The Pastimes of Lord Caitanya Mahāprabhu

Śrī Caitanya-Čaritāmṛta

ADI-LILA Volume 1

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda
FOUR HUNDRED YEARS AGO, at the earnest request of the holy devotees of Vṛndāvana, the most sacred city in all of India, Kṛṣṇadāsa Kavirāja Gosvāmi wrote his famous spiritual treatise Caitanya-caritāmṛta, describing the wonderful pastimes and precepts of Lord Śrī Caitanya Mahāprabhu. “By the mercy of Lord Caitanya,” he wrote, “a dumb man can recite perfect poetry, a lame man can cross over mountains, and a blind man can see the stars in the sky.”

Who was Lord Caitanya? A teacher, certainly, for His philosophical brilliance astounded the greatest scholars and logicians of His day. But besides being a teacher, He was a true saint, for He was always chanting the names of God and dancing, absorbed in ecstatic love for the Supreme Lord. Yet Kṛṣṇa dāsa regards Him as more than a teacher and more than a saint. Lord Caitanya, he asserts, is the Supreme Lord Himself playing the role of the Supreme Lord’s devotee; no one, therefore, can be greater than Him.

But Caitanya-caritāmṛta, unlike today’s many sentimental exaltations of bogus paperback Gods, is a book of reason and evidence; indeed, it is a unique book of spiritual science. Now, the author of Bhagavad-gītā As It is, The Nectar of Devotion, Śrī Ḡīpānīṣad and a host of other important spiritual texts has presented Caitanya-caritāmṛta in its fullness, verse by verse, with explanatory purports of extraordinary clarity and profundity. This book, therefore, offers sublime knowledge to one sincerely seeking the highest truth.

On the cover

Lord Caitanya in five features.
His Divine Grace
A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
founder-ācārya of the
International Society for Krishna Consciousness
the spiritual master of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
and foremost scholar and devotee in the recent age.
SRILA GAURA–KIΣORA DΑSA BΑBΑΙΙ MAHΑRΑJA
the spiritual master of
Śrīla Bhaktisiddhānta Sarasvati Gosvāmi
and intimate student of Śrīla Thākura Bhaktivinoda.
ŚRĪLA THĀKURA BHĀKTĪVINODA
the pioneer of the program
to benedict the entire world with Kṛṣṇa consciousness.
Śrī Pañca-tattva

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

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HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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Preface

There is no difference between the teachings of Lord Caitanya presented here and the teachings of Lord Kṛṣṇa in Bhagavad-gītā. The teachings of Lord Caitanya are practical demonstrations of Lord Kṛṣṇa's teachings. Lord Kṛṣṇa's ultimate instruction in Bhagavad-gītā is that everyone should surrender unto Him, Lord Kṛṣṇa. Kṛṣṇa promises to take immediate charge of such a surrendered soul. The Lord, the Supreme Personality of Godhead, is already in charge of the maintenance of this creation by virtue of His plenary expansion, Kṣīrodakāśayī Viṣṇu, but this maintenance is not direct. However, when the Lord says that He takes charge of His pure devotee, He actually takes direct charge. A pure devotee is a soul who is forever surrendered to the Lord, just as a child is surrendered to his parents or an animal to its master. In the surrendering process, one should: (1) accept things favorable for discharging devotional service, (2) reject things unfavorable, (3) believe firmly in the Lord's protection, (4) feel exclusively dependent on the mercy of the Lord, (5) have no interest separate from the interest of the Lord, and (6) always feel oneself meek and humble.

The Lord demands that one surrender unto Him by following these six guidelines, but the unintelligent so-called scholars of the world misunderstand these demands and urge the general mass of people to reject them. At the conclusion of the Ninth Chapter of Bhagavad-gītā, Lord Kṛṣṇa directly says: "Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34) However, the scholarly demons misguide the masses of people by directing them to the impersonal, unmanifest, eternal, unborn truth rather than the Personality of Godhead. The impersonalist Māyāvādī philosophers do not accept that the ultimate aspect of the Absolute Truth is the Supreme Personality of Godhead. If one desires to understand the sun as it is, one must first face the sunshine, then the sun globe and, after entering into that globe, come face to face with the predominating deity of the sun. Due to a poor fund of knowledge, the Māyāvādī philosophers cannot go beyond the Brahman effulgence, which may be compared to the sunshine. The Upaniṣads confirm that one has to penetrate the dazzling effulgence of Brahman before one can see the real face of the Personality of Godhead.

Lord Caitanya therefore teaches direct worship of Lord Kṛṣṇa, who appeared as the foster child of the King of Vraja. He also suggests that the place known as Vṛndāvana is as good as Lord Kṛṣṇa because there is no difference between the name, quality, form, pastimes, entourage and paraphernalia of Lord Kṛṣṇa and Lord Kṛṣṇa Himself. That is the absolute nature of the Absolute Truth.

Lord Caitanya also recommended that the highest mode of worship in the highest perfectional stage is the method practiced by the damsels of Vraja. These damsels (gopīs, or cowherd girls) simply loved Kṛṣṇa without a motive for material or spiritual gain. Caitanya also recommended Śrīmad-Bhāgavatam as the spotless narration of transcendental knowledge, and He pointed out that the highest goal in
human life is to develop unalloyed love for Kṛṣṇa, the Supreme Personality of Godhead.

Lord Caitanya’s teachings are identical to those given by Lord Kapila, the original propounder of sāṅkhya-yoga, the sāṅkhya system of philosophy. This authorized system of yoga recommends meditation on the transcendental form of the Lord. There is no question of meditating on something void or impersonal. One can meditate on the transcendental form of Lord Viṣṇu even without practicing involved sitting postures. Such meditation is called perfect samādhi. This perfect samādhi is verified at the end of the Sixth Chapter of Bhagavad-gītā where Lord Kṛṣṇa says: “And of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.” (Bg. 6.47)

Lord Caitanya instructed the mass of people in the sāṅkhya philosophy of acintya-bhedabheda-tattva, which maintains that the Supreme Lord is simultaneously one with and different from His creation. Lord Caitanya taught this philosophy through the chanting of the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration. As one practices this sound vibration, he passes through three stages of development: the offensive stage, the clearing stage and the transcendental stage. In the offensive stage one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, he attains the most coveted position—the stage of loving God. Lord Caitanya taught that this is the highest stage of perfection for human beings.

Yoga practice is essentially meant for controlling the senses. The central controlling factor of all the senses is the mind; therefore one first has to practice controlling the mind by engaging it in Kṛṣṇa consciousness. The gross activities of the mind are expressed through the external senses either for the acquiring of knowledge or the functioning of the senses in accordance to the will. The subtle activities of the mind are thinking, feeling and willing. In accordance to one’s consciousness, the individual is either polluted or clear. If one’s mind is fixed on Kṛṣṇa (His name, quality, form, pastimes, entourage and paraphernalia), all one’s activities—both subtle and gross—become favorable. The Bhagavad-gītā’s process of purifying consciousness is the process of fixing one’s mind on Kṛṣṇa by talking of His transcendental activities, cleansing His temple, going to His temple, seeing the beautiful transcendental form of the Lord nicely decorated, hearing His transcendental glories, tasting food offered to Him, associating with His devotees, smelling the flowers and tulasi leaves offered Him, engaging in activities for the Lord’s interest, etc. No one can bring the activities of the mind and senses to a stop, but one can purify these activities through a change in consciousness. This change is indicated in Bhagavad-gītā when Kṛṣṇa tells Arjuna of the knowledge of yoga whereby one can work without fruitive results. “O son of Pṛthā, when you act by such intelligence, you
can free yourself from the bondage of works,” (Bg. 2.39) A human being is sometimes restricted in sense gratification due to certain circumstances such as disease, etc., but this is not the prescription. Without knowing the actual process by which the mind and senses can be controlled, less intelligent men either try to stop the mind and senses by force, or they give in to them and are carried away by the waves of sense gratification.

The regulative principles and the rules of yoga, the various sitting postures and breathing exercises performed in an attempt to withdraw one’s senses from the sense objects are methods meant for those who are too much engrossed in the bodily conception of life. The intelligent man who is situated in Kṛṣṇa consciousness does not try to forcibly stop his senses from acting. Rather, he engages his senses in the service of Kṛṣṇa. No one can stop a child from playing by leaving him inactive. A child can be stopped from engaging in nonsense by being engaged in superior activities. The forceful restraint of sense activities by the eight principles of yoga is recommended for inferior men. Being engaged in the superior activities of Kṛṣṇa consciousness, superior men naturally retire from the inferior activities of material existence.

In this way Lord Caitanya teaches the science of Kṛṣṇa consciousness. That science is absolute. Dry mental speculators try to restrain themselves from material attachment, but it is generally found that the mind is too strong to be controlled and that it drags them down to sensual activities. A person in Kṛṣṇa consciousness does not run this risk. One has to engage his mind and senses in Kṛṣṇa conscious activities, and Lord Caitanya teaches one how to do this in practice. Before accepting sannyāsa (the renounced order), Lord Caitanya was known as Viśvambhara. The word viśvambhara refers to one who maintains the entire universe and who leads all living entities. This maintainer and leader appeared as Lord Śrī Kṛṣṇa Caitanya to give humanity these sublime teachings. Lord Caitanya is the ideal teacher of life’s prime necessities. He is the most munificent bestower of love of Kṛṣṇa. He is the complete reservoir of all mercies and good fortune. As confirmed in Śrīmad-Bhāgavatam, Bhagavad-gītā, Mahābhārata and the Upaniṣads, He is the Supreme Personality of Godhead, Kṛṣṇa Himself, and He is worshipable by everyone in this age of disagreement. Everyone can join in His sarasvītānī movement. No previous qualification is necessary. Just by following His teachings, anyone can become a perfect human being. If one is fortunate enough to be attracted by His features, one is sure to be successful in one’s life mission. In other words, those who are interested in attaining spiritual existence can be easily relieved from the clutches of māyā by the grace of Lord Caitanya. These teachings presented in this book are nondifferent from the Lord.

Being engrossed in the material body, the conditioned soul increases the pages of history by all kinds of material activities. The teachings of Lord Caitanya can help human society stop such unnecessary and temporary activities. By these teachings, humanity can be elevated to the topmost platform of spiritual activity. These spiritual activities actually begin after liberation from material bondage. Such liberated activities in Kṛṣṇa consciousness constitute the goal of human perfection.
The false prestige one acquires by attempting to dominate material nature is illusory. Illuminating knowledge can be acquired from the teachings of Lord Caitanya, and by such knowledge one can advance in spiritual existence.

Everyone has to suffer or enjoy the fruits of his activity; no one can check the laws of material nature which govern such things. As long as one is engaged in frutive activity, he is sure to be baffled in an attempt to attain the ultimate goal of life. I sincerely hope that by understanding the teachings of Lord Caitanya, human society will experience a new light of spiritual life which will open the field of activity for the pure soul.

om tat sat

A.C. Bhaktivedanta Swami

March 14, 1968
Birthday of Lord Caitanya
Śrī-Śrī-Rādhā-Kṛṣṇa Temple
New York, N.Y.
Introduction

(Originally delivered as five morning lectures on Caitanya-caritāmṛta—the authoritative biography of Lord Caitanya Mahāprabhu by Kṛṣṇadāsa Kavirāja Gosvāmī—before the International Society for Krishna Consciousness, New York City, April 10-14, 1967)

The word caitanya means living force. As living entities, we can move, but a table cannot because it does not possess living force. Movement and activity may be considered to be signs or symptoms of the living force. Indeed, it may be said that there can be no activity without the living force. Although the living force is present in the material condition, it is not amṛta, immortal. The words caitanya-caritāmṛta, then, may be translated as “the character of the living force in immortality.”

But how is this living force displayed immortally? It is not displayed by man or any other creature in this material universe, for none of us are immortal in these bodies. We possess the living force, we perform activities, and we are immortal by our nature and constitution, but the material condition into which we have been put does not allow our immortality to be displayed. It is stated in the Kaṭha Upaniṣad that eternity and the living force belong both to ourselves and God. Although this is true in that both God and ourselves are immortal, there is a difference. As living entities, we perform many activities, but we have a tendency to fall down into material nature. God has no such tendency. Being all-powerful, He never comes under the control of material nature. Indeed, material nature is but one display of His inconceivable energies.

On the ground we may see only clouds in the sky, but if we fly above the clouds we can see the sun shining. From the sky, skyscrapers and cities seem very tiny; similarly, from God’s position this entire material creation is insignificant. The tendency of the conditioned living entity is to come down from the heights where everything can be seen in perspective. God, however, does not have this tendency. The Supreme Lord is not subject to fall down into illusion (maya) any more than the sun is subject to fall beneath the clouds. Because the Supreme Lord is not subject to illusion, He is unconditioned; because we, as finite living entities, are prone to fall into illusion, we are called conditioned. Impersonalist philosophers (Mayavadīs) maintain that both the living entity and God Himself are under the control of mayā when they come into this material world. This may be true of the living entity, but it is not true of God, for in all instances the material energy is working under His direction. Those who consider the Supreme Lord to be subject to material conditioning are called fools by Kṛṣṇa Himself in Bhagavad-gītā:

avajānanti mām mūḍhā
mānuṣīṁ tanum āśritam
paraṁ 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)

Lord Caitanya Mahāprabhu should not be considered to be one of us. He is Kṛṣṇa Himself, the supreme living entity, and as such He never comes under the cloud of māya. Kṛṣṇa, His expansions, and even His higher devotees never fall into the clutches of illusion. Lord Caitanya came to earth simply to preach kṛṣṇa-bhakti, love of Kṛṣṇa. In other words, He is Lord Kṛṣṇa Himself teaching the living entities the proper way to approach Kṛṣṇa. He is like a teacher who, seeing a student doing poorly, takes up a pencil and writes, saying, “Do it like this: A, B, C.” By this, one must not foolishly think that the teacher is learning his ABC’s. Although He appears in the guise of a devotee, we should always remember that Lord Caitanya is Kṛṣṇa (God) Himself teaching us how to become Kṛṣṇa conscious, and we must study Him in that light.

