati--now; kaḥ--who; vā--or; pratītim--belief; āyātu--would do; go-pati--of the sun-god; tanayā--of the daughter (the Yamunā); kuñje--in the bushes on the bank; gopa-vadhūṭī--of the cowherd girls; viṭam--the hunter; brahma--the Supreme Personality of Godhead.

TRANSLATION

"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."

PURPORT

This verse was also later included in padyāvalī (98).

TEXT 99

TEXT

prabhu kahena,----kaha, teṅho paḍe kṛṣṇa-līlā
premāveśe prabhura deha-mana āyuyāilā

SYNONYMS

prabhu kahena--Śrī Caitanya Mahāprabhu said; kaha--please go on speaking; teṅho--he; paḍe--recites; kṛṣṇa-līlā--the pastimes of Lord Kṛṣṇa; prema-āveśe--in great ecstasy of love; prabhura--of Śrī Caitanya Mahāprabhu; deha-mana--body and mind; āyuyāilā--became slackened.

TRANSLATION

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.

PURPORT

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

TEXT

prema dekhi' upādhyāyera haila camatkāra
'manuṣya nahe, inho----kṛṣṇa'----karila nirdhāra

SYNONYMS

prema dekhi'--seeing His ecstatic love; upādhyāyera--of Raghupati Upādhyāya; haila--there was; camatkāra--wonder; manuṣya nahe--not a human being; inho--He; kṛṣṇa--Lord Kṛṣṇa Himself; karila nirdhāra--made assessment.

TRANSLATION

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

TEXT

prabhu kahe,----upādhyāya, śreṣṭha māna' kāya?
'śyāmam eva param rūpaṁ'----kahe upādhyāya

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu inquired; upādhyāya--My dear Upādhyāya; śreṣṭha--the supermost; māna'--you consider; kāya--what; śyāmam--Śyāmasundara, Kṛṣṇa; eva--certainly; param rūpaṁ--the supreme form; kahe--replied; upādhyāya--Raghupati Upādhyāya.

TRANSLATION

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

TEXT

śyāma-rūpera vāsa-sthāna śreṣṭha māna' kāya?
'purī madhu-purī varā'----kahe upādhyāya

SYNONYMS

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.

TRANSLATION

"Of all Kṛṣṇa's abodes, which do you think is the best?" Raghupati Upādhyāya said, "Madhu-purī, or Mathurā-dhāma, is certainly the best."

PURPORT

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-svarūpaṁ
govindam ādi-puruṣaṁ 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, Nṛsiṁha, Varāha and others--but Kṛṣṇa is distinguished as the supermost. According to Śrīmad-Bhāgavatam: 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

TEXT

bālya, paugaṇḍa, kaisore, śreṣṭha māna' kāya?
'vayaḥ kaisorakaṁ dhyeyam'----kahe upādhyāya

SYNONYMS

bālya--childhood; paugaṇḍa--the boyhood age before youth; kaisore--the beginning of youth; śreṣṭha--best; māna'--you think; kāya--which; vayaḥ--the age; kaisorakam--kaisora or fresh youth; dhyeyam--most worshipable; kahe--said; upādhyāya--Raghupati Upādhyāya.

TRANSLATION

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

TEXT

rasa-gaṇa-madhye tumi śreṣṭha māna' kāya?
'ādyā eva paro rasaḥ'----kahe upādhyāya

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,----bhāla tattva śikhāilā more
eta bali' śloka paḍe gadgada-svare

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "You have certainly given first-class conclusions." After saying this, He began to recite the full verse with a faltering voice.

TEXT 106

TEXT

śyāmam eva param rūpaṁ
purī madhu-purī varā
vayaḥ kaiśorakaṁ dhyeyam
ādyā eva paro rasaḥ

SYNONYMS

śyāmam--the form of Śyāmasundara; eva--certainly; param--supreme; rūpam--form; purī--the place; madhu-purī--Mathurā; varā--best; vayaḥ--the age; kaisorakam--fresh youth; dhyeyam--always to be meditated on; ādyaḥ--the original transcendental mellow, or conjugal love; eva--certainly; paraḥ--the supreme; rasaḥ--mellow.

TRANSLATION

" '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.' "

PURPORT

This verse is found in Padyāvalī (82).

TEXT 107

TEXT

premāveśe prabhu tānre kailā āliṅgana
prema matta hañā teṅho karena nartana

SYNONYMS

prema-āveśe--in ecstatic love; prabhu--Śrī Caitanya Mahāprabhu; tānre--him; kailā--did; āliṅgana--embracing; prema matta hañā--being overwhelmed by ecstatic love; teṅho--he; karena nartana--began to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Raghupati Upādhyāya in ecstatic love. Raghupati Upādhyāya also was overwhelmed by love, and he began to dance.

TEXT 108

TEXT

dekhi' vallabha-bhaṭṭa mane camatkāra haila
dui putra āni' prabhura caraṇe pāḍila

SYNONYMS

dekhi'--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.

TRANSLATION

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.

PURPORT

The two sons of Vallabhācārya were Gopinātha and Viṭṭhaleśvara. When Śrī Caitanya Mahāprabhu visited Prayāga in the year 1434 or 1435 Śakābda Era, Viṭṭhaleśvara was not yet born. In this regard, one should see Madhya-līlā 18.47.

TEXT 109

TEXT

prabhu dekhibāre grāmera saba-loka āila
prabhu-daraśane sabe 'kṛṣṇa-bhakta' ha-ila

SYNONYMS

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.

TRANSLATION

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

TEXT

brāhmaṇa-sakala karena prabhura nimantraṇa
vallabha-bhaṭṭa tān-sabāre karena nivāraṇa

SYNONYMS

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.

TRANSLATION

All the brāhmaṇas of the village were anxious to extend invitations to the Lord, but Vallabha Bhaṭṭācārya forbade them to do so.

TEXT 111

TEXT

'premonmāde paḍe gosāñi madhya-yamunāte
prayāge cālāiba, ihān nā diba rahite

SYNONYMS

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.

TRANSLATION

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

TEXT

yāñra icchā, prayāge yāñā karibe nimantraṇa'
eta bali' prabhu lañā karila gamana

SYNONYMS

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.

TRANSLATION

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

TEXT

gaṅgā-pathe mahāprabhure naukāte vasāñā
prayāge āilā bhaṭṭa gosāñire lañā

SYNONYMS

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.

TRANSLATION

Vallabha Bhaṭṭācārya avoided the River Yamunā. Putting the Lord on a boat in the River Ganges, he went with Him to Prayāga.

TEXT 114

TEXT

loka-bhiḍa-bhaye prabhu 'daśāśvamedhe' yāñā
rūpa-gosāñire śikṣā karā'na śakti sañcāriyā

SYNONYMS

loka-bhiḍa-bhaye--from fear of the great crowd of people; prabhu--Śrī Caitanya Mahāprabhu; dasāśvamedhe--to Dasāśvamedha-ghāṭa; yāñā--going; rūpa-gosāñire--Rūpa Gosvāmī; śikṣā karā'na--teaches; śakti sañcāriyā--endowing him with potency.

TRANSLATION

Due to the great crowds in Prayāga, Śrī Caitanya Mahāprabhu went to a place called Dasāśvamedha-ghāṭa. It was there that the Lord instructed Śrī Rūpa Gosvāmī and empowered him in the philosophy of devotional service.

PURPORT

Parāśya śaktir vividhaiva śrūyate. The Supreme Lord has multi-potencies, which the Lord bestows on His fortunate devotees. The Lord has a special potency by which He spreads the Kṛṣṇa consciousness movement. This is also explained in Caitanya-caritāmṛta (Antya 7.11). 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

TEXT

kṛṣṇatattva-bhaktitattva-rasatattva-prānta
saba śikhāila prabhu bhāgavata-siddhānta

SYNONYMS

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.

TRANSLATION

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, consummating in conjugal love between Rādhā and Kṛṣṇa. Finally He told Rūpa Gosvāmī about the ultimate conclusions of Śrīmad-Bhāgavatam.

TEXT 116

TEXT

rāmānanda-pāśe yata siddhānta śunilā
rūpe kṛpā kari' tāhā saba sañcārilā

SYNONYMS

rāmānanda-pāśe--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.

TRANSLATION

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

TEXT

śrī-rūpa-hṛdaye prabhu śakti sañcārilā
sarva-tattva-nirūpaṇe 'pravīṇa' karilā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

śivānanda-senera putra 'kavi-karṇapūra'
'rūpera milana' sva-granthe likhiyāchena pracura

SYNONYMS

śivānanda-senera--of Śivānanda Sena; putra--the son; kavi-karṇapūra--Kavi-karṇapūra; rūpera milana--meeting Rūpa Gosvāmī; sva-granthe--in his own book; likhiyāchena pracura--has written profusely.

TRANSLATION

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

TEXT

kālena vṛndāvana-keli-vārtā
lupteti tām khyāpayitum viśiṣya
kṛpāmṛtenābhiṣiṣeca devas
tatraiva rūpaṁ ca sanātanaṁ ca

SYNONYMS

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; abhiṣiṣeca--sprinkled; devaḥ--the Lord; tatra--there; eva--indeed; rūpaṁ--Śrīla Rūpa Gosvāmī; ca--and; sanātanaṁ--Sanātana Gosvāmī; ca--as well as.

TRANSLATION

"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, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana.

PURPORT

This verse and the following two verses are from Act Nine (38,29,30) of Caitanya-candrodaya by Śrī Kavi-karṇapūra.

TEXT 120

TEXT

yaḥ prāg eva priya-guṇa-gaṇair gāḍha-baddho 'pi mukto
gehādhyāsād rasa iva paro mūrta evāpy amūrtaḥ
premālāpair dṛḍhatara-pariṣvaṅga-raṅgaiḥ prayāge
tām śrī-rūpaṁ samam anupamenānujagrāha devaḥ

SYNONYMS

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; dṛḍhatara--firm; pariṣvaṅga--of embracing; raṅgaiḥ--with great pleasure; prayāge--at Prayāga; tam--to him; śrī-rūpam--Rūpa Gosvāmī; samam--with; anupamena--Anupama; anujagrāha--showed mercy; devaḥ--the Supreme Personality of Godhead.

TRANSLATION

"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

TEXT

priya-svarūpe dayita-svarūpe
prema-svarūpe saha-jābhirūpe
nijānurūpe prabhur eka-rūpe
tatāna rūpe svavilāsa-rūpe

SYNONYMS

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; prabhuḥ--Śrī Caitanya Mahāprabhu; eka-rūpe--to the one; tatāna--explained; rūpe--unto Rūpa Gosvāmī; sva-vilāsa-rūpe--who describes the pastimes of Lord Kṛṣṇa.

TRANSLATION

"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

TEXT

ei-mata karṇapūra likhe sthāne-sthāne
prabhu kṛpā kailā yaiche rūpa-sanātane

SYNONYMS

ei-mata--in this way; karṇa-pūra--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 Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

TRANSLATION

The characteristics of Śrīla 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 Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

TEXT 123

TEXT

mahāprabhura yata baḍa baḍa bhakta mātra
rūpa-sanātana----sabāra kṛpā-gaurava-pātra

SYNONYMS

mahāprabhura--of Śrī Caitanya Mahāprabhu; yata--all; baḍa baḍa--great, great; bhakta--devotees; mātra--up to; rūpa-sanātana--Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī; sabāra--of everyone; kṛpā--of the mercy; gaurava--and honor; pātra--objects.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were the objects of love and honor for all the great stalwart devotees of Śrī Caitanya Mahāprabhu.

TEXT 124

TEXT

keha yadi deśe yāya dekhi' vṛndāvana
tānre praśna karena prabhura pāriṣada-gaṇa

SYNONYMS

keha--someone; yadi--if; deśe--to his country; yāya--goes; dekhi'--after seeing; vṛndāvana--Vṛndāvana; tānre--unto that person; praśna karena--put questions; prabhura--of Śrī Caitanya Mahāprabhu; pāriṣada-gaṇa--personal associates.

TRANSLATION

If someone returned to his country after seeing Vṛndāvana, the associates of the Lord would ask him questions.

TEXT 125

TEXT

"kaha,----tāhāñ kaiche rahe rūpa-sanātana?
kaiche rahe, kaiche vairāgya, kaiche bhojana?"

SYNONYMS

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.

TRANSLATION

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

TEXT

kaiche aṣṭa-prahara karena śrī-kṛṣṇa-bhajana?"
tabe praśaṁsiyā kahe sei bhakta-gaṇa

SYNONYMS

kaiche--how; aṣṭa-prahara--twenty-four hours; karena--do; śrī-kṛṣṇa-bhajana--worshiping of Lord Kṛṣṇa; tabe--at that time; praśaṁsiyā--praising; kahe--described; sei bhakta-gaṇa--those devotees.

TRANSLATION

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 Gosvāmī.

TEXT 127

e

TEXT

"aniketa duñhe, vane yata vṛkṣa-gaṇa
eka eka vṛkṣera tale eka eka rātri śayana

SYNONYMS

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.

TRANSLATION

"The brothers actually have no fixed residence. They reside beneath trees--one night under one tree and the next night under another.

TEXT 128

TEXT

'vipra-gṛhe' sthūla-bhikṣā, kāhān mādhu-karī
śuṣka ruṭī-cānā civāya bhoga parihari'

SYNONYMS

vipra-gṛhe--in the house of a brāhmaṇa; sthūla-bhikṣā--full meals; kāhān--sometimes; mādhu-karī--begging little by little like honeybees; śuṣka--dry; ruṭī--bread; cānā--chick-peas; civāya--chew; bhoga parihari'--giving up all kinds of material enjoyment.

TRANSLATION

"Śrīla Rūpa and Sanātana Gosvāmī beg a little food from the houses of brāhmaṇas. Giving up all kinds of material enjoyment, they only take some dry bread and fried chick-peas.

TEXT 129

TEXT

karoṅyā-mātra hāte, kānthā chiṅḍā, bahirvāsa
kṛṣṇa-kathā, kṛṣṇa-nāma, nartana-ullāsa

SYNONYMS

karoṅyā--the waterpot of a sannyāsī; mātra--only; hāte--in the hand; kānthā chiṅḍā--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.

TRANSLATION

"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

TEXT

aṣṭa-prahara kṛṣṇa-bhajana, cāri daṇḍa śayane
nāma-saṅkīrtane seha nahe kona dine

SYNONYMS

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.

TRANSLATION

"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

TEXT

kabhu bhakti-rasa-śāstra karaye likhana
caitanya-kathā śune, kare caitanya-cintana"

SYNONYMS

kabhu--sometimes; bhakti-rasa-śāstra--transcendental literature 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.

TRANSLATION

"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

TEXT

ei-kathā śuni' mahāntera mahā-sukha haya
caitanyaera kṛpā yāñhe, tāñhe ki vismaya?

SYNONYMS

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.

TRANSLATION

When the personal associates of Śrī Caitanya Mahāprabhu would hear of the activities of Rūpa and Sanātana Gosvāmīs, they would say, "What is wonderful for a person who has been granted the Lord's mercy?"

PURPORT

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 to be too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this saḥajiyā 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 Ṭhākura, 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

TEXT

caitanyera kṛpā rūpa likhiyāchena āpane
rasāmṛta-sindhu-granthera maṅgalācaraṇe

SYNONYMS

caitanyera--of Lord Śrī Caitanya Mahāprabhu; kṛpā--the mercy; rūpa--Śrīla Rūpa Gosvāmī; likhiyāchena--has written; āpane--personally; rasāmṛta-sindhu-granthera--of the book known as Bhakti-rasāmṛta-sindhu; maṅgala-ācaraṇe--in the auspicious introduction.

TRANSLATION

Śrīla Rūpa Gosvāmī has personally spoken about the mercy of Śrī Caitanya Mahāprabhu in his auspicious introduction to his book Bhakti-rasāmṛta-sindhu [1.1.2].

TEXT 134

TEXT

hṛdi yasya preraṇayā
pravartito 'haṁ varāka-rūpo 'pi
tasya hareḥ pada-kamalaṁ
vande caitanya-devasya

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei-mata daśa-dina prayāge rahiyā
śrī-rūpe śikṣā dila śakti sañcāriyā

SYNONYMS

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.

TRANSLATION

For ten days Śrī Caitanya Mahāprabhu stayed at Prayāga and instructed Rūpa Gosvāmī, empowering him with the necessary potency.

PURPORT

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 also confirmed in Bhagavad-gītā:

teṣāṃ satata-yuktānāṃ
bhajatāṃ prīti-pūrvakam
dadāmi buddhi-yogaṃ taṃ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

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, Srila Rupa Gosvami 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, Śrīla Rūpa Gosvāmī has described how he was personally empowered by the Lord. He further states in the Bhakti-rasāmṛta-sindhu (1.2.187):

ihā yasya harer dāsyē
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 anxious 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

TEXT

prabhu kahe,----śuna, rūpa, bhakti-rasera lakṣaṇa
sūtra-rūpe kahi, vistāra nā yāya varṇana

SYNONYMS

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.

TRANSLATION

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

TEXT

pārāpāra-śūnya gabhīra bhakti-rasa-sindhu
tomāya cākhāite tāra kahi eka 'bindu'

SYNONYMS

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.

TRANSLATION

"The ocean of the transcendental mellow 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

TEXT

eita brahmāṇḍa bhari' ananta jīva-gaṇa
caurāśī-lakṣa yonite karaye bhramaṇa

SYNONYMS

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.

TRANSLATION

"In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe.

PURPORT

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 Bhagavad-gītā (2.24) we find that the living entities are sarva-gataḥ, 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 ether. 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 their imperfect vision cannot actually perceive the particular type of living entities there.

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:

jalajā 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 non-moving living entities (sthāvāra) 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 Vedic literatures. As 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 never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying 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 Bhagavad-gītā (8.6): yaṁ yaṁ vāpi smaran bhāvam. One's consciousness at the time of death determines a type of body of the living entity. 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

TEXT

keśāgra-śateka-bhāga punaḥ śatāṁśa kari
tāra sama sūkṣma jīvera 'svarūpa' vicāri

SYNONYMS

keśa-agra--from the tip of a hair; śata-eka--one hundred; bhāga--divisions; punaḥ--again; śata-āṁśa--one hundred divisions; kari--making; tāra sama--equal to that; sūkṣma--very fine; jīvera--of the living entity; sva-rūpa--the actual form; vicāri--I consider.

TRANSLATION

"The length and breadth of the living entity is described as one tenthousandth part of the tip of a hair. This is the original subtle nature of the living entity.

TEXT 140

TEXT

keśāgra-śata-bhāgasya
śatāṁśa-sadṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo 'yaṁ
saṅkhyātīto hi cit-kaṇaḥ

SYNONYMS

keśa-agra--of the tip of a hair; śata-bhāgasya--of one hundredth; śata-
aṁśa--a hundredth part; sadṛśa--equal to; ātmakaḥ--whose nature; jīvaḥ--the
living entity; sūkṣma--very fine; sva-rūpaḥ--identification; ayam--this;
saṅkhyā-atītaḥ--numbering beyond calculation; hi--certainly; cit-kaṇaḥ--
spiritual particle.

TRANSLATION

" '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.'

PURPORT

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. This is confirmed in Bhagavad-gītā (15.7). Mamaivāṁśo
jīva-loke jīva-bhūtaḥ sanātanaḥ: "The living entities in this conditioned
world are My eternal, fragmental parts."

Lord Sri 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

TEXT

bālāgra-śata-bhāgasya
śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeya
iti cāha parā śrutiḥ

SYNONYMS

bāla-agra--the tip of a hair; śata-bhāgasya--of one hundredth; śata-dhā--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.

TRANSLATION

" '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.'

PURPORT

The first three padas of this verse from the Pañcadaśī Citradīpa (81) are taken from the Śvetāśvatara Upaniṣad (5.9).

TEXT 142

TEXT

sūkṣmāṇām apy ahaṁ jīvaḥ

SYNONYMS

sūkṣmāṇām--of the minute particles; api--certainly; ahaṁ--I; jīvaḥ--the living entity.

TRANSLATION

" 'Among minute particles, I am the living entity.'

PURPORT

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 quote is the third pada of a verse from Śrīmad-Bhāgavatam (11.16.11).

TEXT 143

TEXT

aparimitā dhruvās tanu-bhṛto yadi sarva-gatās
tarhi na śāsyateti niyamo dhruva netarathā
ajani ca yan-mayaṁ tad avimucya niyanṭṛ bhavet
samam anujānatām yad amataṁ mata-duṣṭatayā

SYNONYMS

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-mayam--consisting of which; tat--that; avimucya--without giving up; niyantr--controller; bhavet--may become; samam--equal in all respects; anu-jānatām--of those who follow this philosophical calculation; yat--that; amatam--not conclusive; mata-duṣṭatayā--by faulty calculations.

TRANSLATION

" '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.'

PURPORT

This verse, which is also from Śrīmad-Bhāgavatam (10.87.30), was spoken by the personified Vedas.

TEXT 144

TEXT

tāra madhye 'sthāvara', jaṅgama'----dui bheda
jaṅgame tiryak-jala-sthalacara-vibheda

SYNONYMS

tāra madhye--among the living entities who are conditioned within the material world; sthāvara--immovable; jaṅgama--movable; 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; sthala-cara--living entities who can move on land; vibheda--three divisions.

TRANSLATION

"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.

PURPORT

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 *Bhagavad-gītā* (2.24):

acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur
acalo 'yaṁ sanātanaḥ

"This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, 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, it can neither be burned nor cut to pieces. It 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 *Bhagavad-gītā*, we are to conclude that living entities are everywhere throughout the universes. They are distributed as trees, plants, aquatics, birds, human beings and so on.

TEXT 145

TEXT

tāra madhye manuṣya-jāti ati alpatara
tāra madhye mleccha, pulinda, bauddha, śabara

SYNONYMS

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).

TRANSLATION

"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

TEXT

veda-niṣṭha-madhye ardheka veda 'mukhe' māne
veda-niṣiddha pāpa kare, dharma nāhi gaṇe

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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, 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 in Bhagavad-gītā (15.15): vedaiś ca sarvair aham eva vedyaḥ. The aim of Vedic knowledge is to understand God. 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 religion, 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 sin.

TEXT 147

TEXT

dharmācāri-madhye bahuta 'karma-niṣṭha'
koṭi-karma-niṣṭha-madhye eka jñānī' śreṣṭha

SYNONYMS

dharma-ācāri-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.

TRANSLATION

"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.

PURPORT

Śrīla 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 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

TEXT

koṭi-jñāni-madhye haya eka-jana 'mukta'
koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

SYNONYMS

koṭi-jñāni-madhye--out of many millions of such wise men; haya--there is; eka-jana--one person; mukta--actually liberated; koṭi-mukta-madhye--out of many millions of such liberated persons; durlabha--very rare; eka--one; kṛṣṇa-bhakta--pure devotee of Lord Kṛṣṇa.

TRANSLATION

"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.

PURPORT

In Śrīmad-Bhāgavatam 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 paramātmēti bhagavān iti śabdyate. 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-madhye '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 in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain 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 Bhagavad-gītā says, jñātvā māṁ śāntim ṛcchati: one can actually attain peace when he knows Kṛṣṇa. This is described in the next verse.

TEXT 149

TEXT

kṛṣṇa-bhakta----niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī----sakali 'aśānta'

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 are lusty (kāṁī). Because they desire something, they cannot have peace.

The peace formula is given by Kṛṣṇa in Bhagavad-gītā:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

If one can understand that the only supreme enjoyer is Kṛṣṇa, one will perform all kinds of sacrifices, penances and austerities in order to attain Kṛṣṇa's devotional service. Kṛṣṇa is the Supreme Being, the proprietor of all the material worlds; therefore throughout the entire universe He is the only enjoyer and beneficiary. He is the only friend who can actually do good to all living entities (suhṛdaṁ sarva-bhūtānāṁ). If one understands Kṛṣṇa, he immediately becomes desireless (niṣkāma) because 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: "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 service as much 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 give up the world as false, but after taking sannyāsa they 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 onto 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 it is written: kṛṣṇa-bhakta niṣkāma. Since the kṛṣṇa-bhakta, the devotee of Kṛṣṇa, is satisfied with Kṛṣṇa, there is no possibility of falldown.

TEXT 150

TEXT

muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ prasāntātmā
koṭiṣv api mahā-mune

SYNONYMS

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; prasānta-ātmā--completely satisfied, desireless; koṭiṣu--among many millions; api--certainly; mahā-mune--O great sage.

TRANSLATION

" '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.'

PURPORT

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-sūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

One who has no other desire 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 knows how 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 facilities to his spiritual master because he knows that by pleasing Nārāyaṇa's representative, he can please Lord Nārāyaṇa. Outsiders who have no knowledge of Nārāyaṇa are envious both of Nārāyaṇa and of His devotee. Consequently when they see that Nārāyaṇa's devotee is opulently situated, they become 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 anxious 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

TEXT

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

When we speak of brahmāṇḍa, we refer to the whole universe, or to the cluster of many millions of universes. In all universes, there are innumerable planets and innumerable living entities upon those planets in the air 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, if one is actually fortunate (bhāgyavān), he 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 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 this material bondage.

How one can become this fortunate can be seen in the life of Śrīla 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 them and obeying their orders, the boy became the object of sympathy for the Vaiṣṇavas, 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 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-bīja.

TEXT 152

TEXT

mālī hañā kare sei bīja āropaṇa
śravaṇa-kīrtana-jale karaye secana

SYNONYMS

mālī hañā--becoming a gardener; kare--does; sei--that; bīja--seed of devotional service; āropaṇa--sowing; śravaṇa--of hearing; kīrtana--of chanting; jale--with the water; karaye--does; secana--sprinkling.

TRANSLATION

"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.

PURPORT

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 śravaṇa-kīrtana is meant for highly developed devotees like Haridāsa Ṭhākura, who engaged in the śravaṇa-kīrtana process without worshipping 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 bīja, or the 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 are called anyābhilāṣa-bīja, karma-bīja and jñāna-bīja. If one is not fortunate enough to receive the bhakti-latā-bīja from the spiritual master, he instead cultivates the seeds of karma-bīja, jñāna-bīja, or political and social or philanthropic bīja. However, bhakti-latā-bīja is different from these other bījas. Bhakti-latā-bīja can be received only through the mercy of the spiritual master. Therefore one has to satisfy the spiritual master to get bhakti-latā-bīja (yasya prasādād bhagavat-prasādaḥ). 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. However, 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 Bhagavad-gītā (2.41): vyavasāyātmikā buddhir ekeha kuru-nandana. One who has not listened carefully to the instructions of the spiritual master is unfit to chant or preach the cult of devotional service. One has to water the bhakti-latā-bīja after receiving instructions from the spiritual master.

TEXT 153

TEXT

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya
'virajā' 'brahma-loka' bhedi' 'para-vyoma' pāya

SYNONYMS

upajiyā--being cultivated; bāḍe--increases; 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.

TRANSLATION

"As one waters the bhakti-latā-bīja, the seed sprouts, and the creeper gradually increases to the point where it penetrates the walls of this universe and goes beyond the Virajā River 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.

PURPORT

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-latā 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 word vi means vigata (completely eradicated), and rajaḥ 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. 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 increases until it reaches the spiritual sky, where Goloka Vṛndāvana is situated.

TEXT 154

TEXT

tabe yāya tad-upari 'goloka-vṛndāvana'
'kṛṣṇa-caraṇa'-kalpa-vṛkṣe kare ārohaṇa

SYNONYMS

tabe--thereafter; yāya--goes; tat-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.

TRANSLATION

"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.

PURPORT

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 aham 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 in His spiritual potency. He has His eternal form of bliss and knowledge (sac-cid-ānanda-vigraha). 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. When the cinmaya-rasa potency goes through the material potency, it becomes all-pervading. Although the Supreme

Personality of Godhead exists on His own planet Goloka Vṛndāvana, He is present everywhere. Aṅgāntara-stha-paramāṇu-cayāntara-stham. He is present within all universes, although they are innumerable. He is present within the atom. Īśvaraḥ sarva-bhūtānām ḥṛd-deśe 'rjuna tiṣṭhati: 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 cover 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 the śānta-rasa is prevalent, and some of the devotees are also connected with the Supreme Personality of Godhead in the dāsyā-rasa, the mellow of servitorship. As far as the mellow of fraternity is concerned, the Vaikuṅṭha rasa is represented by gaurava-sakhyā, friendship in awe and veneration. The other fraternity rasa is exhibited as viśrambha (friendship in equality), and this is found in the Goloka Vṛndāvana planet. Above that is service to the Lord in vātsalya-rasa (paternal love), and above all is the relationship with the Lord in the mādhyāya-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-latā creeper finds its resting place at the lotus feet of Kṛṣṇa.

TEXT 155

TEXT

tāhāṅ vistārita hañā phale prema-phala

ihāṅ māli sece nitya śravaṇādi jala

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 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 the 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 vijñāneha nā bujhaya. 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 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 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: ihāṅ 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 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

TEXT

yadi vaiṣṇava-aparādha uṭhe hātī mātā
upāḍe vā chiṇḍe, tāra śukhi' yāya pātā

SYNONYMS

yadi--if; vaiṣṇava-aparādha--an offense at the feet of a Vaiṣṇava; uṭhe--arises; hātī--an elephant; mātā--mad; upāḍe--uproots; vā--or; chiṇḍe--breaks; tāra--of the creeper; śukhi'--shriveling up; yāya--goes; pātā--the leaf.

TRANSLATION

"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.

PURPORT

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 in advancing in devotional service should desire only to satisfy the previous ācāryas. Ei chaya gosāñi 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. 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 are 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. As soon as one is deviated from the spiritual master, the uprooting of the bhakti-latā begins, and gradually all the leaves dry up.

TEXT 157

TEXT

tāte mālī yatna kari' kare āvaraṇa
aparādha-hastīra yaiche nā haya udgama

SYNONYMS

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.

TRANSLATION

"The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

PURPORT

While the bhakti-latā 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-latā creeper. When one associates with nondevotees, the maddened elephant is set loose. Śrī Caitanya Mahāprabhu has said: asat-saṅga-tyāga,--ei vaiṣṇava-ācāra. 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 living entity 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.

If one thinks that there are many pseudo devotees or nondevotees in the Kṛṣṇa Consciousness Society, 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 and the regulative principles governing 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 prayāśaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati

"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

TEXT

kintu yadi latāra saṅge uṭhe 'upaśākhā'
bhukti-mukti-vāñchā, yata asaṅkhya tāra lekhā

SYNONYMS

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.

TRANSLATION

"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

TEXT

'niṣiddhācāra', 'kuṭīnāṭī', 'jīva-hiṁsana'
'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa

SYNONYMS

niṣiddha-ācāra--behavior not to be exhibited by a person desiring to become perfect; kuṭīnāṭī--diplomacy; jīva-hiṁsana--unnecessarily killing animals or the soul; lābha--profit according to material calculations; pūjā--adoration achieved by satisfying mundane people; pratiṣṭhā-ādi--becoming an important man in material calculations, and so on; yata--all these; upaśākhā-gaṇa--unnecessary creepers.

TRANSLATION

"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.

PURPORT

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-hiṁsana 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 their 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-hiṁsana. 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 title 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, bhakti-latā-bīja. One should be very careful to avoid all these unwanted things. Sometimes these unwanted creepers look exactly like the bhakti-latā creeper. They appear to be of the same size and the same species when they are packed together with the bhakti-latā creeper, but in spite of this, the creepers are called upasākhā. A pure devotee can distinguish between the bhakti-latā creeper and a mundane creeper, and he is very alert to distinguish them and keep them separate.

TEXT 160

TEXT

seka-jala pāñā upasākhā bāḍi' yāya
stabdha hañā mūla-sākhā bāḍite nā pāya

SYNONYMS

seka-jala--sprinkling water; pāñā--getting; upasākhā--the unwanted creepers; bāḍi' yāya--grow luxuriantly; stabdha hañā--becoming stopped; mūla-sākhā--the chief creeper; bāḍite--to increase; nā pāya--is not able.

TRANSLATION

"If one does not distinguish between the bhakti-latā creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-latā creeper is curtailed.

PURPORT

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-hiṁsana'
'lābha', 'pūjā', 'pratiṣṭhādi' yata upasākhā-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. Others 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. A European Vaiṣṇava is not allowed to enter the temples." In other words, one may consider Vaiṣṇavas in terms of birth, thinking one a brāhmaṇa Vaiṣṇava, a śūdra Vaiṣṇava, a mleccha Vaiṣṇava and so on. One may also try to carry out a professional business while chanting the Hare Kṛṣṇa mantra or reading Śrīmad-Bhāgavatam, or one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaiṣṇava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising 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 sādhu, 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 of bhakti-latā-bīja has been stunted.

TEXT 161

TEXT

prathamei upasākhāra karaye chedana
tabe mūla-sākhā bāḍi' yāya vṛndāvana

SYNONYMS

prathamei--from the very beginning; upasākhāra--of the unwanted creepers; karaye--does; chedana--the cutting away; tabe--then only; mūla-sākhā--the chief creeper; bāḍi'--increasing; yāya--goes; vṛndāvana--to the lotus feet of Lord Śrī Kṛṣṇa in Vṛndāvana.

TRANSLATION

"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 of bhakti-latā-bīja grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Kṛṣṇa.

PURPORT

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

TEXT

'prema-phala' pāki' paḍe, māli āsvādaya
latā avalambi' māli 'kalpa-vṛkṣa' pāya

SYNONYMS

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; māli--the gardener; kalpa-vṛkṣa pāya--reaches the desire tree in Goloka Vṛndāvana.

TRANSLATION

"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

TEXT

tāhāñ sei kalpa-vṛkṣera karaye sevana
sukhe prema-phala-rasa kare āsvādana

SYNONYMS

tāhāñ--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.

TRANSLATION

"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.

PURPORT

The word *tāhāñ* indicates that in the spiritual world one can taste the juice of the fruit of devotional service and thus become blissful.

TEXT 164

TEXT

eita parama-phala 'parama-puruṣārtha'
yāñra āge tṛṇa-tulya cāri puruṣārtha

SYNONYMS

eita--this; parama-phala--the supreme goal of life; parama--supreme; puruṣa-ārtha--interest of the living being; yāñra āge--in the presence of which; tṛṇa-tulya--very insignificant; cāri--four; puruṣa-ārtha--the different types of human interests.

TRANSLATION

"To taste the fruit of devotional service at 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.

PURPORT

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 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 *Lalita-mādhava*.

TEXT 165

TEXT

ṛddhā siddhi-vraja-vijayitā satya-dharmā samādhir
brahmānando gurur api camatkārayaty eva tāvat
yāvat premṇām madhu-ripu-vaśīkāra-siddhausadhīnām
gandho 'py antaḥ-karaṇa-saraṇī-pānthatām na prayāti

SYNONYMS

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); samādhiḥ--the yogic perfection of meditation; brahma-ānandaḥ--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; premṇām--of love of Kṛṣṇa; madhu-ripu--of Kṛṣṇa, the enemy of the Madhu demon; vaśīkāra--in the controlling; siddha-auśadhīnām--which is like perfect herbs that can control snakes; gandhaḥ--a light fragrance; api--even; antaḥ-karaṇa-saraṇī-pānthatām--a traveler on the path of the heart; na prayāti--does not become.

TRANSLATION

"As long as there is not the slightest fragrance of pure love of Kṛṣṇa, which is the perfected medicinal herb for controlling Lord Kṛṣṇa within the heart, the opulences of material perfection--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.

PURPORT

There are different types of material perfection known as siddhi-vraja, brahminical qualifications, yogic trance and merging into the Supreme. All these 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, paternal 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

TEXT

'śuddha-bhakti' haite haya 'premā' utpanna
ataeva śuddha-bhaktira kahiye 'lakṣaṇa'

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

In 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

TEXT

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

SYNONYMS

anya-abhilāṣitā-śūnyam--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); jnana--by the knowledge of the philosophy of the monist Māyāvādīs; *<footnote> karma--by fruitive activities; ādi--by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sāṅkhya philosophy, and so on; anāvṛtam--uncovered; ānukūlyena--favorable; kṛṣṇa-anuśīlanam--cultivation of service in relationship to Kṛṣṇa; bhaktiḥ uttamā--first-class devotional service. <footnote> Here jñāna does not refer to perfect knowledge in devotional service. One has to learn the path of devotional service with full knowledge of the Vedas (bhaktya sruta-grhitaya--Bhag 1.2.12).

TRANSLATION

"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.

PURPORT

This verse is also found in Śrīla Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu (1.1.11). As we can understand from 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 devotional service or arcana Deity worship in the temple. Man-manā bhava mad-bhakto mad-yājī mām 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 Bhagavad-gītā (18.69): na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ. One should preach the gospel of Bhagavad-gītā for the benefit of all. 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 can be achieved through the medium of the 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 the spiritual master who comes in the disciplic succession from Kṛṣṇa. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ. 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. Yasya prasādād bhagavat-prasādaḥ: if one can satisfy the spiritual master, Kṛṣṇa is automatically satisfied. 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, he does not have to accept this order or that order. 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

TEXT

anya-vāñchā, anya-pūjā chāḍi' jñāna', 'karma'
 ānukūlye sarvendriye kṛṣṇānuśīlana

SYNONYMS

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.

TRANSLATION

"A pure devotee must not cherish any other desire 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

TEXT

ei 'śuddha-bhakti'----ihā haite 'premā' haya
pañcarātre, bhāgavate ei lakṣaṇa kaya

SYNONYMS

ei--this; śuddha-bhakti--pure devotional service; ihā haite--from which; premā--unalloyed love of Kṛṣṇa; haya--there is; pañcarātre--in the Vedic literature known as the Pañcarātras; bhāgavate--also in Śrīmad-Bhāgavatam; ei--these; lakṣaṇa--symptoms; kaya--are described.

TRANSLATION

"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.

PURPORT

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 Bhāgavatam systems. The Pañcarātra system includes methods of temple worship, and the Bhāgavatam 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 Bhāgavatam systems.

TEXT 170

TEXT

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanam bhaktir ucyate

SYNONYMS

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-paratvena--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; hṛṣīkeśa--of the master of the senses; sevanam--the service to satisfy the senses; bhaktiḥ--devotional service; ucyate--is called.

TRANSLATION

" '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, simply by being employed in the service of the Lord, one's senses are purified.'

PURPORT

This verse quoted from the Nārada-pañcarātra is found in the Bhakti-rasāmṛta-sindhu (1.1.12).

TEXT 171

TEXT

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
manogatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau

SYNONYMS

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.

TRANSLATION

" '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.

PURPORT

This verse and the following three verses quoted from Śrīmad-Bhāgavatam (3.29.11-14), were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

TEXT 172

TEXT

lakṣaṇam bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

SYNONYMS

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; puruṣottame--to the Supreme Personality of Godhead.

TRANSLATION

" '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

TEXT

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gṛhṇanti
vinā mat-sevanaṁ janāḥ

SYNONYMS

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; dīyamānaṁ--being given; na--not; gṛhṇanti--accept; vinā--without; mat-sevanaṁ--My service; janāḥ--the devotees.

TRANSLATION

" '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

TEXT

sa eva bhakti-yogākhyā
ātyantika udāhṛtaḥ
yenātivrajya triguṇaṁ
mad-bhāvāyopapadyate

SYNONYMS

saḥ--that (having the above symptoms); eva--certainly; bhakti-yoga-ākhyāḥ--called bhakti-yoga; ātyantikaḥ--the ultimate goal of life; udāhṛtaḥ--described as; yena--by which; ativrajya--transcending; tri-guṇaṁ--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.

TRANSLATION

" '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

TEXT

bhukti-mukti ādi-vāñchā yadi mane haya
sādhana karile prema utpanna nā haya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

bhukti-mukti-sṛṅhā yāvat
piśācī ḥṛdi vartate
tāvad bhakti-sukhasyātra
katham abhyudayo bhavet

SYNONYMS

bhukti--for material enjoyment; mukti--and for liberation from material existence; sṛṅhā--desire; yāvat--as long as; piśācī--the witches; ḥṛdi--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.

TRANSLATION

"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.

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.22).

TEXT 177

TEXT

sādhana-bhakti haite haya 'rati'ra udaya
rati gāḍha haile tāra 'prema' nāma kaya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

Bhakti-rasāmṛta-sindhu (1.2.2) gives the following information about sādhana-bhakti:

kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākāṣyaṁ ḥṛdi 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 manifest, there is rati, or attachment. Those who are interested in being liberated from material bondage must manifest this tenderness called rati." This attachment is not like material attachment. When one is liberated from material contamination, the awakening of attachment for Kṛṣṇa's service 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
mamatvātiśayāñkitaḥ
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

TEXT

prema vṛddhi-krame nāma----sneha, māna, praṇaya
rāga, anurāga, bhāva, mahābhāva haya

SYNONYMS

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.

TRANSLATION

"The basic aspects of prema, when gradually increasing to different states, are affection, abhorrence, love, attachment, further attachment, ecstasy and great ecstasy.

PURPORT

In the Bhakti-rasāmṛta-sindhu (3.2.84) sneha (affection) is described as follows:

sāndraś citta-dravaṁ kurvan
premā 'sneha' itīryate
kṣaṇikasyāpi neha syād
visleṣasya 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, Bhakti-rasāmṛta-sindhu (3.2.87) says:

snehaḥ sa rāgo yena syāt
sukhaṁ duḥkham api sphuṭam
tat-sambandha-lave 'py atra
prītiḥ prāṇa-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 Madhya-līlā, verse 13. The purport to that verse explains adhirūḍha-mahābhāva.

TEXT 179

TEXT

yaiche bīja, ikṣu, rasa, guḍa, khaṇḍa-sāra
śarkarā, sitā, michari, uttama-michari āra

SYNONYMS

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.

TRANSLATION

"The gradual development of love 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 a liquid molasses, then a solid molasses, then sugar, candy, rock candy and finally lozenges.

TEXT 180

TEXT

ei saba kṛṣṇa-bhakti-rasera sthāyibhāva
sthāyibhāve mile yadi vibhāva, anubhāva

SYNONYMS

ei saba--all these; kṛṣṇa-bhakti--of devotional service to Kṛṣṇa; rasera--of the mellows; sthāyi-bhāva--continuous existence; sthāyi-bhāve--in this continuous existence; mile--one meets; yadi--if; vibhāva--special ecstasy; anubhāva--subecstasy.

TRANSLATION

"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.

PURPORT

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. The nine forms of devotional service are śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam sakhyam ātma-nivedanam. 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) hiccupping. 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

TEXT

sāttvika-vyabhicārī-bhāvera milane
kṛṣṇa-bhakti-rasa haya amṛta āsvādane

SYNONYMS

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.

TRANSLATION

"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

TEXT

yaiche dadhi, sitā, ghṛta, marīca, karpūra
milane, rasālā' haya amṛta madhura

SYNONYMS

yaiche--just as; dadhi--yogurt; sitā--sugar candy; ghṛta--clarified butter; marīca--black pepper; karpūra--camphor; milane--in mixing together; rasālā--very tasteful; haya--becomes; amṛta--nectarean; madhura--and sweet.

TRANSLATION

"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

TEXT

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

SYNONYMS

bhakta-bhede--according to varieties of devotees; rati-bheda--the different attachments; pañca parakāra--five categories; śānti-rati--neutral appreciation; dāsya-rati--attachment in a service attitude; sakhya-rati--attachment by friendly appreciation; āra--also; vātsalya-rati--attachment by paternal 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.

TRANSLATION

"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 the devotees' different attachments to the Supreme Personality of Godhead. The transcendental mellows derived from devotional service are also of five varieties.

PURPORT

Śānta-rati is described in the Bhakti-rasāmṛta-sindhu (2.5.16, 17, 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 kathyate so 'tra
svabhāvaḥ śama ity asau

prāyaḥ śama-pradhāñanām
mamatā-gandha-varjitā
paramātmatayā kṛṣṇe
jātā śānta-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
 ḥṛd-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 Bhagavad-gītā, we can understand that in the śānta-rasa, a devotee sees the Lord's representation everywhere. Dāśya-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
 tatrāsaktikṛd anyatra
 prīti-saṃhāriṇī 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 the śānta-rati is not very much willing to render service to the Lord, but a devotee in the dāśya-rati voluntarily wants to render service. Due to this attitude, the devotee in the dāśya-rati realizes the Supreme Personality of Godhead more fully than a devotee in the śānta-rati. He considers the Lord to be a worshipable object, and this means that his attachment for the Lord increases. On the dāśya-rati platform a devotee is attached to rendering service to the Lord, and he is detached from material activities. The śānta-rati is neither material nor spiritual, but the dāśya-rati is actually on the spiritual platform. There is no attachment for material things on the spiritual platform. A devotee in dāśya-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 satāṃ matāḥ
 sāmyād viśrambha-rūpaiṣāṃ
 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. 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. Actually it is offensive to consider oneself equal to the Lord. The Māyāvādīs consider themselves equal to the Lord, but such feelings entail bereavement because they are material. The 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
anugrahamayī teṣāṃ
ratir vātsalyam ucyate
idaṃ lālana-bhavyāśīś
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. The feelings of paternal 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 mṛgākṣyās ca
sambhogasyādi-kāraṇam
madhurāpara-paryāyā
priyatākhyoditā ratiḥ
asyāṃ kaṭākṣa-bhrūkṣepa-
priya-vāṇī-smitādayaḥ

The conjugal relationship is experienced between the Supreme Personality of Godhead and the young damsels of Vrajabhūmi, and due to their conjugal love they continuously exist in eight kinds of remembrances called madhura-rati. This intimate relationship brought about by conjugal love produces movements of the eyebrows, glancing, sweet words and exchanges of joking words.

TEXT 185

TEXT

śānta, dāsya, sakhya, vātsalya, madhura-rasa nāma
kṛṣṇa-bhakti-rasa-madhye e pañca pradhāna

SYNONYMS

śānta--neutrality; dāsya--servitude; sakhya--friendship; vātsalya--paternal 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.

TRANSLATION

"The chief transcendental mellows experienced with the Supreme Personality of Godhead are five--śānta, dāśya, sakhya, vātsalya and madhura.

TEXT 186

TEXT

hāsya 'dbhutas tathā vīraḥ
karuṇo raudra ity api
bhayānakaḥ sa bībhatsa
iti gauṇas ca saptadhā

SYNONYMS

hāsyaḥ--laughter; adbhutaḥ--wonder; tathā--then; vīraḥ--chivalry; karuṇaḥ--compassion; raudraḥ--anger; iti--thus; api--also; bhayānakaḥ--fear; saḥ--that; bībhatsaḥ--disaster; iti--thus; gauṇaḥ--indirect; ca--also; sapta-dhā--seven kinds.

TRANSLATION

"Besides the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.5.116).

TEXT 187

TEXT

hāsya, adbhuta, vīra, karuṇa, raudra, bībhatsa, bhaya
pañca-vidha-bhakte gauṇa sapta-rasa haya

SYNONYMS

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.

TRANSLATION

"In addition to the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

Śānta-bhakti-rasa is described in the Bhakti-rasāmṛta-sindhu (3.1.4, 5, 6) as follows:

vakṣyamāṇair vibhāvādyaiḥ
śaminām svādyatām gataḥ

sthāyī śānti-ratir dhīraiḥ
śānta-bhakti-rasaḥ smṛtaḥ

prāyaḥ svasukha-jātīyaṁ
sukhaṁ syād atra yoginām
kintv ātma-saukhyam aghanaṁ
ghanaṁ tv īsam ayaṁ sukham
tatrāpīśa-svarūpānubhavasyaivoru-hetutā
dāsādi-van-mano-jñatva-līlāder na tathā matā

When śānta-rati (neutral attraction) is continuously existent and 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, the taste is called concentrated (ghana) transcendental bliss. Sometimes the devotees in the 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 dāśya-rasa, the transcendental mellow in which one renders service to the Supreme Personality of Godhead.

Dāśya-rasa, or dāśya-bhakti-rasa, is described in the Bhakti-rasāmṛta-sindhu (3.2.4,5) as follows:

ātmocitair vibhāvādyaiḥ
prītir āsvādanīyatām
nītā cetasi bhaktānām
prīti-bhakti-raso mataḥ

anugrāhyasya dāsātval
lālyatvād apy ayaṁ dvidhā
bhidyate sambhrama-prīto
gaurava-prīta ity api

When according to the desires of the spirit soul the living entity develops love for the Supreme Personality of Godhead, this beginning of love is called dāśya-bhakti-rasa. Dāśya-bhakti-rasa is divided into two categories called sambhrama-dāśya and gaurava-dāśya. In the sambhrama-dāśya, the devotee renders respectful service to the Supreme Personality of Godhead, but in the more advanced gaurava-dāśya, his service takes the form of giving protection to the Lord.

Sakhyā-bhakti-rasa is described as follows in Bhakti-rasāmṛta-sindhu (3.3.1):

sthāyibhāvo vibhāvādyaiḥ
sakhyam ātmocitair iha
nītaś citte satām puṣṭim
rasaḥ preyānudīryate

"According to one's original consciousness, ecstatic emotions are exhibited as continuously existing in eternity. When this stage of Kṛṣṇa consciousness is mature, it is called preya-rasa or sakhyā-bhakti-rasa."

Vātsalya-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 paternal 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 ḥṛdi
madhurākhyo bhaved bhaktir
aso '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."

Similarly, hāsya, adbhuta, vīra, karuṇa, raudra, bhaya and bībhatsa--the seven indirect mellows--are explained in the Bhakti-rasāmṛta-sindhu. The hāsya-bhakti-rasa, laughing devotion, is explained as follows (Bhakti-rasāmṛta-sindhu 4.1.6):

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 nītād-
bhuto-bhakti-raso bhavet

"When one's general attachment is fixed in wonder, it is called adbhuta-bhakti-rasa."

Vīra-bhakti-rasa is described (Bhakti-rasāmṛta-sindhu 4.3.1):

saihotsāha-ratiḥ sthāyī
vibhāvādyair nijocitaḥ
ānīyamānā svādyatvaṁ
vīra-bhakti-raso bhavet
yuddha-dāna-dayā-dharmais
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 (Bhakti-rasāmṛta-sindhu 4.4.1):

ātmocitair vibhāvādyair
nītā puṣṭim satām ḥṛdi
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 (Bhakti-rasāmṛta-sindhu 4.5.1):

nītā krodha-ratiḥ puṣṭim
vibhāvādyair nijocitaiḥ
ḥṛdi 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 (Bhakti-rasāmṛta-sindhu 4.6.1):

vakṣyamāṇair vibhāvādyaiḥ
puṣṭim bhaya-ratir gatā
bhayānakābhidho bhakti-
raso dhīrair udīryate

"When devotion is mixed with fear, it is called bhayānaka-bhakti-rasa."

Bībhatsa-bhakti-rasa is described as follows (Bhakti-rasāmṛta-sindhu 4.7.1):

puṣṭim nija-vibhāvādyair
jugupsā-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, sakhyā, vātsalyā and madhura), and the mellow is mixed with the seven indirect bhakti-rasas (hāsya, adbhuta, vīra, karuṇa, raudra, bhayānaka and bībhatsa), the indirect mellows become prominent.

TEXT 188

TEXT

pañca-rasa 'sthāyī' vyāpī rahe bhakta-mane
sapta gauṇa 'āgantuka' pāiye kāraṇe

SYNONYMS

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.

TRANSLATION

"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

TEXT

śānta-bhakta----nava-yogendra, sanakādi āra
dāsyā-bhāva-bhakta----sarvatra sevaka apāra

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 Dāruka, and in the Lord's pastimes in the material world there are servants like Hanumān.

TEXT 190

TEXT

sakhya-bhakta----śrīdāmādi, pure bhīmārjuna
vātsalya-bhakta----mātā pitā, yata guru-jana

SYNONYMS

sakhya-bhakta--devotees in fraternity; śrīdāmā-ādi--of 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 similarly superior persons.

TRANSLATION

"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

TEXT

madhura-rase bhakta-mukhya----vraje gopī-gaṇa
mahiṣī-gaṇa, lakṣmī-gaṇa, asaṅkhyā gaṇana

SYNONYMS

madhura-rase--in the mellow of conjugal love; bhakta-mukhya--the chief devotees; vraje--in Vṛndāvana; gopī-gaṇa--the gopīs; mahiṣī-gaṇa--the queens in Dvārakā; lakṣmī-gaṇa--the goddesses of fortune in Vaiṣṇava; asaṅkhyā gaṇana--of innumerable reckoning.

TRANSLATION

"The chief devotees in conjugal love are the gopīs in Vṛndāvana, the queens in Dvārakā and the goddesses of fortune in Vaiṣṇava. These devotees are innumerable.

TEXT 192

TEXT

punaḥ kṛṣṇa-rati haya duita prakāra
aiśvarya-jñāna-miśrā, kevalā-bheda āra

SYNONYMS

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.

TRANSLATION

"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

TEXT

gokule 'kevalā' rati----aiśvarya-jñāna-hīna
purī-dvaye, vaiṣṇavādye----aiśvarya-pravīṇa

SYNONYMS

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-praviṇa--prominence of awe and reverence.

TRANSLATION

"Pure attachment without reverence is found in Goloka Vṛndāvana. Attachment in which awe and reverence are prominent is found in the two cities Mathurā and Dvārakā and in Vaikuṅṭha.

TEXT 194

TEXT

aiśvarya-jñāna-prādhānye saṅkucita prīti
dekhiyā nā māne aiśvarya---kevalāra rīti

SYNONYMS

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.

TRANSLATION

"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 with Him.

TEXT 195

TEXT

śānta-dāsyā-rase aiśvarya kāhān uddīpana
vātsalya-sakhya-madhure ta' kare saṅkocana

SYNONYMS

śānta-dāsyā-rase--in the transcendental mellows of neutrality and servitude; aiśvarya--opulence; kāhān--somewhere; uddīpana--manifested; vātsalya-sakhya-madhure--in fraternal love, paternity and conjugal love; ta'--certainly; kare--does; saṅkocana--minimizing.

TRANSLATION

"On the transcendental platform of neutrality and service, sometimes the opulence of the Lord is prominent. However, in the transcendental mellows of fraternal, paternal and conjugal love, the opulence is minimized.

TEXT 196

TEXT

vasudeva-devakīra kṛṣṇa caraṇa vandila
aiśvarya-jñāne duñhāra mane bhaya haila

SYNONYMS

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; duñhāra--of both of them; mane--in the minds; bhaya haila--there was fear.

TRANSLATION

"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

TEXT

devakī vasudevaś ca
vijñāya jagad-īśvarau
kṛta-saṁvandanau putrau
sasvajāte na śaṅkitau

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This verse quoted from Śrīmad-Bhāgavatam (10.44.51) refers to the killing of Kāṁsa by Kṛṣṇa and Balarāma. Vasudeva and Devakī saw their son kill the powerful demon Kāṁsa, and after this they were immediately released from their shackles. Balarāma and Kṛṣṇa then offered respects to Devakī and Vasudeva. Both father and 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

TEXT

kṛṣṇera viśva-rūpa dekhi' arjunera haila bhaya
sakhya-bhāve dhārṣṭya kṣamāpaya kariyā vinaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

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 'thavāpy acyuta tat-samakṣam
tat kṣāmaye tvām aham aprameyam

SYNONYMS

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; athavā--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; aprameyam--who are unlimited.

TRANSLATION

" 'I have in the past addressed You as "O Kṛṣṇa," "O Yādava," "O my friend" without knowing Your glories. Please forgive whatever I have done in madness or in love. I have dishonored You many times while we were relaxing, lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses. '

PURPORT

This is a quotation from 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

TEXT

kṛṣṇa yadi rukmiṇīre kailā parihāsa
'kṛṣṇa chāḍibena'----jāni' rukmiṇīra haila trāsa

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; yadi--although; rukmiṇīre--unto Rukmiṇī, the first queen; kailā--did; parihāsa--joking; kṛṣṇa--Lord Kṛṣṇa; chāḍibena--will give me up; jāni'--thinking; rukmiṇīra--of Rukmiṇī; haila--there was; trāsa--shock.

TRANSLATION

"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

TEXT

tasyāḥ suduḥkha-bhaya-śoka-vinaṣṭa-buddher
hastāc chlathad-valayato vyajanam papāta
dehaś ca viklava-dhiyaḥ sahasaiva muhyan
rambheva vāta-vihatā pravikīrya keśān

SYNONYMS

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; papāta--fell down; dehaḥ--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.

TRANSLATION

" '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. '

PURPORT

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

TEXT

'kevalā'ra śuddha-prema 'aiśvarya' nā jāne
aiśvarya dekhileo nija-sambandha se māne

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvataiḥ
upagīyamāna-māhātmyam
hariṁ sā 'manyatātmajam

SYNONYMS

trayyā--by followers of three Vedas who perform great sacrifices (like 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; sātvataiḥ--by devotees who follow the method of worship mentioned in the Pañcarātra and other Vedic literature (as Bhagavān); upagīyamāna--being sung; māhātmyam--whose glories; hariṁ--unto the Supreme Personality of Godhead; sā--she (mother Yaśodā); amanyata--considered; ātma-jam--as her own son, born of her body.

TRANSLATION

" '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.'

PURPORT

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

TEXT

taṁ matvātmajam avyaktam
martya-liṅgam adhokṣajam
gopikolūkhale dāmnā
babandha prākṛtam yathā

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

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

TEXT

uvāha kṛṣṇo bhagavān
śrīdāmānaṁ parājitaḥ
vṛṣabhaṁ bhadrasenas tu
pralambo rohiṇī-sutam

SYNONYMS

uvāha--carried; kṛṣṇaḥ--Lord Kṛṣṇa; bhagavān--the Supreme Personality of Godhead; śrīdāmānam--Śrīdāmā; parājitaḥ--being defeated; vṛṣabham--Vṛṣabha; bhadrasenaḥ--Bhadrasena; tu--and; pralambaḥ--Pralamba; rohiṇī-sutam--Balarāma.

TRANSLATION

" '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.'

PURPORT

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 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

TEXT

sā ca mene tadātmānam
variṣṭhām sarva-yoṣitām
hitvā gopīḥ kāmāyānā
mām asau bhajate priyaḥ

tato gatvā vanoddeśam
dṛptā keśavam abravīt
na pārāye 'haṁ calitum
naya mām yatra te manaḥ

evam uktaḥ priyām āha
skandham āruhyatām iti
tataś cāntardadhe kṛṣṇaḥ
sā vadhūr anvatapyata

SYNONYMS

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; kāmāyānāḥ--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.

TRANSLATION

" ' "My dearest Kṛṣṇa, You are worshipping 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 upon 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.'

PURPORT

These three verses are quoted from Śrīmad-Bhāgavatam (10.30.36-38).

TEXT 210

TEXT

pati-sutānvaya-bhrātr-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gatividas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi

SYNONYMS

pati--husbands; suta--sons; anvaya--family; bhrātr--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.

TRANSLATION

" ' "Dear Kṛṣṇa, neglecting the order of our husbands and sons, family, brothers and friends and leaving their company, we gopīs have come to You. You know everything about our desires. We have only come because we are attracted by Your supremely musical flute. However, You are a great cheater. Who else would give up the company of young girls like us in the dead of night?"

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (10.31.16), describes how the gopīs exposed themselves 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 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

TEXT

śānta-rase----'svarūpa-buddhye kṛṣṇaika-niṣṭhatā'
"śamo man-niṣṭhatā buddheḥ" iti śrī-mukha-gāthā

SYNONYMS

śānta-rase--on the stage of śānta-rasa, or neutrality; svarūpa-buddhye--by self-realization; kṛṣṇa-eka-niṣṭhatā--fully devoted 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.

TRANSLATION

"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.

PURPORT

The word śama is explained by the Supreme Personality of Godhead in the following verse.

TEXT 212

TEXT

śamo man-niṣṭhatā buddher
iti śrī-bhagavad-vacaḥ
tan-niṣṭhā durghatā buddher
etām śānta-ratiṁ vinā

SYNONYMS

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; durghatā--very difficult to achieve; buddheḥ--of intelligence; etām--thus; śānta-ratiṁ--attachment on the platform of śānta-rasa; vinā--without.

TRANSLATION

"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.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (3.1.47).

TEXT 213

TEXT

śamo man-niṣṭhatā buddher
dama indriya-saṁyamaḥ
titikṣā duḥkha-sammarṣo
jihvopastha-jayo dhṛtiḥ

SYNONYMS

śamaḥ--neutrality; mat-niṣṭhatā--attachment for Me; buddheḥ--of intelligence; damaḥ--self-control; indriya-saṁyamaḥ--controlling the activities of the senses; titikṣā--tolerance; duḥkha--of unhappiness; sammarṣaḥ--endurance; jihvā--tongue; upastha--and the urge of the genitals; jayaḥ--conquering; dhṛtiḥ--control.

TRANSLATION

" '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.'

PURPORT

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. Śrīla 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 only eats prasāda, 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

TEXT

kṛṣṇa vinā tṛṣṇā-tyāga----tāra kārya māni
ataeva 'śānta' kṛṣṇa-bhakta eka jāni

SYNONYMS

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.

TRANSLATION

"Giving up all desires not connected with Kṛṣṇa is the business of one who is in the śānta-rasa. Only a devotee of Kṛṣṇa can be situated on that platform. He is thus called a śānta-rasa-bhakta.

PURPORT

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-saṁyama--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

TEXT

svarga, mokṣa kṛṣṇa-bhakta 'naraka' kari' māne
kṛṣṇa-niṣṭhā, tṛṣṇā-tyāga----śāntera 'dui' guṇe

SYNONYMS

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; tṛṣṇa-tyāga--

giving up all material desires; śāntera--of one on the neutrality platform;
dui guṇe--two transcendental qualities.

TRANSLATION

"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 desire and full attachment to Kṛṣṇa.

TEXT 216

TEXT

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

SYNONYMS

nārāyaṇa-parāḥ--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; api--although; tulya-ārtha--results as equal; darśinaḥ--who see.

TRANSLATION

" '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.'

PURPORT

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

TEXT

ei dui guṇa vyāpe saba bhakta-jane
ākāśera 'śabda'-guṇa yena bhūta-gaṇe

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

The qualities of śānta-rasa are present in all kinds of devotees, whether they are in the 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, śānta-rasa is present in all devotees, whether they are on the platform of dāsyā-rasa, sakhya-rasa, vātsalya-rasa or madhura-rasa.

TEXT 218

TEXT

śāntera svabhāva----kṛṣṇe mamatā-gandha-hīna
'param-brahma'-'paramātmā'-jñāna pravīṇa

SYNONYMS

śāntera sva-bhāva--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.

TRANSLATION

"It is the nature of śānta-rasa that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramātmā is prominent.

PURPORT

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

TEXT

kevala 'svarūpa-jñāna' haya śānta-rase
'pūrṇaiśvarya-prabhu-jñāna' adhika haya dāsyē

SYNONYMS

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; dāsyē--in the transcendental mellow of servitude.

TRANSLATION

"On the platform of śānta-rasa, one only realizes his constitutional position. However, when one is raised to the platform of dāśya-rasa, he better understands the full opulence of the Supreme Personality of Godhead.

TEXT 220

TEXT

īśvara-jñāna, sambhrama-gaurava pracura
'sevā' kari' kṛṣṇe sukha dena nirantara

SYNONYMS

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.

TRANSLATION

"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

TEXT

śāntera guṇa dāśye āche, adhika----'sevana'
ataeva dāśya-rasera ei 'dui' guṇa

SYNONYMS

śāntera--of the platform of śānta-rasa; guṇa--the qualities; dāśye--on the platform of servitude; āche--are; adhika--additional; sevana--serving; ataeva--therefore; dāśya-rasera--of the platform of dāśya-rasa; ei dui guṇa--these two qualities (namely śānta and dāśya).

TRANSLATION

"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

TEXT

śāntera guṇa, dāśyera sevana----sakhya dui haya
dāśyera 'sambhrama-gaurava'-sevā, sakhya 'viśvāsa'-maya

SYNONYMS

śāntera guṇa--qualities of śānta-rasa; dāsyera sevana--the service of the dāsyā-rasa; sakhye--on the platform of fraternity; dui--two qualities; haya--there are; dāsyera--of the dāsyā platform; sambhrama-gaurava--with awe and veneration; sevā--service; sakhye--on the platform of fraternity; viśvāsamaya--spread with confidence.

TRANSLATION

"The qualities of śānta-rasa and the service of dāsyā-rasa are both present on the platform of sakhyā-rasa. On the platform of fraternity, the qualities of dāsyā-rasa are mixed with the confidence of fraternity instead of awe and veneration.

TEXT 223

TEXT

kāndhe caḍe, kāndhe caḍāya, kare kriḍā-raṇa
kṛṣṇe seve, kṛṣṇe karāya āpana-sevana!

SYNONYMS

kāndhe--on the shoulders; caḍe--gets up; kāndhe caḍāya--sometimes takes on his own shoulders; kare--performs; kriḍā-raṇa--mock fighting; kṛṣṇe seve--serves Kṛṣṇa; kṛṣṇe--from Kṛṣṇa; karāya--causes; āpana-sevana--his own service.

TRANSLATION

"On the sakhyā-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

TEXT

viśrambha-pradhāna sakhyā----gaurava-sambhrama-hīna
ataeva sakhyā-rasera 'tina' guṇa----cihna

SYNONYMS

viśrambha-pradhāna sakhyā--on the platform of fraternity, in which confidence is prominent; gaurava-sambhrama--awe and veneration; hīna--without; ataeva--therefore; sakhyā-rasera--of the platform of fraternity; tina guṇa--three qualities, namely śānta, dāsyā and sakhyā; cihna--the symptom.

TRANSLATION

"Since the platform of fraternity is predominated by confidential service, awe and veneration are absent. Therefore sakhyā-rasa is characterized by three qualities.

TEXT 225

TEXT

'mamatā' adhika, kṛṣṇe ātma-sama jñāna
ataeva sakhya-rasera vaśa bhagavān

SYNONYMS

mamatā--intimacy; adhika--increase; kṛṣṇe--with Kṛṣṇa; ātma-sama jñāna--the notion of equality; ataeva--therefore; sakhya-rasera--by the mellow of fraternity; vaśa--subjected; bhagavān--the Supreme Personality of Godhead.

TRANSLATION

"On the platform of sakhya-rasa, the Supreme Personality of Godhead is obliged to the devotees who are intimate with Kṛṣṇa and think themselves equal to Him.

TEXT 226

TEXT

vātsalye śāntera guṇa, dāsyera sevana
sei sei sevanera ihāñ nāma----'pālana'

SYNONYMS

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 sakhya-rasa; ihāñ--on this platform; nāma--named; pālana--maintenance.

TRANSLATION

"On the platform of parental love, the qualities of śānta-rasa, dāsyā-rasa and sakhya-rasa are transformed into a form of service called maintenance.

TEXT 227

TEXT

sakhyera guṇa----'asañkoca', 'agaurava' sāra
mamatādhikye tāḍana-bhartsana-vyavahāra

SYNONYMS

sakhyera guṇa--the quality of fraternity; asañkoca--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.

TRANSLATION

"The essence of fraternal love is intimacy devoid of the formality and veneration found in the dāsyā-rasa. Due to a greater sense of intimacy, the

devotee functioning in paternal love chastises and rebukes the Lord in an ordinary way.

TEXT 228

TEXT

āpanāre 'pālaka' jñāna, kṛṣṇe 'pālya'-jñāna
'cāri' guṇe vātsalya rasa----amṛta-samāna

SYNONYMS

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.

TRANSLATION

"On the platform of paternal 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 four qualities of śānta-rasa, dāsyā-rasa, fraternity and parental love. This is more transcendental nectar.

PURPORT

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. There are two transcendental qualities on the śānta-rasa platform. In all the material elements, sound vibration is found. Similarly, śānta-rasa is spread over all the other transcendental mellows, which are known as dāsyā-rasa, sakhya-rasa, vātsalya-rasa and madhura-rasa. Although there is attachment for Kṛṣṇa in awe and veneration in the śānta-rasa along with two valuable transcendental qualities--attachment for Kṛṣṇa and detachment from material desires--nonetheless the sense of intimacy is lacking. Therefore in the śānta-rasa, attachment for impersonal Brahman and localized Paramātmā is prominent. The sense of intimacy is lacking. By that intimacy one thinks of Kṛṣṇa as one's only shelter and only friend. In the śānta-rasa one accepts Kṛṣṇa as the impersonal Param Brahma or the localized Paramātmā. This is based on the speculative knowledge of the jñānī. However, when this knowledge is further developed, one is convinced that Paramātmā, the Supreme Lord, is 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. However, although in the śānta-rasa there is no active service, in the dāsyā-rasa active service is prominent. Thus in the dāsyā-rasa, the qualities of śānta-rasa and service are 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 the sakhya-rasa. The sakhya-rasa is invested with three qualities--śānta, dāsyā, and sakhya. Similarly, on the platform of parental love, the qualities of śānta-rasa and dāsyā-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 four transcendental qualities--śānta, dāsyā, sakhya, and the qualities of paternity, which put the devotee in the position of a maintainer. Thus on the

platform of parental love the four qualities of transcendental love are present.

TEXT 229

TEXT

se amṛtānande bhakta saha ḍubena āpane
'kṛṣṇa---bhakta-vaśa' guṇa kahe aiśvarya-jñāni-gaṇe

SYNONYMS

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.

TRANSLATION

"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

TEXT

itīdṛk-svalīlābhir ānanda-kuṇḍe
svaghoṣaṁ nimajjantam ākhyāpayantam
tadīyeśita-jñeṣu bhaktair jitatvaṁ
punaḥ prematās taṁ śatāvṛtti vande

SYNONYMS

iti--thus; īdṛk-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; īśita-jñeṣu--among learned scholars expert in the knowledge of the opulences; bhaktaiḥ--by the devotees; jitatvam--the subjugation; punaḥ--again; prematāḥ--with love; tam--unto Him; śata-āvṛtti--hundreds of times; vande--I offer my respectful obeisances.

TRANSLATION

" '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.'

PURPORT

This verse is from the Dāmodarāṣṭaka in the Padma Purāṇa. Attachment for Kṛṣṇa in śānta-rasa, rendering service to the Lord in dāśya-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 231

TEXT

madhura-rase---kṛṣṇa-niṣṭhā, sevā atīśaya
sakhyaera asaṅkoca, lālana-mamatādhikya haya

SYNONYMS

madhura-rase--on the platform of conjugal love; kṛṣṇa-niṣṭhā--attachment for Kṛṣṇa; sevā atīśaya--an improved rendering service; sakhyaera--of the platform of fraternity; asaṅkoca--relaxation; lālana--maintenance; matā-
adhikya--increase of intimacy; haya--there is.

TRANSLATION

"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

TEXT

kānta-bhāve nijāṅga diyā kareṇa sevana
ataeva madhura-rasera haya 'pañca' guṇa

SYNONYMS

kānta-bhāve--on the platform of conjugal love; nija-aṅga--own body; diyā--offering; kareṇa--executes; sevana--service; ataeva--therefore; madhura-rasera--of the mellow of conjugal love; haya--there are; pañca guṇa--five kinds of transcendental qualities.

TRANSLATION

"On the platform of conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform all five transcendental qualities are present.

TEXT 233

TEXT

ākāśādi guṇa yena para para bhūte
eka-dui-tina-cāri krame pañca pṛthivīte

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei-mata madhure saba bhāva-samāhāra
ataeva āsvādādhikye kare camatkāra

SYNONYMS

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.

TRANSLATION

"Similarly, on the platform of conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful."

TEXT 235

TEXT

ei bhakti-rasera karilāṇa, dig-daraśana
ihāra vistāra mane kariha bhāvana

SYNONYMS

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.

TRANSLATION

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

TEXT

bhāvite bhāvite kṛṣṇa sphuraye antare
kṛṣṇa-kṛpāya ajña pāya rasa-sindhu-pāre

SYNONYMS

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 shore of the ocean of transcendental mellows.

TRANSLATION

"When one thinks of Kṛṣṇa constantly, love for Him is manifest within the heart. Even though one may be ignorant, one can reach the shore of the ocean of transcendental love by Lord Kṛṣṇa's mercy."

TEXT 237

TEXT

eta bali' prabhu tānre kailā āliṅgana
vārāṇasī calibāre prabhura haila mana

SYNONYMS

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.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Śrīla Rūpa Gosvāmī. The Lord then decided to go to the city of Benares.

TEXT 238

TEXT

prabhāte uṭhiyā yabe karilā gamana
tabe tānra pade rūpa kare nivedana

SYNONYMS

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.

TRANSLATION

The next morning, when Śrī Caitanya Mahāprabhu arose and prepared to leave for Vārāṇasī [Benares], Śrīla Rūpa Gosvāmī made the following statement at the Lord's lotus feet.

TEXT 239

TEXT

'ājñā haya, āsi muñi śrī-caraṇa-saṅge
sahite nā pāri muñi viraha-taraṅge'

SYNONYMS

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.

TRANSLATION

"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

TEXT

prabhu kahe,----tomāra kartavya, āmāra vacana
nikaṭe āsiyācha tumi, yāha vṛndāvana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Your duty is to carry out My order. You
have come near Vṛndāvana. Now you should go there.

TEXT 241

TEXT

vṛndāvana haite tumi gauḍa-deśa diyā
āmāre milibā nīlācalete āsiyā

SYNONYMS

vṛndāvana haite--from Vṛndāvana; tumi--you; gauḍa-deśa diyā--by way of
Bengal; āmāre--Me; milibā--will meet; nīlācalete--at Jagannātha Purī; āsiyā--
coming.

TRANSLATION

"Later, you can go from Vṛndāvana to Jagannātha Purī through Bengal [Gauḍa-
deśa]. There you will meet Me again."

TEXT 242

TEXT

tānre āliṅgiyā prabhu naukāte caḍilā
mūrcchita hañā teṅho tāhāñi paḍilā

SYNONYMS

tānre--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.

TRANSLATION

After embracing Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu got into a boat. Rūpa
Gosvāmī fainted and fell down on the spot.

TEXT 243

TEXT

dākṣiṇātya-vipra tānre ghare lañā gelā
tabe dui bhāi vṛndāvanere calilā

SYNONYMS

dākṣiṇātya-vipra--the brāhmaṇa from Deccan; tānre--him (Rūpa Gosvāmī);
ghare lañā--taking to his home; gelā--went; tabe--thereafter; dui bhāi--the
two brothers; vṛndāvanere--toward Vṛndāvana; calilā--departed.

TRANSLATION

The brāhmaṇa from Deccan took Rūpa Gosvāmī to his home, and thereafter the
two brothers departed for Vṛndāvana.

TEXT 244

TEXT

mahāprabhu cali' cali' āilā vārāṇasī
candraśekhara mililā grāmera bāhire āsi'

SYNONYMS

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.

TRANSLATION

After walking and walking, Śrī Caitanya Mahāprabhu finally arrived at
Vārāṇasī, where He met Candraśekhara, who was coming out of the city.

TEXT 245

TEXT

rātre teñho svapna dekhe,----prabhu āilā ghare
prātaḥ-kāle āsi' rahe grāmera bāhire

SYNONYMS

rātre--at night; teñho--he (Candraśekhara); svapna--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.

TRANSLATION

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

TEXT

ācambite prabhu dekhi' caraṇe paḍilā
ānandita hañā nija-gṛhe lañā gelā

SYNONYMS

ācambite--suddenly; prabhu--Śrī Caitanya Mahāprabhu; dekhi'--seeing;
caraṇe--at His feet; paḍilā--he fell; ānandita hañā--becoming very glad; nija-
gṛhe--to his own place; lañā--taking; gelā--went.

TRANSLATION

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

TEXT

tapana-miśra śuni' āsi' prabhure mililā
iṣṭa-goṣṭhī kari' prabhura nimantraṇa kailā

SYNONYMS

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.

TRANSLATION

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

TEXT

nija ghare lañā prabhure bhikṣā karāila
bhaṭṭācārye candraśekhara nimantraṇa kaila

SYNONYMS

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.

TRANSLATION

Tapana Miśra took Caitanya Mahāprabhu to his own house and gave Him lunch.
Candraśekhara invited Balabhadra Bhaṭṭācārya to take lunch at his home.

TEXT 249

TEXT

bhikṣā karāñā miśra kahe prabhu-pāya dhari'
eka bhikṣā māgi, more deha' kṛpā kari'

SYNONYMS

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.

TRANSLATION

After offering lunch to Śrī Caitanya Mahāprabhu, Tapana Miśra begged a
favor from the Lord and requested Him to reward him mercy.

TEXT 250

TEXT

yāvat tomāra haya kāsī-pure sthiti
mora ghara vinā bhikṣā nā karibā kati

SYNONYMS

yāvat--as long as; tomāra--Your; haya--there is; kāsī-pure--at Vārāṇasī;
sthiti--stay; mora ghara--my place; vinā--except; bhikṣā--lunch; nā karibā--
kindly do not take; kati--anywhere.

TRANSLATION

Tapana Miśra said, "As long as Your Lordship stays in Vārāṇasī, please do
not accept an invitation from anyone but me."

TEXT 251

TEXT

prabhu jānena----dina pāñca-sāta se rahiba
sannyāsīra sañge bhikṣā kāhāñ nā kariba

SYNONYMS

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
sañge--with other Māyāvādī sannyāsīs; bhikṣā--lunch; kāhāñ--at any time; nā
kariba--I shall not take.

TRANSLATION

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

TEXT

eta jāni' tāñra bhikṣā kailā aṅgikāra
vāsā-niṣṭhā kailā candraśekhara ghara

SYNONYMS

eta jāni'--on this understanding; tāñra--his; bhikṣā--lunch; kailā
aṅgikāra--He accepted; vāsā-niṣṭhā--residence; kailā--made; candraśekhara
ghara--the house of Candraśekhara.

TRANSLATION

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

TEXT

mahārāṣṭriya vipra āsi' tāñhāre mililā
prabhu tāñre sneha kari' kṛpā prakāśilā

SYNONYMS

mahārāṣṭriya vipra--the Mahārāṣṭriya brāhmaṇa; āsi'--coming; tāñhāre--him;
mililā--met; prabhu--Śrī Caitanya Mahāprabhu; tāñre--to him; sneha kari'--
showing His affection; kṛpā prakāśilā--distributed His mercy.

TRANSLATION

The Mahārāṣṭriya brāhmaṇa came, and the Lord met him. Out of affection, the
Lord bestowed His mercy upon him.

TEXT 254

TEXT

mahāprabhu āilā śuni' śiṣṭa śiṣṭa jana
brāhmaṇa, kṣatriya āsi' kareṇa daraśana

SYNONYMS

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; kareṇa daraśana--see.

TRANSLATION

Hearing that Śrī Caitanya Mahāprabhu had come, all the respectable members of the brāhmaṇa and kṣatriya communities came to see Him.

TEXT 255

TEXT

śrī-rūpa-upare prabhura yata kṛpā haila
atyanta vistāra-kathā saṅkṣepe kahila

SYNONYMS

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 topic; saṅkṣepe--in brief; kahila--I have described.

TRANSLATION

Much mercy was thus bestowed upon Śrī Rūpa Gosvāmī, and I have briefly described all those topics.

TEXT 256

TEXT

śraddhā kari' ei kathā śune ye jane
prema-bhakti pāya sei caitanya-carāṇe

SYNONYMS

śraddhā kari'--with faith; ei kathā--this description; śune--hears; ye jane--any person who; prema-bhakti--love of Godhead; pāya--achieves; sei--that person; caitanya-carāṇe--at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Whoever hears this narration with faith and love certainly develops love of God at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 257

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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.

Chapter 20

Lord Sri Caitanya Mahāprabhu Instructs Sanātana Gosvami in the Science of the Absolute Truth

The following summary study 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, Īśāna, 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 reach the hilly tract 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 Candrasekhara. Caitanya Mahāprabhu called him in and ordered him to change his dress so that he could 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 saktyāveśa-avatāras. The Lord also discussed the divisions of Kṛṣṇa's different ages, such as bālyā 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

TEXT

vande 'nantādbhutaiśvaryaṁ
 śrī-caitanya-mahāprabhum
 nīco 'pi yat-prasādāt syād
 bhakti-śāstra-pravartakaḥ

SYNONYMS

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.

TRANSLATION

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

TEXT

jaya jaya śrī-caitanya jaya nityānanda
 jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

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

TEXT

ethā gaḍe sanātana āche bandi-śāle
śrī-rūpa-gosāñīra patrī āila hena-kāle

SYNONYMS

ethā--here; gaḍe--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.

TRANSLATION

While Sanātana Gosvāmī was imprisoned in Bengal, a letter arrived from Śrīla Rūpa Gosvāmī.

PURPORT

Śrīla Bhaktivinoda Ṭhākura informs us that this letter from Rūpa Gosvāmī to Sanātana Gosvāmī is mentioned by the annotator of 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 kurusva 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

TEXT

patrī pāñā sanātana ānandita hailā
yavana-rakṣaka-pāśa kahite lāgilā

SYNONYMS

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.

TRANSLATION

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

TEXT

"tumi eka jindā-pīra mahā-bhāgyavān
ketāba-korāṇa-śāstre āche tomāra jñāna

SYNONYMS

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.

TRANSLATION

Sanātana Gosvāmī told the Mohammedan 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

TEXT

eka bandī chāḍe yadi nija-dharma dekhiyā
saṁsāra ha-ite tāre mukta karena gosāñā

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

It appears from this statement that Sanātana Gosvāmī, who was formerly a
minister of the Nawab, was trying to cheat the Mohammedan 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. However, 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 proposals. 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 stated in Bhagavad-gītā (18.69):

na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyatāro 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 conditional 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'. This will be further explained by the Lord Himself to Sanātana Gosvāmī.

TEXT 7

TEXT

pūrve āmi tomāra kariyāchi upakāra
tumi āmā chāḍi' kara pratyupakāra

SYNONYMS

pūrve--formerly; āmi--I; tomāra--your; kariyāchi--have done; upakāra--welfare; tumi--you; āmā--me; chāḍi'--releasing; kara--do; prati-upakāra--return welfare.

TRANSLATION

Sanātana Gosvāmī continued, "Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me.

TEXT 8

TEXT

pāñca sahasra mudrā tumi kara aṅgikāra
puṇya, artha,----dui lābha ha-ibe tomāra"

SYNONYMS

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.

TRANSLATION

"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

TEXT

tabe sei yavana kahe,----"śuna, mahāśaya
tomāre chāḍiba, kintu kari rāja-bhaya"

SYNONYMS

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.

TRANSLATION

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

TEXT

sanātana kahe,----"tumi nā kara rāja-bhaya
dakṣiṇa giyāche yadi leuṭi' āoyaya

tānhāre kahio----sei bāhya-kṛtye gela
gaṅgāra nikaṭa gaṅgā dekhi' jhānpa dila

SYNONYMS

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; jhānpa dila--jumped.

TRANSLATION

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

TEXT

aneka dekhila, tāra lāg nā pāila
dāḍukā-sahita ḍubi kāhāñ vahi' gela

SYNONYMS

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.

TRANSLATION

"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

TEXT

kichu bhaya nāhi, āmi e-deśe nā raba
daraveśa hañā āmi makkāke yāiba"

SYNONYMS

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.

TRANSLATION

"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

TEXT

tathāpi yavana-mana prasanna nā dekhilā
sāta-hājāra mudrā tāra āge rāsi kailā

SYNONYMS

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; rāsi kailā--made a stack.

TRANSLATION

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

TEXT

lobha ha-ila yavanera mudrā dekhiyā
rātre gaṅgā-pāra kaila dāḍukā kāṭiyā

SYNONYMS

lobha ha-ila--there was attraction for the money; yavanera--of the meat-eater; mudrā dekhiyā--seeing the golden coins; rātre--at night; gaṅgā-pāra kaila--he got him across the Ganges; dāḍukā--shackles; kāṭiyā--breaking.

TRANSLATION

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

TEXT

gaḍa-dvāra-patha chāḍilā, nāre tāhān yāite
rātri-dina cali' āilā pātaḍā-parvate

SYNONYMS

gaḍa-dvāra-patha--the path of the fortress; chāḍilā--gave up; nāre--not able; tāhān--there; yāite--to go; rātri-dina--night and day; cali'--walking; āilā--arrived; pātaḍā-parvate--in the hilly tract of land known as Pātaḍā.

TRANSLATION

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

TEXT

tathā eka bhaumika haya, tāra ṭhāñi gelā
'parvata pāra kara āmā'----vinati karilā

SYNONYMS

tathā--there; eka bhaumika--one landowner; haya--there is; tāra ṭhāñi--unto him; gelā--he went; parvata--the hilly tract; pāra kara--cross over; āmā--me; vinati--submission; karilā--he made.

TRANSLATION

After reaching Pātaḍā, he met a landholder and submissively requested him to get him across that hilly tract of land.

TEXT 18

TEXT

sei bhūñāra saṅge haya hāta-gaṇitā
bhūñāra kāṇe kahe sei jāni' ei kathā

SYNONYMS

sei bhūñāra--the landlord; saṅge--with; haya--there is; hāta-gaṇita--an expert in palmistry; bhūñāra--of the landlord; kāṇe--in the ear; kahe--says; sei--that man; jāni'--knowing; ei kathā--this statement.

TRANSLATION

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

TEXT

'inhāra ṭhāñi suvarṇera aṣṭa mohara haya'
śuni' ānandita bhūñā sanātane kaya

SYNONYMS

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.

TRANSLATION

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

TEXT

"rātrye parvata pāra kariba nija-loka diyā
bhojana karaha tumi randhana kariyā"

SYNONYMS

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.

TRANSLATION

The landlord said, "I shall get you across that hilly tract at night with my own men. Now just take your lunch and cook for yourself."

TEXT 21

TEXT

eta bali' anna dila kariyā sammāna
sanātana āsi' tabe kaila nadī-snāna

SYNONYMS

eta bali'--saying this; anna dila--supplied food grains; kariyā sammāna--
showing great respect; sanātana--Sanātana Gosvāmī; āsi'--coming; tabe--then;
kaila--did; nadī-snāna--bathing in the river.

TRANSLATION

Saying this, the landlord offered Sanātana grains to cook. Sanātana then
went to the riverside and took his bath.

TEXT 22

TEXT

dui upavāse kailā randhana-bhojane
rāja-mantrī sanātana vicārilā mane

SYNONYMS

dui upa vāse--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.

TRANSLATION

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

TEXT

'ei bhūñā kene more sammāna karila?'
eta cinti' sanātana īsāne puchila

SYNONYMS

ei bhūñā--this landlord; kene--why; more--unto me; sammāna karila--offered
so much respect; eta cinti'--thinking this; sanātana--Sanātana; īsāne--from
īśāna, his servant; puchila--inquired.

TRANSLATION

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 Īśāna.

TEXT 24

TEXT

'tomāra ṭhāñi jāni kichu dravya āchaya'
īśāna kahe,----'mora ṭhāñi sāta mohara haya'

SYNONYMS

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.

TRANSLATION

Sanātana asked his servant, "Īśāna, I think you have some valuable things with you." Īśāna replied, "Yes, I have seven gold coins."

TEXT 25

TEXT

śuni' sanātana tāre karilā bhartsana
'saṅge kene āniyācha ei kāla-yama?'

SYNONYMS

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.

TRANSLATION

Hearing this, Sanātana Gosvāmī chastised his servant, saying, "Why have you brought this death knell with you?"

TEXT 26

TEXT

tabe sei sāta mohara hastete kariyā
bhūñāra kāche yāñā kahe mohara dhariyā

SYNONYMS

tabe--thereafter; sei sāta mohara--these seven golden coins; hastete kariyā--taking in the hands; bhūñāra kāche--to the landlord; yāñā--going; kahe--says; mohara dhariyā--holding the golden coins.

TRANSLATION

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

TEXT

"ei sāta suvarṇa mohara āchila āmāra
ihā lañā dharma dekhi' parvata kara pāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

rāja-bandī āmi, gaḍa-dvāra yāite nā pāri
puṇya habe, parvata āmā deha' pāra kari"

SYNONYMS

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.

TRANSLATION

"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

TEXT

bhūñā hāsi' kahe,----"āmi jāniyāchi pahile
asta mohara haya tomāra sevaka-āñcale

SYNONYMS

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.

TRANSLATION

Smiling, the landlord said, "Before you offered them, I already knew that there were eight gold coins in your servant's possession.

TEXT 30

TEXT

tomā māri' mohara la-itāma ājikāra rātrye
bhāla haila, kahilā tumi, chuṭilāṇa pāpa haite

SYNONYMS

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.

TRANSLATION

"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

TEXT

santuṣṭa ha-ilāṇa āmi, mohara nā la-iba
puṇya lāgi' parvata tomā' pāra kari' diba"

SYNONYMS

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.

TRANSLATION

"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

TEXT

gosāñi kahe,----"keha dravya la-ibe āmā māri'
āmāra prāṇa rakṣā kara dravya aṅgikari' "

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe bhūñā gosāñira saṅge cāri pāika dila
rātrye rātrye vana-pathe parvata pāra kaila

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe pāra hañā gosāñi puchilā īśāne
'jāni,----śeṣa dravya kichu āche tomā sthāne"

SYNONYMS

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.

TRANSLATION

After crossing the hills, Sanātana Gosvāmī told his servant, "īśāna, I think you still have some balance left from the gold coins."

TEXT 35

TEXT

īśāna kahe,----"eka mohara āche avaśeṣa"
gosāñi kahe,----"mohara lañā yāha' tumi deśa"

SYNONYMS

īśāna kahe--īśāna replied; eka--one; mohara--gold coin; āche--is; avāśeṣa--left; gosāñi--Sanātana Gosvāmī; kahe--replied; mohara lañā--taking this gold coin; yāha--return; tumi--you; deśa--to your country.

TRANSLATION

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

TEXT

tāre vidāya diyā gosāñi calilā ekalā
hāte karoṅyā, chiṅḍā kānthā, nirbhaya ha-ilā

SYNONYMS

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.

TRANSLATION

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

TEXT

cali' cali' gosāñi tabe āilā hājipure
sandhyā-kāle vasilā eka udyāna-bhitare

SYNONYMS

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.

TRANSLATION

Walking and walking, Sanātana Gosvāmī finally arrived at a place called Hājipura. That evening he sat down within a garden.

TEXT 38

TEXT

sei hājipure rahe----śrīkānta tāra nāma
gosāñira bhaginī-pati, kare rāja-kāma

SYNONYMS

sei--that; hājipure--in Hājipura; rahe--there is; śrī-kānta--Śrīkānta;
tāra--his; nāma--name; gosāñira--of Sanātana Gosvāmī; bhaginī-pati--sister's
husband; kare--executes; rāja-kāma--government service.

TRANSLATION

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

TEXT

tina lakṣa mudrā rājā diyāche tāra sthāne
ghoḍā mūlya lañā pāṭhāya pātsāra sthāne

SYNONYMS

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.

TRANSLATION

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

TEXT

ṭuṅgi upara vasi' sei gosāñire dekhila
rātrye eka-jana-saṅge gosāñi-pāśa āila

SYNONYMS

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.

TRANSLATION

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

TEXT

dui-jana mili' tathā iṣṭa-goṣṭhī kaila
bandhana-mokṣaṇa-kathā gosāñi sakali kahila

SYNONYMS

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.

TRANSLATION

When they met, they had many conversations. Sanātana Gosvāmī told him in detail about his arrest and release.

TEXT 42

TEXT

teṅho kahe,----"dina-dui raha ei-sthāne
bhadra hao, chāḍa' ei malina vasane"

SYNONYMS

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.

TRANSLATION

Śrīkānta then told Sanātana Gosvāmī, "Stay here for at least two days and dress up like a gentleman. Abandon these dirty garments."

TEXT 43

TEXT

gosāñi kahe,----'eka-kṣaṇa ihā nā rahiba
gaṅgā pāra kari' deha' e-kṣaṇe caliba"

SYNONYMS

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.

TRANSLATION

Sanātana Gosvāmī replied, "I shall not stay here even for a moment. Please help me cross the Ganges. I shall leave immediately."

TEXT 44

TEXT

yatna kari' teṅho eka bhoṭa-kambala dila
gaṅgā pāra kari' dila----gosāñi calila

SYNONYMS

yatna kari'--with great care; teñho--he (Śrīkānta); eka--one; bhoṭa-kam-bala--woolen blanket; dila--gave; gaṅgā pāra kari' dila--got him across the River Ganges; gosāñi calila--Sanātana Gosvāmī departed.

TRANSLATION

With great care, Śrīkānta gave him a woolen blanket and helped him cross the Ganges. Thus Sanātana Gosvāmī departed again.

TEXT 45

TEXT

tabe vārāṇasī gosāñi āilā kata-dine
śuni ānandita ha-ilā prabhura āgamane

SYNONYMS

tabe--in this way; vārāṇasī--to Vārāṇasī; 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.

TRANSLATION

After a few days, Sanātana Gosvāmī arrived at Vārāṇasī. He was very pleased to hear about Śrī Caitanya Mahāprabhu's arrival there.

TEXT 46

TEXT

candraśekhara ghare āsi' dvārete vasilā
mahāprabhu jāni' candraśekhara kahilā

SYNONYMS

candraśekhara 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.

TRANSLATION

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

TEXT

'dvāre eka 'vaiṣṇava haya, bolāha tāñhāre'
candraśekhara dekhe----'vaiṣṇava' nāhika dvāre

SYNONYMS

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.

TRANSLATION

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

TEXT

'dvārete vaiṣṇava nāhi'----prabhure kahila
'keha haya' kari' prabhu tāhāre puchila

SYNONYMS

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.

TRANSLATION

When Candraśekhara informed the Lord that no Vaiṣṇava was at his door, the Lord asked him, "Is there anyone at your door at all?"

TEXT 49

TEXT

teṅho kahe,----eka 'daraveśa' āche dvāre
'tāñre āna' prabhura vākye kahila tāñhāre

SYNONYMS

teṅho 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.

TRANSLATION

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

TEXT

'prabhu tomāya bolāya, āisa, daraveśa!'
śuni' ānande sanātana karilā praveśa

SYNONYMS

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.

TRANSLATION

"O Muslim mendicant, please come in. The Lord is calling you." Sanātana Gosvāmī was very pleased to hear this order, and he entered Candrasekhara's house.

TEXT 51

TEXT

tānhāre aṅgane dekhi' prabhu dhāñā āilā
tānre āliṅgana kari' premāviṣṭa hailā

SYNONYMS

tānhāre--him; aṅgane--in the courtyard; dekhi'--seeing; prabhu--Śrī Caitanya Mahāprabhu; dhāñā āilā--came to see him with great haste; tānre--him; āliṅgana kari'--embracing; prema-āviṣṭa hailā--became overwhelmed with ecstatic love.

TRANSLATION

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

TEXT

prabhu-sparśe premāviṣṭa ha-ilā sanātana
'more nā chuñiha'----kahe gadgada-vacana

SYNONYMS

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.

TRANSLATION

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

TEXT

dui-jane galāgali rodana apāra
dekhi' candraśekhara ha-ila camatkāra

SYNONYMS

dui-jane--the two persons; galāgali--shoulder to shoulder; rodana--crying;
apāra--unlimited; dekhi'--seeing; candraśekhara--of Candraśekhara; ha-ila--
there was; camatkāra--astonishment.

TRANSLATION

Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Gosvāmī began to
cry unlimitedly. Candraśekhara was very astonished to see this.

TEXT 54

TEXT

tabe prabhu tāñra hāta dhari' lañā gelā
piṇḍāra upare āpana-pāśe vasāilā

SYNONYMS

tabe--thereafter; prabhu--Śrī Caitanya Mahāprabhu; tāñra--of Sanātana
Gosvāmī; hāta dhari'--catching the hand; lañā gelā--took him inside; piṇḍāra
upare--in an elevated place; āpana-pāśe--near Him; vasāilā--made Sanātana
Gosvāmī sit down.

TRANSLATION

Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Gosvāmī inside and
made him sit in an elevated place next to Him.

TEXT 55

TEXT

śrī-haste karena tāñra aṅga sammārjana
teñho kahe,----'more, prabhu, nā kara sparśana'

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,----"tomā sparśi ātma pavitrite
bhakti-bale pāra tumi brahmāṇḍa śodhite

SYNONYMS

prabhu kahe--Lord Caitanya Mahāprabhu replied; tomā sparśi--I touch you; ātma pavitrite--to purify Myself; bhakti-bale--the strength of your devotional service; pāra--are able; tumi--you; brahmāṇḍa--the whole universe; śodhite--to purify.

TRANSLATION

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

TEXT

bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ prabho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadā-bhṛtā

SYNONYMS

bhavad-vidhāḥ--like you; bhāgavatāḥ--advanced devotees; tīrtha-bhūtāḥ--personified holy places of pilgrimage; svayaṁ--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.

TRANSLATION

" '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. '

PURPORT

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

TEXT

na me 'bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham

SYNONYMS

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); deyaṁ--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.

TRANSLATION

" '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.'

PURPORT

This verse is included in the Hari-bhakti-vilāsa (10.127) compiled by Sanātana Gosvāmī.

TEXT 59

TEXT

viprād dviṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śva-pacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūri-mānaḥ

SYNONYMS

viprāt--than a brāhmaṇa; dvi-ṣaḍ-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; tat-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.

TRANSLATION

" '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, not to speak of his family.' "

PURPORT

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:

dharmaś ca satyaṁ ca damaś tapaś ca
amātsaryaṁ hrīś titikṣānasūyā
yajñaś ca dānaṁ ca dhṛtiḥ śrutaṁ 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."

Bhagavad-gītā describes the brahminical qualities in this way:

śamo damaś tapaḥ śaucam
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness--these are the qualities by which the brāhmaṇas work." (Bg. 18.42)

In the Muktaṭphala-ṭīkā, it is said:

śamo damaś tapaḥ śaucam
kṣānty-ārjava-virakta yaḥ
jñāna-vijñāna-santoṣāḥ
satyāstikye dviṣaḍ 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

TEXT

tomā dekhi, tomā sparśi, gāi tomāra guṇa
sarvendriya-phala,----ei śāstra-nirūpaṇa

SYNONYMS

tomā dekhi--by seeing you; tomā sparśi--by touching you; gāi tomāra guṇa--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.

TRANSLATION

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.

PURPORT

This is confirmed in the following verse from the Hari-bhakti-sudhodaya (13.2).

TEXT 61

TEXT

akṣṇoḥ phalaṁ tvādṛśa-darśanaṁ hi
tanoḥ phalaṁ tvādṛśa-gātra-saṅgaḥ
jihvā-phalaṁ tvādṛśa-kīrtanaṁ hi
sudurlabhā bhāgavatā hi loke

SYNONYMS

akṣṇoḥ--of the eyes; phalam--the perfect result of the action; tvā-dṛśa--a person like you; darśanam--to see; hi--certainly; tanoḥ--of the body; phalam--the perfection of activities; tvā-dṛśa--of a person like you; gātra-saṅgaḥ--touching the body; jihvā-phalam--the perfection of the tongue; tvā-dṛśa--a person like you; kīrtanam--glorifying; hi--certainly; su-durlabhāḥ--very rare; bhāgavatāḥ--pure devotees of the Lord; hi--certainly; loke--in this world.

TRANSLATION

" '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. 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

TEXT

eta kahi kahe prabhu,----"śuna, sanātana
kṛṣṇa----baḍa dayāmaya, patita-pāvana

SYNONYMS

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.

TRANSLATION

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

TEXT

mahā-raurava haite tomā karilā uddhāra
kṛpāra samudra kṛṣṇa gambhīra apāra"

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

As stated in Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṃ 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-yogaṃ 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 people materially inclined, particularly with Mohammedans, 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-man-dala-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

TEXT

sanātana kahe,----'kṛṣṇa āmi nāhi jāni
āmāra uddhāra-hetu tomāra kṛpā ma-ni'

SYNONYMS

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.

TRANSLATION

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

TEXT

'kemane chuṭilā' bali prabhu praśna kailā
ādyopānta saba kathā teṅho śunāilā

SYNONYMS

kemane chuṭilā--how were you released; bali--saying; prabhu--Śrī Caitanya Mahāprabhu; praśna kailā--inquired; ādya-upānta--from beginning to the end; saba--all; kathā--the narration; teṅho--he; śunāilā--described.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Sanātana Gosvāmī, "How were you released from prison?" Sanātana then described the story from beginning to end.

TEXT 66

TEXT

prabhu kahe,----"tomāra dui-bhāi prayāge mililā
rūpa, anupama----duṅhe vṛndāvana gelā"

SYNONYMS

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; duṅhe--both of them; vṛndāvana gelā--have gone to Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I met your two brothers, Rūpa and Anupama, at Prayāga. They have now gone to Vṛndāvana."

TEXT 67

TEXT

tapana-miśrere āra candraśekharere
prabhu-ājñāya sanātana mililā doṅhāre

SYNONYMS

tapana-miśrere--unto Tapana Miśra; āra--and; candraśekharere--unto
Candraśekhara; prabhu-ājñāya--by the order of Śrī Caitanya Mahāprabhu;
sanātana--Sanātana; mililā--met; doṅhāre--both of them.

TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, Sanātana Gosvāmī met both Tapana
Miśra and Candraśekhara.

TEXT 68

TEXT

tapana-miśra tabe tāṅre kailā nimantraṇa
prabhu kahe,----'kṣaura karāha, yāha, sanātana'

SYNONYMS

tapana-miśra--Tapana Miśra; tabe--then; tāṅre--unto him (Sanātana Gosvāmī);
kailā--made; nimantraṇa--invitation; prabhu kahe--Caitanya Mahāprabhu said;
kṣaura karāha--get shaved; yāha--go; sanātana--My dear Sanātana.

TRANSLATION

Tapana Miśra then extended an invitation to Sanātana, and Lord Caitanya
Mahāprabhu asked Sanātana to go get a shave.

TEXT 69

TEXT

candraśekharere prabhu kahe bolāñā
'ei veṣa dūra kara, yāha inḥāre lañā'

SYNONYMS

candraśekharere--unto Candraśekhara; prabhu kahe--Śrī Caitanya Mahāprabhu
said; bolāñā--calling; ei veṣa--this kind of dress; dūra kara--take away;
yāha--go; inḥāre lañā--taking him with you.

TRANSLATION

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

TEXT

bhadra karāñā tāñre gaṅgā-snāna karāila
śekhara āniyā tāñre nūtana vastra dila

SYNONYMS

bhadra karāñā--making gentle; tāñre--him; gaṅgā-snāna--bathing in the Ganges; karāila--caused to do; śekhara--Candraśekhara; āniyā--bringing; tāñre--to him; nūtana--new; vastra--clothing; dila--delivered.

TRANSLATION

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.

PURPORT

The words bhadra karāñā are significant in this verse. Due to his long hair, moustache 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

TEXT

sei vastra sanātana nā kaila aṅgikāra
śuniyā prabhura mane ānanda apāra

SYNONYMS

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.

TRANSLATION

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

TEXT

madhyāhna kariyā prabhu gelā bhikṣā karibāre

sanātane lañā gelā tapana-miśrera ghare

SYNONYMS

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.

TRANSLATION

After bathing at noon, Śrī Caitanya Mahāprabhu went to the house of Tapana Miśra for lunch. He took Sanātana Gosvāmī with Him.

TEXT 73

TEXT

pāda-prakṣāḷana kari' bhikṣāte vasilā
'sanātane bhikṣā deha'----miśrere kahilā

SYNONYMS

pāda-prakṣāḷana--washing the feet; kari'--doing; bhikṣāte--to lunch; vasilā--sat down; sanātane bhikṣā deha--give Sanātana also lunch; miśrere kahilā--He asked Tapana Miśra.

TRANSLATION

After washing His feet, Śrī Caitanya Mahāprabhu sat down for lunch. He asked Tapana Miśra to supply Sanātana Gosvāmī lunch also.

TEXT 74

TEXT

miśra kahe,----'sanātanera kichu kṛtya āche
tumi bhikṣā kara, prasāda tāñre diba pāche'

SYNONYMS

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.

TRANSLATION

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

TEXT

bhikṣā kari' mahāprabhu viśrāma karila
miśra prabhura śeṣa-pātra sanātane dila

SYNONYMS

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.

TRANSLATION

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

TEXT

miśra sanātane dilā nūtana vasana
vastra nāhi nilā, teṅho kaila nivedana

SYNONYMS

miśra--Tapana Miśra; sanātane--unto Sanātana; dilā--delivered; nūtana
vasana--new cloth; vastra--the cloth; nāhi nilā--he did not accept; teṅho--he;
kaila--made; nivedana--submission.

TRANSLATION

When Tapana Miśra offered Sanātana Gosvāmī a new cloth, he did not accept
it. Instead, he spoke as follows.

TEXT 77

TEXT

"more vastra dite yadi tomāra haya mana
nija paridhāna eka deha' purātana"

SYNONYMS

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.

TRANSLATION

"If you want to give me some cloth according to your desire, please give me
an old cloth you have used."

TEXT 78

TEXT

tabe miśra purātana eka dhuti dila
teṅho dui bahirvāsa-kaupīna karila

SYNONYMS

tabe--thereafter; miśra--Tapana Miśra; purātana--old; eka--one; dhuti--dhoti; dila--delivered; teṅho--he (Sanātana Gosvāmī); dui--two; bahirvāsa--outer coverings; kaupīna--underwear; karila--made.

TRANSLATION

When Tapana Miśra gave Sanātana Gosvāmī a used dhoti, Sanātana immediately tore it in pieces to make two sets of outer cloth and underwear.

TEXT 79

TEXT

mahārāṣṭriya dvije prabhu milāilā sanātane
sei vipra tāṅre kaila mahā-nimantraṇe

SYNONYMS

mahā-rāṣṭriya--from Mahārāṣṭra; 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.

TRANSLATION

When Caitanya Mahāprabhu introduced the Mahārāṣṭriya brāhmaṇa to Sanātana, the brāhmaṇa immediately invited Sanātana Gosvāmī for full meals.

TEXT 80

TEXT

"sanātana, tumi yāvat kāsīte rahibā
tāvat āmāra ghare bhikṣā ye karibā"

SYNONYMS

sanātana--O Sanātana; tumi--you; yāvat--as long as; kāsīte--in Benares; rahibā--will remain; tāvat--so long; āmāra--my; ghare--at the home; bhikṣā--lunch; ye--that; karibā--please accept.

TRANSLATION

The brāhmaṇa said, "My dear Sanātana, as long as you remain at Kāśī, please accept lunch at my place."

TEXT 81

TEXT

sanātana kahe,----"āmi mādhuakarī kariba
brāhmaṇera ghare kene ekatra bhikṣā laba?"

SYNONYMS

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.

TRANSLATION

Sanātana replied, "I shall practice the process of mādhuakarī. Why should I accept full meals in the house of a brāhmaṇa?"

PURPORT

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 mādhuakarī. 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 temperate in his habits of eating, sleeping, working and recreation 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

TEXT

sanātanera vairāgye prabhura ānanda apāra
bhoṭa-kambala pāne prabhu cāhe bāre bāra

SYNONYMS

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.

TRANSLATION

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

TEXT

sanātana jānila ei prabhure nā bhāya
bhoṭa tyāga karibāre cintilā upāya

SYNONYMS

sanātana jānila--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.

TRANSLATION

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

TEXT

eta cinti' gelā gaṅgāya madhyāhna karite
eka gauḍiyā kānthā dhuñā diyāche śukāite

SYNONYMS

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.

TRANSLATION

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 had spread it out to dry.

TEXT 85

TEXT

tāre kahe,----"ore bhāi, kara upakāre
ei bhoṭa lañā ei kānthā deha' more"

SYNONYMS

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; kāñthā--quilt; deha'--give; more--to me.

TRANSLATION

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

TEXT

sei kahe,----"rahasya kara prāmāṇika hañā?
bahu-mūlya bhoṭa dibā kena kāñthā lañā?"

SYNONYMS

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; kāñthā lañā--taking this quilt.

TRANSLATION

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

TEXT

teñho kahe,----"rahasya nahe, kahi satya-vāṇī
bhoṭa laha, tumi deha' more kāñthā-khāni"

SYNONYMS

teñho 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; kāñthā-khāni--the quilt.

TRANSLATION

Sanātana said, "I am not joking; I am speaking the truth. Kindly take this blanket in exchange for your torn quilt."

TEXT 88

TEXT

eta bali' kāñthā la-ila, bhoṭa tāñre diyā
gosāñira ṭhāni āilā kāñthā gale diyā

SYNONYMS

eta bali'--saying this; kāñthā la-ila--he took the quilt; bhoṭa--the blanket; tāñre--unto him; diyā--giving; gosāñira ṭhāñi--to Caitanya Mahāprabhu; āilā--returned; kāñthā--quilt; gale--onto the shoulder; diyā--keeping.

TRANSLATION

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

TEXT

prabhu kahe,----'tomāra bhoṭa-kambala kothā gela?'
prabhu-pade saba kathā gosāñi kahila

SYNONYMS

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.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

tina mudrāra bhoṭa gāya, mādhuakarī grāsa
dharma-hāni haya, loka kare upahāsa"

SYNONYMS

tina mudrāra bhoṭa--a woolen blanket costing three gold coins; gāya--on the body; mādhuakarī grāsa--and practicing the mādhuakarī system; dharma-hāni haya--that is a religious discrepancy; loka kare upahāsa--people will joke.

TRANSLATION

"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 for jokes."

TEXT 93

TEXT

gosāni kahe,----'ye khaṇḍila kuviṣaya-bhoga
tānra icchāya gela mora śeṣa viṣaya-roga"

SYNONYMS

gosāni kahe--Sanātana Gosvāmī said; ye khaṇḍila--the person who has vanquished; ku-viṣaya-bhoga--enjoyment of sinful material life; tānra icchāya--by His desire; gela--has gone; mora--my; śeṣa--last bit; viṣaya-roga--material disease.

TRANSLATION

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

TEXT

prasanna hañā prabhu tānre kṛpā kaila
tānra kṛpāya praśna karite tānra śakti haila

SYNONYMS

prasanna hañā--being very pleased; prabhu--Śrī Caitanya Mahāprabhu; tānre--unto him; kṛpā kaila--offered His causeless mercy; tānra kṛpāya--by His mercy; praśna karite--to inquire; tānra--his; śakti haila--there was strength.

TRANSLATION

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

TEXT

pūrve yaiche rāya-pāśe prabhu praśna kailā
tānra śaktye rāmānanda tānra uttara dilā

ihān prabhura śaktye praśna kare sanātana
āpane mahāprabhu kare 'tattva'-nirūpaṇa

SYNONYMS

pūrve--formerly; yaiche--as; rāya-pāśe--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.

TRANSLATION

Formerly, Śrī Caitanya Mahāprabhu 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

TEXT

kṛṣṇa-svarūpa-mādhuryaiś-
varya-bhakti-rasāśrayam
tattvaṁ sanātanāyēśaḥ
kṛpayopadideśa saḥ

SYNONYMS

kṛṣṇa-svarūpa--of the real identity of Śrī Kṛṣṇa; mādhurya--of conjugal love; aśvarya--of opulence; bhakti--of devotional service; rasa--of transcendental mellows; āśrayam--the shelter; tattvaṁ--the truth; sanātanāya--unto Śrī Sanātana; īśaḥ--Śrī Caitanya Mahāprabhu, the Supreme Lord; kṛpayā--by His causeless mercy; upadideśa--instructed; saḥ--He.

TRANSLATION

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

TEXT

tabe sanātana prabhura caraṇe dhariyā
dainya vinati kare dante tṛṇa lañā

SYNONYMS

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.

TRANSLATION

Putting a straw in his mouth and bowing down, Sanatana Gosvami clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows.

TEXT 99

TEXT

"nīca jāti, nīca-saṅgī, patita adhama
kuviṣaya-kūpe paḍi' goñāinu janama!

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

āpanāra hitāhita kichui nā jāni!
grāmya-vyavahāre paṇḍita, tāi satya māni

SYNONYMS

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.

TRANSLATION

"I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such.

TEXT 101

TEXT

kṛpā kari' yadi more kariyācha uddhāra
āpana-kṛpāte kaha 'kartavya' āmāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

'ke āmi', 'kene āmāya jāre tāpa-traya'
ihā nāhi jāni----'kemane hita haya'

SYNONYMS

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; kemane--how; hita--my welfare; haya--there is.

TRANSLATION

"Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"

PURPORT

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. Padaṁ padaṁ yad vipadāṁ. There is danger in every step of life.

TEXT 103

TEXT

'sādhya'-'sādhana'-tattva puchite nā jāni
kṛpā kari' saba tattva kaha ta' āpani"

SYNONYMS

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.

TRANSLATION

"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

TEXT

prabhu kahe,----"kṛṣṇa-kṛpā tomāte pūrṇa haya
saba tattva jāna, tomāra nāhi tāpa-traya

SYNONYMS

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.

TRANSLATION

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

TEXT

kṛṣṇa-śakti dhara tumi, jāna tattva-bhāva
jāni' dārḍhya lāgi' puče,----sādhura svabhāva

SYNONYMS

kṛṣṇa-śakti--the energy of Lord Kṛṣṇa; dhara--process; tumi--you; jāna--know; tattva-bhāva--the factual position; jāni'--although knowing all these things; dārḍhya lāgi'--for the sake of strictness; puče--he inquires; sādhura--of the saintly persons; sva-bhāva--the nature.

TRANSLATION

"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

TEXT

acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ
sad-dharmasyāvabodhāya
yeṣāṃ nirbandhinī matiḥ

SYNONYMS

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; yeṣāṃ--those whose; nirbandhinī--unflinching; matiḥ--intelligence.

TRANSLATION

" 'Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal.'

PURPORT

This verse, quoted from the Nāradiya Purāṇa, is found in the Bhakti-rasāmṛta-sindhu (1.2.103).

TEXT 107

TEXT

yogya-pātra hao tumi bhakti pravartāite
krame saba tattva śuna, kahiye tomāte

SYNONYMS

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.

TRANSLATION

"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

TEXT

jīvera 'svarūpa' haya---kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti' 'bheda-bheda-prakāśa

sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya

SYNONYMS

jīvera--of the living entity; sva-rūpa--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-āṁśa--part and parcel of the sun; kiraṇa--a ray of sunshine; yaiche--as; agni-jvālā-ca ya--molecular particle of fire; svābhāvika--naturally; kṛṣṇera--of Lord Kṛṣṇa; tina-prakāra--three varieties; śakti--energies; haya--there are.

TRANSLATION

"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 and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy.

PURPORT

Śrīla Bhaktivinoda Ṭhākura paraphrases 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 material body nor the subtle body composed of mind and intelligence. Actually you are a spirit soul, eternal 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 spiritual worlds; 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

TEXT

eka-deśa-sthitasyaḡner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḡ śaktis
tathedam akhilaṃ jagat

SYNONYMS

eka-deśa--in one place; sthitasya--being situated; agneḡ--of fire; jyotsnā--the illumination; vistāriṇī--expanded everywhere; yathā--just as; parasya--of the illumination; vistāriṇī--expanded everywhere; yathā--just as; parasya--of the Supreme; brahmaṇaḡ--of the Absolute Truth; śaktiḡ--the energy; tathā--similarly; idam--this; akhilaṃ--entire; jagat--universe.

TRANSLATION

" '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.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.22.53).

TEXT 111

TEXT

kṛṣṇera svābhāvika tina-śakti-pariṇati
cit-chakti, jīva-śakti, āra māyā-śakti

SYNONYMS

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.

TRANSLATION

"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

TEXT

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñān yā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ--the potency of Lord Viṣṇu; parā--spiritual; proktā--it is said; kṣetra-jña-ākhyā--the potency known as kṣetrajña; tathā--as well as; parā--spiritual; avidyā--ignorance; karma--fruitive activities; saṁjñā--known as; anyā--other; tṛtīyā--third; śaktiḥ--potency; iṣyate--known thus.

TRANSLATION

" '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.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (6.7.61). For a further explanation of this verse, refer to the Ādi-līlā, Chapter Seven, verse 119.

TEXT 113

TEXT

śaktayaḥ sarva-bhāvānām
acintya-jñāna-gocarāḥ
yato 'to brahmaṇas tās tu
sargādyā bhāva-śaktayaḥ
bhavanti tapatām śreṣṭha
pāvakasya yathoṣṇatā

SYNONYMS

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; brahmaṇas--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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.3.2).

TEXT 114

TEXT

yayā kṣetra-jña-śaktiḥ sā
veṣṭitā nṛpa sarva-gā
saṁsāra-tāpān akhilān
avāpnoty atra santatān

SYNONYMS

yayā--by which; kṣetra-jña-śaktiḥ--the living entities, known as the kṣetra-jña potency; sā--that potency; veṣṭita--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.

TRANSLATION

" 'O King, the kṣetra-jña-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.

PURPORT

This and the following verse are also quoted from the Viṣṇu Purāṇa (6.7.62-63).

TEXT 115

TEXT

tayā tirohitatvāc ca
śaktiḥ kṣetra-jña-saṁjñitā
sarva-bhūteṣu bhū-pāla
tāratamyena vartate

SYNONYMS

tayā--by her; tiraḥ-hitatvāt--from being freed from the influence; ca--also; śaktiḥ--the potency; kṣetra-jña--kṣetra-jña; saṁjñitā--known by the name; sarva-bhūteṣu--in different types of bodies; bhū-pāla--O King; tāratamyena--in different degrees; vartate--exists.

TRANSLATION

" '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 greater or lesser degrees.'

TEXT 116

TEXT

apareyam itas tv anyam
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedam dhāryate jagat

SYNONYMS

aparā--inferior energy; iyam--this material world; itaḥ--beyond this; tu--but; anyām--another; prakṛtiṁ--energy; viddhi--you must know; me--of Me; parām--which is superior energy; jīva-bhūtāṁ--they are the living entities; mahā-bāho--O mighty-armed; yayā--by which; idam--this material world; dhāryate--is being conducted; jagat--the cosmic manifestation.

TRANSLATION

" 'Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe.'

PURPORT

This is a verse from Bhagavad-gītā (7.5). It is also quoted in the Ādi-līlā (Chapter Seven, verse 118).

TEXT 117

TEXT

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha

SYNONYMS

kṛṣṇa bhuli'--forgetting Kṛṣṇa; sei jīva--that living entity; anādi--from time immemorial; bahiḥ-mukha--attracted by the external feature; ataeva--therefore; māyā--illusory energy; tāre--to him; deya--gives; saṁsāra-duḥkha--miseries of material existence.

TRANSLATION

"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.

PURPORT

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. He is sometimes attracted by the external illusory energy when he stays in the marginal position, 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

TEXT

kabhu svarge uṭhāya, kabhu narake ḍubāya
daṇḍya-jane rājā yena nadīte cubāya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

In the Vedas it is stated, asaṅgo 'yaṁ 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

TEXT

bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

SYNONYMS

bhayaṁ--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 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; taṁ--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.

TRANSLATION

" '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.'

PURPORT

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 caitya-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 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

TEXT

sādhū--śāstra-kṛpāya yadi kṛṣṇonmukha haya
sei jīva nistare, māyā tāhāre chāḍaya

SYNONYMS

sādhū--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.

TRANSLATION

"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.

PURPORT

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
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-kālaḥ

(Bhāg. 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 Bhagavad-gītā
(7.14).

TEXT 121

TEXT

daivī hy eṣā guṇa-mayī
mama māyā duratyayā

mām eva ye prapadyante
māyām etām taranti te

SYNONYMS

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.

TRANSLATION

" '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

TEXT

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

SYNONYMS

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).

TRANSLATION

"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.

PURPORT

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-kṛtaṁ 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 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

TEXT

'śāstra-guru-ātma'-rūpe āpanāre jānāna
'kṛṣṇa mora prabhu, trātā'----jīvera haya jñāna

SYNONYMS

śāstra-guru-ātma-rūpe--in the form of Vedic literature, the spiritual master and the Supersoul; āpanāre jānāna--informs about Himself; kṛṣṇa--Lord Kṛṣṇa; mora--my; prabhu--Lord; trātā--deliver; jīvera--of the conditioned soul; haya--there is; jñāna--knowledge.

TRANSLATION

"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.

PURPORT

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 Bhagavad-gītā:

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." (Bg. 18.61)

As the śaktyāveśa-avatāra Vyāsadeva, Kṛṣṇa teaches the conditioned soul through 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 Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

This same instruction is found throughout all Vedic literature. 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

TEXT

veda-śāstra kahe----'sambandha' 'abhidheya' 'prayojana'
'kṛṣṇa'----prāpya sambandha, 'bhakti'----prāptyera sādhana

SYNONYMS

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.

TRANSLATION

"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 acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana.

TEXT 125

TEXT

abhidheya-nāma 'bhakti' 'prema'----prayojana
puruṣārtha-śiromaṇi prema mahā-dhana

SYNONYMS

abhidheya--activities to revive one's relationship; nāma--named; bhakti--devotional service; prema--love of Godhead; prayojana--the ultimate goal of life; puruṣa-ārtha-śiromaṇi--the topmost interest of the living entity; prema--love of Godhead; mahā-dhana--the greatest wealth.

TRANSLATION

"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.

PURPORT

The conditioned soul is bewildered by the external material energy, which fully engages him in a variety of sense gratification. 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 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 Bhagavad-gītā (15.15), *vedaiś ca sarvair aham eva vedyaḥ*: 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; therefore Śrīmad-Bhāgavatam says: *na te viduḥ svārtha-gatiṁ hi viṣṇum* (Bhāg. 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 Bhagavad-gītā--one comes to Kṛṣṇa consciousness. Thus one engages in devotional service, called abhidheya. When actually developed, love of Godhead is called prayojana, the living entity's ultimate goal. When one becomes fully Kṛṣṇa conscious, he has attained the perfection of life.

TEXT 126

TEXT

kṛṣṇa-mādhurya-sevānanda-prāptira kāraṇa
kṛṣṇa-sevā kare, āra kṛṣṇa-rasa-āsvādana

SYNONYMS

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.

TRANSLATION

"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

TEXT

ihāte dṛṣṭānta---yaiche daridrera ghare
'sarvajña' āsi' duḥkha dekhi' puchaye tāhāre

SYNONYMS

ihāte--in this connection; dṛṣṭānta--the example; 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.

TRANSLATION

"The following example may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

PURPORT

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 Vedic literature. One should consult Vedic literature to know why the conditioned soul is always in a distressed condition. 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

TEXT

'tumi kene duḥkhī, tomāra āche pitṛ-dhana
tomāre nā kahila, anyatra chāḍila jīvana"

SYNONYMS

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.

TRANSLATION

"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

TEXT

sarvajñera vākye kare dhanera uddeśe
aiche veda-purāṇa jīve 'kṛṣṇa' upadeśe

SYNONYMS

sarvajñera--of the astrologer; vāk ye--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.

TRANSLATION

"Just as the words of the astrologer Sarvajña gave news of the poor man's treasure, Vedic literatures advise one about Kṛṣṇa consciousness when one is inquisitive to know why he is in a distressed material condition.

TEXT 130

TEXT

sarvajñera vākye mūla-dhana anubandha
sarva-śāstre upadeśe, 'śrī-kṛṣṇa'----sambandha

SYNONYMS

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; sam-bandha--the central connection.

TRANSLATION

"By the words of the astrologer, the poor man's connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Śrī Kṛṣṇa, the Supreme Personality of Godhead.

PURPORT

In Bhagavad-gītā (7.26), Śrī Kṛṣṇa says:

vedāhaṁ 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 again return home, back to Godhead. Kṛṣṇa also says in Bhagavad-gītā that He is the proprietor of all universes, the enjoyer of everything that be and the friend of everyone. *Suhṛdaṁ sarva-bhūtānāṁ jñātvā mām śāntim ṛcchati* (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

TEXT

'bāpera dhana āche'----jñāne dhana nāhi pāya
tābe sarvajña kahe tāre prāptira upāya

SYNONYMS

bāpera dhana āche--the father has some treasure; jñāne--by this knowledge; dhana--treasure; nāhi pāya--one does not get; tābe--then; sarvajña--the astrologer; kahe--says; tāre--unto the poor man; prāptira upāya--the means of getting the treasure.

TRANSLATION

"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

TEXT

'ei sthāne āche dhana'----yadi dakṣiṇe khudibe
'bhīmarula-barulī' uṭhibe, dhana nā pāibe

SYNONYMS

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.

TRANSLATION

"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

TEXT

'paścime' khudibe, tāhā 'yakṣa' eka haya
se vighna karibe,----dhane hāta nā paḍaya

SYNONYMS

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.

TRANSLATION

" '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

TEXT

'uttare' khudile āche kṛṣṇa 'ajagare'
dhana nāhi pābe, khudite gilibe sabāre

SYNONYMS

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.

TRANSLATION

" '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

TEXT

pūrva-dike tāte māṭī alpa khudite
dhanera jhāri paḍibeka tomāra hātete

SYNONYMS

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.

TRANSLATION

" 'However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure.'

PURPORT

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.

Therefore it is said in Bhagavad-gītā: vedaiś ca sarvair aham eva vedyaḥ. One has to take to devotional service. Although the Vedas enjoin one to search out Kṛṣṇa and take shelter at His lotus feet, other Vedic processes will not help. According to Bhagavad-gītā, only the bhakti process is said to be definitive. Bhaktyā 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 be 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. However, the spiritual part and parcel of the Supreme Personality of Godhead has an eternal individual existence. 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 paraṁ padaṁ tataḥ
patanty adho 'nādr̥ta-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

TEXT

aiche śāstra kahe,---karma, jñāna, yoga tyaji'
'bhaktye' kṛṣṇa vaśa haya, bhaktye tānre bhaji

SYNONYMS

aiche--in that way; śāstra kahe--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.

TRANSLATION

"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

TEXT

na sādhayati mām yogo
na sāṅkhyam̐ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

SYNONYMS

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; dharmam--such an occupation; uddhava--My dear Uddhava; na--nor; svādhyāyam--study of the Vedas; tapaḥ--austerities; tyāgaḥ--renunciation, acceptance of sannyāsa, or charity; yathā--as much as; bhaktiḥ--devotional service; mama--unto Me; ūrjitā--developed.

TRANSLATION

[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 practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.14.20). The explanation for this verse is given in Ādi-līlā (17.76).

TEXT 138

TEXT

bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

SYNONYMS

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; man-niṣṭhā--fixed only on Me; śva-pākān--the lowest of human beings, who are accustomed to eat dogs; api--certainly; sambhavāt--from all faults due to birth and other circumstances.

TRANSLATION

" '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.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.21).

TEXT 139

TEXT

ataeva 'bhakti'----kṛṣṇa-prāptyera upāya
'abhidheya' bali' tāre sarva-śāstre gāya

SYNONYMS

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.

TRANSLATION

"The conclusion is that devotional service is the only means to approach the Supreme Personality of Godhead. This system is therefore called abhidheya. This is the verdict of all revealed scriptures.

PURPORT

As stated in Bhagavad-gītā (18.55).

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter 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 mām ekaṁ śaraṇaṁ vraja (Bg. 18.66). One must become a devotee if one wants to return home, back to Godhead, and become eternally blissful.

TEXT 140

TEXT

dhana pāile yaiche sukha-bhoga phala pāya
sukha-bhoga haite duḥkha āpani palāya

SYNONYMS

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.

TRANSLATION

"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

TEXT

taiche bhakti-phale kṛṣṇe prema upajaya

preme kṛṣṇāsvāda haile bhava nāśa pāya

SYNONYMS

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.

TRANSLATION

"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

TEXT

dāridrya-nāśa, bha va-kṣa ya,----premera 'phala' naya
prema-sukha-bhoga---mukhya prayojana haya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

veda-śāstre kahe sambandha, abhidheya, prayojana
kṛṣṇa, kṛṣṇa-bhakti, prema,----tina mahā-dhana

SYNONYMS

veda-śāstre--in Vedic literature; kahe--it is said; sambandha--relationship; abhidheya--execution; pra yojana--goal; kṛṣṇa--Lord Kṛṣṇa; kṛṣṇa-bhakti--devotional service to the Lord; prema--love of Godhead; tina--these three; mahā-dhana--the supreme treasure.

TRANSLATION

"In 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

TEXT

vedādi sakala śāstre kṛṣṇa---mukhya sambandha
tānra jñāne ānuṣaṅge yāya māyā-bandha

SYNONYMS

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.

TRANSLATION

"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

TEXT

vyāmohāya carācarasya jagatas te te purāṇāgamās
tām tām eva hi devatām paramikām jalpantu kalpāvadhi
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaram nīteṣu niścīyate

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a verse from the Padma Purāṇa.

TEXT 146

TEXT

mukhya-gauṇa-vṛtti, kimvā anvaya-vyatireke
vedera pratijñā kevala kahaye kṛṣṇake

SYNONYMS

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.

TRANSLATION

"When one accepts 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

TEXT

kiṁ vidhatte kim ācaṣṭe
kim anūdyā vikalpayet
ity asyā hṛdayaṁ loke
nānyo mad veda kaścana

mām vidhatte 'bhidhatte mām
vikalpyāpohyate hy aham
etāvān sarva-vedārthaḥ
śabda āsthāya mām bhidām
māyā-mātram anūdyānte
pratiṣidhya prasīdati

SYNONYMS

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; vikalpya--speculating; aphyate--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; pratiṣidhya--driving away; prasīdati--gets satisfaction.

TRANSLATION

" 'What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose 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 Vedic literature 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.'

PURPORT

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 Vedic literature. The Vedas are composed of karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. If one analytically studies the purpose of the Vedas, he understands that by karma-kāṇḍa, sacrificial activity, one comes to the conclusion of jñāna-kāṇḍa, speculative knowledge. 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

TEXT

kṛṣṇera svarūpa----ananta, vaibhava----apāra
cic-chakti, māyā-śakti, jīva-śakti āra

SYNONYMS

kṛṣṇera sva-rūpa--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.

TRANSLATION

"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

TEXT

vaikuṅṭha, brahmāṇḍa-gaṇa----śakti-kārya ha ya
svarūpa-śakti śakti-kāryera----kṛṣṇa samāśraya

SYNONYMS

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.

TRANSLATION

"Both the material and spiritual world are transformations of Kṛṣṇa's internal and external potencies. Therefore Kṛṣṇa is the original source of both material and spiritual manifestations.

TEXT 151

TEXT

daśame daśamaṁ lakṣyam
āśritāśraya-vigraham
śrī-kṛṣṇākhyam paraṁ dhāma
jagad-dhāma namāmi tat

SYNONYMS

daśame--in the Tenth Canto; daśamam--the tenth subject matter; lakṣyam--to be seen; āśrita--of the sheltered; āśraya--of the shelter; vigraham--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.

TRANSLATION

" '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. '

PURPORT

This is a quotation from 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 paraṁ dhāma. In Bhagavad-gītā it is stated: paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān. Everything is resting under the lotus feet of Kṛṣṇa. In Śrīmad-Bhāgavatam (10.14.58) it is stated:

samāśritā ye pada-pallava-plavaṁ

mahat-padaṁ 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). To understand Kṛṣṇa perfectly, one has to make an analytical study of āśraya-tattva and āśrita-tattva.

TEXT 152

TEXT

kṛṣṇera svarūpa-vicāra śuna, sanātana
advaya-jñāna-tattva, vraje vrajendra-nandana

SYNONYMS

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.

TRANSLATION

"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

TEXT

sarva-ādi, sarva-aṁśī, kiśora-śekhara
cid-ānanda-deha, sarvāśraya, sarveśvara

SYNONYMS

sarva-ādi--origin of everything; sarva-aṁśī--sum total of all parts and parcels; kiśora-śekhara--the supreme youth; cid-ānanda-deha--a body of spiritual blissfulness; sarva-āśraya--shelter of everyone; sarva-īśvara--master of everyone.

TRANSLATION

"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.

PURPORT

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-rūpaṁ, ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca. Although He is the supreme source of everyone, He is still always a fresh youth.

TEXT 154

TEXT

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

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.

TRANSLATION

" '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. '

PURPORT

This is the first verse of the Fifth Chapter of Brahma-saṁhitā.

TEXT 155

TEXT

svayaṁ bhagavān kṛṣṇa, 'govinda' para nāma
sarvaiśvarya-pūrṇa yānra goloka----nitya-dhāma

SYNONYMS

sva yam--personally; bhagavān--the Supreme Personality of Godhead; kṛṣṇa--Kṛṣṇa; govinda--Govinda; para nāma--another name; sarva-aiśvarya-pūrṇa--full of all opulences; yānra--whose; goloka--Goloka Vṛndāvana; nitya-dhāma--eternal abode.

TRANSLATION

"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.

TEXT 156

TEXT

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mṛḍayanti yuge yuge

SYNONYMS

ete--these; ca--and; aṁśa--plenary portions; kalāḥ--parts of plenary portions; puṁsaḥ--of the puruṣa-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.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.28). See also Ādi-līlā, Chapter Two, verse 67.

TEXT 157

TEXT

jñāna, yoga, bhakti,----tina sādhanera vaśe
brahma, ātmā, bhagavān----trividha prakāśe

SYNONYMS

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.

TRANSLATION

"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 and Bhagavān.

TEXT 158

TEXT

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam

brahmeti paramātmēti
bhagavān iti śabdyate

SYNONYMS

vadanti--they say; tat--that; tattva-vidāḥ--learned souls; tattvam--the Absolute Truth; yat--which; jñānam--knowledge; advayam--nondual; brahma--Brahman; iti--thus; paramātmā--Paramātmā; iti--thus; bhagavān--Bhagavān; iti--thus; śabdyate--is known.

TRANSLATION

" 'Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān. '

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11). For an explanation, see also Ādi-līlā, Chapter Two, verse 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 Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṃ 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.

TEXT 159

TEXT

brahma----aṅga-kānti tānra, nirviśeṣa prakāśe
sūrya yena carma-cakṣe jyotirmaya bhāse

SYNONYMS

brahma--the impersonal Brahman effulgence; aṅga-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.

TRANSLATION

"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 simply appears to consist of effulgence.

TEXT 160

TEXT

yasya prabhā prabhavato jagad-aṅga-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinna-
tad brahma niṣkalam anantaṃ aśeṣa-bhūtaṃ

govindam ādi-puruṣam tam aham bhajāmi

SYNONYMS

yasya--of whom; prabhā--the effulgence; prabhavataḥ--of one who excels in power; jagat-aṇḍa--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.

TRANSLATION

" '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.'

PURPORT

This verse is quoted from Brahma-saṁhitā (5.40). For an explanation, refer to Ādi-līlā, Chapter Two, verse 14.

TEXT 161

TEXT

paramātmā yeṅho, teṅho kṛṣṇera eka aṁśa
ātmāra 'ātmā' haya kṛṣṇa sarva-avataṁsa

SYNONYMS

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.

TRANSLATION

"The Paramātmā, the Supersoul feature, is the partial plenary portion of the Supreme Personality of Godhead, who is the original source of all living entities. It is also Kṛṣṇa who is the original source of Paramātmā.

TEXT 162

TEXT

kṛṣṇam enam avehi tvam
ātmānam akhilātmanām
jagad-dhitāya so 'py atra
dehivābhāti māyayā

SYNONYMS

kṛṣṇam--in the Supreme Personality of Godhead; enam--this; avehi--just try to understand; tvam--you; ātmānam--the soul; akhila-ātmanām--of all living entities; jagat-hita-ya--the benefit of the whole universe; saḥ--He; api--certainly; atra--here; dehī--a human being; iva--like; ābhāti--appears; māyayā--by His internal potency.

TRANSLATION

" 'You should know Kṛṣṇa as 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 with the strength of His own internal potency.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.55). Parīkṣit 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. However, 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-bud-dhi). 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. 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, Sri Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world."

TEXT 163

TEXT

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

SYNONYMS

athavā--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-amśena--with one portion; sthitaḥ--situated; jagat--universe.

TRANSLATION

" 'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself, I pervade and support this entire universe.'

PURPORT

This is a quotation from Bhagavad-gītā (10.42).

TEXT 164

TEXT

'bhaktye' bhagavānera anubhava----pūrṇa-rūpa
eka-i vighrahe tānra ananta svarūpa

SYNONYMS

bhaktye--by devotional service; bhagavānera--of the Supreme Personality of Godhead; anubhava--perception; pūrṇa-rūpa--perfectly; eka-i--one; vighrahe--in the transcendental form; tānra--His; ananta--unlimited; sva-rūpa--expansions of plenary portions.

TRANSLATION

"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

TEXT

sva yaṁ-rūpa, tad-ekātma-rūpa, āveśa----nāma
prathamei tina-rūpe rahena bhagavān

SYNONYMS

sva yaṁ-rūpa--the personal form; tat-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.

TRANSLATION

"The Supreme Personality of Godhead exists in three principal forms--svayaṁ-rūpa, tad-ekātma-rūpa, and āveśa-rūpa.

PURPORT

Śrīla Rūpa Gosvāmī has described svayaṁ-rūpa in his Laghu-bhāgavatāmṛta, pūrva-khaṇḍa, verse 12, anyāpekṣi yad rūpaṁ svayaṁ-rūpaḥ sa ucyate: the original form of the Supreme Personality of Godhead does not depend on other forms. The original form is called svayaṁ-rūpa, and it is described in Śrīmad-Bhāgavatam: kṛṣṇas tu bhagavān svayaṁ (1.3.28). Kṛṣṇa's original form as a cowherd boy in Vṛndāvana is called svayaṁ-rūpa. It 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. In Bhagavad-gītā (7.7) the Lord says, mattaḥ parataraṁ nānyat: "There is no truth superior to Me.

The tad-ekātma-rūpa is 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, the bodily features and specific activities appear to be different. This tad-ekātma-rūpa is also divided into two categories--svāṁśa and vilāsa.

His āveśa form is also explained in the Laghu-bhāgavatāmṛta, verse 18:

jñāna-śaktyādi-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

TEXT

'svayaṁ-rūpa' 's va yaṁ-prakāśa'----dui rūpe sphūrṭi
 svayaṁ-rūpe----eka 'kṛṣṇa' vraje gopa-mūrṭi

SYNONYMS

sva yaṁ-rūpa--the original form of the Lord; sva yaṁ-prakāśa--the personal manifestation; dui rūpe--in two forms; sphūrṭi--exhibition; svayaṁ-rūpe--in the original form; eka--one; kṛṣṇa--Kṛṣṇa, the Supreme Personality of Godhead; vraje--in Vṛndāvana; gopa-mūrṭi--the cowherd boy.

TRANSLATION

"The original form of the Lord [svayaṁ-rūpa] is exhibited in two forms--svayaṁ-rūpa and svayaṁ-prakāśa. In His original form as svayaṁ-rūpa, Kṛṣṇa is observed as a cowherd boy in Vṛndāvana.

TEXT 167

TEXT

'prābhava-vaibhava'-rūpe dvividha prakāśe
eka-vapu bahu rūpa yaiche haila rāse

SYNONYMS

prābhava--prābhava; vaibhava--vaibhava; rūpe--in forms; dvi-vidha pra-kāśe--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.

TRANSLATION

"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

TEXT

mahiṣī-vivāhe haila bahu-vidha mūrti
'prābhava prakāśa'----ei śāstra-parasiddhi

SYNONYMS

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.

TRANSLATION

"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

TEXT

saubhary-ādi-prāya sei kāya-vyūha naya
kāya-vyūha haile nāradera vismaya nā haya

SYNONYMS

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.

TRANSLATION

"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

TEXT

citram̐ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasram̐
striya eka udāvahat

SYNONYMS

citram--wonderful; bata--oh; etat--this; ekena--with one; vapuṣā--form; yugapat--simultaneously; pṛthak--separately; gṛheṣu--in the houses; dvi-asta-sāhasram--sixteen thousand; striyaḥ--all the queens; ekaḥ--the one Śrī Kṛṣṇa; udāvahat--married.

TRANSLATION

" '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.'

PURPORT

This verse is spoken by Nārada Muni in Śrīmad-Bhāgavatam (10.69.2).

TEXT 171

TEXT

sei vapu, sei ākṛti pṛthak yadi bhāse
bhāvāveśa-bhede nāma 'vaibhava-prakāśe'

SYNONYMS

sei vapu--that form; sei ākṛti--that feature; pṛthak--different; yadi--if; bhāse--appears; bhāva-āveśa--of the ecstatic emotion; bhede--according to varieties; nāma--named; vaibhava-prakāśe--vaibhava-prakāśa.

TRANSLATION

"If one form or feature is differently manifested according to different emotional features, it is called vaibhava-prakāśa.

TEXT 172

TEXT

ananta prakāśe kṛṣṇera nāhi mūrṭi-bheda
ākāra-varṇa-astra-bhede nāma-vibheda

SYNONYMS

ananta prakāśe--in innumerable manifestations; kṛṣṇera--of Lord Kṛṣṇa;
nāhi--there is not; mūrṭi-bheda--difference of form; ākāra--of features;
varṇa--of color; astra--of weapons; bhede--according to differentiation; nāma-
vibheda--difference of names.

TRANSLATION

"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

TEXT

anye ca saṁskṛtātmāno
vidhinābhihitena te
yajanti tvan-mayās tvām vai
bahu-mūrtyeka-mūrtikam

SYNONYMS

anye--different persons; ca--also; saṁskṛta-ātmānaḥ--persons who are
purified; vidhinā--by the regulative principles; abhihitena--stated in the
revealed scriptures; te--such persons; yajanti--worship; tvat-mayāḥ--being
absorbed in You; tvām--You; vai--certainly; bahu-mūrṭi--having many forms;
eka-mūrtikam--although one.

TRANSLATION

" '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 manifest in many forms, You are one.'

PURPORT

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 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 śaraṇaṁ vraja. 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

TEXT

vaibhava-prakāśa kṛṣṇera----śrī-balarāma
varṇa-mātra-bheda, saba----kṛṣṇera samāna

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

To understand the difference between svayaṁ-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) svayaṁ-rūpa, as a cowherd boy in Vṛndāvana; (2) tad-ekātma-rūpa, which is divided into svāṁśaka and vilāsa; and (3) āveśa-rūpa. The svāṁśaka, 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. All the forms are differently named in accordance with the weapons They hold in Their four hands.

TEXT 175

TEXT

vaibhava-prakāśa yaiche devakī-tanuja
dvibhuja-svarūpa kabhu, kabhu haya caturbhuja

SYNONYMS

vaibhava-prakāśa--the feature of vaibhava-prakāśa; yaiche--just as; devakī-tanuja--the son of Devakī; dvi-bhuja--two-handed; svarūpa--form; kabhu--sometimes; kabhu--sometimes; haya--is; catuḥ-bhuja--four-handed.

TRANSLATION

"An example of vaibhava-prakāśa is the son of Devakī. He sometimes has two hands and sometimes four hands.

PURPORT

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

TEXT

ye-kāle dvibhuja, nāma----vaibhava-prakāśa
caturbhuja haile, nāma----prābhava-prakāśa

SYNONYMS

ye-kāle dvi-bhuja--when the Lord appears as two-handed; nāma--named; vaibhava-prakāśa--vaibhava-prakāśa; catuḥ-bhuja haile--when He becomes four-handed; nāma--named; prābhava-prakāśa--prābhava-prakāśa.

TRANSLATION

"When the Lord is two-handed, He is called vaibhava-prakāśa, and when He is four-handed He is called prābhava-prakāśa.

TEXT 177

TEXT

sva yaṁ-rūpera gopa-veśa, gopa-abhimāna
vāsudevera kṣatriya-veśa, 'āmi----kṣatriya'-jñāna

SYNONYMS

svayam-rūpera--of the original form; gopa-veśa--the dress of a cowherd boy; gopa-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.

TRANSLATION

"In His original form, the Lord dresses like a cowherd boy and thinks Himself one of them. When He appears as Vāsudeva, the son of Vasudeva and Devakī, His dress and consciousness are those of a kṣatriya, a warrior.

TEXT 178

TEXT

saundarya, aiśvarya, mādhyura, vaidagdhya-vilāsa
vrajendra-nandane ihā adhika ullāsa

SYNONYMS

saundarya--the beauty; aiśvarya--the opulence; mādhyura--the sweetness;
vaidagdhya-vilāsa--the intellectual pastimes; vrajendra-nandane--of the son of
Nanda Mahārāja and Yaśodā; ihā--all these; adhika ullāsa--more jubilant.

TRANSLATION

"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

TEXT

govindera mādhyurī dekhi' vāsudevera kṣobha
se mādhyurī āsvādite upajaya lobha

SYNONYMS

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.

TRANSLATION

"Indeed, Vāsudeva is agitated just to see the sweetness of Govinda, and a
transcendental greed awakens in Him to enjoy that sweetness.

TEXT 180

TEXT

udgīrṇādbhuta-mādhyurī-parimalasyābhīra-līlasya me
dvaitam hanta samīkṣayan muhur asau citriyate cāraṇaḥ
cetaḥ keli-kutūhalottaralitam satyam sakhe māmakaṁ
yasya prekṣya svarūpatām vraja-vadhū-sārūpyam anvicchati

SYNONYMS

udgīrṇa--overflowing; adbhuta--wonderful; mādhyurī--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; citriyate--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; sva-rūpatām--similarity to My form; vraja-vadhū--of the damsels of Vrajabhūmi; sārūpyam--a form like the forms; anvicchati--desires.

TRANSLATION

" '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 the damsels of Vraja.'

PURPORT

This verse is found in the Lalita-mādhava (4.19).

TEXT 181

TEXT

mathurāya yaiche gandharva-nṛtya-daraśane
punaḥ dvārakāte yaiche citra-vilokane

SYNONYMS

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.

TRANSLATION

"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

TEXT

aparikalita-pūrvaḥ kaś camatkāra-kārī
sphuratu mama garīyān eṣa mādhyura-pūraḥ
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktum kāmaya rādhikeva

SYNONYMS

aparikalita--not experienced; pūrvaḥ--previously; kaḥ--who; camatkāra-kārī--causing wonder; sphuratu--manifests; mama--My; garīyān--more great; eṣaḥ--this; mādhyura-pūraḥ--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.

TRANSLATION

" '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.'

PURPORT

This verse spoken by Vāsudeva in Dvāarakā is recorded by Śrīla Rūpa Gosvāmī in his Lalita-mādhava (8.34).

TEXT 183

TEXT

sei vapu bhinnābhāse kichu bhinnākāra
bhāvāveśākṛti-bhede 'tad-ekātma' nāma tānra

SYNONYMS

sei vapu--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.

TRANSLATION

"When that body is a little differently manifest and its features a little different in transcendental emotion and form, it is called tad-ekātma.

TEXT 184

TEXT

tad-ekātma-rūpe 'vilāsa', 'svāmśa'----dui bheda
vilāsa, svāmśera bhede vividha vibheda

SYNONYMS

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.

TRANSLATION

"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.

TEXT 185

TEXT

prābhava-vaibhava-bhede vilāsa----dvidhākāra
vilāsera vilāsa-bheda----ananta prakāra

SYNONYMS

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.

TRANSLATION

"Again the vilāsa forms are divided into twofold categories--prābhava and
vaibhava. Again the pastimes of these forms are of unlimited variety.

PURPORT

In the Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa, verse 17, it is stated:

tādṛśo nyūna-śaktim 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 the
svāmśa expansion can be found in the quadruple forms of the Lord residing in
their respective places, beginning with Saṅkarṣaṇa, Pradyumna and Aniruddha
and including the puruṣa-avatāras, līlā-avatāras, manvantara-avatāras and
yuga-avatāras.

TEXT 186

TEXT

prābhava-vilāsa----vāsudeva, saṅkarṣaṇa
pradyumna, aniruddha,----mukhya cāri-jana

SYNONYMS

prābhava-vilāsa--the prābhava-vilāsa forms; vāsudeva--Vāsudeva; saṅkarṣaṇa-
-Saṅkarṣaṇa; pradyumna--Pradyumna; aniruddha--Aniruddha; mukhya cāri-jana--the
four chief expansions.

TRANSLATION

"The chief quadruple expansions are named Vāsudeva, Saṅkarṣaṇa, Pradyumna
and Aniruddha. These are called prābhava-vilāsa.

TEXT 187

TEXT

vraje gopa-bhāva rāmera, pure kṣatriya-bhāvana
varṇa-veśa-bheda, tāte 'vilāsa' tānra nāma

SYNONYMS

vraje--in Vṛndāvana; gopa-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; tānra nāma--His name.

TRANSLATION

"Balarāma, who has the same original form of Kṛṣṇa, is Himself a cowherd boy in Vṛndāvana, and He also considers Himself to belong to the kṣatriya race in Dvārakā. Thus His color and dress are different, and He is called a pastime form of Kṛṣṇa.

TEXT 188

TEXT

vaibhava-prakāśe āra prābhava-vilāse
eka-i mūrtye baladeva bhāva-bhede bhāse

SYNONYMS

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.

TRANSLATION

"Śrī Balarāma is a vaibhava-prakāśa manifestation of Kṛṣṇa. He is also manifest in the original quadruple expansion of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are prābhava-vilāsa expansions with different emotions.

TEXT 189

TEXT

ādi-catur-vyūha----inhāra keha nāhi sama
ananta caturvyūha-gaṇera prākāṭya-kāraṇa

SYNONYMS

ādi-catuḥ-vyūha--the original quadruple group; inhāra--of this; keha nāhi--no one; sama--equal; ananta--unlimited; catuḥ-vyūha-gaṇera--of the quadruple expansions; prākāṭya--of manifestation; kāraṇa--the cause.

TRANSLATION

"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

TEXT

kṛṣṇera ei cāri prābhava-vilāsa
dvāarakā-mathurā-pure nitya inhāra vāsa

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; ei--these; cāri--four; prābhava-vilāsa--prābhava
pastime forms; dvāarakā-mathurā-pure--in the two cities Dvāarakā and Mathurā;
nitya--eternal; inhāra--of Them; vāsa--the residential quarters.

TRANSLATION

"These four prābhava pastime forms of Lord Kṛṣṇa reside eternally in
Dvāarakā and Mathurā.

TEXT 191

TEXT

ei cāri haite cabbīśa mūrṭi parakāśa
astra-bhede nāma-bheda----vaibhava-vilāsa

SYNONYMS

ei cāri haite--from these four; cabbīśa--twenty-four; mūrṭi--forms;
parakāśa--manifestation; astra-bhede--according to the different weapons;
nāma-bheda--the difference of names; vaibhava-vilāsa--the vaibhava pastime
expansions.

TRANSLATION

"From the original quadruple expansion, twenty-four forms are manifest.
They differ according to the placement of weapons in Their four hands. They
are called vaibhava-vilāsa.

TEXT 192

TEXT

punaḥ kṛṣṇa catur-vyūha lañā pūrva-rūpe
paravyoma-madhye vaise nārāyaṇa-rūpe

SYNONYMS

punaḥ--again; kṛṣṇa--Kṛṣṇa; catuḥ-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.

TRANSLATION

"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.

PURPORT

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

TEXT

tānhā haite punaḥ catur-vyūha-parakāśa
āvaraṇa-rūpe cāri-dike yānra vāsa

SYNONYMS

tānhā haite--from that original catur-vyūha; punaḥ--again; catuḥ-vyūha-parakāśa--manifestation of quadruple expansions; āvaraṇa-rūpe--in the form of a covering; cāri-dike--in four directions; yānra--whose; vāsa--residence.

TRANSLATION

"Thus the original quadruple forms again manifest Themselves in a second quadruple expansion. The residences of these second quadruple expansions cover the four directions.

TEXT 194

TEXT

cāri-janera punaḥ pṛthak tina tina mūrṭi
keśavādi yāhā haite vilāsera pūrṭi

SYNONYMS

cāri-janera--of the original of the four expansions; punaḥ--again; pṛthak--separate; tina tina--three each; mūrṭi--forms; keśava-ādi--beginning with Lord Keśava; yāhā haite--from which; vilāsera pūrṭi--the vilāsa expansions are fulfilled.

TRANSLATION

"Again these quadruple forms expand three times, beginning with Keśava. That is the fulfillment of the pastime forms.

TEXT 195

TEXT

cakrādi-dhāraṇa-bhede nāma-bheda saba
vāsudevera mūrti----keśava, nārāyaṇa, mādḥava

SYNONYMS

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; mādḥava--Mādḥava.

TRANSLATION

"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 Mādḥava.

TEXT 196

TEXT

saṅkarṣaṇera mūrti----govinda, viṣṇu, madhusūdana
e anya govinda----nahe vrajendra-nandana

SYNONYMS

saṅkarṣaṇera mūrti--the expansions of Saṅkarṣaṇa; govinda--Govinda; viṣṇu--Viṣṇu; madhu-sūdana--Madhusūdana; e--this; anya--another; govinda--Govinda; nahe vrajendra-nandana--not the son of Nanda Mahārāja.

TRANSLATION

"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

TEXT

pradyumnera mūrti----trivikrama, vāmana, śrīdhara
aniruddhera mūrti----ḥṛṣīkeśa, padmanābha, dāmodara

SYNONYMS

pradyumnera mūrti--expansions of the form of Pradyumna; tri-vikrama--Trivikrama; vāmana--Vāmana; śrīdhara--Śrīdhara; aniruddhera mūrti--expansions of Aniruddha; ḥṛṣīkeśa--Ḥṛṣīkeśa; padmanābha--Padmanābha; dāmodara--Dāmodara.

TRANSLATION

"The expansions of Pradyumna are Trivikrama, Vāmana and Śrīdhara. The expansions of Aniruddha are Ḥṛṣīkeśa, Padmanābha and Dāmodara.

TEXT 198

TEXT

dvādaśa-māsera devatā----ei-bāra jana
mārga-śīrṣe----keśava, pauṣe----nārāyaṇa

SYNONYMS

dvādaśa-māsera--of the twelve months; devatā--predominating Deities; ei--these; bāra jana--twelve Personalities of Godhead; mārga-śīrṣe--the month of Agrahāyana (November-December); keśava--Keśava; pauṣe--the month of Pauṣa (December-January); nārāyaṇa--Nārāyaṇa.

TRANSLATION

"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

TEXT

māghera devatā----mādhava, govinda----phālgune
caitre----viṣṇu, vaiśākhe----śrī-madhusūdana

SYNONYMS

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.

TRANSLATION

"The predominating Deity for the month of Māgha is Mādhava, and the predominating Deity for the month of Phālguna is Govinda. Viṣṇu is the predominating Deity for Caitra, and Madhusūdana is the predominating Deity for Vaiśākha.

TEXT 200

TEXT

jyaiṣṭhe----trivikrama, āṣāḍhe----vāmana deveśa
śrāvaṇe----śrīdhara, bhādre----deva ṛṣīkeśa

SYNONYMS

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 ṛṣīkeśa--Lord Ṛṣīkeśa.

TRANSLATION

"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

TEXT

āśvine---padmanābha, kārtike dāmodara
'rādhā-dāmodara' anya vrajendra-koṅara

SYNONYMS

āśvine--in the month of Āśvina (September-October); padma-nābha--
Padmanābha; kārtike--in the month of Kārttika (October-November); dāmodara--
Dāmodara; rādhā-dāmodara--the Dāmodara of Śrīmatī Rādhārāṇī; anya--another;
vrajendra-koṅara--the son of Mahārāja Nanda.

TRANSLATION

"In the month of Āśvina, the predominating Deity is Padmanābha, and in
Kārttika it is Dāmodara. This Dāmodara is different from Rādhā-Dāmodara, the
son of Nanda Mahārāja in Vṛndāvana.

TEXT 202

TEXT

dvādaśa-tilaka-mantra ei dvādaśa nāma
ācamane ei nāme sparśi tat-tat-sthāna

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

While marking the body with tilaka, one should chant the following mantra,
which consists of the twelve names of Lord Viṣṇu.

lalāṭe keśavaṁ dhyāyen
nārāyaṇam athodare
vakṣaḥ-sthale mādhaveṁ tu
govindaṁ kaṅṭha-kūpake

viṣṇuṁ ca dakṣiṇe kukṣau
bāhau ca madhusūdanam
trivikramaṁ kandhare tu
vāmanaṁ vāma-pārsvake

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

TEXT

ei cāri-janera vilāsa-mūrti āra aṣṭa jana
tān sabāra nāma kahi, śuna sanātana

SYNONYMS

ei cāri-janera--of the four personalities; vilāsa-mūrti--pastime forms;
āra--more; aṣṭa jana--eight personalities; tān sabāra--of all of them; nāma--
the holy names; kahi--I shall mention; śuna--hear; sanātana--O Sanātana.

TRANSLATION

"From Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, there are eight additional pastime expansions. O Sanātana, please hear Me as I mention Their names.

TEXT 204

TEXT

puruṣottama, acyuta, nṛsimha, janārdana
hari, kṛṣṇa, adhokṣaja, upendra,----aṣṭa-jana

SYNONYMS

puruṣottama--Puruṣottama; acyuta--Acyuta; nṛsimha--Nṛsimha; janārdana--
Janārdana; hari--Hari; kṛṣṇa--Kṛṣṇa; adhokṣaja--Adhokṣaja; upendra--Upendra;
aṣṭa-jana--eight persons.

TRANSLATION

"The eight pastime expansions are Puruṣottama, Acyuta, Nṛsiṃha, Janārdana, Hari, Kṛṣṇa, Adhokṣaja and Upendra.

TEXT 205

TEXT

vāsudevera vilāsa dui----adhokṣaja, puruṣottama
saṅkarṣaṇera vilāsa----upendra, acyuta dui-jana

SYNONYMS

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. persons.

TRANSLATION

"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

TEXT

pradyumnera vilāsa----nṛsiṃha, janārdana
aniruddhera vilāsa----hari, kṛṣṇa dui-jana

SYNONYMS

pradyumnera vilāsa--the pastime forms of Pradyumna; nṛsiṃha--Nṛsiṃha; janārdana--Janārdana; aniruddhera vilāsa--the pastime forms of Aniruddha; hari--Hari; kṛṣṇa--Kṛṣṇa; dui-jana--the two persons.

TRANSLATION

"The pastime forms of Pradyumna are Nṛsiṃha and Janārdana, and the pastime forms of Aniruddha are Hari and Kṛṣṇa.

TEXT 207

TEXT

ei cabbisā mūrṭi----prābhava-vilāsa pradhāna
astra-dhāraṇa-bhede dhare bhinna bhinna nāma

SYNONYMS

ei cabbisā mūrṭi--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.

TRANSLATION

"All these twenty-four forms constitute the chief prābhava-vilāsa pastime forms of the Lord. They are named differently according to the position of weapons in Their hands.

TEXT 208

TEXT

iñhāra madhye yāhāra haya ākāra-veśa-bheda
sei sei haya vilāsa-vaibhava-vibheda

SYNONYMS

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.

TRANSLATION

"Of all these, the forms that differ in dress and features are distinguished as vaibhava-vilāsa.

TEXT 209

TEXT

padmanābha, trivikrama, nṛsimha, vāmana
hari, kṛṣṇa ādi haya 'ākāre' vilakṣaṇa

SYNONYMS

padmanābha--Padmanābha; trivikrama--Trivikrama; nṛsimha--Nṛsimha; vāmana--Vāmana; hari--Hari; kṛṣṇa--Kṛṣṇa; ādi--and so on; haya--are; ākāre vilakṣaṇa--different in bodily feature.

TRANSLATION

"Of them, Padmanābha, Trivikrama, Nṛsimha, Vāmana, Hari, Kṛṣṇa, and so on all have different bodily features.

TEXT 210

TEXT

kṛṣṇera prābhava-vilāsa----vāsudevādi cāri jana
sei cāri-janāra vilāsa----viṁśati gaṇana

SYNONYMS

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.

TRANSLATION

"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

TEXT

iñhā-sabāra pṛthak vaikuṅṭha---paravyoma-dhāme
pūrvādi aṣṭa-dike tina tina krame

SYNONYMS

iñhā--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.

TRANSLATION

"All these forms preside over different Vaikuṅṭha planets in the spiritual world, beginning from the east in consecutive order. In each of eight directions, there are three different forms.

TEXT 212

TEXT

yadyapi paravyoma sabākāra nitya-dhāma
tathāpi brahmāṇḍe kāro kāṅho sannidhāna

SYNONYMS

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.

TRANSLATION

"Although They all have Their residences eternally in the spiritual sky, some of Them are situated within the material universes.

TEXT 213

TEXT

paravyoma-madhye nārāyaṇera nitya-sthiti
paravyoma-upari kṛṣṇalokera vibhuti

SYNONYMS

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 vibhuti--the opulence of the Kṛṣṇaloka planet.

TRANSLATION

"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

TEXT

eka 'kṛṣṇaloka' haya trividha-prakāra
gokulākhyā, mathurākhyā, dvāarakākhyā āra

SYNONYMS

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.

TRANSLATION

"The planet of Kṛṣṇaloka is divided into three sections--Gokula, Mathurā and Dvāarakā.

TEXT 215

TEXT

mathurāte keśavera nitya sannidhāna
nīlācale puruṣottama----jagannātha' nāma

SYNONYMS

mathurāte--in Mathurā; keśavera--of Lord Keśava; nitya--eternal; sannidhāna--residence; nīlācale--in Nīlācala (Jagannātha Purī); puruṣottama--Puruṣottama; jagannātha nāma--also known as Jagannātha.

TRANSLATION

"Lord Keśava eternally resides at Mathurā, and Lord Puruṣottama, known by the name Jagannātha, eternally resides at Nīlācala.

TEXT 216

TEXT

prayāge mādharma, mandāre śrī-madhusūdana
ānandāraṇye vāsudeva, padmanābha janārdana

SYNONYMS

prayāge--at Prayāga; mād̥hava--Bindu Mād̥hava; mandāre--at Mandāra-parvata;
śrī-madhusūd̥ana--Śrī Madhusūd̥ana; ānanda-araṇye--at the place known as
Ānandāraṇya; vāsudeva--Lord Vāsudeva; padmanābha--Lord Padmanābha; janārdana--
Lord Janārdana.

TRANSLATION

"At Prayāga, the Lord is situated as Bindu Mād̥hava, and at Mandāra-parvata,
the Lord is known as Madhusūd̥ana. Vāsudeva, Padmanābha and Janārdana reside at
Ānandāraṇya.

TEXT 217

TEXT

viṣṇu-kāñcīte viṣṇu, hari rahe, māyāpure
aiche āra nānā mūr̥ti brahmāṇḍa-bhitare

SYNONYMS

viṣṇu-kāñcīte--at Viṣṇu-kāñcī; viṣṇu--Lord Viṣṇu; hari--Lord Hari; rahe--
remains; māyāpure--at Māyāpur; aiche--similarly; āra--also; nānā--various;
mūr̥ti--forms; brahmāṇḍa-bhitare--throughout the universe.

TRANSLATION

"At Viṣṇu-kāñcī there is Lord Viṣṇu, at Māyāpur Lord Hari, and throughout
the universe a variety of other forms.

PURPORT

All of these forms are mūr̥ti forms, and They are worshiped in the temples.
Their names are Keśava at Mathurā, Puruṣottama or Jagannātha at Nīlācala, Śrī
Bindu Mād̥hava at Prayāga, Madhusūd̥ana at Mandāra, and Vāsudeva, Padmanābha and
Janārdana at Ānandāraṇya, which is situated in Kerala, South India. At Viṣṇu-
kāñcī, which is situated in the Barada state, there is Lord Viṣṇu, and Hari is
situated at Māyāpur, Lord Caitanya's birthsite. 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 mūr̥tis in the spiritual world of the Vaikuṇṭhas. Although the arcā-mūr̥ti,
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
Vaikuṇṭhalokas. The Deity in the temple, however, is visible to the material
eyes of the devotee. It is not possible for one in material conditional life
to see the spiritual form of the Lord. To bestow causeless mercy upon us, the
Lord appears as arcā-mūr̥ti so that we can see Him. It is forbidden to consider
the arcā-mūr̥ti 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 śabde-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

TEXT

ei-mata brahmāṇḍa-madhye sabāra 'parakāśa'
sapta-dvīpe nava-khaṇḍe yāñhāra vilāsa

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

The seven islands are mentioned in the Siddhānta-śiromaṇi:

bhūmer ardham kṣīra-sindhor udaka-stham
jambu-dvīpaṁ prāhur ācārya-varyāḥ
ardhe 'nyasmin dvīpa-ṣaṭkasya yāmye
kṣāra-kṣīrādy-ambudhīnām niveśaḥ

śākaṁ tataḥ śālmala-matra kauśam
krauñcam ca go-medaka-puṣkare ca
dvayor dvayor antaram ekaṁ ekam
samudrayor dvīpam udāharanti

The seven islands (dvīpas) are known as (1) Jambu, (2) Śāka, (3) Śālmalī, (4) Kuśa, (5) Krauñca, (6) Gomeda, or Plakṣa, and (7) Puṣkara. The planets are called dvīpa. 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 the Jambūdvīpa. A valley between two mountains is called a khaṇḍa or varṣa.

TEXT 219

TEXT

sarvatra prakāśa tāñra---bhakte sukha dite

jagatera adharna nāsi' dharna sthāpīte

SYNONYMS

sarvatra--everywhere; prakāśa--manifestations; tānra--His; bhakte--to the devotees; sukha dite--to give happiness; jagatera--of the material world; adharna--irreligious principles; nāsi'--destroying; dharna--religious principles; sthāpīte--to establish.

TRANSLATION

"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.

PURPORT

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

TEXT

iñhāra madhye kāro haya 'avatāre' gaṇana
yaiche viṣṇu, trivikrama, ṛṣimha, vāmana

SYNONYMS

iñhāra madhye--of Them; kāro--of some; haya--there is; avatare--as incarnations; gaṇana--counting; yaiche--as; viṣṇu--Lord Viṣṇu; trivikrama--Lord Trivikrama; ṛṣimha--Lord Ṛṣimha; vāmana--Lord Vāmana.

TRANSLATION

"Of these forms, some are considered incarnations. Examples are Lord Viṣṇu, Lord Trivikrama, Lord Ṛṣimha and Lord Vāmana.

TEXT 221

TEXT

astra-dhṛti-bheda---nāma-bhedera kāraṇa
cakrādi-dhāraṇa-bheda śuna, sanātana

SYNONYMS

astra-dhṛti--of holding the weapon; bheda--difference; nāma-bhedera--of differences of names; kāraṇa--the cause; cakrādi--of weapons, beginning with

the disc; dhāraṇa--of holding; bheda--differences; śuna--please hear; sanātana--O Sanātana.

TRANSLATION

"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 objects in Their hands.

TEXT 222

TEXT

dakṣiṇādho hasta haite vāmādhaḥ paryanta
cakrādi astra-dhāraṇa-gaṇanāra anta

SYNONYMS

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.

TRANSLATION

"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 the objects are held in His hands.

TEXT 223

TEXT

siddhārtha-saṁhitā kare cabbīśa mūrṭi gaṇana
tāra mate kahi āge cakrādi-dhāraṇa

SYNONYMS

siddhārtha-saṁhitā--the revealed scripture named Siddhārtha-saṁhitā; kare--does; cabbīśa--twenty-four; mūrṭi--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.

TRANSLATION

"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.

PURPORT

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

TEXT

vāsudeva----gadā-śaṅkha-cakra-padma-dhara
saṅkarṣaṇa----gadā-śaṅkha-padma-cakra-kara

SYNONYMS

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.

TRANSLATION

"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

TEXT

pradyumna----cakra-śaṅkha-gadā-padma-dhara
aniruddha----cakra-gadā-śaṅkha-padma-kara

SYNONYMS

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.

TRANSLATION

"Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.

TEXT 226

TEXT

paravyome vāsudevādi----nija nija astra-dhara
tānra mata kahi, ye-saba astra-kara

SYNONYMS

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 Siddhārtha-saṁhitā; ye-saba--all; astra-kara--weapons in the different hands.

TRANSLATION

"Thus in the spiritual sky the expansions, headed by Vāsudeva, hold weapons in Their own respective order. I am repeating the opinion of Siddhārtha-saṁhitā in describing Them.

TEXT 227

TEXT

śrī-keśava----padma-śaṅkha-cakra-gadā-dhara
nārāyaṇa----śaṅkha-padma-gadā-cakra-dhara

SYNONYMS

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.

TRANSLATION

"Lord Keśava holds the lotus, conch, disc and club. Lord Nārāyaṇa holds the conch, lotus, club and disc.

TEXT 228

TEXT

śrī-mādhava----gadā-cakra-śaṅkha-padma-kara
śrī-govinda----cakra-gadā-padma-śaṅkha-dhara

SYNONYMS

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.

TRANSLATION

"Lord Mādhava holds the club, disc, conch and lotus. Lord Govinda holds the disc, club, lotus and conch.

TEXT 229

TEXT

viṣṇu-mūrti----gadā-padma-śaṅkha-cakra-kara
madhusūdana----cakra-śaṅkha-padma-gadā-dhara

SYNONYMS

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.

TRANSLATION

"Lord Viṣṇu holds the club, lotus, conch and disc. Lord Madhusūdana holds the disc, conch, lotus and club.

TEXT 230

TEXT

trivikrama----padma-gadā-cakra-śaṅkha-kara
śrī-vāmana----śaṅkha-cakra-gadā-padma-dhara

SYNONYMS

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.

TRANSLATION

"Lord Trivikrama holds the lotus, club, disc and conch. Lord Vāmana holds the conch, disc, club and lotus.

TEXT 231

TEXT

śrīdhara----padma-cakra-gadā-śaṅkha-kara
hṛṣīkeśa----gadā-cakra-padma-śaṅkha-dhara

SYNONYMS

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.

TRANSLATION

"Lord Śrīdhara holds the lotus, disc, club and conch. Lord Hṛṣīkeśa holds the club, disc, lotus and conch.

TEXT 232

TEXT

padmanābha----śaṅkha-padma-cakra-gadā-kara
dāmodara----padma-cakra-gadā-śaṅkha-dhara

SYNONYMS

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.

TRANSLATION

"Lord Padmanābha holds the conch, lotus, disc and club. Lord Dāmodara holds the lotus, disc, club and conch.

TEXT 233

TEXT

puruṣottama----cakra-padma-śaṅkha-gadā-dhara
śrī-acyuta----gadā-padma-cakra-śaṅkha-dhara

SYNONYMS

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.

TRANSLATION

"Lord Puruṣottama holds the disc, lotus, conch and club. Lord Acyuta holds the club, lotus, disc and conch.

TEXT 234

TEXT

śrī-nṛsimha----cakra-padma-gadā-śaṅkha-dhara
janārdana----padma-cakra-śaṅkha-gadā-kara

SYNONYMS

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.

TRANSLATION

"Lord Nṛsimha holds the disc, lotus, club and conch. Lord Janārdana holds the lotus, disc, conch and club.

TEXT 235

TEXT

śrī-hari----śaṅkha-cakra-padma-gadā-kara
śrī-kṛṣṇa----śaṅkha-ga dā-padma-cakra-kara

SYNONYMS

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.

TRANSLATION

"Śrī Hari holds the conch, disc, lotus and club. Lord Śrī Kṛṣṇa holds the conch, club, lotus and disc.