In Bhagavad-gītā Lord Kṛṣṇa sets forth the highest religious principle in this way:

\[
\begin{align*}
\text{sarva-dharmaṁ parityājya} \\
māṁ ekaṁ śaraṇaṁ vraja \\
ahāṁ tvāṁ sarva-pāpebhyo \\
mokṣayiṣyāmi mā śucāḥ
\end{align*}
\]

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” (Bg. 18.66)

This may seem to be a simple instruction to follow, but invariably our reaction is, “Oh, surrender? Give up? But I have so many responsibilities.” And māya, illusion, says to us, “Don’t do it, or you’ll be out of my clutches. Just stay in my clutches, and I’ll kick you.” It is a fact that we are constantly being kicked by māya, just as the male-ass is kicked in the face by the she-ass when he comes for sex. Similarly, cats and dogs are always fighting and whining when they have sex. These are the tricks of nature. Even an elephant in the jungle is caught by the use of a trained she-elephant who leads him into a pit. Māya has many activities, and in the material world her strongest shackle is the female. Of course in actuality we are neither male nor female—for these designations refer only to the outer dress, the body. We are all actually Kṛṣṇa’s servants. In conditioned life, however, we are shackled by the iron chains which take the form of beautiful women. Thus every male is bound by sex life, and therefore when one attempts to gain liberation from the material clutches, he must first learn to control the sex urge. Unrestricted sex puts one fully in the clutches of illusion. Lord Caitanya Mahāprabhu officially renounced this illusion at the age of twenty-four, although His wife was sixteen and His mother seventy, and He was the only male member of the family. Although He was a brāhmaṇa and was not rich, He took sannyāsa, the renounced order of life, and thus extricated Himself from family entanglement.

If we wish to become fully Kṛṣṇa conscious, we have to give up the shackles of māya, or, if we remain with māya, we should live in such a way that we will not be subject to illusion. It is not necessary for one to abandon his family, for there were many householders amongst Lord Caitanya’s closest devotees. What must be re-
nounced is the propensity for material enjoyment. Although Lord Caitanya approved of a householder having regulated sex in marriage, He was very strict with those in the renounced order, and He even banished Junior Haridāsa for glancing lustfully at a young woman. The point is that one must take up a particular path and stick to it, obeying all the rules and regulations necessary for success in spiritual life. It was Lord Caitanya’s mission that He teach the path of Kṛṣṇa consciousness to all men and thereby enable them to partake of the immortality of spiritual life.

From Caitanya-caritāmṛta we learn how Caitanya taught people to become immortal, and thus the title may be properly translated as “the immortal character of the living force.” The supreme living force is the Supreme Personality of Godhead. He is also the supreme entity. There are innumerable living entities, and all of them are individual. This is very easy to understand: We are all individual in thought and desires, and the Supreme Lord is also an individual person. He is different, though, in that He is the leader, the one whom no one can excel. Amongst the created living entities, one being can excel another in one capacity or another. The Lord is an individual, just as the living entities are individual, but He is different in that He is the supreme individual. God is also infallible, and in Bhagavad-gītā He is addressed as Acyuta, which means, “He who never falls down.” This is indicated because in Bhagavad-gītā Arjuna had fallen into delusion but Kṛṣṇa had not. We often hear it said that God is infallible, and in Bhagavad-gītā Kṛṣṇa states:

\[
\begin{align*}
nānyāṁ guṇeṣhvaṁ kartāraṁ \\
yadā draṣṭānupaśyati \\
guṇeṣhvaṁ ca paramvetti \\
mad-bhāvaṁ so 'dhigacchati
\end{align*}
\]

“When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can know My spiritual nature.” (Bg. 14.19)

Thus we should not think that Kṛṣṇa is overpowered by the material potency when He is in the material world. Kṛṣṇa and His incarnations are not under the control of material nature. They are totally free. Indeed, in Śrīmad-Bhāgavatam one who has a godly nature is actually defined as one who is not affected by the modes of material nature, although in material nature. If even a devotee can attain this freedom, then what to speak of the Supreme?

The real question is how can we remain unpolluted by material contamination while in the material world. It was Rūpa Gosvāmī who explained that we can remain uncontaminated while in the world if we simply make it our ambition to serve Kṛṣṇa. One may then justifiably ask, “How can I serve?” Obviously this is not simply a matter of meditation, which is just an activity of the mind, but of practical work. Love of Kṛṣṇa’s service can only be attained by working for Kṛṣṇa. In such work, we should leave no resource unused. Whatever is there, whatever we have, should be used for Kṛṣṇa. We can use everything: typewriters, automobiles, airplanes, missiles—anything. If we simply speak to people about Kṛṣṇa consciousness, we are also rendering service. If our minds, senses, speech, money and energies are thus
engaged in the service of Kṛṣṇa, we cannot be considered to be existing in material nature. By virtue of spiritual consciousness, or Kṛṣṇa consciousness, we transcend the platform of material nature. It is a fact that Kṛṣṇa, His expansions and His devotees—that is, those who work for Him—are not in material nature, although people with a poor fund of knowledge think that they are.

_Caitanya-caritāmṛta_ teaches that the spirit soul is immortal and that our activities in the spiritual world are also immortal. The Māyāvādīs, who hold to the view that the Absolute is impersonal and formless, contend that a realized soul has no need to talk. However, the Vaiṣṇavas, who are devotees of Kṛṣṇa, contend that when one reaches the stage of realization, he really begins to talk. “Previously we only talked of nonsense,” the Vaiṣṇava says. “Now let us begin our real talks, talks of Kṛṣṇa.” The Māyāvādīs are also fond of using the example of the water pot, maintaining that when a pot is not filled with water it makes a sound, but that when it is filled it makes no sound. But are we waterpots? How can we be compared to them? A good analogy utilizes as many similarities between two objects as possible. A water pot is not an active living force, but we are. Ever silent meditation may be adequate for a water pot, but not for us. Indeed, when one has realized he has so much to say about Kṛṣṇa, twenty-four hours in a day is not sufficient. It is the fool who is celebrated as long as he does not speak, for when he breaks his silence his lack of knowledge is exposed. _Caitanya-caritāmṛta_ shows that there are many wonderful things to discover by glorifying the Supreme.

In the beginning of _Caitanya-caritāmṛta_, Kṛṣṇadāsa Kaviṟāja Gosvāmī writes: “I offer my respects to my spiritual masters.” He uses the plural here to indicate the disciplic succession. It is not that he offers obeisances to his spiritual master alone but to the whole _paramparā_, the chain of disciplic succession beginning with Lord Kṛṣṇa Himself. Thus the _guru_ is addressed in the plural to show the author’s highest respect for all the Vaiṣṇavas. After offering obeisances to the disciplic succession, the author pays obeisances to all other devotees, Godbrothers, the expansions of Godhead and the first manifestation of Kṛṣṇa’s energy. Lord Caitanya Mahāprabhu (sometimes called Kṛṣṇa Caitanya) is the embodiment of all of these; He is God, _guru_, devotee and the expansion of God. As His associate, Nityānanda, He is the first manifestation of energy; as Advaita, He is an incarnation; as Gadādhara, He is the internal potency; and as Śrīvāsa, He is the marginal living entity. Thus Kṛṣṇa should not be thought of as being alone but should be considered as eternally existing with all His manifestation, as described by Rāmānuja Cācārya. In _viṣistadvaita_ philosophy, God’s energies, expansions and incarnations are considered to be oneness in diversity. In other words, God is not separate from all of these; everything together is God.

Actually _Caitanya-caritāmṛta_ is not intended for the novice, for it is the postgraduate study of spiritual knowledge. Ideally, one begins with _Bhagavad-gītā_ and advances through _Śrīmad-Bhāgavatam_ to the _Caitanya-caritāmṛta_. Although all these great scriptures are on the same absolute level, for the sake of comparative study _Caitanya-caritāmṛta_ is considered to be on the highest platform. Every verse in it is perfectly composed. Indeed, Lord Caitanya and Nityānanda are compared
to the sun and moon in that They dissipate the darkness of the material world. In this instance both the sun and moon have risen together, and it is proper to offer obeisances directly to Lord Caitanya and Nityānanda.

In the Western world where the glories of Lord Caitanya are relatively unknown, one may inquire, “Who is Kṛṣṇa Caitanya?” The scriptural conclusion in answer to that question is that He is the Supreme Personality of Godhead. Generally in the Upaniṣads the Supreme Absolute Truth is described in an impersonal way, but the personal aspect of the Absolute Truth is mentioned in the Ṣḍopaniṣad, where, after a description of the all-pervading, we find the following verse:

\[
\begin{align*}
\text{hiraṇmayena pātreṇa} \\
\text{satyasāpitaṁ mukham} \\
\text{tat tvāṁ pūṣann apārṇu} \\
\text{satya-dharmāya drṣṭaye}
\end{align*}
\]

“O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee.” (Śrī Ṣḍopaniṣad, Mantra 15)

The impersonalists do not have the power to go beyond the effulgence of God and arrive at the personality from whom this effulgence is emanating. At the end of Ṣḍopaniṣad, however, there is a hymn to the Personality of Godhead. It is not that the impersonal Brahman is denied; it is also described, but that Brahman is considered to be the glaring effulgence of the body of Caitanya. In other words, Kṛṣṇa Caitanya is the basis of the impersonal Brahman. It is also stated by Kṛṣṇa in Bhagavad-gītā that the impersonal Brahman rests on Him (brahmaṇo hi pratiṣṭhāhām, Bg. 14.27). The Paramātmā, or Supersoul, which is present within the heart of every living entity and within every atom of the universe, is but the partial representation of Caitanya. Kṛṣṇa Caitanya is therefore the basis of Brahman and the Supreme Personality of Godhead as well. As the Supreme He is full in six opulences: wealth, fame, strength, beauty, knowledge and renunciation. In short, we should know that He is Kṛṣṇa, God, and nothing is equal to or greater than Him. There is no superior to be conceived. He is the Supreme Person.

It was Rūpa Gosvāmī, a confidential devotee taught for more than ten days continuously by Lord Caitanya, who wrote:

\[
\begin{align*}
namo mahā-vadāṇyāya kṛṣṇa-prema-pradāya te \\
kṛṣṇāya kṛṣṇa-caitanya-nāme gaura-tviṣe namaḥ
\end{align*}
\]

“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.”

It is not that Caitanya teaches a long and elaborate path to God realization. He is completely spiritual, and He begins from the point of surrender to Kṛṣṇa. He does not pursue the paths of karma-yoga or jñāna-yoga or haṭha-yoga but begins at the
end of material existence, at the point where one gives up all material attachment. In *Bhagavad-gītā* Kṛṣṇa began His teachings by distinguishing the soul from matter and in the Eighteenth Chapter concluded at the point where the soul surrenders to Him in devotion. The Māyāvādīs would have all talk cease there, but at that point the real discussion only begins. It is the *Vedānta-sūtra* which begins: *athāto brahma-jijñāsā:* “Now let us begin to inquire about the Supreme Absolute Truth.” Rūpa Gosvāmī thus praises Caitanya as the most munificent incarnation of all, for He gives the greatest gift by indicating the highest form of devotional service. In other words, He answers the most important inquiries that anyone can make.

There are different stages of devotional service and God realization. Strictly speaking, anyone who accepts the existence of God is situated in devotional service. To acknowledge that God is great is something, but not much. Caitanya, preaching as an ācārya, a great teacher, taught that we can enter into a relationship with God and actually become God’s friend. In *Bhagavad-gītā* Kṛṣṇa showed Arjuna His universal form because Arjuna was His “very dear friend.” Upon seeing Kṛṣṇa as the Lord of the universes, however, Arjuna actually asked Kṛṣṇa to forgive the familiarity of his friendship. Caitanya goes beyond this point. Through Lord Caitanya we can become friends with Kṛṣṇa, and there is no limit to this friendship. We can become friends of Kṛṣṇa not in awe or adoration but in complete freedom. We can even relate to God as His father. This is not only the philosophy of *Caitanya-caritāmṛta* but of Śrīmad-Bhāgavatam as well. There are no other literatures in the world in which God is treated as the son of a devotee. Usually God is seen as the almighty Father who supplies the demands of His sons. The great devotees, however, sometimes treat God as a son in their execution of devotional service. The son demands, and the father supplies, and in supplying Kṛṣṇa the devotee becomes like a father. Instead of taking from God, we give to God. It was in this relationship that Kṛṣṇa’s mother, Yaśodā, told the Lord, “Here, eat this or You’ll die. Eat nicely.” In this way Kṛṣṇa, although the proprietor of everything, depends on the mercy of His devotee. This is a uniquely high level of friendship in which the devotee actually believes himself to be the father of Kṛṣṇa.

However, Lord Caitanya’s greatest gift was His teaching that Kṛṣṇa can be actually treated as one’s lover. In this relationship the Lord is so much attached that He expresses His inability to reciprocate. Kṛṣṇa was so obliged to the gopīs, the cowherd girls of Vṛndāvana, that He felt unable to return their love. “I cannot repay your love,” He told them. “I have no more assets to return.” Thus devotional service is performed on this excellent platform, and knowledge of the devotee’s relationship to Kṛṣṇa as lover and beloved was given by Caitanya Mahāprabhu. It was never given by any previous incarnation or ācārya. Thus Rūpa Gosvāmī wrote of Caitanya: “Devotional service itself is the highest platform, the glorious platform which You have contributed. You are Kṛṣṇa in a yellow complexion, and You are Śacīnandana, the son of mother Śacī. Those who hear *Caitanya-caritāmṛta* will keep You in their hearts. It will be easy to understand Kṛṣṇa through You.” Thus Caitanya Mahāprabhu came to deliver Kṛṣṇa. His method of deliverance was not meditation, fruitive activities or scriptural study, but love.
We have often heard the phrase “love of Godhead.” How far this love of Godhead can actually be developed can be learned from the Vaiṣṇava philosophy. Theoretical knowledge of love of God can be found in many places and in many scriptures, but what that love of Godhead actually is and how it is developed can be found in Vaiṣṇava literatures. It is the unique and highest development of love of God that is given by Caitanya Mahāprabhu.