TEXT 236

TEXT

adhokṣaja----padma-gadā-śaṅkha-cakra-kara
upendra----śaṅkha-gadā-cakra-padma-kara

SYNONYMS

adhokṣaja--Lord Adhokṣaja; padma--lotus; gadā--club; śaṅkha--conch; cakra--disc; kara--in hand; upendra--Lord Upendra; śaṅkha--conch; gadā--club; cakra--disc; padma--lotus; kara--in hand.

TRANSLATION

"Lord Adhokṣaja holds the lotus, club, conch and disc. Lord Upendra holds the conch, club, disc and lotus.

TEXT 237

TEXT

hayaśīrṣa-pañcarātre kahe ṣola-jana
tāra mate kahi ebe cakrādi-dhāraṇa

SYNONYMS

hayaśīrṣa-pañcarātre--the revealed scripture named the Hayaśīrṣa-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.

TRANSLATION

"According to the Hayaśīrṣa-pañcarātra, there are sixteen personalities. I shall now describe that opinion of how They hold the weapons.

PURPORT

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, (16) Dāmodara.

TEXT 238

TEXT

keśava-bhede padma-śaṅkha-gadā-cakra-dhara
mādhava-bhede cakra-gadā-śaṅkha-padma-kara

SYNONYMS

keśava-bhede--according to the different opinion about Lord Keśava; padma--lotus; śaṅkha--conch; gadā--club; cakra--and disc; dhara--holding; mādhaba-bhede--according to the different opinion about the bodily features of Lord Mādhaba; cakra--disc; gadā--club; śaṅkha--conch; padma--lotus; kara--in the hands.

TRANSLATION

"Keśava is described differently as holding the lotus, conch, club and disc, and Mādhaba is described as holding disc, club, conch and lotus in His hands.

TEXT 239

TEXT

nārāyaṇa-bhede nānā astra-bheda-dhara
ityādika bheda ei saba astra-kara

SYNONYMS

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.

TRANSLATION

"According to the Hayaśīrṣa Pañcarātra, Nārāyaṇa and others are also presented differently as holding the weapons in different hands.

TEXT 240

TEXT

'svayaṁ bhagavān' āra 'līlā-puruṣottama'
ei dui nāma dhare vrajendra-nandana

SYNONYMS

svayaṁ 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.

TRANSLATION

"Kṛṣṇa, the original Supreme Personality of Godhead, indicated as the son of Mahārāja Nanda, has two names. One is svayaṁ bhagavān, and the other is līlā-puruṣottama.

TEXT 241

TEXT

purīra āvaraṇa-rūpe purīra nava-deśe
nava-vyūha-rūpe nava-mūrṭi parakāśe

SYNONYMS

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-mūrṭi--nine forms; parakāśe--manifests.

TRANSLATION

"Lord Kṛṣṇa personally surrounds Dvārakā Purī as its protector. In
different parts of the Purī, in nine places, He expands in nine different
forms.

TEXT 242

TEXT

catvāro vāsudevādyā
nārāyaṇa-nṛsimhakau
hayagrīvo mahākroḍo
brahmā ceti navoditāḥ

SYNONYMS

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.

TRANSLATION

" 'The nine personalities mentioned are Vāsudeva, Saṅkarṣaṇa, Pradyumna,
Aniruddha, Nārāyaṇa, Nṛsimha, Hayagrīva, Varāha and Brahmā.'

PURPORT

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

TEXT

prakāśa-vilāsera ei kailuṅ vivaraṇa
svāmśera bheda ebe śuna, sanātana

SYNONYMS

prakāśa-vilāsera--of pastime forms and manifestations; ei--this; kailuñ--I have made; vivaraṇa--description; svāmsera--of personal expansions; bheda--the differences; ebe--now; śuna--please hear; sanātana--O Sanātana Gosvāmī.

TRANSLATION

"I have already described the pastime and prakāśa forms. Now please hear about the different personal expansions.

TEXT 244

TEXT

saṅkarṣaṇa, matsyādika,----dui bheda tāñra
saṅkarṣaṇa----puruṣāvatāra, līlāvatāra āra

SYNONYMS

saṅkarṣaṇa--Saṅkarṣaṇa; matsya-ādika--and incarnations such as the fish; dui--two; bheda--differentiations; tāñra--His; saṅkarṣaṇa--Saṅkarṣaṇa; puruṣa-avatāra--incarnations of Viṣṇu; līlā-avatāra--pastime incarnations; āra--and.

TRANSLATION

"The first personal expansion is Saṅkarṣaṇa, and the others are incarnations like the fish incarnation. Saṅkarṣaṇa is an expansion of the Puruṣa, or Viṣṇu. The incarnations such as Matsya, the fish incarnation, appear in different yugas for specific pastimes.

PURPORT

The puruṣa-avatāras are the Lords of the universal creation. These are the Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. There are also līlā-avatāras, and these include (1) Catuḥsana, (2) Nārada, (3) Varāha, (4) Matsya, (5) Yajña, (6) Nara-Nārāyaṇa, (7) Kārdami Kapila, (8) Dattātreyā, (9) Hayaśīrṣā, (10) Haṁsa, (11) Dhruvapriya, or Pṛṣṇigarbha, (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 līlā-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 not very permanent or 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, Pṛṣṇigarbha, and Baladeva, the killer of Pralambāsura, are counted among the vaibhava-avatāras.

TEXT 245

TEXT

avatāra haya kṛṣṇera ṣaḍ-vidha prakāra
puruṣāvatāra eka, līlāvatāra āra

SYNONYMS

avatāra--incarnations; haya--there are; kṛṣṇera--of Lord Kṛṣṇa; ṣaṭ-vidha prakāra--six kinds; puruṣa-avatāra--incarnations of Viṣṇu; eka--one; līlā-avatāra--incarnations for the execution of pastimes; āra--also.

TRANSLATION

"There are six types of incarnations [avatāras] of Kṛṣṇa. One is the incarnations of Viṣṇu [puruṣa-avatāras], and another is the incarnations meant for the performance of pastimes [līlā-avatāras].

TEXT 246

TEXT

guṇāvatāra, āra manvantarāvatāra
yugāvatāra, āra śaktyāveśāvatāra

SYNONYMS

guṇa-avatāra--the incarnations to control the material qualities; āra--also; manu-antara-avatāra--the incarnations of the Manus; yuga-avatāra--the incarnations according to different yugas; āra--and; śakti-āveśa-avatāra--empowered incarnations.

TRANSLATION

"There are incarnations that control the material qualities [guṇa-avatāras], incarnations of the Manus [manvantara-avatāras], incarnations in different millenniums [yuga-avatāras] and incarnations of empowered living entities [śaktyāveśa-avatāras].

PURPORT

The guṇa-avatāras are three--Lord Brahmā, Lord Śiva and Lord Viṣṇu (Bhāg. 10.88.3). The avatāras of Manu, or manvantara-avatāras, are listed as follows in Śrīmad-Bhāgavatam (8.1.5,13): (1) Yajña, (2) Vibhu, (3) Satyasena, (4) Hari, (5) Vaikuṅṭha, (6) Ajita, (7) Vāmana, (8) Sārvabhauma, (9) Ṛṣabha, (10) Viṣvaksena, (11) Dharmasetu, (12) Sudhāmā, (13) Yogeśvara and (14) Bṛhadbhānu. Altogether these are fourteen in number, and of these, both Yajña and Vāmana are also counted among the līlā-avatāras. All these Manu incarnations are sometimes called vaibhava-avatāras.

The four yuga-avatāras are (1) śukla (white) in the Satya-yuga (Bhāg. 11.5.21), (2) rakta (red) in the Tretā-yuga (Bhāg. 11.5.24), (3) śyāma (dark blue) in the Dvāpara-yuga (Bhāg. 11.5.27), and (4) generally kṛṣṇa (black) but in special cases pīta (yellow) as Caitanya Mahāprabhu in the Kali-yuga, (Bhāg. 11.5.32 and 10.8.13).

The śaktyāveśa-avatāra is categorized into (1) forms of divine absorption (bhagavad-āveśa) like Kapiladeva or Ṛṣabhadeva and (2) divinely empowered forms (śaktyāveśa), of whom there are seven: (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

TEXT

bālya, paugaṇḍa haya vigrahera dharma
eta-rūpe līlā karena vrajendra-nandana

SYNONYMS

bālya--childhood; paugaṇḍa--boyhood; haya--there are; vigrahera--of the Deity; dharma--characteristics; eta-rūpe--in so many forms; līlā--pastimes; karena--executes; vrajendra-nandana--Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"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

TEXT

ananta avatāra kṛṣṇera, nāhika gaṇana
śākhā-candra-nyāya kari dig-daraśana

SYNONYMS

ananta--unlimited; avatāra--incarnations; kṛṣṇera--of Lord Kṛṣṇa; nāhika gaṇana--there is no possibility of counting; śākhā-candra-nyāya--by the analogy of the moon and the branches of a tree; kari--I make; dik-daraśana--a slight indication.

TRANSLATION

"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.

PURPORT

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 in Bhagavad-gītā:

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 and My supreme dominion over all that be." (Bg. 9.11)

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 tanūṃ svām

(Kaṭha Upaniṣad 1.2.23)

athāpi te deva padāmbuja-dvaya-
prasāda-leśānuḡṛhīta eva hi
jānāti tattvaṃ bhagavan-mahimno
na cānya eko 'pi ciraṃ vicinvan

(Bhāg. 10.14.29)

TEXT 249

TEXT

avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathā 'vidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ

SYNONYMS

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 ponds; sarasaḥ--from a lake; syuḥ--must be; sahasraśaḥ--by hundreds and thousands of times.

TRANSLATION

" 'O learned brāhmaṇas, just as hundreds and thousands of small ponds issue from great reservoirs of water, innumerable incarnations flow from Śrī Hari, the Supreme Personality of Godhead and the reservoir of all power.' "

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (1.3.26).

TEXT 250

TEXT

prathamei kare kṛṣṇa 'puruṣāvatāra'

seita puruṣa haya trividha prakāra

SYNONYMS

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 pra-kāra--three different manifestations.

TRANSLATION

"In the beginning, Kṛṣṇa incarnates Himself as puruṣa-avatāras, or Viṣṇu incarnations. These are of three types.

PURPORT

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

TEXT

viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekam tu mahataḥ sraṣṭṛ
dvitīyam tv aṇḍa-saṁsthitam
tṛtīyam sarva-bhūta-stham
tāni jñātvā vimucyate

SYNONYMS

viṣṇoḥ--of Lord Viṣṇu; tu--certainly; trīṇi--three; rūpāṇi--forms; puruṣa-ākhyāni--celebrated as the puruṣa; 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.

TRANSLATION

" 'Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodakaśāyī, who is situated within each universe, and the third is Kṣīrodakaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā. '

PURPORT

This verse appears in the Laghu-bhāgavatāmṛta (Pūrva-khaṇḍa 33), where it has been quoted from the Sātvata-tantra.

TEXT 252

TEXT

ananta-śakti-madhye kṛṣṇera tina śakti pradhāna
'icchā-śakti' 'jñāna-śakti' 'kriyā-śakti' nāma

SYNONYMS

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.

TRANSLATION

"Kṛṣṇa has unlimited potencies, out of which three are chief--willpower, the power of knowledge and the creative energy.

TEXT 253

TEXT

icchā-śakti-pradhāna kṛṣṇa----icchāya sarva-kartā
jñāna-śakti-pradhāna vāsudeva adhiṣṭhātā

SYNONYMS

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.

TRANSLATION

"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

TEXT

icchā-jñāna-kriyā vinā nā haya sṛjana
tinera tina-śakti meli' prapañca-racana

SYNONYMS

icchā-jñāna-kriyā--thinking, feeling, willing, knowledge and activity; vina--without; nā--not; haya--there is; sṛjana--creation; tinera--of the three; tina-śakti--three potencies; meli'--being amalgamated; prapañca-racana--there is the cosmic manifestation.

TRANSLATION

"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

TEXT

kriyā-śakti-pradhāna sañkarṣaṇa balarāma
prākṛtāprākṛta-sṛṣṭi karena nirmāṇa

SYNONYMS

kriyā-śakti-pradhāna--the predominator of the creative energy; sañkarṣaṇa--Lord Sañkarṣaṇa; balarāma--Lord Balarāma; prākṛta--material; aprākṛta--spiritual; sṛṣṭi--worlds; karena--does; nirmāṇa--creation.

TRANSLATION

"Lord Sañkarṣaṇa is Lord Balarāma. Being the predominator of the creative energy, He creates both the material and spiritual worlds.

TEXT 256

TEXT

ahañkāreṇa adhiṣṭhātā kṛṣṇeṇa icchāya
goloka, vaikuṇṭha sṛje cic-chakti-dvārāya

SYNONYMS

ahañkāreṇa--of egotism; adhiṣṭhātā--the source or predominating Deity; kṛṣṇeṇa--of Lord Kṛṣṇa; icchāya--by the will; goloka--the supreme spiritual planet, known as Goloka; vaikuṇṭha--other, lower planets, known as Vaikuṇṭhas; sṛje--creates; cit-śakti-dvārāya--by the spiritual energy.

TRANSLATION

"That original Sañkarṣaṇa [Lord Balarāma] is the cause of both the material and 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 Vaikuṇṭha planets.

TEXT 257

TEXT

yadyapi asṛjya nitya cic-chakti-vilāsa
tathāpi sañkarṣaṇa-icchāya tāhāra prakāśa

SYNONYMS

yadyapi--although; asṛjya--there is no question of creation; nitya--eternal; cit-śakti-vilāsa--pastimes of the eternal spiritual energy; tathāpi--

still; sañkarṣaṇa-icchāya--by the will of Sañkarṣaṇa; tāhāra--of the spiritual world; prakāśa--manifestation.

TRANSLATION

"Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Sañkarṣaṇa. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

TEXT 258

TEXT

sahasra-patram kamalam
gokulākhyam mahat-padam
tat-karṇikāram tad-dhāma
tad anantāmśa-sambhavam

SYNONYMS

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; tat-dhāma--the abode of the Lord; tat--that; ananta-amśa--from the expansion of energy of Ananta; sambhavam--creation.

TRANSLATION

" '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.'

PURPORT

This verse is quoted from Brahma-saṁhitā (5.2).

TEXT 259

TEXT

māyā-dvāre sṛje teṅho brahmāṇḍera gaṇa
jaḍa-rūpā prakṛti nahe brahmāṇḍa-kāraṇa

SYNONYMS

māyā-dvāre--by the agency of the external energy; sṛje--creates; teṅho--Lord Sañkarṣaṇa; brahmāṇḍera gaṇa--all the groups of universes; jaḍa-rūpā--appearing dull; prakṛti--the material energy; nahe--is not; brahmāṇḍa-kāraṇa--the cause of the cosmic manifestation.

TRANSLATION

"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

TEXT

jaḍa haite sṛṣṭi nahe īśvara-śakti vine
tāhātei saṅkarṣaṇa kare śaktira ādhāne

SYNONYMS

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.

TRANSLATION

"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

TEXT

īśvarera śaktye sṛṣṭi karaye prakṛti
lauha yena agni-śaktye pāya dāha-śakti

SYNONYMS

īśvarera śaktye--by the energy of the Supreme Personality of Godhead; sṛṣṭi--creation; kara ye--does; prakṛti--material energy; lauha--iron; yena--as; agni-śaktye--by the power of fire; pāya--gets; dāha-śakti--the power to burn.

TRANSLATION

"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

TEXT

etau hi viśvasya ca bīja-yonī
rāmo mukundaḥ puruṣaḥ pradhānam
anvīya bhūteṣu vilakṣaṇasya
jñānasya ceśāta imau purāṇau

SYNONYMS

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; īśāte--are the controlling power; imau--both of Them; purāṇau--are the original cause.

TRANSLATION

" '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.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.46.31).

TEXT 263

TEXT

sṛṣṭi-hetu yei mūrṭi prapañce avatare
sei īśvara-mūrṭi 'avatāra' nāma dhare

SYNONYMS

sṛṣṭi-hetu--for the purpose of creation; yei mūrṭi--which form of the Lord; prapañce--in the material world; avatare--descends; sei--that; īśvara-mūrṭi--form of the Lord; avatāra--incarnation; nāma dhare--takes the name.

TRANSLATION

"The form of the Lord that descends into the material world to create is called an avatāra, or incarnation.

TEXT 264

TEXT

māyātīta paravyome sabāra avasthāna
viśve avatari' dhare 'avatāra' nāma

SYNONYMS

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.

TRANSLATION

"All the expansions of Lord Kṛṣṇa are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [avatāras].

TEXT 265

TEXT

sei māyā avalokite śrī-saṅkarṣaṇa
puruṣa-rūpe avatīrṇa ha-ilā prathama

SYNONYMS

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.

TRANSLATION

"To glance over that material energy and empower her, Lord Saṅkarṣaṇa first incarnates as Lord Mahā-Viṣṇu.

TEXT 266

TEXT

jaḡhe pauruṣam rūpam
bhagavān mahad-ādibhiḥ
sambhūtam ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

SYNONYMS

jaḡhe--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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.1). For an explanation, refer to Ādi-līlā, Chapter Five, verse 84.

TEXT 267

TEXT

ādyo 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-āsan-manas ca
dravyam vikāro guṇa indriyāṇi

virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ

SYNONYMS

ādyah avatārah--the original incarnation; puruṣah--the Lord; parasya--of the Supreme; kālah--time; svabhāvaḥ--nature; sat-asat--cause and effect; manaḥ ca--as well as the mind; dravyam--the five elements; vikārah--transformation or the false ego; guṇah--modes of nature; indriyāṇi--senses; virāṭ--the universal form; svarāṭ--complete independence; sthāsnu--immovable; cariṣṇu--movable; bhūmnaḥ--of the Supreme Personality of Godhead.

TRANSLATION

" 'Kāraṇābdhisāyī Viṣṇu [Mahā-Viṣṇu] is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, elements, material ego, modes of nature, senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving. '

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.6.42). For an explanation, refer to Ādi-līlā, Chapter Five, verse 83.

TEXT 268

TEXT

sei puruṣa virajāte karena śayana
'kāraṇābdhisāyī' nāma jagat-kāraṇa

SYNONYMS

sei puruṣa--the Supreme Personality of Godhead; virajāte--on the border known as Virajā; karena śayana--lies down; kāraṇa-abdhi-śāyī--Kāraṇābdhisāyī; nāma--named; jagat-kāraṇa--is the original cause of material creation.

TRANSLATION

"That original Personality of Godhead, named Saṅkarṣaṇa, first lies down in the river Virajā, which serves as a border between the material and spiritual worlds. As Kāraṇābdhisāyī Viṣṇu, He is the original cause of the material creation.

TEXT 269

TEXT

kāraṇābdhi-pāre māyāra nitya avasthiti
virajāra pāre paravyome nāhi gati

SYNONYMS

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.

TRANSLATION

"The Virajā, or Causal Ocean, is the border between the spiritual and material worlds. 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

TEXT

pravartate yatra rajas tamas tayoh
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ

SYNONYMS

pravartate--exists; yatra--where; rajaḥ--the mode of passion; tamaḥ--the mode of ignorance; tayoh--of both of them; sattvam ca--and the mode of goodness; miśram--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; apare--others; hareḥ--of the Supreme Personality of Godhead; anuvratāḥ--strict followers; yatra--where; sura--by demigods; asura--and by demons; arcitāḥ--being worshiped.

TRANSLATION

" '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, nor the influence of time or māyā itself. 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. '

PURPORT

This verse from Śrīmad-Bhāgavatam (2.9.10) was spoken by Śrīla 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

TEXT

māyāra ye dui vṛtti----'māyā' āra 'pradhāna'
'māyā' nimitta-hetu, viśvera upādāna 'pradhāna'

SYNONYMS

māyāra--of the material nature; ye--which; dui--two; vṛtti--functions; māyā--called māyā; āra--and; pradhāna--ingredients; māyā--the word ma-ya; nimitta-hetu--the efficient cause; viśvera--of the material universe; upādāna--ingredients; pradhāna--is called pradhāna.

TRANSLATION

"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.

PURPORT

For a further explanation, see Ādi-līlā, Chapter Five, verse 58.

TEXT 272

TEXT

sei puruṣa māyā-pāne kare avadhāna
prakṛti kṣobhita kari' kare vīryera ādhāna

SYNONYMS

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 semina; ādhāna--injection.

TRANSLATION

"When the Supreme Personality of Godhead glances over the material energy, she becomes agitated. At that time, the Lord injects the original semina of the living entities.

PURPORT

In 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 Bhagavad-gītā (14.4):

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ 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 Brahma-saṁhitā (Chapter Five, verses 10-13). Brahma-saṁhitā also states (5.51):

agnir mahī gaganam ambu marud diśās 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 also confirmed by the Vedānta-sūtra (1.1). janmādy asya yataḥ: "The Absolute Truth is He from whom everything emanates." He is the Supreme Truth: satyaṁ paraṁ dhīmaḥi (Bhāg. 1.1.1). The absolute ultimate truth is Kṛṣṇa. Om̐ namo bhagavate vāsudevāya. janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ sva-rāḥ: "The Absolute Truth is a person who is directly and indirectly cognizant of the entire cosmic manifestation." (Bhāg. 1.1.1)

The Absolute Truth, the Supreme Personality of Godhead, educated Lord Brahmā from the heart (Bhāg. 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 Bhagavad-gītā (2.13):

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

TEXT 273

TEXT

svāṅga-viśeṣābhāsa-rūpe prakṛti-sparśana
jīva-rūpa 'bīja' tāte kailā samarpaṇa

SYNONYMS

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--semina; tāte--in that material nature; kailā samarpaṇa--impregnated.

TRANSLATION

"To impregnate with the seeds of 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.

PURPORT

According to Bhagavad-gītā:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi

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." (Bg. 15.7)

The word prakṛti-sparśana is explained in Caitanya-caritamṛta 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 conditional 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-ujjvala-vigrahasya
govindam ādi-puruṣaṁ 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, the form by which the Lord begets living entities in the material world, is explained herein. He is Lord Śiva. In the Brahma-saṁhitā it is stated that Lord Śiva, who is another form of Mahā-Viṣṇu, is like yogurt. Yogurt is nothing but milk, yet it is not milk. Similarly, Lord Śiva is considered the father of this universe, and material nature is considered the mother. The father and mother are known as Lord Śiva and the goddess Durgā. Together, Lord Śiva's genitals and the vagina of goddess Durgā are worshiped as śiva-liṅga. This is the origin of the material creation. Thus Lord Śiva's position is between the living entity and the Supreme Lord. Lord Śiva is neither the Supreme Personality of Godhead nor the 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 Śiva expands when the Supreme Personality of Godhead is in touch with material nature. The impregnation of material nature by the father, Lord Śiva, is wonderful because at one time innumerable living entities are conceived. Bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate (Śvetāśvatara Upaniṣad 5.9). These living entities are very, very small.

keśāgra-śata-bhāgasya
śatāṁśa-sadṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo 'yam
saṅkhyātīto hi cit-kaṇaḥ

"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 entity, this material nature has no value. Both emanate from the pores of the transcendental body of Lord Mahā-Viṣṇu. They are different energies. That is explained in Bhagavad-gītā:

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 comprise My separated material energies." (Bg. 7.4) The material elements also come from the body of the Supreme Personality of Godhead, and they are also a different type of energy. Although the living entities also come from the Lord's body, they are categorized as a superior energy.

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parāṁ
jīva-bhūtāṁ mahā-bāho
yayedam dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (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 Vedānta-sūtra as janmādy asya yataḥ (1.1), or the original source of everything, sarva-kāraṇa-kāraṇam. This is further explained in the following verse.

TEXT 274

TEXT

daivāt kṣubhita-dharṁyāṁ
svasyāṁ yonau paraḥ pumān
ādhatta vīryaṁ sā 'sūta
mahat-tattvaṁ hiraṇmayam

SYNONYMS

daivāt--from time immemorial; kṣubhita-dharṁyāṁ--the material nature, which is subjected to agitation; svasyāṁ--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--seminal; sā--that material nature; asūta--produced; mahat-tattvam--the total material energy; hiraṇmayam--the original source for the emanation of varieties of material things.

TRANSLATION

" 'From time immemorial, after agitating the material nature into three qualities, the Supreme Personality of Godhead places the seminal of innumerable living entities within the womb of that material nature. Thus material nature gives birth to the total material energy known as the hiraṇmaya-mahat-tattva, the original symbolic representation of the cosmic manifestation.' "

PURPORT

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 emanated from 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

TEXT

kāla-vṛtṭyā tu māyāyām
guṇamayyām adhokṣajaḥ
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān

SYNONYMS

kāla-vṛtṭyā--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--semina; ādhatta--placed; vīryavān--the omnipotent.

TRANSLATION

" 'In due course of time, the Supreme Personality of Godhead [Mahā-Viṣṇu or Mahā-Vaikuṅṭhanātha], by the agency of a further expansion of His personal self, places the seed of the living entities within the womb of material nature.'

PURPORT

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): dharmāḥ 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

TEXT

tabe mahat-tattva haite trividha ahaṅkāra
yāhā haite devatendriya-bhūtera pracāra

SYNONYMS

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.

TRANSLATION

"First the total material energy is manifest, 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.

PURPORT

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 (Bhāg.
3.26.21). The mahat-tattva is transformed into three divisions: (1) vaikārika,
egotism in goodness (sāttvika-ahaṅkāra), from which the eleventh sense organ,
the mind, is manifest and whose predominating Deity is Aniruddha (Bhāg.
3.26.27-28); (2) taijasa, or egotism in passion (rājasa-ahaṅkāra), from which
the senses and intelligence are manifest and whose predominating Deity is Lord
Pradyumna (Bhāg. 3.26.29-31); (3) tāmasa, or egotism in ignorance, from which
sound vibration (śabda-tanmātra) expands. From the sound vibration, the sky
(ākāśa) is manifest and, the senses, beginning with the ear, are also manifest
(Bhāg. 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

TEXT

sarva tattva mili' sṛjila brahmāṇḍera gaṇa
ananta brahmāṇḍa, tāra nāhika gaṇana

SYNONYMS

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.

TRANSLATION

"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

TEXT

iṅho mahat-sraṣṭā puruṣa----'mahā-viṣṇu' nāma
ananta brahmāṇḍa tānra loma-kūpe dhāma

SYNONYMS

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-kūpe--within the hair holes; dhāma--are situated.

TRANSLATION

"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

TEXT

gavākṣe uḍiyā yaiche reṇu āse yāya
puruṣa-niśvāsa-saha brahmāṇḍa bāhirāya
punarapi niśvāsa-saha yāya abhyantara
ananta aiśvarya tānra, saba----māyā-pāra

SYNONYMS

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.

TRANSLATION

"These universes are understood to be floating in air as the 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 return to His body. The unlimited opulences of Mahā-Viṣṇu are completely beyond material conception.

TEXT 281

TEXT

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi

SYNONYMS

yasya--whose; eka--one; niśvasita--of breath; kālam--time; atha--thus;
avalambya--taking shelter of; jīvanti--live; loma-vilajāḥ--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.

TRANSLATION

" 'The Brahmās and other lords of the mundane worlds appear from the pores
of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I
adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary
portion.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.48).

TEXT 282

TEXT

samasta brahmāṇḍa-gaṇera iṅho antaryāmī
kāraṇābdhiśāyī----saba jagatera svāmī

SYNONYMS

samasta brahmāṇḍa-gaṇera--of the aggregate of the brahmāṇḍas, or universes;
iṅho--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.

TRANSLATION

"Mahā-Viṣṇu is the Supersoul of all the universes. Lying on the Causal
Ocean, He is the master of all material worlds.

TEXT 283

TEXT

eita kahiluṅ prathama puruṣera tattva
dvitīya puruṣera ebe śunaha mahattva

SYNONYMS

eita--thus; kahiluñ--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.

TRANSLATION

"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

TEXT

sei puruṣa ananta-koṭi brahmāṇḍa sṛjyā
ekaika-mūrtye praveśilā bahu mūrtil hañā

SYNONYMS

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 mūrtil hañā--becoming many forms.

TRANSLATION

"After creating the total number of universes, which are unlimited, the Mahā-Viṣṇu expanded Himself into unlimited forms and entered into each of them.

TEXT 285

TEXT

praveśa kariyā dekhe, saba----andhakāra
rahite nāhika sthāna, karilā vicāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

nijāṅga-sveda-jale brahmāṇḍārdha bharila
sei jale śeṣa-śayyāya śayana karila

SYNONYMS

nija-aṅga--from His own personal body; sveda-jale--by emitting the water of perspiration; brahmāṇḍa-ardha--half of the universe; bharila--filled; sei jale--on that water; śeṣa-śayyāya--on the bed of Lord Śeṣa; śayana karila--lay down.

TRANSLATION

"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

TEXT

tānra nābhi-padma haite uṭhila eka padma
sei padme ha-ila brahmāra janma-sadma

SYNONYMS

tānra 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.

TRANSLATION

"A lotus flower then sprouted from the lotus navel of that Garbhodakaśāyī Viṣṇu. That lotus flower became Lord Brahmā's birthplace.

TEXT 288

TEXT

sei padma-nāle ha-ila caudda bhuvana
teṅho 'brahmā' hañā sṛṣṭi karila sṛjana

SYNONYMS

sei padma-nāle--within the stem of that lotus; ha-ila--became manifested; caudda--fourteen; bhuvana--planetary systems; teṅho--He; brahmā--Lord Brahmā; hañā--having become; sṛṣṭi--the material creation; karila sṛjana--created.

TRANSLATION

"In the stem of that lotus flower the fourteen worlds were generated. Then He became Lord Brahmā and created the entire universe.

TEXT 289

TEXT

'viṣṇu'-rūpa hañā kare jagat pālana
guṇātīta viṣṇu---sparśa nāhi māyā-sane

SYNONYMS

viṣṇu-rūpa--Lord Kṛṣṇa in His form as Viṣṇu; hañā--becoming; kare--does; jagat pālana--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.

TRANSLATION

"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.

PURPORT

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 Ṛg Veda it is said: om̐ tad viṣṇoḥ paramaṁ padam (Ṛg Veda-saṁhitā 1.22.20). The words paramaṁ 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 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 is not considered to be on the level of Lord Viṣṇu.

TEXT 290

TEXT

'rudra'-rūpa dhari kare jagat saṁhāra
sṛṣṭi, sthiti, pralaya haya icchāya yānhāra

SYNONYMS

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; yānhāra--of whom.

TRANSLATION

"The Supreme Lord, and His form of Rudra [Lord Śiva], brings about the dissolution of this material creation. In other words, by His will only, there is creation, maintenance and dissolution of the whole cosmic manifestation.

TEXT 291

TEXT

brahmā, viṣṇu, śiva----tāñra guṇa-avatāra
sṛṣṭi-sthiti-pralayera tinera adhikāra

SYNONYMS

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; tinera adhikāra--there is control by the three deities (Lord
Brahmā, Lord Viṣṇu and Lord Śiva).

TRANSLATION

"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

TEXT

hiraṇyagarbha-antaryāmī----garbhodakaśāyī
'sahasra-śīrṣādi' kari' vede yāñre gāi

SYNONYMS

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); vede yāñre ga-i--unto
whom the Vedas pray.

TRANSLATION

"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

TEXT

ei ta' dvitīya-puruṣa----brahmāṇḍera īśvara
māyāra 'āśraya' haya, tabu māyā-pāra

SYNONYMS

ei ta'--in this way; dvitīya-puruṣa--the second Personality of Godhead;
brahmāṇḍera īśvara--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.

TRANSLATION

"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

TEXT

tṛtīya-puruṣa viṣṇu----'guṇa-avatāra'
dui avatāra-bhitara gaṇanā tānhāra

SYNONYMS

tṛtīya-puruṣa--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.

TRANSLATION

"The third expansion of Viṣṇu is the Kṣīrodakaśāyī Viṣṇu, who is the incarnation of the quality of goodness. He is to be counted within the two types of incarnations [puruṣa-avatāras and guṇa-avatāras].

TEXT 295

TEXT

virāṭ vyaṣṭi-jīvera teṅho antaryāmī
kṣīrodakaśāyī teṅho----pālana-kartā, svāmī

SYNONYMS

virāṭ--the universal form; vyaṣṭi-jīvera--of all other living entities; teṅho--He; antaryāmī--the Supersoul; kṣīra-udaka-śāyī--Lord Viṣṇu who lies down in the ocean of milk; teṅho--He; pālana-kartā--the maintainer; svāmī--the master.

TRANSLATION

"This Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Kṣīrodakaśāyī, or the Lord who lies on the ocean of milk. He is the maintainer and master of the universe.

TEXT 296

TEXT

puruṣāvatārera ei kailuṅ nirūpaṇa
līlāvatāra ebe śuna, sanātana

SYNONYMS

puruṣa-avatārera--of all the puruṣa-avatāras; ei--this; kailuñ nirūpaṇa--I have described; līlā-avatāra--incarnations for pastimes; ebe--now; śuna--please hear; sanātana--O Sanātana.

TRANSLATION

"O Sanātana, I have definitively described the three puruṣa-avatāras of Viṣṇu. Now please hear from Me about the pastime incarnations.

TEXT 297

TEXT

līlāvatāra kṛṣṇera nā yāya gaṇana
pradhāna kariyā kahi dig-daraśana

SYNONYMS

līlā-avatāra--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 direction.

TRANSLATION

"No one can count the innumerable pastime incarnations of Lord Kṛṣṇa, but I shall describe the principal ones.

TEXT 298

TEXT

matsya, kūrma, raghunātha, nṛsimha, vāmana
varāhādi----lekhā yāñra nā yāya gaṇana

SYNONYMS

matsya--the fish incarnation; kūrma--the tortoise incarnation; raghunātha--Lord Rāmacandra; nṛsimha--the man-lion incarnation; vāmana--the dwarf incarnation; varāha-ādi--the hog incarnation and others; lekhā--describing; yāñra--of which incarnations; nā yāya gaṇana--cannot be counted.

TRANSLATION

"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

TEXT

matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvatāraḥ
tvam pāsi nas tribhuvanam ca tathādhuneśa
bhāram bhuvo hara yadūttama vandanam te

SYNONYMS

matsya--in the forms of a fish; aśva--of a horse; kacchapa--of a tortoise; nṛsimha--of Lord Nṛsimhadeva; varāha--of a boar; haṁsa--of a swan; rājanya--of Lord Rāmacandra; vipra--of Lord Paraśurāma; vibudheṣu--and 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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.2.40).

TEXT 300

TEXT

līlāvatārera kailuṅ dig-daraśana
guṇāvatārera ebe śuna vivarana

SYNONYMS

līlā-avatārera--of the incarnations of pastimes; kailuṅ--I have done; dik-daraśana--indicating the direction only; guṇa-avatārera--of incarnations of the material qualities; ebe--now; śuna vivaraṇa--hear the description.

TRANSLATION

"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

TEXT

brahmā, viṣṇu, śiva,----tina guṇa avatāra
tri-guṇa aṅgīkari' kare sṛṣṭy-ādi-vyavahāra

SYNONYMS

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; sṛṣṭi-ādi-vyavahāra--transactions in reference to the creation, maintenance and dissolution.

TRANSLATION

"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

TEXT

bhakti-miśra-kṛta-puṇye kona jīvottama
rajo-guṇe vibhāvita kari' tānra mana

SYNONYMS

bhakti-miśra-kṛta-puṇye--because of pious activities mixed with devotional service; kona--someone; jīva-uttama--the best of the living entities; rajaḡ-guṇe--by the mode of passion; vibhāvita--influenced; kari'--making; tānra--his; mana--mind.

TRANSLATION

"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

TEXT

garbhodakaśāyī-dvārā śakti sañcāri'
vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari'

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

bhāsvān yathāsma-sakaleṣu nijeṣu tejaḥ
svīyaṁ kiyat prakāṭayaty api tadvat atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

bhāsvān--the illuminating sun; yathā--as; āsma-sakaleṣu--in various types of precious stones; nijeṣu--his own; tejaḥ--brilliance; svīyam--his own; kiyat--to some extent; prakāṭayati--manifests; api--also; tadvat--similarly; atra--here; brahmā--Lord Brahmā; yaḥ--who is; eṣaḥ--the Lord; jagat-aṇḍa-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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.49).

TEXT 305

TEXT

kona kalpe yadi yogya jīva nāhi pāya
āpane īśvara tabe aṁśe 'brahmā' haya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 days and nights, and Brahmā lives for one hundred such years. Such is the life of a Brahmā.

TEXT 306

TEXT

yasyāṅghri-pañkaja-rajo 'khila-loka-pālair
mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham
brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ
śrīś codvahema ciram asya nṛpāsanaṁ kva

SYNONYMS

yasya--whose; aṅghri-pañkaja--lotuslike feet; rajaḥ--the dust; akhila-loka--of the universal planetary systems; pālaiḥ--by the masters; mauly-uttamaiḥ--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.

TRANSLATION

" '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. '

PURPORT

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 was angry and spoke this verse.

TEXT 307

TEXT

nijāṁśa-kalāya kṛṣṇa tamo-guṇa aṅgikari'
saṁhārārthe māyā-saṅge rudra-rūpa dhari

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

māyā-saṅga-vikārī rudra---bhinnābhinna rūpa
jīva-tattva nahe, nahe kṛṣṇera 'svarūpa'

SYNONYMS

māyā-saṅga--by association with māyā; vikārī--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; sva-rūpa--personal form.

TRANSLATION

"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.

PURPORT

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

TEXT

dugdha yena amla-yoge dadhi-rūpa dhare
dugdhāntara vastu nahe, dugdha haite nāre

SYNONYMS

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.

TRANSLATION

"Milk is transformed into yogurt when it associates with a yogurt culture.
Thus yogurt is nothing but milk, but still it is not milk.

PURPORT

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 a transformation of Viṣṇu, but he is not exactly Lord 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

TEXT

kṣīraṃ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṃ tam ahaṃ bhajāmi

SYNONYMS

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--from the matter of some particular
business; govindam--unto Govinda, the Supreme Personality of Godhead; ādi-
puruṣam--the original person; tam--unto Him; aham--I; bhajāmi--offer my
respectful obeisances.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.45).

TEXT 311

TEXT

'śiva'----māyā-śakti-saṅgī, tamo-guṇā veśa
māyātīta, guṇātīta 'viṣṇu'----parameśa

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 even admitted by Śaṅkarācārya: nārāyaṇaḥ paro 'vyaktāt (Gīta-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. Vaiṣṇavānām yathā śambhuḥ.

TEXT 312

TEXT

śivaḥ śakti-yuktaḥ śāsvat
triliṅgo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca
tāmasaś cety ahaṁ tridhā

SYNONYMS

śivaḥ--Lord Śiva; śakti-yuktaḥ--associated with material nature; śāśvat--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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.88.3).

TEXT 313

TEXT

harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo bhavet

SYNONYMS

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 worshipping; nirguṇaḥ--transcendental to material qualities; bhavet--one becomes.

TRANSLATION

" '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.'

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (10.88.5).

TEXT 314

TEXT

pālanārtha svāmśa viṣṇu-rūpe avatāra
sattva-guṇa draṣṭā, tāte guṇa-māyā-pāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

svarūpa----aiśvarya-pūrṇa, kṛṣṇa-sama prāya
kṛṣṇa aṁśī, teṅho aṁśa, vede hena gāya

SYNONYMS

sva-rūpa--personal expansion; aiśvarya-pūrṇa--full of all opulences; kṛṣṇa-sama--equal to Kṛṣṇa; prāya--almost; kṛṣṇa aṁśī--Kṛṣṇa is the Supreme Personality of Godhead; teṅho--Lord Viṣṇu; aṁśa--personal expansion; vede--the Vedas; hena--thus; gāya--sing.

TRANSLATION

"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 literature.

PURPORT

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

TEXT

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādr̥g eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣam tam aham bhajāmi

SYNONYMS

dīpa-arcīḥ--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; tādr̥k--similarly; eva--certainly; hi--certainly; ca--also; viṣṇutayā--by His expansion as Lord Viṣṇu; vibhāti--illuminates; govindam--to Lord Kṛṣṇa; ādi-puruṣam--the supreme original person; tam--to Him; aham--I; bhajāmi--offer my worshipful respect.

TRANSLATION

" '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. 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.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.46).

TEXT 317

TEXT

brahmā, śiva---ājñā-kārī bhakta-avatāra
pālanārthe viṣṇu---kṛṣṇera svarūpa-ākāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

sṛjāmi tan-niyukto 'ham-
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa
paripāti trisakti-dhṛk

SYNONYMS

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.

TRANSLATION

" '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." ' "

PURPORT

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

TEXT

manvantarāvatāra ebe śuna, sanātana
asaṅkhyā gaṇana tāñra, śunaha kāraṇa

SYNONYMS

manu-antara-avatāra--the Manu incarnations; ebe--now; śuna--hear; sanātana--O Sanātana Gosvāmī; asaṅkhyā--unlimited; gaṇana--counting; tāñra--of them; śunaha--just hear; kāraṇa--the cause.

TRANSLATION

"O Sanātana, just hear about the Manu incarnations [manvantara-avatāras]. They are unlimited, and no one can count them. Just hear of their source.

TEXT 320

TEXT

brahmāra eka-dine haya caudda manvantara
caudda avatāra tāhāñ karena īśvara

SYNONYMS

brahmāra eka-dine--in one day of Brahmā; haya--there are; caudda--14; manu-antara--changes of Manu; caudda--14; avatāra--incarnations; tāhāñ--in that time; karena--manifests; īśvara--the Supreme Personality of Godhead.

TRANSLATION

"In one day of Brahmā, there are fourteen changes of the Manus, and all those fourteen Manus are considered incarnations manifested by the Supreme Personality of Godhead.

PURPORT

In one day of Brahmā, there are 14 Manus, and all of them are considered to be manvantara-avatāras of the Supreme Personality of Godhead. Thus in one month of Brahmā's life, there are 420 manvantara-avatāras, or Manus. In one year (360 days) of Brahmā's life, there are 5,040 Manu incarnations. Thus for the one hundred years of Brahmā's life, there is a total of 504,000 manvantara-avatāras.

TEXT 321

TEXT

caudda eka dine, māse cāri-śata biśa
brahmāra vatsare pañca-sahasra calliśa

SYNONYMS

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.

TRANSLATION

"There are 14 manvantara-avatāras in one day of Brahmā, 420 in one month,
and 5,040 in one year.

TEXT 322

TEXT

śateka vatsara haya jīvana' brahmāra
pañca-lakṣa cāri-sahasra manvantarāvatāra

SYNONYMS

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 of Manu.

TRANSLATION

"During the hundred years of Brahmā's life, there are 504,000 manvantara-
avatarās.

TEXT 323

TEXT

ananta brahmāṇḍe aiche karaha gaṇana
mahā-viṣṇu eka-śvāse brahmāra jīvana

SYNONYMS

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.

TRANSLATION

"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

TEXT

mahā-viṣṇura niśvāsera nāhika paryanta
eka manvantarāvatārera dekha lekhāra anta

SYNONYMS

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-avatāra; dekha--just see; lekhāra anta--it is beyond the power of writing.

TRANSLATION

"There is no limit to the exhalations of Mahā-Viṣṇu. Just see how impossible it is to speak or write of even only the manvantara-avatāra.

TEXT 325

TEXT

svāyambhuve 'yajña', svārociṣe 'vibhu' nāma
auttame 'satyasena', tāmase 'hari' abhidhāna

SYNONYMS

svāyambhuve--in the Svāyambhuva-manvantara; yajña--the avatāra named Yajña; svārociṣe--in the Svārociṣa-manvantara; vibhu--the avatāra Vibhu; nāma--named; auttame--in the Uttama-manvantara; satyasena--the avatāra named Satyasena; tāmase--in the Tāmāsa-manvantara; hari--Hari; abhidhāna--named.

TRANSLATION

"In the Svāyambhuva-manvantara, the avatāra was named Yajña. In the Svārociṣa-manvantara, he was named Vibhu. In the Uttama-manvantara, he was named Satyasena, and in the Tāmāsa-manvantara he was named Hari.

TEXT 326

TEXT

raivate 'vaikuṅṭha' cākṣuṣe 'ajita', vaivasvate 'vāmana'

sāvarṇye 'sārvabhauma', dakṣa-sāvarṇye 'ṛṣabha' gaṇana

SYNONYMS

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 Ṛṣabha; gaṇana--named.

TRANSLATION

"In the Raivata-manvantara, the avatāra was named Vaikuṅṭha, and in the
Cākṣuṣa-manvantara, he was named Ajita. In the Vaivasvata-manvantara, he was
named Vāmana, and in the Sāvarṇya-manvantara, he was named Sārvabhauma. In the
Dakṣa-sāvarṇya-manvantara, he was named Ṛṣabha.

TEXT 327

TEXT

brahma-sāvarṇye 'viṣvaksena', 'dharmasetu' dharma-sāvarṇye
rudra-sāvarṇye 'sudhāmā', 'yogeśvara' deva-sāvarṇye

SYNONYMS

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.

TRANSLATION

"In the Brahma-sāvarṇya-manvantara, the avatāra was named Viṣvaksena, and
in the Dharma-sāvarṇya, he was named Dharmasetu. In the Rudra-sāvarṇya he was
named Sudhāmā, and in the Deva-sāvarṇya, he was named Yogeśvara.

TEXT 328

TEXT

indra-sāvarṇye 'bṛhadbhānu' abhidhāna
ei caudda manvantare caudda 'avatāra' nāma

SYNONYMS

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.

TRANSLATION

"In the Indra-sāvarṇya-manvantara, the avatāra was named Bṛhadbhānu. These are the names of the fourteen avatāras in the fourteen manvantaras.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his Anubhāṣya, gives a list of Manus and their fathers' names: (1) Svāyambhuva Manu, the son of Lord Brahma; (2) Svārociṣa, the son of Svarociṣ, 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 Cakṣu; (7) Vaivasvata, the son of Vivasvān, the sun-god (whose name is also mentioned in Bhagavad-gītā (4.1)); (8) Sāvarṇi, a son born to the sun-god and wife named 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

TEXT

yugāvatāra ebe śuna, sanātana
satya-tretā-dvāpara-kali-yugera gaṇana

SYNONYMS

yuga-avatāra--incarnation of millenniums; ebe--now; śuna--hear; sanātana--O Sanātana Gosvāmī; satya-tretā-dvāpara-kali-yugera--of the Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga; gaṇana--the chronological order.

TRANSLATION

"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

TEXT

śukla-rakta-kṛṣṇa-pīta---krame cāri varṇa
cāri varṇa dhari' kṛṣṇa karena yuga-dharma

SYNONYMS

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.

TRANSLATION

"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

TEXT

āsan varṇās trayo hy asya
gṛhṇato 'nu-yugaṁ tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ

SYNONYMS

āsan--there were; varṇāḥ--colors; trayāḥ--three; hi--certainly; asya--of your son; gṛhṇataḥ--accepting; anu-yugaṁ--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.

TRANSLATION

" '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.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.8.13) was spoken by Gargamuni 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

TEXT

kṛte śuklaś catur-bāhur
jaṭilo valkalāmbaraḥ
kṛṣṇājinopavitākṣān
bibhrad daṇḍa-kamaṇḍalū

SYNONYMS

kṛte--in the Satya-yuga; śuklaḥ--having a white color and bearing the name Śukla; catuḥ-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; upavīta--sacred thread; akṣān--a garland of beads for chanting; bibhrat--carried; daṇḍa-kamaṇḍalū--a rod and waterpot.

TRANSLATION

" 'In the 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

TEXT

tretāyām rakta-varṇo 'sau
catur-bāhuḥ trimekhalāḥ
hiraṇya-keśas trayī-ātmā
sruk-sruv-ādy-upalakṣaṇaḥ

SYNONYMS

tretāyām--in the Tretā-yuga; rakta-varṇaḥ--of a reddish color; asau--He; catur-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-sruv-ādy-upalakṣaṇaḥ--decorated with the sacrificial spoon, ladle and so on.

TRANSLATION

" 'In the 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

TEXT

satya-yuge dharma-dhyāna karāya 'śukla'-mūrti dhari'
kardamake vara dilā yeṅho kṛpā kari'

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

Kardama Muni was one of the prajāpatīs. 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

TEXT

kṛṣṇa-'dhyāna' kare loka jñāna-adhikārī

tretāra dharma 'yajña' karāya 'rakta'-varṇa dhari'

SYNONYMS

kṛṣṇa-dhyāna--meditation upon Kṛṣṇa; kare--perform; loka--the people; jñāna-adhikārī--who are advanced in spiritual knowledge; tretāra--of the Tretā-yuga; dharma--the occupational duty; yajña--performance of sacrifices; karāya--induces; rakta-varṇa dhari'--assuming a reddish color.

TRANSLATION

"In the 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

TEXT

'kṛṣṇa-padārcana' haya dvāparera dharma
'kṛṣṇa'-varṇe karāya loke kṛṣṇārcana-karma

SYNONYMS

kṛṣṇa-pada-arcana--worshiping the lotus feet of Kṛṣṇa; haya--is; dvāparera--of the 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.

TRANSLATION

"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

TEXT

dvāpare bhagavān śyāmaḥ
pīta-vāsā nijāyudhaḥ
śrī-vatsādibhir aṅkaiś ca
lakṣaṇair upalakṣitaḥ

SYNONYMS

dvāpare--in the 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; aṅkaiḥ--by bodily markings; ca--and; lakṣaṇaiḥ--by external characteristics such as the Kaustubha jewel; upalakṣitaḥ--characterized.

TRANSLATION

" 'In the 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 marks of Śrīvatsa. That is how His symptoms are described.'

PURPORT

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

TEXT

namas te vāsudevāya
namaḥ saṅkarṣaṇāya ca
pradyumnāyāniruddhāya
tubhyaṁ bhagavate namaḥ

SYNONYMS

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; tubhyaṁ--unto You; bhagavate--unto the Supreme Personality of Godhead; namaḥ--my respectful obeisances.

TRANSLATION

" 'I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.'

PURPORT

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

TEXT

ei mantre dvāpare kare kṛṣṇārcana
'kṛṣṇa-nāma-saṅkīrtana'----kali-yugera dharma

SYNONYMS

ei mantre--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.

TRANSLATION

"By this mantra, the people worship Lord Kṛṣṇa in the Dvāpara-yuga. In the Kali-yuga the occupational duty of the people is to chant congregationally the holy name of Kṛṣṇa.

PURPORT

As stated in Śrīmad-Bhāgavatam (12.3.51):

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

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

TEXT

pīta'-varṇa dhari' tabe kailā pravartana
prema-bhakti dilā loke lañā bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

"Accompanied by His personal devotees, Lord Kṛṣṇa, assuming a golden color, introduces the hari-nāma-saṅkīrtana, the chanting of the Hare Kṛṣṇa mantra, in the Age of Kali. By this process, He delivers love for Kṛṣṇa to the general populace.

TEXT 341

TEXT

dharma pravartana kare vrajendra-nandana
preme gāya nāce loka kare saṅkīrtana

SYNONYMS

dharma 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.

TRANSLATION

"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

TEXT

kṛṣṇa-varṇam tviṣākṛṣṇam-
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

SYNONYMS

kṛṣṇa-varṇam--repeating the syllables kṛṣ-ṇa; tviṣā--with a luster; akṛṣṇam--not black (golden); sa-aṅga--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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.32). See also Ādi-līlā, Chapter Three, text 52.

TEXT 343

TEXT

āra tina-yuge dhyānādite yei phala haya
kali-yuge kṛṣṇa-nāme sei phala pāya

SYNONYMS

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.

TRANSLATION

"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 mahāmantra.

TEXT 344

TEXT

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-bandhaḥ param vrajet

SYNONYMS

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.

TRANSLATION

" '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.

PURPORT

This is a verse from Śrīmad-Bhāgavatam (12.3.51).

TEXT 345

TEXT

kṛte yad dhyāyato viṣṇum
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt

SYNONYMS

kṛte--in the Satya-yuga; yat--which; dhyāyataḥ--from meditation; viṣṇum--on Lord Viṣṇu; tretāyām--in the 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; tat--that same result (can be achieved); hari-kīrtanāt--simply by chanting the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

" '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.'

PURPORT

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 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 reference can be found in the following verse from the Viṣṇu Purāṇa (6.2.17), Padma Purāṇa (Uttara-khaṇḍa 72.25) and Bṛhan-nārādīya Purāṇa (38.97).

TEXT 346

TEXT

dhyāyan kṛte yajan yajñais
tretāyām dvāpare 'rcayan
yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam

SYNONYMS

dhyāyan--meditating; kṛte--in the Satya-yuga; yajan--worshiping; yajñaiḥ--by the performance of great sacrifices; tretāyām--in the Tretā-yuga; dvāpare--in the Dvāpara-yuga; arcayan--worshiping the lotus feet; yat--whatever; āpnoti--is achieved; tat--that; āpnoti--is obtained; kalau--in the Age of Kali; saṅkīrtya--simply by chanting; keśavam--the pastimes and qualities of Lord Keśava.

TRANSLATION

"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 and glorifying Lord Keśava."

TEXT 347

TEXT

kalim̐ sabhājayanty āryā
guṇa-jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva
sarva-svārtho 'bhilabhyate

SYNONYMS

kalim--the Kali-yuga; sabhājayanti--worship; āryāḥ--advanced people; guṇa-jñāḥ--appreciating this good quality of Kali-yuga; sāra-bhāginaḥ--persons who accept the essence of life; yatra--in which age; saṅkīrtanena--simply by performing saṅkīrtana-yajña, the chanting of the Hare Kṛṣṇa mantra; eva--certainly; sarva-sva-arthāḥ--all interests of life; abhilabhyate--are achieved.

TRANSLATION

" '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, simply by chanting the Hare Kṛṣṇa mahāmantra, one can advance in spiritual knowledge and attain life's goal.'

PURPORT

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

TEXT

pūrvavat likhi yabe guṇāvatāra-gaṇa
asaṅkhyā saṅkhyā tānra, nā haya gaṇana

SYNONYMS

pūrvavat--as previously; likhi--I write; yabe--when; guṇa-avatāra-gaṇa--incarnations of the material modes of nature; asaṅkhyā--innumerable; saṅkhyā--counting; tānra--of them; nā haya gaṇana--not actually countable.

TRANSLATION

"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

TEXT

cāri-yugāvatāre ei ta' gaṇana
śuni' bhaṅgi kari' tānre puche sanātana

SYNONYMS

cāri-yuga-avatāre--of the incarnations in the four different yugas; ei ta' gaṇana--such enumeration; śuni'--hearing; bhaṅgi kari'--giving a hint; tānre--unto Lord Śrī Caitanya Mahāprabhu; puče--inquired; sanātana--Sanātana Gosvāmī.

TRANSLATION

"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

TEXT

rāja-mantrī sanātana----buddhye bṛhaspati
prabhura kṛpāte puče asaṅkoca-mati

SYNONYMS

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; puče--inquires; asaṅkoca-mati--without hesitation.

TRANSLATION

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

TEXT

'ati kṣudra jīva muṇi nīca, nīcācāra
kemane jāniba kalite kon avatāra?'

SYNONYMS

ati--very; kṣudra--unimportant, insignificant; jīva--living entity; muṇi--I; nīca--low; nīca-ācāra--having very abominable behavior; kemane--how; jāniba--shall I know; kalite--in this age; kon avatāra--who is the incarnation.

TRANSLATION

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?"

PURPORT

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

TEXT

prabhu kahe,----"anyāvatāra śāstra-dvāre jāni
kalite avatāra taiche śāstra-vākye māni

SYNONYMS

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.

TRANSLATION

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.

PURPORT

According to Śrī Caitanya Mahāprabhu, this is the way an incarnation should be accepted. Śrīla Narottama dāsa Ṭhākura says, sādhu-śāstra-guru-vākyā, cittete kariyā aikya. One should accept a thing as genuine by studying the words of saintly people, the spiritual master and śāstra. The actual center is śāstra, the revealed scripture. If a spiritual master does not speak according to 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. 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 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

TEXT

sarvajña munira vākya----śāstra-'paramāṇa'
āmā-sabā jīvera haya śāstra-dvārā jñāna'

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 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. Bhagavad-gītā is contained within the Mahābhārata. Therefore 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-vidhiṃ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

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 incarnations of God are emerging. This is a very regrettable situation, especially in India.

TEXT 354

TEXT

avatāra nāhi kahe----'āmi avatāra'
muni saba jāni' kare lakṣaṇa-vicāra

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

yasyāvatārā jñāyante
śarīriṣv aśarīriṇaḥ
tais tair atulyātiśayair
vīryair dehiṣv asaṅgataiḥ

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.10.34).

TEXT 356

TEXT

'svarūpa'-lakṣaṇa, āra 'taṭastha-lakṣaṇa'
ei dui lakṣaṇe 'vastu' jāne muni-gaṇa

SYNONYMS

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.

TRANSLATION

"By two symptoms--personal characteristics and marginal characteristics--the great sages can understand an object.

TEXT 357

TEXT

ākṛti, prakṛti, svarūpa,----svarūpa-lakṣaṇa
kārya-dvārā jñāna,----ei taṭastha-lakṣaṇa

SYNONYMS

ākṛti--bodily features; prakṛti--nature; svarūpa--form; svarūpa-lakṣaṇa--personal symptoms; kārya-dvārā--by activities; jñāna--knowledge; ei--this; taṭastha-lakṣaṇa--the marginal symptom.

TRANSLATION

"Bodily features, nature and form are the personal characteristics. Knowledge of His activities provides the marginal characteristic.

TEXT 358

TEXT

bhāgavatārambhe vyāsa maṅgalācaraṇe
'parameśvara' nirūpila ei dui lakṣaṇe

SYNONYMS

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; nirūpila--has described; ei dui lakṣaṇe--by these two characteristics, namely svarūpa (personal) and taṭastha (marginal) symptoms.

TRANSLATION

"In the auspicious invocation in the beginning of Śrīmad-Bhāgavatam, Śrīla Vyāsadeva has described the Supreme Personality of Godhead by these symptoms.

TEXT

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāṭ
 tene brahma ḥṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
 tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
 dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmaḥi

SYNONYMS

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; ḥṛdā--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; paraṁ--absolute; dhīmaḥi--let us meditate upon.

TRANSLATION

" 'I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear factual, although they are unreal. I meditate, therefore, upon Him, the Absolute Truth, who is eternally existent in His transcendental abode and who is forever free of illusion.'

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (1.1.1), links 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 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 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 has 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

TEXT

ei śloke 'param'-śabde 'kṛṣṇa'-nirūpaṇa
'satyam' śabde kahe tānra svarūpa-lakṣaṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

viśva-sṛṣṭi-ādi kaila, veda brahmāke paḍāila
arthābhijñatā, svarūpa-śaktye māyā dūra kaila

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei saba kārya----tānra taṭastha-lakṣaṇa
anya avatāra aiche jāne muni-gaṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

avatāra-kāle haya jagate gocara
ei dui lakṣaṇe keha jānaye īśvara"

SYNONYMS

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.

TRANSLATION

"At the time of Their appearance, the incarnations of the Lord are known in the world because people can consult the śāstras to understand the incarnation's chief characteristics, known as svarūpa and taṭastha. In this way the incarnations become known to great saintly persons."

TEXT 364

TEXT

sanātana kahe,----"yāte īśvara-lakṣaṇa
pīta-varṇa, kārya----prema-dāna-saṅkīrtana

SYNONYMS

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 congregationally the holy name of the Lord.

TRANSLATION

Sanātana Gosvāmī, "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

TEXT

kali-kāle sei 'kṛṣṇāvatāra' niścaya
sudṛḍha kariyā kaha, yāuka saṁśaya"

SYNONYMS

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 saṁśaya--so that all doubts may go away.

TRANSLATION

"The incarnation of Kṛṣṇa for this age is indicated by these symptoms. Please confirm this definitely so that all my doubts will go away."

PURPORT

Sanātana Gosvāmī wanted to confirm the fact that Śrī Caitanya Mahāprabhu is the incarnation of Kṛṣṇa for this age. According to 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 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

TEXT

prabhu kahe,----caturāli chāḍa, sanātana
śaktyāveśāvatārera śuna vivarana

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu replied; caturāli--very intelligent argument; chāḍa--give up; sanātana--O Sanātana; śakti-āveśa-avatārera--of the especially empowered incarnations; śuna--hear; vivaraṇa--the description.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "O Sanātana, you must give up your intelligent tricks. Just try to understand the meaning of the śaktyāveśa-avatāra.

TEXT 367

TEXT

śaktyāveśāvatāra kṛṣṇera asaṅkha gaṇana
dig-daraśana kari mukhya mukhya jana

SYNONYMS

śakti-āveśa-avatāra--incarnations especially empowered by the Lord;
kṛṣṇera--of Lord Kṛṣṇa; asaṅkha gaṇana--unlimited and innumerable; dik-
daraśana kari--let Me describe some of them; mukhya mukhya jana--who are
counted as the chief.

TRANSLATION

"There are unlimited śaktyāveśa-avatāras of Lord Kṛṣṇa. Let Me describe the
chief among them.

TEXT 368

TEXT

śaktyāveśa dui-rūpa----'mukhya', 'gauṇa' dekhi
sākṣāt-śaktye 'avatāra', ābhāse 'vibhūti' likhi

SYNONYMS

śakti-āveśa--empowered incarnations; dui-rūpa--two categories; mukhya--
primary; gauṇa--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.

TRANSLATION

"Empowered incarnations are of two types--primary and secondary. The
primary one is directly empowered by the Supreme Personality of Godhead and is
called an incarnation. The secondary one is indirectly empowered by the
Supreme Personality of Godhead and is called vibhūti.

TEXT 369

TEXT

'sanakādi', 'nārada', 'pṛthu' 'paraśurāma'
jīva-rūpa 'brahmāra' āveśāvatāra-nāma

SYNONYMS

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.

TRANSLATION

"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

TEXT

vaikuṅṭhe 'śeṣa'----dharā dharaye 'ananta'
ei mukhyāveśāvātāra----vistāre nāhi anta

SYNONYMS

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.

TRANSLATION

"Lord Śeṣa in the spiritual world of Vaikuṅṭha and, in the material world, Lord Ananta, who carries innumerable planets on His hood, are two primary empowered incarnations. There is no need to count the others, for they are unlimited.

TEXT 371

TEXT

sanakādye 'jñāna'-śakti, nārade śakti 'bhakti'
brahmāya 'sṛṣṭi'-śakti, anante 'bhū-dhāraṇa'-śakti

SYNONYMS

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.

TRANSLATION

"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

TEXT

śeṣe 'sva-sevana'-śakti, pṛthute 'pālana'
paraśurāme 'duṣṭa-nāśaka-vīrya-saṅcāraṇa'

SYNONYMS

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.

TRANSLATION

"The Supreme Personality of Godhead invested the power of personal service to Lord Śeṣa, and He invested the power to rule the earth in King Pṛthu. Lord Paraśurāma received the power to kill rogues and miscreants.

PURPORT

Kṛṣṇa says in Bhagavad-gītā (Bg. 4.8): paritrāṇāya sādhūnām 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

TEXT

jñāna-śakty-ādi-kala yā
yatrāviṣṭo janārdanaḥ
ta āveśā nigadyante
jīvā eva mahattamāḥ

SYNONYMS

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; mahat-tamāḥ--most exalted devotees.

TRANSLATION

" 'Whenever the Lord is present in someone by portions of His various potencies, the living entity representing the Lord is called śaktyāveśa-avatāra--that is, an incarnation invested with special power.'

PURPORT

This verse is found in the Laghu-bhāgavatāmṛta (1.18).

TEXT 374

TEXT

'vibhūti' kahiye yaiche gītā-ekādaśe
jagat vyāpila kṛṣṇa-śakty-ābhāsāveśe

SYNONYMS

vibhūti--specific power; kahiye--we say; yaiche--just like; gītā--of 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.

TRANSLATION

"As explained in the Eleventh Chapter of Bhagavad-gītā, Kṛṣṇa has spread Himself all over the universe in many personalities through specific powers, known as vibhūti.

PURPORT

The expansion of specific māyā powers is explained in Śrīmad-Bhāgavatam (2.7.39).

TEXT 375

TEXT

yad yad vibhūtimat sattvaṁ
śrīmat ūrjitam eva vā
tat tad evāvagaccha tvam
mama tejo 'mśa-sambhavam

SYNONYMS

yat yat--whatever and wherever; vibhūtimat--extraordinarily opulent; sat-tvam--living entity; śrīmat--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; amśa--of a part; sambhavam--exhibition.

TRANSLATION

" 'Know that all beautiful, glorious and mighty creations spring but from a spark of My splendor.

PURPORT

This is a statement made by Kṛṣṇa in Bhagavad-gītā (10.41).

TEXT 376

TEXT

athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāmśena sthito jagat

SYNONYMS

athavā--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.

TRANSLATION

" 'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.'

PURPORT

This is also a statement made by Kṛṣṇa in Bhagavad-gītā (10.42).

TEXT 377

TEXT

eita kahiluṅ śakty-āveśa-avatāra
bālya-paugaṇḍa-dharmera śunaha vicāra

SYNONYMS

eita--thus; kahiluṅ--I have explained; śakti-āveśa-avatāra--the incarnations specifically empowered; bālya--in childhood; paugaṇḍa--in boyhood; dharmera--of the characteristics; śunaha--now hear; vicāra--the consideration.

TRANSLATION

"Thus I have explained specifically empowered incarnations. Now please hear about the characteristics of Lord Kṛṣṇa's childhood, boyhood and youth.

TEXT 378

TEXT

kiśora-śekhara-dharmī vrajendra-nandana
prakaṭa-līlā karibāre yabe kare mana

SYNONYMS

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.

TRANSLATION

"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

TEXT

ādaḥ prakāṣṭa karāya mātā-pitā---bhakta-gaṇe
pāche prakāṣṭa haya janmādika-līlā-krame

SYNONYMS

ādaḥ--first; prakāṣṭa--manifest; karāya--He makes; mātā-pitā--His mother and father; bhakta-gaṇe--similar devotees; pāche--after that; prakāṣṭa haya--becomes manifest; janma-ādika-līlā-krame--such pastimes as birth, in order.

TRANSLATION

"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

TEXT

vayasaḥ vividhatve 'pi
sarva-bhakti-rasāśrayaḥ
dharmī kiśora evātra
nitya-līlā-vilāsa vān

SYNONYMS

vayasaḥ--of age; vividhatve--in varieties; api--although; sarva--of all kinds; bhakti-rasa-āśrayaḥ--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; vilāsavān--the supreme enjoyer.

TRANSLATION

" '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.' "

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.1.63).

TEXT 381

TEXT

pūtanā-vadhādi yata līlā kṣaṇe kṣaṇe
saba līlā nitya prakāṣṭa kare anukrame

SYNONYMS

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; prakāṣṭa--manifesting; kare--does; anukrame--one after another.

TRANSLATION

"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

TEXT

ananta brahmāṇḍa, tāra nāhika gaṇana
kona līlā kona brahmāṇḍe haya prakāṣaṇa

SYNONYMS

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; prakāṣaṇa--manifestation.

TRANSLATION

"The consecutive pastimes of Kṛṣṇa are manifest 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 manifest at every moment in one universe or another.

TEXT 383

TEXT

ei-mata saba līlā---yena gaṅgā-dhāra
se-se līlā prakāṣa kare vrajendra-kumāra

SYNONYMS

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.

TRANSLATION

"Thus the Lord's pastimes are like flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Mahārāja.

TEXT 384

TEXT

krame bālya-paugaṇḍa-kaiśoratā-prāpti
rāsa-ādi līlā kare, kaiśore nitya-sthiti

SYNONYMS

krame--gradually; bālya--childhood; paugaṇḍa--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.

TRANSLATION

"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.

PURPORT

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-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam 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

TEXT

'nitya-līlā' kṛṣṇera sarva-śāstre kaya
bujhite nā pāre līlā kemane 'nitya' haya

SYNONYMS

nitya-līlā--eternal pastimes; kṛṣṇera--of Lord Kṛṣṇa; sarva-śāstre kaya--described in every śāstra; bujhite nā pāre--not able to understand; līlā--pastimes; kemane--how; nitya haya--are eternal.

TRANSLATION

"Descriptions of Kṛṣṇa's eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally.

TEXT 386

TEXT

drṣṭānta diyā kahi tabe loka yadi jāne
kṛṣṇa-līlā---nitya, jyotiścakra-pramāṇe

SYNONYMS

dr̥ṣṭānta 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.

TRANSLATION

"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

TEXT

jyotiścakre sūrya yena phire rātri-dine
sapta-dvīpāmbudhi laṅghi' phire krame krame

SYNONYMS

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.

TRANSLATION

"The sun moves across the zodiac day and night and crosses the oceans
between the seven islands one after the other.

TEXT 388

TEXT

rātri-dine haya ṣaṣṭi-daṇḍa-parimāṇa
tina-sahasra chaya-śata 'pala' tāra māna

SYNONYMS

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.

TRANSLATION

"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

TEXT

sūryodaya haite ṣaṣṭi-pala-kramodaya
sei eka daṇḍa, aṣṭa daṇḍe 'prahara' haya

SYNONYMS

sūrya-udaya haite--beginning from the sunrise; ṣaṣṭi-pala--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.

TRANSLATION

"The sun rises in steps consisting of sixty palas. Sixty palas equal one daṇḍa, and eight daṇḍas comprise one prahara.

TEXT 390

TEXT

eka-dui-tina-cāri prahare asta haya
cāri-prahara rātri gele punaḥ sūryodaya

SYNONYMS

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.

TRANSLATION

"Day and 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

TEXT

aiche kṛṣṇera līlā-maṇḍala caudda-manvantare
brahmāṇḍa-maṇḍala vyāpi' krame krame phire

SYNONYMS

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.

TRANSLATION

"Just like the sun, there is an orbit to Kṛṣṇa's pastimes, which are manifest 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

TEXT

saoyāsata vatsara kṛṣṇera prakāṣa-prakāśa
tāhā yaiche vraja-pure karilā vilāsa

SYNONYMS

saoyāśata--125; vatsara--years; kṛṣṇera--of Lord Kṛṣṇa; prakāṣa--manifestation of the appearance; tāhā--that; yaiche--like; vraja-pure--in Vṛndāvana and Dvārakā; karilā vilāsa--enjoys the pastimes.

TRANSLATION

"Kṛṣṇa remains within a universe for 125 years, and He enjoys His pastimes both in Vṛndāvana and Dvārakā.

TEXT 393

TEXT

alāta-cakra-prāya sei līlā-cakra phire
saba līlā saba brahmāṇḍe krame udaya kare

SYNONYMS

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--become manifest.

TRANSLATION

"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

TEXT

janma, bālya, paugaṇḍa, kaiśora prakāśa
pūtanā-vadhādi kari' mauṣalānta vilāsa

SYNONYMS

janma--birth; bālya--childhood; paugaṇḍa--boyhood; kaiśora--pre-youth; prakāśa--manifestation; pūtanā-vadhādi--killing the demons, beginning from Pūtanā; kari'--manifesting; mauṣalānta--until the end of the mauṣala pastimes; vilāsa--pastimes.

TRANSLATION

"Kṛṣṇa's pastimes--appearance, childhood, boyhood and youth--are all manifest, beginning with the killing of Pūtanā and extending to the end of mauṣala-līlā, the annihilation of the Yadu dynasty. All of these pastimes are rotating in every universe.

TEXT 395

TEXT

kona brahmāṇḍe kona līlāra haya avasthāna
tāte līlā 'nitya' kahe āgama-purāṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

goloka, gokula-dhāma----'vibhu' kṛṣṇa-sama
kṛṣṇecchāya brahmāṇḍa-gaṇe tāhāra saṅkrama

SYNONYMS

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.

TRANSLATION

"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 manifest with Him in all the universes.

TEXT 397

TEXT

ataeva goloka-sthāne nitya vihāra
brahmāṇḍa-gaṇe krame prākāṭya tāhāra

SYNONYMS

ataeva--therefore; goloka-sthāne--in the original Goloka Vṛndāvana planet; nitya vihāra--eternal pastimes; brahmāṇḍa-gaṇe--within the material universes; krame--gradually; prākāṭya--manifestation; tāhāra--of them.

TRANSLATION

"The eternal pastimes of Kṛṣṇa are continuously taking place in the original Goloka Vṛndāvana planet. These same pastimes are gradually manifest within the material world, in each and every brahmāṇḍa.

PURPORT

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 manifest in this universe at one moment, and immediately after His birth, this pastime is manifest in the next universe. After His killing of Pūtanā is manifest in this universe, it is next manifest 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 manifest in one universe, and the next moment they are manifest in the next universe. There are unlimited universes, and Kṛṣṇa's pastimes are manifest 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. 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 allegory 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 manifest 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 Vedic literatures.

There are two types of devotees--the sādḥaka, who is preparing for perfection, and the siddha, who is already perfect. As far as those who are already perfect are concerned, Bhagavad-gītā says, tyaktvā dehaṃ 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 in 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-nīlamanī, 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

TEXT

vraje kṛṣṇa----sarvaiśvarya-prakāśe 'pūrṇatama'
purī-dvaye, paravyome----'pūrṇatara', 'pūrṇa'

SYNONYMS

vraje--in Vṛndāvana; kṛṣṇa--Lord Kṛṣṇa; sarva-aiśvarya-prakāśe--manifestation of His full opulence; pūrṇa-tama--most complete; purī-dvaye--in Dvārakā and Mathurā; para-vyome--and in the spiritual world; pūrṇa-tara--more complete; pūrṇa--complete.

TRANSLATION

"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.

PURPORT

This is confirmed in the following three verses from the Bhakti-rasāmṛta-sindhu (2.1.221-223).

TEXT 399

TEXT

hariḥ pūrṇatamaḥ pūrṇa-
taraḥ pūrṇa iti tridhā
śreṣṭha-madhyādibhiḥ śabdair
nāṭye yaḥ paripaṭhyate

SYNONYMS

hariḥ--the Supreme Personality of Godhead; pūrṇa-tamaḥ--most complete; pūrṇa-taraḥ--more complete; pūrṇaḥ--complete; iti--thus; tri-dhā--three stages; śreṣṭha--best; madhya-ādibhiḥ--middle, etc.; śabdair--by the words; nāṭye--in books on dramatics; yaḥ--who; paripaṭhyate--is proclaimed.

TRANSLATION

" '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

TEXT

prakāśitākhila-guṇaḥ
smṛtaḥ pūrṇatamo budhaiḥ
asarva-vyañjakaḥ pūrṇa-
taraḥ pūrṇo 'lpa-darśakaḥ

SYNONYMS

prakāśita-akhila-guṇaḥ--having all transcendental qualities manifested; smṛtaḥ--is understood; pūrṇa-tamaḥ--most perfect; budhaiḥ--by learned scholars; asarva-vyañjakaḥ--having qualities not fully manifested; pūrṇa-

tarah--more perfect; pūrṇah--perfect; alpa-darśakaḥ--still less fully manifested.

TRANSLATION

" 'When the Supreme Personality of Godhead does not manifest all His transcendental qualities, He is called complete. When all the qualities are manifest, 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

TEXT

kṛṣṇasya pūrṇatamatā
vyaktābhūd gokulāntare
pūrṇatā pūrṇataratā
dvārakā-mathurādiṣu

SYNONYMS

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.

TRANSLATION

" 'The most complete qualities of Kṛṣṇa are manifest within Vṛndāvana, and His complete and more complete qualities are manifest in Dvārakā and Mathurā.'

TEXT 402

TEXT

ei kṛṣṇa----vraje 'pūrṇatama' bhagavān
āra saba svarūpa----'pūrṇatara' 'pūrṇa' nāma

SYNONYMS

ei kṛṣṇa--the same Kṛṣṇa; vraje--Vṛndāvana; pūrṇa-tama bhagavān--the most complete manifestation of the Supreme Personality of Godhead; āra--other; saba--all; sva-rūpa--forms; pūrṇa-tara--more complete; pūrṇa--complete; nāma--named.

TRANSLATION

"Lord Kṛṣṇa is the most complete Supreme Personality of Godhead in Vṛndāvana. Elsewhere all His expansions are either complete or more complete.

TEXT 403

TEXT

sañkṣepe kahiluñ kṛṣṇera svarūpa-vicāra
'ananta' kahite nāre ihāra vistāra

SYNONYMS

sañkṣepe--in brief; kahiluñ--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.

TRANSLATION

"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

TEXT

ananta svarūpa kṛṣṇera nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana

SYNONYMS

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.

TRANSLATION

"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

TEXT

ihā yei śune, paḍe, sei bhāgyavān
kṛṣṇera svarūpa-tattvera haya kichu jñāna

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-rūpa-raghunātha pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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 21

The Opulence and Sweetness of Lord Śrī Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura gives the following summary study 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 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

TEXT

agaty-eka-gatiṁ natvā
hīnārthādhika-sādhakam
śrī-caitanyaṁ likhāmy asya
mādhuryaiśvarya-śīkaram

SYNONYMS

agati-eka-gatiṁ--to the only shelter for the conditioned souls who do not know the goal of life; natvā--offering obeisances; hīna-ārtha--of the necessities of the conditioned souls, who are poor in spiritual knowledge;

adhika--increase; sādhakam--bringing about; śrī-caitanya--unto Lord Śrī Caitanya Mahāprabhu; likhāmi--I am writing; asya--of Him; mādhyaya-aiśvarya--of the sweetness and opulence; śīkaram--a small portion.

TRANSLATION

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

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! All glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

TEXT

sarva svarūpera dhāma---paravyoma-dhāme
pṛthak pṛthak vaikuṅṭha saba, nāhika gaṇane

SYNONYMS

sarva--all; svarūpera--of the personal forms; dhāma--abode; para-vyoma-dhāme--in the spiritual sky; pṛthak pṛthak--separate; vaikuṅṭha--Vaikuṅṭha planets; saba--all; nāhika gaṇane--there is no counting.

TRANSLATION

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

TEXT

śata, sahasra, ayuta, lakṣa, koṭī-yojana

eka eka vaikuṅṭhara vistāra varṇana

SYNONYMS

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; vaikuṅṭhara--of the spiritual planets; vistāra--the breadth; varṇana--description.

TRANSLATION

"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

TEXT

saba vaikuṅṭha----vyāpaka, ānanda-cinmaya
pāriṣada-ṣaḍaiśvarya-pūrṇa saba haya

SYNONYMS

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.

TRANSLATION

"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. Thus they are all situated.

TEXT 6

TEXT

ananta vaikuṅṭha eka eka deśe yāra
sei paravyoma-dhāmera ke karu vistāra

SYNONYMS

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.

TRANSLATION

"Since all the Vaikuṅṭha planets are located in a certain corner of the spiritual sky, who can measure the spiritual sky?

TEXT 7

TEXT

ananta vaikuṅṭha-paravyoma yāra dala-śreṇī
sarvopari kṛṣṇaloka 'karṇikāra' gaṇi

SYNONYMS

ananta--unlimited; vaikuṅṭha--Vaikuṅṭha planets; para-vyoma--the spiritual sky; yāra--of which; dala-śreṇī--the bunches of outlying petals; sarva-upari--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.

TRANSLATION

"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

TEXT

ei-mata ṣaḍ-aiśvarya, sthāna, avatāra
brahmā, śiva anta nā pāya----jīva kon chāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas trilokyām
kva vā katham vā kati vā kadeti
vistārayan krīḍasi yoga-māyām

SYNONYMS

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; vistārayan--expanding; krīḍasi--You play; yoga-māyām--spiritual energy.

TRANSLATION

" '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.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.14.21).

TEXT 10

TEXT

ei-mata kṛṣṇera divya sad-guṇa ananta
brahmā-śiva-sanakādi nā pāya yānra anta

SYNONYMS

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; yānra--of which; anta--the limit.

TRANSLATION

"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

TEXT

guṇātmanas te 'pi guṇān vimātum
hitāvatīrṇasya ka īsire 'sya
kālena yair vā vimitāḥ sukalpaiḥ
bhū-pāṁśavaḥ khe mihikā dyubhāsaḥ

SYNONYMS

guṇa-ātmanas--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; īsire--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.

TRANSLATION

" '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.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.14.7).

TEXT 12

TEXT

brahmādi rahu----sahasra-vadane 'ananta'
nirantara gāya mukhe, nā pāya guṇera anta

SYNONYMS

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.

TRANSLATION

"To say nothing of Lord Brahmā, even Lord Ananta, who has thousands of heads, could not reach the end of the Lord's transcendental qualities, even though He is continuously chanting their praises.

TEXT 13

TEXT

nāntaṁ vidāmy aham amī munayo 'grajās te
māyā-balasya puruṣasya kuto 'varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsyā pāram

SYNONYMS

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-śatānanaḥ--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.

TRANSLATION

" '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.'

PURPORT

This verse, spoken to Nārada Muni, is from Śrīmad-Bhāgavatam (2.7.41).

TEXT 14

TEXT

seho rahu----sarvajña-śiromaṇi śrī-kṛṣṇa
nija-guṇera anta nā pāñā hayena satṛṣṇa

SYNONYMS

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.

TRANSLATION

"To say nothing of Anantadeva, even Lord Kṛṣṇa Himself cannot find an end to His transcendental qualities. Indeed, He Himself is always eager to know them.

TEXT 15

TEXT

dyu-pataya eva te na yayur antam anantatayā
tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ
kha iva rajāṁsi vānti vayasā saha yac chrutayas
tvayi hi phalanty atannirasanena bhavan-nidhanāḥ

SYNONYMS

dyu-patayaḥ--the predominating deities of higher planetary systems (Lord Brahmā and others); eva--also; te--Your; na--not; yayuḥ--could 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; sāvaraṇāḥ--having different coverings; khe--in the sky; iva--like; rajāṁsi--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; atannirasanena--by refuting the inferior elements; bhavat-nidhanāḥ--whose conclusion is in You.

TRANSLATION

" 'My Lord, You are unlimited. Even the predominating deities of the higher planetary systems, including Lord Brahmā, could not find Your limitations. Nor could 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.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.87.41) is confirmed in Bhagavad-gītā:

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." (Bg. 7.19)

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

TEXT

seha rahu---vraje yabe kṛṣṇa avatāra
tānra caritra vicārite mana nā pāya pāra

SYNONYMS

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.

TRANSLATION

"Apart from all argument, logic and negative or positive processes, when Lord Śrī Kṛṣṇa was present as the Supreme Personality of Godhead at Vṛndāvana, one could not find a limit to His potencies by studying His characteristics and activities.

TEXT 17

TEXT

prākṛtāprākṛta sṛṣṭi kailā eka-kṣaṇe
aśeṣa-vaikuṇṭhājāṇḍa svasvanātha-sane

SYNONYMS

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.

TRANSLATION

"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

TEXT

e-mata anyatra nāhi śuniye adbhuta
yāhāra śravaṇe citta haya avadhūta

SYNONYMS

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.

TRANSLATION

"We do not hear of such wonderful things anywhere. Simply by hearing of those incidents, one's consciousness is agitated and cleansed.

PURPORT

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 cows, calves and cowherd boys from Kṛṣṇa and hid them by his illusory energy. When Kṛṣṇa saw that Brahmā had stolen His cows, calves and cowherd boys, He immediately created many material and spiritual planets in Lord Brahmā's presence. Within a moment, cows, 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. 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 of Brahmā's return.

The word avadhūta means "rambling, agitating, moving, absorbed, defeated." In some readings of 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, is used. When the consciousness is

cleansed, one can understand what and who Kṛṣṇa is. This is also confirmed in Bhagavad-gītā (7.28):

yeṣāṃ tv anta-gataṃ pāpaṃ
janānāṃ puṇya-karmaṇāṃ
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

Unless one is freed from the reaction of sinful activities, one cannot understand Kṛṣṇa or engage in His transcendental loving service.

TEXT 19

TEXT

"kṛṣṇa-vatsair asaṅkhyātaiḥ"----śukadeva-vāṇī
kṛṣṇa-saṅge kata gopa----saṅkhyā nāhi jāni

SYNONYMS

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.

TRANSLATION

"According to Śukadeva Gosvāmī, Kṛṣṇa had unlimited cows and cowherd boys with Him. No one could count their actual number.

TEXT 20

TEXT

eka eka gopa kare ye vatsa cāraṇa
koṭi, arbuda, śaṅkha, padma, tāhāra gaṇana

SYNONYMS

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.

TRANSLATION

"Each of the cowherd boys was tending calves to the extent of a koṭi, arbuda, śaṅkha and padma. That is the way of counting.

PURPORT

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

TEXT

vetra, veṇu, dala, śṛṅga, vastra, alaṅkāra
gopa-gaṇera yata, tāra nāhi lekhā-pāra

SYNONYMS

vetra--canes; veṇu--flutes; dala--lotus flowers; śṛṅga--horns; vastra--garments; alaṅkāra--ornaments; gopa-gaṇera yata--as many as are possessed by the cowherd boys; tāra--of them; nāhi--there is not; lekhā-pāra--limitation to writing.

TRANSLATION

"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

TEXT

sabe hailā caturbhuja vaikuṅṭhera pati
pṛthak pṛthak brahmāṇḍera brahmā kare stuti

SYNONYMS

sabe--all of them; hailā--became; catuḥ-bhuja--four-handed; vaikuṅṭhera pati--predominating Deities of the Vaikuṅṭha planets; pṛthak pṛthak--separately; brahmāṇḍera--of the universes; brahmā--the predominating deities known as Lord Brahmā; kare stuti--offer prayers.

TRANSLATION

"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

TEXT

eka kṛṣṇa-deha haite sabāra prakāśe

kṣaṇeke sabāi sei śarīre praveśe

SYNONYMS

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.

TRANSLATION

"All these transcendental bodies emanated from the body of Kṛṣṇa, and within a second They all entered again into His body.

TEXT 24

TEXT

ihā dekhi' brahmā hailā mohita, vismita
stuti kari' ei pāche karilā niścita

SYNONYMS

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.

TRANSLATION

"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

TEXT

"ye kahe----'kṛṣṇera vaibhava muṇi saba jānoṅ'
se jānuka,----kāya-mane muṇi ei mānoṅ

SYNONYMS

ye kahe--if anyone says; kṛṣṇera--of Lord Kṛṣṇa; vaibhava--opulences; muṇi--I; saba--all; jānoṅ--know; se jānuka--let him know; kāya-mane--by my body and mind; muṇi--myself; ei--this; mānoṅ--accept.

TRANSLATION

"Lord Brahmā said, 'If someone says that he knows everything about Kṛṣṇa's opulence, let him think that way. However, as far as I am concerned, with my body and mind I consider it in this way.

TEXT 26

TEXT

ei ye tomāra ananta vaibhavāmṛta-sindhu
mora vāñ-mano-gamya nahe eka bindu

SYNONYMS

ei ye--all this; tomāra--Your; ananta--unlimited; vaibhava-amṛta-sindhu--
ocean of the nectar of Your opulence; mora--my; vāk-manaḥ-gamya--within the
reach of words and mind; nahe--not; eka bindu--even a drop.

TRANSLATION

" '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

TEXT

jānanta eva jānantu
kiṁ bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavaṁ tava gocaraḥ"

SYNONYMS

jānantaḥ--persons who think they are aware of Your unlimited potency; eva--
certainly; jānantu--let them think like that; kiṁ--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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.38), spoken by Lord
Brahmā after he had stolen Lord Kṛṣṇa's cows, calves and cowherd boys and
Kṛṣṇa had exhibited His transcendental opulence by re-creating all the stolen
cows, calves and cowherd boys by His viṣṇu-mūrti expansions. After he had seen
this, Brahmā offered the above prayer.

TEXT 28

TEXT

kṛṣṇera mahimā rahu---kebā tāra jñātā
vṛndāvana-sthānera dekha āścarya vibhutā

SYNONYMS

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.

TRANSLATION

"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

TEXT

ṣola-krośa vṛndāvana,----śāstrera prakāśe
tāra eka-deśe vaikuṅṭhājāṇḍa-gaṇa bhāse

SYNONYMS

ṣola-krośa--measuring sixteen krośas (thirty-two miles); vṛndāvana--Vṛndāvana-dhāma; śāstrera prakāśe--according to the revelation of revealed scripture; tāra--of Vṛndāvana; eka-deśe--in one corner; vaikuṅṭha--all the Vaikuṅṭha planets; ajāṇḍa-gaṇa--the innumerable universes; bhāse--are situated.

TRANSLATION

"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.

PURPORT

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

TEXT

apāra aiśvarya kṛṣṇera----nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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

TEXT

aiśvarya kahite sphurila aiśvarya-sāgara
manendriya ḍubilā, prabhu ha-ilā phāṅpara

SYNONYMS

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.

TRANSLATION

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

TEXT

bhāgavatera ei śloka paḍilā āpane
artha āsvādite sukhe karena vyākhyāne

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu personally recited the following verse from Śrīmad-Bhāgavatam, and to relish the meaning, He began to explain it Himself.

TEXT 33

TEXT

svayaṁ tv asāmyātīśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ

balim haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭīḍita-pāda-pīṭhaḥ

SYNONYMS

svayam--personally the Supreme Personality of Godhead; tu--but; asāmya-
atiśayaḥ--who has no equal nor 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; ḍita--being worshiped; pāda-pīṭhaḥ--whose lotus feet.

TRANSLATION

" '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.'

PURPORT

This quotation is verse 21 of the Second Chapter, Third Canto of Śrīmad-
Bhāgavatam.

TEXT 34

TEXT

parama īśvara kṛṣṇa svayaṁ bhagavān
tāte baḍa, tānra sama keha nāhi āna

SYNONYMS

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.

TRANSLATION

"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

TEXT

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ

sarva-kāraṇa-kāraṇam

SYNONYMS

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; govindaḥ--Lord Govinda; sarva-kāraṇa-kāraṇam--the cause of all causes.

TRANSLATION

" '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.'

PURPORT

This is the first verse of the Fifth Chapter of Brahma-saṁhitā.

TEXT 36

TEXT

brahmā, viṣṇu, hara,----ei sṛṣṭyādi-īśvara
tine ājñākārī kṛṣṇera, kṛṣṇa----adhīśvara

SYNONYMS

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; ājñākārī--order carriers; kṛṣṇera--of Lord Kṛṣṇa; kṛṣṇa--Lord Kṛṣṇa; adhīśvara--their master.

TRANSLATION

"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

TEXT

sṛjāmi tan-niyukto 'haṁ
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa
paripāti trisakti-dhṛk

SYNONYMS

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.

TRANSLATION

"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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.6.32).

TEXT 38

TEXT

e sāmānya, tryadhīśvarera śuna artha āra
jagat-kāraṇa tina puruṣāvatāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

mahā-viṣṇu, padmanābha, kṣīrodaka-svāmī
ei tina----sthūla-sūkṣma-sarva-antaryāmī

SYNONYMS

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.

TRANSLATION

"Mahā-Viṣṇu, Padmanābha and Kṣīrodakaśāyī Viṣṇu are the Supersouls of all subtle and gross existences.

PURPORT

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

TEXT

ei tina----sarvāśraya, jagat-īśvara
eho saba kalā-aṁśa, kṛṣṇa----adhīśvara

SYNONYMS

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-aṁśa--plenary portions, or portions of the plenary portions; kṛṣṇa--Lord Kṛṣṇa; adhīśvara--the Supreme Personality of Godhead.

TRANSLATION

"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

TEXT

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi

SYNONYMS

yasya--whose; eka--one; niśvasita--of breath; kālam--time; atha--thus; avalambya--taking shelter of; jīvanti--live; loma-vilajāḥ--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.

TRANSLATION

" 'The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.48). See also Ādi-līlā (5.71).

TEXT 42

TEXT

ei artha---madhyama, śuna 'gūḍha' artha āra
tina āvāsa-sthāna kṛṣṇera śāstre khyāti yāra

SYNONYMS

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.

TRANSLATION

"This is the middle meaning. Now please hear the confidential meaning. Lord
Kṛṣṇa has three places of residence, which are well known from revealed
scriptures.

PURPORT

Kṛṣṇa has three abodes--His internal abode (Goloka Vṛndāvana), His
intermediate abode (the spiritual sky), and His external abode (this material
world).

TEXT 43

TEXT

'antaḥpura'----goloka-śrī-vṛndāvana
yāhān nitya-sthiti mātā-pitā-bandhu-gaṇa

SYNONYMS

antaḥ-pura--the internal abode; goloka-śrī-vṛndāvana--Goloka Vṛndāvana;
yāhān--where; nitya-sthiti--eternal residence; mātā-pitā--mother and father;
bandhu-gaṇa--and friends.

TRANSLATION

"The internal abode is called Goloka Vṛndāvana. It is there that Lord
Kṛṣṇa's personal friends, associates, father and mother live.

TEXT 44

TEXT

madhuraiśvarya-mādhurya-kṛpādi-bhāṇḍāra
yogamāyā dāsī yāhān rāsādi līlā-sāra

SYNONYMS

madhura-aiśvarya--of sweetness and opulence; mādhurya--of conjugal love;
kṛpā-ādi--and of mercy and so on; bhāṇḍāra--storehouse; yoga-māyā--the
spiritual energy; dāsī--maidservant; yāhān--where; rāsā-ādi--the rāsa dance
and other pastimes; līlā-sāra--the quintessence of all pastimes.

TRANSLATION

"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

TEXT

karuṇā-nikuramba-komale
madhuraiśvarya-viśeṣa-śālīni
jayati vraja-rāja-nandane
na hi cintā-kaṇikābhyudeti naḥ

SYNONYMS

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; kaṇika--even a particle; abhyudeti--awakens; naḥ--of us.

TRANSLATION

"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

TEXT

tāra tale paravyoma----'viṣṇuloka'-nāma
nārāyaṇa-ādi ananta svarūpera dhāma

SYNONYMS

tāra tale--below Vṛndāvana-dhāma; para-vyoma--the spiritual sky; viṣṇuloka-nāma--known as Viṣṇuloka; nārāyaṇa-ādi--Nārāyaṇa and others; ananta--unlimited; sva-rūpera--of personal expansions; dhāma--the place.

TRANSLATION

"Below the Vṛndāvana planet is the spiritual sky, which is known as Viṣṇuloka. In Viṣṇuloka there are innumerable Vaikuṅṭha planets controlled by Nārāyaṇa and other innumerable expansions of Kṛṣṇa.

TEXT 47

TEXT

'madhyama-āvāsa' kṛṣṇera----ṣaḍ-aiśvarya-bhāṇḍāra
ananta svarūpe yāhān kareṇa vihāra

SYNONYMS

madhyama-āvāsa--the middle residence; kṛṣṇera--of Lord Kṛṣṇa; ṣaṭ-aiśvarya-
bhāṇḍāra--the storehouse of six opulences; ananta sva-rūpe--in unlimited
forms; yāhān--where; kareṇa vihāra--enjoys His pastimes.

TRANSLATION

"The spiritual sky, which is full in all six opulences, is the interim
residence of Lord Kṛṣṇa. It is there that an unlimited number of forms of
Kṛṣṇa enjoy Their pastimes.

TEXT 48

TEXT

ananta vaikuṅṭha yāhān bhāṇḍāra-koṭhari
pāriṣada-gaṇe ṣaḍ-aiśvārye āche bhari'

SYNONYMS

ananta--unlimited; vaikuṅṭha--Vaikuṅṭha planets; yāhān--where; bhāṇḍāra-
koṭhari--like rooms of a treasure-house; pāriṣada-gaṇe--eternal associates;
ṣaṭ-aiśvārye--with the six opulences; āche--are; bhari'--filling.

TRANSLATION

"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

TEXT

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitās ca yena
govindam ādi-puruṣam tam aham bhajāmi

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.43).

TEXT 50

TEXT

pradhāna-parama-vyomnor
antare virajā nadī
vedāṅga-sveda-janitais
toyaiḥ prasrāvitā śubhā

SYNONYMS

pradhāna-parama-vyomnoḥ antare--between the material world and 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.

TRANSLATION

" 'Between the spiritual and material worlds 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.'

PURPORT

This verse and the following verse are from the Padma Purāṇa.

TEXT 51

TEXT

tasyāḥ pāre paravyoma
tripād-bhūtaṁ sanātanam
amṛtaṁ śāśvataṁ nityam
anantaṁ paramaṁ padam

SYNONYMS

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.

TRANSLATION

" 'Beyond the river Virajā is a 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.'

PURPORT

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-pāda-vibhūti.

TEXT 52

TEXT

tāra tale 'bāhyāvāsa' virajāra pāra
ananta brahmāṇḍa yāhān koṭhari apāra

SYNONYMS

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; yāhān--where; koṭhari--apartments; apāra--unlimited.

TRANSLATION

"On the other side of the river Virajā is the external abode, which is full of unlimited universes, each containing unlimited atmospheres.

TEXT 53

TEXT

'devī-dhāma' nāma tāra, jīva yāra vāsī
jagal-lakṣmī rākhi' rahe yāhān māyā dāsī

SYNONYMS

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.

TRANSLATION

"The abode of the external energy is called Devī-dhāma, and its inhabitants are conditioned souls. It is there that the material energy, Durgā, resides with many opulent maidservants.

PURPORT

Because he wants to enjoy the material energy, the conditioned soul is allowed to reside in Devī-dhāma, the external energy, where the goddess Durgā

carries out the orders of the Supreme Lord as His maidservant. The material energy is called jagal-lakṣmī because she protects the bewildered conditioned souls. The goddess Durgā is therefore known as the mother, and Lord Śiva, her husband, is known as the father. Lord Śiva and goddess Durgā are therefore known as the material father and mother. 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 the 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

TEXT

ei tina dhāmera haya kṛṣṇa adhīśvara
goloka-paravyoma----prakṛtira para

SYNONYMS

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-paravyoma--the spiritual planet Goloka and the spiritual sky; prakṛtira para--beyond this material energy.

TRANSLATION

"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.

PURPORT

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 the Devī-dhāma, it is not the spiritual world. The spiritual world begins with Hari-dhāma, or Vaikuṅṭhaloka.

TEXT 55

TEXT

cic-chakti-vibhūti-dhāma----tripād-aiśvarya-nāma
māyika vibhūti----eka-pāda abhidhāna

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

tripād-vibhūter dhāmatvāt
tripād-bhūtaṁ hi tat padam
vibhūtir māyikī sarvā
proktā pādātmikā yataḥ

SYNONYMS

tri-pād-vibhūteḥ--of the three fourths of the energy; dhāmatvāt--because of being the abode; tri-pād-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.

TRANSLATION

" 'Because it consists of three fourths of the Lord's energy, the spiritual world is called tripād-bhūta. Being a manifestation of one fourth of the Lord's energy, the material world is called eka-pāda.'

PURPORT

This verse is found in Laghu-bhāgavatāmṛta (1.5.286).

TEXT 57

TEXT

tripāda-vibhūti kṛṣṇera----vākya-agocara
eka-pāda vibhūtira śunaha vistāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

ananta brahmāṇḍera yata brahmā-rudra-gaṇa
cira-loka-pāla-śabde tāhāra gaṇana

SYNONYMS

ananta--unlimited; brahmāṇḍera--of the universes; yata--all; brahmā--Lord Brahmā; rudra-gaṇa--and Lord Śiva; cira-loka-pāla--permanent governors of the worlds; śabde--by the word; tāhāra--of them; gaṇana--counting.

TRANSLATION

"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 of them.

PURPORT

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

TEXT

eka-dina dvārakāte kṛṣṇa dekhibāre
brahmā āilā,----dvāra-pāla jānāila kṛṣṇere

SYNONYMS

eka-dina--one day; dvārakāte--in Dvārakā; kṛṣṇa dekhibāre--to see Kṛṣṇa; brahmā āilā--Lord Brahmā came; dvāra-pāla--the doorman; jānāila--informed; kṛṣṇere--Lord Kṛṣṇa.

TRANSLATION

"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

TEXT

kṛṣṇa kahena----'kon brahmā, ki nāma tāhāra?'
dvārī āsi' brahmāre puṇe āra bāra

SYNONYMS

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; puṇe--inquires; āra bāra--again.

TRANSLATION

"When Kṛṣṇa was so informed, He immediately asked the doorman, 'Which Brahmā? What is his name?' The doorman therefore returned and questioned Lord Brahmā.

PURPORT

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 Bhagavad-gītā: imam vivasvate yogam. 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 rājapāla, 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

TEXT

vismita hañā brahmā dvārīke kahilā
'kaha giyā sanaka-pitā caturmukha āilā'

SYNONYMS

vismita hañā--becoming surprised; brahmā--Lord Brahmā; dvārīke--unto the doorman; kahilā--replied; kaha--inform; giyā--going; sanaka-pitā--the father of the four Kumāras; catuḥ-mukha--four-headed; āilā--has come.

TRANSLATION

"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

TEXT

kṛṣṇe jānāñā dvārī brahmāre lañā gelā
kṛṣṇera caraṇe brahmā daṇḍavat kailā

SYNONYMS

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.

TRANSLATION

"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

TEXT

kṛṣṇa mānya-pūjā kari' tānre praśna kaila
'ki lāgi' tomāra ihāñ āgamana haila?'

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; mānya-pūjā--respect and worship; kari'--showing; tānre--to him; praśna kaila--put a question; ki lāgi'--for what reason; tomāra--your; ihāñ--here; āgamana haila--there was arrival.

TRANSLATION

"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

TEXT

brahmā kahe,----'tāhā pāche kariba nivedana
eka saṁśaya mane haya, karaha chedana

SYNONYMS

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.

TRANSLATION

"Being questioned, Lord Brahmā immediately replied, 'I shall later 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

TEXT

'kon brahmā?' puchile tumi kon abhiprāye?
āmā ba-i jagate āra kon brahmā haye?'

SYNONYMS

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.

TRANSLATION

" '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

TEXT

śuni' hāsi' kṛṣṇa tabe karilena dhyāne
asaṅkhya brahmāra gaṇa āilā tata-kṣaṇe

SYNONYMS

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.

TRANSLATION

"Upon hearing this, Śrī Kṛṣṇa smiled and immediately meditated. Unlimited Brahmās arrived instantly.

TEXT 67

TEXT

daśa-biśa-śata-sahasra-ayuta-lakṣa-vadana
koṭy-arbuda mukha kāro, nā yāya gaṇana

SYNONYMS

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.

TRANSLATION

"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

TEXT

rudra-gaṇa āilā lakṣa koṭi-vadana

indra-gaṇa āilā lakṣa koṭi-nayana

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

It is said that Indra, the King of heaven, is very lusty. Once he tactfully had sexual intercourse with the wife of a great sage, and when the sage learned about this, he cursed the lusty Indra with a curse that put vaginas all over his body. Being very 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

TEXT

dekhi' caturmukha brahmā phāṅpara ha-ilā
hasti-gaṇa-madhye yena śāsaka rahilā

SYNONYMS

dekhi'--seeing; catuḥ-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.

TRANSLATION

"When the four-headed Brahmā of this universe saw all these opulences of Kṛṣṇa, he became very bewildered and considered himself a rabbit among many elephants.

TEXT 70

TEXT

āsi' saba brahmā kṛṣṇa-pāda-pīṭha-āge
daṇḍavat karite mukuṭa pāda-pīṭhe lāge

SYNONYMS

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.

TRANSLATION

"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

TEXT

kṛṣṇera acintya-śakti lakhite keha nāre
yata brahmā, tata mūrṭi eka-i śarīre

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; acintya-śakti--inconceivable potencies; lakhite--to observe; keha--anyone; nāre--not able; yata brahmā--all Brahmās; tata mūrṭi--so many forms; eka-i śarīre--in the same body.

TRANSLATION

"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

TEXT

pāda-pīṭa-mukuṭāgra-saṅghaṭṭe uṭhe dhvani
pāda-pīṭhe stuti kare mukuṭa hena jāni'

SYNONYMS

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.

TRANSLATION

"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

TEXT

yoḍa-hāte brahmā-rudrādi karaye stavana
"baḍa kṛpā karilā prabhu, dekhāilā caraṇa

SYNONYMS

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.

TRANSLATION

"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.'

TEXT 74

TEXT

bhāgya, more bolāilā 'dāsa' aṅgikari'
kon ājñā haya, tāhā kari śire dhari' "

SYNONYMS

bhāgya--great fortune; more--me; bolāilā--You have called; dāsa--as a servant; aṅgikari'--accepting; kon ājñā haya--what is Your order; tāhā--that; kari--let me accept; śire dhari'--holding it on my head.

TRANSLATION

"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

TEXT

kṛṣṇa kahe,----tomā-sabā dekhite citta haila
tāhā lāgi' eka ṭhāñi sabā bolāila

SYNONYMS

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.

TRANSLATION

"Lord Kṛṣṇa replied, 'Since I wanted to see all of you together, I have called all of you here.'

TEXT 76

TEXT

sukhī hao sabe, kichu nāhi daitya-bhaya?
tārā kahe,----'tomāra prasāde sarvatra-i jaya

SYNONYMS

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.

TRANSLATION

" 'All of you should be happy. Is there any fear from the demons?' They replied, 'By Your mercy, we are victorious everywhere.'

TEXT 77

TEXT

samprati pṛthivīte yebā haiyāchila bhāra
avatīrṇa hañā tāhā karilā saṁhāra'

SYNONYMS

samprati--presently; pṛthivīte--upon the earth; yebā--whatever; haiyāchila--there was; bhāra--burden; avatīrṇa hañā--descending; tāhā--that; karilā saṁhāra--You have taken away.

TRANSLATION

" 'Whatever burden was upon the earth You have taken away by descending on that planet.'

TEXT 78

TEXT

dvāarakādi---vibhu, tāra ei ta pramāṇa
'āmāra-i brahmāṇḍe kṛṣṇa' sabāra haila jñāna

SYNONYMS

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.

TRANSLATION

"This is the proof of Dvāarakā's opulence: all the Brahmās thought, 'Kṛṣṇa is now staying in my jurisdiction.'

TEXT 79

TEXT

kṛṣṇa-saha dvāarakā-vaibhava anubhava haila
ekatra milane keha kāho nā dekhila

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

The four-headed Brahmā perceived the opulence of Dvāarakā-dhāma where Kṛṣṇa was staying, and although there were Brahmās present having ten to ten million heads, and also 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

TEXT

tabe kṛṣṇa sarva-brahmā-gaṇe vidāya dilā
daṇḍavat hañā sabe nija ghare gelā

SYNONYMS

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.

TRANSLATION

"Lord Kṛṣṇa then bade farewell to all the Brahmās there, and after offering their obeisances, they all returned to their respective homes.

TEXT 81

TEXT

dekhi' caturmukha brahmāra haila camatkāra
kṛṣṇera caraṇe āsi' kailā namaskāra

SYNONYMS

dekhi'--seeing; catuḥ-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.

TRANSLATION

"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

TEXT

brahmā bale,---pūrve āmi ye niścaya kariluṅ
tāra udāharaṇa āmi āji ta' dekhiluṅ

SYNONYMS

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.

TRANSLATION

"Brahmā then said, 'Whatever I formerly decided about my knowledge, I have just now had personally verified.'

TEXT 83

TEXT

jānanta eva jānantu
kiṁ bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavaṁ tava gocaraḥ

SYNONYMS

jānantaḥ--persons who think they are aware of Your unlimited potency; eva--certainly; jānantu--let them think like that; kiṁ--what is the use; bahu-uktyā--with many words; na--not; me--my; prabho--O my Lord; manasaḥ--of the mind; vapuṣaḥ--of the body; vācaḥ--of the words; vaibhavam--opulences; tava--Your; gocaraḥ--within the range.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.38), spoken by Lord Brahmā.

TEXT 84

TEXT

kṛṣṇa kahe, "ei brahmāṇḍa pañcāśat koṭi yojana
ati kṣudra, tāte tomāra cāri vadana

SYNONYMS

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.

TRANSLATION

"Kṛṣṇa said, 'Your particular universe extends four billion miles;
therefore it is the smallest of all the universes. Consequently you have only
four heads.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one of the greatest astrologers of
his time, gives information from Siddhānta-śiromaṇi 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

TEXT

kona brahmāṇḍa śata-koṭi, kona lakṣa-koṭi
kona niyuta-koṭi, kona koṭi-koṭi

SYNONYMS

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.

TRANSLATION

" 'Some of the universes are one billion yojanas, some one trillion, some
ten trillion and some one hundred trillion yojanas. Thus they are almost
unlimited in area.

PURPORT

A yojana equals eight miles.

TEXT 86

TEXT

brahmāṇḍānurūpa brahmāra śarīra-vadana
ei-rūpe pāli āmi brahmāṇḍera gaṇa

SYNONYMS

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.

TRANSLATION

" '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

TEXT

'eka-pāda vibhūti' ihāra nāhi parimāṇa
'tripāda vibhūti'ra kebā kare parimāṇa"

SYNONYMS

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.

TRANSLATION

" 'No one can measure the length and breadth of one fourth of My energy. Who can measure the three fourths that is manifested in the spiritual world?'

TEXT 88

TEXT

tasyāḥ pāre paravyoma
tripād-bhūtaṁ sanātanam
amṛtaṁ śāśvataṁ nityam
anantaṁ paramaṁ padam

SYNONYMS

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; anantam--unlimited; paramam--supreme; padam--abode.

TRANSLATION

" 'Beyond the river Virajā is a 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.'

PURPORT

This is a verse from the Padma Purāṇa, recited here by Lord Kṛṣṇa.

TEXT 89

TEXT

tabe kṛṣṇa brahmāre dilena vidāya
kṛṣṇera vibhūti-svarūpa jānāna nā yāya

SYNONYMS

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.

TRANSLATION

"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

TEXT

'tryadhīśvara'-śabdera artha 'gūḍha' āra haya
'tri'-śabde kṛṣṇera tina loka kaya

SYNONYMS

tri-adhīśvara--tryadhīśvara; śabdera--of the word; 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.

TRANSLATION

"There is a very deep meaning in the word tryadhīśvara, which indicates that Kṛṣṇa possesses three different lokas, or natures.

PURPORT

The word tryadhīśvara means "proprietor of the three worlds." There are three worlds of which Kṛṣṇa is the supreme proprietor. This is explained in Bhagavad-gītā:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

The word sarva-loka means "all three worlds," and the word maheśvara means "the supreme proprietor." Kṛṣṇa is the proprietor of both material and spiritual worlds. 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

TEXT

golokākhyā gokula, mathurā, dvārāvātī
ei tina loke kṛṣṇera sahaje nitya-sthiti

SYNONYMS

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.

TRANSLATION

"The three lokas are Gokula (Goloka), Mathurā and Dvārakā. Kṛṣṇa lives eternally in these three places.

PURPORT

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

TEXT

antaraṅga-pūrṇaiśvarya-pūrṇa tina dhāma
tinera adhīśvara---kṛṣṇa svayaṁ bhagavān

SYNONYMS

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.

TRANSLATION

"These three places are full of internal potencies, and Kṛṣṇa, the Supreme Personality of Godhead, is their sole proprietor.

TEXTS 93-94

TEXT

pūrva-ukta brahmāṇḍera yata dik-pāla

ananta vaikuṅṭhāvaraṇa, cira-loka-pāla

tān-sabāra mukuṭa kṛṣṇa-pāda-pīṭha-āge
daṇḍavat-kāle tāra maṇi pīṭhe lāge

SYNONYMS

pūrva-ukta--as mentioned above; brahmāṇḍera--of all the universes; yata--all; dik-pāla--the governors of the directions; ananta vaikuṅṭha-āvaraṇa--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.

TRANSLATION

"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 they all offered obeisances.

TEXT 95

TEXT

maṇi-pīṭhe ṭhekāṭheki, uṭhe jhanjhani
pīṭhera stuti kare mukuṭa---hena anumāni

SYNONYMS

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.

TRANSLATION

"When the gems on the helmets of all the predominating deities collide before the throne and the Lord's lotus feet, there is a jingling sound, which seems like prayers offered by the helmets at Kṛṣṇa's lotus feet.

TEXT 96

TEXT

nija-cic-chakte kṛṣṇa nitya virājamāna
cic-chakti-sampattira 'ṣaḍ-aiśvarya' nāma

SYNONYMS

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; ṣaḍ-aiśvarya--the six opulences; nāma--named.

TRANSLATION

"Kṛṣṇa is thus situated eternally in His spiritual potency, and the opulence of that spiritual potency is called ṣaḍ-aiśvarya, indicating six kinds of opulence.

TEXT 97

TEXT

sei svārājya-lakṣmī kare nitya pūrṇa kāma
ataeva vede kahe 'svayaṁ bhagavān'

SYNONYMS

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; svayaṁ bhagavān--Kṛṣṇa is the Supreme Personality of Godhead.

TRANSLATION

"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

TEXT

kṛṣṇera aiśvarya----apāra amṛtera sindhu
avagāhite nāri, tāra chuilaṅ eka bindu

SYNONYMS

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.

TRANSLATION

"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

TEXT

aiśvarya kahite prabhura kṛṣṇa-sphūrṭi haila
mādhurye majila mana, eka śloka paḍila

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu described the opulences and spiritual potencies of Kṛṣṇa in this way, there was an awakening of love of Kṛṣṇa within Him. His mind was immersed in the sweetness of conjugal love, and He quoted the following verse from Śrīmad-Bhāgavatam.

TEXT 100

TEXT

yan martya-līlaupayikaṁ svayoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagardheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

SYNONYMS

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; vismāpanam--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.

TRANSLATION

" 'To exhibit the strength of His own spiritual potency, Lord Kṛṣṇa manifested a suitable form just 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.'

PURPORT

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 yōgamāyā.

TEXT 101

TEXT

kṛṣṇera yateka khelā, sarvottama nara-līlā,
nara-vapu tāhāra svarūpa
gopa-veśa, veṇu-kara, nava-kiśora, naṭa-vara,
nara-līlāra haya anurūpa

SYNONYMS

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; sva-rūpa--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.

TRANSLATION

"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

TEXT

kṛṣṇera madhura rūpa, śuna, sanātana
ye rūpera eka kaṇa, ḍubāya saba tribhuvana,
sarva prāṇī kare ākarṣaṇa

SYNONYMS

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.

TRANSLATION

"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 the living entities within the three worlds.

TEXT 103

TEXT

yogamāyā cic-chakti, viśuddha-sattva-pariṇati,
tāra śakti loke dekhāite
ei rūpa-ratana, bhakta-gaṇera gūḍha-dhana,
prakaṭa kailā nitya-līlā haite

SYNONYMS

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; prakaṭa--exhibition; kailā--made; nitya-līlā haite--from the eternal pastimes of the Lord; ratana--this beautiful, transcendental, jewellike form; bhakta-gaṇera gūḍha-dhana--the most confidential treasure of the devotees; prakaṭa--

exhibition; kailā--made; nitya-līlā haite--from the eternal pastimes of the Lord.

TRANSLATION

"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 manifest from Kṛṣṇa's eternal pastimes.

TEXT 104

TEXT

rūpa dekhi' āpanāra, kṛṣṇera haila camatkāra,
āsvādite mane uṭhe kāma
'svasaubhāgya' yānra nāma, saundaryādi-guṇa-grāma,
ei-rūpa nitya tāra dhāma

SYNONYMS

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; yānra--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.

TRANSLATION

"The wonder of Kṛṣṇa in His personal feature is so great that it attracts even Kṛṣṇa to taste His own association. Thus Kṛṣṇa becomes very eager to taste that wonder. Total beauty, knowledge, wealth, strength, fame and renunciation are the six opulences of Kṛṣṇa. He is eternally situated in His opulences.

PURPORT

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 are manifest on this planet on a specific tract of land--Bhauma Vṛndāvana, the Vṛndāvana-dhāma on this planet.

TEXT 105

TEXT

bhūṣaṇera bhūṣaṇa aṅga, tāheṅ lalita tribhaṅga,
tāhāra upara bhrūdhānu-nartana
terache netrānta bāṇa, tāra dṛḍha sandhāna,
vindhe rādhā-gopī-gaṇa-mana

SYNONYMS

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-dhānu-nartana--dancing of the eyebrows; terache--crooked; netra-anta--the end of the eye; bāṇa--arrow; tāra--of that arrow; dṛḍha--strong; sandhāna--fixing; vindhe--pierces; rādhā--of Śrīmatī Rādhārāṇī; gopī-gaṇa--of the gopīs also; mana--the minds.

TRANSLATION

"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. Despite the wonderful beauty of Kṛṣṇa, there is His three-curved style of standing, which beautifies that form. 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

TEXT

brahmāṇḍopari paravyoma, tāhāṅ ye svarūpa-gaṇa,
tāṅ-sabāra bale hare mana
pati-vratā-śiromaṇi, yāṅre kahe veda-vāṇī,
ākarṣaye sei lakṣmī-gaṇa

SYNONYMS

brahmāṇḍa-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; yāñre--unto whom; kahe--describe; veda-vāñī--hymns of the Vedas;
ākarṣaye--it attracts; sei--those; lakṣmī-gaṇa--all the goddesses of fortune.

TRANSLATION

"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 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

TEXT

caḍi' gopī-manorathe, manmathera mana mathe,
nāma dhare 'madana-mohana'
jini' pañcaśara-darpa, svayaṁ nava-kandarpa,
rāsa kare lañā gopī-gaṇa

SYNONYMS

caḍi'--riding; gopī-maṇaḥ-rathe--on the chariot 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.

TRANSLATION

"Favoring them, Kṛṣṇa rides on the chariot of the minds of the gopīs, 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

TEXT

nija-sama sakhā-saṅge, go-gaṇa-cāraṇa raṅge,
vṛndāvane svacchanda vihāra
yāñra veṇu-dhvani śuni' sthāvara-jaṅgama prāñī,
pulaka, kampa, aśru vahe dhāra

SYNONYMS

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; kampa--trembling; āsru--tears; vahe--flow; dhāra--streams.

TRANSLATION

"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

TEXT

muktā-hāra---baka-pānti, indra-dhanu-piñcha tati,
pītāmbara---vijurī-sañcāra
kṛṣṇa nava-jaladhara, jagat-śasya-upara,
variṣaye līlāmṛta-dhāra

SYNONYMS

muktā-hāra--a necklace of pearls; baka-pānti--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.

TRANSLATION

"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

TEXT

mādhurya bhagavattā-sāra, vraje kaila paracāra,
tāhā śuka---vyāsera nandana
sthāne sthāne bhāgavate, varṇiyāche jānāite,
tāhā śuni' māte bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

kahite kṛṣṇera rase, śloka paḍe premāveśe,
preme sanātana-hāta dhari'
gopī-bhāgya, kṛṣṇa guṇa, ye karila varṇana,
bhāvāveśe mathurā-nāgarī

SYNONYMS

kahite--to describe; kṛṣṇera--of Lord Kṛṣṇa; rase--the different types of mellows; śloka--a verse; paḍe--recites; preme--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.

TRANSLATION

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

TEXT

gopyas tapaḥ kim acarān yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya

SYNONYMS

gopyaḥ--the gopīs; tapaḥ--austerities; kim--what; acarān--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.

TRANSLATION

" 'What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face 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.'

PURPORT

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

TEXT

tāruṇyāmṛta---pārāvāra, taraṅga---lāvaṇya-sāra,
tāte se āvarta bhāvodgama
vaṁśī-dhvani----cakravāta, nārīra mana----tṛṇa-pāta,
tāhā ḍubāya nā haya udgama

SYNONYMS

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; tṛṇa-pāta--leaves of grass; tāhā--that; ḍubāya--plunge down; nā haya udgama--never to come up again.

TRANSLATION

"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

TEXT

sakhī he, kon tapa kaila gopī-gaṇa
kṛṣṇa-rūpa-sumādhurī, pibi' pibi' netra bhari',
ślāghya kare janma-tanu-mana

SYNONYMS

sakhī 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.

TRANSLATION

"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

TEXT

ye mādhurīra ūrdhva āna, nāhi yāra samāna,
paravyome svarūpera gaṇe
yeṅho saba-avatārī, paravyoma-adhikārī,
e mādhurya nāhi nārāyaṇe

SYNONYMS

ye mādhurīra--that sweetness; ūrdhva--higher; āna--another; nāhi--there is not; yāra samāna--equal to which; para-vyome--the spiritual sky; sva-rūpera gaṇe--among the expansions of Kṛṣṇa's personality; yeṅho--who; saba-avatārī--the source of all the incarnations; para-vyoma-adhikārī--the predominating Deity of the Vaikuṅṭha planets; e mādhurya--this ecstatic sweetness; nāhi--is not; nārāyaṇe--even in Lord Nārāyaṇa.

TRANSLATION

"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

TEXT

tāte sākṣī sei ramā, nārāyaṇera priyatamā,
pativratā-gaṇera upāsyā
tiṅho ye mādhurya-lobhe, chāḍi' saba kāma-bhoge,
vrata kari' karilā tapasyā

SYNONYMS

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.

TRANSLATION

"Even the dearest consort of Nārāyaṇa, the goddess of fortune, who is worshiped by all chaste women, is captivated by the unparalleled sweetness of Kṛṣṇa. She even gave up everything in her desire to enjoy Kṛṣṇa, and taking a great vow, she underwent severe austerities.

TEXT 117

TEXT

sei ta' mādhyura-sāra, anya-siddhi nāhi tāra,
tiṅho---mādhyurādi-guṇa-khani
āra saba prakāśe, tānra datta guṇa bhāse,
yāhañ yata prakāśe kārya jāni

SYNONYMS

sei ta' mādhyura-sāra--that is the quintessence of sweetness; anya-siddhi--perfection due to anything else; nāhi--there is not; tāra--of that; tiṅho--Lord Kṛṣṇa; mādhyura-ādi-guṇa-khani--the mine of transcendental mellows, headed by sweetness; āra saba--all other; prakāśe--in manifestations; tānra--His; datta--given; guṇa--transcendental qualities; bhāse--are exhibited; yāhañ--where; yata--as much as; prakāśe--in that manifestation; kārya--to be done; jāni--I understand.

TRANSLATION

"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

TEXT

gopī-bhāva-darapaṇa, nava nava kṣaṇe kṣaṇa,
tāra āge kṛṣṇera mādhyura
doṅhe kare huḍāhuḍi, bāḍe, mukha nāhi muḍi,
nava nava doṅhāra prācurya

SYNONYMS

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 mādhyura--the sweetness of Kṛṣṇa's beauty; doṅhe--both; kare--do; huḍāhuḍi--struggling together; bāḍe--increases; mukha nāhi muḍi--never turning away the faces; nava nava--newer and newer; doṅhāra--of both of them; prācurya--abundance.

TRANSLATION

"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

TEXT

karma, tapa, yoga, jñāna, vidhi-bhakti, japa, dhyāna,
ihā haite mādhyura durlabha
kevala ye rāga-mārga, bhaje kṛṣṇe anurāge,
tāre kṛṣṇa-mādhyura sulabha

SYNONYMS

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; mādhyura--the sweetness of Kṛṣṇa; durlabha--very difficult to perceive; kevala--only; ye--one; rāga-mārga--by the path of spontaneous ecstatic love; bhaje--worships; kṛṣṇe--Lord Kṛṣṇa; anurāge--with transcendental feeling; tāre--unto him; kṛṣṇa-mādhyura--the sweetness of Kṛṣṇa's; sulabha--very easily appreciated.

TRANSLATION

"The transcendental mellows generated from the dealings between the gopīs and Kṛṣṇa cannot be tasted by 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

TEXT

sei-rūpa vrajāśraya, aiśvarya-mādhyuramaya,
divya-guṇa-gaṇa-ratnālaya
ānera vaibhava-sattā, kṛṣṇa-datta bhagavattā,
kṛṣṇa----sarva-aṁśī, sarvāśraya

SYNONYMS

sei-rūpa--that supernatural beauty; vraja-āśraya--whose abode is in Vṛndāvana; aiśvarya-mādhyura-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-aṁśī--the original source of all of them; sarva-āśraya--the shelter of all of them.

TRANSLATION

"Such ecstatic transactions between Kṛṣṇa and the gopīs are only possible 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

TEXT

śrī, lajjā, dayā, kīrti, dhairya, vaiśārādī mati,
ei saba kṛṣṇe pratiṣṭhita
suśīla, mṛdu, vadānya, kṛṣṇa-sama nāhi anya,
kṛṣṇa kare jagatera hita

SYNONYMS

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.

TRANSLATION

"Beauty, humility, mercy, merit, patience and expert intelligence are all manifest 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.

PURPORT

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

TEXT

kṛṣṇa dekhi' nānā jana, kaila nimiṣe nindana,
vraje vidhi ninde gopī-gaṇa
sei saba śloka paḍi', mahāprabhu artha kari',
sukhe mādhurya kare āsvādana

SYNONYMS

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; paḍi'--reciting; mahāprabhu--Śrī Caitanya Mahāprabhu; artha kari'--explaining the meaning; sukhe--in happiness; mādhurya--transcendental sweetness; kare--does; āsvādana--tasting.

TRANSLATION

"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

TEXT

yasyānanam makara-kuṇḍala-cāru-karṇa-
bhrājat-kapola-subhagam savilāsa-hāsam
nityotsavam na tatṛpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca

SYNONYMS

yasya--of Kṛṣṇa; ānanam--face; makara-kuṇḍala--by earrings resembling sharks; cāru--beautified; karṇa--the ears; bhrājat--shining; kapola--cheeks; subhagam--delicate; sa-vilāsa-hāsam--smiling with an enjoying spirit; nitya-utsavam--in which there are eternal festivities of joy; na--not; tatṛpuḥ--satisfied; dṛśibhiḥ--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.

TRANSLATION

" 'All men and women were accustomed to enjoying the beauty of the shining face of Lord Kṛṣṇa, as well as His sharklike 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]. '

PURPORT

This is a verse from Śrīmad-Bhāgavatam (9.24.65).

TEXT 124

TEXT

aṭati yad bhavān ahni kānanam
truṭir yugāyate tvām apaśyatām
kuṭila-kuntalam śrī-mukham ca te
jaḍa udikṣatām pakṣma-kṛd dṛśām

SYNONYMS

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; kuṭila-kuntalam--adorned with curled hair; śrī-mukham--beautiful face; ca--and; te--Your; jaḍaḥ--stupid; udīkṣatām--looking at; pakṣma-kṛt--the maker of eyelashes; dṛśām--of the eyes.

TRANSLATION

" 'O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful, curling 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.'

PURPORT

This verse is spoken by the gopīs in Śrīmad-Bhāgavatam (10.31.15).

TEXT 125

TEXT

kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya
se akṣara 'candra' haya, kṛṣṇe kari' udaya,
trijagat kailā kāmamaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

sakhī he, kṛṣṇa-mukha----dvija-rāja-rāja
kṛṣṇa-vapu-simhāsane, vasi' rājya-śāsane,
kare saṅge candrera samāja

SYNONYMS

sakhī he--O dear friend; kṛṣṇa-mukha--the face of Lord Kṛṣṇa; dvija-rāja-rāja--the king of moons; kṛṣṇa-vapu--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.

TRANSLATION

"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.

PURPORT

The entire face is called the king of moons. The mouth is another moon, the left cheek is a moon, and the right cheek is a moon. The spots of sandalwood pulp on Kṛṣṇa's face are also considered different moons, and His fingernails and toenails are also different moons. His forehead is considered a half moon, His 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.

TEXT 127

TEXT

dui gaṇḍa sucikkaṇa, jini' maṇi-sudarpaṇa,
sei dui pūrṇa-candra jāni
lalāṭe aṣṭamī-indu, tāhāte candana-bindu,
sei eka pūrṇa-candra māni

SYNONYMS

dui--two; gaṇḍa--cheeks; su-cikkaṇa--very shiny; jini'--conquering; maṇi-sudarpaṇa--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.

TRANSLATION

"Kṛṣṇa has two cheeks that shine like glowing gems. Both are considered full moons. His forehead is considered a half moon, and His spots of sandalwood are considered full moons.

TEXT 128

TEXT

kara-nakha-cāndera hāṭa, vaiśī-upara kare nāṭa,
tāra gīta muralīra tāna
pada-nakha-candra-gaṇa, tale kare nartana,
nūpurera dhvani yāra gāna

SYNONYMS

kara-nakha--of the nails on the hands; cāndera--of the full moons; hāṭa--the bazaar; vaiśī--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.

TRANSLATION

"His fingernails are many full moons, and they dance on the flute on 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

TEXT

nāce makara-kuṇḍala, netra----līlā-kamala,
vilāsī rājā satata nācāya
bhrū----dhanu, netra----bāṇa, dhanur-guṇa----dui kāṇa,
nārī-mana-lakṣya vindhe tāya

SYNONYMS

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; dhanuḡ-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.

TRANSLATION

"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

TEXT

ei cāndera baḍa nāṭa, pasāri' cāndera hāṭa,
vinimūle vilāya nijāmṛta
kāhoṅ smita-jyotsnāmṛte, kāñhāre adharāmṛte,
saba loka kare āpyāyita

SYNONYMS

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 sweetly smiling moonrays; kāñhāre--to someone; adhara-amṛte--by the nectar of the lips; saba loka--all people; kare āpyāyita--pleases.

TRANSLATION

"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

TEXT

vipulāyatāruṇa, madana-mada-ghūrṇana,
mantrī yāra e dui nayana
lāvaṇya-keli-sadana, jana-netra-rasāyana,
sukhamaya govinda-vadana

SYNONYMS

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; lāvaṇya-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.

TRANSLATION

"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

TEXT

yānra puṇya-puñja-phale, se-mukha-darśana mile,
dui āṅkhi ki karibe pāne?
dvi-guṇa bāḍe tṛṣṇā-lobha, pite nāre---manaḥ-kṣobha,
duḥkhe kare vidhira nindane

SYNONYMS

yānra--whose; puṇya-puñja-phale--by the result of many pious activities; se-mukha--of that face; darśana--seeing; mile--if one gets to do; dui āṅkhi--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.

TRANSLATION

"If by devotional service one gets the results of pious activities and sees Lord Kṛṣṇa's face, he can relish the Lord with his eyes. His greed and thirst then increase twofold by seeing the nectarean face of Kṛṣṇa. Due to one's inability to sufficiently drink that nectar, one becomes very unhappy and criticizes the creator for not having given more than two eyes.

TEXT 133

TEXT

nā dileka lakṣa-koṭi, sabe dilā āṅkhi duṭi,
tāte dilā nimiṣa-ācchādana
vidhi----jaḍa tapodhana, rasa-sūnya tāra mana,
nāhi jāne yogya sṛjana

SYNONYMS

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; tapaḍ-dhana--assets of austerities; rasa-sūnya--without juice; tāra--his; mana--mind; nāhi jāne--does not know; yogya--suitable; sṛjana--creating.

TRANSLATION

"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

TEXT

ye dekhibe kṛṣṇānana, tāra kare dvi-nayana,
vidhi hañā hena avicāra
mora yadi bola dhare, koṭi āṅkhi tāra kare,
tabe jāni yogya sṛṣṭi tāra

SYNONYMS

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.

TRANSLATION

" '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

TEXT

kṛṣṇāṅga-mādhurya----sindhu, sumadhura mukha----indu,
ati-madhu smita----sukiraṇe
e-tine lāgila mana, lobhe kare āsvādana,
śloka paḍe svahasta-cālane

SYNONYMS

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-cālane--moving His own hand.

TRANSLATION

"The transcendental form of Lord Śrī Kṛṣṇa is compared to an ocean. A particularly extraordinary vision is the moon above that ocean, and another 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

TEXT

madhuraṁ madhuraṁ vapur asya vibhor
madhuraṁ madhuraṁ vadanam madhuram
madhu-gandhi mṛdu-smitam etad aho
madhuraṁ madhuraṁ madhuraṁ madhuram

SYNONYMS

madhuram--sweet; madhuram--sweet; vapuḥ--the transcendental form; asya--
His; vibhoḥ--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; madhuram--sweet; madhuram--sweet; madhuram--
sweet; madhuram--still more sweet.

TRANSLATION

" 'O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.' "

PURPORT

This is a verse quoted from Kṛṣṇa-karṇāmṛta by Bilvamaṅgala Ṭhākura.

TEXT 137

TEXT

sanātana, kṛṣṇa-mādhurya----amṛtera sindhu

mora mana----sannipāti, saba pite kare mati,
durdaiva-vaidya nā deya eka bindu

SYNONYMS

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-vaidya--a physician who suppresses; nā--not; deya--gives; eka--one; bindu--drop.

TRANSLATION

"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.

PURPORT

When there is a combination of kapha, pitta and vāyu, the three bodily elements, there occurs sannipāti, or a convulsive disease. "This disease 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

TEXT

kṛṣṇāṅga----lāvaṅya-pūra, madhura haite sumadhura,
tāte yei mukha sudhākara
madhura haite sumadhura, tāhā ha-ite sumadhura,
tāra yei smita jyotsnā-bhara

SYNONYMS

kṛṣṇa-āṅga--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.

TRANSLATION

"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 gentle smile on that moonlike face is like rays of moonshine.

PURPORT

The smile on Kṛṣṇa's face is just like the smiling of the moon, which generates greater and greater happiness for the gopīs.

TEXT 139

TEXT

madhura haite sumadhura, tāhā haite sumadhura,
tāhā haite ati sumadhura
āpanāra eka kaṇe, vyāpe saba tribhuvane,
daśa-dik vyāpe yāra pūra

SYNONYMS

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.

TRANSLATION

"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

TEXT

smita-kiraṇa-sukarpūre, paśe adhara-madhure,
sei madhu mātāya tribhuvane
vaṁśī-chidra ākāśe, tāra guṇa śabde paśe,
dhvani-rūpe pāñā pariṇāme

SYNONYMS

smita-kiraṇa--the shining of Kṛṣṇa's smile; su-karpūre--compared to camphor; paśe--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; paśe--enters; dhvani-rūpe--the form of sound vibration; pāñā--obtaining; pariṇāme--by transformation.

TRANSLATION

"His slight smiling and fragrant illumination are compared to camphor, which enters the sweetness of the lips. That sweetness is transformed and enters into space as vibrations from the holes of His flute.

TEXT 141

TEXT

se dhvani caudike dhāya, aṇḍa bhedi' vaikuṅṭhe yāya,
bale paśe jagatera kāṇe
sabā mātoyāla kari', balātkāre āne dhari',
viśeṣataḥ yuvatīra gaṇe

SYNONYMS

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; paśe--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.

TRANSLATION

"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.

TEXT 142

TEXT

dhvani----baḍa uddhata, pativratāra bhāṅge vrata,
pati-kola haite ṭāni' āne
vaikuṅṭhera lakṣmī-gaṇe, yei kare ākarṣaṇe,
tāra āge kebā gopī-gaṇe

SYNONYMS

dhvani--vibration; baḍa--very much; 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; vaikuṅṭhera--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; gopī-gaṇe--the gopīs of Vṛndāvana.

TRANSLATION

"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

TEXT

nīvi khasāya pati-āge, gṛha-dharma karāya tyāge,
bale dhari' āne kṛṣṇa-sthāne
loka-dharma, lajjā, bhaya, saba jñāna lupta haya,
aiche nācāya saba nārī-gaṇe

SYNONYMS

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; lupta haya--becomes hidden; aiche--in that way; nācāya--causes to dance; saba--all; nārī-gaṇe--the women.

TRANSLATION

"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

TEXT

kāṇera bhitara vāsā kare, āpane tānhā sadā sphure,
anya śabda nā deya praveśite
āna kathā nā śune kāṇa, āna balite bolaya āna,
ei kṛṣṇera vaṁśīra carite

SYNONYMS

kāṇera--the hole of the ear; bhitara--within; vāsā kare--makes a residence; āpane--personally; tānhā--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.

TRANSLATION

"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."

PURPORT

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

TEXT

punaḥ kahe bāhya-jñāne, āna kahite kahiluṅ āne,
 kṛṣṇa-kṛpā tomāra upare
 mora citta-bhrama kari', nijaiśvarya-mādhurī,
 mora mukhe śunāya tomāre

SYNONYMS

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.

TRANSLATION

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 exposed His personal opulence and sweetness. He has caused you to hear all these things from Me for your understanding.

PURPORT

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 expose 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 a transcendental ecstasy, He spoke of a different subject matter.

TEXT 146

TEXT

āmi ta' bāula, āna kahite āna kahi
kṛṣṇera mādhyamṛta-srote yāi vahi'

SYNONYMS

āmi ta' bāula--I am a madman; āna kahite--to speak something; āna kahi--I speak on something else; kṛṣṇera--of Lord Kṛṣṇa; mādhyama-mṛta--of the nectar of the sweetness; srote--in the waves of; yāi--I go; vahi'--being carried away.

TRANSLATION

"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

TEXT

tabe mahāprabhu kṣaṇeka mauna kari' rahe
mane eka kari' punaḥ sanātane kahe

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu then remained silent for a moment. Finally, adjusting things within His mind, He again spoke to Sanātana Gosvāmī.

TEXT 148

TEXT

kṛṣṇera mādhuri āra mahāprabhura mukhe
ihā yei śune, sei bhāse prema-sukhe

SYNONYMS

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.

TRANSLATION

I now summarize these teachings of Śrī Caitanya Mahāprabhu. 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

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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 22

The Process of Devotional Service

In this 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 sudurlabhaḥ). 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 has differentiated 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 has described the symptoms of devotees who are already situated in spontaneous love of God. He has also described the devotees who are trying to follow in the footsteps of the pure devotees

TEXT 1

TEXT

vande śrī-kṛṣṇa-caitanya-
devaṁ taṁ karuṇārṇavam
kalāv apy ati-gūḍheyaṁ
bhaktir yena prakāśitā

SYNONYMS

vande--I offer my respectful obeisances; śrī-kṛṣṇa-caitanya-devam--unto Lord Śrī Caitanya Mahāprabhu; tam--unto Him; karuṇa-arṇavam--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.

TRANSLATION

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

TEXT

jaya jaya śrī-kṛṣṇa-caitanya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu!
All glories to Advaitacandra! All glories to all the devotees of Śrī Caitanya
Mahāprabhu!

TEXT 3

TEXT

eita kahiluṅ sambandha-tattvera vicāra
veda-śāstre upadeśe, kṛṣṇa----eka sāra

SYNONYMS

eita--thus; kahiluṅ--I have described; sambandha-tattvera vicāra--
consideration of one's relationship with Kṛṣṇa; veda-śāstre--all Vedic
literature; upadeśe--instructs; kṛṣṇa--Lord Kṛṣṇa; eka sāra--the only
essential point.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I have described one's relation with Kṛṣṇa
in various ways. This is the subject matter of all the Vedas. Kṛṣṇa is the
center of all activities.

TEXT 4

TEXT

ebe kahi, śuna, abhidheya-lakṣaṇa
yāhā haite pāi----kṛṣṇa, kṛṣṇa-prema-dhana

SYNONYMS

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.

TRANSLATION

"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

TEXT

kṛṣṇa-bhakti----abhidheya, sarva-śāstre kaya
ataeva muni-gaṇa kariyāche niścaya

SYNONYMS

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--ascertainment.

TRANSLATION

"A human being's activities should be centered only about devotional service to Lord Kṛṣṇa. That is the verdict of all Vedic literatures, and all saintly people have ascertained this.

TEXT 6

TEXT

śrutir mātā pṛṣṭā diśati bhavad-ārādhana-vidhiṃ
yathā mātur vāṇī smṛtir api tathā vakti bhaginī
purāṇādyā ye vā sahaja-nivahās te tad-anugā
ataḥ satyaṃ jñātaṃ murahara bhavān eva śaraṇam

SYNONYMS

śrutiḥ--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--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.

TRANSLATION

" '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. '

PURPORT

This quotation from the Vedic literature was spoken by great sages.

TEXT 7

TEXT

advaya-jñāna-tattva kṛṣṇa----svayaṃ bhagavān
'svarūpa-śakti' rūpe tānra haya avasthāna

SYNONYMS

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; tāñra--His; haya--there is; avasthāna--existence.

TRANSLATION

"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.

PURPORT

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

TEXT

svāmśa-vibhinnāmśa-rūpe hañā vistāra
ananta vaikuṅṭha-brahmāṇḍe karena vihāra

SYNONYMS

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; brahmāṇḍe--in the material universes; karena vihāra--performs His pastimes.

TRANSLATION

"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 material worlds. The spiritual worlds are the Vaikuṅṭha planets, and the material universes are brahmāṇḍas, gigantic globes governed by Lord Brahmā.

TEXT 9

TEXT

svāmśa-vistāra----catur-vyūha, avatāra-gaṇa
vibhinnāmśa jīva----tāñra śaktite gaṇana

SYNONYMS

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; tāñra--His; śaktite--in the category of potency; gaṇana--calculating.

TRANSLATION

"Expansions of His personal self--like the quadruple manifestations of Sañkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva--descend as incarnations from Vaikuṇṭha to this material world. The separated expansions are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies.

PURPORT

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 multi-potencies. This is fully described in Bhagavad-gītā:

apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parāṁ
jīva-bhūtāṁ mahā-bāho
yayedam dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5)

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

TEXT

sei vibhinnāṁśa jīva---dui ta' prakāra
eka---'nitya-mukta', eka---'nitya-saṁsāra'

SYNONYMS

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.

TRANSLATION

"The living entities [jīvas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned.

TEXT 11

TEXT

'nitya-mukta'----nitya kṛṣṇa-caraṇe unmukha
'kṛṣṇa-pāriṣada' nāma, bhuñje sevā-sukha

SYNONYMS

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.

TRANSLATION

"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

TEXT

'nitya-bandha'----kṛṣṇa haite nitya-bahirmukha
'nitya-saṁsāra', bhuñje narakādi duḥkha

SYNONYMS

nitya-bandha--perpetually conditioned; kṛṣṇa haite--from Kṛṣṇa; nitya--eternally; bahiḥ-mukha--averse; nitya-saṁsāra--perpetually conditioned in the material world; bhuñje--enjoy; naraka-ādi duḥkha--the tribulations of hellish conditions of life.

TRANSLATION

"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

TEXT

sei doṣe māyā-piśācī daṇḍa kare tāre

ādhyātmikādi tāpa-traya tāre jāri, māre

SYNONYMS

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.

TRANSLATION

"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

TEXT

kāma-krodhera dāsa hañā tāra lāthi khāya
bhramite bhramite yadi sādhu-vaidya pāya

tānra upadeśa-mantre piśācī palāya
kṛṣṇa-bhakti pāya, tabe kṛṣṇa-nikaṭa yāya

SYNONYMS

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-nikaṭa yāya--he goes to Kṛṣṇa.

TRANSLATION

"In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a 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 external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord.

PURPORT

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 eternally conditioned. Those who are ever-liberated

never come in contact with māyā, the external energy. The ever-conditioned are always under the clutches of the external energy. This is described in Bhagavad-gītā:

daivī hy eṣā guṇa-mayī
mama māyā duratyayā

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." (Bg. 7.14)

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 subjected 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 body composed of mind, intelligence and ego. Due to the gross and subtle bodies, he is subjected to the threefold miseries (ādhyātmika, ādhibhautika and ādhidaivika), 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

TEXT

kāmādīnām kati na katidhā pālitā durnideśās
teṣām jātā mayi na karuṇā na trapā nopasāntiḥ
utsṛjyaitān atha yadu-pate sāmpratam labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyuṅkṣvātma-dāsyē

SYNONYMS

kāma-ādīnām--of my masters such as lust, anger, greed, illusion and envy;
kati--how many; na--not; katidhā--in how many ways; pālitāḥ--obeyed;
durnideśāḥ--undesirable orders; teṣām--of them; jātā--generated; mayi--unto me; na--not; karuṇā--mercy; na--not; trapā--shame; na--not; upasāntiḥ--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; niyuṅkṣva--please engage; ātma-dāsye--in Your personal service.

TRANSLATION

" 'O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them 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.'

PURPORT

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

TEXT

kṛṣṇa-bhakti haya abhidheya-pradhāna
bhakti-mukha-nirīkṣaka karma-yoga-jñāna

SYNONYMS

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; nirīkṣaka--observers; karma-yoga-jñāna--fruitive activities, mystic yoga and speculative knowledge.

TRANSLATION

"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

TEXT

ei saba sādhanera ati tuccha bala
kṛṣṇa-bhakti vinā tāhā dite nāre phala

SYNONYMS

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.

TRANSLATION

"But for 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.

PURPORT

In 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

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

TEXT

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śāśvat abhadram īśvare
na cārpitam karma yad apy akāraṇam

SYNONYMS

naiṣkarmyam--which does not produce enjoyment of the resultant action; api--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; śāśvat--always (at the time of practicing and at the time of achieving the goal); abhadram--inauspicious; īśvare--to the Supreme Personality of Godhead; na--not; ca--also; arpitam--dedicated; karma--activities; yat--which; api--although; akāraṇam--causeless.

TRANSLATION

" '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?'

PURPORT

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

TEXT

tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemam na vindanti vinā yad-arpaṇam
tasmai subhadra-śravase namo namaḥ

SYNONYMS

tapasvinaḥ--those engaged in severe austerities and penances; dāna-parāḥ--those engaged in giving his 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.

TRANSLATION

" '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.'

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (2.4.17).

TEXT 21

TEXT

kevala jñāna'mukti' dite nāre bhakti vine
kṛṣṇonmukhe sei mukti haya vinā jñāne

SYNONYMS

kevala--only; jñāna--speculative knowledge; mukti--liberation; dite--to deliver; nāre--is not able; bhakti vine--without devotional service; kṛṣṇa-unmukhe--if one is attached to the service of Lord Kṛṣṇa; sei mukti--that liberation; haya--appears; vinā--without; jñāne--knowledge.

TRANSLATION

"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.

PURPORT

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 sthiratarā bhagavan yadi syād
daivena naḥ phalati divya-kiśora-mūrṭiḥ
muktiḥ svayaṁ mukulitāñjali sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

"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."

TEXT 22

TEXT

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśāla eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

SYNONYMS

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-labdha--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.

TRANSLATION

" '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. One's labor becomes fruitless.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.14.4).

TEXT 23

TEXT

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etaṁ taranti te

SYNONYMS

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; etaṁ--this; taranti--cross over; te--they.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Bhagavad-gītā (7.14).

TEXT 24

TEXT

'kṛṣṇa-nitya-dāsa'----jīva tāhā bhuli' gela
ei doṣe māyā tāra galāya bāndhila

SYNONYMS

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.

TRANSLATION

"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

TEXT

tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

cāri varṇāśramī yadi kṛṣṇa nāhi bhaje
svakarma karite se raurave paḍi' maje

SYNONYMS

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.

TRANSLATION

"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 the hellish condition of material life.

PURPORT

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

TEXT

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

SYNONYMS

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; vipra-ādayaḥ--brāhmaṇas and so on; pṛthak--separately.

TRANSLATION

" '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

TEXT

ya eṣāṁ puruṣāṁ sākṣād-
ātma-prabhavam īsvaram
na bhajanty avajānanti

sthānād bhraṣṭāḥ patanty adhaḥ

SYNONYMS

ye--anyone who; eṣām--of those divisions of social and spiritual orders; puruṣam--the Supreme Personality of Godhead; sāksāt--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; patanti--fall; adhaḥ--downward into hellish conditions.

TRANSLATION

" '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

TEXT

jñānī jīvan-mukta-daśā pāinu kari, māne
vastutaḥ buddhi 'śuddha' nahe kṛṣṇa-bhakti vine

SYNONYMS

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.

TRANSLATION

"There are many philosophical speculators [jñānīs] belonging to the Māyāvāda school who consider themselves liberated and call themselves Nārāyaṇa. However, their intelligence is not purified unless they engage in Kṛṣṇa's devotional service.

TEXT 30

TEXT

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padaṁ tataḥ
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye--all those who; anye--others (nondevotees); aravinda-akṣa--O lotus-eyed one; vimukta-māninaḥ--who consider themselves liberated; tvayī--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; anāḍṛta--without respecting; yuṣmat--Your; aṅghrayaḥ--lotus feet.

TRANSLATION

" '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.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.2.32).

TEXT 31

TEXT

kṛṣṇa----sūrya-sama; māyā haya andhakāra
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra

SYNONYMS

kṛṣṇa--Kṛṣṇa, the Supreme Personality of Godhead; sūrya-sama--like the sun planet; māyā--the illusory energy; haya--is; andhakāra--darkness; yāhān kṛṣṇa--wherever there is Kṛṣṇa; tāhān--there; nāhi--not; māyāra--of māyā, or the darkness of illusion; adhikāra--the jurisdiction.

TRANSLATION

"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.

PURPORT

In Śrīmad-Bhāgavatam (2.9.34) it is stated:

ṛte 'rtham yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyām
yathābhāso yathā tamaḥ

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, darkness and passion. When one becomes Kṛṣṇa conscious, the modes of darkness and passion immediately vanish, and the remaining mode, sattva-guṇa (goodness), 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

TEXT

vilajjamānayā yasya
sthātum ikṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ

SYNONYMS

vilajjamānaya--being ashamed; yasya--of whom; sthātum--to remain; ikṣā-pathe--in the line of sight; amuyā--by that (māyā); vimohitāḥ--bewildered; vikatthante--boast; mama--my; aham--I; iti--thus; durdhiyaḥ--having poor intelligence.

TRANSLATION

" '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.'

PURPORT

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):

śāsvat prasāntam abhayaṁ pratibodha-mātraṁ
śuddhaṁ samaṁ sad-asataḥ paramātma-tattvam
śabdo na yatra puru-kāra-kavān 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 void 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 he was doubting whether there was 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

TEXT

'kṛṣṇa, tomāra haṇa' yaḍi bale eka-bāra
māyā-bandha haite kṛṣṇa tāre kare pāra

SYNONYMS

kṛṣṇa--O my Lord Kṛṣṇa; tomāra haṇa--I am Yours; yaḍi--if; bale--someone says; eka-bāra--once; māyā-bandha haite--from the bondage of conditional life; kṛṣṇa--Lord Kṛṣṇa; tāre--him; kare pāra--releases.

TRANSLATION

"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

TEXT

sakṛd eva prapanno yas
tavāsmīti ca yācate
abhayaṁ sarvadā tasmai
dadāmy etad vrataṁ mama

SYNONYMS

sakṛt--once only; eva--certainly; prapannaḥ--surrendered; yaḥ--anyone who; tava--Yours; asmi--I am; iti--thus; ca--also; yācate--prays; abhayam--fearlessness; sarvadā--always; tasmai--unto him; dadāmi--I give; etat--this; vratam--vow; mama--My.

TRANSLATION

" '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.'

PURPORT

This is a quotation from the Rāmāyaṇa.

TEXT 35

TEXT

bhukti-mukti-siddhi-kāmī 'subuddhi' yadi haya
gāḍha-bhakti-yoge tabe kṛṣṇere bhajaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

SYNONYMS

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; puruṣaṁ--the person; param--supreme.

TRANSLATION

" '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.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (2.3.10).

TEXT 37

TEXT

anya-kāmī yadi kare kṛṣṇera bhajana
nā māgiteha kṛṣṇa tāre dena sva-caraṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

kṛṣṇa kahe,----'āmā bhaje, māge viṣaya-sukha
amṛta chāḍi' viṣa māge,----ei baḍa mūrkhā

SYNONYMS

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.

TRANSLATION

"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

TEXT

āmi----vijña, ei mūrkhē 'viṣaya' kene diba?
sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

SYNONYMS

āmi--I; vijña--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.

TRANSLATION

" '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.'

PURPORT

Those who are interested in material enjoyment are known as bhukti. 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 does not mean that we demand something from the Lord but that we completely depend on His mercy.

TEXT 40

TEXT

satyaṁ diśaty arthitam arthito nṛṇāṁ
 naivārthado yat punar arthitā yataḥ
 svayaṁ vidhatte bhajatām anicchatām
 icchā-pidhānaṁ nija-pāda-pallavam

SYNONYMS

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.

TRANSLATION

" '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 someone 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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (5.19.27).

TEXT 41

TEXT

kāma lāgi' kṛṣṇe bhaje, pāya kṛṣṇa-rase
 kāma chāḍi' 'dāsa' haite haya abhilāṣe

SYNONYMS

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.

TRANSLATION

"When someone engages in Lord Kṛṣṇa's devotional service for the satisfaction of the senses and instead acquires a taste to serve Kṛṣṇa, he gives up his material desires and willingly offers himself as an eternal servant of Kṛṣṇa.

TEXT 42

TEXT

sthānābhilāṣī tapasi sthito 'haṁ
tvāṁ prāptavān deva-munīndra-guhyam
kācam vicinvann api divya-ratnam
svāmin kṛtārtho 'smi varam na yāce

SYNONYMS

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; vicinvann--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.

TRANSLATION

[When he was being benedicted 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.'

PURPORT

This verse is from the Hari-bhakti-sudhodaya (7.28).

TEXT 43

TEXT

saṁsāra bhramite kona bhāgye keha tare
nadīra pravāhe yena kāṣṭha lāge tīre

SYNONYMS

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.

TRANSLATION

"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 waves, 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

TEXT

maivam mamādhmasyāpi
syād evācyuta-darśanam
hriyamāṇaḥ kāla-nadyā
kvacit tarati kaścana

SYNONYMS

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.

TRANSLATION

"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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.38.5).

TEXT 45

TEXT

kona bhāgye kāro saṁsāra kṣayonmukha haya
sādhu-saṅge tabe kṛṣṇe rati upajaya

SYNONYMS

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; upa-jaya--awakens.

TRANSLATION

"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.

PURPORT

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, and pious activities that enable the living entity to merge into the existence of the Supreme are called mokṣonmukhī. 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

TEXT

bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate ratiḥ

SYNONYMS

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; parāvareśe--the Lord of the universe; tvayi--to You; jāyate--appears; ratiḥ--attraction.

TRANSLATION

" '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 supreme devotees and the Lord of the universe.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.51.53).

TEXT 47

TEXT

kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane

SYNONYMS

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.

TRANSLATION

"Kṛṣṇa is situated in everyone's heart as caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives one lessons to progress in devotional service, instructing the person as the Supersoul within and the spiritual master without.

TEXT 48

TEXT

naivopayanty apacitiṁ kavayas taveśa
brahmāyūṣāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann
ācārya-caittya-vapuṣā sva-gatiṁ vyanakti

SYNONYMS

na eva--not at all; upayanti--are able to express; apacitiṁ--their gratitude; kavayaḥ--learned devotees; tava--Your; īśa--O Lord; brahma-āyūṣā--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; caittya--of the Supersoul; vapuṣā--by the forms; sva--own; gatiṁ--path; vyanakti--shows.

TRANSLATION

" '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.'

PURPORT

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

TEXT

sādhū-saṅge kṛṣṇa-bhaktye śraddhā yadi haya
bhakti-phala 'prema' haya, saṁsāra yāya kṣaya

SYNONYMS

sādhū-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.

TRANSLATION

"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, conditional existence comes to an end.

TEXT 50

TEXT

yadṛcchayā mat-kathādau
jāta-śraddhaḥ tu yaḥ pumān
na nirviṇṇaḥ nātisakto
bhakti-yogo 'sya siddhidaḥ

SYNONYMS

yadṛcchayā--by some good fortune; mat-kathā-ādau--in talk about Me; jāta-śraddhaḥ--has awakened his attraction; tu--but; yaḥ pumān--a person who; na nirviṇṇaḥ--not falsely detached; na atisaktaḥ--not attached to material existence; bhakti-yogaḥ--the process of devotional service; asya--for such a person; siddhi-daḥ--bestowing perfection.

TRANSLATION

" 'Somehow or other, if one is attracted to talks about Me and has faith in the instructions I have set forth in Bhagavad-gītā, and if one is actually detached from material things and material existence, his dormant love for Me will be awakened by devotional service.'

PURPORT

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

TEXT

mahat-kṛpā vinā kona karme 'bhakti' naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya

SYNONYMS

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.

TRANSLATION

"Unless one is favored by a pure devotee, he cannot attain the platform of devotional service. To say nothing of kṛṣṇa-bhakti, one cannot even be relieved from the bondage of material existence.

PURPORT

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 confirmed in Bhagavad-gītā:

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." (Bg. 9.13)

One also 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 a 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

TEXT

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandāsā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam

SYNONYMS

rahūgaṇa--O King Rahūgaṇa; etat--this; tapasā--by severe austerities and penances; na yāti--one does not obtain; na--neither; ca--also; ijjayā--by gorgeous worship; nirvapaṇāt--by 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 those who worship water, fire or scorching sunshine; vinā--without; mahat-pāda-rajāḥ--of the dust of the lotus feet of a mahātmā; abhiṣekam--the sprinkling.

TRANSLATION

" '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 worshipping the Deity, or by strictly following the rules and regulations of the sannyāsa or gṛhastha order, nor by studying the Vedas, submerging oneself in water, or exposing oneself to fire or scorching sunlight.'

PURPORT

This verse appears in Śrīmad-Bhāgavatam (5.12.12). Jaḍa Bharata herein tells King Rahūgaṇa how he attained the paramahaṁsa stage. Mahārāja Rahūgaṇa, the King of Sindhu-sauvīra, had asked Jaḍa Bharata how he had attained the paramahaṁsa stage. The King had called him to carry his palanquin, but when the King heard from paramahaṁsa 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

TEXT

naiṣām matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasām pāda-rajō-'bhiṣekam
niṣkiñcanānām na vṛṇīta yāvat

SYNONYMS

na--not; eṣām--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; mahīyasām--of the great personalities, devotees; pāda-rajāḥ--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.

TRANSLATION

" '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.'

PURPORT

This verse appears in 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 informed his father of the nine basic processes of bhakti-yoga. 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 his teacher, Ṣaṇḍāmarka. The teacher explained that he did not teach 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

TEXT

'sādhu-saṅga', 'sādhu-saṅga'----sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

SYNONYMS

sādhu-saṅga sādhu-saṅga--association with pure devotees; sarva-śāstre--all the revealed scriptures; kaya--say; lava-mātra--even for a moment; sādhu-saṅge--by association with a devotee; sarva-siddhi--all success; haya--there is.

TRANSLATION

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.

PURPORT

According to astronomical calculations, lava is one eleventh of one second.

TEXT 55

TEXT

tulayāma lavenāpi
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānām kimutāśiṣaḥ

SYNONYMS

tulayāma--we make equal; lavena--with one instant; api--even; na--not; svargaṁ--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; āśiṣaḥ--the blessings.

TRANSLATION

" 'The value of a moment's association with a devotee of the Lord cannot even be compared to the attainment of 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.'

PURPORT

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

TEXT

kṛṣṇa kṛpālu arjunere lakṣya kariyā
jagatere rākhīyāchena upadeśa diyā

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; kṛpālu--merciful; arjunere--Arjuna; lakṣya kariyā--aiming at; jagatere--the whole world; rākhīyāchena--has protected; upadeśa diyā--giving instructions.

TRANSLATION

"Kṛṣṇa is so merciful that simply by aiming His instructions at Arjuna, He has given protection to the whole world.

TEXTS 57-58

TEXT

sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ
iṣṭo '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

SYNONYMS

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; satyam--truly; te--to you; pratijāne--I promise; priyaḥ asi--you are dear; me--My.

TRANSLATION

" 'Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit. Always think of Me and become My devotee, worship Me and offer obeisances unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.'

PURPORT

This is a quotation from Bhagavad-gītā (18.64-65).

TEXT 59

TEXT

pūrva ājñā,----veda-dharma, karma, yoga, jñāna
saba sādhi' śeṣe ei ājñā---balavān

SYNONYMS

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.

TRANSLATION

"Although Kṛṣṇa has 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

TEXT

ei ājñā-bale bhaktera 'śraddhā' yadi haya
sarva-karma tyāga kari' se kṛṣṇa bhajaya

SYNONYMS

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.

TRANSLATION

"If the devotee has faith in the strength of this order, he worships Lord Kṛṣṇa and gives up all other activities.

TEXT 61

TEXT

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

SYNONYMS

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.

TRANSLATION

" 'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇam kīrtanam viṣṇoh, one has to act according to the regulative principles of the Vedic injunctions.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.20.9).

TEXT 62

TEXT

'śraddhā'-śabde----viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

SYNONYMS

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.

TRANSLATION

"By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called śraddhā.

PURPORT

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

TEXT

yathā taror mūla-niṣecanena
 tṛpyanti tat-skandha-bhujopasākhāḥ
 prāṇopahārāc ca yathendriyāṇām
 tathaiva sarvārhaṇam acyutejyā

SYNONYMS

yathā--as; taroḥ--of a tree; mūla--on the root; niṣecanena--by pouring water; tṛpyanti--are satisfied; tat--of the tree; skandha--trunk; bhujā--branches; upasākhāḥ--sub-branches; prāṇa--to the living force; upahārāt--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; ijjā--worship.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (4.31.14).

TEXT 64

TEXT

śraddhāvān jana haya bhakti-adhikārī
 'uttama', 'madhyama', 'kaniṣṭha'----śraddhā-anusārī

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra
'uttama-adhikārī' sei tāraye saṁsāra

SYNONYMS

śāstra-yuktye--in argument and logic; su-nipuṇa--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.

TRANSLATION

"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

TEXT

śāstre yuktau ca nipuṇaḥ
sarvathā dṛḍha-niścayaḥ
prauḍha-śraddho 'dhikārī yaḥ
sa bhaktāv uttamo mataḥ

SYNONYMS

śāstre--in the revealed scriptures; yuktau--in logic; ca--also; nipuṇaḥ--expert; sarvathā--in all respects; dṛḍha-niścayaḥ--who is firmly convinced; prauḍha--deep; śraddhaḥ--who has faith; adhikārī--eligible; yaḥ--who; saḥ--he; bhaktāu--in devotional service; uttamaḥ--highest; mataḥ--is considered.

TRANSLATION

" 'One who is expert in logic and understanding of 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.'

PURPORT

This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.17) by Śrīla Rūpa Gosvāmī.

TEXT 67

TEXT

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
'madhyama-adhikārī' sei mahā-bhāgyavān

SYNONYMS

śāstra-yukti--logical arguments on the basis of revealed scripture; nāhi--not; jāne--knows; dṛḍha--firmly; śraddhāvān--faithful; madhyama-adhikārī--second-class devotee; sei--he; mahā-bhāgyavān--very fortunate.

TRANSLATION

"One who is not very expert in argument and logic based on revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.

TEXT 68

TEXT

yaḥ śāstrādiṣv anipuṇaḥ
śraddhāvān sa tu madhyamaḥ

SYNONYMS

yaḥ--anyone who; śāstra-ādiṣu--in the revealed scriptures; anipuṇaḥ--not very expert; śraddhāvān--full of faith; saḥ--he; tu--certainly; madhyamaḥ--second-class or middle-class devotee.

TRANSLATION

" 'He who does not know scriptural argument very well but who has firm faith is called an intermediate or second-class devotee.'

PURPORT

This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.18).

TEXT 69

TEXT

yāhāra komala śraddhā, se 'kaniṣṭha' jana
krame krame teṅho bhakta ha-ibe 'uttama'

SYNONYMS

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.

TRANSLATION

"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

TEXT

yo bhavet komala-śraddhaḥ
sa kaniṣṭho nigadyate

SYNONYMS

yaḥ--anyone who; bhavet--may be; komala--soft; śraddhaḥ--having faith; saḥ--such a person; kaniṣṭhaḥ--neophyte devotee; nigadyate--is said to be.

TRANSLATION

" 'One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee.'

PURPORT

This verse also appears in the Bhakti-rasāmṛta-sindhu (1.2.19).

TEXT 71

TEXT

rati-prema-tāratamye bhakta----tara-tama
ekādaśa skandhe tāra kariyāche lakṣaṇa

SYNONYMS

rati--of attachment; prema--and love; tāratamye--by comparison; bhakta--devotee; tara-tama--superior and superlative; ekādaśa skandhe--in the Eleventh Canto of Śrīmad-Bhāgavatam; tāra--of him; kariyāche--has made; lakṣaṇa--symptoms.

TRANSLATION

"A devotee is considered superlative and superior according to his attachment and love. In the Eleventh Canto of Śrīmad-Bhāgavatam, the following symptoms have been ascertained.

PURPORT

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

TEXT

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavatī ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

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.

TRANSLATION

" '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.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.45).

TEXT 73

TEXT

īśvare tad-adhīneṣu
bālīṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

SYNONYMS

īśvare--unto the Supreme Personality of Godhead; tat-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.

TRANSLATION

" '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.

PURPORT

This is 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

TEXT

arcāyām eva haraye
pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

SYNONYMS

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; tat-bhakteṣu--to the devotees of the Lord; ca anyeṣu--and to others; saḥ--he; bhaktaḥ--a devotee; prākṛtaḥ--materialistic; smṛtaḥ--is considered.

TRANSLATION

" 'A prākṛta, 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.'

PURPORT

This verse is 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

TEXT

sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre
kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre

SYNONYMS

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.

TRANSLATION

"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

TEXT

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

SYNONYMS

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; mahat-guṇāḥ--the high qualities; manaḥ-rathena--by mental

concoction; asati--to temporary material happiness; dhāvataḥ--running; bahiḥ--externally.

TRANSLATION

" '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.'

PURPORT

This was spoken by Bhadraśravā and his followers, who were offering prayers to Nṛsiṃhadeva (Śrīmad-Bhāgavatam 5.18.12).

TEXT 77

TEXT

sei saba guṇa haya vaiṣṇava-lakṣaṇa
saba kahā nā yāya, kari dig-daraśana

SYNONYMS

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.

TRANSLATION

"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

TEXT

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

SYNONYMS

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-ṣaṭ-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.

TRANSLATION

"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

TEXT

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.25.21). When the sages, headed by Śaunaka, inquired about Kapiladeva, the incarnation of Godhead, Suta Gosvāmī, who was the topmost devotee of the Lord, quoted talks about self-realization between Maitreya, a friend of Vyāsadeva, and Vidura. It was then that the topic of Lord Kapila came up and His discussions with His mother, wherein He stated that attachment to material things is the cause of conditional life. When a person becomes attached to transcendental things, he is on the path of liberation.

TEXT 82

TEXT

mahat-sevām dvāram āhur vimuktes
tamo-dvāram yoṣitām saṅgi-saṅgam
mahāntas te sama-cittāḥ prasāntā
vimanyavaḥ suhṛdaḥ sādhaso ye

SYNONYMS

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; prasāntāḥ--very peaceful; vimanyavaḥ--without anger; suhṛdaḥ--well-wishers of everyone; sādhaso--who are endowed with all good qualities, or who do not look for faults in others; ye--those who.

TRANSLATION

" 'It is the verdict of all śāstras and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains 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.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (5.5.2).

TEXT 83

TEXT

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga

SYNONYMS

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.

TRANSLATION

"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

TEXT

bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau

parāvareśe tvayi jāyate ratiḥ

SYNONYMS

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; parāvareśe--the Lord of the universe; tvayi--to You; jāyate--appears; ratiḥ--attraction.

TRANSLATION

" '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 supreme devotees and the Lord of the universe.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.51.53).

TEXT 85

TEXT

ata ātyantikam kṣemam
ṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi
sat-saṅgaḥ sevadhiraṇṇām

SYNONYMS

ataḥ--therefore (due to the rareness of seeing pure devotees of the Lord); ātyantikam--supreme; kṣemam--auspiciousness; ṛcchāmaḥ--we are asking; ātyantikam--supreme; kṣemam--auspiciousness; ṛcchāmaḥ--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; sevadhiraṇṇām--a treasure; ṇṇām--for human society.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.30).

TEXT 86

TEXT

satām prasaṅgān mama vīrya-samvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

SYNONYMS

satām--of the devotees; prasaṅgāt--by the intimate association; mama--of Me; vīrya-samvidaḥ--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; ratiḥ--attraction; bhaktiḥ--love; anukramiṣyati--will follow one after another.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.25.25). For an explanation see Ādi-līlā (1.60).

TEXT 87

TEXT

asat-saṅga-tyāga,----ei vaiṣṇava-ācāra
'strī-saṅgī'----eka asādhu, 'kṛṣṇābhakta' āra

SYNONYMS

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; asādhu--unsaintly person; kṛṣṇa-abhakta--one who is not a devotee of Lord Kṛṣṇa; āra--another.

TRANSLATION

"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

TEXT

satyaṁ śaucaṁ dayā maunaṁ

buddhir hrīḥ śrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam

teṣv aśānteṣu mūḍheṣu
khaṇḍitātmasv asādhuṣu
saṅgam na kuryāc chocyeṣu
yoṣit-krīḍā-mṛgeṣu ca

na tathāsya bhaven moho
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ

SYNONYMS

satyam--truthfulness; śaucam--cleanliness; dayā--mercy; maunam--silence; buddhiḥ--intelligence; hrīḥ--modesty; śrīḥ--beauty; yaśaḥ--fame; kṣama--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; asādhuṣu--not saintly; saṅgam--association; na--not; kuryāt--should do; śocyeṣu--who are full of lamentation; yoṣit--of women; krīḍā-mṛgeṣu--who are like toy animals; ca--also; na--not; tathā--so much; asya--of him; bhavet--there may be; mohaḥ--illusion; bandhaḥ--binding; ca--and; anya--other types; prasaṅgataḥ--from association; yoṣit-saṅgāt--by association with women; yathā--as; puṁsaḥ--of the man; yathā--as well as; tat-saṅgi-saṅgataḥ--by association with persons attached to women.

TRANSLATION

" '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 attached to women.'

PURPORT

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--brahmacārya, gṛhastha, vānaprastha and sannyāsa. The brahmacārī, vānaprastha and sannyāsī are completely forbidden to associate with women. Only gṛhasthas are allowed to associate with women under certain very restricted conditions--that is, one associates with women to propagate nice children. Other reasons for association are condemned.

TEXT 91

TEXT

varam huta-vaha-jvālā-
pañjarāntar-vyavasthitiḥ
na śauri-cintā-vimukha-
jana-saṁvāsa-vaiśasam

SYNONYMS

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.

TRANSLATION

" '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. '

PURPORT

This is a quotation from the Kātyāyana-saṁhitā.

TEXT 92

TEXT

mā drākṣiḥ kṣiṇa-puṇyān kvacid api
bhagavad-bhakti-hīnān manuṣyān

SYNONYMS

mā--do not; drākṣiḥ--see; kṣiṇa-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.

TRANSLATION

" 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

TEXT

eta saba chāḍi' āra varṇāśrama-dharma
akiñcana hañā laya kṛṣṇaika-śaraṇa

SYNONYMS

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.

TRANSLATION

"Without hesitation, one should take the 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

TEXT

sarva-dharmān parityajya
mam ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dharmān--all kinds of occupational duties; parityajya--giving up; mām ekaṁ--unto Me only; śaraṇam--as shelter; vraja--go; ahaṁ--I; tvām--unto you; sarva-pāpebhyaḥ--from all the reactions of sinful life; mokṣayiṣyāmi--will give liberation; mā--don't; śucaḥ--worry.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Bhagavad-gītā (18.66) spoken by Lord Kṛṣṇa. For an explanation, refer to Madhya-līlā (8.63).