Even in this material world we can have a little sense of love. How is this possible? It is due to the love which is found in the Godhead. Whatever we find within our experience within this conditional life is situated in the Supreme Lord, who is the ultimate source of everything. In our original relationship with the Supreme Lord there is real love, and that love is reflected pervertedly through material conditions. Our real love is continuous and unending, but because that love is reflected pervertedly in this material world, it lacks continuity and is inebriating. If we want real transcendental love, we have to transfer our love to the supreme lovable object—the Supreme Personality of Godhead. This is the basic principle of Kṛṣṇa consciousness.

In material consciousness we are trying to love that which is not at all lovable. We give our love to dogs and cats, running the risk that at the time of death we may think of them and consequently take birth in a family of cats or dogs. Thus love that does not have Kṛṣṇa as its object leads downward. It is not that Kṛṣṇa or God is something obscure or something that only a few chosen people can attain. Caitanya Mahāprabhu informs us that in every country and in every scripture there is some hint of love of Godhead. Unfortunately no one knows what love of Godhead actually is. The Vedic scriptures, however, are different in that they can direct the individual in the proper way to love God. Other scriptures do not give information on how one can love God, nor do they actually define or describe what or who the Godhead actually is. Although they officially promote love of Godhead, they have no idea how to execute it. But Caitanya Mahāprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Rādhārāṇī, Caitanya tries to love Kṛṣṇa as Rādhārāṇī loved Him. Kṛṣṇa was always amazed by Rādhārāṇī’s love. “How does Rādhārāṇī give Me such pleasure?” He would ask. In order to study Rādhārāṇī, Kṛṣṇa lived in Her role and tried to understand Himself. This is the secret of Lord Caitanya’s incarnation. Caitanya is Kṛṣṇa, but He has taken the mode or role of Rādhārāṇī to show us how to love Kṛṣṇa. Thus He is addressed: “I offer my respectful obeisances unto the Supreme Lord who is absorbed in Rādhārāṇī’s thoughts.”

This brings up the question of who Rādhārāṇī is and what Rādhā-Kṛṣṇa is. Actually Rādhā-Kṛṣṇa is the exchange of love. This is not ordinary love; Kṛṣṇa has immense potencies, of which three are principal: internal, external and marginal. In the internal potency there are three divisions: saṁvit, hlādinī and sandhinī. The hlādinī potency is the pleasure potency. All living entities have this pleasure-seeking potency, for all beings are trying to have pleasure. This is the very nature of the living entity. At present we are trying to enjoy our pleasure potency by means of the body in this material condition. By bodily contact we are attempting to derive
pleasure from material sense objects. We should not think, however, that Kṛṣṇa, who is always spiritual, tries to seek pleasure on this material plane like us. Kṛṣṇa describes the material universe as a nonpermanent place full of miseries. Why, then, would He seek pleasure in the material form? He is the Supersoul, the supreme spirit, and His pleasure is beyond the material conception.

In order to learn how Kṛṣṇa’s pleasure can be obtained, we must read the Tenth Canto of Śrīmad-Bhagavatam in which Kṛṣṇa’s pleasure potency is displayed in His pastimes with Rādhārāṇī and the damsels of Vraja. Unfortunately, unintelligent people turn at once to the sports of Kṛṣṇa in the Dāsama-skandha, the Tenth Canto. Kṛṣṇa’s embracing Rādhārāṇī or His dancing with the cowherd girls in the rāsa dance are generally not understood by ordinary men because they consider these pastimes in the light of mundane lust. They incorrectly think that Kṛṣṇa is like themselves and that He embraces the gopīs just as an ordinary man embraces a young girl. Some people thus become interested in Kṛṣṇa because they think that His religion allows indulgence in sex. This is not kṛṣṇa-bhakti, love of Kṛṣṇa, but prākṛta-sahajīyā—materialistic lust.

In order to avoid such errors, we should understand what Rādhā-Kṛṣṇa actually is. Rādhā and Kṛṣṇa display their pastimes through Kṛṣṇa’s internal energy. The pleasure potency of Kṛṣṇa’s internal energy is a most difficult subject matter, and unless one understands what Kṛṣṇa is, he cannot understand it. Kṛṣṇa does not take any pleasure in this material world, but He has a pleasure potency. Because we are part and parcel of Kṛṣṇa, the pleasure potency is within us also, but we are trying to exhibit that pleasure potency in matter. Kṛṣṇa, however, does not make such a vain attempt. The object of Kṛṣṇa’s pleasure potency is Rādhārāṇī, and He exhibits His potency or His energy as Rādhārāṇī and then engages in loving affairs with Her. In other words, Kṛṣṇa does not take pleasure in this external energy but exhibits His internal energy, His pleasure potency, as Rādhārāṇī. Thus Kṛṣṇa manifests Himself as Rādhārāṇī in order to exhibit His internal pleasure potency. Of the many extensions, expansions and incarnations of the Lord, this pleasure potency is the foremost and chief.

It is not that Rādhārāṇī is separate from Kṛṣṇa. Rādhārāṇī is also Kṛṣṇa, for there is no difference between the energy and the energetic. Without energy, there is no meaning to the energetic, and without the energetic, there is no energy. Similarly, without Rādhā there is no meaning to Kṛṣṇa, and without Kṛṣṇa, there is no meaning to Rādhā. Because of this, the Vaiṣṇava philosophy first of all pays obeisances to and worships the internal pleasure potency of the Supreme Lord. Thus the Lord and His potency are always referred to as Rādhā-Kṛṣṇa. Similarly, those who worship the name of Nārāyaṇa first of all utter the name of Lakṣmī, as Lakṣmī-Nārāyaṇa. Similarly, those who worship Lord Rāma first of all utter the name of Sītā. In any case—Sītā-Rāma, Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa—the potency always comes first.

Rādhā and Kṛṣṇa are one, and when Kṛṣṇa desires to enjoy pleasure, He manifests Himself as Rādhārāṇī. The spiritual exchange of love between Rādhā and Kṛṣṇa is the actual display of the internal pleasure potency of Kṛṣṇa. Although we speak of
"when" Kṛṣṇa desires, just when He did desire we cannot say. We only speak in this
way because in conditional life we take it that everything has a beginning; however,
in the absolute or spiritual life there is neither beginning nor end. Yet in order to
understand that Rādhā and Kṛṣṇa are one and that They also become divided, the
question "When?" automatically comes to mind. When Kṛṣṇa desired to enjoy His
pleasure potency, He manifested Himself in the separate form of Rādhārāṇī, and
when He wanted to understand Himself through the agency of Rādhā, He united
with Rādhārāṇī, and that unification is called Lord Caitanya.

Why did Kṛṣṇa assume the form of Caitanya Mahāprabhu? It is explained that
Kṛṣṇa desired to know the glory of Rādhā's love. "Why is She so much in love with
Me?" Kṛṣṇa asked. "What is My special qualification that attracts Her so? And what
is the actual way in which She loves Me?" It seems strange that Kṛṣṇa, as the
Supreme, should be attracted by anyone's love. We search after the love of a woman
or a man because we are imperfect and lack something. The love of a woman, that
potency and pleasure, is absent in man, and therefore a man wants a woman, but
this is not the case with Kṛṣṇa, who is full in Himself. Thus Kṛṣṇa expressed surprise:
"Why am I attracted by Rādhārāṇī? And when Rādhārāṇī feels My love, what is She
actually feeling?" In order to taste the essence of that loving affair, Kṛṣṇa appeared
just as the moon appears on the horizon of the sea. Just as the moon was produced
by the churning of the sea, by the churning of spiritual love affairs the moon of
Caitanya Mahāprabhu appeared. Indeed, Caitanya's complexion was golden, just
like the moon. Although this is figurative language, it conveys the meaning behind
the appearance of Caitanya Mahāprabhu. The full significance of His appearance will
be explained in later chapters.

The manifestations of the Supreme are also explained in Caitanya-caritāmṛta.
After offering respects to Lord Caitanya, Kṛṣṇadāsa Kavirāja next offers them to
Nityānanda. He explains that Nityānanda is a manifestation of Saṅkarṣaṇa, who is
the origin of the Mahā-Viṣṇu. Kṛṣṇa's first manifestation is as Balarāma and then
Saṅkarṣaṇa, and after Saṅkarṣaṇa He is manifest as Pradyumna. In this way so many
expansions take place. Although there are many expansions, Lord Śrī Kṛṣṇa is the ori­
gin, as confirmed in Brahma-saṁhitā. He is like the original candle from which many
thousands and millions of candles are lit. Although any number of candles can be
lit, the original candle still retains its identity as the origin. In this way Kṛṣṇa
expands, Himself into so many lights, and all these expansions are called viṣṇu-tattva.
Viṣṇu is a large light, and we are small lights, but all are expansions of Kṛṣṇa.

When it is necessary to create the material universe, Viṣṇu expands Himself as the
Mahā-Viṣṇu. This Mahā-Viṣṇu lies down on the Causal Ocean and breathes all the
universes from His nostrils. Thus from the Mahā-Viṣṇu and the Causal Ocean all the
universes spring, and all these universes float in the Causal Ocean. In this regard there
is the story of Vāmanā, who, when He took three steps, stuck His foot through the
covering of the universe. Water from the Causal Ocean flowed through the hole
which His foot made, and it is said that that flow of water became the River Ganges.
Therefore the Ganges is accepted as the most sacred water of Viṣṇu and is worshiped
by all Hindus from the Himalayas down to the Bay of Bengal.
That Mahā-Viṣṇu who lies on the Causal Ocean is actually an expansion of Balarāma, who is Kṛṣṇa’s first expansion, and, in the Vṛndāvana pastimes, is the brother of Kṛṣṇa. In the mahā-mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, the word Rāma refers to Balarāma. Since Nityānanda is an expansion of Balarāma, Rāma also refers to Lord Nityānanda. Thus Hare Kṛṣṇa, Hare Rāma addresses not only Kṛṣṇa and Balarāma but Lord Caitanya and Nityānanda as well.

The subject matter of Caitanya-caritāmṛta primarily deals with what is beyond this material creation. The cosmic material expansion is called māyā because it has no eternal existence. Because it is sometimes manifested and sometimes not manifested, it is regarded as illusory. But beyond this temporary manifestation there is a higher nature, as indicated in Bhagavad-gītā:

\[
\text{paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ yah sa sarveṣu bhūteṣu naśyatsu na vinaśyati}
\]

"Yet there is another 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)

That supreme nature is beyond the manifested (vyaktāḥ) and unmanifested (avyaktāḥ). This superior nature which is beyond both creation and annihilation is the living force which is manifest in the bodies of all living entities. The body itself is composed of inferior nature, matter, but it is the superior nature that is moving the body. The symptom of that superior nature is consciousness. Thus in the spiritual world, where everything is composed of the superior nature, everything is conscious. In the material world inanimate objects are not conscious, but in the spiritual world this is not so. There a table is conscious, the land is conscious, the trees are conscious—everything is conscious.

It is not possible to imagine how far this material manifestation extends. In the material world everything is calculated by imagination or by some imperfect method, but Vedic literatures give information of what lies beyond the material universe. Those who believe in experimental knowledge may doubt the Vedic conclusions, for they cannot even calculate how far this universe is extended, nor can they reach far into the universe itself. It is not possible to obtain information of anything beyond this material nature by experimental means. That which is beyond our power of conception is called acintya, inconceivable. It is useless to argue or speculate about what is inconceivable. If it is truly inconceivable, it is not subject to speculation or experimentation. Our energy is limited, and our sense perception is limited; therefore we must rely on the Vedic conclusions regarding that subject matter which is inconceivable. Knowledge of the superior nature must simply be accepted without argument. How is it possible to argue about something to which we have no access? The method for understanding transcendental subject matter is
given by Lord Kṛṣṇa Himself in Bhagavad-gītā, where Kṛṣṇa tells Arjuna at the begin­ning of the Fourth Chapter:

\[
\text{imam vivasvate yogaṁ} \\
\text{proktavān aham avyayam} \\
\text{vivasvān manave prāha} \\
\text{manur ikṣvākave 'bravīt}
\]

“‘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.’” (Bg. 4.1)

This is the method of paramparā, or disciplic succession. Similarly, in Śrīmad-Bhāgavatam Kṛṣṇa imparted knowledge into the heart of Brahmā, the first created creature within the universe. Brahmā imparted those lessons to his disciple, Nārada, and Nārada imparted that knowledge to his disciple, Vyāsadeva. Vyāsadeva imparted it to Madhvācārya, and from Madhvācārya the knowledge comes down to Mādhavendra Puri, to Īśvara Puri and from him to Caitanya Mahāprabhu.

One may ask that if Caitanya Mahāprabhu is Kṛṣṇa Himself, then why did He need a spiritual master? Of course He did not need a spiritual master, but because He was playing the role of ācārya (one who teaches by example), He accepted a spiritual master. Even Kṛṣṇa Himself accepted a spiritual master, for that is the system. In this way the Lord sets the example for men. We should not think, however, that the Lord takes a spiritual master because He is in want of knowledge. He is simply stressing the importance of accepting the disciplic succession. The knowledge of that disciplic succession actually comes from the Lord Himself, and if the knowledge descends unbroken, it is perfect. Although we may not be in touch with the original personality who first imparted the knowledge, we may receive the same knowledge through this process of transmission. In Śrīmad-Bhāgavatam, it is stated that Kṛṣṇa, the Absolute Truth, the Personality of Godhead, transmitted transcendental knowledge into the heart of Brahmā. This, then, is one way knowledge is received—through the heart. Thus there are two processes by which one may receive knowledge: One depends upon the Supreme Personality of Godhead, who is situated as the Supersoul within the heart of all living entities, and the other depends upon the guru or spiritual master, who is an expansion of Kṛṣṇa. Thus Kṛṣṇa transmits information both from within and from without. We simply have to receive it. If knowledge is received in this way, it doesn’t matter whether it is inconceivable or not.