TEXT 95

TEXT

bhakta-vatsala, kṛtajña, samartha, vadānya
hena kṛṣṇa chāḍi' paṇḍita nāhi bhaje anya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

kaḥ paṇḍitas tvad-aparaṁ śaraṇaṁ samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛtajñāt
sarvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya

SYNONYMS

kaḥ--what; paṇḍitaḥ--learned man; tvat-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; api--even; upacaya--increase; apacayau--and diminution; na--not; yasya--of whom.

TRANSLATION

" '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.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.48.26).

TEXT 97

TEXT

vijña-janera haya yadi kṛṣṇa-guṇa-jñāna
anya tyaji', bhaje, tāte uddhava---pramāṇa

SYNONYMS

vijña-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.

TRANSLATION

"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

TEXT

aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayat apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyam
kaṁ vā dayāluṁ śaraṇam vrajema

SYNONYMS

aho--how wonderful; bakī--Pūtanā, the sister of Bakāsura; yaṁ--whom; stana--on the two breasts; kāla-kūṭaṁ--the deadly poison; jighāṁsayā--with a desire to kill; apāyayat--forced to drink; api--although; asādhvī--dangerously inimical to Kṛṣṇa; lebhe--achieved; gatiṁ--the destination; dhātrī--for a nurse; ucitāṁ--suitable; tataḥ--than Him; anyam--other; kaṁ--to whom; vā--or; dayāluṁ--the most merciful; śaraṇam--shelter; vrajema--shall take.

TRANSLATION

" '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?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.2.23).

TEXT 99

TEXT

śaraṅāgatera, akiñcanera----eka-i lakṣaṇa
tāra madhye praveśaye 'ātma-samarpaṇa'

SYNONYMS

śaraṅāgatera--of a person who has fully taken shelter of Kṛṣṇa; akiñcanera--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.

TRANSLATION

"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

TEXT

ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣiṣyatīti viśvāso
goptṛtve varaṇam tathā
ātma-nikṣepa-kārpaṇye
ṣaḍ-vidhā śaraṅāgatiḥ

SYNONYMS

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; goptṛtve--in being the guardian, like the father or husband, master or maintainer; varaṇam--acceptance; tathā--as well as; ātma-nikṣepa--full self-surrender; kārpaṇye--humility; ṣaḍ-vidhā--sixfold; śaraṅa-āgatiḥ--process of surrender.

TRANSLATION

" '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.

PURPORT

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. As stated in Bhagavad-gītā:

sarvasya cāhaṁ 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 am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)

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 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

TEXT

tavāsmīti vadan vācā
 tathaiva manasā vidan
 tat-sthānam āśritas tanvā
 modate śaraṇāgataḥ

SYNONYMS

tava--His; 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; śaraṇāgataḥ--fully surrendered.

TRANSLATION

" '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.

PURPORT

These last two verses appear in the Hari-bhakti-vilāsa (11.417,418).

TEXT 102

TEXT

śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa
kṛṣṇa tāre kare tat-kāle ātma-sama

SYNONYMS

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.

TRANSLATION

"When a devotee thus fully surrenders unto Kṛṣṇa's lotus feet, Kṛṣṇa accepts him as one of His confidential associates.

TEXT 103

TEXT

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai

SYNONYMS

martyaḥ--the living entity subjected to birth and death; yadā--as soon as; tyakta--given up; samasta--all; karmā--fruitive activities; nivedita-ātmā--a fully surrendered soul; vicikīrṣitaḥ--desired to act; me--by Me; tadā--at that time; amṛtatvaṁ--immortality; pratipadyamānaḥ--attaining; mayā--with Me; ātma-bhūyāya--for becoming of a similar nature; ca--also; kalpate--is eligible; vai--certainly.

TRANSLATION

" '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.'

PURPORT

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

TEXT

ebe sādhana-bhakti-lakṣaṇa śuna, sanātana
yāhā haite pāi kṛṣṇa-prema-mahā-dhana

SYNONYMS

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.

TRANSLATION

"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

TEXT

kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākāṣyaṁ hṛdi sādhyatā

SYNONYMS

kṛti-sādhyā--which is to be executed by the senses; bhavet--should be; sādhyā-bhāvā--by which love of Godhead is acquired; sā--that; sādhanā-abhidhā--called sādhanā-bhakti, or devotional service in practice; nitya-siddhasya--which is eternally present; bhāvasya--of love of Godhead; prākāṣyaṁ--the awakening; hṛdi--in the heart; sādhyatā--potentiality.

TRANSLATION

" 'When transcendental devotional service by which love for Kṛṣṇa is attained is executed by the senses, it is called sādhanā-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. '

PURPORT

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 śravaṇa kīrtana, 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). 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

TEXT

śravaṇādi-kriyā---tāra 'svarūpa'-lakṣaṇa
'taṭastha'-lakṣaṇe upajāya prema-dhana

SYNONYMS

śravaṇa-ādi-kriyā--the process of hearing, chanting and so forth; tāra--of that; svarūpa-lakṣaṇa--symptoms of the nature; taṭastha-lakṣaṇe--marginal symptoms; upajāya--awakens; prema-dhana--love of Godhead.

TRANSLATION

"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

TEXT

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

SYNONYMS

nitya-siddha--eternally proved; 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.

TRANSLATION

"Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens.

TEXT 108

TEXT

ei ta sādhana-bhakti---dui ta' prakāra

eka 'vaidhī bhakti', 'rāgānugā-bhakti' āra

SYNONYMS

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.

TRANSLATION

"There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service.

TEXT 109

TEXT

rāga-hīna jana bhaje śāstrera ājñāya
'vaidhī bhakti' bali' tāre sarva-śāstre gāya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

tasmād bhārata sarvātmā
bhagavān harir īśvaraḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam

SYNONYMS

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.

TRANSLATION

" '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 living entities, must always be heard about from reliable sources, and He must be glorified and remembered by one who wishes to become fearless.'

PURPORT

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

TEXT

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

SYNONYMS

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; vipra-ādayaḥ--brāhmaṇas, etc.; pṛthak--separately.

TRANSLATION

" '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 sūdras have come. These four orders and their spiritual counterparts [brahmacarya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

PURPORT

This verse and the next are quotations from Śrīmad-Bhāgavatam (11.5.2-3).

TEXT 112

TEXT

ya eṣāṃ puruṣaṃ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

SYNONYMS

ye--those who; eṣāṃ--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; patanti--fall; adhaḥ--downward into hellish conditions.

TRANSLATION

" '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

TEXT

smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ

SYNONYMS

smartavyaḥ--to be remembered; satatam--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.

TRANSLATION

" '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.'

PURPORT

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

TEXT

vividhāṅga sādhanā-bhaktira bahuta vistāra
saṅkṣepe kahiye kichu sādhanāṅga-sāra

SYNONYMS

vividha-aṅga--varieties of limbs (regulative principles); sādhana-bhaktira--of regulative devotional service; bahuta--many; vistāra--expansions; saṅkṣepe--in brief; kahiye--I shall speak; kichu--something; sādhana-aṅga-sāra--the essential parts of the practice of devotional service.

TRANSLATION

"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

TEXT

guru-pādāśraya, dīkṣā, gurura sevana
sad-dharma-śikṣā, ṛcchā, sādhu-mārgānugamana

SYNONYMS

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; ṛcchā--and inquiry; sādhu-mārga--the path of transcendental devotional service; anugamana--following strictly.

TRANSLATION

"On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) Accept initiation from him. (3) Serve him. (4) Receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) Follow in the footsteps of the previous ācāryas and follow the directions given by the spiritual master.

TEXT 116

TEXT

kṛṣṇa-prītye bhoga-tyāga, kṛṣṇa-tīrthe vāsa
yāvan-nirvāha-pratigraha, ekādaśy-upavāsa

SYNONYMS

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; ekādaśī-upavāsa--observance of fasting on the Ekādaśī day.

TRANSLATION

"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 Ekādaśī day.

TEXT 117

TEXT

dhātrī-aśvattha-go-vipra-vaiṣṇava-pūjana
sevā-nāmāparādhādi dūre visarjana

SYNONYMS

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.

TRANSLATION

"One should worship dhātrī trees, banyan trees, cows, brāhmaṇas and devotees of Lord Viṣṇu. 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 tree, banyan tree, cow, brāhmaṇa and devotee of Lord Viṣṇu. The eleventh item is to avoid offenses when rendering devotional service and chanting the holy names.

TEXT 118

TEXT

avaiṣṇava-saṅga-tyāga, bahu-śiṣya nā kariba
bahu-grantha-kalābhyāsa-vyākhyāna varjiba

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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. Thus if he is not powerful, he has to suffer the consequences, for one is 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 Vedic literatures to 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

TEXT

hāni-lābhe sama, śokādira vaśa nā ha-iba
anya-deva, anya-śāstra nindā nā kariba

SYNONYMS

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.

TRANSLATION

"Fifteen: 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

TEXT

viṣṇu-vaiṣṇava-nindā, grāmya-vārtā nā śuniba
prāṇi-mātre manovākye udvega nā diba

SYNONYMS

viṣṇu-vaiṣṇava-nindā--blaspheming of Lord Viṣṇu and 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.

TRANSLATION

"Eighteen: 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.

PURPORT

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

TEXT

śravaṇa, kīrtana, smaraṇa, pūjana, vandana
paricaryā, dāsyā, sakhya, ātma-nivedana

SYNONYMS

śravaṇa--hearing; kīrtana--chanting; smaraṇa--remembering; pūjana--worshiping; vandana--praying; paricaryā--serving; dāsyā--accepting servitorship; sakhya--friendship; ātma-nivedana--surrendering fully.

TRANSLATION

"After one is established in devotional service, the positive actions are (1) hearing, (2) chanting, (3) remembering, (4) worshiping, (5) praying, (6) serving, (7) accepting servitorship, (8) becoming a friend and (9) surrendering fully.

TEXT 122

TEXT

agre nṛtya, gīta, vijñapti, daṇḍavan-nati
abhyūtthāna, anuvrajyā, tīrtha-gṛhe gati

SYNONYMS

agre nṛtya--dancing before the Deity; gīta--songs; vijñapti--opening the mind; daṇḍavat-nati--offering obeisances; abhyūtthāna--stand up; anuvrajyā--following; tīrtha-gṛhe gati--going to temples and places of pilgrimage.

TRANSLATION

"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

TEXT

parikramā, stava-pāṭha, japa, saṅkīrtana
dhūpa-mālya-gandha-mahāprasāda-bhojana

SYNONYMS

parikramā--circumambulation; stava-pāṭha--recitation of different prayers;
japa--chanting softly; saṅkīrtana--chanting congregationally; dhūpa--incense;
mālya--flower garlands; gandha--scents; mahā-prasāda--remnants of food offered
to Viṣṇu; bhojana--eating or enjoying.

TRANSLATION

"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

TEXT

ārātrika-mahotsava-śrīmūrṭi-darśana
nija-priya-dāna, dhyāna, tadīya-sevana

SYNONYMS

ārātrika--ārati; mahotsava--festivals; śrīmūrṭi-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.

TRANSLATION

"One should (23) attend ārati and festivals, (24) see the Deity, (25)
present what is very dear to oneself to the Deity, (26) meditate, and (27)
serve those related to the Lord.

TEXT 125

TEXT

'tadīya'----tulasī, vaiṣṇava, mathurā, bhāgavata
ei cārira sevā haya kṛṣṇera abhimata

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

After item twenty-six (meditation), the twenty-seventh is to serve tulasī, the twenty-eighth is to serve the Vaiṣṇava, the twenty-ninth is to live in Mathurā, the birthplace of Lord Kṛṣṇa, and the thirtieth is to read Śrīmad-Bhāgavatam regularly.

TEXT 126

TEXT

kṛṣṇārthe akhila-ceṣṭā, tat-kṛpāvalokana
janma-dinādi-mahotsava lañā bhakta-gaṇa

SYNONYMS

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.

TRANSLATION

"Thirty-one: 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

TEXT

sarvathā śaraṇāpatti, kārtikādi-vrata
'catuḥ-ṣaṣṭi aṅga' ei parama-mahattva

SYNONYMS

sarvathā--in all respects; śaraṇa-āpatti--surrender; kārtika-ādi-vrata--to observe special vows in the month of Kārttika; catuḥ-ṣaṣṭi aṅga--sixty-four parts; ei--this; parama-mahattva--very important items.

TRANSLATION

"Thirty-four: 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

TEXT

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

SYNONYMS

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.

TRANSLATION

"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

TEXT

sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāncera alpa saṅga

SYNONYMS

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; pāncera--of the five; alpa saṅga--slight association with or performance.

TRANSLATION

"These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura points out that there are thirty-five items up to the point of observing special vows in the month of Kārttika. 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 worshiping 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 pañcakasyāsyā
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

TEXT

śraddhā viśeṣataḥ prītiḥ
śrī-mūrter aṅghri-sevane

SYNONYMS

śraddhā--faith; viśeṣataḥ--particularly; prītiḥ--love; śrī-mūrteḥ--of the Deity form of the Lord; aṅghri-sevane--in service of the lotus feet.

TRANSLATION

" 'One should have full faith and love in worshipping the lotus feet of the Deity.

PURPORT

This verse and the following two verses are found in the Bhakti-rasāmṛta-sindhu (1.2.90-92).

TEXT 131

TEXT

śrīmad-bhāgavatārthānām
āsvādo rasikaiḥ saha
sajātīyāśaye snigdhe
sādhau saṅgaḥ svato vare

SYNONYMS

śrīmad-bhāgavata--of 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.

TRANSLATION

" '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 endowed with a similar type of affection for the Lord.

PURPORT

The words sajāṭīyāśaye snigdhe sādhou saṅgaḥ svato vare are very important items. 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. Śrīmad-Bhāgavatam can only be recited 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: bhaktyā bhāgavatam grāhyaṁ na buddhyā 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 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

TEXT

nāma-saṅkīrtanam śrīman-
mathurā-maṇḍale sthitiḥ

SYNONYMS

nāma-saṅkīrtanam--chanting the Hare Kṛṣṇa mahā-mantra; śrīman-mathurā-maṇḍale--in Mathurā, where Kṛṣṇa specifically performs His pastimes; sthitiḥ--residence.

TRANSLATION

" 'One should congregationally chant the holy name of the Lord and reside in Vṛndāvana.'

PURPORT

Navadvīpa-dhāma, Jagannātha Purī-dhāma and Vṛndāvana-dhāma are considered to be identical. 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

TEXT

durūhādbhuta-vīrye 'smin
śraddhā dūre 'stu pañcake
yatra svalpo 'pi sambandhaḥ
sad-dhiyām bhāva-janmane

SYNONYMS

durūha--difficult to be reconciled; 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; svalpaḥ--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.

TRANSLATION

" 'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Kṛṣṇa simply by being a little connected with them. '

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (1.2.238).

TEXT 134

TEXT

'eka' aṅga sādhe, keha sādhe 'bahu' aṅga
'niṣṭhā' haile upajaya premera taraṅga

SYNONYMS

eka--one; aṅga--portion; sādhe--executes; keha--someone; sādhe--executes; bahu--many; aṅga--portions; niṣṭhā--firm faith; haile--if there is; upa-jaya--awaken; premera--of love of Godhead; taraṅga--the waves.

TRANSLATION

"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.

PURPORT

The processes of devotional service are śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam. arcanam vandanam dāsyam sakhyam ātma-nivedanam.

TEXT 135

TEXT

'eka' aṅge siddhi pāila bahu bhakta-gaṇa
ambariṣādi bhaktera 'bahu' aṅga-sādhana

SYNONYMS

eka aṅge--by one portion; siddhi--perfection; pāila--achieved; bahu--many;
bhakta-gaṇa--devotees; ambariṣa-ādi--King Ambariṣa Mahārāja and others;
bhaktera--of devotees; bahu aṅga-sādhana--execution of many processes of
devotional service.

TRANSLATION

"There are many devotees who execute only one of the nine processes of
devotional service. Nonetheless, they get ultimate success. Devotees like
Mahārāja Ambariṣa execute all nine items and they also get ultimate success.

TEXT 136

TEXT

śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane
prahlādaḥ smarāṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane
akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunaḥ
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṃ parā

SYNONYMS

śrī-viṣṇoḥ--of Lord Śrī Viṣṇu; śravaṇe--in hearing; parīkṣit--King
Parīkṣit, known also as Viṣṇurāta, or one who is protected by Lord Viṣṇu;
abhavat--was; vaiyāsakiḥ--Śukadeva Gosvāmī; kīrtane--in reciting Śrīmad-
Bhāgavatam; prahlādaḥ--Mahārāja Prahlaḍa; smarāṇe--in remembering; tat-aṅghri-
of Lord Viṣṇu's lotus feet; bhajane--in serving; lakṣmīḥ--the goddess of
fortune; pṛthuḥ--Mahārāja Pṛthu; pūjane--in worshiping the Deity of the Lord;
akrūraḥ--Akrūra; tu--but; abhivandane--in offering prayers; kapi-patiḥ--
Hanumānjī, or Vajrāṅgajī; dāsye--in servitude to Lord Rāmacandra; atha--
moreover; sakhye--in friendship; arjunaḥ--Arjuna; sarvasva-ātma-nivedane--in
fully dedicating oneself; baliḥ--Mahārāja Bali; abhūt--was; kṛṣṇa-āptiḥ--the
achievement of the lotus feet of Lord Kṛṣṇa; eṣāṃ--of all of them; parā--
transcendental.

TRANSLATION

" 'Mahārāja Parīkṣit 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. Prahlaḍa Mahārāja
attained perfection by remembering the Lord. The goddess of fortune attained
perfection by massaging the transcendental legs of Mahā-Viṣṇu. Mahārāja Pṛthu
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.'

PURPORT

This verse appears in the Padyāvalī (53) and the Bhakti-rasāmṛta-sindhu (1.2.265).

TEXTS 137-139

TEXT

sa vai manaḥ kṛṣṇa-padāravindayor
vacāmsi vaikuṅṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutim cakārācyuta-sat-kathodaye

mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparaśe 'ṅga-saṅgamam
ghrāṇam ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanām tad-arpite

pādaḥ hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane
kāmaṁ ca dāsyē na tu kāma-kāmyayā
yathottamaḥśloka-janāśrayā ratiḥ

SYNONYMS

saḥ--he (Mahārāja Ambarīṣa); vai--certainly; manaḥ--the mind; kṛṣṇa-pada-aravindayoḥ--on the two lotus feet of Kṛṣṇa; vacāmsi--words; vaikuṅṭha-guṇānuvarṇane--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 embracing or touching the lotus feet; 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-anusarpaṇe--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; dāsyē--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.

TRANSLATION

" '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 touching the lotus feet of Vaiṣṇavas and embracing them, 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, and his head in touching the lotus feet of the Lord and offering Him prayers. Thus Mahārāja Ambarīṣa desired only to serve the Lord faithfully. In this way he 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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (9.4.18-20).

TEXT 140

TEXT

kāma tyaji' kṛṣṇa bhaje śāstra-ājñā māni'
deva-ṛṣi-pitrādikera kabhu nahe ṛṇī

SYNONYMS

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.

TRANSLATION

"If a person gives up all material desires and completely engages in the transcendental loving service of Kṛṣṇa, as enjoined in revealed scriptures, he is never indebted to demigods, sages or forefathers.

PURPORT

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 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

TEXT

devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ parihṛtya kartam

SYNONYMS

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; kiñkaraḥ--the servant; na--nor; ayam--this one; ṛṇī-
-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.

TRANSLATION

" '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 one's forefathers who have passed away. '

PURPORT

It is said:

adhyāpanam brahma-yajñam
pitṛ-yajñas tu tarpaṇam
homo daivo balir bhauto
nṛ-yajño 'tithi-pūjanam

"By performing oblations with ghee, the demigods are satisfied. By studying
the Vedas, brahma-yajña is performed, and by this the great sages are
satisfied. Offering libations of water before one's forefathers is called
pitṛ-yajña. By offering tribute, bhūta-yajña is performed. By properly
receiving guests, nṛ-yajña is performed." There are five yajñas and five kinds
of indebtedness--indebtedness to the demigods, great sages, forefathers, living
entities and common men. Therefore one has to perform five kinds of yajñas,
but when one takes to sañkīrtana-yajña (the chanting of the Hare Kṛṣṇa mantra)
one doesn't 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 Karabhājana 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

TEXT

vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa
niṣiddha pāpācāre tāra kabhu nahe mana

SYNONYMS

vidhi-dharma chāḍi'--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;
kabhu--at any time; nahe--not; mana--the mind.

TRANSLATION

"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.

PURPORT

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

TEXT

ajñāne vā haya yadi 'pāpa' upasthita
kṛṣṇa tāñre śuddha kare, nā karāya prāyaścitta

SYNONYMS

ajñāne--by ignorance; vā--or; haya--there are; yadi--if; pāpa--sinful activities; upasthita--present; kṛṣṇa--Lord Kṛṣṇa; tāñre--him (the devotee); śuddha kare--purifies; nā karāya--does not cause; prāyaścitta--atonement.

TRANSLATION

"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.

PURPORT

Kṛṣṇa purifies from within as caitya-guru, the spiritual master within the heart. This is described in the following verse from Śrīmad-Bhāgavatam (11.5.42).

TEXT 144

TEXT

svapāda-mūlaṁ bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ

vikarma yac cotpatitaṁ kathañcit
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

SYNONYMS

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; yat--whatever; ca--and; utpatitam--occurred; kathañcit--somehow; dhunoti--removes; sarvam--everything; hṛdi--in the heart; sanniviṣṭaḥ--entered.

TRANSLATION

" '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

TEXT

jñāna-vairāgyādi---bhaktira kabhu nahe 'aṅga'
ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga

SYNONYMS

jñāna--the path of knowledge; vairāgya-ādi--the path of renunciation and so on; bhaktira--of devotional service; kabhu--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.

TRANSLATION

"The path of speculative knowledge and renunciation is not very essential for devotional service. Indeed, good qualities such as nonviolence and mind and sense control automatically accompany a devotee of Lord Kṛṣṇa.

PURPORT

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

TEXT

tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanaḥ
na jñānaṁ na ca vairāgyaṁ
prāyaḥ śreyo bhaved iha

SYNONYMS

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; jñānaṁ--speculative knowledge; na--not; ca--also; vairāgyam--dry renunciation; prāyaḥ--for the most part; śreyaḥ--beneficial; bhavet--would be; iha--in this world.

TRANSLATION

" '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.'

PURPORT

The path of devotional service is always independent of other activity. The path of speculative knowledge or 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 or 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

TEXT

ete na hy adbhutā vyādha
tavāhimsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ paratāpinaḥ

SYNONYMS

ete--all these; na--not; hi--certainly; adbhutāḥ--wonderful; vyādha--O hunter; tava--your; ahimsā-ādayaḥ--nonviolence and others; guṇāḥ--qualities; hari-bhaktau--in devotional service; pravṛttāḥ--engaged; ye--those who; na--not; te--they; syuḥ--are; paratāpinaḥ--envious of other living entities.

TRANSLATION

" '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.'

PURPORT

This is a quotation from the Skanda Purāṇa.

TEXT 148

TEXT

vaidhī-bhakti-sāadhanera kahiluṅ vivaraṇa
rāgānugā-bhaktira lakṣaṇa śuna, sanātana

SYNONYMS

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.

TRANSLATION

"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

TEXT

rāgātmikā-bhakti----'mukhyā' vraja-vāsi-jane
tāra anugata bhaktira 'rāgānugā'-nāme

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

iṣṭe svārasikī rāgaḥ
paramāviṣṭatā bhavet
tanmayī yā bhaved bhaktiḥ
sātra rāgātmikoditā

SYNONYMS

iṣṭe--unto the desired object of life; svārasikī--appropriate for one's own original aptitude of love; rāgaḥ--attachment; parama-āviṣṭatā--absorption in the service of the Lord; bhavet--is; tat-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.

TRANSLATION

" 'When one becomes attached to the Supreme Personality of Godhead, his natural inclination to love is fully absorbed in thoughts of the Lord. That is called transcendental attachment, and devotional service according to that attachment is called rāgātmikā, or spontaneous devotional service.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.272).

TEXT 151

TEXT

iṣṭe 'gāḍha-tṛṣṇā'----rāgera svarūpa-lakṣaṇa
iṣṭe 'āviṣṭatā'----ei taṭastha-lakṣaṇa

SYNONYMS

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.

TRANSLATION

"The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in Him is a marginal characteristic.

TEXT 152

TEXT

rāgamayī-bhaktira haya 'rāgātmikā' nāma
ta-hā śuni' lubdha haya kona bhāgyavān

SYNONYMS

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.

TRANSLATION

"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

TEXT

lobhe vraja-vāsīra bhāve kare anugati
śāstra-yukti nāhi māne----rāgānugāra prakṛti

SYNONYMS

lobhe--in such covetousness; vraja-vāsīra 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.

TRANSLATION

"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.

PURPORT

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 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 sahayiyās, who manufacture their own way and commit sins by indulging in illicit sex, intoxication and gambling, if not meat-eating. Sometimes the sahayiyās 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 pirīti. The sahayiyās' 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 sahayiyās are cheated and unfortunate. They are not equal to advanced devotees (paramahāṁsas). Debauchees and paramahāṁsas are not on the same level.

TEXT 154

TEXT

virājantīm abhivyaktām
vraja-vāsi-janādiṣu
rāgātmikām anusṛtā
yā sā rāgānugocyate

SYNONYMS

virājantīm--shining intensely; abhivyaktām--fully expressed; vraja-vāsi-jana-ādiṣu--among the eternal inhabitants of Vṛndāvana; rāgātmikā--devotional service consisting of spontaneous love; anusṛtā--following; yā--which; sā--that; rāgānugā--devotional service following in the wake of spontaneous love; ucyate--is said.

TRANSLATION

" '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.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.270).

TEXT 155

TEXT

tat-tad-bhā' vādi-mādhurye
śrute dhīr yad apekṣate
nātra śāstraṁ na yuktim ca
tal lobhotpatti-lakṣaṇam

SYNONYMS

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; yuktim--logic and argument; ca--also; tat--that; lobha--of covetousness to follow in the footsteps; utpatti-lakṣaṇam--the symptom of awakening.

TRANSLATION

" '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 that way, 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 instruction of śāstra, revealed scripture, logic or argument.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.292).

TEXTS 156-157

TEXT

bāhya, antara,----ihāra dui ta' sādhana
'bāhye' sādha-dehe kare śravaṇa-kīrtana

'mane' nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṣṇera sevana

SYNONYMS

bāhya--externally; antara--internally; ihāra--of this spontaneous love of Godhead; dui--two; ta'--indeed; sādhana--such processes of execution; bāhye--externally; sādha-ka-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.

TRANSLATION

"There are two processes by which one may execute this rāgānuṅā bhakti-external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially hearing and chanting. However, 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, all day and night.

TEXT 158

TEXT

sevā sādha-ka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ

SYNONYMS

sevā--service; sādha-ka-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 the particular servant of Kṛṣṇa in Vṛndāvana; anusārataḥ--by following in the footsteps.

TRANSLATION

" 'The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa 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. '

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.295).

TEXT 159

TEXT

nijābhīṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā
nirantara sevā kare antarmanā hañā

SYNONYMS

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.

TRANSLATION

"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

TEXT

kṛṣṇaṁ smaran janam cāsyā
preṣṭham nija-samīhitam
tat-tat-kathā-rataś cāsau
kuryād vāsam vraje sadā

SYNONYMS

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; rataḥ--attached; ca--and; asau--that; kuryāt--should do; vāsam--living; vraje--in Vṛndāvana; sadā--always.

TRANSLATION

" 'The devotee should always think of Kṛṣṇa within himself, and one 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 to Kṛṣṇa, and one should live in Vṛndāvana. However, if one is physically unable to go to Vṛndāvana, he should mentally live there.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.294).

TEXT 161

TEXT

dāsa-sakhā-pitrādi-preyasīra gaṇa
rāga-māрге nija-nija-bhāvera gaṇana

SYNONYMS

dāsa--servants; sakhā--friends; pitṛ-ādi--parents; preyasīra gaṇa--conjugal lovers; rāga-māрге--on the path of spontaneous loving service; nija-nija--of one's own choice; bhāvera--of the ecstasy; gaṇana--counting.

TRANSLATION

"Kṛṣṇa has many types of devotees-some are servants, some are friends, some are parents, and some are conjugal lovers. Those 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

TEXT

na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me 'nimiṣo leḍhi hetih
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam

SYNONYMS

na--not; karhicit--at any time; mat-parāḥ--devotees of Me; śānta-rūpe--O mother, the symbol of peacefulness; nañkṣyanti--will perish; no--nor; me--My; animiṣaḥ--time; leḍhi--licks up (destroys); hetih--weapon; yeṣām--of whom; ahaṁ--I; priyaḥ--dear; ātmā--the Supersoul; sutaḥ--the son; ca--and; sakhā--friend; guruḥ--spiritual master; suhṛdaḥ--well-wisher; daivam--the Deity; iṣṭam--chosen.

TRANSLATION

" '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, the 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.'

PURPORT

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

TEXT

pati-putra-suhṛd-bhrāṭṛ-
pitṛvan mitravad dharim
ye dhyāyanti sadodyuktās
tebhyo 'pīha namo namaḥ

SYNONYMS

pati--a husband; putra--a son; suhṛt--a friend; bhrāṭṛ--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.

TRANSLATION

" '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.'

PURPORT

This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.308).

TEXT 164

TEXT

ei mata kare yebā rāgānugā-bhakti
kṛṣṇera caraṇe tānra upajaya 'prīti'

SYNONYMS

ei mata--in this way; kare--executes; yebā--anyone who; rāgānugā-bhakti--spontaneous devotional service to Kṛṣṇa; kṛṣṇera caraṇe--to the lotus feet of Kṛṣṇa; tānra--his; upajaya--awakens; prīti--affection.

TRANSLATION

"If one engages in spontaneous loving service to the Lord, his affection at the lotus feet of Kṛṣṇa gradually increases.

TEXT 165

TEXT

prīty-aṅkure 'rati', 'bhāva'----haya dui nāma
yāhā haite vaśa hana śrī-bhagavān

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this verse. Externally a devotee performs all the items of devotional service-śravaṇa and kīrtana-in nine different ways, 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

TEXT

yāhā haite pāi kṛṣṇera prema-sevana
eita' kahiluṅ 'abhidheya'-vivarāṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

abhidheya, sādhana-bhakti ebe kahiluṅ sanātana
saṅkṣepe kahiluṅ, vistāra nā yāya varṇana

SYNONYMS

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.

TRANSLATION

"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

TEXT

abhidheya sādhana-bhakti śune yei jana
acirāt pāya sei kṛṣṇa-prema-dhana

SYNONYMS

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.

TRANSLATION

Whoever hears the process of practical devotional service very soon attains shelter at the lotus feet of Kṛṣṇa in love and affection.

TEXT 169

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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.

Chapter 23

Life's Ultimate Goal--Love of Godhead

The following summary study 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. Śrīmatī Rādhārāṇī has twenty-five transcendental qualities.

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-vaṁśa. There is also an opposing and favorable description of keśa-avatāra. All these instructions are mentioned herein.

In this way Śrī Caitanya Mahāprabhu blessed Sanātana Gosvāmī, placing His own hand on his head. Thus Sanātana received the power to describe these subjects in books like Hari-bhakti-vilāsa.

TEXT 1

TEXT

cirād adattaṁ nija-gupta-vittaṁ
svaprema-nāmāmṛtam atyudāraḥ
āpāmaramṁ yo vitatāra gauraḥ
kṛṣṇo janebhyas tam ahaṁ prapadye

SYNONYMS

cirāt--for a long time; adattam--not given; nija-gupta-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; gauraḥ--Śrī Gaurasundara; kṛṣṇaḥ--Lord Kṛṣṇa Himself; janebhyaḥ--to the people in general; tam--to Him; aham--I; prapadye--offer obeisances.

TRANSLATION

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

TEXT

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

SYNONYMS

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.

TRANSLATION

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

TEXT

ebe śuna bhakti-phala 'prema'-prayojana
yāhāra śravaṇe haya bhakti-rasa-jñāna

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Now hear, O Sanātana, about the result of devotional service, which is love of Godhead, life's ultimate goal. If one hears this description, he will be enlightened in the transcendental mellows of devotional service.

TEXT 4

TEXT

kṛṣṇe rati gāḍha haile 'prema'-abhidhāna
kṛṣṇa-bhakti-rasera ei 'sthāyi-bhāva'-nāma

SYNONYMS

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.

TRANSLATION

"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

TEXT

śuddha-sattva-viśeṣātmā
prema-sūryāṁśu-sāmya-bhāk
rucibhiś citta-masṛṇya-
kṛd asau bhāva ucyaṭe

SYNONYMS

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; ucyaṭe--is called.

TRANSLATION

" 'When devotional service is situated on the transcendental platform of pure goodness, it is like a ray of the sunlight of love for Kṛṣṇa. At such a time, devotional service causes the heart to be softened by various tastes, and it is called bhāva [emotion].'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.3.1).

TEXT 6

TEXT

e dui,----bhāvera 'svarūpa', 'taṭastha' lakṣaṇa
premera lakṣaṇa ebe śuna, sanātana

SYNONYMS

ei dui--these two; bhāvera--of emotion; sva-rūpa--constitutional; taṭastha--marginal; lakṣaṇa--symptoms; premera--of love; lakṣaṇa--the symptoms; ebe--now; śuna--hear; sanātana--O Sanātana.

TRANSLATION

"Bhāva [emotion] has two different symptoms--constitutional and marginal. Now, My dear Sanātana, listen to the symptoms of love.

PURPORT

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

TEXT

samyañ masṛṇita-svānto
mamatvātiśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate

SYNONYMS

samyak--completely; masṛṇita-svāntaḥ--which makes the heart soft; mamatva--of a sense of ownership; atiśaya-āṅkitaḥ--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.

TRANSLATION

" '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.

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.4.1).

TEXT 8

TEXT

ananya-mamatā viṣṇau
mamatā prema-saṅgatā
bhaktir ity ucyate bhīṣma-
prahlādoddhava-nāradaiḥ

SYNONYMS

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; nāradaiḥ--and by Nārada.

TRANSLATION

" '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.'

PURPORT

This verse, quoted from the Nārada-pañcarātra, is found in the Bhakti-rasāmṛta-sindhu (1.4.2).

TEXT 9

TEXT

kona bhāgye kona jīvera 'śraddhā' yadi haya
tabe sei jīva 'sādhu-saṅga' ye karaya

SYNONYMS

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.

TRANSLATION

"If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees.

TEXT 10

TEXT

sādhū-saṅga haite haya 'śravaṇa-kīrtana'
sādhana-bhaktye haya 'sarvānārtha-nivartana'

SYNONYMS

sādhū-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 thing.

TRANSLATION

"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

TEXT

anārtha-nivṛtti haile bhaktye 'niṣṭhā' haya
niṣṭhā haite śravaṇādye 'ruci' upajaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

ruci haite bhaktye haya 'āsakti' pracura
āsakti haite citte janme kṛṣṇe prīty-aṅkura

SYNONYMS

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.

TRANSLATION

"After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart.

TEXT 13

TEXT

sei 'bhāva' gāḍha haile dhare 'prema'-nāma
sei premā 'prayojana' sarvānanda-dhāma

SYNONYMS

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; prayojana--the ultimate goal of life; sarva-ānanda-dhāma--the reservoir of all pleasure.

TRANSLATION

"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.

PURPORT

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 awakens in devotional service. 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 and 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 found in the Bhakti-rasāmṛta-sindhu (1.4.15-16).

TEXTS 14-15

TEXT

ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nārtha-nivṛtṭiḥ syāt
tato niṣṭhā rucis tataḥ

athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakānām ayam premaṇaḥ
prādurbhāve bhavet kramaḥ

SYNONYMS

ādau--in the beginning; śraddhā--firm faith, or disinterest in material affairs and interest in spiritual advancement; tataḥ--thereafter; sādhu-saṅgaḥ--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; anārtha-nivṛtṭiḥ--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 of 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.

TRANSLATION

" '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 sādhanā-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

TEXT

satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

SYNONYMS

satām--of the devotees; prasaṅgāt--by the intimate association; mama--of Me; vīrya-saṁvidaḥ--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; ratiḥ--attraction; bhaktiḥ--love; anukramiṣyati--will follow one after another.

TRANSLATION

" '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 to him, and gradually he attains firm faith that in due course develops into attraction and devotion. '

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.25.25).

TEXT 17

TEXT

yānhāra hṛdaye ei bhāvāṅkura haya
tānhāte eteka cihna sarva-śāstre kaya

SYNONYMS

yānhāra--of whom; hṛdaye--in the heart; ei--this; bhāva-āṅkura--seed of emotion; haya--there is; tānhāte--in him; eteka--these; cihna--symptoms; sarva-śāstre--all revealed scriptures; kaya--say.

TRANSLATION

"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

TEXT

kṣāntir avyārtha-kālatvaṁ
viraktir māna-sūnyatā
āśā-bandhaḥ samutkaṅṭhā
nāma-gāne sadā ruciḥ

āsaktis tad-guṇākhyāne
prītis tad-vasati-sthale
ity ādayo 'nubhāvāḥ syur
jāta-bhāvāṅkure jane

SYNONYMS

kṣāntiḥ--forgiveness; avyārtha-kālatvam--being free from wasting time; viraktiḥ--detachment; māna-sūnyatā--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--in 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.

TRANSLATION

" '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.'

PURPORT

These two verses are found in the Bhakti-rasāmṛta-sindhu (1.3.25-26).

TEXT 20

TEXT

ei nava prīty-aṅkura yānra citte haya
prākṛta-kṣobhe tānra kṣobha nāhi haya

SYNONYMS

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.

TRANSLATION

"If love for Kṛṣṇa in a seedling state has fructified in one's heart, one is not agitated by material things.

TEXT 21

TEXT

taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īse

dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ

SYNONYMS

tam--him; mā--me; upayātam--surrendered; pratiyantu--you may know; viprāḥ--
O brāhmaṇas; gaṅgā--mother Ganges; ca--and; devī--the demigoddess; dhṛta--
offered; cittam--whose mind; īśe--unto the Supreme Personality of Godhead;
dviija-upasṛṣṭaḥ--created by the brāhmaṇa; kuhakaḥ--some trickery; takṣakaḥ--
snake-bird; vā--or; daśatu--let it bite; alaṁ--never mind; gāyata--chant;
viṣṇu-gāthāḥ--the holy names of Lord Viṣṇu.'

TRANSLATION

" '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.'

PURPORT

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 snakebird 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

TEXT

kṛṣṇa-sambandha vinā kāla vyartha nāhi yāya

SYNONYMS

kṛṣṇa-sambandha vinā--without a connection with Kṛṣṇa; kāla--time; vyartha-
-useless; nāhi yāya--does not become.

TRANSLATION

"Not a moment should be lost. Every moment should be utilized for Kṛṣṇa or
connected with Him.

PURPORT

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

TEXT

vāgbhiḥ stuvanto manasā smarantas
tanvā namanto 'py anisam na tṛptāḥ
bhaktāḥ śravan-netra-jalāḥ samagram
āyūr harer eva samarpayanti

SYNONYMS

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; anisam--all the time; na tṛptāḥ--not satisfied; bhaktāḥ--the devotees; śravat--shedding; netra-jalāḥ--tears from the eyes; samagram--the whole; āyūḥ--life; hareḥ--to Kṛṣṇa; eva--only; samarpayanti--dedicate.

TRANSLATION

" '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.'

PURPORT

This verse from the Hari-bhakti-sudhodaya is found in the Bhakti-rasāmṛta-sindhu (1.3.29).

TEXT 24

TEXT

bhukti, siddhi, indriyārtha tāre nāhi bhāya

SYNONYMS

bhukti--material enjoyment; siddhi--mystic power; indriya-ārtha--the objects of the senses; tāre--unto him; nāhi bhāya--do not appeal.

TRANSLATION

"In the material field, people are interested in material enjoyment, mystic power and sense gratification. However, these things do not appeal to the devotee at all.

TEXT 25

TEXT

yo dustyajān dāra-sutān
suḥrd-rājyaṃ ḥṛdi spṛśaḥ
jahau yuvaiva malavad
uttamaḥśloka-lālasaḥ

SYNONYMS

yaḥ--who (Bharata Mahārāja); dustyajān--difficult to give up; dāra-sutān--wife and children; suḥrt--friends; rājyam--kingdom; ḥṛdi spṛśaḥ--dear to the core of the heart; jahau--gave up; yuvā--youthful; eva--at that time; malavat--like stool; uttamaḥśloka-lālasaḥ--being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

" 'King Bharata was very eager to attain the association of the Supreme Personality of Godhead, Kṛṣṇa, who is called uttamaśloka 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.'

PURPORT

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

TEXT

'sarvottama' āpanāke 'hīna' kari māne

SYNONYMS

sarva-uttama--although standing above all; āpanāke--himself; hīna kari--as the lowest; māne--considers.

TRANSLATION

"Although a pure devotee's standard is above all, he still considers himself to be in the lowest stage of life.

TEXT 27

TEXT

harau ratiṃ vahann eṣa
narendrāṇāṃ śikhāmaṇiḥ
bhikṣāṃ aṭann ari-pure
śva-pākam api vandate

SYNONYMS

harau--toward the Supreme Personality of Godhead; ratim--affection; vahan--carrying; eṣaḥ--this one; nara-indrāṇām--of all the kings; śikhā-maṇiḥ--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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Padma Purāṇa.

TEXT 28

TEXT

'kṛṣṇa kṛpā karibena'----dṛḍha kari' jāne

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; kṛpā karibena--will show His mercy; dṛḍha kari'--making firm; jāne--he believes.

TRANSLATION

"A fully surrendered devotee always hopes that Lord Kṛṣṇa will be kind to him. This hope is very firm in him.

TEXT 29

TEXT

na premā śravaṇādi-bhaktir api vā yogo 'thavā 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

SYNONYMS

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; athavā--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-ārtha-adhika-sādhake--who bestows greater benedictions upon one who is fallen and possesses no good qualities; tvayi--unto You; tathāpi--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.

TRANSLATION

" '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.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.3.35).

TEXT 30

TEXT

samutkaṅṭhā haya sadā lālasā-pradhāna

SYNONYMS

samutkaṅṭhā--eagerness; haya--is; sadā--always; lālasā--ardent desire; pradhāna--chiefly characterized by.

TRANSLATION

"This eagerness is chiefly characterized by an ardent desire to associate with the Lord.

TEXT 31

TEXT

tvac-chaiśavaṁ tri-bhuvanādbhutam ity avehi
mac-cāpalam ca tava vā mama vādhigamyam
tat kiṁ karomi viralam muralī-vilāsi
mugdham mukhāmbujam udīkṣitum ikṣaṇābhyām

SYNONYMS

tvac--Your; śaiśavam--early age; tri-bhuvana--within the three worlds; adbhutam--wonderful; iti--thus; avehi--know; mac-cāpalam--My unsteadiness; ca--and; tava--of You; vā--or; mama--of Me; vā--or; adhigamyam--to be understood; tat--that; kiṁ--what; karomi--I do; viralam--in solitude; muralī-vilāsi--O player of the flute; mugdham--attractive; mukha-ambujam--lotuslike face; udīkṣitum--to see sufficiently; ikṣaṇābhyām--by the eyes.

TRANSLATION

" '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?'

PURPORT

This is a verse from Kṛṣṇa-karṇāmṛta (32).

TEXT 32

TEXT

nāma-gāne sadā ruci, laya kṛṣṇa-nāma

SYNONYMS

nāma-gāne--in chanting the holy names; sadā--constantly; ruci--taste, relish; laya--takes; kṛṣṇa-nāma--the Hare Kṛṣṇa mantra.

TRANSLATION

"Due to having great relish for the holy name, one is inclined to chant the Hare Kṛṣṇa mahā-mantra constantly.

TEXT 33

TEXT

rodana-bindu-maranda-syandi-
dṛg-indīvarādyā govinda
tava madhura-svara-kaṇṭhī
gāyati nāmāvalīm bālā

SYNONYMS

rodana-bindu--with teardrops; maranda--like the nectar or juice of flowers; syandi--pouring; dṛk-indīvarā--whose lotus eyes; ādya--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).

TRANSLATION

" 'O Govinda, this youthful girl named Rādhikā is today constantly pouring forth tears like nectar falling from flowers. She is also singing Your holy name in a sweet voice.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.3.38).

TEXT 34

TEXT

kṛṣṇa-guṇākhyāne haya sarvadā āsakti

SYNONYMS

kṛṣṇa-guṇa-ākhyāne--in describing the transcendental qualities of Kṛṣṇa;
haya--there is; sarvadā--always; āsakti--attachment.

TRANSLATION

"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

TEXT

madhuraṁ madhuraṁ vapur asya vibhor
madhuraṁ madhuraṁ vadaṇaṁ madhuraṁ
madhu-gandhi mṛḍu-smitam etad aho
madhuraṁ madhuraṁ madhuraṁ madhuraṁ

SYNONYMS

madhuraṁ--sweet; madhuraṁ--sweet; vapuḥ--the transcendental form; asya--
His; vibhoḥ--of the Lord; madhuraṁ--sweet; madhuraṁ--sweet; vadaṇaṁ--face;
madhuraṁ--more sweet; madhu-gandhi--the fragrance of honey; mṛḍu-smitam--soft
smiling; etad--this; aho--oh; madhuraṁ--sweet; madhuraṁ--sweet; madhuraṁ--
sweet; madhuraṁ--still more sweet.

TRANSLATION

" 'O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.'

PURPORT

This is a verse quoted from Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta (92).

TEXT 36

TEXT

kṛṣṇa-līlā-sthāne kare sarvadā vasati

SYNONYMS

kṛṣṇa-līlā-sthāne--in the place where Kṛṣṇa has His pastimes; kare--makes;
sarvadā--always; vasati--abode.

TRANSLATION

"A devotee absorbed in ecstatic emotion for Kṛṣṇa always resides in a place where Kṛṣṇa's pastimes were performed.

TEXT 37

TEXT

kadāhaṁ yamunā-tīre
nāmāni tava kīrtayan
udbāṣpaḥ puṇḍarīkākṣa
racayiṣyāmi tāṇḍavam

SYNONYMS

kadā--when; aham--I; yamunā-tīre--on the bank of the Yamunā; nāmāni--holy names; tava--Your; kīrtayan--chanting; udbāṣpaḥ--full of tears; puṇḍarīkākṣa--O lotus-eyed one; racayiṣyāmi--I shall create; tāṇḍavam--dancing like a madman.

TRANSLATION

" '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?'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.156).

TEXT 38

TEXT

kṛṣṇe 'ratira' cihna ei kailuṅ vivaraṇa
'kṛṣṇa-premera' cihna ebe śuna sanātana

SYNONYMS

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.

TRANSLATION

"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

TEXT

yānra citte kṛṣṇa-premā karaye udaya
tānra vākya, kriyā, mudrā vijñeha nā bujhaya

SYNONYMS

yānra citte--in whose heart; kṛṣṇa-premā--love of Kṛṣṇa; karaye udaya--awakens; tānra--his; vākya--words; kriyā--activities; mudrā--symptoms; vijñeha--even a learned scholar; nā bujhaya--does not understand.

TRANSLATION

"Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.

TEXT 40

TEXT

dhanyasyāyaṁ nava-premā
yasyonmīlati cetasi
antarvāṇibhir apy asya
mudrā suṣṭhu sudurgamā

SYNONYMS

dhanyasya--of a most fortunate person; ayam--this; navaḥ--new; premā--love of Godhead; yasya--of whom; unmīlati--manifests; cetasi--in the heart; antarvāṇibhiḥ--by persons well versed in śāstras; api--even; asya--of him; mudrā--symptoms; suṣṭhu--exceedingly; sudurgamā--difficult to understand.

TRANSLATION

" 'Even a most learned scholar cannot understand the activities and symptoms of an exalted personality in whose heart love of Godhead has awakened.'

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (1.4.17).

TEXT 41

TEXT

evamvrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta ucchaiḥ
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ

SYNONYMS

evam-vrataḥ--when one thus engages in a vow to chant and dance; sva--own; priya--very dear; nāma--the holy name; kīrtyā--by chanting; jāta--in this way develops; anurāgaḥ--attachment; druta-cittaḥ--very eagerly; ucchaiḥ--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.

TRANSLATION

" '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.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (11.2.40).

TEXT 42

TEXT

premā krame bāḍi' haya----sneha, māna, praṇaya
rāga, anurāga, bhāva, mahābhāva haya

SYNONYMS

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; mahā-bhāva--exalted ecstasy; haya--is.

TRANSLATION

"Love of Godhead increases and is manifest as affection, counter-love, love, attachment, subattachment, ecstasy and sublime ecstasy.

TEXT 43

TEXT

bīja, ikṣu, rasa, guḍa tabe khaṇḍa-sāra
śarkarā, sitā-michari, śuddha-michari āra

SYNONYMS

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.

TRANSLATION

"This development is compared to sugarcane seeds, sugarcane plants, sugarcane juice, molasses, crude sugar, refined sugar, sugar candy and rock candy.

TEXT 44

TEXT

ihā yaiche krame nirmala, krame bāḍe svāda
rati-premādira taiche bāḍaye āsvāda

SYNONYMS

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.

TRANSLATION

"Just as the taste of sugar increases as it is gradually purified, one should understand that when love of Godhead increases from rati, which is compared to the beginning seed, its taste increases.

TEXT 45

TEXT

adhikāri-bhede rati---pañca parakāra
śānta, dāsyā, sakhya, vātsalya, madhura āra

SYNONYMS

adhikāri--of possessor; bhede--according to differences; rati--attachment; pañca parakāra--five varieties; śānta--neutral; dāsyā--servitude; sakhya--friendship; vātsalya--paternal love; madhura--conjugal love; āra--also.

TRANSLATION

"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-prabhṛtīnaṁ ced
bhaved eṣā ratir na hi

kintu bāla-camatkāra-
kāri tac-cihna-vikṣayā
abhijñena subodho 'yaṁ
raty-ābhāsaḥ prakīrtitaḥ

The real symptoms of the fructification of the seed of love (rati) are manifest 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 rati-ābhāsa, a mere glimpse of attachment.

TEXT 46

TEXT

ei pañca sthāyī bhāva haya pañca 'rasa'
ye-rase bhakta 'sukhī', kṛṣṇa haya 'vaśa'

SYNONYMS

ei pañca--these five kinds of transcendental mellow; sthāyī bhāva--permanent ecstatic moods; haya--become; pañca rasa--five kinds of transcendental mellow; ye-rase--in a particular mellow; bhakta sukhī--a devotee becomes happy; kṛṣṇa--Lord Kṛṣṇa; haya--becomes; vaśa--under the control.

TRANSLATION

"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.

PURPORT

In the Bhakti-rasāmṛta-sindhu, sthāyī-bhāva, permanent ecstasy, is thus described:

aviruddhān viruddhāmś ca
bhāvān yo vaśatām nayan
su-rājeva virājeta
sa sthāyī bhāva ucyate
sthāyī bhāvo 'tra sa proktaḥ
śrī-kṛṣṇa-viṣayā ratiḥ

These moods (bhāvas) bring under control the favorable ecstasies (such as laughing) and unfavorable ecstasies (such as anger). When these continue to remain as kings, they are called sthāyī-bhāva, or permanent ecstasies. Continuous ecstatic love for Kṛṣṇa is called permanent ecstasy.

TEXT 47

TEXT

premādika sthāyī-bhāva sāmagrī-milane
kṛṣṇa-bhakti rasa-rūpe pāya pariṇāme

SYNONYMS

prema-ādika--love of Godhead, beginning with śānta, dāsyā 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.

TRANSLATION

"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.

PURPORT

In the Bhakti-rasāmṛta-sindhu, the following definition is given:

athāsyāḥ keśava-rater

lakṣitāyā nigadyate
sāmagrī-paripoṣena
paramā rasa-rūpatā

vibhāvair anubhāvaiś ca
sāttvikair vyabhicāribhiḥ
svādyatvaṃ ḥṛdi 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

TEXT

vibhāva, anubhāva, sāttvika, vyabhicārī
sthāyi-bhāva 'rasa' haya ei cāri mili'

SYNONYMS

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.

TRANSLATION

"The permanent ecstasy becomes a more and more tasteful transcendental mellow through the mixture of special ecstasy, subordinate ecstasy, natural ecstasy and transitory ecstasy.

TEXT 49

TEXT

dadhi yena khaṇḍa-marica-karpūra-milane
'rasālākhya' rasa haya apūrvāsvādane

SYNONYMS

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; apūrvā-āsvādane--by an unprecedented taste.

TRANSLATION

"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

TEXT

dvividha 'vibhāva',----ālabhana, uddīpana
vaṁśī-svarādi----'uddīpana', kṛṣṇādi----'ālabhana'

SYNONYMS

dvi-vidha--two kinds; vibhāva--particular ecstasy; ālabhana--the support;
uddīpana--awakening; vaṁśī-svara-ādi--such as the vibration of the flute;
uddīpana--exciting; kṛṣṇa-ādi--Kṛṣṇa and others; ālabhana--the support.

TRANSLATION

"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

TEXT

'anubhāva'----smita, nṛtya, gītādi udbhāsvara
stambhādi----'sāttvika' anubhāvera bhītara

SYNONYMS

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.

TRANSLATION

"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, vibhāva is described as follows:

tatra jñeyā vibhāvās tu
raty-āsvādana-hetavaḥ
te dvidhālabhanā eke
tathāivoddīpanāḥ 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:

vibhāvyaṭe hi raty-ādir
yatra yena vibhāvyaṭe
vibhāvo nāma sa dvedhā-

lambanoddīpanātmakaḥ

"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, the following is stated about ālabhana:

kṛṣṇas ca kṛṣṇa-bhaktās 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. Both of them are called by the learned scholars ālabhana-the foundations." Similarly, uddīpana is described:

uddīpanās tu te proktā
bhāvam uddīpayanti ye

"Those things which awaken ecstatic love are called uddīpana."

te tu śrī-kṛṣṇa-candrasya
guṇās ceṣṭāḥ prasāadhanam

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.

smitāṅga-saurabhe vaṁśa-
śṅga-nūpura-kambavaḥ
padāṅka-kṣetra-tulasī-
bhakta-tad-vāsarādayaḥ

"Kṛṣṇa's smile, the fragrance of His transcendental body, His flute, bugle, ankle bells, 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."

In the Bhakti-rasāmṛta-sindhu, anubhāva is described 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 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.

The Bhakti-rasāmṛta-sindhu describes udbhāsvara as follows:

udbhāsante svadhāmnīti

proktā udbhāsvarā budhaiḥ
nīvyuttariya-dhammilla-
sraṁsanaṁ gātra-moṭanam
jṛmbhā ghrāṇasya phullatvaṁ
niśvāsādyās ca te matāḥ

The ecstatic symptoms manifest in the external body of a person in ecstatic love are called by learned scholars udbhāsvara. 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

TEXT

nirveda-harṣādi----tetrīśa 'vyabhicārī'
saba mili' 'rasa' haya camatkārakārī

SYNONYMS

nirveda-harṣa-ādi--complete despondency, jubilation and so on; tetrīśa--thirty-three; vyabhicārī--transitory elements; saba mili'--all meeting together; rasa--the mellows; haya--becomes; camatkārakārī--a cause of wonder.

TRANSLATION

"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 triṁśad-
bhāvā ye vyabhicārīṇaḥ
viśeṣeṇābhimukhyena
caranti sthāyinaṁ prati
vāg-aṅga-sattva-sūcyā ye
jñeyās te vyabhicārīṇaḥ

sañcārayanti bhāvasya
gatiṁ sañcārīṇo 'pi te
unmajjanti nimajjanti
stāyiny-amṛta-vāridhau
ūrmivad vardhayanty enaṁ
yānti tad-rūpatāṁ 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 vyabhicāri.

TEXT 53

TEXT

pañca-vidha rasa----śānta, dāsyā, sakhya, vātsalya
madhura-nāma śṛṅgāra-rasa----sabāte prābalya

SYNONYMS

pañca-vidha rasa--five kinds of mellows; śānta--neutrality; dāsyā--servitorship; sakhya--friendship; vātsalya--paternal affection; madhura--sweet; nāma--named; śṛṅgāra-rasa--the conjugal mellow; sabāte--among all of them; prābalya--predominant.

TRANSLATION

"There are five transcendental mellows-neutrality, servitorship, friendship, paternal affection and conjugal love, which is also known as the mellow of sweetness. Conjugal love excels all others.

TEXT 54

TEXT

śānta-rase śānti-rati 'prema' paryanta haya
dāsyā-rati 'rāga' paryanta krameta bāḍaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

sakhya-vātsalya-rati pāya 'anurāga'-sīmā
subalādyera 'bhāva' paryanta premera mahimā

SYNONYMS

sakhya--in friendship; vātsalya--in paternal affection; rati--affection; pāya--obtains; anurāga-sīmā--up to the limit of subordinate spontaneous love;

subala-ādyera--of friends like Subala and others; bhāva--ecstatic love;
paryanta--up to; premera mahimā--the glory of the love of Godhead.

TRANSLATION

"After the mellow of servitorship, there are the mellows of friendship and paternal 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.

PURPORT

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, counter-love (anger based on love), love and attachment. Similarly, the mellow of friendship increases to affection, counter-love, love, attachment and subattachment. It is the same with the mellow of paternal affection. The special feature of the mellow of friendship exhibited by personalities like Subala is that it increases from fraternal affection to counter-love, to spontaneous attachment, to subordinate attachment, and finally to the ecstasy where all the ecstatic symptoms continuously exist.

TEXT 56

TEXT

śānta-ādi rasera 'yoga', 'viyoga'----dui bheda
sakhya-vātsalye yogādira aneka vibheda

SYNONYMS

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 paternal affection; yoga-ādira--of
connection and separation; aneka vibheda--many varieties.

TRANSLATION

"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.

PURPORT

In the Bhakti-rasāmṛta-sindhu, these divisions are described:

ayoga-yogāvetasya
prabhedau kathitāv ubhau

In the mellows of bhakti-yoga, there are two stages--ayoga and yoga. Ayoga is described in the Bhakti-rasāmṛta-sindhu:

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:

kṛṣṇena saṅgamo yas tu
sa yoga iti kīrtyate

"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 paternal affection, there are many varieties of yoga and viyoga. The varieties of yoga are thus described:

yogo 'pi kathitaḥ siddhis
tuṣṭiḥ sthitiḥ iti tridhā

Yoga (connection) is of three types--success, satisfaction and permanence. The divisions of ayoga (separation) are thus described:

utkaṅṭhitaṁ viyogaś cety
ayogo 'pi dvidhocyate

Thus ayoga has two divisions--longing and separation.

TEXT 57

TEXT

'rūḍha', 'adhirūḍha' bhāva----kevala 'madhure'
mahiṣī-gaṇera 'rūḍha', 'adhirūḍha' gopikā-nikare

SYNONYMS

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.

TRANSLATION

"Only in the conjugal mellow are there two ecstatic symptoms called rūḍha [advanced] and adhirūḍha [highly advanced]. The advanced ecstasy is found

among the queens of Dvārakā, and the highly advanced ecstasies are found among the gopīs.

PURPORT

The adhirūḍha ecstasies are explained in the Ujjvala-nīlamaṇi:

rūḍhoktebhyo 'nubhāvebhyaḥ
kām apy āptā viśiṣṭatām
yatrānubhāvā dṛśyante
so 'dhirūḍho nigadyate

The very sweet attraction of conjugal love increases through affection, counter-love, 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

TEXT

adhirūḍha-mahābhāva----dui ta' prakāra
sambhoge 'mādana', virahe 'mohana' nāma tāra

SYNONYMS

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.

TRANSLATION

"Highly advanced ecstasy is divided into two categories--mādana and mohana. Meeting together is called mādana, and separation is called mohana.

TEXT 59

TEXT

'mādane' cumbanādi haya ananta vibheda
'udghūrṇā', 'citra-jalpa' 'mohane' dui bheda

SYNONYMS

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.

TRANSLATION

"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].

PURPORT

For further information, see Madhya-līlā (1.87).

TEXT 60

TEXT

citra-jalpera daśa aṅga---prajalpādi-nāma
'bhramara-gītā'ra daśa śloka tāhāte pramāṇa

SYNONYMS

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.

TRANSLATION

"Mad emotional talks include ten divisions, called prajalpa and other names. An example of this is the ten verses spoken by Śrīmatī Rādhārāṇī called 'song to the bumblebee.'

PURPORT

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

TEXT

udghūrṇā, vivaśa-ceṣṭā---divyonmāda-nāma
virahe kṛṣṇa-sphūrṭi, āpanāke 'kṛṣṇa'-jñāna

SYNONYMS

udghūrṇā--unsteadiness; vivaśa-ceṣṭā--boastful activities; divya-unmāda-nāma--named transcendental madness; virahe--in separation; kṛṣṇa-sphūrṭi--manifestation of Kṛṣṇa; āpanāke--oneself; kṛṣṇa-jñāna--thinking as Kṛṣṇa.

TRANSLATION

"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

TEXT

'sambhoga'-'vipralambha'-bhede dvividha śṛṅgāra
sambhogera ananta aṅga, nāhi anta tāra

SYNONYMS

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.

TRANSLATION

"In conjugal love [śṛṅgāra] there are two departments-meeting and
separation. On the platform of meeting, there are unlimited varieties that are
beyond description.

PURPORT

Vipralambha is described in the Ujjvala-nīlamaṇi:

yūnor ayuktayor bhāvo
yuktayor vātha yo mithaḥ
abhīṣṭāliṅganādīnām
anavāptau prakṛṣyate
sa vipralambho vijñeyaḥ
sambhogonnatikāraḥ

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 thus described:

darśanāliṅganādīnām
ānukūlyān niṣevayā
yūnor ullāsam ārohan
bhāvaḥ sambhoga īryate

"Meeting each other and embracing each other are aimed at bringing about
the happiness of both 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 (sampanna);
- (4) sudūra-pravāsa-anantara-after being far away, sambhoga is called
perfection (samṛddhimān).

The meetings of the lovers that take place in dreams also have these four divisions.

TEXT 63

TEXT

'vipralambha' catur-vidha----pūrva-rāga, māna
pravāsākhyā, āra prema-vaicittya-ākhyāna

SYNONYMS

vipralambha--separation; catuḥ-vidha--four divisions; pūrva-rāga-- pūrva-rāga; māna--māna; pravāsākhyā--known as pravāsa; āra--and; prema-vaicittya--prema-vaicittya; ākhyāna--calling.

TRANSLATION

"Vipralambha has four divisions--pūrva-rāga, māna, pravāsa, and prema-vaicittya.

PURPORT

Pūrva-rāga is described in Ujjvala-nīlamaṇi:

ratir yā saṅgamāt pūrvaṁ
darśana-śravaṇādi-jā
tayoḥ unmlati prājñaiḥ
pūrva-rāgaḥ sa ucyate

When attachment produced in both 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:

dampatyor bhāva ekatra
sator apy anuraktayoḥ
svābhīṣṭāśleṣa-vikṣādi-
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 one another and embracing one another, despite the fact that they are attached to one another.

Pravāsa is also explained as follows:

pūrva-saṅga-tayoḥ 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 explained:

priyasya sannikarṣe 'pi
premotkarṣa-svabhāvataḥ
yā viśeṣa-dhiyārtis tat
prema-vaicittyaṃ 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

TEXT

rādhikādye 'pūrva-rāga' prasiddha 'pravāsa', 'māne'
'prema-vaicittya' śrī-daśame mahiṣī-gaṇe

SYNONYMS

rādhikādye--in Śrīmatī Rādhārāṇī and the other gopīs; 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; mahiṣī-gaṇe--among the queens.

TRANSLATION

"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

TEXT

kurari vilapasi tvam vīta-nidrā na śeṣe
svapiti jagati rātryām īśvaro gupta-bodhaḥ
vayam iva sakhī kaccid gāḍha-nirviddha-cetā
nalina-nayana-hāsodāra-līlekṣitena

SYNONYMS

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; sakhī--O dear friend; kaccid--whether; gāḍha--deeply; nirviddha-cetā--pierced in the heart; nalina-nayana--of the lotus-eyed Lord; hāsa--smiling; udāra--liberal; līlā-īkṣitena--by the playful glancing.

TRANSLATION

" '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 the lotus eyed Kṛṣṇa? If so, your heart is deeply pierced. Is that why you are showing these signs of sleepless lamentation?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.90.15). Although the queens were with Kṛṣṇa, they were still thinking of losing His company.

TEXT 66

TEXT

vrajendra-nandana kṛṣṇa----nāyaka-śiromaṇi
nāyikāra śiromaṇi----rādhā-ṭhākuraṇī

SYNONYMS

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.

TRANSLATION

"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

TEXT

nāyakānām śīroratnam
kṛṣṇas tu bhagavān svayam
yatra nityatayā sarve
virājante mahā-guṇāḥ

SYNONYMS

nāyakānām--of all heroes; śīroratnam--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.

TRANSLATION

" '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.'

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (2.1.17).

TEXT 68

TEXT

devī kṛṣṇamayī proktā

rādhikā para-devatā
sarva-lakṣmīmayī sarva-
kāntiḥ sammohinī parā

SYNONYMS

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.

TRANSLATION

" 'The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart
of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune.
She possesses all the attraction to attract the all-attractive Personality of
Godhead. She is the primeval internal potency of the Lord.' "

PURPORT

This text is found in the Bṛhad-gautamīya-tantra.

TEXT 69

TEXT

ananta kṛṣṇera guṇa, cauṣaṭṭi---pradhāna
eka eka guṇa śuni' juḍāya bhakta-kāṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

ayaṁ netā suramyāṅgaḥ
sarva-sal-lakṣaṇānvitaḥ
ruciras tejasā yukto
balīyān vayasānvitaḥ

SYNONYMS

ayaṁ--this (Kṛṣṇa); netā--supreme hero; suramya-aṅgaḥ--having the most
beautiful transcendental body; sarva-sat-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.

TRANSLATION

" '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.

PURPORT

This verse and the following six verses are also found in the Bhakti-rasāmṛta-sindhu (2.1.23-29).

TEXT 71

TEXT

vividhādbhuta-bhāṣā-vit
satya-vākyaḥ priyaṁ vadaḥ
vāvadūkaḥ supāṇḍityo
buddhimān pratibhānvitaḥ

SYNONYMS

vividha--various; adbhuta--wonderful; bhāṣā-vit--knower of languages; satya-vākyaḥ--whose words are truthful; priyaṁ vadaḥ--who speaks very pleasingly; vāvadūkaḥ--expert in speaking; su-pāṇḍityaḥ--very learned; buddhimān--very wise; pratibhā-anvitaḥ--genius.

TRANSLATION

" '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

TEXT

vidagdhaś caturo dakṣaḥ
kṛtajñaḥ sudṛḍha-vrataḥ
deśa-kāla-supātra-jñaḥ
śāstra-cakṣuḥ śucir vaśī

SYNONYMS

vidagdhaḥ--expert in artistic enjoyment; caturaḥ--cunning; dakṣaḥ--expert; kṛta-jñaḥ--grateful; sudṛḍha-vrataḥ--firmly determined; deśa--of country; kāla--time; supātra--of fitness; jñaḥ--a knower; śāstra-cakṣuḥ--expert in the authoritative scriptures; śuciḥ--very clean and neat; vaśī--serf-controlled.

TRANSLATION

" '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

TEXT

sthiro dāntaḥ kṣamā-śīlo
gambhīro dhṛtimān samaḥ
vadānyo dhārmikaḥ śūraḥ
karuṇo mānya-mānakṛt

SYNONYMS

sthiraḥ--steady; dāntaḥ--having controlled senses; kṣamā-śīlaḥ--forgiving; gambhīraḥ--grave; dhṛtimān--calm, never bereft of intelligence; samaḥ--equal; vadānyaḥ--magnanimous; dhārmikaḥ--religious; śūraḥ--chivalrous; karuṇaḥ--kind; mānya-mānakṛt--respectful to the respectable.

TRANSLATION

" '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

TEXT

dakṣiṇo vinayī hrīmān
śaraṇāgata-pālakaḥ
sukhī bhakta-suhṛt prema-
vaśyaḥ sarva-śubhaṅkaraḥ

SYNONYMS

dakṣiṇaḥ--simple and liberal; vinayī--humble; hrīmān--bashful when glorified; śaraṇāgata-pālakaḥ--protector of the surrendered soul; sukhī--always happy; bhakta-suhṛt--well-wisher of the devotees; prema-vaśyaḥ--submissive to love; sarva-śubhaṅkaraḥ--all-auspicious.

TRANSLATION

" 'Kṛṣṇa is very simple and liberal, He is humble and bashful, and He is the protector of the surrendered soul. He is very happy, and He is always the well-wisher of His devotee. He is all-auspicious, and He is submissive to love.

TEXT 75

TEXT

pratāpī kīrtimān rakta-

lokaḥ sādhu-samāśrayaḥ
nārīgaṇa-manohārī
sarvārādhyāḥ samṛddhimān

SYNONYMS

pratāpī--very influential; kīrtimān--famous for good works; rakta-lokaḥ--who is the object of the attachment of all people; sādhu-sama-āśrayaḥ--the shelter of the good and virtuous; nārī-gaṇa--to women; manohārī--attractive; sarva-ārādhyāḥ--worshipable by everyone; samṛddhimān--very rich.

TRANSLATION

" '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

TEXT

variṃyān īśvaraś ceti
guṇāś tasyānukīrtitāḥ
samudrā iva pañcāśad
durvigāhā harer amī

SYNONYMS

variṃyān--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.

TRANSLATION

" '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 above mentioned are as deep as an ocean. In other words, they are difficult to fully comprehend.

TEXT 77

TEXT

jīveṣu ete vasanto 'pi
bindu-bindutayā kvacit
paripūrṇatayā bhānti
tatraiva puruṣottame

SYNONYMS

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 manifest; tatra--in Him; eva--
certainly; puruṣa-uttame--in the Supreme Personality of Godhead.

TRANSLATION

" 'These qualities are sometimes very minutely exhibited in living beings,
but they are fully manifest in the Supreme Personality of Godhead.'

PURPORT

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 stated in
Bhagavad-gītā:

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." (Bg. 15.7)

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 the Supreme Being, the chief of all living beings-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. Only unintelligent men maintain that everyone is equal to God
or that everyone is God.

TEXT 78

TEXT

atha pañca-guṇā ye syur
amśena giriśādiṣu

SYNONYMS

atha--now(over and above these); pañca-guṇāḥ--five qualities; ye--which;
syuḥ--may exist; amśena--by part; giriśā-ādiṣu--in demigods like Lord Śiva.

TRANSLATION

" '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.

PURPORT

This verse and the following seven verses are also found in the Bhakti-rasāmṛta-sindhu (2.1.37-44).

TEXTS 79-81

TEXT

sadā svarūpa-saṁprāptaḥ
sarva-jñō nity-nūtaṇaḥ
sac-cid-ānanda-sāndrāṅgaḥ
sarva-siddhi-niṣevitaḥ

athocyante guṇāḥ pañca
ye lakṣmīśādi-vartinaḥ
avicintya-mahā-śaktiḥ
koṭi-brahmāṇḍa-vigrahaḥ

avatārāvalī-bījaṁ
hatāri-gati-dāyakaḥ
ātmārāma-gaṇākaraṣīty
amī kṛṣṇe kilādbhutaḥ

SYNONYMS

sadā--always; svarūpa-saṁprāptaḥ--situated in one's eternal nature; sarva-jñāḥ--omniscient; nitya-nūtaṇaḥ--ever-fresh; sac-cit-ānanda-sāndra-aṅgaḥ--the concentrated form of eternity, knowledge, bliss; sarva-siddhi-niṣevitaḥ--attended by all mystic perfections; atha--now; ucyante--are said; guṇāḥ--qualities; pañca--five; ye--which; lakṣmī-īśa--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; ākaraṣī--attracting; iti--thus; amī--these; kṛṣṇe--in Kṛṣṇa; kila--certainly; adbhutaḥ--very wonderful.

TRANSLATION

" '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 Vaikuṇṭha 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) inconceivable supreme power, (2) generating innumerable universes from the body, (3) being the original source of all incarnations, (4) bestowing salvation upon enemies killed, and (5) the ability to attract exalted persons who are satisfied in themselves. Although these qualities are present in Nārāyaṇa, the dominating Deity of the Vaikuṇṭha planets, they are even more wonderfully present in Kṛṣṇa.

TEXTS 82-83

TEXT

sarvādbhuta-camatkāra-
līlā-kallola-vāridhiḥ
atulya-madhura-prema-
maṇḍita-priya-maṇḍalaḥ

trijagan-mānasākarṣi-
muralī-kala-kūjitaḥ
asamānordhva-rūpa-śrī-
vismāpita-carācaraḥ

SYNONYMS

sarva-adbhuta-camatkāra--bringing wonder to all; līlā--of pastimes; kallola--full of waves; vāridhiḥ--an ocean; atulya-madhura-prema--with incomparable conjugal love; maṇḍita--decorated; priya-maṇḍalaḥ--with a circle of favorite personalities; tri-jagat--of 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-acaraḥ--astonishing the moving and nonmoving living entities.

TRANSLATION

" 'Apart from these sixty transcendental qualities, Kṛṣṇa has an additional four transcendental qualities, which are not manifest 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 by 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.

PURPORT

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 Bhagavad-gītā, simply by understanding Kṛṣṇa one can get free from the cycle of birth and death. Tyaktvā dehaṃ punar janma naiti mām eti so 'rjuna. 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

TEXT

līlā premṇā priyādhikyam
mādhuryam veṇu-rūpayoḥ
ity asādhāraṇam proktam
govindasya catuṣṭayam

evam guṇās catur-bhedās
catuḥ-ṣaṣṭir udāhṛtāḥ

SYNONYMS

līlā--pastimes; premṇā--with transcendental love; priya-ādhikyam--an abundance of highly elevated devotees; mādhuryam--sweetness; veṇu-rūpayoḥ--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.

TRANSLATION

" '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

TEXT

ananta guṇa śrī-rādhikāra, pañcīśa----pradhāna
yei guṇera 'vaśa' haya kṛṣṇa bhagavān

SYNONYMS

ananta guṇa--unlimited qualities; śrī-rādhikāra--of Śrīmatī Rādhārāṇī; pañcīśa--twenty-five; pradhāna--chief; yei guṇera--of those qualities; vaśa--under the control; haya--is; kṛṣṇa--Lord Kṛṣṇa; bhagavān--the Supreme Personality of Godhead.

TRANSLATION

"Similarly, Śrīmatī Rādhārāṇī has unlimited transcendental qualities, of which twenty-five qualities are principal. Śrī Kṛṣṇa is controlled by these transcendental qualities of Śrīmatī Rādhārāṇī.

TEXTS 87-91

TEXT

atha vṛndāvaneśvaryāḥ
kīrtiyante pravarā guṇāḥ
madhureyaṁ nava-vayāś
calāpāṅgojjvala-smitā

cāru-saubhāgya-rekhāḍhyā
gandhonmādita-mādhavā
saṅgīta-prasarābhijñā
ramya-vāñ narma-pañḍitā

vinītā karuṇā-pūrṇā
vidagdhā pāṭavānvitā
lajjā-śīlā sumaryādā
dhairya-gāmbhīrya-śālinī

suvilāsā mahābhāva-
paramotkarṣa-tarṣiṇī
gokula-prema-vasatir
jagac-chreṇī-lasad-yaśāḥ

gurv-arpita-guru-snehā
sakhī-praṇayitā-vaśā
kṛṣṇa-priyāvalī-mukhyā
santatāśrava-keśavā
bahunā kiṁ guṇās tasyāḥ
saṅkhyātītā harer iva

SYNONYMS

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; ujjvala-smitā--having a bright smile; cāru-saubhāgya-rekhāḍhyā--possessing beautiful, auspicious lines on the body; gandha--by the wonderful fragrance of Her the body; unmādita-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.

TRANSLATION

" '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.'

PURPORT

These verses are also found in Ujjvala-nīlamaṇi, Śrī-rādhā-prakaraṇa (11-15).

TEXT 92

TEXT

nāyaka, nāyikā,----dui rasera 'ālabana'
sei dui śreṣṭha,----rādhā, vrajendra-nandana

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei-mata dāsyē dāsa, sakhye sakhā-gaṇa
vātsalye mātā pitā āśrayālabana

SYNONYMS

ei-mata--in this way; dāsyē--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 paternal affection; mātā pitā--mother and father; āśraya-ālabana--the support or shelter of love as the abode or dwelling place of love.

TRANSLATION

"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 paternal affection, Kṛṣṇa is the object, and mother Yaśodā and Mahārāja Nanda are the shelter.

TEXT 94

TEXT

ei rasa anubhave yaiche bhakta-gaṇa
yaiche rasa haya, śuna tāhāra lakṣaṇa

SYNONYMS

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.

TRANSLATION

"Now hear how the mellows appear and how they are realized by the devotees on different transcendental platforms.

TEXTS 95-98

TEXT

bhakti-nirdhūta-doṣāṇām
prasannojjvala-cetasām
śrī-bhāgavata-raktānām
rasikāsaṅga-raṅgiṇām

jīvanī-bhūta-govinda-
pāda-bhakti-sukha-śriyām
premāntaraṅga-bhūtāni
kṛtyāny evānutiṣṭhatām

bhaktānām ḥṛdi rājantī
saṁskāra-yugalobjvalā
ratir ānanda-rūpaiva
nīyamānā tu rasyatām

kṛṣṇādibhir vibhāvādyair
gatair anubhavādhvani
prauḍhānandaś camatkāra-
kāṣṭhām āpadyate parām

SYNONYMS

bhakti--by devotional service; nirdhūta-doṣāṇām--whose material contaminations are washed off; prasanna-ujjvala-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-śriyām--those for whom the opulence of 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; anuṣṭhātām--of those performing; bhaktānām--of the devotees; hṛdi--in the hearts; rājantī--existing; saṁskāra-yugala--by previous purificatory methods; ujjvalā--expanded; ratiḥ--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.

TRANSLATION

" '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.'

PURPORT

These verses are also found in the Bhakti-rasāmṛta-sindhu (2.1.7-10).

TEXT 99

TEXT

ei rasa-āsvāda nāhi abhaktera gaṇe
kṛṣṇa-bhakta-gaṇa kare rasa āsvādane

SYNONYMS

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.

TRANSLATION

"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

TEXT

sarvathaiva durūho 'yam
abhaktair bhagavad-rasaḥ
tat pādāmbuja-sarvasvair
bhaktair evānurasyate

SYNONYMS

sarvathā--in all respects; eva--certainly; durūhaḥ--difficult to be understood; ayam--this; abhaktaiḥ--by nondevotees; bhagavat-rasaḥ--the transcendental mellow exchanged with the Supreme Personality of Godhead; tat--that; pāda-ambuja-sarvasvaiḥ--whose all in all is the lotus feet; bhaktaiḥ--by devotees; eva--certainly; anurasyate--are relished.

TRANSLATION

" Nondevotees cannot understand the transcendental mellows experienced between the devotee and the Lord. In all respects, this is very difficult, but one who has dedicated everything to the lotus feet of Kṛṣṇa can taste the transcendental mellows."

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (2.5.131).

TEXT 101

TEXT

saṅkṣepe kahiluṅ ei 'prayojana'-vivarāṇa
pañcama-puruṣārtha----ei 'kṛṣṇa-prema'-dhana

SYNONYMS

saṅkṣepe kahiluṅ--briefly I have spoken; ei--this; prayojana-vivarāṇa--descriptions of the ultimate achievement; pañcama-puruṣa-ārtha--the fifth and ultimate goal of life; ei--this; kṛṣṇa-prema-dhana--the treasure of love of Kṛṣṇa.

TRANSLATION

"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

TEXT

pūrve prayāge āmi rasera vicāre
tomāra bhāi rūpe kailuṅ śakti-saṅcāre

SYNONYMS

pūrve--previously; prayāge--in Prayāga; āmi--I; rasera vicāre--in consideration of different mellows; tomāra bhāi--your brother; rūpe--unto Rūpa Gosvāmī; kailuñ--I have done; śakti-sañcāre--endowment of all power.

TRANSLATION

"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

TEXT

tumiha kariha bhakti-śāstrera pracāra
mathurāya lupta-tīrthera kariha uddhāra

SYNONYMS

tumiha--you also; kariha--should perform; bhakti-śāstrera pracāra--propagation of the revealed scriptures of devotional service; mathurāya--in Mathurā; lupta-tīrthera--of lost places of pilgrimage; kariha--should make; uddhāra--recovery.

TRANSLATION

"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

TEXT

vṛndāvane kṛṣṇa-sevā, vaiṣṇava-ācāra
bhakti-smṛti-śāstra kari' kariha pracāra

SYNONYMS

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.

TRANSLATION

"Establish devotional service to Lord Kṛṣṇa and Rādhārāṇī in Vṛndāvana. You should also compile bhakti scripture and preach the bhakti cult from Vṛndāvana."

PURPORT

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 Rādhā-kuṇḍa, (3) to establish the Vṛndāvana method of temple worship and install Deities in temples (Śrī Sanātana Gosvāmī established Madana-mohana temple, and Rūpa

Gosvāmī established Govindajī temple.), and (4) to enunciate the behavior of a Vaiṣṇava (as Śrīla Sanātana Gosvāmī did in Hari-bhakti-vilāsa). In this way Sanātana Gosvāmī was empowered to establish the cult of Vaiṣṇavism. As stated by Śrīnivāsa Ācārya:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tribhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-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

TEXT

yukta-vairāgya-sṭhiti saba śikhāila
śuṣka-vairāgya-jñāna saba niṣedhila

SYNONYMS

yukta-vairāgya--of proper renunciation; sṭhiti--the situation; saba--all; śikhāila--instructed; śuṣka-vairāgya--dry renunciation; jñāna--speculative knowledge; saba--all; niṣedhila--forbade.

TRANSLATION

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.

PURPORT

This is the technique for understanding śuṣka-vairāgya and yukta-vairāgya. In Bhagavad-gītā (6.17) it is said:

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

"He who is temperate in his habits of eating, sleeping, working and recreation 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 Hari-bhakti-vilāsa (2.12) that anyone can be elevated to the position of a brāhmaṇa by the process of initiation.

yathā kāñcanatām yāti
 kāmsyaṃ rasa-vidhānataḥ
 tathā dīkṣā-vidhānena
 dvijatvaṃ jāyate nṛṇām

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-hūñāndhra-pulinda-pulkaśā
 ābhīra-śumbhā yavanāḥ khasādayaḥ
 ye 'nye ca pāpā yad-apāśrayāśrayāḥ
 śudhyanti tasmai prabhaviṣṇave namaḥ

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
vairāgyaṁ 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

TEXT

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

SYNONYMS

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 to 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--My; priyaḥ--dear.

TRANSLATION

" 'One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego, equal in both happiness and distress, always satisfied, forgiving and self-controlled,

who is engaged in devotional service with determination and whose mind and intelligence are dedicated to Me—he is very dear to Me.

PURPORT

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 adveṣṭā. Moreover, the word maitraḥ, 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 Bhagavad-gītā (12.13-20).

TEXT 108

TEXT

yasmān nodvijate loko
lokān nodvijate tu yaḥ
harṣāmarṣa-bhayodvegair
mukto yaḥ sa ca me priyaḥ

SYNONYMS

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.

TRANSLATION

" 'He for whom no one is put into difficulty and who is not disturbed by anxiety, who is liberated from jubilation, anger, fear and anxiety, is very dear to Me.

TEXT 109

TEXT

anapekṣaḥ śucir dakṣa
udāsīno gata-vyathaḥ
sarvārambha-parityāgī
yo me bhaktaḥ sa me priyaḥ

SYNONYMS

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.

TRANSLATION

" 'A devotee who is not dependent on others but dependent solely on Me, who is clean inwardly and outwardly, who is expert, indifferent to material things, without cares, free from all pains, and who rejects all pious and impious activities, is very dear to Me.

PURPORT

The word *anapekṣaḥ* 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

TEXT

yo na hr̥ṣyati na dveṣṭi
na śocati na kāṅkṣati
śubhāśubha-parityāgī
bhaktimān yaḥ sa me priyaḥ

SYNONYMS

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.

TRANSLATION

«One who neither rejoices nor hates, who neither laments nor desires, who renounces both auspicious and inauspicious things and who is devoted to Me is very dear to Me.

TEXTS 111-112

TEXT

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

SYNONYMS

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; matiḥ--minded; bhaktimān--devotee; me--My; priyaḥ--dear; naraḥ--a person.

TRANSLATION

" '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 contamination, always grave and satisfied with anything, who doesn't care for any residence, and who is fixed in devotional service, is very dear to Me.

TEXT 113

TEXT

ye tu dharmāmṛtam idaṁ
yathoktaṁ paryupāsate
śraddadhānā mat-paramā
bhaktās te 'tīva me priyāḥ

SYNONYMS

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 much; me--My; priyāḥ--dear.

TRANSLATION

" 'He who thus follows this imperishable religious principle of Kṛṣṇa consciousness with great faith and devotion, fully accepting Me as the supreme goal, is very, very dear to Me.'

TEXT 114

TEXT

cīrāṇi kiṁ pathi na santi diśanti bhikṣāṁ
naivāṅghri-pāḥ parabhṛtaḥ sarito 'py aśuṣyan
ruddhā guhāḥ kim ajito 'vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān

SYNONYMS

cīrāṇi--torn old clothes; kiṁ--whether; pathi--on the path; na--not; santi--are; diśanti--give; bhikṣāṁ--alms; na--not; eva--certainly; aṅghri-pāḥ--the trees; parabhṛtaḥ--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.

TRANSLATION

" '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?' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.2.5). In this verse, Śukadeva Gosvāmī advises Mahārāja Parīkṣit 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 puṁsāṁ 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

TEXT

tabe sanātana saba siddhānta puchilā
bhāgavata-siddhānta gūḍha sakali kahilā

SYNONYMS

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.

TRANSLATION

Thus 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

TEXT

hari-vaṁśe kahiyāche goloke nitya-sthiti
indra āsi' karila yabe śrī-kṛṣṇere stuti

SYNONYMS

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 planet; āsi'--coming; karila--offered; yabe--when; śrī-kṛṣṇere stuti--prayers to Lord Śrī Kṛṣṇa.

TRANSLATION

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.

PURPORT

In the Vedic scripture Hari-vaṁśa (Viṣṇu-parva, Chapter Nineteen), there is the following description of Goloka Vṛndāvana:

manuṣya-lokād ūrdhvaṁ tu
khagānāṁ gatih ucyate
ākāśasyopari rarir
dvāraṁ svargasya bhānumān
svargād ūrdhvaṁ brahma-loko
brahmarṣi-gaṇa-sevitaḥ

tatra soma-gatiś caiva
jyotiṣāṁ ca mahātmanām
tasyopari gavāṁ lokaḥ
sādhyās taṁ pālayanti hi
sa hi sarva-gataḥ kṛṣṇaḥ
mahā-kāśagato mahān

uparyupari tatrāpi
gatis tava tapomayī
yāṁ na vidmo vayaṁ sarve
pṛcchanto 'pi pitām aham

gatiḥ śama-damāṭyānām

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 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 Brahmaloaka, where those advancing in spiritual knowledge reside. The planets up to Brahmaloaka 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 Vaikuṅṭha-lokas. Goloka Vṛndāvana is situated above all the Vaikuṅṭha-lokas. 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:

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitās ca yena
govindam ādi-puruṣam tam aham bhajāmi

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 1.21.154.6):

tā vām vāstūnyuśmasi 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

TEXT

mauṣala-līlā, āra kṛṣṇa-antardhāna
keśāvatāra, āra yata viruddha vyākhyāna

mahiṣī-haraṇa ādi, saba---māyāmaya
vyākhyā śikhāila yaiche susiddhānta haya

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 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 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

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 hair) is concerned, it is mentioned in Śrīmad-Bhāgavatam (2.7.26). The Viṣṇu Purāṇa also states: ujjahārātmanaḥ keśau sita-kṛṣṇau mahā-bala.

Similarly, in the Mahābhārata:

sa cāpi keśau harir uccakarta
ekaṁ śuklam aparam cāpi kṛṣṇam
tau cāpi keśāvāv isatām 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, Viṣṇu Purāṇa and Mahābhārata there are references to Kṛṣṇa and Balarāma being incarnations of a black hair and a white hair. 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 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-sandarbhā (29) and in the commentary known as Sarva-saṁvādinī, by Śrīla Jīva Gosvāmī.

TEXT 119

TEXT

tabe sanātana prabhura caraṇe dhariyā
nivedana kare dante tṛṇa-guccha lañā

SYNONYMS

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.

TRANSLATION

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

TEXT

"nīca-jāti, nīca-sevī, muñi----supāmara
siddhānta śikhāilā,----yei brahmāra agocara

SYNONYMS

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.

TRANSLATION

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

TEXT

tumi ye kahilā, ei siddhāntāmṛta-sindhu
mora mana chuñite nāre ihāra eka-bindu

SYNONYMS

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.

TRANSLATION

"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

TEXT

paṅgu nācāite yadi haya tomāra mana
vara deha' mora māthe dhariyā caraṇa

SYNONYMS

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.

TRANSLATION

"If You want to make a lame man like me dance, kindly bestow Your
transcendental blessings by keeping Your lotus feet on my head.

TEXT 123

TEXT

'muñi ye śikhāluṅ tore sphuruka sakala'
ei tomāra vara haite habe mora bala"

SYNONYMS

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.

TRANSLATION

"Now, will You please tell me, 'Let whatever I have instructed all be fully manifest unto you.' By benedicting me in this way, You will give me strength to describe all this."

TEXT 124

TEXT

tabe mahāprabhu tānra śire dhari' kare
vara dilā'----ei saba sphuruka tomāre'

SYNONYMS

tabe--after that; mahāprabhu--Śrī Caitanya Mahāprabhu; tānra--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.

TRANSLATION

Śrī Caitanya Mahāprabhu then placed His hand on Sanātana Gosvāmī's head and benedicted him, saying, "Let all these instructions be manifest to you."

TEXT 125

TEXT

saṅkṣepe kahiluṅ----'prema'-prayojana-saṁvāda
vistāri' kahana nā yāya prabhura prasāda

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhura upadeśāmṛta śune yei jana
acirāt milaye tāñre kṛṣṇa-prema-dhana

SYNONYMS

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.

TRANSLATION

Whoever hears these instructions given to Sanātana Gosvāmī by the Lord comes very soon to realize love of God, Kṛṣṇa.

TEXT 127

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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-third Chapter, describing love of Godhead.

Chapter 24

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 ātmārāmās ca munayo. 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 api, He described all the different meanings of the verse. He then concluded that all classes of

transcendentalists (jñānīs, karmīs, yogīs) utilize this verse according to their own interpretation, but if they gave up this process and surrendered 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

TEXT

ātmārāmeti padyārkasy-
 ārhāmsūn yaḥ prakāśayan
 jagat-tamo jahāravyāt
 sa caitanyodayācalaḥ

SYNONYMS

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.

TRANSLATION

May Śrī Caitanya Mahāprabhu be glorified. It was He who acted as the eastern horizon where the sun of the ātmārāma verse rises and manifests its rays in the form of different meanings and thus eradicates the darkness of the material world. May He protect the universe.

TEXT 2

TEXT

jaya jaya śrī-caitanya jaya nityānanda
 jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

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

TEXT

tabe sanātana prabhura caraṇe dhariyā
punarapi kahe kichu vinaya kariyā

SYNONYMS

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.

TRANSLATION

Thereafter, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya
Mahāprabhu and humbly submitted the following petition.

TEXT 4

TEXT

'pūrve śuniyāchoṅ, tumi sārvabhauma-sthāne
eka śloke āṭhāra artha kairācha vyākhyāne

SYNONYMS

pūrve--formerly; śuniyāchoṅ--I heard; tumi--You; sārvabhauma-sthāne--at the
place of Sārvabhauma Bhaṭṭācārya; eka śloke--in one verse; āṭhāra artha--
eighteen meanings; kairācha vyākhyāne--have explained.

TRANSLATION

Sanātana Gosvāmī said, "My Lord, I have heard that previously, at the home
of Sārvabhauma Bhaṭṭācārya, You explained the ātmārāma verse in eighteen
different ways.

TEXT 5

TEXT

ātmārāmās ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is the famous ātmārāma verse from Śrīmad-Bhāgavatam (1.7.10).

TEXT 6

TEXT

āścarya śuniyā mora utkaṅṭhita mana
kṛpā kari' kaha yadi, juḍāya śravaṇa'

SYNONYMS

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.

TRANSLATION

"I have heard this wonderful story and am therefore very inquisitive to hear it again. If You would kindly repeat it, I would be very pleased to hear."

TEXT 7

TEXT

prabhu kahe,----"āmi vātula, āmāra vacane
sārvabhauma vātula tāhā satya kari' māne

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am one madman, and Sārvabhauma Bhaṭṭācārya is another. Therefore he took My words to be the truth.

TEXT 8

TEXT

kibā pralāpilāṅa, kichu nāhika smaraṇe
tomāra saṅga-bale yadi kichu haya mane

SYNONYMS

kibā--what; pralāpilāṅa--I have said; kichu--anything; nāhika--there is not; smaraṇe--in memory; tomāra--of you; saṅga-bale--by the strength of association; yadi--if; kichu--something; haya--there is; mane--in My mind.

TRANSLATION

"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

TEXT

sahaje āmāra kichu artha nāhi bhāse
tomā-sabāra saṅga-bale ye kichu prakāśe

SYNONYMS

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.

TRANSLATION

"Generally by Myself I cannot give an explanation, but by the strength of your association something may manifest itself.

TEXT 10

TEXT

ekādaśa pada ei śloke sunirmala
pṛthak nānā artha pade kare jhālamala

SYNONYMS

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 jhālamala--are glittering.

TRANSLATION

"There are eleven clear words in this verse, but when they are studied separately, various meanings glitter from each word.

PURPORT

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

TEXT

'ātmā'-śabde brahma, deha, mana, yatna, dhṛti
buddhi, svabhāva,----ei sāta artha-prāpti

SYNONYMS

ātmā-śabde--by the word ātmā; brahma--the Absolute Truth; deha--the body;
mana--the mind; yatna--endeavor; dhṛti--firmness; buddhi--intelligence; sva-
bhāva--nature; ei sāta--these seven; artha-prāpti--obtainment of meanings.

TRANSLATION

"The seven different meanings of the word ātmā are the Absolute Truth, the
body, the mind, endeavor, firmness, intelligence and nature.

TEXT 12

TEXT

"ātmā deha-mano-brahma-svabhāva-dhṛti-buddhiṣu
prayatne ca" iti xxx

SYNONYMS

ātmā--the word ātmā; deha--the body; manaḥ--the mind; brahma--the Absolute
Truth; sva-bhāva--nature; dhṛti--firmness; buddhiṣu--in the sense of
intelligence; prayatne--in endeavor; ca--and; iti--thus.

TRANSLATION

" 'The following are synonyms of the word ātmā: the body, mind, Absolute
Truth, natural characteristics, firmness, intelligence and endeavor.'

PURPORT

This is a quotation from the Viśva-prakāśa dictionary.

TEXT 13

TEXT

ei sāte rame yei, sei ātmārāma-gaṇa
ātmārāma-gaṇera āge kariba gaṇana

SYNONYMS

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.

TRANSLATION

"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

TEXT

'muni'-ādi śabdera artha śuna, sanātana
pṛthak pṛthak artha pāche kariba milana

SYNONYMS

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.

TRANSLATION

"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

TEXT

'muni'-śabde manana-śīla, āra kahe maunī
tapasvī vratī, yati, āra ṛṣi, muni

SYNONYMS

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.

TRANSLATION

"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, a saint. These are the different meanings of the word muni.

TEXT 16

TEXT

'nirgrantha'-śabde kahe, avidyā-granthi-hīna
vidhi-niṣedha-veda-śāstra-jñānādi-vihīna

SYNONYMS

nirgrantha--nirgrantha; śabde--by the word; 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.

TRANSLATION

"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

TEXT

mūrkhā, nīca, mlecchā ādi śāstra-rikta-gaṇa
dhana-sañcayī---nirgrantha, āra ye nirdhana

SYNONYMS

mūrkhā--foolish, illiterate persons; nīca--lowborn; mlecchā--unclean persons with no principles; ādi--and others; śāstra-rikta-gaṇa--persons devoid of all regulative principles stated in śāstra; dhana-sañcayī--capitalist (one who gathers wealth); nirgrantha--called nirgrantha; āra--also; ye--anyone who; nirdhana--without riches.

TRANSLATION

"Nirgrantha also refers to one who is illiterate, lowborn, misbehaved, unregulated and devoid of respect for Vedic literature. The word also refers to one who is a capitalist and to one who has no riches.

TEXT 18

TEXT

nir niścaye niṣ kramārthe
nir nirmāṇa-niṣedhayoḥ
grantho dhane 'tha sandarbhe
varṇa-saṅgrathane 'pi ca

SYNONYMS

niḥ--the prefix niḥ; niścaye--in the sense of ascertainment; niḥ--the prefix niḥ; krama-arthe--in the meaning 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.

TRANSLATION

" 'The prefix niḥ may be used for a sense of ascertainment, gradation, construction or forbidding. The word grantha means riches, thesis and composition.'

PURPORT

This is another quotation from the Viśva-prakāśa dictionary.

TEXT 19

TEXT

'urukrama'-śabde kahe, baḍa yāñra krama
'krama'-śabde kahe ei pāda-vikṣepaṇa

SYNONYMS

urukrama--urukrama; śabde--by this word; kahe--one means; baḍa--great; yāñra--whose; krama--step; krama-śabde--in this word krama; kahe--one means; ei--this; pāda-vikṣepaṇa--throwing forth of the foot.

TRANSLATION

"The word urukrama refers to one whose krama [step] is great. The word krama means 'throwing the foot forward,' that is, 'step.'

TEXT 20

TEXT

śakti, kampa, paripāṭī, yukti, śaktye ākramaṇa
caraṇa-cālane kāñpāila tribhuvana

SYNONYMS

śakti--power; kampa--trembling; paripāṭī--method; yukti--argument; śaktye--with great force; ākramaṇa--attacking; caraṇa-cālane--by moving the foot; kāñpāila--caused to tremble; tri-bhuvana--the three worlds.

TRANSLATION

"Krama also means power, trembling, a systematic method, argument, and a forcible attack by stepping forward. Thus Vāmana caused the three worlds to tremble.

PURPORT

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

TEXT

viṣṇor nu vīrya-gaṇanām katamo 'rhatīha
yaḥ pārthivāny api kavir vimame rajāmsi
caskambha yaḥ sva-raṁhasāskhalatā tripṛṣṭham
yasmāt trisāmya-sadanād urukampayānam

SYNONYMS

viṣṇoḥ--of Lord Viṣṇu; nu--certainly; vīrya-gaṇanām--a counting of the different potencies; katamaḥ--who; arhati--is able to do; iha--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; raṁhasā--by potency; askhalatā--without hindrances; tri-pṛṣṭham--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); urukampayānam--trembling greatly.

TRANSLATION

" '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, beginning from the root of the material world up to Satyaloka. Indeed, He caused every planetary system to tremble by the force of His steps.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.7.40). In the Ṛg Veda mantra (1.2.154.1), it is said:

om viṣṇor nu vīryāṇi kaṁ prāvocaṁ
yaḥ pārthivāni vimame rajāmsi
yo 'skambhayad uttaraṁ sadhasthaṁ
vicakramāṇas tredhorugāyaḥ

TEXT 22

TEXT

vibhu-rūpe vyāpe, śaktye dhāraṇa-poṣaṇa
mādhurya-śaktye goloka, aiśvare paravyoma

SYNONYMS

vibhu-rūpe--in His all-pervasive feature; vyāpe--expands; śaktye--by His potency; dhāraṇa-poṣaṇa--maintaining and nourishing; mādhurya-śaktye--by His potency of conjugal love; goloka--the planetary system Goloka Vṛndāvana; aiśvare--and by opulence; para-vyoma--the spiritual world.

TRANSLATION

"Through His all-pervasive feature, the Supreme Personality of Godhead 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.

PURPORT

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

TEXT

māyā-śaktye brahmāṇḍādi-paripāṭī-sṛjana
'urukrama'-śabdera ei artha nirūpaṇa

SYNONYMS

māyā-śaktye--by His external potency; brahmāṇḍa-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.

TRANSLATION

"The word urukrama indicates the Supreme Personality of Godhead, who, by His external potency, has perfectly created innumerable universes.

TEXT 24

TEXT

"kramaḥ śaktau paripāṭyām kramaś cālana-kampayoḥ"

SYNONYMS

kramaḥ--the word krama; śaktau--in the meaning of potency; paripāṭyām--in the meaning of systematic arrangement; kramaḥ--the word krama; cālana--in moving; kampayoḥ--or in trembling.

TRANSLATION

" 'These are the different meanings of the word krama. It is used in the sense of potency, systematic arrangement, step, moving or trembling. '

PURPORT

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 these material universes through the external energy. Material universes are

perfectly situated because they are created by the Supreme Personality of Godhead.

TEXT 25

TEXT

'kurvanti'-pada ei parasmaipada haya
kṛṣṇa-sukha-nimitta bhajane tātparya kahaya

SYNONYMS

kurvanti--they do (for others); pada--the word; ei--this; parasmaipada--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.

TRANSLATION

"The word kurvanti, which means 'they do something for others,' is a form of the verb '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.

PURPORT

In Sanskrit the verb "to do" has two forms, technically called parasmaipada and ātmanepada. When things are done for one's personal satisfaction, the form is called ātmanepada. In that case, the word "do" in English is kurvante 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 ātmanepada when the work is to be done for one's own benefit, and when it is done for others, it is called parasmaipada. Thus the verb is formed according to whether something is done for one's self-satisfaction or for another's satisfaction.

TEXT 26

TEXT

"svaritañiṭaḥ kartrabhiprāye kriyā-phale"

SYNONYMS

svarita-ñiṭaḥ--of verbs having an indicative ñ or a svarita accent; kartrabhiprāye--is meant for the agent; kriyā-phale--when the fruit of the action.

TRANSLATION

" 'The terminations of the ātmanepada are employed when the fruit of the action accrues to the agent of verbs having an indicative ñ or a svarita accent.'

PURPORT

This is a quotation from Pāṇini's sūtras (1.3.72).

TEXT 27

TEXT

'hetu'-śabde kahe----bhukti-ādi vāñchāntare
bhukti, siddhi, mukti----mukhya ei tina prakāre

SYNONYMS

hetu--cause; śabde--by the word; 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.

TRANSLATION

"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 act in such a way that one may be liberated.

TEXT 28

TEXT

eka bhukti kahe, bhoga----ananta-prakāra
siddhi----aṣṭādaśa, mukti----pañca-vidhākāra

SYNONYMS

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-vidhākāra--five varieties.

TRANSLATION

"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

TEXT

ei yāñhā nāhi, tāhā bhakti----'ahaitukī'
yāhā haite vaśa haya śrī-kṛṣṇa kautukī

SYNONYMS

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.

TRANSLATION

"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

TEXT

'bhakti'-śabdera artha haya daśa-vidhākāra
eka----'sādhana', 'prema-bhakti'----nava prakāra

SYNONYMS

bhakti--bhakti; śabdera--of this word; artha--meanings; haya--are; daśa-vidhā-ākāra--ten varieties; eka--one; sādhana--the execution of regulative devotional service; prema-bhakti--ecstatic love; nava prakāra--nine kinds.

TRANSLATION

"There are ten meanings to the word bhakti, devotional service. One is execution of devotional service according to the regulative principles, and the other, called prema-bhakti [ecstatic love] has nine varieties.

PURPORT

The nine varieties 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 execution of devotional service according to regulative principles, there is only one meaning.

TEXT 31

TEXT

'rati'-lakṣaṇā, 'prema'-lakṣaṇā, ityādi pracāra
bhāva-rūpā, mahābhāva-lakṣaṇa-rūpā āra

SYNONYMS

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.

TRANSLATION

"Next are explained the symptoms of love of Godhead, which can be divided into nine varieties, beginning with attraction up to ecstatic love and finally up to the topmost ecstatic love [mahābhāva].

TEXT 32

TEXT

śānta-bhaktera rati bāḍe 'prema'-paryanta
dāsyā-bhaktera rati haya 'rāga'-daśā-anta

SYNONYMS

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.

TRANSLATION

"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

TEXT

sakhā-gaṇera rati haya 'anurāga' paryanta
pitṛ-māṭṛ-sneha ādi 'anurāga'-anta

SYNONYMS

sakhā-gaṇera--of the friends; rati--the attraction; haya--becomes; anurāga paryanta--up to subecstatic love; pitṛ-māṭṛ-sneha--paternal love; ādi--and so on; anurāga-anta--up to the end of subecstatic love.

TRANSLATION

"Devotees in Vṛndāvana who are friends of the Lord can increase their ecstatic love to the point of anurāga. Paternal affectionate lovers, Kṛṣṇa's father and mother, can increase their love of Godhead up to the anurāga point also.

TEXT 34

TEXT

kāntā-gaṇera rati pāya 'mahābhāva'-sīmā
'bhakti'-śabdera ei saba arthera mahimā

SYNONYMS

kāntā-gaṇera--of the devotees in conjugal love; rati--the attraction; pāya--attain; mahā-bhāva-sīmā--the limit of mahābhāva; bhakti--devotional service;

śabdera--of the word; ei saba--all these; arthera--of the meanings; mahimā--of the glories.

TRANSLATION

"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, devotional service.

TEXT 35

TEXT

'ittham-bhūta-guṇaḥ'-śabdera śunaha vyākhyāna
'ittham'-śabdera bhinna artha, 'guṇa'-śabdera āna

SYNONYMS

ittham-bhūta-guṇaḥ--having qualities like this; śabdera--of the word; śunaha--please hear; vyākhyāna--the explanation; ittham--ittham; śabdera--of the word; bhinna artha--different meanings; guṇa--guṇa; śabdera--of the word; āna--other.

TRANSLATION

"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

TEXT

'ittham-bhūta'-śabdera artha----pūrṇānandamaya
yāñra āge brahmānanda tṛṇa-prāya haya

SYNONYMS

ittham-bhūta-śabdera artha--the meaning or import of the word ittham-bhūta; 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.

TRANSLATION

"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

TEXT

tvat-sākṣāt-karaṇāhlāda-
viśuddhābdhi-sthitasya me
sukhāni goṣpadāyante
brāhmāṇy api jagad-guro

SYNONYMS

tvat--Your; sākṣāt--meeting; karaṇa--such action; āhlāda--pleasure; vi-
śuddha--spiritually purified; abdhī--ocean; sthitasya--being situated; me--by
me; sukhāni--happiness; goṣpadāyante--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.

TRANSLATION

" '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.'

PURPORT

This is a verse from the Hari-bhakti-sudhodaya (14.36).

TEXT 38

TEXT

sarvākarṣaka, sarvāhlādaka, mahā-rasāyana
āpanāra bale kare sarva-vismāraṇa

SYNONYMS

sarva-ākarṣaka--all-attractive; sarva-āhlādaka--all-pleasing; mahā-rasa-
ayana--the complete abode of transcendental mellow; āpanāra bale--by His own
strength; kare--causes; sarva-vismāraṇa--forgetfulness of all other bliss.

TRANSLATION

"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

TEXT

bhukti-mukti-siddhi-sukha chāḍaya yāra gandhe
alaukika śakti-guṇe kṛṣṇa-kṛpāya bāndhe

SYNONYMS

bhukti--material happiness; 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.

TRANSLATION

"Pure devotional service is so sublime that one can very easily forget the happiness derived from material happiness, material liberation and mystic or yogic perfection. Thus the devotee is bound by Kṛṣṇa's mercy and His uncommon power and qualifications.

TEXT 40

TEXT

śāstra-yukti nāhi ihāṅ siddhānta-vicāra
ei svabhāva-guṇe, yāte mādhyera sāra

SYNONYMS

śāstra-yukti--logic on the basis of revealed scripture; nāhi--there is not; ihāṅ--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.

TRANSLATION

"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

TEXT

'guṇa' śabdera artha---kṛṣṇera guṇa ananta
sat-cit-rūpa-guṇa sarva pūrṇānanda

SYNONYMS

guṇa śabdera artha--the meaning of the word guṇa; kṛṣṇera guṇa ananta--Kṛṣṇa has unlimited qualities; sat-cit-rūpa-guṇa--such qualities are spiritual and eternal; sarva pūrṇa-ānanda--full of all transcendental bliss.

TRANSLATION

"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

TEXT

aiśvarya-mādhyera-kāruṇye svarūpa-pūrṇatā

bhakta-vātsalya, ātma-paryanta vadānyatā

SYNONYMS

aiśvarya--opulence; mādhyura--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.

TRANSLATION

"Kṛṣṇa's transcendental qualities such as 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

TEXT

alaukika rūpa, rasa, saurabhādi guṇa
kāro mana kona guṇe kare ākarṣaṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

sanakādira mana harila saurabhādi guṇe

SYNONYMS

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.

TRANSLATION

"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

TEXT

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra teṣāṃ
sañkṣobham akṣara-juṣāṃ api citta-tanvoḥ

SYNONYMS

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; antargataḥ--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.

TRANSLATION

" '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 impersonal Brahman understanding.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.15.43). For an explanation, see Madhya-līlā (17.142).

TEXT 46

TEXT

śukadevera mana harila līlā-śravaṇe

SYNONYMS

śukadevera--of Śukadeva Gosvāmī; mana--the mind; harila--carried away; līlā-śravaṇe--by remembering the pastimes of the Lord.

TRANSLATION

"Śukadeva's mind was carried away by remembering the pastimes of the Lord.

TEXT 47

TEXT

pariniṣṭhito 'pi nairguṇye
uttamaḥśloka-līlayā
gṛhīta-cetā rājarṣe
ākhyānaṃ yad adhītavān

SYNONYMS

pariniṣṭhitaḥ--situated; api--although; nairguṇye--in the transcendental position, freed from the material modes of nature; uttamaḥ-śloka-līlayā--by the pastimes of the Supreme Personality of Godhead, Uttamaśloka; gṛhīta-ceta--the mind became fully taken over; rājarṣe--O great King; ākhyānam--the narration; yat--which; adhītavān--studied.

TRANSLATION

" '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.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.1.9).

TEXT 48

TEXT

svasukha-nibhṛta-cetās tad-vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ
tam akhila-vṛjina-ghnaṁ vyāsa-sūnum nato 'smi

SYNONYMS

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.

TRANSLATION

" 'I offer my respectful obeisances unto Śrīla Śukadeva Gosvāmī, the son of Vyāsadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other 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.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (12.12.68).

TEXT 49

TEXT

śrī-aṅga-rūpe hare gopikāra mana

SYNONYMS

śrī-aṅga--of His transcendental body; rūpe--by the beauty; hare--attracts;
gopikāra mana--the minds of the gopīs.

TRANSLATION

"Lord Śrī Kṛṣṇa attracts the minds of all the gopīs with His beautiful
transcendental bodily features.

TEXT 50

TEXT

vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śrī-
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya
vakṣaḥ śriyaika-ramaṇam ca bhavāma dāsyāḥ

SYNONYMS

vīkṣya--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; bhuja-
daṇḍa-yugam--the two arms; vilokya--by seeing; vakṣaḥ--chest; śriyā--by the
beauty; eka-ramaṇam--chiefly producing conjugal attraction; ca--and; bhavāma--
we have become; dāsyāḥ--Your maidservants.

TRANSLATION

" '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 and the nectar of Your lips. We have also
seen the beauty of Your smile and have been embraced by Your arms, which give
us courage. Because we have seen Your chest, which is beautiful and broad, we
have surrendered ourselves.'

PURPORT

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 moonlit night. The
attracted gopīs were awestruck, and they began to speak about how they came to
Kṛṣṇa to enjoy the rāsa dance.

TEXT 51

TEXT

rūpa-guṇa-śravaṇe rukmiṇy-ādira ākarṣaṇa

SYNONYMS

rūpa--beauty; guṇa--qualities; śravaṇe--by hearing; rukmiṇī-ādira--of the queens, headed by Rukmiṇī; ākarṣaṇa--attracting.

TRANSLATION

"The queens in Dvārakā, who are headed by Rukmiṇī, are also attracted to Kṛṣṇa simply by hearing about His transcendental beauty and qualities.

TEXT 52

TEXT

śrutvā guṇān bhuvana-sundara śṛṅvatām te
nirviśya karṇa-vivarair harato 'ṅga-tāpam
rūpam dṛśām dṛśimatām akhilārtha-lābham
tvayi acyutāviśati cittam apatrapam me

SYNONYMS

śrutvā--hearing; guṇān--the transcendental qualities; bhuvana-sundara--O most beautiful in the whole creation; śṛṅvatām--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; dṛśimatām--of those who can see; akhila-ārtha-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.

TRANSLATION

" 'O most beautiful Kṛṣṇa, I have heard about Your transcendental qualities from others, and therefore all my bodily miseries are relieved. If one 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.'

PURPORT

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

TEXT

vaṁśī-gīte hare kṛṣṇa lakṣmy-ādira mana

SYNONYMS

vaṁśī-gīte--by the vibration of His flute; hare--attracts; kṛṣṇa--Lord Kṛṣṇa; laksmī-ādira--of the goddess of fortune and others; mana--the mind.

TRANSLATION

"Lord Kṛṣṇa even attracts the mind of the goddess of fortune simply by vibrating His transcendental flute.

TEXT 54

TEXT

kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān suciram dhṛta-vratā

SYNONYMS

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; acarāt--performed; tapaḥ--austerity; vihāya--giving up; kāmān--all desires; suciram--for a long time; dhṛta--a law upheld; vratā--as a vow.

TRANSLATION

" '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.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.16.36) was spoken by the wives of the Kāliya demon.

TEXT 55

TEXT

yogyā-bhāve jagate yata yuvatīra gaṇa

SYNONYMS

yogyā-bhāve--by proper behavior; jagate--within the three worlds; yata--all; yuvatīra gaṇa--the groups of young girls.

TRANSLATION

"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

TEXT

kā strī aṅga te kala-padāmṛta-veṇu-gīta-
sammohitārya-caritān na calet trilokyām
trailokya-saubhagam idam ca nirīkṣya rūpaṁ
yad go-dviija-druma-mṛgāḥ pulakāny abibhran

SYNONYMS

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; trailokya-saubhagam--which is the fortune of the three worlds; idam--this; ca--and; nirīkṣya--by observing; rūpaṁ--the beauty; yat--which; go--the cows; dviija--the birds; druma--the trees; mṛgāḥ--forest animals like the deer; pulakāni--transcendental jubilation; abibhran--manifested.

TRANSLATION

" 'My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot 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 are stunned in jubilation.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.29.40).

TEXT 57

TEXT

guru-tulya strī-gaṇera vātsalye ākarṣaṇa
dāsya-sakhyādi-bhāve puruṣādi gaṇa

SYNONYMS

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 mode of; puruṣa-ādi gaṇa--all the males of Vṛndāvana.

TRANSLATION

"The women of Vṛndāvana, who are on the level of superior guardians, are attracted maternally. The men of Vṛndāvana are attracted as servants, friends and fathers to Lord Kṛṣṇa.

TEXT 58

TEXT

pakṣī, mṛga, vṛkṣa, latā, cetanācetana
preme matta kari' ākarṣaye kṛṣṇa-guṇa

SYNONYMS

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.

TRANSLATION

"The qualities of Kṛṣṇa captivate and attract everything, living and dead.
Even birds, animals and trees are attracted to Kṛṣṇa's qualities.

TEXT 59

TEXT

'hariḥ'-śabde nānārtha, dui mukhyatama
sarva amaṅgala hare, prema diyā hare mana

SYNONYMS

hariḥ--hari; śabde--by this word; nānā-ārtha--different imports; dui--two;
mukhya-tama--chief; sarva--all; amaṅgala--inauspiciousness; hare--takes away;
prema diyā--by ecstatic love; hare--attracts; mana--the mind.

TRANSLATION

"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

TEXT

yaiche taiche yohi kohi karaye smaraṇa
cāri-vidha tāpa tāra kare saṁharaṇa

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

The four miserable conditions are due to the four kinds of sinful activities, known as (1) pātaka, (2) urupātaka, (3) mahā-pātaka and (4) atipātaka—preliminary sin, very great sin, greater sin and topmost sin. However, Kṛṣṇa assures the devotee, ahaṁ tvāṁ sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ: "I will protect you from all sinful reactions. Do not fear." The word sarva-pāpēbhyaḥ indicates four kinds of sinful activity. 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

TEXT

yathāgniḥ susamṛddhārciḥ
karoty edhāṁsi bhasmasāt
tathā mad-viṣayā bhaktir
uddhavaināṁsi kṛtsnaśaḥ

SYNONYMS

yathā--as; agniḥ--a fire; su-samṛddha-arcīḥ--having a full flame; karoti--makes; edhāṁsi--fuel; bhasmasāt--into ashes; tathā--similarly; mat-viṣayā bhaktiḥ--devotional service in relation to Me; uddhava--O Uddhava; enāṁsi--all kinds of sinful activity; kṛtsnaśaḥ--totally.

TRANSLATION

" '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.' "

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.19).

TEXT 62

TEXT

tabe kare bhakti-bādhaka karma, avidyā nāśa
śravaṇādyera phala 'premā' karaye prakāśa

SYNONYMS

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.

TRANSLATION

"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

TEXT

nija-guṇe tabe hare dehendriya-mana
aiche kṛpālu kṛṣṇa, aiche tānra guṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

cāri puruṣārtha chāḍāya, guṇe hare sabāra mana
'hari'-śabdera ei mukhya kahiluṅ lakṣaṇa

SYNONYMS

cāri puruṣa-ārtha--the four kinds of so-called goals of life; chāḍāya--causes to give up; guṇe--by the transcendental qualities; hare--attracts; sabāra mana--everyone's mind; hari--hari; śabdera--of the word; ei--this; mukhya--chief; kahiluṅ--I have explained; lakṣaṇa--the symptoms.

TRANSLATION

"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.

PURPORT

The four principles of material success are (1) religious performance, (2) economic development, (3) sense gratification and (4) liberation, or merging in the impersonal effulgence of Brahman. These things do not interest the devotee.

TEXT 65

TEXT

'ca' 'api', dui śabda tāte 'avyaya' haya
yei artha lāgāiye, sei artha haya

SYNONYMS

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.

TRANSLATION

"When the conjunction ca [and] and the adverb api [although] are added to
this verse, the verse can assume whatever meaning one wants to give it.

TEXT 66

TEXT

tathāpi ca-kārera kahe mukhya artha sāta

SYNONYMS

tathāpi--still; ca-kārera--of the word ca; kahe--it is said; mukhya--chief;
artha--meanings; sāta--seven.

TRANSLATION

"The word ca can be explained in seven ways.

TEXT 67

TEXT

cānvācaye samāhāre
'nyo 'nyārthe ca samuccaye
yatnāntare tathā pāda-
pūraṇe 'py avadhāraṇe

SYNONYMS

ca--this word ca; anvācaye--in connecting one with another; samāhāre--in
the sense of aggregation; anyo 'nya-arthe--to help one another in the imports;
ca--the word ca; samuccaye--in aggregate understanding; yatna-antare--in
another effort; tathā--as well as; pāda-pūraṇe--in completing the verse; api--
also; avadhāraṇe--in the sense of certainty.

TRANSLATION

" '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.'

PURPORT

This is a quotation from the Viśva-prakāśa dictionary.

TEXT 68

TEXT

api-śabde mukhya artha sāta vikhyāta

SYNONYMS

api-śabde--by the word api; mukhya--chief; artha--meanings; sāta--seven; vikhyāta--celebrated.

TRANSLATION

"There are seven chief meanings of the word api. They are as follows.

TEXT 69

TEXT

api sambhāvanā-praśna-
śaṅkā-garhā-samuccaye
tathā yukta-padārtheṣu
kāma-cāra-kriyāsu ca

SYNONYMS

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.

TRANSLATION

" 'The word api is used in the sense of possibility, question, doubt, censure, aggregation, appropriate application of things, and extravagance.'

PURPORT

This is another quotation from the Viśva-prakāśa.

TEXT 70

TEXT

ei ta' ekādaśa padera artha-nirṇaya
ebe ślokārtha kari, yathā ye lāgaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

'brahma' śabdera artha----tattva sarva-bṛhattama
svarūpa aiśvarya kari' nāhi yāñra sama

SYNONYMS

brahma--brahma; śabdera artha--the meaning of the word; tattva--the truth; sarva-bṛhat-tama--summum bonum among the relative truths; sva-rūpa--the original identity; aiśvarya--opulence; kari'--accepting; nāhi--not; yāñra--whose; sama--equal.

TRANSLATION

"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 no truth equal to that Absolute Truth.

TEXT 72

TEXT

bṛhattvād bṛmhaṇatvāc ca
tad brahma paramam̐ viduḥ
tasmai namas te sarvātman
yogi-cintyāvīkāravat

SYNONYMS

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; avikāra-vat--without change.

TRANSLATION

" '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.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.12.57).

TEXT 73

TEXT

sei brahma-śabde kahe svayaṁ-bhagavān
advitīya-jñāna, yāñhā vinā nāhi āna

SYNONYMS

sei--that; brahma--brahma; śabde--by the word; kahe--it is said; svayaṁ-bhagavān--the Supreme Personality of Godhead; advitīya-jñāna--the supreme one, without duality; yāñhā--which; vinā--without; nāhi āna--there is nothing else.

TRANSLATION

"The proper meaning of the word brahma is the Supreme Personality of Godhead, who is one without a second and without whom nothing exists.

TEXT 74

TEXT

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate

SYNONYMS

vadanti--they say; tat--that; tattva-vidas--learned souls; tattvam--the Absolute Truth; yat--which; jñānam--knowledge; advayam--nondual; brahma--Brahman; iti--thus; paramātmā--Paramātmā; iti--thus; bhagavān--Bhagavān; iti--thus; śabdyate--is known.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11). For an explanation, see Ādi-līlā (2.11).

TEXT 75

TEXT

sei advaya-tattva kṛṣṇa----svayaṁ-bhagavān
tina-kāle satya tiñho----śāstra-pramāṇa

SYNONYMS

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; tiṅho--He; śāstra-pramāṇa--the verdict of all Vedic literature.

TRANSLATION

"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

TEXT

aham evāsam evāgre
nānyad yat sad-asat-param
paścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham

SYNONYMS

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; avāśiṣyeta--remains; saḥ--that; asmi--am; aham--I, the Personality of Godhead.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.33). For an explanation see Ādi-līlā (1.53).

TEXT 77

TEXT

'ātma'-śabde kahe kṛṣṇa bṛhattva-svarūpa
sarva-vyāpaka, sarva-sākṣī, parama-svarūpa

SYNONYMS

ātma--ātmā; śabde--by the word; kahe--it is said; kṛṣṇa--the Supreme Lord Kṛṣṇa; bṛhattva--the greatest of all; sva-rūpa--identity; sarva-vyāpaka--all pervasive; sarva-sākṣī--the witness of all; parama-svarūpa--the supreme form.

TRANSLATION

"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

TEXT

ātatatvāc ca māṭṛtvād
ātmā hi paramo hariḥ

SYNONYMS

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.

TRANSLATION

" 'Hari, the Personality of Godhead, is the all-pervasive original source of everything; He is therefore the Supersoul of everything.' "

PURPORT

This is a quotation from the Bhāvārtha-dīpikā, Śrīdhara Svāmī's commentary on Śrīmad-Bhāgavatam.

TEXT 79

TEXT

sei kṛṣṇa-prāpti-hetu trividha 'sādhana'
jñāna, yoga, bhakti,----tinera pṛthak lakṣaṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

tina sādhanē bhagavān tina svarūpe bhāse
brahma, paramātmā, bhagavattā,----trividha prakāśe

SYNONYMS

tina sādhanē--by these three different processes; bhagavān--the Supreme Personality of Godhead; tina--three; sva-rūpe--in identities; bhāse--appears; brahma--the impersonal feature; paramātmā--the localized feature; bhagavattā--and the Supreme Personality of Godhead; trividha prakāśe--three manifestations.

TRANSLATION

"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

TEXT

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate

SYNONYMS

vadanti--they say; tat--that; tattva-vidāḥ--learned souls; tattvam--the Absolute Truth; yat--which; jñānam--knowledge; advayam--nondual; brahma--Brahman; iti--thus; paramātmā--Paramātmā; iti--thus; bhagavān--Bhagavān; iti--thus; śabdyate--is known.

TRANSLATION

" '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

TEXT

'brahma-ātmā'-śabde yadi kṛṣṇere kahaya
'rūḍhi-vṛttye' nirviśeṣa antaryāmī kaya

SYNONYMS

brahma-ātmā--brahma and ātmā; śabde--by these words; yadi--if; kṛṣṇere kahaya--Kṛṣṇa is indicated; rūḍhi-vṛttye--by the direct meaning; nirviśeṣa--impersonal; antaryāmī--the Supersoul; kaya--is said.

TRANSLATION

"Although the words brahma and ātmā indicate Kṛṣṇa, their direct meaning refers only to the impersonal Brahman and the Supersoul.

TEXT 83

TEXT

jñāna-mārgē---nirviśeṣa-brahma prakāśe
yoga-mārgē---antaryāmi-svarūpete bhāse

SYNONYMS

jñāna-mārgē--the process of philosophical speculation; nirviśeṣa-brahma--the impersonal Brahman effulgence; prakāśe--becomes manifest; yoga-mārgē--by practicing mystic yoga; antaryāmi-svarūpete--in the localized aspect, Supersoul; bhāse--appears.

TRANSLATION

"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

TEXT

rāga-bhakti-vidhi-bhakti haya dui-rūpa
'svayaṁ-bhagavattve', bhagavattve---prakāśa dvi-rūpa

SYNONYMS

rāga-bhakti--spontaneous devotional service; vidhi-bhakti--regulative devotional service; haya--are; dui-rūpa--the two kinds of devotional service; svayaṁ-bhagavattve--in the Supreme Personality of Godhead; bhagavattve--and in His personal expansion; prakāśa dvi-rūpa--the two kinds of manifestation.

TRANSLATION

"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

TEXT

rāga-bhaktye vraje svayaṁ-bhagavāne pāya

SYNONYMS

rāga-bhaktye--by the discharge of spontaneous devotional service; vraje--in Vṛndāvana; svayaṁ--Himself; bhagavāne--the Supreme Personality of Godhead; pāya--one gets.

TRANSLATION

"By executing spontaneous devotional service in Vṛndāvana, one attains the original Supreme Personality of Godhead, Kṛṣṇa.

TEXT 86

TEXT

nāyaṁ sukhāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhaktimatām iha

SYNONYMS

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; bhaktimatām--for persons engaged in spontaneous devotional service; iha--in this world.

TRANSLATION

" '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.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It concerns the statement about Kṛṣṇa's being subjugated by the gopīs and thus glorifying them.

TEXT 87

TEXT

vidhi-bhaktye pārṣada-dehe vaikuṅṭhete yāya

SYNONYMS

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.

TRANSLATION

"By executing regulative devotional service, one becomes an associate of Nārāyaṇa and attains the Vaikuṅṭhalokas, the spiritual planets in the spiritual sky.

TEXT 88

TEXT

yac ca vrajanty animiṣām ṛṣabhānuvṛtṭyā
dūre-yamā hy upari naḥ spṛhaṇīya-śīlāḥ
bhartur mithaḥ suyaśasaḥ kathanānurāga-
vaiklavya-bāṣpa-kalayā pulakīkṛtāṅgāḥ

SYNONYMS

yat--which; ca--also; vrajanti--go; animiṣām--of the demigods; ṛṣabha-
anuvṛtṭyā--by practicing the best means of spiritual life; dūre--keeping at a
distance; yamāḥ--the regulative principles; hi--certainly; upari--above; naḥ--
our; spṛhaṇīya-śīlāḥ--decorated with desirable qualities; bhartuḥ--of the
master; mithaḥ--mutually; su-yaśasaḥ--who has all transcendental qualities;
kathana-anurāga--attracted to discussions; vaiklavya--transformation; bāṣpa-
kalayā--with tears in the eyes; pulakīkṛta--jubilation; aṅgāḥ--bodily limbs.

TRANSLATION

" '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. '

PURPORT

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

TEXT

sei upāsaka haya trividha prakāra
akāma, mokṣa-kāma, sarva-kāma āra

SYNONYMS

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.

TRANSLATION

"The devotees are divided into three categories-akāma [desireless], mokṣa-
kāma [desiring liberation], and sarva-kāma [desiring material perfection].

TEXT 90

TEXT

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣam param

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.3.10).

TEXT 91

TEXT

buddhimān-arthe----yadi 'vicāra-jña' haya
nija-kāma lāgiha tabe kṛṣṇere bhajaya

SYNONYMS

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.

TRANSLATION

"The meaning of the word udāra-dhīḥ 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

TEXT

bhakti vinu kona sādhana dite nāre phala
saba phala deya bhakti svatantra prabala

SYNONYMS

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; svatantra--independent; prabala--and powerful.

TRANSLATION

"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

TEXT

ajā-gala-stana-nyāya anya sādhana
ataeva hari bhaje buddhimān jana

SYNONYMS

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.

TRANSLATION

"With the exception of devotional service, all the methods of self-realization are like nipples on the neck of a goat. An intelligent person adopts only devotional service, giving up all other processes of self-realization.

PURPORT

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

TEXT

catur-vidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha

SYNONYMS

catuḥ-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; ārtāḥ--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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from 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:

varṇāśramācāra-vatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

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 vandanaṁ dāsyam sakhyam ātma-nivedanam. 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 Sanaka, 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

TEXT

ārta, arthārthī,----dui sakāma-bhitare gaṇi
jijñāsu, jñānī,----dui mokṣa-kāma māni

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei cāri sukṛti haya mahā-bhāgyavān
tat-tat-kāmādi chāḍi' haya śuddha-bhaktimān

SYNONYMS

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.

TRANSLATION

"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

TEXT

sādhu-saṅga-kṛpā kimvā kṛṣṇera kṛpāya
kāmādi 'duḥsaṅga' chāḍi' śuddha-bhakti pāya

SYNONYMS

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.

TRANSLATION

"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

TEXT

sat-saṅgān mukta-duḥsaṅgo
hātum̐ notsahate budhaḥ
kīrtiyamānaṁ yaśo yasya
sakṛd ākarṇya rocanam

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

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 Bhagavad-gītā regularly. In this way, one can become purified and free from all material contamination.

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanam bhaktir ucyate

(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

TEXT

'duṣsaṅga' kahiye----'kaitava', 'ātma-vañcanā'
kṛṣṇa, kṛṣṇa-bhakti vinu anya kāmanā

SYNONYMS

duṣsaṅga--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.

TRANSLATION

"Cheating oneself and cheating others is called kaitava. Associating with cheaters is called duṣsaṅga, bad association. Those who desire things other than Kṛṣṇa's service are also called duṣsaṅga, bad association.

TEXT 100

TEXT

dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahāmuni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

SYNONYMS

dharmāḥ--religiosity; projjhita--completely rejected; kaitavaḥ--in which fruitive intention; atra--herein; paramaḥ--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 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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.2). For an explanation see also Ādi-līlā (1.91).

TEXT 101

TEXT

'pra'-śabde----mokṣa-vāñchā kaitava-pradhāna
ei śloke śrīdhara-svāmī kariyāchena vyākhyāna

SYNONYMS

pra-śabde--by the affix 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.

TRANSLATION

"The prefix pra in the word projjhita specifically refers to those desiring liberation or oneness with the Supreme. Such a desire should be understood to result from a cheating propensity. The great commentator Śrīdhara Svāmī has explained this verse in that way.

TEXT 102

TEXT

sakāma-bhakte 'ajña' jāni' dayālu bhagavān
sva-caraṇa diyā kare icchāra pidhāna

SYNONYMS

sakāma-bhakte--to devotees who still have material desires to fulfill; ajña--foolish; jāni'--knowing; dayālu--merciful; bhagavān--Śrī Kṛṣṇa; sva-caraṇa--His own lotus feet; diyā--giving; kare--does; icchāra pidhāna--the covering of other desires.

TRANSLATION

"When the merciful Lord Kṛṣṇa understands a devotee's foolish desire for material prosperity, He gratefully gives him the shelter of His lotus feet. In this way, the Lord covers his undesirable ambitions.

TEXT 103

TEXT

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ

svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam

SYNONYMS

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.

TRANSLATION

" '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 someone 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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (5.19.27).

TEXT 104

TEXT

sādhu-saṅga, kṛṣṇa-kṛpā, bhaktira svabhāva
e tine saba chāḍāya, kare kṛṣṇe 'bhāva'

SYNONYMS

sādhu-saṅga--the association of devotees; kṛṣṇa-kṛpā--the mercy of Lord Kṛṣṇa; bhaktira--of devotional service; sva-bhāva--nature; e tine--these three; saba chāḍāya--cause one to give up everything else; kare--do; kṛṣṇe--unto Lord Kṛṣṇa; bhāva--the loving affairs.

TRANSLATION

"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.

PURPORT

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. 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 Bhagavad-gītā.

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. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

Not knowing the real science of life one engages in the temporary activities of this life and thus becomes further entangled in the cycle of birth and death. Thus one always desires material opulence, which can be attained by karma, jñāna and yoga. However, when one is actually elevated to the devotional platform, he gives up all these desires. This is called anyābhilāṣitā-sūnya. Then one becomes a pure devotee.

TEXT 105

TEXT

āge yata yata artha vyākhyāna kariba
kṛṣṇa-guṇāsvādera ei hetu jāniba

SYNONYMS

āge--ahead; yata yata--as many as; artha--meanings; vyākhyāna kariba--I shall explain; kṛṣṇa-guṇā-svādera--of tasting the transcendental qualities of Kṛṣṇa; ei--this; hetu--reason; jāniba--we shall understand.

TRANSLATION

"In this way I shall progressively explain all the words in the verse. It should be understood that all these words are meant to enable one to taste the transcendental quality of Kṛṣṇa.

TEXT 106

TEXT

śloka-vyākhyā lāgi' ei kariluṅ ābhāsa
ebe kari ślokera mūlārtha prakāśa

SYNONYMS

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; ślokera--of the verse; mūla-artha--the real meaning; prakāśa--the manifestation.

TRANSLATION

"I have given all these explanations just to indicate the purpose of the verse. Allow Me to explain the real purpose of the verse.

TEXT 107

TEXT

jñāna-mārgē upāsaka----duita' prakāra
kevala brahmopāsaka, mokṣākāṅkṣī āra

SYNONYMS

jñāna-mārgē--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.

TRANSLATION

"There are two kinds of worshipers on the path of philosophical speculation--one is brahma-upāsaka, a worshiper of the impersonal Brahman, and the other is called mokṣākāṅkṣī, one who desires liberation.

TEXT 108

TEXT

kevala brahmopāsaka tina bheda haya
sādhaka, brahmamaya, āra prāpta-brahma-laya

SYNONYMS

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.

TRANSLATION

"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

TEXT

bhakti vinā kevala jñāne 'mukti' nāhi haya
bhakti sādhana kare yei 'prāpta-brahma-laya'

SYNONYMS

bhakti--devotional service; vinā--without; kevala--only; jñāne--by philosophical speculation; mukti--liberation; nāhi haya--there is not; bhakti-

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) sādḥaka, 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 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 Bhagavad-gītā:

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 is fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

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.

sarvopādhi-vinirmuktaṁ
tatparatvena nirmalam
ḥṣīkeṇa ḥṣīkeśa-
sevanam bhaktir ucyate

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

TEXT

"muktā api līlayā vighrahaṁ
kṛtvā bhagavantaṁ bhajante"

SYNONYMS

muktāḥ--liberated; api--although; līlayā--by pastimes; vighrahaṁ--the form of the Lord; kṛtvā--having installed; bhagavantaṁ--the Supreme Personality of Godhead; bhajante--worship.

TRANSLATION

" '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.'

PURPORT

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

TEXT

janma haite śuka-sanakādi 'brahmamaya'
kṛṣṇa-guṇākṛṣṭa hañā kṛṣṇere bhajaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

sanakādyera kṛṣṇa-kṛpāya saurabhe hare mana
guṇākṛṣṭa hañā kare nirmala bhajana

SYNONYMS

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.

TRANSLATION

"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

TEXT

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ

antargataḥ svavivareṇa cakāra teṣāṃ
saṅkṣobham akṣara-juṣāṃ api citta-tanvoḥ

SYNONYMS

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; antargataḥ--entered within; svavivareṇa--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 mind and body.

TRANSLATION

" '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 impersonal Brahman understanding. '

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.15.43).

TEXT 116

TEXT

vyāsa-kṛpāya śukadevera līlādi-smaraṇa
kṛṣṇa-guṇākṛṣṭa hañā karma bhajana

SYNONYMS

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; karma--performed; bhajana--loving service.

TRANSLATION

"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

TEXT

harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad-ākhyānaṃ
nityaṃ viṣṇu-jana-priyaḥ

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.7.11).

TEXT 118

TEXT

nava-yogīśvara janma haite 'sādhaka' jñānī
vidhi-śiva-nārada-mukhe kṛṣṇa-guṇa śuni'

SYNONYMS

nava--nine; yogi-īśvara--great saintly yogīs; janma haite--from the very birth; sādharma--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.

TRANSLATION

"From their very births, the nine great mystic yogīs [Yogendras] were impersonal philosophers of the Absolute Truth. However, 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

TEXT

guṇākṛṣṭa hañā kare kṛṣṇera bhajana
ekādaśa-skandhe tāñra bhakti-vivaraṇa

SYNONYMS

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; tāñra--of them; bhakti-vivaraṇa--description of the devotional service.

TRANSLATION

"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

TEXT

akleśām kamala-bhuvahḥ praviśya goṣṭhīm
kurvantaḥ śruti-śirasām śrutim śrutajñāḥ
uttuṅgam yadu-pura-saṅgamāya raṅgam
yogīndrāḥ pulaka-bhṛto navāpy avāpuḥ

SYNONYMS

akleśām--without material trouble; kamala-bhuvahḥ--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-pura-saṅgamāya--for going back home, back to Godhead, to Dvārakā; raṅgam--to Raṅga-kṣetra; yogīndrāḥ--great saintly persons; pulaka-bhṛtaḥ--being spiritually pleased; nava--nine; api--although; avāpuḥ--achieved.

TRANSLATION

" 'The nine Yogendras entered Lord Brahmā's association and heard from him the real meaning of the topmost Vedic literatures--the Upaniṣads. Although they 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.' "

PURPORT

This is a quotation from the Mahā Upaniṣad.

TEXT 121

TEXT

mokṣākāṅkṣī jñānī haya tina-prakāra
mumukṣu, jīvan-mukta, prāpta-svarūpa āra

SYNONYMS

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; jīvat-mukta--already liberated, even in this life; prāpta-svarūpa--self-realized; āra--and.

TRANSLATION

"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

TEXT

'mumukṣu' jagate aneka saṁsārī jana
'mukti' lāgi' bhaktye kare kṛṣṇera bhajana

SYNONYMS

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.

TRANSLATION

"There are many people within this material world who desire liberation, and for this purpose they render devotional service to Lord Kṛṣṇa.

TEXT 123

TEXT

mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ

SYNONYMS

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 (prajāpatis); atha--therefore; nārāyaṇa-kalāḥ--the plenary expansions of Lord Nārāyaṇa; śāntāḥ--very peaceful; bhajanti--they worship; hi--certainly; anasūyavaḥ--nonenvious.

TRANSLATION

" '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.'

PURPORT

This is a quotation from 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

TEXT

sei sabera sādhu-saṅge guṇa sphurāya
kṛṣṇa-bhajana karāya, 'mumukṣā' chāḍāya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

The four Kumāras (Catuḥ-sana), 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. This 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

TEXT

aho mahātman bahu-doṣa-duṣṭo
'py ekena bhāty eṣa bhavo guṇena
sat-saṅgamākhyena sukhāvahena
kṛtādyā no yena kṛśā mumukṣā

SYNONYMS

aho mahātman--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; sukhā-āvahena--which

brings about happiness; kṛtā--made; adya--now; naḥ--our; yena--by which; kṛśā--insignificant; mumukṣā--the desire for liberation.

TRANSLATION

" '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.'

PURPORT

This is a quotation from the Hari-bhakti-sudhodaya.

TEXT 126

TEXT

nāradera saṅge śaunakādi muni-gaṇa
mumukṣā chāḍiyā kailā kṛṣṇera bhajana

SYNONYMS

nāradera saṅge--by the association of the great saintly person Nārada; śaunaka-ādi muni-gaṇa--the great sages headed by Śaunaka Muni; mumukṣā chāḍiyā--giving up the desire for liberation; kailā--performed; kṛṣṇera bhajana--devotional service to Kṛṣṇa.

TRANSLATION

"By associating with the great saint Nārada, the great sages like Śaunaka and others gave up the desire for liberation and engaged in Kṛṣṇa's devotional service.

TEXT 127

TEXT

kṛṣṇera darśane, kāro kṛṣṇera kṛpāya
mumukṣā chāḍiyā guṇe bhaje tānra pā'ya

SYNONYMS

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.

TRANSLATION

"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

TEXT

asmin sukha-ghana-mūrtau param-
ātmani vṛṣṇi-pattane sphurati
ātmārāmatayā me vṛthā
gato bata ciram kālāḥ

SYNONYMS

asmin--when this; sukha-ghana-mūrtau--form of complete happiness; param-
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; ciram--for a long
time; kālāḥ--time.

TRANSLATION

" '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!'

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (3.1.34).

TEXT 129

TEXT

jīvan-mukta' aneka, sei dui bheda jāni
'bhaktye jīvan-mukta', jñāne jīvan-mukta' māni

SYNONYMS

jīvat-mukta--liberated in this life; aneka--there are many; sei--all of
them; dui bheda--two divisions; jāni--we consider; bhaktye jīvat-mukta--one
liberated in this life by pursuing the process of devotional service; jñāne
jīvat-mukta--a person liberated in this life by following the process of
philosophical speculation; māni--we can understand.

TRANSLATION

"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

TEXT

'bhaktye jīvan-mukta' guṇākṛṣṭa hañā kṛṣṇa bhaje

śuṣka-jñāne jīvan-mukta aparādhe adho maje

SYNONYMS

bhaktye jīvat-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 jīvat-mukta--so-called liberated in this life by dry, speculative knowledge; aparādhe--by offenses; adho maje--fall down.

TRANSLATION

"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

TEXT

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

SYNONYMS

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; paraṁ padaṁ--to the supreme position; tataḥ--from there; patanti--fall; adhaḥ--down; anādr̥ta--without respecting; yuṣmat--Your; aṅghrayaḥ--lotus feet.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.2.32).

TEXT 132

TEXT

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu

mad-bhaktim labhate parām

SYNONYMS

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.

TRANSLATION

" 'One who is thus transcendently situated at once realizes the Supreme Brahman and is fully joyful. Be never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

PURPORT

This is a quotation from Bhagavad-gītā (18.54).

TEXT 133

TEXT

advaita-vīthī-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dīkṣāḥ
śaṭhena kenāpi vayaṁ haṭhena
dāsī-kṛtā gopa-vadhū-viṭena

SYNONYMS

advaita-vīthī--of the path of monism; pathikaiḥ--by the wanderers; upāsyāḥ--worshipable; svānanda--of self-realization; simhāsana--on the throne; labdha-dīkṣāḥ--being initiated; śaṭhena--by a cheater; kenāpi--some; vayaṁ--I; haṭhena--by force; dāsī-kṛtā--made into a maidservant; gopa-vadhū-viṭena--engaged in joking with the gopīs.

TRANSLATION

" 'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.'

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura.

TEXT 134

TEXT

bhakti-bale 'prāpta-svarūpa' divya-deha pāya
kṛṣṇa-guṇākṛṣṭa hañā bhaje kṛṣṇa-pā'ya

SYNONYMS

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.

TRANSLATION

"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, one fully engages in service at His lotus feet.

TEXT 135

TEXT

nirodho 'syānu śayanam
ātmanaḥ saha śaktibhiḥ
muktir hitvānyathā-rūpaṁ
svarūpeṇa vyavasthitiḥ

SYNONYMS

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; rūpaṁ--form; svarūpeṇa--with one's own eternal form; vyavasthitiḥ--staying.

TRANSLATION

" 'The living entities and other potencies merge in the Mahā-Viṣṇu as the Lord lies down and winds up [destroys] the cosmic manifestation. Liberation means being situated in one's eternal original form, which he attains after giving up the changeable gross and subtle bodies.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.10.6).

TEXT 136

TEXT

kṛṣṇa-bahirmukha-doṣe māyā haite bhaya
kṛṣṇonmukha bhakti haite māyā-mukta haya

SYNONYMS

kṛṣṇa-bahiḥ-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.

TRANSLATION

"By opposing Kṛṣṇa consciousness, one again becomes conditioned and fearful due to the influence of māyā. By executing devotional service faithfully, one is liberated from māyā.

TEXT 137

TEXT

bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

SYNONYMS

bhayaṁ--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; taṁ--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.

TRANSLATION

" 'When the living entity is attracted by the material energy that 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 viparyayaḥ asmṛtiḥ. 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. Be thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (11.2.37).

TEXT 138

TEXT

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

SYNONYMS

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; etām--this; taranti--cross over; te--they.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Bhagavad-gītā (7.14).

TEXT 139

TEXT

bhakti vinu mukti nāhi, bhaktye mukti haya

SYNONYMS

bhakti--devotional service; vinu--without; mukti--liberation; nāhi--there is not; bhaktye--actually by devotional service; mukti haya--liberation is attained.

TRANSLATION

"One does not attain liberation without rendering devotional service. Liberation is only attained by devotional service.

TEXT 140

TEXT

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

SYNONYMS

śreyaḥ-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; 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.

TRANSLATION

" '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. One's labor becomes fruitless.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.4).

TEXT 141

TEXT

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padaṁ tataḥ
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye--all those who; anye--others (nondevotees); aravinda-akṣa--O lotus-eyed one; vimukta-māninaḥ--who consider themselves liberated; tvayī--unto You; asta-bhāvāt--without devotion; aviśuddha-buddhayaḥ--whose intelligence is not purified; āruhya--having ascended; kṛcchreṇa--by severe austerities and penances; param padaṁ--to the supreme position; tataḥ--from there; patanti--fall; adhaḥ--down; anādr̥ta--without respecting; yuṣmat--Your; aṅghrayaḥ--lotus feet.

TRANSLATION

" '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.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.2.32).

TEXT 142

TEXT

ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

SYNONYMS

ye--those who; eṣāṁ--of those divisions of social and spiritual orders; puruṣaṁ--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.

TRANSLATION

" '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.'

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (11.5.3).

TEXT 143

TEXT

bhaktye mukti pāileha avaśya kṛṣṇere bhajaya

SYNONYMS

bhaktye--by devotional service; mukti--liberation; pāileha--if one gets; avaśya--certainly; kṛṣṇere--unto Lord Kṛṣṇa; bhajaya--renders service.

TRANSLATION

"When one is actually liberated by executing devotional service, he always engages in the transcendental loving service of the Lord.

TEXT 144

TEXT

"muktā api līlayā vighrahaṁ
kṛtvā bhagavantaṁ bhajante"

SYNONYMS

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.

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. Be thus installs a Deity and renders the Lord service.'

PURPORT

This is a quotation from Śaṅkarācārya's commentary on the Nṛsiṁha-tāpanī Upaniṣad.

TEXT 145

TEXT

ei chaya ātmārāma kṛṣṇere bhajaya
pṛthak pṛthak ca-kāre ihā 'api'ra artha kaya

SYNONYMS

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; 'api'ra--of the word api; artha--meaning; kaya--says.

TRANSLATION

"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.'

PURPORT

There are six kinds of ātmārāmas: the neophyte (sādhaka) student who is absorbed in Brahman realization (brahmamaya), 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

TEXT

"ātmārāmās ca api" kare kṛṣṇe ahaitukī bhakti
"munayaḥ santaḥ" iti kṛṣṇa-manane āsakti

SYNONYMS

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.

TRANSLATION

"The six kinds of ātmārāmas render devotional service to Kṛṣṇa without ulterior motives. The words munayaḥ and santaḥ indicate those who are very attached to meditating upon Kṛṣṇa.

TEXT 147

TEXT

"nirgranthāḥ"----avidyā-hīna, keha----vidhi-hīna
yāhān yei yukta, sei arthera adhīna

SYNONYMS

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.

TRANSLATION

"The word nirgranthāḥ means 'without ignorance' and 'devoid of rules and regulations.' Whichever meaning fits may be applied.

TEXT 148

TEXT

ca-śabde kari yadi'itaretara' artha
āra eka artha kahe parama samartha

SYNONYMS

ca-śabde--by the word ca; kari--I do; yadi--if; itaretara artha--different and separate meanings; āra--another; eka--one; artha--meaning; kahe--is said; parama samartha--highly suitable.

TRANSLATION

"By using the word ca in different places, there are different meanings. Over and above them, there is another meaning that is very important.

TEXT 149

TEXT

"ātmārāmās ca ātmārāmās ca" kari' bāra chaya
pañca ātmārāma chaya ca-kāre lupta haya

SYNONYMS

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.

TRANSLATION

"Although the words ātmārāmās ca would be repeated six times, simply by adding the word ca, five ātmārāmas are deleted.

TEXT 150

TEXT

eka 'ātmārāma'-śabda avaśeṣa rahe
eka 'ātmārāma'-śabde chaya-jana kahe

SYNONYMS

eka--one; ātmārāma--ātmārāma; śabda--vibration; avāśeṣa rahe--remains at last; eka ātmārāma--one ātmārāma; śabde--by vibrating; chaya-jana--six persons; kahe--are indicated.

TRANSLATION

"Therefore there is no need to repeat the word ātmārāma. One is sufficient, and that one word indicates six persons.

TEXT 151

TEXT

"sarūpāṇām eka-śeṣa eka-vibhaktau"
uktārthānām aprayogaḥ
rāmaś ca rāmaś ca rāmaś ca rāmā itivat

SYNONYMS

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; rāmaḥ ca--and Rāma; rāmaḥ ca--and Rāma; rāmaḥ ca--and Rāma; rāmā itivat--in this way, by one rāma, many rāmas are indicated.

TRANSLATION

" 'Of words having the same form and case termination, the last one is the only one retained. For example, the word rāmaḥ is used to stand for rāmaś ca, rāmaś ca, rāmaś ca, etc. '

PURPORT

This is a quotation from Pāṇini's sūtras (1.2.64).

TEXT 152

TEXT

tabe ye ca-kāra, sei 'samuccaya' kaya
"ātmārāmāś ca munayaś ca" kṛṣṇere bhajaya

SYNONYMS

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.

TRANSLATION

"By the aggregate use of the word ca, it is indicated that all the ātmārāmas and saints serve and worship Kṛṣṇa.

TEXT 153

TEXT

"nirgranthā api"ra ei 'api'----sambhāvane
ei sāta artha prathame kariluñ vyākhyāne

SYNONYMS

nirgranthāḥ apira--of the words nirgranthāḥ api; ei--this; api--api;
sambhāvane--in the matter of exposition; ei sāta artha--these seven different
meanings; prathame--in the beginning; kariluñ--I have done; vyākhyāne--in
explanation.

TRANSLATION

"Api added to the word nirgranthāḥ is used for exposition. Thus I have
tried to clarify the seven types of meaning.

TEXT 154

TEXT

antaryāmi-upāsaka 'ātmārāma' kaya
sei ātmārāma yogīra dui bheda haya

SYNONYMS

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.

TRANSLATION

"The yogī who worships the Supersoul within himself is also called
ātmārāma. There are two types of ātmārāma-yogīs.

TEXT 155

TEXT

sagarbha, nigarbha,----ei haya dui bheda
eka eka tina bhede chaya vibheda

SYNONYMS

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.

TRANSLATION

"The two ātmārāma-yogīs are called sagarbha and nigarbha. Each of these is
divided into three; therefore there are six types of worshipers of the
Supersoul.

PURPORT

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

TEXT

kecit svadehāntar hṛdayāvakāśe
prādeśa-mātram puruṣam vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-
gadā-dharam dhāraṇayā smaranti

SYNONYMS

kecit--some of them; sva-deha-antaḥ--within one's own body; hṛdaya-avakāśe--in the cavity of the heart; prādeśa-mātram--with the measurement of six inches; puruṣam--the Supreme Personality of Godhead; vasantam--residing; catur-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.

TRANSLATION

" '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.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (2.2.8).

TEXT 157

TEXT

evam harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍīsam śanakair viyuṅkte

SYNONYMS

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; muhuḥ--always; ardyamānaḥ--merged in spiritual bliss; tat ca api--that also; citta-baḍīsam--with the heart like a fishing hook; śanakaiḥ--gradually; viyuṅkte--separates.

TRANSLATION

" '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.'

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (3.28.34).

TEXT 158

TEXT

'yogārurukṣu', 'yogārūḍha' 'prāpta-siddhi' āra
ei tina bhede haya chaya prakāra

SYNONYMS

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.

TRANSLATION

"By these three divisions of advancement in yoga-yogārurukṣu, yogārūḍha and prāpta-siddhi--there are six kinds of mystic yogīs.

TEXT 159

TEXT

ārurukṣor muner yogam
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate

SYNONYMS

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.

TRANSLATION

" 'Those who wish to rise to the platform of yogic perfection practice the yoga system and strictly follow its regulative principles. They practice the yoga postures, āsanās and breathing exercises. Those who are already elevated to this platform practice meditation and keep their minds on the Supreme Lord.

They reject all material activity and keep their minds in an equipoised condition [śama].

PURPORT

Texts 159 and 160 are from Bhagavad-gītā (6.3--4).

TEXT 160

TEXT

yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī
yogārūḍhas tadocyate

SYNONYMS

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.

TRANSLATION

" '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

TEXT

ei chaya yogī sādhu-saṅgādi-hetu pāñā
kṛṣṇa bhaje kṛṣṇa-guṇe ākṛṣṭa hañā

SYNONYMS

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.

TRANSLATION

"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

TEXT

ca-śabde 'api'ra artha ihāño kahaya
'muni', 'nirgrantha'-śabdera pūrvavat artha haya

SYNONYMS

ca-śabde--by the word ca; 'api'ra--of the word api; artha--the meaning; ihāño--here also; kahaya--is applicable; muni--a saintly person; nirgrantha--fully liberated; śabdera--of the words; pūrva-vat--as mentioned above; artha haya--there are the meanings.

TRANSLATION

"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

TEXT

urukrame ahaitukī kāhāñ kona artha
ei tera artha kahiluñ parama samartha

SYNONYMS

urukrame--unto the Supreme Personality of Godhead, who acts uncommonly; ahaitukī--without motives; kāhāñ--wherever; kona--some; artha--import; ei--in this way; tera artha--thirteen imports; kahiluñ--I have explained; parama--supremely; samartha--complete.

TRANSLATION

"The word ahaitukī is always applicable to the Supreme Personality of Godhead, Urukrama. In this way I have described the import of all these things in thirteen complete varieties.

PURPORT

The thirteen varieties mentioned are (1) sādḥaka, the neophyte performer; (2) brahmamaya, one absorbed in the thought of impersonal Brahman; (3) prāpta-brahma-laya, one who has actually attained Brahman perfection; (4) mumukṣu, the desirer of liberation; (5) jīvan-mukta, one who is liberated in this life; (6) prāpta-svarūpa, one who has attained one's original constitutional position; (7) nirgrantha-muni, a completely liberated saint; (8) saḡarbha-yogārurukṣu, a yogī meditating upon the four-handed Viṣṇu form or desiring yogic perfection; (9) nigarbha-yogārurukṣu, one who has attained perfection in impersonal meditation; (10) saḡarbha-yogārūḡha, already elevated to the yoga perfection platform; (11) nigarbha-yogārūḡha, similarly impersonal yogi; (12) saḡarbha-prāpta-siddhi, one who has already attained the perfectional stage; (13) nigarbha-prāpta-siddhi, one who has attained perfection by impersonal meditation.

TEXT 164

TEXT

ei saba śānta yabe bhaje bhagavāñ
'śānta' bhakta kari' tabe kahi tāñra nāma

SYNONYMS

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.

TRANSLATION

"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

TEXT

'ātmā' śabde 'mana' kaha---mane yei rame
sādhu-saṅge seha bhaje śrī-kṛṣṇa-caraṇe

SYNONYMS

ātmā--ātmā; śabde--by the word; 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.

TRANSLATION

"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

TEXT

udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśaḥ
parisara-paddhatiṁ hṛdayam āruṇayo daharam
tata udagād ananta tava dhāma śiraḥ paramam
punar iha yat sametya na patanti kṛtānta-mukhe

SYNONYMS<footnote>For yogis, the abdomen is technically understood to be muni-purastha-brahman, Brahman--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-paddhatiṁ--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.

TRANSLATION

" '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 that 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 yogīs attain the perfectional platform and do not enter the cycle of birth and death again.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.87.18).

TEXT 167

TEXT

eho kṛṣṇa-guṇākṛṣṭa mahā-muni hañā
ahaitukī bhakti kare nirgrantha hañā

SYNONYMS

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.

TRANSLATION

"Being attracted by the transcendental qualities of Kṛṣṇa, yogīs become great saints. At that time, not being hampered by the yogic process, they engage in unalloyed devotional service.

TEXT 168

TEXT

'ātmā'-śabde 'yatna' kahe---yatna kariyā
"munayo 'pi" kṛṣṇa bhaje guṇākṛṣṭa hañā

SYNONYMS

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.

TRANSLATION

"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

TEXT

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā

SYNONYMS

tasya eva--for that; hetoḥ--reason; prayateta--should endeavor; kovidaḥ--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; duḥkhavat--exactly like unhappiness or distress; anyataḥ--from other reasons (one's past actions); sukham--happiness; kālena--by time; sarvatra--everywhere; gabhīra--insurmountable; raṁhasā--having force.

TRANSLATION

" '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. Whatever material happiness is available within the fourteen worlds is attained by the force of time, just as one attains distress in due course of time. Since these are not attained by spiritual consciousness, one should not try for them.'

PURPORT

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 Vedic literatures. In this connection, Nārada Muni advised Śrīla Vyāsadeva to attain devotional service.

TEXT 170

TEXT

sad-dharmasyāvabodhāya
yeṣāṁ nirbandhinī matiḥ
acirād eva sarvārthaḥ
sidhyaty eṣāṁ abhīpsitaḥ

SYNONYMS

sat-dharmasya--of the path of progressive devotional service; avabodhāya--for understanding; yeṣāṁ--those whose; nirbandhinī--unflinching; matiḥ--intelligence; acirāt--very soon; eva--certainly; sarva-arthaḥ--the goal of

life; sidhyati--becomes fulfilled; eṣām--of these persons; abhīpsitaḥ--desired.

TRANSLATION

" 'Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal of life.'

PURPORT

This is a quotation from the Nārādīya Purāṇa.

TEXT 171

TEXT

ca-śabda api-arthe, 'api'----avadhāraṇe
yatnāgraha vinā bhakti nā janmāya preme

SYNONYMS

ca-śabda--the word ca; api--of the word api; arthe--in the meaning; api avadhāraṇe--this api is used in sense of emphasis; yatna-āgraha vinā--without sincere endeavor; bhakti--devotional service; nā--not; janmāya--begets; preme--love of Godhead.

TRANSLATION

"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

TEXT

sādhanaughair anāsaṅgair
alabhyā sucirād api
hariṇā cāśv adeyeti
dvidhā sā syāt sudurlabhā

SYNONYMS

sādhana--activities of devotional service; aughaiḥ--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.

TRANSLATION

" '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.'

PURPORT

As stated in Śrīmad-Bhāgavatam (5.6.18): muktiṁ dadāti karhicit. Śrīla Śukadeva Gosvāmī told Mahārāja Parīkṣit 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

TEXT

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

SYNONYMS

teṣāṁ--to them; satata-yuktānāṁ--always engaged; bhajatāṁ--in devotional service; prīti-pūrvakam--in loving ecstasy; dadāmi--I give; buddhi-yogaṁ--real intelligence; taṁ--that; yena--by which; mām--unto Me; upayānti--come; te--they.

TRANSLATION

" 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

PURPORT

This is a quotation from Bhagavad-gītā (10.10).

TEXT 174

TEXT

'ātmā'-śabde 'dhṛti' kahe,----dhairye yei rame
dhairyavanta eva hañā karaya bhajane

SYNONYMS

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.

TRANSLATION

"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

TEXT

'muni'-śabde---pakṣī, bhṛṅga; 'nirgranthe'---mūrkhā-jana
kṛṣṇa-kṛpāya sādhu-kṛpāya doṅhāra bhajana

SYNONYMS

muni-śabde--by the word muni; pakṣī--bird; bhṛṅga--bumblebee; nirgranthe--in the word nirgrantha; mūrkhā-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).

TRANSLATION

"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

TEXT

prāyaḥ batāmba munayo vihaḡā vane 'smin
kṛṣṇekṣitam tad-uditam kala-veṇu-gītam
āruhya ye druma-bhujān rucira-prabālān
śṛṇvanti mīlita-dṛśo vigaṡānya-vācaḥ

SYNONYMS

prāyaḥ--almost; bata--certainly; amba--O mother; munayaḥ--great sages; vihaḡāḥ--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-prabālān--having beautiful creepers and twigs; śṛṇvanti--hear; mīlita-dṛśaḥ--closing their eyes; vigaṡānya-vācaḥ--stopping all other sounds.

TRANSLATION

" '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 and bees must be on the same level as great saints.'

PURPORT

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

TEXT

ete 'linas tava yaśo 'khila-loka-tīrtham
gāyanta ādi-puruṣānupatham bhajante
prāyo amī muni-gaṇā bhavadīya-mukhyā
gūḍham vane 'pi na jahaty anaghātma-daivam

SYNONYMS

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; anupatham--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.

TRANSLATION

" '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.'

PURPORT

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

TEXT

sarasi sārasa-haṁsa-vihaṅgāś
cāru-gīta-hṛta-cetasa etya
harim upāsata te yata-cittā
hanta mīlita-dṛśo dhṛta-maunāḥ

SYNONYMS

sarasi--in the water; sārasa--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.

TRANSLATION

" 'All the cranes and swans in the water are being enchanted by the melodious song of Kṛṣṇa's flute. They have approached and are worshipping the Supreme Personality of Godhead with full attention. Alas, they are closing their eyes and are becoming completely silent.'

PURPORT

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 gopīs, being morose due to separation from Him, were lamenting in this way.

TEXT 179

TEXT

kirāta-hūnāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khaśādayaḥ
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

SYNONYMS

kirāta--the aborigines named Kirātas; hūna--the Hūnas; āndhra--Āndhras; pulinda--Pulindas; pulkaśāḥ--Pulkaśas; 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.

TRANSLATION

" 'Kirāta, Hūna, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and 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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.4.18). This verse was spoken by Śukadeva Gosvāmī when Parīkṣit 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

TEXT

kimvā'dhṛti'-śabde nija-pūrṇatādi-jñāna kaya
duḥkhābhāve uttama-prāptye mahā-pūrṇa haya

SYNONYMS

kiṁvā--or; dhṛti--dhṛti; śabde--by this word; 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.

TRANSLATION

"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, he has no material miseries, he attains mahā-pūrṇa, the highest level of perfection.

TEXT 181

TEXT

dhṛtiḥ syāt pūrṇatā jñāna-
duḥkhābhāvottamāptibhiḥ
aprāptātīta-naṣṭārthā-
nabhisamśocanādikṛt

SYNONYMS

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; atīta--gone; naṣṭa--destroyed; artha--object, goal; anabhisamśocana--absence of lamentation; ādi--and so on; kṛt--doing.

TRANSLATION

" 'Dhṛti is the fullness felt by the absence of misery and brought about by receiving knowledge of the Supreme Lord and by obtaining pure love for Him. The lamentation that accrues from not obtaining a goal or by loss of something already attained does not affect this completeness. '

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.4.144).

TEXT 182

TEXT

kṛṣṇa-bhakta----duḥkha-hīna, vāñchāntara-hīna
kṛṣṇa-prema-sevā-pūrṇānanda-pravīṇa

SYNONYMS

kṛṣṇa-bhakta--a devotee of Lord Kṛṣṇa; duḥkha-hīna--not under miserable material conditions; vāñchā-antara-hīna--he has no other desire 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.

TRANSLATION

"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 fully protected.

TEXT 183

TEXT

mat-sevayā pratītam te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇaḥ
kuto 'nyat kāla-viplutam

SYNONYMS

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; pūrṇaḥ--complete; kutaḥ--where; anyat--other things; kāla-viplutam--which are lost in time.

TRANSLATION

" '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?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (9.4.67).

TEXT 184

TEXT

hṛṣīkeśe hṛṣīkāṇi
yasya sthairyā-gatāni hi
sa eva dhairyam āpnoti
saṁsāre jīva-cañcale

SYNONYMS

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.

TRANSLATION

"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

TEXT

'ca'----avadhāraṇe, ihā 'api'----samuccaye
dhṛtimanta hañā bhaje pakṣi-mūrkha-caye

SYNONYMS

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.

TRANSLATION

"The word ca is for emphasis, and the word api is used as an aggregate. 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

TEXT

'ātmā'-śabde 'buddhi' kahe buddhi-viśeṣa
sāmānya-buddhi-yukta yata jīva avaśeṣa

SYNONYMS

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.

TRANSLATION

"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

TEXT

buddhye rame ātmārāma----dui ta' prakāra
'paṇḍita' muni-gaṇa, nirgrantha 'mūrkha' āra

SYNONYMS

buddhye--in intelligence; rame--who enjoys; ātmārāma--is ātmārāma; dui ta ' prakāra--two varieties; paṇḍita--learned; muni-gaṇa--philosophers; nirgrantha--without education; mūrkhā--foolish; āra--also.

TRANSLATION

"Everyone has some kind of intelligence, and one who utilizes his intelligence is called ātmārāma. There are two types of ātmārāma. One is a learned scholar and a philosopher, and the other is an uneducated, illiterate and foolish person.

TEXT 188

TEXT

kṛṣṇa-kṛpāya sādhu-saṅge rati-buddhi pāya
saba chāḍi' śuddha-bhakti kare kṛṣṇa-pāya

SYNONYMS

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.

TRANSLATION

"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

TEXT

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ

SYNONYMS

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.

TRANSLATION

" '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. '

PURPORT

This is a quotation from Bhagavad-gītā (10.8).

TEXT 190

TEXT

te vai vidanty atitaranti ca deva-māyām
strī-śūdra-hūna-śabarā api pāpa-jīvāḥ
yady adbhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-janā api kimu śruta-dhāraṇā ye

SYNONYMS

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; yadi--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; kimu--what to speak of; śruta-dhāraṇā ye--persons advanced in the education of Vedic knowledge.

TRANSLATION

" '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?'

PURPORT

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

TEXT

vicāra kariyā yabe bhaje kṛṣṇa-pāya
sei buddhi dena tāṅre, yāte kṛṣṇa pāya

SYNONYMS

vicāra--consideration; kariyā--doing; yabe--when; bhaje--one worships; kṛṣṇa-pāya--at the lotus feet of Kṛṣṇa; sei buddhi--that intelligence; dena--gives; tāṅre--to him; yāte--by which; kṛṣṇa pāya--one gets the shelter of the lotus feet of Kṛṣṇa.

TRANSLATION

"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

TEXT

teṣāṁ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

SYNONYMS

teṣāṁ--to them; satata-yuktānām--always engaged; bhajatām--in devotional service; prīti-pūrvakam--in loving ecstasy; dadāmi--I give; buddhi-yogaṁ--real intelligence; taṁ--that; yena--by which; mām--unto Me; upayānti--come; te--they.

TRANSLATION

" 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.' "

PURPORT

This is a quotation from Bhagavad-gītā (10.10).

TEXT 193

TEXT

sat-saṅga, kṛṣṇa-sevā, bhāgavata, nāma
vraje vāsa,----ei pañca sādhana pradhāna

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei-pañca-madhye eka 'svalpa' yadi haya

subuddhi janera haya kṛṣṇa-premodaya

SYNONYMS

ei--these; pañca-madhye--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.

TRANSLATION

"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

TEXT

durūhādbhuta-vīrye 'smin
śraddhā dūre 'stu pañcake
yatra svalpo 'pi sambandhaḥ
saddhiyām bhāva-janmane

SYNONYMS

durūha--difficult to be reconciled; 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; svalpaḥ--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.

TRANSLATION

" 'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Kṛṣṇa simply by being a little connected with them.'

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (1.2.238).

TEXT 196

TEXT

udāra mahatī yānra sarvottamā buddhi
nānā kāme bhaje, tabu pāya bhakti-siddhi

SYNONYMS

udāra--liberal; mahatī--great; yānra--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.

TRANSLATION

"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

TEXT

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣam param

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.3.10).

TEXT 198

TEXT

bhakti-prabhāva,----sei kāma chāḍāñā
kṛṣṇa-pade bhakti karāya guṇe ākarṣiyā

SYNONYMS

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.

TRANSLATION

"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

TEXT

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam

SYNONYMS

satyam--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; 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.

TRANSLATION

" '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 someone 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.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (5.19.27).

TEXT 200

TEXT

'ātmā'-śabde 'svabhāva' kahe, tāte yei rame
ātmārāma jīva yata sthāvara-jaṅgame

SYNONYMS

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.

TRANSLATION

"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

TEXT

jīvera svabhāva----kṛṣṇa-'dāsa'-abhimāna
dehe ātma-jñāne ācchādita sei 'jñāna'

SYNONYMS

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.

TRANSLATION

"The original nature of every living entity is to consider himself the eternal servant of Kṛṣṇa. However, under the influence of māyā, he thinks himself to be the body, and thus his original consciousness is covered.

TEXT 202

TEXT

ca-śabde 'eva', 'api'-śabda samuccaye
'ātmārāmā eva' hañā śrī-kṛṣṇa bhajaye

SYNONYMS

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.

TRANSLATION

"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.'

PURPORT

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. 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

TEXT

ei jīva----sanakādi saba muni-jana
'nirgrantha'----mūrkha, nīca, sthāvara-paśu-gaṇa

SYNONYMS

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; paśu-gaṇa--the beasts and birds.

TRANSLATION

"Living entities include great personalities like the four Kumāras, low-class foolish people, trees, plants, birds and beasts.