In Śrīmad-Bhāgavatam there is a great deal of information given about the Vaikuṇṭha planetary systems which are beyond the material universe. Similarly, a great deal of inconceivable information is given in Caitanya-caritāmṛta. Any attempt to arrive at this information through experimental knowledge is not possible. The knowledge simply has to be accepted. According to the Vedic method, sabda, or transcendental sound, is regarded as evidence. Sound is very important in Vedic understanding, for, if it is pure, it is accepted as authoritative. Even in the material world we accept a great deal of information which is sent thousands of miles by
telephone or radio. In this way we also accept sound as evidence in our daily lives. Although we cannot see the informant, we accept his information as valid on the basis of sound. Sound vibration then is very important in the transmission of Vedic knowledge.

The *Vedas* inform us that beyond this cosmic manifestation there are extensive planets and the spiritual sky. This material manifestation is regarded as only a small portion of the total creation. The material manifestation includes not only this universe but innumerable others as well, but all the material universes combined comprise only one fraction of the total creation. The majority of the creation is situated in the spiritual sky. In that sky innumerable planets float, and these are called Vaikuṇṭhalokas. In every Vaikuṇṭhaloka Nārāyaṇa presides in the form of His four-armed expansions: Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva.

As stated before, the material universes are manifested by the Lord in the form of Mahā-Viṣṇu. Just as a husband and wife combine to beget offspring, the Mahā-Viṣṇu combines with His wife Māyā, or material nature. This is also confirmed in the *Bhagavad-gītā* where Kṛṣṇa states:

\[
\begin{align*}
\text{sarva-yoniṣu kaunteya} \\
\text{mūrtayah sambhavanti yāḥ} \\
\text{tāsāṁ brahma mahad yonir} \\
\text{ahaṁ bija-pradaḥ pītā}
\end{align*}
\]

“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.” (Bg. 14.4)

Viṣṇu impregnated Māyā or material nature simply by glancing at her. This is the spiritual method. Materially we are limited to impregnate by only one particular part of our body, but the Supreme Lord, Kṛṣṇa or Mahā-Viṣṇu, can impregnate any part by any part. Simply by glancing the Lord can conceive countless living entities in the womb of material nature. The *Brahma-saṁhitā* also confirms that the spiritual body of the Supreme Lord is so powerful that any part of that body can perform the functions of any other part. We can only touch with our hands or skin, but Kṛṣṇa can touch just by glancing. We can only see with our eyes, we cannot touch or smell with them. Kṛṣṇa, however, can smell and also eat with His eyes. When foodstuffs are offered to Kṛṣṇa we don’t see Him eating, but He eats simply by glancing at the food. We cannot imagine how things work in the spiritual world where everything is spiritual. It is not that Kṛṣṇa does not eat or that we imagine that He eats; He actually eats, but His eating is different from ours. Our eating process will be similar to His when we are completely on the spiritual platform. On that platform every part of the body can act on behalf of any other part.

Viṣṇu does not require anything in order to create. He does not require the goddess Lakṣmī in order to give birth to Brahmā, for Brahmā is born from a lotus flower which grows from the navel of Viṣṇu. The goddess Lakṣmī sits at the feet of Viṣṇu and serves Him. In this material world sex is required to produce children, but in the spiritual world one can produce as many children as he likes without
having to take help from his wife. Because we have no experience with spiritual
energy, we think that Brahmā’s birth from the navel of Viṣṇu is simply a fictional
story. We are not aware that spiritual energy is so powerful that it can do anything
and everything. Material energy is dependent on certain laws, but spiritual energy is
fully independent.

Brahmā is born from the navel of Garbhodakāśayī Viṣṇu, who is but a partial
manifestation of the Mahā-Viṣṇu. Countless universes reside like seeds within the
skin pores of the Mahā-Viṣṇu, and when He exhales, they all are manifest. In the
material world we have no experience of such a thing, but we do experience a
perverted reflection in the phenomenon of perspiration. We cannot imagine,
however, the duration of one breath of the Mahā-Viṣṇu, for within one breath all of
the universes are created and annihilated. Lord Brahmā only lives for the duration
of one breath, and according to our time scale 4,320,000,000 years constitute only
twelve hours of Brahmā, and Brahmā lives one hundred of his years. Yet the whole
life of Brahmā is contained within one breath of the Mahā-Viṣṇu. Thus it is not
possible for us to imagine the breathing power of the Supreme Lord. That Mahā-
Viṣṇu is but a partial manifestation of Kṛṣṇa.

Thus Kṛṣṇadāsa Kavirāja Gosvāmī discusses Lord Caitanya Mahāprabhu as Śrī
Kṛṣṇa Himself, the Supreme Personality of Godhead, and Lord Nityānanda as
Balārāma, the first expansion of Kṛṣṇa. Advaitācārya, another principal disciple of
Lord Caitanya Mahāprabhu’s, is accepted as an expansion of the Mahā-Viṣṇu. Thus
Advaitācārya is also the Lord, or, more precisely, an expansion of the Lord. The
word advaita means nondual, and his name is such because he is nondifferent from
the Supreme Lord. He is also called ācārya, teacher, because he disseminated Kṛṣṇa
consciousness. In this way he is just like Caitanya Mahāprabhu. Although Caitanya
is Śrī Kṛṣṇa Himself, He appears as a devotee to teach people in general how to love
Kṛṣṇa. Similarly, Advaitācārya appeared just to distribute the knowledge of Kṛṣṇa
consciousness. Thus he is also the Lord incarnated as a devotee. Kṛṣṇa is manifested
in five different expansions, and He and all of His associates appear as devotees of
the Supreme Lord in the form of Śrī Kṛṣṇa Caitanya, Nityānanda, Advaitācārya,
Gadādhara, Śrīvāsa and others. In all cases, Caitanya Mahāprabhu is the source of
energy for all His devotees. Since this is the case, if we take shelter of Caitanya
Mahāprabhu for the successful execution of Kṛṣṇa consciousness, we are sure to
make progress. One devotional song by Narottama dāsa Ṭhākura states: “My dear
Lord Caitanya, please have mercy upon me. There is no one who is as merciful as
You. My plea is most urgent because Your mission is to deliver fallen souls, and no
one is more fallen than I. I beg priority.”

The author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, was an inhabitant
of Vṛndāvana and a great devotee. He had been living with his family in Katwa, a
small town in the district of Burdwan in Bengal. His family also worshiped Rādhā-
Kṛṣṇa, and once when there was some misunderstanding amongst his family about
devotional service, Kṛṣṇadāsa Kavirāja was advised by Nityānanda Prabhu in a dream
to leave home and go to Vṛndāvana. Although he was very old, he started out that
very night and went to live in Vṛndāvana. While he was there, he met some of the
Gosvāmīs, principal disciples of Lord Caitanya Mahāprabhu. He was requested to write *Caitanya-caritāmṛta* by the devotees of Vṛndāvana. Although he began this work at a very old age, by the grace of Lord Caitanya he finished it. Today it remains the most authoritative book on Caitanya's philosophy and life.

When Kṛṣṇadāsa Kavirāja Gosvāmī was living in Vṛndāvana, there were not very many temples. At that time Madana-mohana, Govinda and Gopinātha were the three principal temples. As a resident of Vṛndāvana, he offered his respects to the Deities in these temples and requested God's favor: “My progress in spiritual life is very slow, so I'm asking Your help.” In *Caitanya-caritāmṛta*, Kṛṣṇadāsa first offers his obeisances to Madana-mohana *vīgraха*, the Deity who can help us progress in Kṛṣṇa consciousness. In the execution of Kṛṣṇa consciousness, our first business is to know Kṛṣṇa and our relationship with Him. To know Kṛṣṇa is to know one's self, and to know one's self is to know one's relationship with Kṛṣṇa. Since this relationship can be learned by worshiping Madana-mohana *vīgraха*, Kṛṣṇadāsa Kavirāja Gosvāmī first establishes his relationship with Him.

When this is established, Kṛṣṇadāsa begins to worship the functional Deity, Govinda. Govinda resides eternally in Vṛndāvana. In the spiritual world of Vṛndāvana the buildings are made of touchstone, the cows are known as *surabhi* cows, givers of abundant milk, and the trees are known as wish-fulfilling trees, for they yield whatever one desires. In Vṛndāvana Kṛṣṇa herds the *surabhi* cows, and He is worshiped by hundreds and thousands of *gopīs*, cowherd girls, who are all goddesses of fortune. When Kṛṣṇa descends to the material world, this same Vṛndāvana descends just as an entourage accompanies an important personage. Because when Kṛṣṇa comes, His land also comes, Vṛndāvana is not considered to exist in the material world. Therefore devotees take shelter of the Vṛndāvana in India, for it is considered to be a replica of the original Vṛndāvana. Although one may complain that no *kalpa-vṛkṣa*, wish-fulfilling trees, exist there, when the Gosvāmīs were there, the *kalpa-vṛkṣa* were present. It is not that one can simply go to such a tree and make demands; one must first become a devotee. The Gosvāmīs would live under a tree for one night only, and the trees would satisfy all their desires. For the common man this may all seem very wonderful, but as one makes progress in devotional service, all this can be realized.

Vṛndāvana is actually experienced as it is by persons who have stopped trying to derive pleasure from material enjoyment. “When will my mind become cleansed of all hankering for material enjoyment so I will be able to see Vṛndāvana?” one great devotee asks. The more Kṛṣṇa conscious we become and the more we advance, the more everything is revealed as spiritual. Thus Kṛṣṇadāsa Kavirāja Gosvāmī considered Vṛndāvana in India to be as good as the Vṛndāvana in the spiritual sky, and in *Caitanya-caritāmṛta* he describes Rādhārāṇī and Kṛṣṇa as seated beneath a wish-fulfilling tree in Vṛndāvana on a throne decorated with valuable jewels. There Kṛṣṇa’s dear friends, the cowherd boys and the *gopīs*, serve Rādhā and Kṛṣṇa by singing, dancing, offering betel nuts and refreshments and decorating Their Lordships with flowers. Even today in India people decorate thrones and recreate this scene during the month of July. Generally at that time people go to Vṛndāvana to offer their respects to the Deities there.
Kṛṣṇadāsa Kavirāja Gosvāmī maintains that the Rādhā and Kṛṣṇa Deities show us how to serve Rādhā and Kṛṣṇa. The Madana-mohana Deities simply establish that “I am Your eternal servant.” With Govinda, however, there is actual acceptance of service, and therefore He is called the functional Deity. The Gopīnātha Deity is Kṛṣṇa as master and proprietor of the gopīs. He attracted all the gopīs, or cowherd girls, by the sound of His flute, and when they came, He danced with them. These activities are all described in the Tenth Canto of Śrīmad-Bhāgavatam. These gopīs were childhood friends of Kṛṣṇa, and they were all married, for in India the girls are married by the age of twelve. The boys, however, are not married before eighteen, so Kṛṣṇa, who was fifteen or sixteen at the time, was not married. Nonetheless He called these girls from their homes and invited them to dance with Him. That dance is called the rāsa-līlā dance, and it is the most elevated of all the Vṛndāvana pastimes. Kṛṣṇa is therefore called Gopīnātha because He is the beloved master of the gopīs.

Kṛṣṇadāsa Kavirāja Gosvāmī petitions the blessings of Lord Gopīnātha. “May that Gopīnātha, the master of the gopīs, Kṛṣṇa, bless you. May you become blessed by Gopīnātha.” Just as Kṛṣṇa attracted the gopīs by the sweet sound of His flute, the author of Caitanya-caritāmṛta prays that He will also attract the reader’s mind by His transcendental vibration.
CHAPTER 1

Śrī Caitanya Mahāprabhu is none other than the combined form of Śrī Rādhā and Kṛṣṇa. He is the life of those devotees who strictly follow in the footsteps of Śrīla Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī and Śrīla Sanatana Gosvāmī are the two principal followers of Śrīla Śvarūpa Dāmodara Gosvāmī, who acted as the most confidential servitor of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, known as Viśvambhara in His early life. A direct disciple of Śrīla Rūpa Gosvāmī was Śrīla Raghunātha dāsa Gosvāmī. The author of Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, stands as the direct disciple of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

The direct disciple of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was Śrīla Viśvanātha Cakravartī as his servitor. Śrīla Viśvanātha Cakravartī Ṭhākura accepted Śrīla Jagannātha dāsa Bābājī, who initiated Śrīla Bhaktivinoda Ṭhākura, who in turn initiated Śrīla Gaurākīśora dāsa Bābājī, the spiritual master of Oṁ Viṣṇupāda Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, the divine master of our humble self.

Since we belong to this chain of disciplic succession from Śrī Caitanya Mahāprabhu, this edition of Śrī Caitanya-caritāmṛta will contain nothing newly manufactured by our tiny brains, but only remnants of foodstuff originally eaten by the Lord Himself. Lord Śrī Caitanya Mahāprabhu does not belong to the mundane plane of the three qualitative modes. He belongs to the transcendental plane beyond the reach of the imperfect sense perception of a living being. Even the most erudite mundane scholar cannot approach the transcendental plane unless he submits himself to transcendental sound with a receptive mood, for in that mood only can one realize the message of Śrī Caitanya Mahāprabhu. What will be described herein, therefore, has nothing to do with the experimental thoughts created by the speculative habits of inert minds. The subject matter of this book is not a mental concoction but a factual spiritual experience that one can realize only by accepting the line of disciplic succession described above. Any deviation from that line will bewilder the reader’s understanding of the mystery of Śrī Caitanya-caritāmṛta, which is a transcendental literature meant for the post-graduate study of one who has realized all the Vedic literatures such as the Upaniṣads and Vedānta and their natural commentaries such as Śrīmad-Bhāgavatam and Bhagavad-gītā.