TEXT 204

TEXT

vyāsa-śuka-sanakādira prasiddha bhajana
'nirgrantha' sthāvarādira śuna vivaraṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

kṛṣṇa-kṛpādi-hetu haite sabāra udaya
kṛṣṇa-guṇākṛṣṭa hañā tānhāre bhajaya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

This is also confirmed in Bhagavad-gītā 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], as well as śūdras [workers]-can approach the supreme destination." (9.32)

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

TEXT

dhanyeyam adya dharaṇī tṛṇa-vīrudhas tvat-
pāda-spr̥śo druma-latāḥ karajābhimṛṣṭāḥ
nadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair
gopyo 'ntareṇa bhujayor api yat-spr̥hā śrīḥ

SYNONYMS

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; karaja-abhimṛṣṭāḥ--touched by Your nails; 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.

TRANSLATION

" 'This land Vṛndāvana [Vrajabhūmi] is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon 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. '

PURPORT

This verse from Śrīmad-Bhāgavatam (10.15.8) is spoken by Lord Kṛṣṇa to Śrī Balarāma.

TEXT 207

TEXT

gā gopakair anuvanaṁ nayator udāra-
veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ
aspandanaṁ gatimatām pulakas tarūṇām
niryoga-pāśa-kṛta-lakṣaṇayor vicitram

SYNONYMS

gāḥ--the cows; gopakaiḥ--with the cowherd boys; anuvanaṁ--to each forest; nayatoḥ--leading; udāra--very liberal; veṇu-svanaiḥ--by the vibrations of the flutes; kala-padais--having sweet tones; tanu-bhṛtsu--among the living entities; sakhyaḥ--O friends; aspandanaṁ--the lack of movement; gatimatām--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-lakṣaṇayoḥ--of those two (Kṛṣṇa and Balarāma), who are characterized by; vicitram--wonderful.

TRANSLATION

" 'My dear friend, both Kṛṣṇa and Balarāma are passing through the forest leading Their cows with Their cowherd boy friends. 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. '

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.19). All the gopīs were very attracted to Kṛṣṇa when they saw Him wandering in the forest with Baladeva. They thus praised the Lord's activities.

TEXT 208

TEXT

vana-latās tarava ātmani viṣṇuṁ
vyañjayantya iva puṣpa-phalāḍhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma

SYNONYMS

vana-latāḥ--the herbs and plants; taravaḥ--the trees; ātmani--in the Supreme Soul; viṣṇuṁ--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; prema-hṛṣṭa--inspired by love of Godhead; tanavaḥ--whose bodies; vavṛṣuḥ--constantly rained; sma--certainly.

TRANSLATION

" '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 forest of Vṛndāvana.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.35.9).

TEXT 209

TEXT

kirāta-hūnāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khaśādayaḥ
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

SYNONYMS

kirāta--the aborigines named Kirātas; hūna--the Hūnas; āndhra--Āndhras;
pulinda--Pulindas; pulkaśāḥ--Pulkaśas; ābhīra--Ābhīras; śumbhāḥ--Śumbhas;
yavanāḥ--persons who do not follow the Vedic injunctions and who eat cow's
flesh; khaśā-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.

TRANSLATION

" 'Kirāta, Hūna, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and 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

TEXT

āge 'tera' artha kariluṅ, āra 'chaya' ei
ūnaviṁśati artha ha-ila mili' ei dui

SYNONYMS

āge--previously; tera--thirteen; artha--meanings; kariluṅ--I have done;
āra--another; chaya--six; ei--this; ūnaviṁśati--altogether nineteen; artha--
meanings; ha-ila--there were; mili'--including; ei dui--these two.

TRANSLATION

"I have already spoken about the thirteen kinds of meaning. Now there are six more. Combined, these make nineteen.

PURPORT

The six different meanings are (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 eternal servitorship to Kṛṣṇa (vide verse 201).

TEXT 211

TEXT

ei ūniśa artha karilu, āge śuna āra
'ātma'-śabde 'deha' kahe,----cāri artha tāra

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

The four divisions 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

TEXT

dehārāmī dehe bhaje 'dehopādhi brahma'
sat-saṅge seha kare kṛṣṇera bhajana

SYNONYMS

dehārāmī--persons who have accepted this body as the self and are 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.

TRANSLATION

"One in the bodily conception worships his own body as Brahman, but when he comes in contact with the devotee, he gives up this mistaken idea and engages himself in the devotional service of Lord Kṛṣṇa.

TEXT 213

TEXT

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

SYNONYMS

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-paddhatiṁ--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; paramaṁ--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.

TRANSLATION

" '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 śārk, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following that 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-randra, the hole at the top of the skull. Thus yogīs attain the perfectional platform and do not enter the cycle of birth and death again. '

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.87.18).

TEXT 214

TEXT

dehārāmī karma-niṣṭha---yājñikādi jana
sat-saṅge 'karma' tyaji' karaya bhajana

SYNONYMS

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--engages in the devotional service of the Lord.

TRANSLATION

"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 they are all in contact with the pure devotee, they give up their fruitive activity and fully engage in the service of the Lord.

TEXT 215

TEXT

karmaṇy asminn anāśvāse
dhūma-dhūmrātmanām bhavān
āpāyayati govinda-
pāda-padmaśavam madhu

SYNONYMS

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.

TRANSLATION

" '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. '

PURPORT

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 spoke 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

TEXT

'tapasvī' prabhṛti yata dehārāmī haya

sādhu-saṅge tapa chāḍi' śrī-kṛṣṇa bhajaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malam̐ dhiyaḥ
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniṣṛtā sarit

SYNONYMS

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; anvaham--every day; edhatī--increasing; satī--being in the mode of goodness; yathā--as; pada-aṅguṣṭha-viniṣṛtā--emanating from the toe of the Lord; sarit--the River Ganges.

TRANSLATION

" 'The taste for loving service is like the water of the River Ganges, which flows from the feet of Lord Kṛṣṇa. Every day that taste diminishes the results of sinful activities acquired over a period of many births by those who perform austerities. '

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (4.21.31).

TEXT 218

TEXT

dehārāmī, sarva-kāma----saba ātmārāma
kṛṣṇa-kṛpāya kṛṣṇa bhaje chāḍi' saba kāma

SYNONYMS

dehārāmī--persons who are in the bodily concept of life; sarva-kāma--full of all material desires; saba--all; ātmārāma--enjoying self-satisfaction; kṛṣṇa-kṛpāya--by the mercy of Kṛṣṇa; kṛṣṇa bhaje--become engaged in the devotional service of Lord Kṛṣṇa; chāḍi' saba kāma--giving up all sorts of material desire.

TRANSLATION

"As long as one labors under the bodily conception, he must fulfill volumes and volumes of material desires. Thus a person is called ātmārāma. When such an ātmārāma is favored by the mercy of Kṛṣṇa, he gives up his so-called self-satisfaction and engages in the transcendental loving service of the Lord.

TEXT 219

TEXT

sthānābhilāṣī tapasi sthito 'haṁ
tvāṁ prāptavān deva-munīndra-guhyam
kācam vicinvann api divya-ratnam
svāmin kṛtārtho 'smi varam na yāce

SYNONYMS

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; vicinvann--searching for; api--although; divya-ratnam--a transcendental gem; svāmin--O my Lord; kṛta-arthaḥ asmi--I am fully satisfied; varam--any benediction; na yāce--I do not ask.

TRANSLATION

[When he was being benedicted 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.'

PURPORT

This verse is from the Hari-bhakti-sudhodaya (7.28).

TEXT 220

TEXT

ei cāri artha saha ha-ila 'teiśa' artha
āra tina artha śuna parama samartha

SYNONYMS

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.

TRANSLATION

"In addition to the nineteen other meanings, this ātmārāma meaning [including those laboring under the bodily conception] makes four meanings altogether and brings the total to twenty-three meanings. Now hear of another three meanings, which are very suitable.

PURPORT

The three different meanings are (1) the word ca meaning "in due course" (2) the words ca meaning eva, and api meaning "censure," and (3) nirgrantha, meaning "one who is very poor, without money."

TEXT 221

TEXT

ca-śabde 'samuccaye', āra artha kaya
'ātmārāmās ca munayaś ca' kṛṣṇere bhajaya

SYNONYMS

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.

TRANSLATION

"As mentioned above, the word ca has been used to mean 'aggregate.' According to this meaning, all the ātmārāmas and the munis engage in Kṛṣṇa's service. Besides 'aggregate,' there is another meaning of the word ca.

TEXT 222

TEXT

'nirgranthāḥ' hañā ihān 'api'----nirdhāraṇe
'rāmās ca kṛṣṇās ca' yathā viharaye vane

SYNONYMS

nirgranthāḥ hañā--being liberated saintly persons; ihān--here; api--the word api; nirdhāraṇe--in the sense of certainty; rāmāḥ ca kṛṣṇāḥ ca--both Rāma and Kṛṣṇa; yathā--as; viharaye--enjoy walking; vane--in the forest.

TRANSLATION

"The word nirgranthāḥ is used as an adjective, and api is used in the sense of certainty. For instance, rāmās ca kṛṣṇās 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

TEXT

ca-śabde 'anvācaye' artha kahe āra
'baṭo, bhikṣām aṭa, gām cānaya' yaiche prakāra

SYNONYMS

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.

TRANSLATION

"The word ca also means anvācaye, which means to present a secondary thing to be done at the same time. This is the way of understanding the word anvācaye. An example is: 'O brahmacārī, go out to collect alms and at the same time bring in the cows.'

TEXT 224

TEXT

kṛṣṇa-manane muni kṛṣṇe sarvadā bhajaya
'ātmārāmā api' bhaje,----gauṇa artha kaya

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

'ca' evārthe----'munayaḥ eva' kṛṣṇere bhajaya
"ātmārāmā api"----'api' 'garhā'-artha kaya

SYNONYMS

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.

TRANSLATION

"The word ca is also 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

TEXT

'nirgrantha hañā'----ei duñhāra 'viśeṣaṇa'
āra artha śuna, yaiche sādihura saṅgama

SYNONYMS

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.

TRANSLATION

"The word nirgrantha is 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

TEXT

nirgrantha-śabde kahe tabe 'vyādha', 'nirdhana'
sādhu-saṅge seha kare śrī-kṛṣṇa-bhajana

SYNONYMS

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.

TRANSLATION

"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

TEXT

'kṛṣṇārāmās ca' eva---haya kṛṣṇa-manana
vyādha hañā haya pūjya bhāgavatottama

SYNONYMS

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.

TRANSLATION

"The words kṛṣṇārāmās 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

TEXT

eka bhakta-vyādhera kathā śuna sāvadhāne
yāhā haite haya sat-saṅga-mahimāra jñāne

SYNONYMS

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.

TRANSLATION

"I shall now narrate the story of how the 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

TEXT

eka dina śrī-nārada dekhi' nārāyaṇa
triveṇī-snāne prayāga karilā gamana

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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 month of January (Māgha-melā). 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

TEXT

vana-pathe dekhe mṛga āche bhūme paḍi'
bāṇa-viddha bhagna-pāda kare dhaḍ-phaḍi

SYNONYMS

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.

TRANSLATION

"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

TEXT

ara kata-dūre eka dekkena śūkara
taiche viddha bhagna-pāda kare dhaḍ-phaḍa

SYNONYMS

āra kata-dūre--still farther along; eka--one; dekkena--sees; śūkara--a boar; taiche--similarly; viddha--pierced; bhagna-pāda--broken legs; kare dhaḍ-phaḍa--twists in pain.

TRANSLATION

"Farther ahead, Nārada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain.

TEXT 233

TEXT

aiche eka śaśaka dekhe āra kata-dūre
jīvera duḥkha dekhi' nārada vyākula-antare

SYNONYMS

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 pained within himself.

TRANSLATION

"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

TEXT

kata-dūre dekhe vyādha vṛkṣe oṅta hañā
mṛga māribāre āche bāṇa yuḍiyā

SYNONYMS

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.

TRANSLATION

"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

TEXT

śyāma-varṇa rakta-netra mahā-bhayaṅkara
dhanur-bāṇa haste,----yena yama daṇḍa-dhara

SYNONYMS

śyāma-varṇa--blackish color; rakta-netra--reddish eyes; mahā-bhayaṅkara--very fearful bodily features; dhanuḥ-bāṇa haste--with arrows and bow in hand; yena yama daṇḍa-dhara--exactly like the superintendent of death, Yamarāja.

TRANSLATION

"The hunter's body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamarāja, was standing there with bows and arrows in his hands.

TEXT 236

TEXT

patha chāḍi' nārada tāra nikaṭe calila
nārade dekhi' mṛga saba palāñā gela

SYNONYMS

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; palāñā gela--left, running away.

TRANSLATION

"When Nārada Muni left the forest path and went to the hunter, all the animals immediately saw him and fled.

TEXT 237

TEXT

kruddha hañā vyādha tāñre gāli dite cāya
nārada-prabhāve mukhe gāli nāhi āya

SYNONYMS

kruddha hañā--being very angry; vyādha--the hunter; tāñre--him; gāli dite cāya--wanted to abuse; nārada-prabhāve--by the influence of Nārada; mukhe--in the mouth; gāli--abusive language; nāhi āya--did not come.

TRANSLATION

"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

TEXT

"gosāñi, prayāṇa-patha chāḍi' kene āilā
tomā dekhi' mora lakṣya mṛga palāilā"

SYNONYMS

gosāñi--O great saintly person; prayāṇa-patha chāḍi'--leaving aside the general path; kene--why; āilā--have you come; tomā dekhi'--seeing you; mora lakṣya--my targets; mṛga--the animals; palāilā--fled.

TRANSLATION

"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

TEXT

nārada kahe,----"patha bhuli' āilāṇa puchite
mane eka saṁśaya haya, tāhā khaṇḍāite

SYNONYMS

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.

TRANSLATION

"Nārada Muni replied, 'Leaving the path, I have come to you to settle a doubt that is in my mind.'

TEXT 240

TEXT

pathe ye sūkara-mṛga, jāni tomāra haya"
vyādha kahe,----"yei kaha, sei ta' niścaya"

SYNONYMS

pathe--on the path; ye--those; sūkara-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.

TRANSLATION

" '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

TEXT

nārada kahe,----"yadi jīve mārā' tumi bāṇa
ardha-mārā kara kene, nā lao parāṇa?"

SYNONYMS

nārada kahe--Nārada Muni said; yadi--if; jīve--in the animals; mārā'--
pierce; tumi--you; bāṇa--your arrows; ardha-mārā kara--you half-kill; kene--
why; nā lao parāṇa--don't you take their lives completely.

TRANSLATION

"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

TEXT

vyādha kahe,----"śuna, gosāñi, 'mṛgāri' mora nāma
pitāra śikṣāte āmi kari aiche kāma

SYNONYMS

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.

TRANSLATION

"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

TEXT

ardha-mārā jīva yadi dhaḍ-phaḍa kare
tabe ta' ānanda mora bāḍaye antare"

SYNONYMS

ardha-mārā jīva--half-killed living beings; yadi--if; dhaḍ-phaḍa kare--
twist and turn because of suffering; tabe--then; ta'--certainly; ānanda--
pleasure; mora--my; bāḍaye antare--increases within.

TRANSLATION

" 'When I see half-killed animals suffer, I feel great pleasure.'

TEXT 244

TEXT

nārada kahe,----'eka-vastu māgi tomāra sthāne'
vyādha kahe,----"mṛgādi laha, yei tomāra mane

SYNONYMS

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.

TRANSLATION

"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

TEXT

mṛga-chāla cāha yadi, āisa mora ghare
yei cāha tāhā diba mṛga-vyāghrāmbare"

SYNONYMS

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.

TRANSLATION

" 'I have many skins if you would like them. I shall give you either a
deerskin or a tiger skin.'

TEXT 246

TEXT

nārada kahe,----"ihā āmi kichu nāhi cāhi
āra eka-dāna āmi māgi tomā-ṭhāñi

SYNONYMS

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.

TRANSLATION

"Nārada Muni said, 'I do not want any of the skins. I am only asking one
thing from you in charity.

TEXT 247

TEXT

kāli haite tumi yei mṛgādi māribā
prathamei māribā, ardha-mārā nā karibā"

SYNONYMS

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.

TRANSLATION

" 'I beg you that from this day on you will kill animals completely and not
leave them half-dead.'

TEXT 248

TEXT

vyādha kahe,----"kibā dāna māgilā āmāre
ardha mārile kibā haya, tāhā kaha more"

SYNONYMS

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.

TRANSLATION

"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

TEXT

nārada kahe,----"ardha mārile jīva pāya vyathā
jīve duḥkha ditecha, tomāra ha-ibe aiche avasthā

SYNONYMS

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.

TRANSLATION

"Nārada Muni replied, 'If you leave the animals half-dead, you are
purposefully giving them pain. Therefore you will have to suffer in
retaliation.'

PURPORT

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 by 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 Bhagavad-gītā as māyayāpahṛta-jñānāḥ, 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 also described as andhā yathāndhair upanīyamānāḥ. 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

TEXT

vyādha tumi, jīva māra----'alpa' aparādha tomāra
kadarthanā diyā māra'-----e pāpa 'apāra'

SYNONYMS

vyādha tumi--you are a hunter; jīva māra--your occupation is to kill animals; alpa--slight; aparādha--offense; tomāra--your; kdarthanā diyā--unnecessarily giving them pain; māra'--when you kill; e pāpa apāra--this sinful activity is unlimited.

TRANSLATION

"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.'

PURPORT

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 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 balidāna 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 only allowed 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, which 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

TEXT

kadarthiyā tumi yata mārila jīvere
tārā taiche tomā mārībe janma-janmāntare"

SYNONYMS

kadarthiyā--giving unnecessary pangs; tumi--you; yata--all; mārila--killed; jīvere--the living entities; tārā--all of them; taiche--similarly; tomā--you; mārībe--will kill; janma-janma-antare--life after life.

TRANSLATION

"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.'

PURPORT

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 awaiting 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.

TEXT 252

TEXT

nārada-saṅge vyādhera mana parasanna ha-ila
tānra vākya śuni' mane bhaya upajila

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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.

This is 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 requested:

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 reaction. 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 mām̐sa means "meat." It is said: mām̐ saḥ khadati iti mām̐saḥ. That is, "I am now eating the flesh of an animal who will some day in the future be eating my flesh."

TEXT 253

TEXT

vyādha kahe,----"bālya haite ei āmāra karma
kemane tarimu muṇi pāmara adhama?

SYNONYMS

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; muṇi--I; pāmara adhama--sinful and misled.

TRANSLATION

"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

TEXT

ei pāpa yāya mora, kemana upāye?
nistāra karaha more, paḍoṅ tomāra pāye"

SYNONYMS

ei--this; pāpa yāya mora--sinful reaction 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.

TRANSLATION

"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.'

PURPORT

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 reaction. 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

TEXT

nārada kahe,----'yadi dhara āmāra vacana
tabe se karite pāri tomāra mocana'

SYNONYMS

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.

TRANSLATION

"Nārada Muni assured the hunter, 'If you listen to my instructions, I shall find the way you can be liberated.'

PURPORT

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 amount 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 reaction. This is the secret of success. *Yasya deve parā bhaktir yathā deve tathā gurau*. If one has unflinching faith in Kṛṣṇa and the spiritual master, the result is *tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ*: all the conclusions of 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

TEXT

vyādha kahe,----'yei kaha, sei ta' kariba'
nārada kahe,----'dhanuka bhāṅga, tabe se kahiba'

SYNONYMS

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.

TRANSLATION

"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.'

PURPORT

This is the process of initiation. The disciple must admit 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

TEXT

vyādha kahe,----'dhanuka bhāṅgile vartiba kemane?'
nārada kahe,----'āmi anna diba prati-dine'

SYNONYMS

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.

TRANSLATION

"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.'

PURPORT

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 income. 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

TEXT

dhanuka bhāṅgi' vyādha tānra caraṇe paḍila
tāre uṭhāñā nārada upadeśa kaila

SYNONYMS

dhanuka bhāṅgi'--breaking the bow; vyādha--the hunter; tānra--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.

TRANSLATION

"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.

PURPORT

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

TEXT

"ghare giyā brāhmaṇe deha' yata āche dhana
eka eka vastra pari' bāhira hao dui-jana

SYNONYMS

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.

TRANSLATION

"Nārada Muni then advised the hunter, 'Return home and distribute whatever riches you have to the pure brāhmaṇas who know the Absolute Truth. After distributing all your riches to the brāhmaṇas, both you and your wife should leave home, taking only one cloth to wear.'

PURPORT

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

TEXT

nadī-tīre eka-khāni kuṭīra kariyā
tāra āge eka-piṇḍi tulasī ropiyā

SYNONYMS

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.

TRANSLATION

"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

TEXT

tulasī-parikramā kara, tulasī-sevana
nirantara kṛṣṇa-nāma kariha kīrtana

SYNONYMS

tulasī-parikramā 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.

TRANSLATION

" '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.'

PURPORT

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

TEXT

āmi tomāya bahu anna pāṭhāimu dine
sei anna labe, yata khāo dui-jane"

SYNONYMS

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.

TRANSLATION

"Nārada Muni continued, 'I shall send sufficient food to you both every day. You can take as much food as you want.'

PURPORT

When a person takes to Kṛṣṇa consciousness, there is no need to care for material necessities. Kṛṣṇa says that He personally carries all the necessities to His devotees.

ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣām nityābhiyuktānām
yoga-kṣemaṁ vahāmy aham

"Those who worship Me with love and devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have." (Bg. 9.22) 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

TEXT

tabe sei mṛgādi tine nārada sustha kaila
sustha hañā mṛgādi tine dhāñā palāila

SYNONYMS

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.

TRANSLATION

"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

TEXT

dekhiyā vyādhera mane haila camatkāra
ghare gela vyādha, guruke kari' namaskāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

yathā-sthāne nārada gelā, vyādha ghare āila
nāradera upadeśe sakala karila

SYNONYMS

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.

TRANSLATION

"After all this, Nārada Muni went to his destination. After the hunter returned home, he exactly followed the instructions of his spiritual master, Nārada.

PURPORT

For spiritual advancement one must have a bona fide spiritual master and follow his instructions in order to be assured of advancement.

TEXT 266

TEXT

grāme dhvani haila,----vyādha 'vaiṣṇava' ha-ila
grāmera loka saba anna ānite lāgila

SYNONYMS

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.

TRANSLATION

"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 was formerly a hunter.

PURPORT

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 prasāda 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

TEXT

eka-dina anna āne daśa-biśa jane
dine tata laya, yata khāya dui jane

SYNONYMS

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.

TRANSLATION

"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

TEXT

eka-dina nārada kahe,----"śunaha, parvate
āmāra eka śiṣya āche, calaha dekhite"

SYNONYMS

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.

TRANSLATION

"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

TEXT

tabe dui ṛṣi āilā sei vyādha-sthāne
dūra haite vyādha pāila gurura daraśane

SYNONYMS

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 māster.

TRANSLATION

"When the saintly sages came to the hunter's place, the hunter could see them coming from a distance.

TEXT 270

TEXT

aste-vyaste dhāñā āse, patha nāhi pāya
pathera pipīlikā iti-uti dhare pāya

SYNONYMS

āste-vyaste--with great alacrity; dhāñā--running; āse--came; patha nāhi pāya--does not get the path; pathera--on the path; pipīlikā--ants; iti-uti--here and there; dhare pāya--touch the foot.

TRANSLATION

"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

TEXT

daṇḍavat-sthāne pipīlikāre dekhiyā
vastre sthāna jhāḍi' paḍe daṇḍavat hañā

SYNONYMS

daṇḍavat-sthāne--in the place where he wanted to offer his obeisances; pipīlikāre dekhiyā--seeing the ants; vastre--by the cloth; sthāna jhāḍi'--cleansing the place; paḍe daṇḍa-vat hañā--falls down flat like a rod.

TRANSLATION

"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.

PURPORT

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

TEXT

nārada kahe,----"vyādha, ei nā haya āścarya
hari-bhaktye hiṁsā-sūnya haya sādhu-varya

SYNONYMS

nārada kahe--Nārada Muni said; vyādha--my dear hunter; ei nā āścarya--this is not wonderful for you; hari-bhaktye--by advancement in devotional service; hiṁsā-sūnya haya--one becomes nonviolent and nonenvious; sādhu-varya--thus one becomes the best of honest gentlemen.

TRANSLATION

"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.

PURPORT

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

TEXT

ete na hy adbhutā vyādha
tavāhiṁsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ paratāpinaḥ

SYNONYMS

ete--all these; na--not; hi--certainly; adbhutāḥ--wonderful; vyādha--O hunter; tava--your; ahiṁsā-ādayaḥ--nonviolence and others; guṇāḥ--qualities;

hari-bhaktau--in devotional service; pravṛttāḥ--engaged; ye--those who; na--not; te--they; syuḥ--are; paratāpinaḥ--envious of other living entities.

TRANSLATION

" '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.'

PURPORT

This is a quotation from the Skanda Purāṇa.

TEXT 274

TEXT

tabe sei vyādha doṅhāre aṅgane ānila
kuśāsana āni' doṅhāre bhaktye vasāila

SYNONYMS

tabe--thereafter; sei--that; vyādha--hunter; doṅhāre--both Nārada Muni and Parvata; aṅgane ānila--brought in 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.

TRANSLATION

"The hunter then received both the 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

TEXT

jala āni' bhaktye doṅhāra pāda prakṣālila
sei jala strī-puruṣe piyā śire la-ila

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

kampa-pulakāśru haila kṛṣṇa-nāma gāñā
ūrdhva bāhu nṛtya kare vastra uḍāñā

SYNONYMS

kampa--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.

TRANSLATION

"When the hunter chanted the Hare Kṛṣṇa mahā-mantra before his spiritual master, his body trembled, and tears welled in his eyes. Filled with ecstatic love, he raised his hands and began to dance, waving his garments up and down.

TEXT 277

TEXT

dekhiyā vyādhera prema parvata-mahāmuni
nāradere kahe,----tumi hao sparśa-maṇi

SYNONYMS

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.

TRANSLATION

"When Parvata Muni saw the ecstatic loving symptoms of the hunter, he told Nārada, 'Certainly you are a touchstone.'

PURPORT

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 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. Bhagavad-gītā is Kṛṣṇa's instructions; therefore the duty of every Vaiṣṇava is to travel and preach Bhagavad-gītā, either in his country or a foreign country. This is the test of sparśa-maṇi, following in the footsteps of Nārada Muni.

TEXT 278

TEXT

"aho dhanyo 'si devarṣe
kṛpayā yasya tat-kṣaṇāt
nīco 'py utpulako lebhe
lubdhako ratim acyute"

SYNONYMS

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.

TRANSLATION

"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.'

PURPORT

A pure Vaiṣṇava believes in the statements of the śāstras. This verse is quoted from Vedic literature, the Skanda Purāṇa.

TEXT 279

TEXT

nārada kahe,----'vaiṣṇava, tomāra anna kichu āya?'
vyādha kahe, "yāre pāṭhāo, sei diyā yāya

SYNONYMS

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.

TRANSLATION

"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.'

PURPORT

This confirms the statement in 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

TEXT

eta anna nā pāṭhāo, kichu kārya nāi
sabe dui-janāra yogya bhakṣya-mātra cāi"

SYNONYMS

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--edibles; cāi--we want.

TRANSLATION

"The former hunter said, 'Please do not send so many grains. Only send what is sufficient for two people, no more.'

PURPORT

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 grains 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

TEXT

nārada kahe,----'aiche raha, tumi bhāgyavān'
eta bali' dui-jana ha-ilā antardhāna

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei ta' kahiluñ tomāya vyādhera ākhyāna
yā śunile haya sādhu-saṅga-prabhāva-jñāna

SYNONYMS

ei ta' kahiluñ--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.

TRANSLATION

"So far I have narrated the incident of the hunter. By hearing this
narration, one can understand the influence derived by associating with
devotees.

PURPORT

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

TEXT

ei āra tina artha gaṇanāte pāila
ei dui artha mili' 'chābbiśa' artha haila

SYNONYMS

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.

TRANSLATION

"In this way we have found three more meanings. Combine these with the other meanings, and the total number of meanings add up to twenty-six in all.

TEXT 284

TEXT

āra artha śuna, yāhā----arthera bhāṇḍāra
sthūle 'dui' artha, sūkṣme 'batriśa' prakāra

SYNONYMS

āra--another; artha--import; śuna--hear; yāhā--which; arthera bhāṇḍāra--storehouse of knowledge; sthūle--grossly; dui artha--two meanings; sūkṣme--by a subtle import; batriśa--thirty-two; prakāra--varieties.

TRANSLATION

"There is yet another meaning, which is full of a variety of imports. Actually there are two gross meanings and thirty-two subtle meanings.

PURPORT

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: (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 wife and beloved, (13) an immature devotee as servant, (14) an immature devotee as a friend, (15) an immature devotee as father and 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 regular devotees and spontaneous devotees is thirty-two.

TEXT 285

TEXT

'ātmā'-śabde kahe----sarva-vidha bhagavān
eka 'svayaṁ bhagavān', āra 'bhagavān'-ākhyāna

SYNONYMS

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.

TRANSLATION

"The word ātmā refers to all the different expansions of the Supreme Personality 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 Bhagavān, the Supreme Personality of Godhead. This means that Kṛṣṇa has unlimited expansions. This is described in Brahma-saṁhitā (5.46):

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

These expansions 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.

TEXT 286

TEXT

tānte rame yei, sei saba----'ātmārāma'
'vidhi-bhakta', 'rāga-bhakta',----dui-vidha nāma

SYNONYMS

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.

TRANSLATION

"One who always engages in the service of the Supreme Personality of Godhead is called ātmārāma. There are two types of ātmārāma. One is an ātmārāma engaged in regulative devotional service, and the other is an ātmārāma engaged in spontaneous devotional service.

TEXT 287

TEXT

dui-vidha bhakta haya cāri cāri prakāra

pāriṣada, sādhana-siddha, sādhaka-gaṇa āra

SYNONYMS

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; sādhaka-gaṇa āra--and devotees already engaged in the devotional service of the Lord.

TRANSLATION

"The ātmārāmas engaged in regulative and 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 engaged in devotional service and are called sādhaka.

TEXT 288

TEXT

jāta-ajāta-rati-bhede sādhaka dui bheda
vidhi-rāga-māрге cāri cāri----aṣṭa bheda

SYNONYMS

jāta-ajāta-rati-bhede--by distinction of mature love and immature love; sādhaka dui bheda--those practicing are of two varieties; vidhi--regulative devotion; rāga--spontaneous devotion; māрге--on both the paths; cāri cāri--there are four different varieties; aṣṭa bheda--a total of eight kinds.

TRANSLATION

"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.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the original Personality of Godhead, Kṛṣṇa, is the Supreme Personality of Godhead, and His expansions are also called the Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality 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 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 289

TEXT

vidhi-bhaktye nitya-siddha pāriṣada----'dāsa'
'sakhā' 'guru' 'kāntā-gaṇa',----cāri-vidha prakāśa

SYNONYMS

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.

TRANSLATION

"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. These are of four varieties.

TEXT 290

TEXT

sādhana-siddha----dāsa, sakhā, guru, kānta-gaṇa
jāta-rati sādhaka-bhakta----cāri-vidha jana

SYNONYMS

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.

TRANSLATION

"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

TEXT

ajāta-rati sādhaka-bhakta,----e cāri prakāra
vidhi-māрге bhakte ṣoḍaśa bheda pracāra

SYNONYMS

ajāta-rati sādhaka-bhakta--immature devotees engaged in devotional service;
e cāri prakāra--there are also the same four varieties; vidhi-māрге--on the
path of regulative devotional service; bhakte--devotees; ṣoḍaśa bheda pracāra--
there are sixteen varieties.

TRANSLATION

"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

TEXT

rāga-māрге aiche bhakte ṣoḍaśa vibheda
dui māрге ātmārāmera batriśa vibheda

SYNONYMS

rāga-māрге--on the path of spontaneous loving service; aiche--in the same way; bhakte--all the devotees; ṣoḍaśa vibheda--divided into sixteen varieties; dui māрге--on the two paths, namely regulative devotional service and spontaneous devotional service; ātmārāmera--of persons enjoying with the Supreme Self; batriśa vibheda--there are thirty-two varieties of devotees.

TRANSLATION

"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

TEXT

'muni', 'nirgrantha', 'ca' 'api',----cāri śabdera artha
yāhāñ yei lāге, tāhā kariye samartha

SYNONYMS

muni--the sage; nirgrantha--either learned or foolish; ca--also; api--in spite of; cāri śabdera artha--the meanings of these four words; yāhāñ--wherever; yei lāге--they apply; tāhā kariye samartha--make them sound.

TRANSLATION

"When these thirty-two types of devotees are qualified with the words muni nirgrantha ca api, they can be increased in different ways and very soundly elaborated upon.

TEXT 294

TEXT

batriśe chābbiśe mili, aṣṭa-pañcāśa
āra eka bheda śuna arthera prakāśa

SYNONYMS

batriśe--these thirty-two varieties; chābbiśe--the formerly described twenty-six varieties; mili'--added together; aṣṭa-pañcāśa--they become fifty-eight; āra--another; eka--one; bheda--different; śuna--please hear; arthera prakāśa--manifestation of import.

TRANSLATION

"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 manifestations with different meanings.

TEXT 295

TEXT

itaretara 'ca' diyā samāsa kariye
'āṭānna' bāra ātmārāma nāma la-iyē

SYNONYMS

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-iyē--I take their different names.

TRANSLATION

"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

TEXT

'ātmārāmās ca ātmārāmās ca' āṭānna-bāra
śeṣe saba lopa kari' rākhi eka-bāra

SYNONYMS

ātmārāmāḥ ca ātmārāmāḥ ca--repeating ātmārāmāḥ; āṭānna-bāra--fifty-eight times; śeṣe--at the end; saba lopa kari'--rejecting all; rākhi--we keep; eka-bāra--only one.

TRANSLATION

"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

TEXT

sarūpāṇām eka-śeṣa eka-vibhaktāu,
uktārthānām aprayoga iti

SYNONYMS

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.

TRANSLATION

" 'Of words having the same form and case termination, the last one is the only one retained.'

PURPORT

This is a quotation from Pāṇini's sūtras (1.2.64).

TEXT 298

TEXT

āṭāna ca-kārera saba lopa haya
eka ātmārāma-śabde āṭāna artha kaya

SYNONYMS

āṭāna--fifty-eight; ca-kārera--of the additions of the word ca; saba lopa haya--all of them are rejected; eka--one; ātmārāma--ātmārāma; śabde--by the word; āṭāna artha kaya--fifty-eight imports are automatically derived.

TRANSLATION

"When all the ca-kāra, or additions to the word ca, are taken away, fifty-eight different meanings can still be understood by the one word ātmārāma.

TEXT 299

TEXT

aśvattha-vṛkṣāś ca baṭa-vṛkṣāś ca kapittha-vṛkṣāś ca āmra-vṛkṣāś ca vṛkṣāḥ

SYNONYMS

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."

TRANSLATION

" 'By the plural word vṛkṣāḥ [trees], all trees, such as banyan trees, fig trees, kapittha trees and mango trees, are indicated.'

TEXT 300

TEXT

"asmin vane vṛkṣāḥ phalanti" yaiche haya

taiche saba ātmārāma kṛṣṇe bhakti karaya

SYNONYMS

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.

TRANSLATION

"This ātmārāma verse is like the sentence, 'In this forest many different trees bear fruit.' All ātmārāmas render devotional service to Lord Kṛṣṇa.

TEXT 301

TEXT

'ātmārāmās ca' samuccaye kahiye ca-kāra
'munayaś ca' bhakti kare,----ei artha tāra

SYNONYMS

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.

TRANSLATION

"After fifty-eight times uttering the word ātmārāmāḥ and taking ca in a sense of aggregation, one may add the word munayaḥ. That will mean that they also render devotional service to Lord Kṛṣṇa. In this way there are fifty-nine meanings.

TEXT 302

TEXT

'nirgranthā eva' hañā, 'api'----nirdhāraṇe
ei 'ūnaṣaṣṭi' prakāra artha kariluṅ vyākhyāne

SYNONYMS

nirgranthā--the word nirgranthā; 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.

TRANSLATION

"Then taking the word nirgranthā and considering api in the sense of sustenance, I have tried to explain fifty-nine meanings of the word.

TEXT 303

TEXT

sarva-samuccaye āra eka artha haya
'ātmārāmās ca munayaś ca nirgranthās ca' bhajaya

SYNONYMS

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.

TRANSLATION

"Taking all the words together, there is another meaning. Whether one is an
ātmārāma, a great sage, or nirgrantha, everyone must engage in the service of
the Lord.

PURPORT

The word sarva-samuccaye is significant here. It includes all classes of
men-ātmārāma, muni and nirgrantha. Everyone engages in the service of the
Lord. Taking the word api in the sense of ascertainment, there are, all
together, sixty different meanings.

TEXT 304

TEXT

'api'-śabda----avadhāraṇe, seha cāri bāra
cāri-śabda-saṅge evera karibe uccāra

SYNONYMS

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.

TRANSLATION

"The word api is then used in the sense of ascertainment, and then four
times with four words the word eva can be uttered.

TEXT 305

TEXT

"urukrame eva bhaktim eva ahaitukīm eva kurvanty eva"

SYNONYMS

urukrame--unto the most powerful; eva--only; bhaktim--devotional service;
eva--only; ahaitukīm--without motives; eva--only; kurvanti--they perform; eva--
only.

TRANSLATION

"The words urukrama, bhakti, ahaitukī and kurvanti are added to the word eva again and again. Thus another meaning is explained.

TEXT 306

TEXT

ei ta' kahiluñ ślokera 'ṣaṣṭi' saṅkhyaka artha
āra eka artha śuna pramāṇe samartha

SYNONYMS

ei ta'--thus; kahiluñ--I have explained; ślokera--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.

TRANSLATION

"Now I have given sixty different meanings to the verse, and yet there is another meaning which is also very strongly evident.

TEXT 307

TEXT

'ātmā'-śabde kahe 'kṣetrajña jīva'-lakṣaṇa
brahmādi kīṭa-paryanta----tānra śaktite gaṇana

SYNONYMS

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.

TRANSLATION

"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

TEXT

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ--the potency of Lord Viṣṇu; parā--spiritual; proktā--it is said; kṣetra-jña-ākhyā--the potency known as kṣetrajña; tathā--as well as; parā--spiritual; avidyā--ignorance; karma--fruitive activities; saṁjñā--known as; anyā--other; tṛtīyā--third; śaktiḥ--potency; iṣyate--known thus.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Viṣṇu Purāṇa. For an explanation, see Ādi-līlā (7.119).

TEXT 309

TEXT

"kṣetrajña ātmā puruṣaḥ
pradhānaṁ prakṛtiḥ striyām"

SYNONYMS

kṣetra-jñaḥ--the word kṣetrajña; ātmā--the living entity; puruṣaḥ--the enjoyer; pradhānaṁ--the chief; prakṛtiḥ--the material nature; striyām--in the feminine gender.

TRANSLATION

" 'The word kṣetrajña refers to the living entity, the enjoyer, the chief and material nature.'

PURPORT

This is a quotation from the Svarga-varga (7) of the Amara-kośa dictionary.

TEXT 310

TEXT

bhramite bhramite yadi sādhu-saṅga pāya
saba tyaji' tabe tiṅho kṛṣṇere bhajaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

ṣāṭi artha kahiluṅ, saba---kṛṣṇera bhajane
sei artha haya ei saba udāharaṇe

SYNONYMS

ṣāṭi--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.

TRANSLATION

"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

TEXT

'eka-ṣaṣṭi' artha ebe sphurila tomā-saṅge
tomāra bhakti-vaśe uṭhe arthera taraṅge

SYNONYMS

eka-ṣaṣṭi--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.

TRANSLATION

"Now, due to your association, another meaning has awakened. It is due to your devotional service that these waves of meaning are arising.

PURPORT

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 kṣetrājña, 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

TEXT

aham vedmi ūuko vetti
vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyam
na buddhyā na ca ūikayā

SYNONYMS

aham--I (Lord Śiva); vedmi--know; ūukaḥ--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 Paramahansa-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; ūikayā--by imaginary commentary.

TRANSLATION

"[Lord Śiva said,] 'I may know; Śukadeva Gosvāmī, the son of Vyāsadeva, may know; and Vyāsadeva may know or may not know the 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.' »

PURPORT

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 (paramahansa). So-called commentaries are useless for this purpose. According to the Vedic injunction: yasya deve parā bhaktir yathā deve tathā gurau. 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

TEXT

artha ūuni' sanātana vismita hañā
stuti kare mahāprabhura caraṇe dhariyā

SYNONYMS

artha ūuni'--by hearing the meaning (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.

TRANSLATION

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

TEXT

"sākṣāt īśvara tumi vrajendra-nandana
tomāra niśvāse sarva-veda-pravartana

SYNONYMS

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.

TRANSLATION

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

TEXT

tumi----vaktā bhāgavatera, tumi jāna artha
tomā vinā anya jānite nāhika samartha"

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

Following this statement by Śrīla Sanātana Gosvāmī, we have written our introduction to Śrīmad-Bhāgavatam (First Canto, Part One, pages 7-41).

TEXT 317

TEXT

prabhu kahe,----"kene kara āmāra stavana
bhāgavatera svarūpa kene nā kara vicāraṇa?"

SYNONYMS

prabhu kahe--Lord Śrī Caitanya Mahāprabhu said; kene kara--why do you do; āmāra stavana--My personal glorification; bhāgavatera sva-rūpa--the real form of Śrīmad-Bhāgavatam; kene--why; nā kara--you do not do; vicāraṇa--consideration.

TRANSLATION

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

TEXT

kṛṣṇa-tulya bhāgavata----vibhu, sarvāśraya
prati-śloke prati-akṣare nānā artha kaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

praśnottare bhāgavate kariyāche nirdhāra
yāñhāra śravaṇe loke lāge camatkāra

SYNONYMS

praśna-uttare--in the form of questions and answers; bhāgavate--in Śrīmad-Bhāgavatam; kariyāche--has made; nirdhāra--conclusion; yāñhāra śravaṇe--hearing which; loke--in all people; lāge--there is; camatkāra--wonderful astonishment.

TRANSLATION

"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

TEXT

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svām kāṣṭhām adhunopete
dharmaḥ kaṁ śaraṇaṁ gataḥ

SYNONYMS

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; kaṁ--unto what; śaraṇaṁ--shelter; gataḥ--have gone.

TRANSLATION

" '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.'

PURPORT

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 from Śrīmad-Bhāgavatam (1.3.43).

TEXT 321

TEXT

kṛṣṇe svadhāmopagate
dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa
purāṇārko 'dhunoditaḥ

SYNONYMS

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.

TRANSLATION

" '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

TEXT

ei mata kahiluñ eka ślokerā vyākhyāna
vātulera pralāpa kari' ke kare pramāṇa?

SYNONYMS

ei mata--in this way; kahiluñ--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.

TRANSLATION

"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

TEXT

āmā-hena yebā keha 'vātula' haya
ei-dṛṣṭe bhāgavatera artha jānaya"

SYNONYMS

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.

TRANSLATION

"If one becomes a madman like Me, he may also understand the meaning of
Śrīmad-Bhāgavatam by this process."

PURPORT

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
prāvṛṣāyitaṁ: "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 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 Bhagavad-gītā: tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna.

It is therefore concluded that one has to learn about Kṛṣṇa from Śrīmad-Bhāgavatam and Bhagavad-gītā, and one has to follow in the footsteps of Śrī Caitanya Mahāprabhu. Those who do not follow Śrī Caitanya Mahāprabhu cannot understand Bhagavad-gītā and Śrīmad-Bhāgavatam.

TEXT 324

TEXT

punaḥ sanātana kahe yuḍi' dui kare
"prabhu ājñā dilā 'vaiṣṇava-smṛti' karibāre

SYNONYMS

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 dictionary of Vaiṣṇava activities.

TRANSLATION

Folding his hands, Sanātana Gosvāmī said, "My Lord, You ordered me to write a directory about the activities of Vaiṣṇavas.

TEXT 325

TEXT

muñi----nīca-jāti, kichu nā jānoṅ ācāra
mo-haite kaiche haya smṛti-paracāra

SYNONYMS

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.

TRANSLATION

"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?"

PURPORT

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 Mohammedan government. A brāhmaṇa is never supposed to be engaged for anyone's service. Accepting service for a livelihood (paricaryātmakam karma) 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 the service of 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

TEXT

sūtra kari' diśā yadi karaha upadeśa
āpane karaha yadi hṛdaye praveśa

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The writing of Vaiṣṇava literatures is not a function for ordinary men. Vaiṣṇava literatures are not mental concoctions. They are all authorized literature 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 Bhagavad-gītā.

TEXT 327

TEXT

tabe tāra diśā sphure mo-nīcera hṛdaya
īśvara tumi,---ye karāha, sei siddha haya"

SYNONYMS

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.

TRANSLATION

"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

TEXT

prabhu kahe,----"ye karite karibā tumi mana
kṛṣṇa sei sei tomā karābe sphuraṇa

SYNONYMS

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.

TRANSLATION

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.

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

TEXT

tathāpi ei sūtrera śuna dig-daraśana
sakāraṇa likhi ādau guru-āśrayaṇa

SYNONYMS

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.

TRANSLATION

"Because you asked me for a synopsis, please hear these few indications. In the beginning one must take shelter of a bona fide spiritual master.

TEXT 330

TEXT

guru-lakṣaṇa, śiṣya-lakṣaṇa, doṅhāra parīkṣaṇa
sevya----bhagavān, sarva-mantra-vicāraṇa

SYNONYMS

guru-lakṣaṇa--the symptoms of a bona fide spiritual master; śiṣya-lakṣaṇa--the symptoms of a bona fide disciple; doṅhāra--of both; parīkṣaṇa--the testing; sevya-bhagavān--the Supreme Personality of Godhead is worshipable; sarva-mantra-vicāraṇa--consideration of the different types of mantras.

TRANSLATION

"In your book there should be 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 consider the bīja-mantra for the worship of Kṛṣṇa, Rāma or any other expansion of the Supreme Personality of Godhead.

PURPORT

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, gurus 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 śūdras, one should accept them as brāhmaṇas. In this regard, Śrīla Śrīdhara Svāmī has commented: śamādibhir eva brāhmaṇādivyavahāro mukhyaḥ, na jāti-mātrādīty āha-yasyeti. yad yadi anyatra varṇāntare 'pi dṛśyeta, tad-varṇāntaram tenaiva lakṣaṇa-nimittenaiva varṇena vinirdiśet, na tu jāti-nimittenty arthaḥ.

There is a similar statement made by Nīlakaṇṭha, the commentator on Mahābhārata:

śūdro 'pi śamādy-upeto brāhmaṇa eva
brāhmaṇo 'pi kāmādy-upetaḥ śūdra eva

"Although one may be born in a śūdra 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 śūdra." 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 Bhagavad-gītā:

śamo damas tapaḥ śaucam
kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam
brahma-karma svabhāva-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and religiousness—these are the qualities by which the brāhmaṇas work." (Bg. 18.42)

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 saṅkīrtana. 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 Vedic literatures. Nānā-śāstra-vicāraṇaika-nipuṇau. 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 also 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 dṛḍha-sauhṛdaḥ
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 guruṃ 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 Śrīla 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 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 Bhagavad-gītā:

kāmais tais tair hr̥ta-jñānāḥ
 prapadyante 'nya-devatāḥ
 taṁ taṁ niyamam āsthāya
 prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

It is also stated in the Skanda Purāṇa:

vāsudevaṁ parityajya
 yo 'anya-devam upāsate
 svamātaram parityajya
 śva-pacīm 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 in Bhagavad-gītā (9.23):

ye 'py anya-devatā-bhaktā

yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding."

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 roots, 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 in Bhagavad-gītā:

antavat 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." (Bg. 7.23)

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 Hari-bhakti-vilāsa:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-devataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam

"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. Lord Kṛṣṇa states in Bhagavad-gītā (14.26):

mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstances at once transcends the modes of material nature and thus comes to the level of Brahman." When one engages in the Supreme Lord's devotional service, he is in a transcendental position. Even though one may be situated in the mode of goodness in the material world, he 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, he 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, he 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, he becomes a pure Vaiṣṇava on the devotional platform. Śrīla Rūpa Gosvāmī states in the Bhakti-rasāmṛta-sindhu:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

The position of viśuddha-sattva is the position of uncontaminated goodness. On that platform, one can then understand, ārādhya 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 means "considering all different types of mantras." There are different kinds of mantras for different kinds of devotees. There are the mantras known as the dvādaśākṣara, and these are composed of twelve syllables. Similarly, there are mantras composed of eighteen syllables—the Nārasimha mantra, the Rāma mantra, 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

TEXT

mantra-adhikārī, mantra-siddhy-ādi-śodhana
dīkṣā, prātaḥ-smṛti-kṛtya, śauca, ācamana

SYNONYMS

mantra-adhikārī--qualification for receiving mantra initiation; mantra-siddhy-ādi--the perfection of the mantra and so on; śodhana--purification; dīkṣā--initiation; prātaḥ-smṛti-kṛtya--morning duties and remembrance of the Supreme Lord; śauca--cleanliness; ācamana--washing the mouth and other parts of the body.

TRANSLATION

"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.

PURPORT

The following injunction is given in the Hari-bhakti-vilāsa (1.194):

tāntrikeṣu ca mantreṣu
dīkṣāyām yoṣitām api
sādhvīnām 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 also confirmed in Bhagavad-gītā (9.32):

mām hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parām gatiṁ

"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 approach 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, he is qualified to be initiated according to the pāñcarātrika process. 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, he is initiated by the pāñcarātrika-vidhi or the vaidika-vidhi. In any case, the result is the same.

Regarding mantra-siddhi-ādi-śodhana, the efficiency of the mantra, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives sixteen divisions, which are confirmed in the Hari-bhakti-vilāsa (beginning with 1.204):

siddha-sādhyā-susiddhāri-
kramāḥ jñeyo vicakṣaṇaiḥ

These are (1) siddha, (2) sādhyā, (3) susiddha and (4) ari. These four principles can be divided further: (1) siddha-siddha, (2) siddha-sādhyā, (3) siddha-susiddha, (4) siddha-ari, (5) sādhyā-siddha, (6) sādhyā-sādhyā, (7) sādhyā-susiddha, (8) sādhyā-ari, (9) susiddha-siddha, (10) susiddha-sādhyā, (11) susiddha-susiddha, (12) susiddha-ari, (13) ari-siddha, (14) ari-sādhyā, (15) ari-susiddha, and (16) ari-ari.

Those who are initiated with the eighteen-alphabet 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
ṛkṣarāśi-vicāro vā
na kartavyo manau priye

nātra cintyo 'ri-śuddhyādir
nāri-mitrādi-lakṣaṇam
siddha-sādhyā-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. (1.235)

As far as dīkṣā is concerned, one should consult Madhya-līlā, Chapter Fifteen (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
kāmśyaṃ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṃ 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 tīrthaṃ na vrataṃ hemo
na snānaṃ na japa-kriyā

dīkṣāyāḥ karaṇaṃ 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."

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 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 satataṃ 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 padma Purāṇa in the portion called Bṛhat-sahasra-nāma-stotra. prātaḥ-kṛtya means that one should evacuate regularly 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-madhyāhṇayoḥ snānaṁ vānaprastha-gṛhasthayoḥ). 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

TEXT

danta-dhāvana, snāna, sandhyādi vandana
guru-sevā, ūrdhva-puṇḍra-cakrādi-dhāraṇa

SYNONYMS

danta-dhāvana--washing 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.

TRANSLATION

"In the morning, one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. One should render service to the spiritual master and paint one's body in twelve places with ūrdhva-puṇḍra [tilaka]. One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club.

TEXT 333

TEXT

gopīcandana-mālya-dhṛti, tulasī-āharaṇa
vastra-pīṭha-gṛha-saṁskāra, kṛṣṇa-prabodhana

SYNONYMS

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; gṛha--the house; saṁskāra--cleansing; kṛṣṇa-prabodhana--awakening the Deity of Lord Kṛṣṇa.

TRANSLATION

"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 one's own house or apartment and go to the temple and ring the bell just to draw the attention of Lord Kṛṣṇa.

TEXT 334

TEXT

pañca, ṣoḍaśa, pañcāśat upacāre arcana
pañca-kāla pūjā ārati, kṛṣṇera bhojana-śayana

SYNONYMS

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.

TRANSLATION

"Also describe Deity worship, wherein one should offer food to Kṛṣṇa at least five times daily. One should in due time place Kṛṣṇa 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.

PURPORT

The five ingredients 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-parka, (7) offer water for washing the mouth, (8) bathe, (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 (Eleventh Vilāsa, verses 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 in 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 with yogurt. (18) Then with ghee. (19) Then with honey. (20) Then with sugar. (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-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(22) One should dry the entire body with a towel. (23) A new dress should be put on the body. (24) A sacred thread should be given to the body. (25) Water should be offered for cleansing the mouth (ācamana). (26) Nicely scented oils like liquid sandalwood pulp should be smeared over the body. (27) All kinds of ornaments and crowns should be placed on the 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. (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-sthānaṃ 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

TEXT

śrī-mūrti -lakṣaṇa, āra śālagrāma-lakṣaṇa
kṛṣṇa-kṣetra-yātrā, kṛṣṇa-mūrti-daraśana

SYNONYMS

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.

TRANSLATION

"The characteristics of the Deities should be discussed as well as the characteristics of the śālagrāma-śilā. One should also discuss visiting the Deities in the temple and touring holy places like Vṛndāvana, Mathurā and Dvārakā.

TEXT 336

TEXT

nāma-mahimā, nāmāparādha dūre varjana
vaiṣṇava-lakṣaṇa, sevāparādha-khaṇḍana

SYNONYMS

nāma-mahimā--the glories of the holy name; nāma-aparādha--offenses in chanting the holy name; dūre varjana--giving up very carefully; vaiṣṇava-lakṣaṇa--the symptoms of a Vaiṣṇava; sevā-aparādha-khaṇḍana--rejecting offenses in worshiping the Deity.

TRANSLATION

"You should glorify the holy name and carefully give up offenses when chanting the holy name. One should know the symptoms of a Vaiṣṇava. One must give up or nullify all kinds of sevā-aparādha, offenses in Deity worship.

PURPORT

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 notice 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 śālagrāma-śilā.

There are thirty-two offenses 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 out 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

TEXT

śaṅkha-jala-gandha-puṣpa-dhūpādi-lakṣaṇa
japa, stuti, parikramā, daṇḍavat vandana

SYNONYMS

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.

TRANSLATION

"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 studied.

PURPORT

All these are mentioned in the Hari-bhakti-vilāsa. The Aṣṭama Vilāsa of that book should be consulted as far as possible.

TEXT 338

TEXT

puraścaraṇa-vidhi, kṛṣṇa-prasāda-bhojana
anivedita-tyāga, vaiṣṇava-nindādi-varjana

SYNONYMS

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.

TRANSLATION

"Other items to be considered are the method of performing puraścaraṇa, taking kṛṣṇa-prasāda, giving up unoffered food and not blaspheming the Lord's devotees.

PURPORT

Regarding the vaiṣṇava-nindā, see Madhya-līlā, 15.260.

TEXT 339

TEXT

sādhū-lakṣaṇa, sādhu-saṅga, sādhu-sevana
asatsaṅga-tyāga, śrī-bhāgavata-śravaṇa

SYNONYMS

sādhū-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.

TRANSLATION

"One should know the symptoms of a devotee and how to associate with devotees. One should know how to satisfy the devotee by rendering service, and one should know how to give up the association of nondevotees. One should also regularly hear the recitation of Śrīmad-Bhāgavatam.

TEXT 340

TEXT

dina-kṛtya, pakṣa-kṛtya, ekādaśy-ādi-vivaraṇa
māsa-kṛtya, janmāṣṭamyādi-vidhi-vicāraṇa

SYNONYMS

dina-kṛtya--daily duties; pakṣa-kṛtya--duties on the fortnights; ekādaśī-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.

TRANSLATION

"You should describe the ritualistic duties of every day, and you should describe the fortnightly duties-especially observing Ekādaśī fast, which comes every fortnight. You should also describe the duties of every month, especially the observance of ceremonies like Janmāṣṭamī, Rāma-navamī and Nṛsimha-caturdaśī.

TEXT 341

TEXT

ekādaśī, janmāṣṭamī, vāmana-dvādaśī
śrī-rāma-navamī, āra nṛsimha-caturdaśī

SYNONYMS

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.

TRANSLATION

"Ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Rāma-navamī and Nṛsimha-caturdaśī should all be observed.

TEXT 342

TEXT

ei sabe viddhā-tyāga, aviddhā-karaṇa
akaraṇe doṣa, kaile bhaktira lambhana

SYNONYMS

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.

TRANSLATION

"You should recommend the avoidance of mixed Ekādaśī and the performance of pure Ekādaśī. You should also describe the fault in not observing this. 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

TEXT

sarvatra pramāṇa dibe purāṇa-vacana
śrī-mūrti-viṣṇu-mandira karaṇa-lakṣaṇa

SYNONYMS

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.

TRANSLATION

"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

TEXT

'sāmānya' sad-ācāra, āra 'vaiṣṇava'-ācāra
kartavyākartavya saba 'smārta' vyavahāra

SYNONYMS

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.

TRANSLATION

"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

TEXT

ei saṅkṣepe sūtra kahiluṅ dig-daraśana
yabe tumi likhibā, kṛṣṇa karābe sphuraṇa

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

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 Bhagavad-gītā: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ.

TEXT 346

TEXT

ei ta' kahilu prabhura sanātane prasāda
yāhāra śravaṇe cittera khaṇḍe avasāda

SYNONYMS

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.

TRANSLATION

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

TEXT

nija-granthe karṇapūra vistāra kariyā
sanātane prabhura prasāda rākhiyāche likhiyā

SYNONYMS

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.

TRANSLATION

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

TEXT

gauḍendrasya sabhā-vibhūṣaṇa-maṇis tyaktvā ya ṛddhām śriyam
rūpasyāgraja eṣa eva taruṇīm vairāgya-lakṣmīm dadhe
antar-bhakti-rasena pūrṇa-hṛdayo bāhye 'vadhūtākṛtiḥ
śaivālaiḥ pihitam mahā-sara iva prīti-pradas tad-vidām

SYNONYMS

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; prīti-pradaḥ--very pleasing; tat-vidām--to persons acquainted with the science of devotional service.

TRANSLATION

"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.

PURPORT

This and the following two verses are from Caitanya-candrodaya-nāṭaka (9.34, 35, 38).

TEXT 349

TEXT

taṁ sanātanam upāgatam akṣṇor
dṛṣṭa-mātram atimātra-dayārdraḥ
ālilinga pariḥyāta-dorbhyām

sānukampam atha campaka-gauraḥ

SYNONYMS

tam--unto him; sanātanam--Sanātana Gosvāmī; upāgatam--having arrived; akṣṇoḥ--with the eyes; dṛṣṭa-mātram--being only seen; ati-mātra--greatly; dayā-ārdraḥ--merciful; ālilinga--embraced; pariḥyāyata-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).

TRANSLATION

"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

TEXT

kālena vṛndāvana-keli-vārtā
lupteti tām khyāpayitum viśiṣya
kṛpāmṛtenābhiṣiṣeca devas
tatraiva rūpaṁ ca sanātanam ca

SYNONYMS

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; abhiṣiṣeca--sprinkled; devaḥ--the Lord; tatra--there; eva--indeed; rūpaṁ--Śrīla Rūpa Gosvāmī; ca--and; sanātanam--Sanātana Gosvāmī; ca--as well as.

TRANSLATION

"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, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana."

TEXT 351

TEXT

ei ta' kahiluṁ sanātane prabhura prasāda
yāhāra śravaṇe cittera khaṇḍe avasāda

SYNONYMS

ei ta'--thus; kahiluñ--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.

TRANSLATION

I have thus explained the mercy bestowed on Sanātana Gosvāmī by Śrī Caitanya Mahāprabhu. If one hears this, all moroseness in the heart will diminish.

TEXT 352

TEXT

kṛṣṇera svarūpa-gaṇera sakala haya 'jñāna'
vidhi-rāga-mārga 'sādhana bhakti'ra vidhāna

SYNONYMS

kṛṣṇera svarūpa-gaṇera--of Lord Kṛṣṇa in His various expansions; sakala--all; haya--there is; jñāna--knowledge; vidhi-rāga-mārga--in the process of devotional service under regulative principles or in spontaneous love; sādhana bhaktira vidhāna--the authorized means of executing devotional service.

TRANSLATION

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

TEXT

'kṛṣṇa-prema', 'bhakti-rasa', 'bhaktira siddhānta'
ihāra śravaṇa bhakta jānena saba anta

SYNONYMS

kṛṣṇa-prema--love of Godhead; bhakti-rasa--the mellows of devotional service; bhaktira siddhānta--the conclusions of devotional service; ihāra śravaṇa--by hearing this chapter; bhakta--a devotee; jānena--knows; saba--all; anta--limits.

TRANSLATION

By reading this chapter, 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 this chapter.

TEXT 354

TEXT

śrī-caitanya-nityānanda-advaita-caraṇa
yānra prāṇa-dhana, sei pāya ei dhana

SYNONYMS

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.

TRANSLATION

The conclusion of this chapter can be known to one whose life and soul are the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu.

TEXT 355

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

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.

TRANSLATION

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-fourth Chapter, describing the ātmārāma verse and the Lord's mercy upon Sanātana Gosvāmī.

Chapter 25

How All the Residents of Vārāṇasī Became Vaiṣṇavas

The following is a summary of Chapter Twenty-five. A Mahārāṣṭrian brāhmaṇa who was living in Benares was a great devotee of Śrī Caitanya Mahāprabhu. He was always very happy to hear of 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 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 Pañca-nada, 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 (four śloka) 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 Śrī 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 Madhya-līlā and instructs every living being to read this sublime book of Śrī Caitanya Mahāprabhu's pastimes.

TEXT 1

TEXT

vaiṣṇavī-kṛtya sannyāsi-
mukhān kāsī-nivāsinaḥ
sanātanam̐ susaṁskṛtya
prabhuḥ nīlādrim āgamat

SYNONYMS

vaiṣṇavī-kṛtya--making into Vaiṣṇavas; sannyāsi-mukhān--headed by the sannyāsīs; kāsī-nivāsinaḥ--the residents of Vārāṇasī; sanātanam--Sanātana Gosvāmī; su-saṁskṛtya--completely purifying; prabhuḥ--Lord Śrī Caitanya Mahāprabhu; nīlādrim--to Jagannātha Purī; āgamat--returned.

TRANSLATION

After converting into Vaiṣṇavas all the residents of Vārāṇasī, who were headed by the sannyāsīs, and after completely educating and instructing Sanātana Gosvāmī at Vārāṇasī, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī.

TEXT 2

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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.

TRANSLATION

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

TEXT

ei mata mahāprabhu dui māsa paryanta
śikhāilā tānre bhakti-siddhāntera anta

SYNONYMS

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.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Śrī Sanātana Gosvāmī in all the conclusions of devotional service for two consecutive months.

TEXT 4

TEXT

'paramānanda kīrtanīyā'--śekharera saṅgī
prabhure kīrtana śunāya, ati baḍa raṅgī

SYNONYMS

paramānanda kīrtanīyā--Paramānanda Kīrtanīyā; śekharera saṅgī--a friend of Candraśekhara's; prabhure--unto Śrī Caitanya Mahāprabhu; kīrtana śunāya--sings and chants; ati baḍa raṅgī--very humorous.

TRANSLATION

For as long as Śrī Caitanya Mahāprabhu was in Vārāṇasī, Paramānanda Kīrtanīyā, who was a friend of Candraśekhara's, chanted the Hare Kṛṣṇa mahā-mantra and other songs to Śrī Caitanya Mahāprabhu in a very humorous way.

TEXT 5

TEXT

sannyāsīra gaṇa prabhure yadi upekṣila
bhakta-duḥkha khaṇḍāite tāre kṛpā kaila

SYNONYMS

sannyāsīra 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.

TRANSLATION

When the Māyāvādī sannyāsīs at Vārāṇasī criticized Śrī Caitanya Mahāprabhu, the Lord's devotees became very depressed. To satisfy them, Śrī Caitanya Mahāprabhu showed His mercy to the sannyāsīs.

TEXT 6

TEXT

sannyāsīre kṛpā pūrve likhiyāchoṅ vistāriyā
uddeśe kahiye ihāṅ saṅkṣepa kariyā

SYNONYMS

sannyāsīre kṛpā--mercy upon the sannyāsīs; pūrve--before this; likhiyāchoṅ--I have described; vistāriyā--elaborately; uddeśe--in reference to that; kahiye--let me speak; ihāṅ--here; saṅkṣepa kariyā--in brief.

TRANSLATION

In the Seventh Chapter of 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

TEXT

yāhāṅ tāhāṅ prabhura nindā kare sannyāsīra gaṇa
śuni' duḥkhe mahārāṣṭriya vipra karaye cintana

SYNONYMS

yāhāṅ tāhāṅ--anywhere and everywhere; prabhura nindā--criticism of Śrī Caitanya Mahāprabhu; kare--do; sannyāsīra gaṇa--the Māyāvādī sannyāsīs; śuni'-hearing; duḥkhe--in great unhappiness; mahārāṣṭriya vipra--the brāhmaṇa of Mahārāṣṭra province; karaye cintana--was contemplating.

TRANSLATION

When the Māyāvādī sannyāsīs were criticizing Śrī Caitanya Mahāprabhu anywhere and everywhere in Vārāṇasī, the Mahārāṣṭrian brāhmaṇa, hearing this blasphemy, began to think about this unhappily.

TEXT 8

TEXT

"prabhura svabhāva,--yebā dekhe sannidhāne
'svarūpa' anubhavi' tāñre 'īśvara' kari' māne

SYNONYMS

prabhura sva-bhāva--the characteristics of Śrī Caitanya Mahāprabhu; yebā--
anyone who; dekhe--sees; sannidhāne--nearby; sva-rūpa--His personality;
anubhavi'--realizing; tāñre--Him; īśvara kari'--as the Supreme Lord; māne--
accepts.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa thought, "Whoever closely sees the
characteristics of Śrī Caitanya Mahāprabhu immediately realizes His
personality and accepts Him as the Supreme Lord.

TEXT 9

TEXT

kona prakāre pāroṅ yadi ekatra karite
ihā dekhi' sannyāsi-gaṇa habe inhāra bhakte

SYNONYMS

kona prakāre--by some means; pāroṅ--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.

TRANSLATION

"If by some means I can assemble all the sannyāsīs together, they will
certainly become His devotees after seeing His personal characteristics.

PURPORT

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 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 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 pāñcarātrika. 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 but never open their eyes to see the sunshine. These owlsh personalities are inferior to the Māyāvādī sannyāsīs who cannot see the brilliance of Kṛṣṇa's favor. 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

TEXT

vārāṇasī-vāsa āmāra haya sarva-kāle
sarva-kāla duḥkha pāba, ihā nā karile"

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta cinti' nimantrila sannyāsīra gaṇe
tabe sei vipra āila mahāprabhura sthāne

SYNONYMS

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.

TRANSLATION

Thinking like this, the Mahārāṣṭrian 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

TEXT

hena-kāle nindā śuni' śekhara, tapana
duḥkha pāñā prabhu-pade kailā nivedana

SYNONYMS

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-pade--unto the lotus feet of Śrī Caitanya Mahāprabhu; kailā nivedana--submitted a request.

TRANSLATION

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

TEXT

bhakta-duḥkha dekhi' prabhu manete cintila
sannyāsīra mana phirāite mana ha-ila

SYNONYMS

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.

TRANSLATION

They submitted their request, and Śrī Caitanya Mahāprabhu, seeing His devotees' unhappiness, decided to turn the minds of the Māyāvādī sannyāsīs.

TEXT 14

TEXT

hena-kāle vipra āsi' karila nimantraṇa
aneka dainyādi kari' dharila caraṇa

SYNONYMS

hena-kāle--at this time; vipra--the Mahārāṣṭrian brāhmaṇa; āsi'--coming;
karila nimantraṇa--invited Śrī Caitanya Mahāprabhu; aneka--various; dainya-
ādi--submissions; kari'--doing; dharila caraṇa--touched His lotus feet.

TRANSLATION

While Śrī Caitanya Mahāprabhu was seriously considering meeting with the
Māyāvādī sannyāsīs, the Mahārāṣṭrian 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

TEXT

tabe mahāprabhu tānra nimantraṇa mānilā
āra dina madhyāhna kari' tānra ghare gelā

SYNONYMS

tabe--after this; mahāprabhu--Śrī Caitanya Mahāprabhu; tānra--his;
nimantraṇa--invitation; mānilā--accepted; āra dina--the next day; madhyāhna
kari'--after finishing His madhyāhna activities (taking bath and murmuring
mantras); tānra ghare gelā--He went to the house of the Mahārāṣṭrian brāhmaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted his invitation, and the next day, after
finishing His noontime activities, He went to the brāhmaṇa's house.

TEXT 16

TEXT

tāhān yaiche kailā prabhu sannyāsīra nistāra
pañca-tattvākhyāne tāhā kariyāchi vistāra

SYNONYMS

tāhān--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.

TRANSLATION

I have already described Śrī Caitanya Mahāprabhu's deliverance of the
Māyāvādī sannyāsīs in the Seventh Chapter when I described the glories of the

Pañca-tattva-Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa.

TEXT 17

TEXT

grantha bāḍe, punarukti haya ta' kathana
tāhāñ ye nā likhilañ, tāhā kariye likhana

SYNONYMS

grantha--the size of the book; bāḍe--increases; punaḥ-ukti--repetition; haya--would be; ta' kathana--of subject matters once described; tāhāñ--there (in the Seventh Chapter); ye--whatever; nā likhilañ--I have not described; tāhā--that; kariye likhana--I am writing.

TRANSLATION

Since I have already described this incident very elaborately in the Seventh Chapter of 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

TEXT

ye divasa prabhu sannyāsire kṛpā kaila
se divasa haite grāme kolāhala haila

SYNONYMS

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.

TRANSLATION

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

TEXT

lokera saṅghaṭṭa āise prabhure dekhite
nānā śāstre paṇḍita āise śāstra vicārite

SYNONYMS

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.

TRANSLATION

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

TEXT

sarva-śāstra khaṇḍi' prabhu 'bhakti' kare sāra
sayuktika vākye mana phirāya sabāra

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 this 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, Mohammedan 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, Mohammedan 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 this 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 in every town and village throughout the world is gradually being realized.

TEXT 21

TEXT

upadeśa lañā kare kṛṣṇa-saṅkīrtana
sarva-loka hāse, gāya, karaye nartana

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhure praṇata haila sannyāsīra gaṇa
ātma-madhye goṣṭhī kare chāḍi' adhyayana

SYNONYMS

prabhure--unto Lord Śrī Caitanya Mahāprabhu; praṇata haila--offered obeisances; sannyāsīra gaṇa--all the Māyāvādī sannyāsīs; ātma-madhye--among themselves; goṣṭhī kare--discussed; chāḍi' adhyayana--giving up so-called studies of Vedānta.

TRANSLATION

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

TEXT

prakāśānandera śiṣya eka tāñhāra samāna
sabhā-madhye kahe prabhura kariyā sammāna

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-kṛṣṇa-caitanya haya 'sākṣāt nārāyaṇa'
'vyāsa-sūtrera' artha karena ati-manorama

SYNONYMS

śrī-kṛṣṇa-caitanya--Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; haya--is; sākṣāt nārāyaṇa--directly the Supreme Personality of Godhead, Nārāyaṇa; vyāsa-sūtrera--the codes of Vyāsadeva (Vedānta-sūtra); artha karena--He explains; ati-manorama--very nicely.

TRANSLATION

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

TEXT

uṇiṣadera karena mukhyārtha vyākhyāna
śuniyā paṇḍita-lokera juḍāya mana-kāṇa

SYNONYMS

uṇiṣadera--of the Vedic version known as the Uṇiṣads; karena--He does; mukhya-artha--the original meaning; vyākhyāna--explanation; śuniyā--hearing; paṇḍita-lokera--of the learned scholars; juḍāya--satisfies; mana-kāṇa--the minds and ears.

TRANSLATION

"Śrī Caitanya Mahāprabhu explains the direct meaning of the Uṇiṣads. When all learned scholars hear this, their minds and ears are satisfied.

TEXT 26

TEXT

sūtra-uṇiṣadera mukhyārtha chāḍiyā
ācārya 'kalpanā' kare āgraha kariyā

SYNONYMS

sūtra-uṇiṣadera--of the Vedānta-sūtra and the Uṇiṣads; mukhya-artha--the direct meaning; chāḍiyā--giving up; ācārya--Śaṅkarācārya; kalpanā--imagination; kare--does; āgraha kariyā--with great eagerness.

TRANSLATION

"Giving up the direct meaning of the Vedānta-sūtra and the Upaniṣads, Śaṅkarācārya imagines some other interpretation.

TEXT 27

TEXT

ācārya-kalpita artha ye paṇḍita śune
mukhe 'haya' 'haya' kare, hṛdaya nā māne

SYNONYMS

ācārya-kalpita--imagined by Śaṅkarācārya; artha--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 māne--does not accept.

TRANSLATION

"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

TEXT

śrī-kṛṣṇa-caitanya-vākya dṛḍha satya māni
kali-kāle sannyāse 'saṁsāra' nāhi jini

SYNONYMS

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.

TRANSLATION

"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 material clutches simply by formally accepting the renounced order.

TEXT 29

TEXT

harer nāma-ślokera yei karilā vyākhyāna
sei satya sukhadārtha parama pramāṇa

SYNONYMS

harer nāma-ślokera--of the verse beginning harer nāma harer nāma; yei--whatever; karilā--made; vyākhyāna--the explanation; sei--that; satya--true;

sukha-da-arthā--a meaning that is pleasing to accept; parama pramāṇa--the supreme evidence.

TRANSLATION

"Śrī Caitanya Mahāprabhu's explanation of the verse beginning 'harer nāma harer nāma' is not only pleasing to the ear but is strong, factual evidence.

TEXT 30

TEXT

bhakti vinā mukti nahe, bhāgavate kaya
kali-kāle nāmābhāse sukhe mukti haya

SYNONYMS

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.

TRANSLATION

"In this Age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Kṛṣṇa perfectly, he still attains liberation very easily.

TEXT 31

TEXT

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

SYNONYMS

śreyaḥ-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; 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.

TRANSLATION

" '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 soul 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. One's labor becomes fruitless.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.4).

TEXT 32

TEXT

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

SYNONYMS

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; paraṁ padaṁ--to the supreme position; tataḥ--from there; patanti--fall; adhaḥ--down; anādr̥ta--without respecting; yuṣmat--Your; aṅghrayaḥ--lotus feet.

TRANSLATION

" '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.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.2.32).

TEXT 33

TEXT

'brahma'-śabde kahe 'ṣaḍ-aiśvarya-pūrṇa bhagavān'
tānre 'nirviśeṣa' sthāpi, 'pūrṇatā' haya hāna

SYNONYMS

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.

TRANSLATION

"The word Brahman means 'the greatest.' This means that the Supreme Personality of Godhead is full in all six opulences. However, if we take the one-sided impersonalist view, His fullness is diminished.

PURPORT

The Supreme Personality of Godhead is originally the Supreme Person. The Lord says in 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. 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. 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

TEXT

śruti-purāṇa kahe--kṛṣṇera cic-chakti-vilāsa
tāhā nāhi māni, paṇḍita kare upahāsa

SYNONYMS

śruti-purāṇa kahe--the Vedic literatures and the Purāṇas confirm; kṛṣṇera--of Lord Kṛṣṇa; cit-śakti-vilāsa--activities of spiritual potencies; tāhā nāhi māni--not accepting that; paṇḍita kare upahāsa--so-called scholars play jokes without perfect understanding.

TRANSLATION

"Vedic literatures, 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.

PURPORT

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). 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. 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

TEXT

cid-ānanda kṛṣṇa-vigraha 'māyika' kari' māni
ei baḍa 'pāpa',--satya caitanyera vāṇī

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

nātaḥ param̐ parama yad bhavataḥ svarūpam
ānanda-mātram̐ avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam̐ ekam̐ aviśvam̐ ātman
bhūtendriyātmakam̐ adas ta upāśrito 'smi

SYNONYMS

na--not; ataḥ--than this; param--more supreme; parama--O supreme one; yat--which; bhavataḥ--of Your Lordship; sva-rūpam--the personal form; ānanda--of transcendental bliss; mātram--only; avikalpam--where there is no creation; aviddha--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.

TRANSLATION

" '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.'

PURPORT

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 Garbhodhaka Ocean. Brahmā realized that the form of the Lord is completely spiritual. This is certainly a better understanding of the Absolute Truth than impersonal understanding.

TEXT 37

TEXT

dr̥ṣṭam̐ śrutam̐ bhūta-bhavad-bhaviṣyat
sthāsnuś cariṣṇur mahad alpakaṁ vā
vinācyutād vastu-tarām̐ na vācyam̐
sa eva sarvaṁ paramātma-bhūtaḥ

SYNONYMS

dr̥ṣṭam--experienced by direct perception; śrutam--experienced by hearing; bhūta--past; bhavat--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; sarvaṁ--everything; paramātma-bhūtaḥ--the origin of all causes.

TRANSLATION

" '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 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.'

PURPORT

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

TEXT

tad va idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no daraśitaṁ ta upāsakānām
tasmai namo bhagavate 'nuvidhema tubhyaṁ
yo 'nāḍṛto naraka-bhāgbhir asat-prasaṅgaiḥ

SYNONYMS

tat--that; vā--or; idam--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; anāḍṛtaḥ--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.

TRANSLATION

" 'O most auspicious one! For our benefit You are worshiped by us. You manifest 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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.9.4).

TEXT 39

TEXT

avajānanti mām mūḍhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram

SYNONYMS

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-maheśvaram--exalted position as the Supreme Person, creator of the material world.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Bhagavad-gītā (9.11).

TEXT 40

TEXT

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

SYNONYMS

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.

TRANSLATION

" 'Those who are envious of My form, who are cruel and mischievous and lowest among men, are perpetually cast by Me into hellish existence in various demoniac species of life.'

PURPORT

This is also a quotation from Bhagavad-gītā (16.19).

TEXT 41

TEXT

sūtrera pariṇāma-vāda, tāhā nā māniyā
'vivarta-vāda' sthāpe, 'vyāsa bhrānta' baliyā

SYNONYMS

sūtrera--of the codes of the Vedānta-sūtra; pariṇāma-vāda--the transformation of energy; tāhā nā māniyā--not accepting this fact; vivarta-vāda--the theory of illusion; sthāpe--establishes; vyāsa bhrānta baliyā--accusing Vyāsadeva to be mistaken.

TRANSLATION

"Not accepting the transformation of energy, Śrīpād Śaṅkarācārya has tried to establish the theory of illusion under the plea that Vyāsadeva has made a mistake.

PURPORT

For a further explanation of this verse, one may refer to Chapter Seven (verses 121-126).

TEXT 42

TEXT

ei ta' kalpita artha mane nāhi bhāya
śāstra chāḍi' kukalpanā pāṣaṇḍe bujhāya

SYNONYMS

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.

TRANSLATION

"Śrīpād 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.

PURPORT

Śrīpād 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. Śrīpād Śaṅkarācārya wanted to establish the predominance of one's spiritual identity; therefore he wanted to convert the atheists through an imaginary interpretation of Vedic literatures. These are the secrets of the ācāryas. Sometimes they conceal the real purpose 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

TEXT

paramārtha-vicāra gela, kari mātra 'vāda'
kāhān mukti pāba, kāhān kṛṣṇera prasāda

SYNONYMS

parama-ārtha-vicāra--discussion on spiritual matters; gela--has gone; kari--we do; mātra vāda--only argument and word jugglery; kāhān--where; mukti--liberation; pāba--we shall get; kāhān--where; kṛṣṇera prasāda--the mercy of the Supreme Personality of Godhead, Kṛṣṇa.

TRANSLATION

"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 counter-theories to atheistic philosophy, not considering or engaging in spiritual matters.

TEXT 44

TEXT

vyāsa-sūtrera artha ācārya kariyāche ācchādana
ei haya satya śrī-kṛṣṇa-caitanya-vacana

SYNONYMS

vyāsa-sūtrera--of the codes of the Vedānta known as Vyāsa-sūtra; artha--the meanings; ācārya--Śaṅkarācārya; kariyāche ācchādana--has purposely covered; ei--this; haya--is; satya--the truth; śrī-kṛṣṇa-caitanya-vacana--the words and explanation given by Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"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

TEXT

caitanya-gosāñi yei kahe, sei mata sāra
āra yata mata, sei saba chārahāra"

SYNONYMS

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 chārahāra--all distortions.

TRANSLATION

"Whatever meaning Śrī Caitanya Mahāprabhu gives is perfect. Any other interpretation is only a distortion."

TEXT 46

TEXT

eta kahi' sei kare kṛṣṇa-saṅkīrtana
śuni' prakāśānanda kichu kahena vacana

SYNONYMS

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.

TRANSLATION

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

TEXT

ācāryera āgraha--'advaita-vāda' sthāpīte
tāte sūtrārtha vyākhyā kare anya rīte

SYNONYMS

ācāryera--of Śaṅkarācārya; āgraha--the eagerness; advaita-vāda--monism; sthāpīte--to establish; tāte--for that reason; sūtra-ārtha--the meaning of the Brahma-sūtra, or Vedānta philosophy; vyākhyā--explanation; kare--does; anya rīte--in a different way.

TRANSLATION

Prakāśānanda Sarasvatī said, "Śaṅkarācārya was very eager to establish the philosophy of monism. Therefore he explained Vedānta-sūtra, or Vedānta philosophy, in a different way to support monistic philosophy.

TEXT 48

TEXT

'bhagavattā' mānīle 'advaita' nā yāya sthāpana
ataeva saba śāstra karaye khaṇḍana

SYNONYMS

bhagavattā--the Personality of Godhead; mānīle--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.

TRANSLATION

"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

TEXT

yei grantha-kartā cāhe sva-mata sthāpīte
śāstrera sahaja artha nahe tāñhā haite

SYNONYMS

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.

TRANSLATION

"Anyone who wants to establish his own opinion or philosophy certainly cannot explain any scripture according to the principle of direct interpretation.

TEXT 50

TEXT

'mīmāṃsaka' kahe,--'īśvara haya karmera aṅga'
'sāñkhya' kahe,--jagatera prakṛti kāraṇa-prasaṅga'

SYNONYMS

mīmāṃsaka--the Mīmāṃsaka philosophers; kahe--say; īśvara--the Supreme Lord; haya--is; karmera aṅga--subject to fruitive activities; sāñkhya kahe--the atheistic Sāñkhya philosophers say; jagatera--of the cosmic manifestation; prakṛti--nature; kāraṇa--the cause; prasaṅga--thesis.

TRANSLATION

"The Mīmāṃsaka philosophers conclude that if there is a God, He is subjected to our fruitive activities. Similarly, the Sāñkhya philosophers who analyze the cosmic manifestation say that the cause of the cosmos is material nature.

TEXT 51

TEXT

'nyāya' kahe,--'paramāṇu haite viśva haya'
'māyāvādī' nirviśeṣa-brahme 'hetu' kaya

SYNONYMS

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.

TRANSLATION

"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

TEXT

'pātañjala' kahe,--'īśvara haya svarūpa-jñāna'
veda-mate kahe tāñre 'svayaṁ-bhagavān'

SYNONYMS

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; tāñre--to Him; svayaṁ-bhagavān--the Supreme Personality of Godhead.

TRANSLATION

"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

TEXT

chayera chaya mata vyāsa kailā āvartana
sei saba sūtra lañā 'vedānta'-varṇana

SYNONYMS

chayera--of the six philosophers; chaya mata--six different theses; vyāsa--Vyāsadeva; kailā āvartana--analyzed fully; sei--that; saba--all; sūtra--the codes; lañā--taking; vedānta-varṇana--explaining the Vedānta philosophy.

TRANSLATION

"After studying the six philosophical theses, Vyāsadeva completely summarized them all in the codes of Vedānta philosophy.

TEXT 54

TEXT

'vedānta'-mate,--brahma 'sākāra' nirūpaṇa
'nirguṇa' vyatireke tiñho haya ta' 'saguṇa'

SYNONYMS

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.

TRANSLATION

"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

TEXT

parama kāraṇa īśvara keha nāhi māne
sva-sva-mata sthāpe para-matera khaṇḍane

SYNONYMS

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.

TRANSLATION

"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

TEXT

tāte chaya darśana haite 'tattva' nāhi jāni
'mahājana' yei kahe, sei 'satya' māni

SYNONYMS

tāte--therefore; chaya darśana haite--from the six philosophical principles; tat-tva 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.

TRANSLATION

"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.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the six philosophical processes. Prakāśānanda admitted that Śrīpād 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, he 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 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 of the 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 saṅga. They say, "saṅga Brahman" and "nirguṇa Brahman." Nirguṇa Brahman means impersonal, and saṅga Brahman means "accepting material contamination." More or less, this kind of philosophical speculation is called Māyāvāda philosophy. The fact is, however, that the Absolute Truth has nothing 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 philosophy 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 Bhagavad-gītā (15.15):

sarvasya cāhaṁ 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. This Kṛṣṇa consciousness movement

is propagating the philosophical conclusion of Śrīla Vyāsadeva and following other great ācāryas like Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, Nimbārka and Śrī Caitanya Mahāprabhu Himself.

TEXT 57

TEXT

tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyām
mahājano yena gataḥ sa panthāḥ

SYNONYMS

tarkaḥ--dry argument; apratiṣṭhaḥ--not fixed; śrutayaḥ--Vedas; vibhinnāḥ--possessing different departments; na--not; asau--that; ṛṣiḥ--great sage; yasya--whose; mataṁ--opinion; na--not; bhinnam--separate; dharmasya--of religious principles; tattvaṁ--truth; nihitaṁ--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.

TRANSLATION

" '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.'

PURPORT

This is a verse spoken by Yudhiṣṭhira Mahārāja in the Mahābhārata, Vana-parva (313.117).

TEXT 58

TEXT

śrī-kṛṣṇa-caitanya-vāṇī--amṛtera dhāra
tiṅho ye kahaye vastu, sei 'tattva'--sāra"

SYNONYMS

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.

TRANSLATION

"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

TEXT

e saba vṛttānta śuni' mahārāṣṭriya brāhmaṇa
prabhure kahite sukhe karilā gamana

SYNONYMS

e saba vṛttānta--all these descriptions; śuni'--hearing; mahārāṣṭriya
brāhmaṇa--the Mahārāṣṭrian brāhmaṇa; prabhure--Lord Śrī Caitanya Mahāprabhu;
kahite--to inform; sukhe--very happily; karilā gamana--went.

TRANSLATION

After hearing all these statements, the Mahārāṣṭrian brāhmaṇa very
jubilantly went to inform Lord Śrī Caitanya Mahāprabhu.

TEXT 60

TEXT

hena-kāle mahāprabhu pañca-nade snāna kari'
dekhite caliyāchena 'bindu-mādhava hari'

SYNONYMS

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.

TRANSLATION

When the Mahārāṣṭrian brāhmaṇa went to see Caitanya Mahāprabhu, the Lord
was going to the temple of Bindu Mādhava after bathing in the waters of Pañca-
nada.

TEXT 61

TEXT

pathe sei vipra saba vṛttānta kahila
śuni' mahāprabhu sukhe iṣat hāsila

SYNONYMS

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.

TRANSLATION

While the Lord was on His way, the Mahārāṣṭrian brāhmaṇa informed Him about the incident that took place in the camp of Prakāśānanda Sarasvatī. Hearing this, Śrī Caitanya Mahāprabhu smiled happily.

TEXT 62

TEXT

mādhava-saundarya dekhi' āviṣṭa ha-ilā
aṅganete āsi' preme nācite lāgilā

SYNONYMS

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.

TRANSLATION

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.

TEXT 63

TEXT

śekhara, paramānanda, tapana, sanātana
cāri-jana mili' kare nāma-saṅkīrtana

SYNONYMS

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.

TRANSLATION

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

TEXT

"haraye namaḥ kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana"

SYNONYMS

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.

TRANSLATION

They chanted, "Haraye namaḥ kṛṣṇa yādavāya namaḥ gopāla govinda rāma śrī-madhusūdana."

PURPORT

This is another way of chanting the Hare Kṛṣṇa mahā-mantra. The meaning is: "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

TEXT

caudikete lakṣa loka bale 'hari' 'hari'
uṭhila maṅgala-dhvani svarga-martya bhari'

SYNONYMS

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.

TRANSLATION

In all directions, hundreds and thousands of people began to chant "Hari! Hari!" Thus there arose a tumultuous and auspicious sound filling the entire universe.

TEXT 66

TEXT

nikaṭe hari-dhvani śuni' parakāśānanda
dekhite kautuke āilā lañā śiṣya-vṛnda

SYNONYMS

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.

TRANSLATION

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

TEXT

dekhiyā prabhura nṛtya, prema, dehera mādhuri
śiṣya-gaṇa-saṅge sei bale 'hari' 'hari'

SYNONYMS

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.

TRANSLATION

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

TEXT

kampa, svāra-bhaṅga, svēda, vaivarṇya, stambha
āśru-dhārāya bhije loka, pulaka-kadamba

SYNONYMS

kampa--trembling; svāra-bhaṅga--faltering voice; svēda--perspiration;
vaivarṇya--fading of bodily color; stambha--becoming stunned; āśru-dhārāya--
with showers of tears from the eyes; bhije--wet; loka--all the people; pulaka-
kadamba--eruptions on the body like kadamba flowers.

TRANSLATION

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

TEXT

harṣa, dainya, cāpalyādi 'sañcārī' vikāra
dekhi' kāsī-vāsī lokera haila camatkāra

SYNONYMS

harṣa--jubilation; dainya--humility; cāpalya-ādi--talking in ecstasy and so
on; sañcārī vikāra--the transient transformations; dekhi'--seeing; kāsī-vāsī--
the inhabitants of Benares; lokera--of all the people; haila camatkāra--there
was astonishment.

TRANSLATION

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

TEXT

loka-saṅghaṭṭa dekhi' prabhura 'bāhya' yabe haila
sannyāsīra gaṇa dekhi' nṛtya saṁvarila

SYNONYMS

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; dekhi'--seeing; nṛtya saṁvarila--suspended His dancing.

TRANSLATION

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

TEXT

prakāśānandera prabhu vandilā caraṇa
prakāśānanda āsi' tānra dharila caraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

prabhu kahe,--'tumi jagad-guru pūjyatama
āmi tomāra nā ha-i 'śiṣyera śiṣya' sama

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu continued to speak; tumi--you; jagat-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.

TRANSLATION

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."

PURPORT

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

TEXT

śreṣṭha hañā kene kara hīnera vandana
āmāra sarva-nāśa haya, tumi brahma-sama

SYNONYMS

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.

TRANSLATION

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

TEXT

yadyapi tomāre saba brahma-sama bhāse
loka-śikṣā lāgi' aiche karite nā āise'

SYNONYMS

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.

TRANSLATION

"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

TEXT

teṅho kahe, 'tomāra pūrve nindā-aparādha ye karila
tomāra caraṇa-sparśe, saba kṣaya gela

SYNONYMS

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.

TRANSLATION

Prakāśānanda Sarasvatī replied, "Formerly I have 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

TEXT

jīvan-muktā api punar
yānti saṁsāra-vāsanām
yady acintya-mahā-śaktau
bhagavatṃ aparādhinaḥ

SYNONYMS

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.

TRANSLATION

" '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

TEXT

sa vai bhagavataḥ śrīmat-
pāda-sparśa-hatāśubhaḥ

bheje sarpa-vapur hitvā
rūpaṁ vidyādhara-arcitam

SYNONYMS

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.

TRANSLATION

" '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.' »

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.34.9). The inhabitants of Vṛndāvana, under the leadership of Nanda Mahārāja, once wanted to go 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

TEXT

prabhu kahe,--'viṣṇu' 'viṣṇu', āmi kṣudra jīva hīna
jīve 'viṣṇu' māni--ei aparādha-cihna

SYNONYMS

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.

TRANSLATION

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."

PURPORT

Although Śrī Caitanya Mahāprabhu was Viṣṇu, the Supreme Personality of Godhead, He nonetheless, to teach us a lesson, 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

TEXT

jīve 'viṣṇu' buddhi dūre--yei brahma-rudra-sama
nārāyaṇe māne tāre 'pāṣaṇḍīte' gaṇana

SYNONYMS

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.

TRANSLATION

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

TEXT

yas tu nārāyaṇam devam
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam"

SYNONYMS

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; vīkṣeta--observes; saḥ--such a person; pāṣaṇḍī--pāṣaṇḍī; bhavet--must be; dhruvam--certainly.

TRANSLATION

" '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

TEXT

prakāśānanda kahe,--"tumi sākṣāt bhagavān
tabu yadi kara tāñra 'dāsa'-abhimāna

SYNONYMS

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.

TRANSLATION

Prakāśānanda replied, "You are the Supreme Personality of Godhead, Kṛṣṇa Himself. Nonetheless, You are considering Yourself His eternal servant.

TEXT 82

TEXT

tabu pūjya hao, tumi baḍa āmā haite
sarva-nāśa haya mora tomāra nindāte

SYNONYMS

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.

TRANSLATION

"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

TEXT

muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ prasāntātmā
koṭiṣv api mahā-mune

SYNONYMS

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; prasānta-ātmā--completely satisfied, desireless; koṭiṣu--among many millions; api--certainly; mahā-mune--O great sage.

TRANSLATION

" '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.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (6.14.5).

TEXT 84

TEXT

āyuh śriyaṁ yaśo dharmam
lokān āśiṣa eva ca
hanti śreyāṁsi sarvāṇi
puṁso mahad-atikramaḥ

SYNONYMS

āyuh--duration of life; śriyam--opulence; yaśaḥ--reputation; dharmam--religion; lokān--possessions; āśiṣaḥ--benedictions; eva--certainly; ca--and; hanti--destroys; śreyāṁsi--good fortune; sarvāṇi--all; puṁsaḥ--of a person; mahat--of great souls; atikramaḥ--violation.

TRANSLATION

" 'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

PURPORT

This is a statement made by Śukadeva Gosvāmī, who was relating Śrīmad-Bhāgavatam (10.4.46) to Mahārāja Parīkṣit.

TEXT 85

TEXT

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānām na vṛṇīta yāvat

SYNONYMS

na--not; eṣāṁ--of those who are attached to household life; matiḥ--the interest; tāvat--that long; urukrama-āṅghriṁ--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--results; mahīyasāṁ--of the great personalities, devotees; pāda-rajaḥ--of the dust of the lotus feet; abhiṣekaṁ--sprinkling on the head; niṣkiñcanānām--who are completely detached from material possessions; na vṛṇīta--does not do; yāvat--as long as.

TRANSLATION

" '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.'

PURPORT

This verse appears in Śrīmad-Bhāgavatam (7.5.32).

TEXT 86

TEXT

ebe tomāra pādābje upajibe bhakti
tathi lāgi' kari tomāra caraṇe praṇati"

SYNONYMS

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.

TRANSLATION

"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

TEXT

eta bali' prabhure lañā tathāya vasila
prabhure prakāśānanda puchite lāgila

SYNONYMS

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.

TRANSLATION

After saying this, Prakāśānanda Sarasvatī sat down with Śrī Caitanya Mahāprabhu and began to question the Lord as follows.

TEXT 88

TEXT

māyāvāde karilā yata doṣera ākhyāna
sabe ei jāni' ācāryera kalpita vyākhyāna

SYNONYMS

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.

TRANSLATION

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

TEXT

sūtrera karilā tumi mukhyārtha-vivaraṇa
tāhā śuni' sabāra haila camatkāra mana

SYNONYMS

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.

TRANSLATION

"My dear Lord, whatever direct meaning You have given when explaining the Brahma-sūtra is certainly very wonderful to all of us.

TEXT 90

TEXT

tumi ta' īśvara, tomāra āche sarva-śakti
saṅkṣepa-rūpe kaha tumi śunite haya mati

SYNONYMS

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.

TRANSLATION

"You are the Supreme Personality of Godhead, and therefore You have inconceivable energies. I wish to hear from You briefly about the Brahma-sūtra."

PURPORT

Prakāśānanda Sarasvatī said that he had already understood Śrī Caitanya Mahāprabhu's explanation of the direct import of Brahma-sūtra. Nonetheless, he

was requesting the Lord to briefly give the purpose and purport of the Brahma-sūtra, the Vedānta-sūtra.

TEXT 91

TEXT

prabhu kahe,--"āmi jīva', ati tuccha-jñāna!
vyāsa-sūtrera gambhīra artha, vyāsa--bhagavān

SYNONYMS

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.

TRANSLATION

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.

PURPORT

An ordinary living being cannot actually understand the purpose of the Vedānta-sūtra. One can understand the purpose if he hears it from the authority, Vyāsadeva himself. For this reason, 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 purpose 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 purpose 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

TEXT

tānra sūtrera artha kona jīva nāhi jāne
ataeva āpane sūtrārtha kariyāche vyākhyāne

SYNONYMS

tānra 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.

TRANSLATION

"The purpose 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

TEXT

yei sūtra-kartā, se yadi karaye vyākhyāna
tabe sūtrera mūla artha lokera haya jñāna

SYNONYMS

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 codes of Vedānta-sūtra; mūla--the original; artha--meaning; lokera--of the people in general; haya jñāna--comes within knowledge.

TRANSLATION

"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

TEXT

praṇavera yei artha, gāyatrīte sei haya
sei artha catuḥ-ślokīte vivariyā kaya

SYNONYMS

praṇavera--of the sound vibration, oṃkāra; 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.

TRANSLATION

"The meaning of the sound vibration oṃkāra is present in the Gāyatrī mantra. The same is elaborately explained in the four ślokas of Śrīmad Bhāgavatam known as catuḥ-ślokī.

TEXT 95

TEXT

brahmāre īśvara catuḥ-ślokī ye kahilā
brahmā nārāde sei upadeśa kailā

SYNONYMS

brahmāre--to Lord Brahmā; īśvara--the Supreme Personality of Godhead; catuḥ-ślokī--the four famous verses known as catuḥ-ślokī; ye kahilā--whatever was explained; brahmā--Lord Brahmā; nārade--to Nārada Muni; sei--that; upadeśa kailā--instructed.

TRANSLATION

"Whatever was spoken by the Supreme Personality of Godhead to Lord Brahmā in the four verses of Śrīmad-Bhāgavatam, was also explained to Nārada by Lord Brahmā.

TEXT 96

TEXT

nārada sei artha vyāsere kahilā
śuni' veda-vyāsa mane vicāra karilā

SYNONYMS

nārada--the great sage Nārada; sei artha--the same purpose; vyāsere kahilā--explained to Vyāsadeva; śuni'--hearing; veda-vyāsa--Vyāsadeva; mane--within the mind; vicāra karilā--considered very carefully.

TRANSLATION

"Whatever Lord Brahmā told Nārada Muni was again explained by Nārada Muni to Vyāsadeva. Vyāsadeva later considered these instructions in his mind.

TEXT 97

TEXT

"ei artha--āmāra sūtrera vyākhyānurūpa
'bhāgavata' kariba sūtrera bhāṣya-svarūpa"

SYNONYMS

ei artha--this explanation; āmāra--my; sūtrera--of 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.

TRANSLATION

"Śrīla Vyāsadeva considered that whatever he had received from Nārada Muni as an explanation of oṃkāra he would elaborately explain in his book Śrīmad-Bhāgavatam as a commentary on Brahma-sūtra.

PURPORT

The sound vibration oṃkāra is the root of Vedic knowledge. This oṃkāra is known as mahā-vākya, or the supreme sound. Whatever meaning is in the supreme sound oṃkāra is further understood in the Gāyatrī mantra. Again, this same meaning is explained in Śrīmad-Bhāgavatam in the four ślokas known as catuḥ-

ślokī, which begin with the words ahaṁ evāsam evāgre. The Lord says, "Only I existed before the creation." From this verse, four ślokas have been composed, and these are known as the catuḥ-ślokī. In this way the Supreme Personality of Godhead informed Lord Brahmā about the purpose 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

TEXT

cāri-veda-upaniṣade yata kichu haya
tāra artha lañā vyāsa karilā sañcaya

SYNONYMS

cāri-veda--the four divisions of the Vedas (Sāma, Yajur, Ṛg and Atharva);
upaniṣade--and in 108 Upaniṣads; yata--whatever; kichu haya--is there; tāra
artha--the meanings of those Vedic literatures; lañā--taking together; vyāsa--
Vyāsadeva; karilā sañcaya--collected.

TRANSLATION

"Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and
108 Upaniṣads and placed them in the codes of the Vedānta-sūtra.

TEXT 99

TEXT

yei sūtre yei ṛk--viṣaya-vacana
bhāgavate sei ṛk śloke nibandhana

SYNONYMS

yei sūtre--in the codes of Vedānta-sūtra; yei--whatever; ṛk--Vedic mantra;
viṣaya-vacana--subject matter to be explained; bhāgavate--in Śrīmad-
Bhāgavatam; sei ṛk--that same Vedic mantra; śloke--in eighteen thousand
verses; nibandhana--compiling.

TRANSLATION

"In Vedānta-sūtra, the purpose of all Vedic knowledge is explained, and in
Śrīmad-Bhāgavatam the same purpose has been explained in eighteen thousand
verses.

TEXT 100

TEXT

ataeva brahma-sūtrera bhāṣya--śrī-bhāgavata
bhāgavata-śloka, upaniṣat kahe 'eka' mata

SYNONYMS

ataeva--therefore; brahma-sūtrera bhāṣya--the commentary on the Brahma-sūtra codes; śrī-bhāgavata--Śrīmad-Bhāgavatam; bhāgavata-śloka--the verses in Śrīmad-Bhāgavatam; upaniṣat--the explanations in the Upaniṣads; kahe--state; eka mata--the same version.

TRANSLATION

"That which is explained in the verses of Śrīmad-Bhāgavatam and in the Upaniṣads serves the same purpose.

TEXT 101

TEXT

ātmāvāsyam idaṁ viśvaṁ
yat kiñcij jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasyasvid dhanam

SYNONYMS

ātmā-āvāsyam--the expansion of the energy of the Supreme Soul, the Personality of Godhead; idaṁ--this; viśvam--universe; yat--whatever; kiñcit--something; jagatyāṁ--within the universe; jagat--all that is animate or inanimate; tena--by Him; tyaktena--by things allotted to every person; bhuñjīthā--you should accept for your maintenance; mā--never; gṛdhaḥ--encroach; kasyasvit--someone else's; dhanam--property.

TRANSLATION

" '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.'

PURPORT

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 explained in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā mām śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain 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

TEXT

bhāgavatera sambandha, abhidheya, prayojana
catuḥ-ślokīte prakāṣṭa tāra kariyāche lakṣaṇa

SYNONYMS

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; prakāṣṭa--manifesting; tāra--of them; kariyāche--has done; lakṣaṇa--the symptoms.

TRANSLATION

"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

TEXT

"āmi--'sambandha'-tattva, āmāra jñāna-vijñāna
āmā pāite sādhana-bhakti 'abhidheya'-nāma

SYNONYMS

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.

TRANSLATION

"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.

PURPORT

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

TEXT

sādhana-phala--'prema' mūla-prayojana
sei preme pāya jīva āmāra 'sevana'

SYNONYMS

sādhana-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.

TRANSLATION

" '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

TEXT

jñānam parama-guhyam me
yad vijñāna-samanvitam
sa-rahasyam tad-aṅgam ca
gṛhṇāna gaditam mayā

SYNONYMS

jñānam--knowledge; parama--extremely; guhyam--confidential; me--of Me; yat--which; vijñāna--realization; samanvitam--fully endowed with; sa-rahasyam--with mystery; tat--of that; aṅgam--supplementary parts; ca--and; gṛhṇāna--just try to take up; gaditam--explained; mayā--by Me.

TRANSLATION

" 'Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but full of mysteries.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.31).

TEXT 106

TEXT

ei 'tina' tattva āmi kahinu tomāre
'jīva' tumi ei tina nāribe jānibāre

SYNONYMS

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.

TRANSLATION

" 'O Brahmā, I shall explain all these truths to you. You are a living being, and without My explanation you will not be able to understand your relationship with Me, devotional activity and life's ultimate goal.

TEXT 107

TEXT

yaiche āmāra 'svarūpa', yaiche āmāra 'sthiti'
yaiche āmāra guṇa, karma, ṣaḍ-aiśvarya-śakti

SYNONYMS

yaiche--as far as; āmāra--My; svarūpa--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.

TRANSLATION

" 'I shall explain to you My actual form and situation, My attributes, activities and six opulences.'

TEXT 108

TEXT

āmāra kṛpāya ei saba sphuruka tomāre"
eta bali' tina tattva kahilā tānhāre

SYNONYMS

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 tānhāre--explained to him.

TRANSLATION

"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

TEXT

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt

SYNONYMS

yāvān--as I am in My eternal form; aham--I; yathā--in whichever manner; bhāvaḥ--transcendental existence; yat--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.

TRANSLATION

" 'By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.32). For an explanation see Ādi-līlā, Chapter One, texts 51-52.

TEXT 110

TEXT

sṛṣṭira pūrve ṣaḍ-aiśvarya-pūrṇa āmi ta' ha-iyē
'prapañca', 'prakṛti', 'puruṣa' āmātei laye

SYNONYMS

sṛṣṭira pūrve--before the creation of this cosmic manifestation; ṣaḍ-aiśvarya-pūrṇa--full of six opulences; āmi--I; ta' ha-iyē--indeed existed; prapañca--the total material energy; prakṛti--material nature; puruṣa--the living entities; āmātei laye--were all existing in Me.

TRANSLATION

" '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

TEXT

sṛṣṭi kari' tāra madhye āmi praveśiye
prapañca ye dekha saba, seha āmi ha-iye

SYNONYMS

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.

TRANSLATION

" '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

TEXT

pralaye avasiṣṭa āmi 'pūrṇa' ha-iye
prākṛta prapañca pāya āmātei laye

SYNONYMS

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.

TRANSLATION

" 'When the whole universe dissolves, I remain full in Myself, and everything that is manifested is again preserved in Me.

TEXT 113

TEXT

aham evāsam evāgre
nānyad yat sad-asat-param
paścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham

SYNONYMS

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; avasiṣyeta--remains; saḥ--that; asmi--am; aham--I, the Personality of Godhead.

TRANSLATION

" '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.

PURPORT

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

TEXT

"aham eva"--śloke 'aham'--tina-bāra
pūrṇaiśvarya śrī-vigraha-sthitira nirdhāra

SYNONYMS

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.

TRANSLATION

" '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

TEXT

ye 'vigraha' nāhi māne, 'nirākāra' māne
tāre tiraskaribāre karilā nirdhāraṇe

SYNONYMS

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.

TRANSLATION

" '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

TEXT

ei saba śabde haya--'jñāna'-'vijñāna'-viveka
māyā-kārya, māyā haite āmi--vyatireka

SYNONYMS

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.

TRANSLATION

" '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

TEXT

yaiche sūryera sthāne bhāsaye 'ābhāsa'
sūrya vinā svatantra tāra nā haya prakāśa

SYNONYMS

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.

TRANSLATION

" '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

TEXT

māyātīta haile haya āmāra 'anubhava'
ei 'sambandha'-tattva kahiluñ, śuna āra saba

SYNONYMS

māyā-tīta haile--when one becomes transcendently situated above this external energy; haya--there is; āmāra anubhava--perception of Me; ei sambandha-tattva kahiluñ--this has been explained as the principle of a relationship with Me; śuna--please hear; āra saba--all the rest.

TRANSLATION

" '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.

PURPORT

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. When one very scrutinizingly deliberates, he 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 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

TEXT

ṛte 'rtham yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyām
yathābhāso yathā tamaḥ

SYNONYMS

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.

TRANSLATION

" '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.

PURPORT

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

TEXT

'abhidheya' sādhana-bhaktira śunaha vicāra
sarva-jana-deśa-kāla-daśāte vyāpti yāra

SYNONYMS

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.

TRANSLATION

" '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.

PURPORT

The cult of bhāgavata-dharma can be spread in all circumstances, among all people and in all countries. Many envious people accuse this 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, for 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. Some high-caste brāhmaṇas and gosvāmīs refuse to take prasāda 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, an envious person should refrain from malicious atrocities.

TEXT 121

TEXT

'dharmādi' viṣaye yaiche e 'cāri, vicāra
sādhana-bhakti--ei cāri vicārera pāra

SYNONYMS

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.

TRANSLATION

" '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 considerations.

PURPORT

When we are on the material platform, there are different types of religions-Hinduism, Christianity, Mohammedanism, 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 Mohammedan 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 (sādhanabhakti) 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 also confirmed in Bhagavad-gītā (14.26):

mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, 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 subjected to the material platform. On the spiritual platform, the four principles are jñāna, vijñāna, 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 Gosvāmī-viddhi. Unfortunately many so-called gosvāmīs are on the platform of smārta-viddhi, yet they try to pass as Gosvāmī-viddhi, and thus the people are cheated. Gosvāmī-viddhi is strictly explained in Sanātana Gosvāmī's Hari-bhakti-vilāsa, wherein it is stated:

yathā kāñcanatām yāti
kāmsyaṃ rasa-vidhānataḥ
tathā dīṣkā-vidhānena
dvijatvaṃ jāyate nṛṇām

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

TEXT

sarva-deśa-kāla-daśāya janera kartavya
guru-pāśe sei bhakti praṣṭavya, śrotavya

SYNONYMS

sarva--all; deśa--countries; kāla--times; daśāya--and in circumstances; janera--of every man; kartavya--the duty; guru-pāśe--in the care of a spiritual master; sei--that; bhakti--devotional service; praṣṭavya--to be inquired; śrotavya--and to be heard.

TRANSLATION

" 'It is therefore the duty of every man-in every country, in every circumstance and at all times-to approach the bona fide spiritual master, question him about devotional service and listen to him explain the process.

TEXT 123

TEXT

etāvad eva jijñāsyam
tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyām
yat syāt sarvatra sarvadā

SYNONYMS

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.

TRANSLATION

" 'A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know about the all-pervading truth.

PURPORT

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

TEXT

āmāte ye 'prīti', sei 'prema'--'prayojana'
kārya-dvāre kahi tāra 'svarūpa'-lakṣaṇa

SYNONYMS

āmāte--unto Me; ye--whatever; prīti--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.

TRANSLATION

" 'Supreme affection for Me is called love of Godhead, and that is the ultimate goal of life. Let Me explain by practical example the natural characteristics of such love.

TEXT 125

TEXT

pañca-bhūta yaiche bhūtera bhitare-bāhire
bhakta-gaṇe sphuri āmi bāhire-antare

SYNONYMS

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.

TRANSLATION

" '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.

PURPORT

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

TEXT

yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni

tathā teṣu na teṣv aham

SYNONYMS

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.

TRANSLATION

" '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.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.35). It is also the third verse of the catuḥ-ślokī. For an explanation see Ādi-līlā, Chapter One, text 55.

TEXT 127

TEXT

bhakta āmā preme bāndhiyāche hṛdaya-bhitare
yāhān netra paḍe tāhān dekhaye āmāre

SYNONYMS

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.

TRANSLATION

" '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

TEXT

visṛjati hṛdayam na yasya sākṣād
dharir avasābhihito 'py aghaugha-nāśaḥ
praṇaya-rasanayā dhṛtānghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ

SYNONYMS

visṛjati--gives up; hṛdayam--the heart; na--not; yasya--whose; sākṣāt--directly; hariḥ--the Supreme Personality of Godhead; avasā-abhihitaḥ--who is automatically glorified; api--although; aghaugha-nāśaḥ--who annihilates all kinds of inauspicious offenses for a devotee; praṇaya-rasanayā--with the rope

of love; dhṛta-aṅghri-padmaḥ--whose lotus feet are bound; saḥ--such a devotee; bhavati--is; bhāgavata-pradhānaḥ--the most elevated devotee; uktaḥ--is said.

TRANSLATION

" '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.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.55).

TEXT 129

TEXT

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

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.

TRANSLATION

" '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.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.45).

TEXT 130

TEXT

gāyanta uccair amum eva saṁhatāḥ
vicikyur unmattakavad vanād vanam
papracchur ākāśavad antaram bahir
bhūteṣu santam puruṣam vanaspatin

SYNONYMS

gāyantaḥ--continuously singing; uccaiḥ--very loudly; amum--that one (Lord Śrī Kṛṣṇa); eva--certainly; saṁhatāḥ--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.

TRANSLATION

" '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.' »

PURPORT

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 saddened because of His absence, and this incident is explained by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

TEXT 131

TEXT

ataeva bhāgavate ei 'tina' kaya
sambandha-abhidheya-prayojana-maya

SYNONYMS

ataeva--therefore; bhāgavate--in Śrīmad-Bhāgavatam; ei tina--these three principles; kaya--are explained; sambandha-abhidheya-prayojana-maya--first one's relationship, then activities in devotional service, and then achieving the highest goal of life, love of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "One's relationship with the Lord, activities and devotional service, and the attainment of the highest goal of life, love of Godhead, are the subject matters of Śrīmad-Bhāgavatam.

TEXT 132

TEXT

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11).

TEXT 133

TEXT

bhagavān eka āsedam
agra ātmātmanām vibhuḥ
ātmecchānugatāv ātmā
anānāmaty-upalakṣaṇaḥ

SYNONYMS

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; anānāmati-upalakṣaṇaḥ--who is not realized by persons having many angles of vision.

TRANSLATION

" 'Before the cosmic manifestation was created, the creative propensity was merged in His person. At that time all potencies and manifestations were preserved in the personality of the Supreme Lord. 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 manifest.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.5.23).

TEXT 134

TEXT

ete cāmśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete--these; ca--and; aṁśa--plenary portions; kalāḥ--parts of plenary portions; puṁsaḥ--of the puruṣa-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.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.28). For an explanation, see Ādi-līlā, Chapter Two, text 67.

TEXT 135

TEXT

eita' 'sambandha', śuna 'abhidheya' bhakti
bhāgavate prati-śloke vyāpe yāra sthiti

SYNONYMS

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.

TRANSLATION

"This is one's eternal relationship with the Supreme Personality of Godhead. Now please hear about the execution of devotional service. This principle pervades practically all the verses of Śrīmad-Bhāgavatam.

TEXT 136

TEXT

bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.21).

TEXT 137

TEXT

na sādhayati mām yogo
na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

SYNONYMS

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; tapaḥ--austerities; tyāgaḥ--renunciation, acceptance of sannyāsa, or charity; yathā--as much as; bhaktiḥ--devotional service; mama--unto Me; ūrjitā--developed.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, said: "My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonalism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa, can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.14.20). For an explanation see Ādi-līlā, Chapter Seventeen, text 76.

TEXT 138

TEXT

bhayam dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet tam

bhaktyaikayeśam guru-devatātmā

SYNONYMS

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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.37).

TEXT 139

TEXT

ebe śuna, prema, yei--mūla 'prayojana'
pulakāśru-nṛtya-gīta--yāhāra lakṣaṇa

SYNONYMS

ebe śuna--now hear; prema--love of Godhead; yei--which; mūla prayojana--the chief objective; pulaka-aśru-nṛtya-gīta--trembling of the body, tears in the eyes, dancing and chanting; yāhāra lakṣaṇa--the symptoms of which.

TRANSLATION

"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

TEXT

smarantaḥ smārayaś ca
mitho 'ghaughā-haram harim

bhaktyā sañjātayā bhaktyā
bibhraty utpulkām tanum

SYNONYMS

smarantaḥ--remembering; smārayaḥ ca--and reminding; mithaḥ--one another;
aghaugha-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; utpulkām--agitated by
ecstasy; tanum--body.

TRANSLATION

" 'Pure devotees develop a spiritual body and 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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.3.31).

TEXT 141

TEXT

evam-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta ucchaiḥ
hastay atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ

SYNONYMS

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; ucchaiḥ--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.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.40).

TEXT 142

TEXT

ataeva bhāgavata--sūtrera 'artha'-rūpa
nija-kṛta sūtrera nija-'bhāṣya'-svarūpa

SYNONYMS

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.

TRANSLATION

"Śrīmad-Bhāgavatam gives the actual meaning of the Vedānta-sūtra. The author of the Vedānta-sūtra is Vyāsadeva, and he himself has explained those codes in the form of Śrīmad-Bhāgavatam.

TEXTS 143-144

TEXT

artho 'yaṁ brahma-sūtrāṇāṁ
bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau
vedārtha-paribṛṁhitaḥ

purāṇānāṁ sāma-rūpaḥ
sākṣād-bhagavatoditaḥ
dvādaśa-skandha-yukto 'yaṁ
śata-viccheda-saṁyutaḥ
grantho 'ṣṭādaśa-sāhasraḥ
śrīmad-bhāgavatābhidhaḥ

SYNONYMS

artaḥ ayam--this is the meaning; brahma-sūtrāṇāṁ--of the codes of Vedānta-sūtra; bhārata-ārtha-vinirṇayaḥ--the ascertainment of the Mahābhārata; gāyatrī-bhāṣya-rūpaḥ--the purport of Brahma-gāyatrī, the mother of the Vedic literatures; asau--that; veda-ārtha-paribṛṁhitaḥ--expanded by the meanings of all the Vedas; purāṇānāṁ--of the Purāṇas; sāma-rūpaḥ--the best (like the Sāma among the Vedas); sākṣāt--directly; bhagavatā uditaḥ--spoken by Vyāsadeva, an incarnation of the Supreme Personality of Godhead; dvādaśa-skandha-yuktaḥ--having twelve cantos; ayam--this; śata-viccheda-saṁyutaḥ--having 355 chapters; grantaḥ--this great literature; ṣṭādaśa-sāhasraḥ--having 18,000 verses; śrīmad-bhāgavata-abhidhaḥ--named Śrīmad-Bhāgavatam.

TRANSLATION

" '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, 355 chapters and eighteen thousand verses.'

PURPORT

This is a quotation from the Garuda Purāṇa.

TEXT 145

TEXT

sarva-vedetihāsānām
sāram sāram samuddhṛtam

SYNONYMS

sarva-veda--of all Vedic literature; itihāsānām--of historical literature; sāram sāram--the essence of the essence; samuddhṛtam--is collected (in Śrīmad-Bhāgavatam).

TRANSLATION

" 'The essence of all Vedic literature and all histories has been collected in this Śrīmad-Bhāgavatam.'

PURPORT

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 (1.3.42).

TEXT 146

TEXT

sarva-vedānta-sāram hi
śrīmad-bhāgavatam iṣyate
tad-rasāmṛta-tṛptasya
nānyatra syād ratiḥ kvacit

SYNONYMS

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; tṛp-tasya--of one who is satisfied; na--never; anyatra--anywhere else; syāt--is; ratiḥ--attraction; kvacit--at any time.

TRANSLATION

« '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (12.13.15).

TEXT 147

TEXT

gāyatrīra arthe ei grantha-ārambhana
"satyaṁ param"--sambandha, "dhīmaḥi"--sādhana-prayojana

SYNONYMS

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; dhīmaḥi--we meditate (the end of the Gāyatrī mantra); sādhana-prayojana--the execution of service and the achievement of the ultimate goal.

TRANSLATION

"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 [dhīmaḥi] on Him' indicates the execution of devotional service and the ultimate goal of life.

TEXT 148

TEXT

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
teja-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmaḥi

SYNONYMS

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; satyaṁ--the truth; param--absolute; dhīmaḥi--let us meditate upon.

TRANSLATION

" 'I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created

being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion.

PURPORT

This is the opening invocation of Śrīmad-Bhāgavatam (1.1.1).

TEXT 149

TEXT

dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahāmuni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śúśrūṣubhis tat-kṣaṇāt

SYNONYMS

dharmāḥ--religiosity; projjhita--completely rejected; kaitavaḥ--in which there is fruitive intention; atra--herein; paramaḥ--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; śúśrūṣubhiḥ--desiring to hear; tat-kṣaṇāt--without delay.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.2). See also Ādi-līlā, Chapter One, text 91.

TEXT 150

TEXT

'kṛṣṇa-bhakti-rasa-svarūpa' śrī-bhāgavata
tāte veda-śāstra haite parama mahattva

SYNONYMS

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.

TRANSLATION

"Śrīmad-Bhāgavatam gives direct information of the mellow derived from service to Kṛṣṇa. Therefore Śrīmad-Bhāgavatam is above all other Vedic literatures.

TEXT 151

TEXT

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ

SYNONYMS

nigama-kalpa-taroḥ--of the Vedic literature which is like a desire tree; galitam--completely ripened; phalam--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 ālayam--the reservoir of all mellows; muhuḥ--constantly; aho--O; rasikāḥ--intelligent and humorous devotees; bhuvi--in this world; bhāvukāḥ--thoughtful.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.3).

TEXT 152

TEXT

vayaṁ tu na vitṛpyāma
uttamaḥśloka-vikrame
yac chṛṇvatām rasa-jñānām
svādu svādu pade pade

SYNONYMS

vayam tu--we of course; na--never; vitṛpyāmaḥ--are satisfied; uttamaḥ-śloka-vikrame--in the activities and pastimes of the Supreme Personality of Godhead; yat--which; śṛṅvatām--of those hearing; rasa-jñānām--who know the taste of mellows; svādu svādu--more palatable; pade pade--in every step.

TRANSLATION

" '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.' »

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.19).

TEXT 153

TEXT

ataeva bhāgavata karaha vicāra
ihā haite pābe sūtra-śrutira artha-sāra

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Prakāśānanda Sarasvatī, "Study Śrīmad Bhāgavatam very scrutinizingly. Then you will understand the actual meaning of Brahma-sūtra"

TEXT 154

TEXT

nirantara kara kṛṣṇa-nāma-saṅkīrtana
helāya mukti pābe, pābe prema-dhana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that without studying Śrīmad-Bhāgavatam, one cannot understand the purport of Brahma-sūtra (Vedānta-sūtra) or the Upaniṣads. If one tries to understand Vedānta philosophy and the Upaniṣads without studying Śrīmad-Bhāgavatam, he will be bewildered and, construing a different meaning will gradually become an atheist or an impersonalist.

TEXT 155

TEXT

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām

SYNONYMS

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.

TRANSLATION

" 'One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.' "

TEXT 156

TEXT

"muktā api līlayā vighrahaṁ
kṛtvā bhagavantam bhajante"

SYNONYMS

muktāḥ--liberated; api--although; līlayā--by pastimes; vighrahaṁ--the form of the Lord; kṛtvā--having installed; bhagavantam--the Supreme Personality of Godhead; bhajante--worship.

TRANSLATION

" '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.'

PURPORT

This is a quotation from Śaṅkarācārya's commentary on the Nṛsimha-tāpanī.

TEXT 157

TEXT

pariniṣṭhito 'pi nairguṇye
uttamaḥśloka-līlayā
gṛhīta-cetā rājarṣe
ākhyānaṁ yad adhītavān

SYNONYMS

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-cetā--the mind became fully taken over; rājarṣe--O great King; ākhyānaṁ--the narration; yat--which; adhītavān--studied.

TRANSLATION

" '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.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.1.9).

TEXT 158

TEXT

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣāṁ api citta-tanvoḥ

SYNONYMS

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; antargataḥ--entered; sva-vivareṇa--through the nostrils; cakāra--created; teṣāṁ--of them; saṅkṣobham--strong agitation; akṣara-juṣāṁ--of the impersonally self-realized (Kumāras); api--also; citta-tanvoḥ--of the mind and the body.

TRANSLATION

" '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 impersonal Brahman understanding.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.15.43).

TEXT 159

TEXT

ātmārāmās ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

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.

TRANSLATION

" '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.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.7.10).

TEXT 160

TEXT

hena-kāle sei mahārāṣṭrīya brāhmaṇa
sabhāte kahila sei śloka-vivaraṇa

SYNONYMS

hena-kāle--at this time; sei--that; mahārāṣṭriya brāhmaṇa--the brāhmaṇa of Mahārāṣṭra province; sabhāte--in the meeting; kahila--declared; sei--that; śloka-vivaraṇa--the description of the ātmārāma-śloka explained by Śrī Caitanya Mahāprabhu.

TRANSLATION

At this time the brāhmaṇa from the province of Mahārāṣṭra mentioned Lord Caitanya's explanation of the ātmārāma verse.

TEXT 161

TEXT

ei ślokera artha prabhu 'ekaṣaṣṭi' prakāra
kariyāchena, yāhā śuni' loke camatkāra

SYNONYMS

ei ślokera 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.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa stated that Śrī Caitanya Mahāprabhu had already explained that verse in sixty-one ways. Everyone was astonished to hear this.

TEXT 162

TEXT

tabe saba loka śunite āgraha karila
'ekaṣaṣṭi' artha prabhu vivari' kahila

SYNONYMS

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.

TRANSLATION

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

TEXT

śuniyā lokera baḍa camatkāra haila
caitanya-gosāñi--'śrī-kṛṣṇa', nirdhārila

SYNONYMS

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; nirdhāriḷa--they concluded.

TRANSLATION

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

TEXT

eta kahi' uṭhiyā calilā gaurahari
namaskāra kare loka hari-dhvani kari

SYNONYMS

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.

TRANSLATION

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

TEXT

saba kāśī-vāsī kare nāma-saṅkīrtana
preme hāse, kāṅde, gāya, karaye nartana

SYNONYMS

saba kāśī-vāsī--all the inhabitants of Kāśī (Vārāṅasī); 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.

TRANSLATION

All the inhabitants of Kāśī [Vārāṅasī] 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

TEXT

sannyāsī paṇḍita kare bhāgavata vicāra
vārāṇasī-pura prabhu karilā nistāra

SYNONYMS

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.

TRANSLATION

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

TEXT

nija-loka lañā prabhu āilā vāsāghara
vārāṇasī haila dvitīya nadīyā-nagara

SYNONYMS

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).

TRANSLATION

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].

PURPORT

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

TEXT

nija-gaṇa lañā prabhu kahe hāsya kari'
kāsīte āmi āilāṇa vecite bhāvakāli

SYNONYMS

nija-gaṇa lañā--with His personal associates; prabhu kahe--Śrī Caitanya Mahāprabhu said; hāsya kari'--laughingly; kāsīte--in Kāsī; āmi āilāṇa--I came; vecite--to sell; bhāvakāli--emotional ecstatic love.

TRANSLATION

Among His own associates, Śrī Caitanya Mahāprabhu laughingly said, "I came here to sell My emotional ecstatic love.

TEXT 169

TEXT

kāsīte grāhaka nāhi, vastu nā vikāya
punarapi deśe vahi' laoyā nāhi yāya

SYNONYMS

kāsīte--in Kāsī (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.

TRANSLATION

"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

TEXT

āmi bojhā vahimu, tomā-sabāra duḥkha haila
tomā-sabāra icchāya vinā-mūlye bilāila

SYNONYMS

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.

TRANSLATION

"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."

PURPORT

When we began distributing the message of Śrī Caitanya Mahāprabhu in the Western countries, a similar thing happened. In the beginning we were very 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

TEXT

sabe kahe,--loka tārīte tomāra avatāra
'pūrva' 'dakṣiṇa' 'paścima' karilā nistāra

SYNONYMS

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.

TRANSLATION

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

TEXT

'eka' vārāṇasī chila tomāte vimukha
tāhā nistāriyā kailā āmā-sabāra sukha

SYNONYMS

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.

TRANSLATION

"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

TEXT

vārāṇasī-grāme yadi kolāhala haila
śuni' grāmī deśī loka āsite lāgila

SYNONYMS

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.

TRANSLATION

After the news of these events was broadcast, everyone from the surrounding neighborhoods began to pour in to see Śrī Caitanya Mahāprabhu.

TEXT 174

TEXT

lakṣa koṭi loka āise, nāhika gaṇana
saṅkīrṇa-sthāne prabhura nā pāya daraśana

SYNONYMS

lakṣa koṭi--hundreds and 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 get an audience.

TRANSLATION

Hundreds and 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

TEXT

prabhu yabe snāne yāna viśveśvara-daraśane
dui-dike loka kare prabhu-vilokane

SYNONYMS

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.

TRANSLATION

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

TEXT

bāhu tuli' prabhu kahe--bala 'kṛṣṇa' 'hari'

daṇḍavat kare loke hari-dhvani kari'

SYNONYMS

bāhu tuli'--raising His two arms; prabhu kahe--Śrī Caitanya Mahāprabhu says; bala--please say; kṛṣṇa hari--Kṛṣṇa, Hari; daṇḍa vat kare--offer their respects; loke--the people; hari-dhvani kari'--loudly chanting the name of Hari.

TRANSLATION

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

TEXT

ei-mata dina pañca loka nistāriyā
āra dina calilā prabhu udvigna hañā

SYNONYMS

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.

TRANSLATION

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

TEXT

rātre uṭhi' prabhu yadi karilā gamana
pāche lāg la-ilā tabe bhakta pañca jana

SYNONYMS

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.

TRANSLATION

After rising very early on the sixth day, Śrī Caitanya Mahāprabhu started to leave, and five devotees began to follow Him.

TEXT 179

TEXT

tapana miśra, raghunātha, mahārāṣṭriya brāhmaṇa
candraśekhara, kīrtanīyā-paramānanda,--pañca jana

SYNONYMS

tapana miśra--Tapana Miśra; raghunātha--Raghunātha; mahārāṣṭriya brāhmaṇa--
the Mahārāṣṭrian brāhmaṇa; candraśekhara--Candraśekhara; kīrtanīyā-
paramānanda--Paramānanda, who used to perform kīrtana; pañca jana--these five
persons.

TRANSLATION

These five devotees were Tapana Miśra, Raghunātha, the Mahārāṣṭrian
brāhmaṇa, Candraśekhara and Paramānanda Kīrtanīyā.

TEXT 180

TEXT

sabe cāhe prabhu-saṅge nīlācala yāite
sabāre vidāya dilā prabhu yatna-sahite

SYNONYMS

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.

TRANSLATION

These five wanted to accompany Śrī Caitanya Mahāprabhu to Jagannātha Purī,
but the Lord attentively bade them farewell.

TEXT 181

TEXT

"yānra icchā, pāche āisa āmare dekhite
ebe āmi ekā yāmu jhārikhaṇḍa-pathe"

SYNONYMS

yānra--of one who; icchā--there is a desire; pāche--later; āisa--you may
come; āmare dekhite--to see Me; ebe--but at this time; āmi--I; ekā--alone;
yāmu--shall go; jhārikhaṇḍa-pathe--through the forest known as Jhārikhaṇḍa.

TRANSLATION

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

TEXT

sanātane kahilā,--tumi yāha' vṛndāvana
tomāra dui bhāi tathā kariyāche gamana

SYNONYMS

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.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Sanātana Gosvāmī to proceed toward Vṛndāvana, and He informed him that his two brothers had already gone there.

TEXT 183

TEXT

kānthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa
vṛndāvane āile tāndera kariha pālana

SYNONYMS

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.

TRANSLATION

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."

PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, we have constructed temples both in 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

TEXT

eta bali' calilā prabhu sabā āliṅgiyā
sabei paḍilā tathā mūrccchita hañā

SYNONYMS

eta bali'--saying this; calilā--began to proceed; prabhu--Śrī Caitanya Mahāprabhu; sabā--all of them; āliṅgiyā--embracing; sakei--all of them; paḍilā--fell down; tathā--there; mūrccita hañā--fainting.

TRANSLATION

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

TEXT

kata-kṣaṇe uṭhi' sabe duḥkhe ghare āilā
sanātana-gosāñi vṛndāvanere calilā

SYNONYMS

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.

TRANSLATION

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

TEXT

ethā rūpa-gosāñi yabe mathurā āilā
dhruva-ghāṭe tānre subuddhi-rāya mililā

SYNONYMS

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; tānre--him; subuddhi-rāya--a devotee of Lord Caitanya named Subuddhi Rāya; mililā--met.

TRANSLATION

When Rūpa Gosvāmī reached Mathurā, he met Subuddhi Rāya on the banks of the Yamunā at a place called Dhruva-ghāṭa.

TEXT 187

TEXT

pūrve yabe subuddhi-rāya chilā gauḍe 'adhikāri'
husena-khāñ 'saiyada' kare tāhāra cākarī

SYNONYMS

pūrve--formerly; yabe--when; subuddhi-rāya--Subuddhi Rāya; chilā--resided; gaḍe--in Bengal; adhikārī--a very respectable man; husena-khān--Nawab Hussain Khān; saiyaḍa--named Saiyaḍa; kare--performed; tāhāra cākārī--service of Subuddhi Rāya.

TRANSLATION

Formerly Subuddhi Rāya had been a big landholder in Gauḍa-deśa [Bengal]. Saiyaḍa Hussain Khān was then a servant of Subuddhi Rāya.

TEXT 188

TEXT

dīghi khodāite tāre 'munsīpha' kailā
chidra pāñā rāya tāre cābuka mārīlā

SYNONYMS

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.

TRANSLATION

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

TEXT

pāche yabe husena-khān gaḍe 'rājā' ha-ila
subuddhi-rāyere tiñho bahu bāḍāila

SYNONYMS

pāche--later; yabe--when; husena-khān--Hussain Khān; gaḍe--in Bengal; rājā ha-ila--was appointed Nawab, or governor, by the central Mohammedan government; subuddhi-rāyere--unto Subuddhi Rāya; tiñho--he; bahu bāḍāila--increased the opulences.

TRANSLATION

Later Hussain Khān somehow or other was appointed Nawab by the central Mohammedan government. As a matter of obligation, he increased the opulences of Subuddhi Rāya.

TEXT 190

TEXT

tāra strī tāra aṅge dekhe māraṇera cihne
subuddhi-rāyere mārite kahe rājā-sthāne

SYNONYMS

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.

TRANSLATION

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

TEXT

rājā kahe,--āmāra poṣṭā rāya haya 'pitā'
tāhāre mārimu āmi,--bhāla nahe kathā

SYNONYMS

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.

TRANSLATION

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

TEXT

strī kahe,--jāti laha', yadi prāṇe nā māribe
rājā kahe,--jāti nile inho nāhi jībe

SYNONYMS

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 jībe--he will not live (he will commit suicide).

TRANSLATION

As a last alternative, the wife suggested that the Nawab take away Subuddhi Rāya's caste and turn him into a Mohammedan, but Hussain Khān replied that if he did this, Subuddhi Rāya would not live.

TEXT 193

TEXT

strī marite cāhe, rājā saṅkaṭe paḍila
karoṅyāra pāni tāra mukhe deoyāila

SYNONYMS

strī--the wife; marite cāhe--wants to kill Subuddhi Rāya; rājā--the King; saṅkaṭe paḍila--became very perplexed; karoṅyāra pāni--water from a pitcher especially used by Mohammedans; tāra mukhe--on his head; deoyāila--forced to be sprinkled.

TRANSLATION

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 Mohammedan.

PURPORT

More than five hundred years ago in India, the Hindus were so rigid and strict that if a Mohammedan 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 Mohammedans. Actually the Mohammedans in India did not come from the country of the Mohammedans, but Hindus instituted the custom that somehow or other if one contacted a Mohammedan, he became a Mohammedan. Rūpa and Sanātana Gosvāmī were born in a high brāhmaṇa family, but because they accepted employment under a Mohammedan government, they were considered Mohammedans. Subuddhi Rāya was sprinkled with water from the pitcher of a Mohammedan, and consequently he was condemned to have become a Mohammedan. Later, Aurangzeb, the Mohammedan emperor, introduced a tax especially meant for Hindus. Being oppressed in the Hindu community, many low-caste Hindus preferred to become Mohammedans. In this way the Mohammedan 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, 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 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 Bishop of Australia, and everyone there was pleased with our philosophy of oneness in religious consciousness.

TEXT 194

TEXT

tabe subuddhi-rāya sei 'chadma' pāñā
vārāṇasī āilā, saba viṣaya chādiyā

SYNONYMS

tabe--upon this; subuddhi-rāya--Subuddhi Rāya; sei--that; chadma--plea; pāñā--getting an opportunity; vārāṇasī āilā--came to Vārāṇasī; saba--all; viṣaya chādiyā--giving up the implications of material activities.

TRANSLATION

Taking the Nawab's sprinkling water upon him as an opportunity, Subuddhi Rāya left his family and business affairs and went to Vārāṇasī.

PURPORT

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 Mohammedan when water is sprinkled on one's face from a Mohammedan'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

TEXT

prāyaścitta puchilā tiñho paṇḍitera gaṇe
tānrā kahe,--tapta-ghṛta khāñā chāḍa' prāṇe

SYNONYMS

prāyaścitta--atonement; puchilā--inquired; tiñho--he; paṇḍitera gaṇe--among the learned scholars or brāhmaṇa-paṇḍitas in Vārāṇasī; tānrā kahe--they

advised; tapta-ghṛta--hot clarified butter; khāñā--drinking; chāḍa'--give up; prāṇe--your life.

TRANSLATION

When Subuddhi Rāya consulted the learned brāhmaṇas at Vārāṇasī, asking them how his conversion to Mohammedanism could be counteracted, they advised him to drink hot ghee and give up his life.

TEXT 196

TEXT

keha kahe,--ei nahe, 'alpa' doṣa haya
śuniyā rahilā rāya kariyā saṁśaya

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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

TEXT

tabe yadi mahāprabhu vārāṇasī āilā
tānre mili' rāya āpana-vṛttānta kahilā

SYNONYMS

tabe--at this moment; yadi--when; mahāprabhu--Śrī Caitanya Mahāprabhu; vārāṇasī āilā--came to Vārāṇasī; tānre mili'--meeting Him; rāya--Subuddhi Rāya; āpana-vṛttānta kahilā--explained his personal situation.

TRANSLATION

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

TEXT

prabhu kahe,--ihāñ haite yāha' vṛndāvana
nirantara kara kṛṣṇa-nāma-saṅkīrtana

SYNONYMS

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.

TRANSLATION

The Lord advised him, "Go to Vṛndāvana and chant the Hare Kṛṣṇa mantra
constantly."

PURPORT

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. 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, this 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

TEXT

eka 'nāmābhāse' tomāra pāpa-doṣa yābe
āra 'nāma' la-ite kṛṣṇa-caraṇa pāibe

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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. However, the devotee should be very careful 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

TEXT

āra kṛṣṇa-nāma laite kṛṣṇa-sthāne sthiti-
mahā-pātakera haya ei prāyaścitti

SYNONYMS

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.

TRANSLATION

"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

TEXT

pāñā ājñā rāya vṛndāvanere calilā
prayāga, ayodhyā diyā naimiṣāraṇye āilā

SYNONYMS

pāñā ājñā--getting this order; rāya--Subuddhi Rāya; vṛndāvanere calilā--went toward Vṛndāvana; pra yāga--Allahabad; ayodhyā--Ayodhyā (the kingdom of Lord Rāmacandra); diyā--through; naimiṣāraṇye āilā--came to Naimiṣāraṇya, (a place near Lucknow).

TRANSLATION

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

TEXT

kataka divasa rāya naimiṣāraṇye rahilā
prabhu vṛndāvana haite prayāga yāilā

SYNONYMS

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.

TRANSLATION

Subuddhi Rāya stayed for some time at Naimiṣāraṇya. During that time, Śrī Caitanya Mahāprabhu went to Prayāga after visiting Vṛndāvana.

TEXT 203

TEXT

mathurā āsiyā rāya prabhu-vārtā pāila
prabhura lāga nā pāñā mane baḍa duḥkha haila

SYNONYMS

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.

TRANSLATION

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

TEXT

śuṣka-kāṣṭha āni' rāya vece mathurāte
pāñca chaya paisā haya eka eka bojhāte

SYNONYMS

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.

TRANSLATION

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

TEXT

āpane rahe eka paisāra cānā cābāiyā
āra paisā bāṇiyā-sthāne rākhena dhariyā

SYNONYMS

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; bāṇiyā-sthāne--in the custody of a merchant; rākhena--keeps; dhariyā--depositing.

TRANSLATION

Earning his livelihood by selling dry wood, Subuddhi Rāya would live on only one paise's worth of fried chick-peas, and he would deposit whatever other paises he had with some merchant.

PURPORT

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 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

TEXT

duḥkhī vaiṣṇava dekhi' tānre karāna bhojana
gauḍīyā āile dadhi, bhāta, taila-mardana

SYNONYMS

duḥkhī vaiṣṇava--a poverty-stricken Vaiṣṇava; dekhi'--seeing; tānre--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.

TRANSLATION

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.

PURPORT

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 and thousands of disciples 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 chapatis or roṭi 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 wheat-made chapatis and roṭi.

TEXT 207

TEXT

rūpa-gosāñi, āile tāñre bahu prīti kailā
āpana-saṅge lañā 'dvādaśa vana' dekhāilā

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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, he 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

TEXT

māsa-mātra rūpa-gosāñi rahilā vṛndāvane
śīghra cali' āilā sanātanānusandhāne

SYNONYMS

māsa-mātra--only one month; rūpa-gosāñi--Rūpa Gosāñi; rahilā--remained;
vṛndāvane--at Vṛndāvana; śīghra--very soon; cali' āilā--returned; sanātana-
anu-sandhāne--to search for Sanātana Gosvāmī.

TRANSLATION

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

TEXT

gaṅgā-tīra-pathe prabhu prayāgere āilā
tāhā śuni' dui-bhāi se pathe calilā

SYNONYMS

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.

TRANSLATION

When Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had gone to Prayāga on
the road along the banks of the Ganges, both Rūpa and his brother Anupama went
that way to meet the Lord.

TEXT 210

TEXT

ethā sanātana gosāñi prayāge āsiyā
mathurā āilā sarāna rāja-patha diyā

SYNONYMS

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.

TRANSLATION

After reaching Prayāga, Sanātana Gosvāmī, following the order of Śrī
Caitanya Mahāprabhu, went to Vṛndāvana along the public road.

PURPORT

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

TEXT

mathurāte subuddhi-rāya tāhāre mililā
rūpa-anupama-kathā sakali kahilā

SYNONYMS

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.

TRANSLATION

When Sanātana Gosvāmī met Subuddhi Rāya at Mathurā, Subuddhi Rāya explained everything about his younger brothers Rūpa Gosvāmī and Anupama.

TEXT 212

TEXT

gaṅgā-pathe dui-bhāi rāja-pathe sanātana
ataeva tānhā sane nā haila milana

SYNONYMS

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; tānhā sane--with him; nā haila milana--there was not a meeting.

TRANSLATION

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

TEXT

subuddhi-rāya bahu sneha kare sanātane
vyavahāra-sneha sanātana nāhi māne

SYNONYMS

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.

TRANSLATION

Subuddhi Rāya and Sanātana Gosvāmī knew one another 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

TEXT

mahā-virakta sanātana bhramena vane vane
prati-vṛkṣe, prati-kuñje rahe rātri-dine

SYNONYMS

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.

TRANSLATION

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

TEXT

mathurā-māhātmya-śāstra saṅgraha kariyā
lupta-tīrtha prakāṣa kailā vanete bhramiyā

SYNONYMS

mathurā-māhātmya--giving a description of the greatness of Mathurā; śāstra--books; saṅgraha kariyā--collecting; lupta-tīrtha--lost holy places; prakāṣa--discovering; kailā--he did; vanete bhramiyā--traveling within the forest.

TRANSLATION

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

TEXT

ei-mata sanātana vṛndāvanete rahilā
rūpa-gosāñi dui-bhāi kāsīte āilā

SYNONYMS

ei-mata--in this way; sanātana--Sanātana Gosvāmī; vṛndāvanete rahilā--remained in Vṛndāvana; rūpa-gosāñi--Rūpa Gosāñi; dui-bhāi--the two brothers; kāsīte āilā--came to Vārāṇasī (Kāśī).

TRANSLATION

Sanātana Gosvāmī remained in Vṛndāvana, and Rūpa Gosvāmī and Anupama returned to Vārāṇasī.

TEXT 217

TEXT

mahārāṣṭriya dvija, śekhara, miśra-tapana
tina-jana saha rūpa karilā milana

SYNONYMS

mahārāṣṭriya dvija--the brāhmaṇa of Mahārāṣṭra province; śekhara--Candraśekhara; miśra-tapana--Tapana Miśra; tina-jana--these three persons; saha--with; rūpa--Rūpa Gosvāmī; karilā milana--met.

TRANSLATION

When Rūpa Gosvāmī arrived at Vārāṇasī, he met the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Tapana Miśra.

TEXT 218

TEXT

śekharera ghare vāsā, miśra-ghare bhikṣā
miśra-mukhe śune sanātane prabhura 'śikṣā'

SYNONYMS

śekharera ghare vāsa--residence in the house of Candraśekhara; miśra-ghare bhikṣā--prasāda 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.

TRANSLATION

While Rūpa Gosvāmī was staying at Vārāṇasī, he resided at the house of Candraśekhara and took prasāda at the house of Tapana Miśra. In this way he heard of Śrī Caitanya Mahāprabhu's instructions to Sanātana Gosvāmī in Vārāṇasī.

TEXT 219

TEXT

kāśīte prabhura caritra śuni' tintera mukhe
sannyāsire kṛpā śuni' pāilā baḍa sukhe

SYNONYMS

kāśīte--at Vārāṇasī (Kāśī); prabhura--of Śrī Caitanya Mahāprabhu; caritra--the activity; śuni'--hearing; tintera 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.

TRANSLATION

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

TEXT

mahāprabhura upara lokera praṇati dekhiyā
sukhī hailā loka-mukhe kīrtana śuniyā

SYNONYMS

mahāprabhura--Śrī Caitanya Mahāprabhu; upara--upon; lokera--of the people in general; praṇati dekhiyā--seeing the surrender; sukhī hailā--became very happy; loka-mukhe--from the general public; kīrtana śuniyā--hearing the description.

TRANSLATION

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

TEXT

dina daśa rahi' rūpa gauḍe yātrā kaila
sanātana-rūpera ei caritra kahila

SYNONYMS

dina daśa--about ten days; rahi'--remaining; rūpa--Rūpa Gosvāmī; gauḍe yātrā kaila--went back to Bengal; sanātana-rūpera--of Śrī Sanātana Gosvāmī and Rūpa Gosvāmī; ei--thus; caritra--character; kahila--I have described.

TRANSLATION

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

TEXT

ethā mahāprabhu yadi nīlādri calilā
nirjana vana-pathe yāite mahā sukha pāilā

SYNONYMS

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.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī, He passed through the solitary forest, and He received great pleasure in doing so.

TEXT 223

TEXT

sukhe cali' āise prabhu balabhadra-saṅge
pūrvavat mṛgādi-saṅge kailā nānā-raṅge

SYNONYMS

sukhe--in a very pleasing atmosphere; cali' āise--comes back; prabhu--Śrī Caitanya Mahāprabhu; balabhadra-saṅge--with the servant of Balabhadra Bhaṭṭācārya; pūrvavat--as previously; mṛga-ādi-saṅge--with the forest animals; kailā--performed; nānā-raṅge--various pleasing activities.

TRANSLATION

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

TEXT

āṭhāranālāte āsi' bhaṭṭācārya brāhmaṇe
pāṭhāñā bolāilā nija-bhakta-gaṇe

SYNONYMS

āṭhāranālāte--to a place near Jagannātha Purī named Āṭhāranālā; āsi'--coming; bhaṭṭācārya brāhmaṇe--the brāhmaṇa known as Balabhadra Bhaṭṭācārya; pāṭhāñā--sending; bolāilā--called for; nija-bhakta-gaṇe--His own personal associates.

TRANSLATION

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

TEXT

śuniyā bhaktera gaṇa yena punarapi jīlā
dehe prāṇa āile, yena indriya uṭhilā

SYNONYMS

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.

TRANSLATION

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

TEXT

ānande vihvala bhakta-gaṇa dhāñā āilā
narendre āsiyā sabe prabhure mililā

SYNONYMS

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.

TRANSLATION

Being overwhelmed with great pleasure, all the devotees hastily went to see the Lord. They met Him on the banks of Narendra-sarovara, the celebrated lake.

TEXT 227

TEXT

purī-bhāratīra prabhu vandilena caraṇa
doṅhe mahāprabhure kailā prema-āliṅgana

SYNONYMS

purī--Paramānanda Purī; bhāratīra--and of Brahmānanda Bhāratī; prabhu--Lord Śrī Caitanya Mahāprabhu; vandilena caraṇa--worshiped the feet; doṅhe--both the

elderly sannyāsīs; mahāprabhure--Śrī Caitanya Mahāprabhu; kailā--did; prema-
āliṅgana--embracing in love.

TRANSLATION

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

TEXT

dāmodara-svarūpa, paṇḍita-gadādhara
jagadānanda, kāśīsvara, govinda, vakreśvara

SYNONYMS

dāmodara-svarūpa--Svarūpa Dāmodara; paṇḍita-gadādhara--Gadādhara, the learned scholar; jagadānanda--Jagadānanda; kāśīsvara--Kāśīsvara; govinda--Govinda; vakreśvara--Vakreśvara.

TRANSLATION

Devotees like Svarūpa Dāmodara, Gadādhara Paṇḍita, Jagadānanda, Kāśīsvara, Govinda and Vakreśvara all came to meet the Lord.

TEXT 229

TEXT

kāśī-miśra, pradyumna-miśra, paṇḍita-dāmodara
haridāsa-ṭhākura, āra paṇḍita-śaṅkara

SYNONYMS

kāśī-miśra--Kāśī Miśra; pradyumna-miśra--Pradyumna Miśra; paṇḍita-dāmodara--Dāmodara Paṇḍita; haridāsa-ṭhākura--Haridāsa Ṭhākura; āra--and; paṇḍita-śaṅkara--Śaṅkara Paṇḍita.

TRANSLATION

Kāśī Miśra, Pradyumna Miśra, Dāmodara Paṇḍita, Haridāsa Ṭhākura and Śaṅkara Paṇḍita also came there to meet the Lord.

TEXT 230

TEXT

āra saba bhakta prabhura caraṇe paḍilā
sabā āliṅgiyā prabhu premāviṣṭa hailā

SYNONYMS

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.

TRANSLATION

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

TEXT

ānanda-samudre bhāse saba bhakta-gaṇe
sabā lañā cale prabhu jagannātha-daraśane

SYNONYMS

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.

TRANSLATION

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

TEXT

jagannātha dekhi' prabhu premāviṣṭa hailā
bhakta-saṅge bahu-kṣaṇa nṛtya-gīta kailā

SYNONYMS

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.

TRANSLATION

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

TEXT

jagannātha-sevaka āni' mālā-prasāda dilā

tulasī paḍichā āsi' caraṇa vandilā

SYNONYMS

jagannātha-sevaka--the priests who were servitors of Lord Jagannātha; āni'-
-bringing; mālā-prasāda dilā--distributed flower garlands and prasāda; tulasī
paḍichā--the temple servant known as Tulasī; āsi'--coming; caraṇa vandilā--
worshipped the lotus feet of the Lord.

TRANSLATION

The priests immediately brought them flower garlands and prasāda. The
temple's watchman, who was named Tulasī, also came and offered his obeisances
to Śrī Caitanya Mahāprabhu.

TEXT 234

TEXT

'mahāprabhu āilā'--grāme kolāhala haila
sārvabhauma, rāmānanda, vāṇinātha milila

SYNONYMS

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.

TRANSLATION

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

TEXT

sabā saṅge lañā prabhu miśra-vāsā āilā
sārvabhauma, paṇḍita-gosāñi nimantraṇa kailā

SYNONYMS

sabā saṅge lañā--taking all of them; prabhu--Śrī Caitanya Mahāprabhu;
miśra-vāsā āilā--came to Kāsī Miśra's house; sārvabhauma--Sārvabhauma
Bhaṭṭācārya; paṇḍita-gosāñi--Gadādhara Paṇḍita; nimantraṇa kailā--invited the
Lord to take prasāda.

TRANSLATION

The Lord and all His devotees then went to the residence of Kāsī Miśra.
Sārvabhauma Bhaṭṭācārya and Paṇḍita Gosāñi also invited the Lord to dine at
their homes.

TEXT 236

TEXT

prabhu kahe,--"mahā-prasāda āna' ei sthāne
sabā-saṅge ihāñ āji karimu bhojane"

SYNONYMS

prabhu kahe--Śrī Caitanya Mahāprabhu said; mahā-prasāda āna'--bring mahā-prasāda; ei sthāne--to this place; sabā-saṅge--with all; ihāñ--here; āji--today; karimu bhojane--I shall dine.

TRANSLATION

Accepting their invitation, the Lord asked them to bring all the prasāda there so that He could eat it with His devotees.

TEXT 237

TEXT

tabe duñhe jagannātha-prasāda ānila
sabā-saṅge mahāprabhu bhojana karila

SYNONYMS

tabe--then; duñhe--both Sārvabhauma and Paṇḍita Gosāñi; jagannātha-prasāda ānila--brought the mahā-prasāda of Jagannātha; sabā-saṅge--with all of them; mahāprabhu--Śrī Caitanya Mahāprabhu; bhojana karila--dined.

TRANSLATION

Upon receiving Śrī Caitanya Mahāprabhu's order, both Sārvabhauma Bhaṭṭācārya and Paṇḍita Gosāñi brought sufficient prasāda from the temple of Jagannātha. The Lord then dined with everyone at His own place.

TEXT 238

TEXT

ei ta' kahiluñ,--prabhu dekhi' vṛndāvana
punaḥ karilena yaiche nīlādri gamana

SYNONYMS

ei ta' kahiluñ--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.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana.

TEXT 239

TEXT

ihā yei śraddhā kari' karaye śravaṇa
acirāt pāya sei caitanya-caraṇa

SYNONYMS

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.

TRANSLATION

Whoever hears Śrī Caitanya Mahāprabhu's pastimes with faith and love very soon attains shelter at the Lord's lotus feet.

TEXT 240

TEXT

madhya-līlāra kariluṅ ei dig-daraśana
chaya vatsara kailā yaiche gamanāgamana

SYNONYMS

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.

TRANSLATION

I have thus given a summary of the Madhya-līlā, which is a special description of Śrī Caitanya Mahāprabhu's travels to and from Jagannātha Purī. Indeed, the Lord traveled to and fro continuously for six years.

TEXT 241

TEXT

śeṣa aṣṭādaśa vatsara nīlācale vāsa
bhakta-gaṇa-saṅge kare kīrtana-vilāsa

SYNONYMS

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.

TRANSLATION

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

TEXT

madhya-līlāra krama ebe kari anuvāda
anuvāda kaile haya kathāra āsvāda

SYNONYMS

madhya-līlāra krama--a chronological list of the pastimes described in the Madhya-līlā of Caitanya-caritāmṛta; ebe--now; kari--I may do; anuvāda--assessment; anuvāda kaile--by assessing in that way; haya--there is; kathāra āsvāda--tasting of all the topics.

TRANSLATION

I shall now chronologically reassess the chapters of Madhya-līlā so that one can relish the transcendental features of these topics.

TEXT 243

TEXT

prathama paricchede--śeṣa-līlāra sūtra-gaṇa
tathi-madhye kona bhāgera vistāra varṇana

SYNONYMS

prathama paricchede--in the First Chapter; śeṣa-līlāra sūtra-gaṇa--the codes 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.

TRANSLATION

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

TEXT

dvitīya paricchede--prabhura pralāpa-varṇana
tathi-madhye nānā-bhāvera dig-daraśana

SYNONYMS

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.

TRANSLATION

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

TEXT

tṛtīya paricchede--prabhura kahiluṅ sannyāsa
ācāryera ghare yaiche karilā vilāsa

SYNONYMS

tṛtīya 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.

TRANSLATION

In the Third Chapter I have described the Lord's acceptance of the renounced order and how He enjoyed His pastimes in the house of Advaita Ācārya.

TEXT 246

TEXT

caturthe--mādhava purīra caritra-āsvādana
gopāla sthāpana, kṣīra-curira varṇana

SYNONYMS

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.

TRANSLATION

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

TEXT

pañcame--sākṣi-gopāla-caritra-varṇana
nityānanda kahe, prabhu karena āsvādana

SYNONYMS

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; kareṇa āsvādana--tasted it.

TRANSLATION

In the Fifth Chapter I have narrated the story of Sākṣi-gopāla. Lord Nityānanda Prabhu narrated this while Śrī Caitanya Mahāprabhu listened.

TEXT 248

TEXT

ṣaṣṭhe--sārvabhaumera karilā uddhāra
saptame--tīrtha-yātrā, vāsudeva nistāra

SYNONYMS

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.

TRANSLATION

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

TEXT

aṣṭame--rāmānanda-saṁvāda vistāra
āpane śunilā 'sarva-siddhāntera sāra'

SYNONYMS

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.

TRANSLATION

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

TEXT

navame--kahiluṅ dakṣiṇa-tīrtha-bhramaṇa

daśame--kahiluñ sarva-vaiṣṇava-milana

SYNONYMS

navame--in the Ninth Chapter; kahiluñ--I have described; dakṣiṇa-tīrtha-bhramaṇa--going on pilgrimage in South India; daśame--in the Tenth Chapter; kahiluñ--I have described; sarva-vaiṣṇava-milana--meeting of all kinds of devotees.

TRANSLATION

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 the meeting of all the devotees of the Lord.

TEXT 251

TEXT

ekādaśe--śrī-mandire 'beḍā-saṅkīrtana'
dvādaśe--guṇḍicā-mandira-mārjana-kṣālaṇa

SYNONYMS

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-kṣālaṇa--cleansing and washing.

TRANSLATION

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

TEXT

trayodaśe--ratha-āge prabhura nartana
caturdaśe--'herā-pañcamī'-yātrā-daraśana

SYNONYMS

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.

TRANSLATION

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

TEXT

tāra madhye vraja-devīra bhāvera śravaṇa
svarūpa kahilā, prabhu kailā āsvādana

SYNONYMS

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.

TRANSLATION

Also in the Fourteenth Chapter the emotional ecstasy of the gopīs was described by Svarūpa Dāmodara and tasted by Śrī Caitanya Mahāprabhu.

TEXT 254

TEXT

pañcadaśe--bhaktera guṇa śrī-mukhe kahila
sārvabhauma-ghare bhikṣā, amogha tārila

SYNONYMS

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.

TRANSLATION

In the Fifteenth Chapter 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

TEXT

ṣoḍaśe--vṛndāvana-yātrā gauḍa-deśa-pathe
punaḥ nīlācale āilā, nāṭasālā haite

SYNONYMS

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; nāṭasālā haite--from Kānāi Nāṭasālā.

TRANSLATION

In the Sixteenth Chapter Śrī Caitanya Mahāprabhu departed for Vṛndāvana and journeyed through Bengal. He later returned to Jagannātha Purī from Kānāi Nāṭasālā.

TEXT 256

TEXT

saptadaśe--vanapathe mathurā-gamana
aṣṭādaśe--vṛndāvana-vihāra-varṇana

SYNONYMS

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.

TRANSLATION

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

TEXT

ūnavimśe--mathurā haite prayāga-gamana
tāra madhye śrī-rūpere śakti-sañcāraṇa

SYNONYMS

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.

TRANSLATION

In the Nineteenth Chapter, the Lord returned to Prayāga from Mathurā and empowered Śrī Rūpa Gosvāmī to spread devotional service.

TEXT 258

TEXT

viṁśati paricchede--sanātanera milana
tāra madhye bhagavānera svarūpa-varṇana

SYNONYMS

viṁśati 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.

TRANSLATION

In the Twentieth Chapter the Lord's meeting with Sanātana is described. The Lord described the personal features of the Supreme Personality of Godhead in depth.

TEXT 259

TEXT

ekaviṁśe--kṛṣṇaiśvarya-mādhurya varṇana
dvāviṁśe--dvividha sādhana-bhaktira vivaraṇa

SYNONYMS

eka-viṁśe--in the Twenty-first Chapter; kṛṣṇa-aiśvarya--of the opulence of Kṛṣṇa; mādhurya--of the pleasing beauty; varṇana--description; dvā-viṁśe--in the Twenty-second Chapter; dvi-vidha--twofold; sādhana-bhaktira--of the discharge of devotional service; vivaraṇa--description.

TRANSLATION

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

TEXT

trayaviṁśe--prema-bhakti-rasera kathana
caturviṁśe--'ātmārāmāḥ'-ślokartha varṇana

SYNONYMS

trayaḥ-viṁśe--in the Twenty-third Chapter; prema-bhakti--of ecstatic love of Godhead; rasera--of the mellow; kathana--narration; catuḥ-viṁśe--in the Twenty-fourth Chapter; ātmārāmāḥ--known as ātmārāma; śloka-ārtha--the meaning of the verse; varṇana--description.

TRANSLATION

In the Twenty-third Chapter there is a description of the mellows of transcendental loving service, and in the Twenty-fourth Chapter the Lord analyzes the ātmārāma verse.

TEXT 261

TEXT

pañcaviṁśe--kāśī-vāsire vaiṣṇava-karaṇa
kāśī haite punaḥ nīlācale āgamana

SYNONYMS

pañca-vimśe--in the Twenty-fifth Chapter; kāsī-vāsire--the residents of Vārāṇasī (Kāsī); vaiṣṇava-karaṇa--making Vaiṣṇavas; kāsī haite--from Kāsī; punaḥ--again; nīlācale āgamana--coming back to Jagannātha Purī (Nīlācala).

TRANSLATION

In the Twenty-fifth Chapter there is a description of how the residents of Vārāṇasī were converted to Vaiṣṇavism. The Lord also returned to Nīlācala [Jagannātha Purī] from Vārāṇasī.

TEXT 262

TEXT

pañcaviṁśati paricchede ei kailuṅ anuvāda
yāhāra śravaṇe haya granthārtha-āsvāda

SYNONYMS

pañca-vimśati paricchede--in the Twenty-fifth Chapter; ei--this; kailuṅ anuvāda--I have made repetition; yāhāra śravaṇe--hearing which; haya--there is; grantha-ārtha-āsvāda--understanding of the whole contents of the book.

TRANSLATION

I have thus summarized these pastimes in the Twenty-fifth Chapter. Hearing this, one can understand the whole purport of this scripture.

TEXT 263

TEXT

saṅkṣepe kahiluṅ ei madhya-līlāra sāra
koṭi-granthe varṇana nā yāya ihāra vistāra

SYNONYMS

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.

TRANSLATION

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

TEXT

jīva nistārite prabhu bhramilā deśe-deśe
āpane āsvādi' bhakti karilā prakāśe

SYNONYMS

jīva nistārite--to deliver all the fallen souls; prabhu--Śrī Caitanya Mahāprabhu; bhramilā--traveled; deśe-deśe--in various countries; āpane--personally; āsvādi'--tasting; bhakti--devotional service; karilā--did; prakāśe--broadcasting.

TRANSLATION

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.

PURPORT

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-janma yāra
janma 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. Prahlāda 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.

ṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma

"In every town and village, the chanting of My name will be heard."

Following in His footsteps, 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 this 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

TEXT

kṛṣṇa-tattva, bhakti-tattva, prema-tattva sāra

bhāva-tattva, rasa-tattva, līlā-tattva āra

SYNONYMS

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 mellow; līlā-tattva--the truth of pastimes of the Lord; āra--also.

TRANSLATION

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 mellow and the truth of the pastimes of the Lord.

TEXT 266

TEXT

śrī-bhāgavata-tattva-rasa karilā pracāre
kṛṣṇa-tulya bhāgavata, jānāilā saṁsāre

SYNONYMS

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.

TRANSLATION

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

TEXT

bhakta lāgi' vistārilā āpana-vadane
kāhāñ bhakta-mukhe kahāi śunilā āpane

SYNONYMS

bhakta lāgi'--especially for the purpose of His devotees; vistārilā--expansively described; āpana-vadane--personally, with His own mouth; kāhāñ--sometimes; bhakta-mukhe--through the mouth of His devotees; kahāi--making describe; śunilā āpane--listened Himself.

TRANSLATION

Śrī Caitanya Mahāprabhu broadcast the purpose of Śrīmad-Bhāgavatam. He sometimes spoke for the benefit of His devotees and sometimes empowered one of His devotees to speak while He listened.

PURPORT

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

TEXT

śrī-caitanya-sama āra kṛpālu vadānya
bhakta-vatsala nā dekhi trijagate anya

SYNONYMS

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.

TRANSLATION

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

TEXT

śraddhā kari' ei līlā śuna, bhakta-gaṇa
ihāra prasāde pāibā caitanya-caraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

ihāra prasāde pāibā kṛṣṇa-tattva-sāra
sarva-śāstra-siddhāntera ihāñ pāibā pāra

SYNONYMS

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; ihāñ--
here; pāibā--you will get; pāra--the ultimate limit.

TRANSLATION

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.

PURPORT

As stated in Bhagavad-gītā (7.3):

manuṣyāṇāṃ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānām
kaścin māṃ 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 will be successful. Again, as stated in Bhagavad-gītā (4.9):

janma karma ca me divyam
evaṃ yo vetti tattvataḥ
tyaktvā dehaṃ punar janma
naiti māṃ 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

TEXT

kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra,
daśa-dike vahe yāhā haite
se caitanya-līlā haya, sarovara akṣaya,
mano-haṃsa carāha' tāhāte

SYNONYMS

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-haṁsa--my mind, which is like a swan; carāha'--please wander; tāhāte--in that lake.

TRANSLATION

The pastimes of Lord Kṛṣṇa are the essence of all nectar. They flow in hundreds of rivulets and 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.

PURPORT

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-Kṛṣṇa, and without understanding His pastimes, one cannot understand Rādhā and Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura therefore sings: rūpa-raghunātha-pade haibe ākūti. kabe hāma bujhaba se yugala pirīti. "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 six Gosvāmīs understood Śrī Caitanya Mahāprabhu and His mission. One should understand Śrī Kṛṣṇa Caitanya and Lord Śrī Kṛṣṇa from the Gosvāmīs in the paramparā system. This Kṛṣṇa consciousness movement is following as strictly as possible in the footsteps of the Gosvāmīs. Narottama dāsa Ṭhākura says, ei chaya gosāñi yāra, mui tāra dāsa: "I am the servant of the six Gosvāmīs." The philosophy of Kṛṣṇa consciousness is to become the servant of the servant of the servant of the Lord. 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 will be successful. Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna. 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

TEXT

bhakta-gaṇa, śuna mora dainya-vacana
tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari',
kichu muñi karoṅ nivedana

SYNONYMS

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; karoṇ nivedana--wish to submit.

TRANSLATION

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

TEXT

kṛṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,
tāra madhu kari' āsvādana
prema-rasa-kumuda-vane, praphullita rātri-dine,
tāte carāo mano-bhṛṅga-gaṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,
yāte sabe' karena vihāra
kṛṣṇa-keli sumṛṇāla, yāhā pāi sarva-kāla,
bhakta-haṁsa karaye āhāra

SYNONYMS

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-mṛṇāla--sweet buds; yāhā pāi--which one can get; sarva-kāla--eternally; bhakta-haṁsa--the devotees, who are just like swans; karaye--do; āhāra--eating.

TRANSLATION

The devotees who have a relationship with Kṛṣṇa are like the swans and cakravāka birds that play in the 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

TEXT

sei sarovare giyā, haṁsa-cakravāka hañā,
sadā tāhāñ karaha vilāsa
khaṇḍibe sakala duḥkha, pāibā parama sukha,
anāyāse habe premollāsa

SYNONYMS

sei sarovare giyā--going to that lake where the clusters of lotus flowers exist; haṁsa-cakravāka hañā--becoming swans or cakravāka birds; sadā--always; tāhāñ--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.

TRANSLATION

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

TEXT

ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,
viśvodyāne kare variṣaṇa
tāte phale amṛta-phala, bhakta khāya nirantara,
tāra śeṣe jīye jaga-jana

SYNONYMS

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.

TRANSLATION

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

TEXT

caitanya-līlā--amṛta-pūra, kṛṣṇa-līlā--sukarpūra,
duhe mili' haya sumādhurya
sādhū-guru-prasāde, tāhā yei āsvāde,
sei jāne mādhyura-prācurya

SYNONYMS

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; su-mādhurya--very, very palatable; sādhū-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; mādhyura-prācurya--the extensive quantity of sweetness in devotional service.

TRANSLATION

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

TEXT

ye līlā-amṛta vine, khāya yadi anna-pāne,
tabe bhaktera durbala jīvana
yāra eka-bindu-pāne, utphullita tanu-mane,
hāse, gāya, karaye nartana

SYNONYMS

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.

TRANSLATION

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.

PURPORT

All the devotees connected with this Kṛṣṇa consciousness movement must read all the books that have been translated (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

TEXT

e amṛta kara pāna, yāra sama nāhi āna,
citte kari' sudṛḍha viśvāsa
nā paḍa' kutarka-garte, amedhya karkaśa āvarte,
yāte paḍile haya sarva-nāśa

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
āra yata śrotā bhakta-gaṇa
tomā-sabāra śrī-caraṇa, kari śire vibhūṣaṇa,
yāhā haite abhīṣṭa-pūraṇa

SYNONYMS

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.

TRANSLATION

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

TEXT

śrī-rūpa-sanātana-raghunātha-jīva-caraṇa,
śire dhari,--yāra karoṅ āśa
kṛṣṇa, līlāmṛtānvita, caitanya-caritāmṛta,
kahe kichu dīna kṛṣṇadāsa

SYNONYMS

śrī-rūpa-sanātana--of Śrīla Rūpa Gosvāmī and of Sanātana Gosvāmī;
raghunātha-jīva--of Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and
Śrīla Jīva Gosvāmī; caraṇa--the lotus feet; śire dhari--taking on my head;
yāra--of which; karoṅ 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.

TRANSLATION

Taking the feet of Śrīla 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

TEXT

śrīman-madana-gopāla-
govindadeva-tuṣṭaye
caitanyārpitam astv etac
caitanya-caritāmṛtam

SYNONYMS

śrīman-madana-gopāla--of the Deity named Śrīman Madana-gopāla; govinda-
deva--of the Deity named Govindadeva; tuṣṭaye--for the satisfaction; caitanya-
arpitam--offered unto Śrī Caitanya Mahāprabhu; astu--let it be; etac--this;
caitanya-caritāmṛtam--the book known as Caitanya-caritāmṛta.

TRANSLATION

For the satisfaction of Śrī Madana-gopāla and Govindadeva, we pray that
this book, Caitanya-caritāmṛta, may be offered to Śrī Kṛṣṇa Caitanya
Mahāprabhu.

TEXT 283

TEXT

tad idam ati-rahasyam̐ gaura-līlāmṛtam̐ yat
khala-samudaya-kolair nāḍṛtam̐ tair alabhyam
kṣatir iyam iha kā me svāditam̐ yat samantāt
sahṛdaya-sumanobhir modam eṣām̐ tanoti

SYNONYMS

tat--that (Caitanya-caritāmṛta); idam--this; ati-rahasyam--full of spiritual mysteries; gaura-līlā-amṛtam--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; kṣatiḥ 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.

TRANSLATION

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 Bhaktivedanta 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. This 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

HDG A.C. Bhaktivedanta Swami Prabhupada