This edition of Śrī Caitanya-caritāmṛta is presented for the study of sincere scholars who are really seeking the Absolute Truth. It is not the arrogant scholarship of a mental speculator but a sincere effort to serve the order of a superior authority whose service is the life and soul of this humble effort. It does not deviate even
slightly from the revealed scriptures, and therefore anyone who follows in the
disciplic line will be able to realize the essence of this book simply by the method
of aural reception.

The First Chapter of *Śrī Caitanya-caritāmṛta* begins with fourteen Sanskrit verses
that describe the Absolute Truth. Then the next three Sanskrit verses describe the
principal Deities of Vṛndāvana, namely, Śrī Rādhā-Madana-mohana, Śrī Rādhā-
Govindadeva and Śrī Rādhā-Gopinātha. The first of the fourteen verses is a
symbolic representation of the Supreme Truth, and the entire First Chapter is in
actuality devoted to this single verse, which describes Lord Caitanya in His six
different transcendental expansions.

The first manifestation described is the spiritual master, who appears in two
plenary parts called the initiating spiritual master and instructing spiritual master.
They are identical because both of them are phenomenal manifestations of the
Supreme Truth. Next described are the devotees, who are divided into two classes,
namely, the apprentices and the graduates. Next are the incarnations (*avatāras*)
of the Lord, who are explained to be nondifferent from the Lord. These incarnations
are considered in three divisions—incarnations of the potency of the Lord, incarnations
of His qualities, and incarnations of His authority. In this connection, Lord
Śrī Kṛṣṇa's direct manifestations and His manifestations for transcendental pastimes
are discussed. Next considered are the potencies of the Lord, of which three prin-
cipal manifestations are described: the consorts in the kingdom of God (Vaikuṇṭha),
the queens of Dvārakādhāma and, highest of all, the damsels of Vrajadhāma.
Finally, there is the Supreme Lord Himself, who is the fountainhead of all these
manifestations.

Lord Śrī Kṛṣṇa and His plenary expansions are all in the category of the Lord
Himself, the energetic Absolute Truth, whereas His devotees, His eternal associates,
are His energies. The energy and energetic are fundamentally one, but since their
functions are differently exhibited, they are simultaneously different also. Thus the
Absolute Truth is manifested in diversity in one unit. This philosophical truth, which
is pursuant to the *Vedānta-sūtras*, is called *acintya-bhedābheda-tattva*, or the con-
ception of simultaneous oneness and difference. In the latter portion of this chapter,
the transcendental position of Śrī Caitanya Mahāprabhu and that of Śrīla Nityānanda
Prabhu are described with reference to the above theistic facts.

TEXT 1

वन्दे गुरुनान्त्वमुद्ग्यां बुद्धिमान ब्रह्मचारीवरकां।
तुंग्रीकांशं कांग्रेज: कृष्णचेतससंज्ञकम्॥ १ ॥

vande gurun iṣa-bhaktan
īśam iṣāvatārakān
tat-prakāśāṁ ca tac-chaktiḥ
kṛṣṇa-caitanya-saṁjñākam
SYNONYMS

\textit{vande}—I offer respectful obeisances; \textit{gurūn}—unto the spiritual masters; \textit{īśa-bhaktān}—unto the devotees of the Supreme Lord; \textit{īśam}—unto the Supreme Lord; \textit{īśa-avatarārakān}—unto the incarnations of the Supreme Lord; \textit{tat}—of the Supreme Lord; \textit{prakāśān}—unto the manifestations; \textit{ca}—and; \textit{tat}—of the Supreme Lord; \textit{saktīḥ}—unto the potencies; \textit{kṛṣṇa-caitanya}—Śrī Kṛṣṇa Caitanya; \textit{saṁjñākam}—named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord’s incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

TEXT 2

\begin{quote}

\begin{veritrans}
\textit{vande śrī-kṛṣṇa-caitanya-

nityānandau sahoditau

gauḍodaye puspavantau

citrau sandau tamo-nudau}
\end{veritrans}
\end{quote}

SYNONYMS

\textit{vande}—I offer respectful obeisances; \textit{śrī-kṛṣṇa-caitanya}—to Lord Śrī Kṛṣṇa Caitanya; \textit{nityānandau}—and to Lord Nityānanda; \textit{saha-uditau}—simultaneously arisen; \textit{gauḍa-udaye}—on the eastern horizon of Gauḍa; \textit{puspavantau}—the sun and moon together; \textit{citrau}—wonderful; \textit{sam-dau}—bestowing benediction; \textit{tamah-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

\begin{quote}

\begin{veritrans}
\textit{ṣaṃbajaḥ nānā-prabhāvadhi vajrasya tattvaḥ

ya aśravārtānāṁ puṣrṇa ēśita nāṁ gosāyānaṁ

vajrasye purāṇaḥ ya ikh vagabandhaṁ svayambhaṁ

nāṁ chaitanya kroṣa-vikāravādhi pūrṇaṁ pārmyaḥ} \end{veritrans}
\end{quote}
SYNONYMS

yat—that which; advaitam—nondual; brahma—the impersonal Brahman; upaniṣadi—in the Upaniṣads; tat—that; api—certainly; asya—His; tanu-bhā—the effulgence of His transcendental body; yaḥ—who; ātmā—the Supersoul; antaryāmi—indwelling Lord; puruṣah—supreme enjoyer; iti—thus; saḥ—He; asya—His; aṁśa-vibhavaḥ—plenary expansion; saṭ-aśvaryaḥ—with all six opulences; pūrṇaḥ—full; yaḥ—who; iha—here; bhagavān—the Supreme Personality of Godhead; saḥ—He; svayaṃ—Himself; ayam—this; na—not; Caitanya—than Lord Caitanya; kṛṣṇā—than Lord Kṛṣṇa; jagati—in the world; para—higher; tattvam—truth; param—another; iha—here.

TRANSLATION

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

TEXT 4

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojvala-rasaṁ sva-bhakti-sriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadda hṛdaya-kandare sphuratu vaḥ śacī-nandana

SYNONYMS

anarpita—not bestowed; carīṁ—having been formerly; cirāt—for a long time; karuṇayā—by causeless mercy; avatīrṇaḥ—descended; kalau—in the age of Kali; samarpayitum—to bestow; unnata—elevated; ujjvala-rasaṁ—the conjugal mellow; sva-bhakti—of His own service; śriyam—the treasure; hariḥ—the Supreme Lord; puraṭa—than gold; sundara—more beautiful; dyuti—of splendor; kadamba—with a multitude; sandīpitaḥ—lighted up; sadda—always; hṛdaya-kandare—in the cavity of the heart; sphuratu—let Him be manifest; vaḥ—your; śacī-nandanaḥ—the son of mother Śacī.
TRANSLATION

May that Lord, who is known as the son of Śrīmati Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.

TEXT 5

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmati Rādhārāṇī although He is Kṛṣṇa Himself.

TEXT 6
Sri Caitanya-caritamrta

SYNONYMS

srī-rādhāyāh—of Śrīmatī Rādhārāṇī; prapaya-mahimā—the greatness of the love; kīḍrāḥ—of what kind; vā—or; anayā—by this one (Rādhā); eva—alone; āsvādyāḥ—to be relished; yena—by that love; adbhuta-madhumā—the wonderful sweetness; kīḍrāḥ—of what kind; vā—or; madīyāḥ—of Me; saukhyam—the happiness; ca—and; āsyāḥ—Her; mat-anubhavataḥ—from realization of My sweetness; kīḍrāḥ—all—of what kind; vā—or; iti—thus; lobhāḥ—from the desire; tat—Her; bhāva-ādhyāḥ—richly endowed with emotions; samajāni—took birth; sacī-garbha—of the womb of Śrīmatī Śacīdevī; sindhau—in the ocean; hari—Lord Kṛṣṇa; induḥ—like the moon.

TRANSLATION

Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean.

TEXT 7

SYNONYMS

saṅkaraśaṅghaḥ kāraṇa-toya-sāyī
garbha-sāyī ca payobdhi-sāyī
śeṣaḥ ca yasyāṁśa-kalāḥ sa nityāṁ
nandākhya-rāmaḥ saraṇaṁ mamāstu

SYNONYMS

saṅkaraśaṅghaḥ—Mahā-Saṅkarṣaṇa in the spiritual sky; kāraṇa-toya-sāyī—Kāraṇa-dakṣaśāyī Viṣṇu, who lies in the Causal Ocean; garbha-uda-sāyī—Garbhodaśāyī Viṣṇu, who lies in the Garbhadaka Ocean of the universe; ca—and; payāh-abdhi-sāyī—Kṣirodakāśāyī Viṣṇu, who lies in the ocean of milk; śeṣaḥ—Śeṣa Nāga, the couch of Viṣṇu; ca—and; yasya—whose; amśa—plenary portions; kalāḥ—and parts of the plenary portions; saḥ—He; nityānanda-ākhya—known as Lord Nityānanda; rāmaḥ—Lord Balarāma; saraṇam—shelter; mama—my; astu—let there be.
TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are his plenary portions and the portions of His plenary portions.

TEXT 8

māyā-atite vyāpi-vaikuṇṭha-loke
pūrṇaiśvārye śrī-catur-vyūha-madhye
rūpaṁ yasyodbhātāī saṅkarṣaṇākhyam
tam śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-atite—beyond the material creation; vyāpi—all-expanding; vaikuṇṭha-loke—in Vaikuṇṭhaloka, the spiritual world; pūrṇaiśvārye—endowed with full opulence; śrī-catuḥ-vyūha-madhye—in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); rūpaṁ—form; yasya—whose; udbhātī—appears; saṅkarṣaṇa-ākhyam—known as Saṅkarṣaṇa; tam—to Him; śrī-nityānanda-rāmaṁ—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

TEXT 9

māyā-bhartajāṇḍa-saṅghāśrayaṅgaḥ
sete sākṣat kāraṇāmbhodhi-madhye
yasyaikāṁśaḥ śrī-pumān ādi-devas
tam śrī-nityānanda-rāmaṁ prapadye
SYNONYMS

māyā-bharta—the master of the illusory energy; ajāṅga-saṅgha—of the multitude of universes; āśraya—the shelter; āṅgaḥ—whose body; śete—He lies; sāksāt—directly; kāraṇa-ambodhi-madhya—in the midst of the Causal Ocean; yasya—whose; eka-arṁśaḥ—one portion; śrī-pumāṇ—the Supreme Person; ādi-devaḥ—the original puṇaṁ incarnation; tam—to Him; śrī-nityānanda-rāmaḥ—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakāśayī Viṣṇu, lying on the Kāraṇa Ocean, is the original puṇaṁ, the master of the illusory energy, and the shelter of all the universes.

TEXT 10

Śrī Caitanya-caritāmṛta
SYNONYMS

yasyaṁśāṁśaḥ śrīla-garbhoda-sāyaḥ
yan-nābhy-abjaraṁ loka-śaṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
tam śrī-nityānanda-rāmaṁ prapadye

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakāśayī Viṣṇu. From the navel of Garbhodakāśayī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.
yasyāṁśāṁśāṁśaḥ parātmākhilānāṁ
posṭā viṣṇur bhaṭi dugdābdhi-sāyī
kṣauṇī-bhartā yat-kalā sa 'py anantas
tam śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya—whose; arṁsa-arṁsa-arṁsaḥ—a portion of a portion of a plenary portion;
para-ātmā—the Supersoul; akhilānām—of all living entities; posṭā—the maintainer;
viṣṇuḥ—Viṣṇu; bhaṭi—appears; dugdha-abdhi-sāyī—Kṣirodakāśayī Viṣṇu; kṣauṇī-bhartā—upholder of the earth;
yat—whose; kalā—portion of a portion; saḥ—He; api—certainly; anantaḥ—Śeṣa Nāga;
tam—to Him; śrī-nityānanda-rāman—to Lord Balarāma in the form of Lord Nityānanda;
prapadye—I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣirodakāśayī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part.

TEXT 12

mahā-viṣṇur jagat-kartā
māyayā yaḥ srjaty adah
tasyāvatāra evāyam
advaitācārya īśvaraḥ

SYNONYMS

mahā-viṣṇuḥ—of the name Mahā-Viṣṇu, the resting place of the efficient cause;
jagat-kartā—the creator of the cosmic world; māyayā—by the illusory energy; yaḥ—who; srjati—creates; adah—that universe; tasya—His; āvatāraḥ—incarnation; eva—certainly; ayam—this; advaita-ācāryaḥ—of the name Advaita Ācārya; īśvaraḥ—the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā.
TEXT 13

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord’s devotee. Therefore I take shelter of Him.

TEXT 14

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.
TEXT 15

jayatāṁ suratau pāṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau

SYNONYMS

jayatāṁ—all glory to; su-ratau—most merciful, or attached in conjugal love; pāṅgor—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 16

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
srīmad-ratnāgāra-sirhmāsana-sthau
srīmad-rādhā-śrīla-govinda-devau
preśṭhāḥkībiḥ sevyamānau smarāmi

SYNONYMS

dīvyat—shining; vṛndā-araṇya—in the forest of Vṛndāvana; kalpa-druma—desire tree; adhaḥ—beneath; sṛmat—most beautiful; ratna-āgāra—in a temple of jewels; sirhmāsana-sthau—sitting on a throne; sṛmat—very beautiful; rādhā-Śrīmatī Rādhārāṇī; śrīla-govinda-devau—and Śrī Govinda-deva; preśṭha-āśībhīḥ—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 17

Sri Srila Gopinatha, who originated the transcendental mellow of the rāsa dance, stands on the shore in Vamśivātā and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

SYNONYMS

Srīmān—most beautiful; rāsa—of the rāsa dance; rasa—of the mellow; ārambahī—the initiator; varṇī-vaṭā—of the name Varṇīvaṭā; taṭa—on the shore; sthitāḥ—standing; karsan—attracting; veṇu—of the flute; svanaiḥ—by the sounds; gopīḥ—the cowherd girls; gopi-nāthaḥ—Śrī Gopinātha; Śriye—benediction; astu—let there be; nāḥ—our.

TRANSLATION

Śrī Śrīla Gopinātha, who originated the transcendental mellow of the rāsa dance, stands on the shore in Vamśivātā and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

TEXT 18

Glory to Śrī Caitanya and Nityānanda! Glory to Advaitacandra! And glory to all the devotees of Śrī Gaura [Lord Caitanya]!

SYNONYMS

jaya jaya—all glory; śrī-caitanya—to Śrī Caitanya; jaya—all glory; nityānanda—to Lord Nityānanda; jaya advaita-candra—all glory to Advaita Ācārya; jaya—all glory; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya.

TRANSLATION

Glory to Śrī Caitanya and Nityānanda! Glory to Advaitacandra! And glory to all the devotees of Śrī Gaura [Lord Caitanya]!

TEXT 19

The disciples of Śrī Gaurāṅga have appeared here.

They called the devotee, and he answered, "Hello!"

"Hello!"
Adi-līlā, Chapter 1

ei tina ṭhākura gauḍīyāke kariyāchenā ātmasāt
e tinerā caraṇa vandoḥ, tine mora nātha

SYNONYMS

ei—these; tina—three; ṭhākura—Deities; gauḍīyāke—the Gauḍīya Vaiṣṇavas; kariyāchenā—have done; ātmasāt—absorbed; e—these; tinerā—of the three; caraṇa—lotus feet; vandoḥ—I worship; tine—these three; mora—my; nātha—Lords.

TRANSLATION

These three Deities of Vṛndāvana [Madana-mohana, Govinda and Gopīnātha] have absorbed the heart and soul of the Gauḍīya Vaiṣṇavas [followers of Lord Caitanya]. I worship Their lotus feet, for They are the Lords of my heart.

PURPORT

The author of Śrī Caitanya-caritāmṛta offers his respectful obeisances unto the three Deities of Vṛndāvana named Śrī Rādhā-Madana-mohana, Śrī Rādhā-Govindadeva and Śrī Rādhā-Gopīnāthaji. These three Deities are the life and soul of the Bengali Vaiṣṇavas, or Gauḍīya Vaiṣṇavas, who have a natural aptitude for residing in Vṛndāvana. The Gauḍīya Vaiṣṇavas who follow strictly in the line of Śrī Caitanya Mahāprabhu worship the Divinity by chanting transcendental sounds meant to develop a sense of one's transcendental relationship with the Supreme Lord, a reciprocation of mellowsof mutual affection, and, ultimately, the achievement of the desired success in loving service. These three Deities are worshiped in three different stages of one's development. The followers of Śrī Caitanya Mahāprabhu scrupulously follow these principles of approach.

Gauḍīya Vaiṣṇavas perceive the ultimate objective in Vedic hymns composed of eighteen transcendental letters that adore Kṛṣṇa as Madana-mohana, Govinda and Gopījana-vallabha. Madana-mohana is He who charms Cupid, the god of love, Govinda is He who pleases the senses and the cows, and Gopījana-vallabha is the transcendental lover of the gopīs. Kṛṣṇa Himself is called Madana-mohana, Govinda, Gopījana-vallabha and countless other names as He plays in His different pastimes with His devotees.

The three Deities—Madana-mohana, Govinda and Gopījana-vallabha—have very specific qualities. Worship of Madana-mohana is on the platform of reestablishing our forgotten relationship with the Personality of Godhead. In the material world we are presently in utter ignorance of our eternal relationship with the Supreme Lord. Paṅgoḥ refers to one who cannot move independently by his own strength, and manda-mateḥ is one who is less intelligent because he is too absorbed in materialistic activities. It is best for such persons not to aspire for success in fruitive activities or mental speculation, but instead simply to surrender to the Supreme Personality of Godhead. The perfection of life is simply to surrender to the Supreme. In the beginning of our spiritual life we must therefore worship Madana-mohana so that He may attract us and nullify our attachment for material sense gratification. This relationship with Madana-mohana is necessary for neophyte devotees. When one wishes to render service to the Lord with strong attachment, one then worships Govinda on the platform of transcendental service. Govinda is the reservoir of all
pleasures. When by the grace of Kṛṣṇa and the devotees one reaches perfection in devotional service, he can appreciate Kṛṣṇa as Gopījana-vallabha, the pleasure Deity of the damsels of Vraja.

Lord Śrī Caitanya Mahāprabhu explained this mode of devotional service in three stages, and therefore these worshipable Deities were installed in Vṛndāvana by different Gosvāmīs. They are very dear to the Gauḍīya Vaiṣṇavas there, who visit the temples at least once a day. Besides the temples of these three Deities, many other temples have been established in Vṛndāvana, such as the temple of Rādhā-Dāmodara of Jīva Gosvāmī, the temple of Śyāmasundara of Śyāmānanda Gosvāmī, the temple of Gokulānanda of Lokanātha Gosvāmī, and the temple of Rādhārāmaṇa of Gopāla Bhaṭṭa Gosvāmī. There are seven principal temples over four hundred years old that are the most important of the 5,000 temples now existing in Vṛndāvana.

“Gauḍīya” indicates the part of India between the southern side of the Himalayan Mountains and the northern part of the Vindhya Hills, which is called Āryāvarta, or the Land of the Āryans. This portion of India is divided into five parts or provinces (Pañca-gauḍadesa): Sārasvata (Kashmir and Punjab), Kānyakubja (Uttar Pradesh, including the modern city of Lucknow), Madhya-gauḍa (Madhya Pradesh), Maithila (Bihar and part of Bengal) and Utkala (part of Bengal and the whole of Orissa). Bengal is sometimes called Gauḍadesa, partly because it forms a portion of Maithila and partly because the capital of the Hindu king Rāja Lāksmana Sena was known as Gauḍa. This old capital later came to be known as Gauḍapura and gradually Māyāpur.

The devotees of Orissa are called Uḍiyās, the devotees of Bengal are called Gauḍīyas, and the devotees of southern India are known as Drāvīḍī devotees. As there are five provinces in Āryāvarta, so Dākṣīṇātya, southern India, is also divided into five provinces, which are called Pañca-draviḍa. The four Vaiṣṇava ācāryas who are the great authorities of the four Vaiṣṇava disciplic successions, as well as Śrīpāda Śaṅkarācārya of the Māyāvāda school, appeared in the Pañca-draviḍa provinces. Among the four Vaiṣṇava ācāryas, who are all accepted by the Gauḍīya Vaiṣṇavas, Śrī Rāmānuja Ācārya appeared in the southern part of Andhra Pradesh at Mahābhūta-puri, Śrī Madhva Ācārya appeared at Pājakam (near Vīmāna-giri) in the district of Māyāgalora, Śrī Viṣṇusvāmī appeared at Pāṇḍya, and Śrī Nimbārka appeared at Muṅgera-patana in the extreme south.

Śrī Caitanya Mahāprabhu accepted the chain of disciplic succession from Madhva Ācārya, but the Vaiṣṇavas in His line do not accept the tattva-vādīs, who also claim to belong to the Mādhava-sampradāya. To distinguish themselves clearly from the tattva-vādī branch of Madhva’s descendants, the Vaiṣṇavas of Bengal prefer to call themselves Gauḍīya Vaiṣṇavas. Śrī Madhva Ācārya is also known as Śrī Gauḍa-pūrṇānanda, and therefore the name Mādhva-Gauḍīya-sampradāya is quite suitable for the disciplic succession of the Gauḍīya Vaiṣṇavas. Our spiritual master, Oṁ Viṣṇupāda Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, accepted initiation in the Mādhva-Gauḍīya-sampradāya.

TEXT 20

তথ্য আরও করিঃ করি ‘অলালোচন’ ||
গুরু, বৈকি, ভগবানু— তিলের ক্ষরণ || ২০ ||
granthera ārambhe kari 'maṅgalācaraṇa'
guru, vaiṣṇava, bhagavān,—tinera smaraṇa

SYNONYMS

granthera—of this book; ārambhe—in the beginning; kari—I make; maṅgalā-ācaraṇa—auspicious invocation; guru—the spiritual master; vaiṣṇava—the devotees of the Lord; bhagavān—the Supreme Personality of Godhead; tinera—of these three; smaraṇa—remembering.

TRANSLATION

In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of Godhead, I have invoked their benedictions.

TEXT 21

tinera smaraṇe haya vighna-vinosana
anāyāse haya nija vāñchita-pūraṇa

SYNONYMS

tinera—of these three; smaraṇe—by remembrance; haya—there is; vighna-vinosana—the destruction of all difficulties; anāyāse—very easily; haya—there is; nija—our own; vāñchita—of the desired object; pūraṇa—fulfillment.

TRANSLATION

Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires.

TEXT 22

se maṅgalācaraṇa haya tri-vidha prakāra
vasti-nirdeśa, āśīrvāda, namaskāra

SYNONYMS

se—that; maṅgalā-ācaraṇa—auspicious invocation; haya—is; tri-vidha—three kinds; prakāra—processes; vastu-nirdeśa—defining the object; āśīr-vāda—benedictions; namaskāra—obeisances.

TRANSLATION

The invocation involves three processes: defining the objective, offering benedictions and offering obeisances.
TEXT 23

prathama dui śloke iṣṭa-deva-namaskāra
sāmānya-viśeṣa-rūpe dui ta' prakāra

SYNONYMS

prathama—in the first; dui—two; śloke—verses; iṣṭa-deva—worshipable Deity; namaskāra—obeisances; sāmānya—generally; viśeṣa-rūpe—and specifically; dui—two; ta’—certainly; prakāra—ways.

TRANSLATION

The first two verses offer respectful obeisances, generally and specifically, to the Lord, who is the object of worship.

TEXT 24

trāṭīya śloke kari vastura nirdeśa
yāhā ha-ite jāni para-tattvera udeśa

SYNONYMS

trāṭīya śloke—in the third verse; kari—I make; vastura—of the object; nirdeśa—indication; yāhā ha-ite—from which; jāni—I understand; para-tattvera—of the Absolute Truth; udeśa—identification.

TRANSLATION

In the third verse I indicate the Absolute Truth, who is the ultimate substance. With such a description, one can visualize the Supreme Truth.

TEXT 25

caturthā śloke kari jagate āśīrvāda
sarvatra māgiye kṛṣṇa-caitanya-prasāda
SYNONYMS

caturtha—fourth; ślokete—in the verse; kari—I make; jagate—for the world; āśīh-vāda—benediction; sarvatra—everywhere; māgiye—I am begging; kṛṣṇa-caitanya—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; prasāda—the mercy.

TRANSLATION

In the fourth verse I have invoked the benediction of the Lord upon all the world, praying to Lord Caitanya for His mercy upon all.

TEXT 26

সেই শ্লোকে কহি বাণ্ডিকতার-কারণ।
পঞ্চ ষষ্ঠ শ্লোকে কহি মূল-প্রয়োজন || ২৬ ||

sei śloke kahi bāhyāvatāra-kāraṇa
pañca śaṣṭha śloke kahi mūla-prayojana

SYNONYMS

sei śloke—in that same verse; kahi—I tell; bāhya—the external; avatāra—for the incarnation of Lord Caitanya; kāraṇa—reason; pañca—the fifth; śaṣṭha—and the sixth; śloke—in the verses; kahi—I tell; mūla—the prime; prayojana—purpose.

TRANSLATION

In that verse I have also explained the external reason for Lord Caitanya's incarnation. But in the fifth and sixth verses I have explained the prime reason for His advent.

TEXT 27

এই চতুর্দশ শ্লোকে কহি চৈতন্যের তত্ত্ব।
আর পঞ্চ শ্লোকে নিয়ন্ত্রণের মহক্ষ || ২৭ ||

ei chaya śloke kahi caitanyera tattva
āra pañca śloke nityānandera mahattva

SYNONYMS

ei—these; chaya—six; śloke—in verses; kahi—I describe; caitanyera—of Lord Caitanya Mahāprabhu; tattva—truth; āra—further; pañca śloke—in five verses; nityānandera—of Lord Nityānanda; mahattva—the glory.

TRANSLATION

In these six verses I have described the truth about Lord Caitanya, whereas in the next five I have described the glory of Lord Nityānanda.
TEXT 28

अर दुई श्लोके अर्थ-विचार
अर एक श्लोके पंक्तितेऽव्याख्यान || २८ ||

āra dui śloke advaita-tattvākhyāna
āra eka śloke pañca-tattvera vyākhyāna

SYNONYMS

āra—further; dui śloke—in two verses; advaita—of Śrī Advaita Prabhu; tattva—of the truth; ākhyāna—description; āra—further; eka śloke—in one verse; pañca-tattvera—of the Pañca-tattva; vyākhyāna—explanation.

TRANSLATION

The next two verses describe the truth of Advaita Prabhu, and the following verse describes the Pañca-tattva [the Lord, His plenary portion, His incarnation, His energies and His devotees].

TEXT 29

এই চৌদ্দ শ্লোকে কারি মন্ত্রচরণ।
তাহি মধ্যে কাহি সব বস্তুনিরূপণ। || ২৯ ||

ei caudda śloke kari maṅgalācarana
tañhi madhye kahi saba vastu-nirūpaṇa

SYNONYMS

ei caudda śloke—in these fourteen verses; kari—l make; maṅga-la-ācarana—auspicious invocation; tañhi—therefore in that; madhye—within; kahi—l speak; saba—all; vastu—object; nirūpaṇa—description.

TRANSLATION

These fourteen verses, therefore, offer auspicious invocations and describe the Supreme Truth.

TEXT 30

সব স্ত্রোতাবৈশ্রবে কথি' মন্ত্র।
এই সব শ্লোকের কথি অর্থ-বিচার। || ৩০ ||

saba srotā-vaiśṇavere kari’ namaskāra
ei saba ślokera kari artha-vicāra
SYNONYMS

*saba—all; srotā—hearers or audience; vaiṣṇavere—unto the Vaiṣṇavas; kari’—offering; namaskāra—obeisances; ei saba ślokerā—of all these (fourteen) verses; kari—I make; artha—of the meaning; vicāra—analysis.

TRANSLATION

I offer my obeisances unto all my Vaiṣṇava readers as I begin to explain the intricacies of all these verses.

TEXT 31

সকলেই করিয়ের শাস্ত্র-মত-নিরূপণ ॥ ৩১ ॥

sakala vaiṣṇava, śuna kari' eka-mana
caitanya-krṣñera śāstra-mata-nirūpaṇa

SYNONYMS

sakala—all; vaiṣṇava—O devotees of the Lord; śuna—please hear; kari’—making; eka-mana—rapt attention; caitanya—Lord Caitanya Mahāprabhu; krṣñera—of Lord Śrī Kṛṣṇa; śāstra—scriptural reference; mata—according to; nirūpaṇa—decision.

TRANSLATION

I request all my Vaiṣṇava readers to read and hear with rapt attention this narration of Śrī Kṛṣṇa Caitanya as inculcated in the revealed scriptures.

PURPORT

Lord Caitanya is the Absolute Truth, Kṛṣṇa Himself. This is substantiated by evidence from the authentic spiritual scriptures. Sometimes people accept a man as God on the basis of their whimsical sentiments and without reference to the revealed scriptures, but the author of Caitanya-caritāmṛta proves all his statements by citing the śāstras. Thus he establishes that Caitanya Mahāprabhu is the Supreme Personality of Godhead.

TEXT 32

কৃষ্ণ, গুরু, ভক্ত, শক্তি, অবতার, প্রকাশ ॥

kṛṣṇa ei chaya-rūpe kareṁ vilāsa

kṛṣṇa, guru, bhakta, sakti, avatāra, prakāśa
SYNONYMS

krṣṇa—the Supreme Lord, Śrī Kṛṣṇa; guru—the spiritual masters; bhakta—the devotees; sakti—the potencies; avatāra—the incarnations; prakāśa—the plenary portions; kṛṣṇa—Lord Kṛṣṇa; ei chaya-rūpe—in these six features; kareṇa vilāsa—enjoys.

TRANSLATION

Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations, and the plenary portions. They are all six in one.

TEXT 33

এই ছয় ভক্তের করি চরণ বলিন |
প্রথমে সামৰ্ন্তে করি মণ্ডলচরণ || ৩৩ ||

ei chaya tattvera kari caraṇa vandana
prathame sāmānye kari maṅgalācaraṇa

SYNONYMS

ei—these; chaya—six; tattvera—of these expansions; kari—I make; caraṇa—the lotus feet; vandana—prayers; prathame—at first; sāmānye—in general; kari—I make; maṅgalā-ācaraṇa—auspicious invocation.

TRANSLATION

I therefore worshiped the lotus feet of these six diversities of the one truth by invoking their benedictions.

TEXT 34

বল্লে গুরুনিধেতকারিনীশীশাবতেরকান |
তৎপ্রকাশিণং তৎকৃং কৃষ্ণচৈতন্যসংস্কার ॥ ৩৪ ॥

vande gurūn iṣa-bhaktaṁ
iṣam iṣāvatārakāṁ
tat-prakāśāṁś ca tac-chaktiḥ
kṛṣṇa-caitanya-saṁjñakam

SYNONYMS

vande—I offer respectful obeisances; gurūn—unto the spiritual masters; iṣa-bhaktaṁ—unto the devotees of the Supreme Lord; iṣam—unto the Supreme Lord; iṣa-avatārakāṁ—unto the incarnations of the Supreme Lord; tat—of the Supreme Lord; prakāśāṁ—unto the manifestations; tat—of the Supreme Lord; saktiḥ—unto the potencies; kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; saṁjñakam—named.
TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

PURPORT

Kṛṣṇadāsa Kaviṛāja Gosvāmī has composed this Sanskrit verse for the beginning of his book, and now he will explain it in detail. He offers his respectful obeisances to the six principles of the Absolute Truth. Gurūn is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master. Although others give help in showing the way to beginners, the guru who first initiates one with the mahā-mantra is to be known as the initiator, and the saints who give instructions for progressive advancement in Kṛṣṇa consciousness are called instructing spiritual masters. The initiating and instructing spiritual masters are equal and identical manifestations of Kṛṣṇa, although they have different dealings. Their function is to guide the conditioned souls back home, back to Godhead. Therefore Kṛṣṇadāsa Kaviṛāja Gosvāmī accepted Nityānanda Prabhu and the six Gosvāmīs in the category of guru.

Īśa-bhaktān refers to the devotees of the Lord like Śrī Śrīvāsa and all other such followers, who are the energy of the Lord and are qualitatively nondifferent from Him. Tīvratārakān refers to ācāryas like Advaita Prabhu, who is an avatāra of the Lord. Tat-prakāśān indicates the direct manifestation of the Supreme Personality of Godhead, Nityānanda Prabhu, and the initiating spiritual master. Tat-chaktiḥ refers to the spiritual energies (saktis) of Śrī Caitanya Mahāprabhu. Gadādhara, Dāmodara and Jagadānanda belong to this category of internal energy.

The six principles are differently manifested but equally worshipable. Kṛṣṇadāsa Kaviṛāja begins by offering his obeisances unto them to teach us the method of worshiping Lord Caitanya. The external potency of Godhead called māyā can never associate with the Lord, just as darkness cannot remain in the presence of light; yet darkness, being but an illusory and temporary covering of light, has no existence independent of light.

TEXT 35

mantra-guru āra yata śikṣā-guru-gaṇa
tāḥhāra caraṇa āge kariye vandana

SYNONYMS

mantra-guru—the initiating spiritual master; āra—and also; yata—as many (as there are); śikṣā-guru-gaṇa—all the instructing spiritual masters; tāḥhāra—of all of them; caraṇa—unto the lotus feet; āge—at first; kariye—I offer; vandana—respectful obeisances.
TRANSLATION

I first offer my respectful obeisances at the lotus feet of my initiating spiritual master and all my instructing spiritual masters.

PURPORT

Śrīla Jīva Gosvāmī, in his thesis Bhakti-sandarbha (202), has stated that uncontaminated devotional service is the objective of pure Vaiṣṇavas and that one has to execute such service in the association of other devotees. By associating with devotees of Lord Kṛṣṇa, one develops a sense of Kṛṣṇa consciousness and thus becomes inclined toward the loving service of the Lord. This is the process of approaching the Supreme Lord by gradual appreciation in devotional service. If one desires unalloyed devotional service, one must associate with devotees of Śrī Kṛṣṇa, for by such association only can a conditioned soul achieve a taste for transcendental love and thus revive his eternal relation with Godhead in a specific manifestation and in terms of the specific transcendental mellow (rasa) that one has eternally inherent in him.

If one develops love for Kṛṣṇa by Kṛṣṇa conscious activities, one can know the Supreme Absolute Truth, but he who tries to understand God simply by logical arguments will not succeed, nor will he get a taste for unalloyed devotion. The secret is that one must submissively listen to those who know perfectly the science of God, and one must begin the mode of service regulated by the preceptor. A devotee already attracted by the name, form, qualities, etc., of the Supreme Lord may be directed to his specific manner of devotional service; he need not waste time in approaching the Lord through logic. The expert spiritual master knows well how to engage his disciple's energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency. A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden. There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

One should always remember that a person who is reluctant to accept a spiritual master and be initiated is sure to be baffled in his endeavor to go back to Godhead. One who is not properly initiated may present himself as a great devotee, but in fact he is sure to encounter many stumbling blocks on his path of progress toward spiritual realization, with the result that he must continue his term of material existence without relief. Such a helpless person is compared to a ship without a rudder, for such a ship can never reach its destination. It is imperative, therefore, that one accept a spiritual master if he at all desires to gain the favor of the Lord. The service of the spiritual master is essential. If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple. If one thinks that he is above consulting anyone else, including a spiritual master, he is at once an offender at the lotus feet of the Lord. Such an offender can never go back to Godhead. It is imperative that a serious person accept a bona fide spiritual master.
in terms of the śāstric injunctions. Śrī Jīva Gosvāmī advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.

TEXT 36

श्रीरुप, सनातन, भट्टरघुनाथ ।
श्रीजीव, गोपालभाट्ट, दासरघुनाथ ॥ ३६ ॥

śrī-rūpa, sanātana, bhaṭṭa-raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha

SYNONYMS


TRANSLATION

The instructing spiritual masters are Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Bhaṭṭa Raghunātha, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

TEXT 37

এই ছয় গুরু—শিক্ষাগুরু যে আমার ।
শিক্ষাগুরু পাদপদ্মে কোটি নমস্কার ॥ ৩৭ ॥

ei chaya guru—śikṣā-guru ye āmāra
tāṁ' sabāra pāda-padme koṭi namaskāra

SYNONYMS

ei—these; chaya—six; guru—spiritual masters; śikṣā-guru—instructing spiritual masters; ye—who are; āmāra—my; tāṁ' sabāra—of all of them; pāda-padme—unto the lotus feet; koṭi—ten million; namaskāra—respectful obeisances.

TRANSLATION

These six are my instructing spiritual masters, and therefore I offer millions of respectful obeisances unto their lotus feet.

PURPORT

By accepting the six Gosvāmīs as his instructing spiritual masters, the author specifically makes it clear that one should not be recognized as a Gauḍīya Vaiṣṇava if he is not obedient to them.
TEXT 38

bhagavānera bhakta yata śrīvāsa pradhāna
tāḥ' sabhāra pāda-padme sahasra praṇāma

SYNONYMS

bhagavānera—of the Supreme Personality of Godhead; bhakta—the devotees; yata—as many (as there are); śrīvāsa pradhāna—headed by Śrī Śrīvāsa; tāḥ' sabhāra—of all of them; pāda-padme—unto the lotus feet; sahasra—thousands; praṇāma—respectful obeisances.

TRANSLATION

There are innumerable devotees of the Lord, of whom Śrīvāsa Ṭhākura is the foremost. I offer my respectful obeisances thousands of times unto their lotus feet.

TEXT 39

advaita ācārya—prabhura arhṣa-avatāra
tāṅra pāda-padme koṭi praṇati ēmāra

SYNONYMS

advaita ācārya—Advaita Ācārya; prabhura—of the Supreme Lord; arhṣa—partial; avatāra—incarnation; tāṅra—of Him; pāda-padme—unto the lotus feet; koṭi—ten million; praṇati—respectful obeisances; ēmāra—my.

TRANSLATION

Advaita Ācārya is the Lord's partial incarnation, and therefore I offer my obeisances millions of times at His lotus feet.

TEXT 40

nityānanda-rāya—prabhura svarūpa-prakāśa
tāṅra pāda-padma vando yāṅra muṇi dāsa
SYNONYMS

\begin{align*}
nityānanda-rāya & - \text{Lord Nityānanda;} \\
prabhura & - \text{of the Supreme Lord;} \\
sva-rūpa-prakāśa & - \text{personal manifestation;} \\
tāhā & - \text{of Him;} \\
pāda-padma & - \text{unto the lotus feet;} \\
vando & - \text{I offer respectful obeisances;} \\
yāhra & - \text{of whom;} \\
muni & - \text{I am;} \\
dāsa & - \text{the servant.}
\end{align*}

TRANSLATION

Śrīla Nityānanda Rāma is the plenary manifestation of the Lord, and I have been initiated by Him. I therefore offer my respectful obeisances unto His lotus feet.

TEXT 41

\begin{align*}
gadādharapaditādi & - \text{of the foremost;} \\
prabhura & - \text{of the Lord;} \\
nīja-sakti & - \text{internal potencies;} \\
tāhā sabāra & - \text{onto the lotus feet;} \\
caraṇe & - \text{my;} \\
mora & - \text{thousands;} \\
prāṇati & - \text{respectful obeisances.}
\end{align*}

SYNONYMS

\begin{align*}
gadādharapaditādi & - \text{headed by Śrī Gadādharapaditā;} \\
prabhura & - \text{of the Supreme Lord;} \\
nīja-sakti & - \text{internal potencies;} \\
tāhā sabāra & - \text{onto the lotus feet;} \\
caraṇe & - \text{my;} \\
mora & - \text{thousands;} \\
prāṇati & - \text{respectful obeisances.}
\end{align*}

TRANSLATION

I offer my respectful obeisances unto the internal potencies of the Lord, of whom Śrī Gadādharapaditā is the foremost.

TEXT 42

\begin{align*}
śrī-kṛṣṇa-caitanya prabhu & - \text{Śrī Kṛṣṇa Caitanya Mahāprabhu;} \\
svayam-bhagavān & - \text{the Supreme Lord;} \\
tāhārā padāravinde & - \text{unto the lotus feet;} \\
ananta & - \text{innumerable;} \\
prāṇāma & - \text{respectful obeisances.}
\end{align*}

SYNONYMS

\begin{align*}
śrī-kṛṣṇa-caitanya & - \text{Lord Śrī Kṛṣṇa Caitanya Mahāprabhu;} \\
prabhu & - \text{the Supreme Lord;} \\
svayam-bhagavān & - \text{the original Personality of Godhead;} \\
tāhārā & - \text{His;} \\
pada-aravinde & - \text{unto the lotus feet;} \\
ananta & - \text{innumerable;} \\
prāṇāma & - \text{respectful obeisances.}
\end{align*}

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the Personality of Godhead Himself, and therefore I offer innumerable prostrations at His lotus feet.
TEXT 43

sa-varane prabhure kariya namaskara
ei chaya teňho yaiche—kariye vicara

SYNONYMS

sa-varane—along with His associates; prabhure—unto Lord Śrī Caitanya Mahā-prabhu; kariya—having made; namaskara—respectful obeisances; ei—these; chaya—six; teňho—He; yaiche—what they are like; kariye—l make; vicara—discussion.

TRANSLATION

Having offered obeisances unto the Lord and all His associates, I shall now try to explain these six diversities in one.

PURPORT

There are many unalloyed devotees of the Supreme Personality of Godhead, all of whom are considered associates surrounding the Lord. Kṛṣṇa should be worshiped with His devotees. The diverse principles are therefore the eternal paraphernalia through which the Absolute Truth can be approached.

TEXT 44

yadyapi āmāra guru—caitanyera dāsa
tathāpi jāniye āmi tāňhāra prakāsa

SYNONYMS

yadyapi—even though; āmāra—my; guru—spiritual master; caitanyera—of Lord Caitanya Mahāprabhu; dāsa—the servitor; tathāpi—still; jāniye—know; āmi—I; tāňhāra—of the Lord; prakāsa—direct manifestation.

TRANSLATION

Although I know that my spiritual master is a servitor of Śrī Caitanya, I know Him also as a plenary manifestation of the Lord.

PURPORT

Every living entity is essentially a servant of the Supreme Personality of Godhead, and the spiritual master is also His servant. Still, the spiritual master is a direct
manifestation of the Lord. With this conviction, a disciple can advance in Kṛṣṇa consciousness. The spiritual master is nondifferent from Kṛṣṇa because he is a manifestation of Kṛṣṇa.

Lord Nityānanda, who is Balarāma Himself, the first direct manifestation or expansion of Kṛṣṇa, is the original spiritual master. He helps Lord Kṛṣṇa in His pastimes, and He is a servant of the Lord.

Every living entity is eternally a servant of Śrī Kṛṣṇa Caitanya; therefore the spiritual master cannot be other than a servant of Lord Caitanya. The spiritual master's eternal occupation is to expand the service of the Lord by training disciples in a service attitude. A spiritual master never poses as the Supreme Lord Himself; he is considered a representative of the Lord. The revealed scriptures prohibit one's pretending to be God, but a bona fide spiritual master is a most faithful and confidential servant of the Lord and therefore deserves as much respect as Kṛṣṇa.

TEXT 45


guru kṛṣṇa-rūpa hana śāstrera pramāne
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe

SYNONYMS

guru—the spiritual master; kṛṣṇa-rūpa—as good as Kṛṣṇa; hana—is; śāstrera—of revealed scriptures; pramāne—by the evidence; guru-rūpe—in the form of the spiritual master; kṛṣṇa—Lord Śrī Kṛṣṇa; kṛpā—mercy; karena—distributes; bhakta-gaṇe—unto His devotees.

TRANSLATION

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees.

PURPORT

The relationship of a disciple with his spiritual master is as good as his relationship with the Supreme Lord. A spiritual master always represents himself as the humblest servitor of the Personality of Godhead, but the disciple must look upon him as the manifested representation of Godhead.

TEXT 46

ācāryam māṁ vijānīyān
nāvamanyeta karhicit
na martya-buddhyāsūyeta
sarva-devamayo guruḥ

SYNONYMS

ācāryam—the spiritual master; mām—Myself; vijñātīyāt—one should know; na avamanyeta—one should never disrespect; karhicit—at any time; na—never; martya-buddhyā—with the idea of his being an ordinary man; asūyeta—one should be envious; sarva-deva—of all demigods; mayah—representative; guruḥ—the spiritual master.

TRANSLATION

“One should know the acārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”

PURPORT

This is a verse from Śrīmad-Bhāgavatam (11.17.27) spoken by Lord Kṛṣṇa when He was questioned by Uddhava regarding the four social and spiritual orders of society. He was specifically instructing how a brahmacāri should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.

The spiritual master is also called acārya, or a transcendental professor of spiritual science. The Manu-samhitā (2.140) explains the duties of an acārya, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called upaniti, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a śūdra. The sacred thread on the body of a brāhmaṇa, kṣatriya or vaiśya is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this saṁskāra, or purificatory process, the spiritual master actually begins to teach the disciple about the Vedas. A person born a śūdra is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a brāhmaṇa if he finds him perfectly qualified. In the Vāyu Purāṇa an acārya is defined as one who knows the import of all Vedic literature, explains the purpose of the Vedas, abides by their rules and regulations, and teaches his disciples to act in the same way.

Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an acārya there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady
devotee, who is called adi-kirti-vigraha, or the manifestation or form of the Lord of whom one must take shelter.

If one poses himself as an acarya but does not have an attitude of servitorship to the Lord, he must be considered an offender, and this offensive attitude disqualifies him from being an acarya. The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of Sri Nityananda Prabhu. Such a spiritual master is known as acaryadeva. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real acarya. In fact, however, a bona fide acarya is nondifferent from the Personality of Godhead, and therefore to envy such an acarya is to envy the Personality of Godhead Himself. This will produce an effect subversive to transcendental realization.

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Sri Krsna, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Sri Krsna in every respect to exploit the sentiments of their disciples, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

The real Vedic philosophy is acintya-bhediibhedanta-tattva, which establishes everything to be simultaneously one with and different from the Personality of Godhead. Srila Raghunatha dasa Gosvami confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with Mukunda (Sri Krsna). Srila Jiva Gosvami, in his Bhakti-sandarbha (213), has clearly defined that a pure devotee’s observation of the spiritual master and Lord Siva as one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps of Srila Raghunatha dasa Gosvami and Srila Jiva Gosvami, later acaryas like Srila Visvanatha Cakravarti Thakura have confirmed the same truths. In his prayers to the spiritual master, Srila Visvanatha Cakravarti Thakura confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Gaudiya Vaisnavas therefore worship Srila Gurudeva (the spiritual master) in the light of his being the servitor of the Personality of Godhead. In all the ancient literatures of devotional service and in the more recent songs of Srila Narottama dasa Thakura, Srila Bhaktivinoda Thakura and other unalloyed Vaisnavas, the spiritual master is always considered either one of the confidential associates of Srimati Radharani or a manifested representation of Sri Nityananda Prabhu.

TEXT 47

शिष्योऽर्जुकोऽत्मनः कृष्णः षक्रुप ।
अन्तर्जानी, अज्जर्णेष्ठ-एवं त्रियं रूप ॥ ४७ ॥
śikṣā-guruke ta’ jāni krṣnera svarūpa
antaryāmī, bhakta-sreṣṭha,—ei dui rūpa

SYNONYMS
śikṣā-guruke—the spiritual master who instructs; ta’—indeed; jāni—I know; krṣnera—of Kṛṣṇa; sva-rūpa—the direct representative; antaryāmī—the indwelling Supersoul; bhakta-sreṣṭha—the best devotee; ei—these; dui—two; rūpa—forms.

TRANSLATION
One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.

PURPORT
Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that the instructing spiritual master is a bona fide representative of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself teaches us as the instructing spiritual master from within and without. From within He teaches as Paramātmā, our constant companion, and from without He teaches from Bhagavad-gītā as the instructing spiritual master. There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple’s spiritual consciousness by means of relevant instructions. Thus the instructions in the science of devotion are differentiated in terms of the objective and subjective ways of understanding. The ācārya in the true sense of the term, who is authorized to deliver Kṛṣṇa, enriches the disciple with full spiritual knowledge and thus awakens him to the activities of devotional service.

When by learning from the self-realized spiritual master one actually engages himself in the service of Lord Viṣṇu, functional devotional service begins. The procedures of this devotional service are known as abhidheya, or action one is duty-bound to perform. Our only shelter is the Supreme Lord, and one who teaches how to approach Kṛṣṇa is the functioning form of the Personality of Godhead. There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service.

Śrīla Sanātana Gosvāmī is the ideal spiritual master, for he delivers one the shelter of the lotus feet of Madana-mohana. Even though one may be unable to travel on the field of Vṛndāvana due to forgetfulness of his relationship with the Supreme Personality of Godhead, he can get an adequate opportunity to stay in Vṛndāvana and derive all spiritual benefits by the mercy of Sanātana Gosvāmī. Śrī Govindajī acts exactly like the śikṣā-guru (instructing spiritual master) by teaching Arjuna Bhagavad-gītā. He is the original preceptor, for He gives us instructions and an opportunity to serve Him. The initiating spiritual master is a personal manifestation of Śrīla Madana-mohana viraha, whereas the instructing spiritual master is a personal representative of Śrīla Govindadeva viraha. Both of these Deities are worshiped at Vṛndāvana. Śrīla Gopīnātha is the ultimate attraction in spiritual realization.
TEXT 48

naivopayanty apacitith kavayasy tavesa
brahma-supyati krtam rddha-muda/- smaranta/-
yo 'ntar bhis tanu-bhrtam asubham vidhunvann
acarya-caittya-vapusa sva-gatim vyanakti

SYNONYMS

na eva—not at all; upayanti—are able to express; apacitith—their gratitude; kavayat/—learned devotees; tava—Your; isa—O Lord; brahma-supserrat/—with a lifetime equal to Lord Brahma’s; api—in spite of; krtam—magnanimous work; rddha—increased; muda/-—joy; smaranta/-—remembering; ya/-—who; anta/-—within; bahi/-—outside; tanu-bhrtam—of those who are embodied; asubham—misfortune; vidhunvan—dissipating; acarya—of the spiritual master; caittya—of the Supersoul; vapusa—by the forms; sva—own; gatim—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 Brahma, for You appear in two features—externally as the acarya and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You."

PURPORT

This verse from Śrimad-Bhāgavatam (11.29.6) was spoken by Śri Uddhava after he heard from Śri Kṛṣṇa all necessary instructions about yoga.

TEXT 49

teṣāṁ satata-yuktanāṁ
bhajatāṁ priti-purvaṁ
dadāmi buddhi-yogāṁ taṁ
yena māṁ upayānti te
SYNONYMS

tesām—unto them; satata-yuktānām—always engaged; bhajatām—in devotional service; prītī-pūrvakam—in loving ecstasy; dadāmī—I give; buddhi-yogam—real intelligence; tam—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 verse of Bhagavad-gītā (10.10) clearly states how Govindadeva instructs His bona fide devotee. The Lord declares that by enlightenment in theistic knowledge He awards attachment for Him to those who constantly engage in His transcendental loving service. This awakening of divine consciousness enthralls a devotee, who thus relishes his eternal transcendental mellow. Such an awakening is awarded only to those convinced by devotional service about the transcendental nature of the Personality of Godhead. They know that the Supreme Truth, the all-spiritual and all-powerful person, is one without a second and has fully transcendental senses. He is the fountainhead of all emanations. Such pure devotees, always merged in knowledge of Kṛṣṇa and absorbed in Kṛṣṇa consciousness, exchange thoughts and realizations as great scientists exchange their views and discuss the results of their research in scientific academies. Such exchanges of thoughts in regard to Kṛṣṇa give pleasure to the Lord, who therefore favors such devotees with all enlightenment.

TEXT 50

yathā brahmaṁe bhagavān
svayam upadiśya-nubhāvitavān

SYNONYMS

yathā—just as; brahmaṁe—unto Lord Brahmā; bhagavān—the Supreme Lord; svayam—Himself; upadiśya—having instructed; anubhāvitavān—caused to perceive.

TRANSLATION


PURPORT

The English maxim that God helps those who help themselves is also applicable in the transcendental realm. There are many instances in revealed scriptures of the
Personality of Godhead’s acting as the spiritual master from within. He was the spiritual master who instructed Brahmā, the original living being in the cosmic creation. When Brahmā was first created, he could not apply his creative energy to arrange the cosmic situation. At first there was only sound, vibrating the word tapa, which indicates the acceptance of hardships for spiritual realization. Refraining from sensual enjoyment, one should voluntarily accept all sorts of difficulty for spiritual realization. This is called tapasya. An enjoyer of the senses can never realize God, godliness or the science of theistic knowledge. Thus when Brahmā, initiated by Śrī Kṛṣṇa by the sound vibration tapa, engaged himself in acts of austerity, by the pleasure of Viṣṇu he was able to visualize the transcendental world, Śrī Vaikuṇṭha, through transcendental realization. Modern science can communicate using material discoveries such as radio, television and computers, but the science invoked by the austerities of Śrī Brahmā, the original father of mankind, was still more subtle. In time, material scientists may also know how we can communicate with the Vaikuṇṭha world. Lord Brahmā inquired about the potency of the Supreme Lord, and the Personality of Godhead answered his inquiry in the following six consecutive statements. These instructions, which are reproduced in the Śrīmad-Bhāgavatam (2.9.31-36), were imparted by the Personality of Godhead, acting as the supreme spiritual master.

TEXT 51

jñānam parama-guhyaṁ me
yad vijnāna-samanvatam
sarahasyaṁ tad-aṅgam ca
grhāṇa gaitaraṁ mayā

SYNONYMS

jñānam—knowledge; parama—extremely; guhyam—confidential; me—of Me; yad—which; vijnāna—realization; samanvatam—fully endowed with; sa-rahasyam—along with mystery; tat—of that; aṅgam—supplementary parts; ca— and; grhāṇa—just try to take up; gaitaram—explained; maya—by Me.

TRANSLATION

"Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but also full of mysteries.

PURPORT

Transcendental knowledge of Śrī Kṛṣṇa is deeper than the impersonal knowledge of Brahman, for it includes knowledge of not only His form and personality but also
everything else related to Him. There is nothing in existence not related with Śrī Kṛṣṇa. In a sense, there is nothing but Śrī Kṛṣṇa, and yet nothing is Śrī Kṛṣṇa save and except His primeval personality. This knowledge constitutes a complete transcendental science, and Viṣṇu wanted to give Brahmā full knowledge about that science. The mystery of this knowledge culminates in personal attachment to the Lord, with a resulting effect of detachment from anything “non-Kṛṣṇa.” There are nine alternative transcendental means to attain this stage: hearing, chanting, remembering, serving the lotus feet of the Lord, worshiping, praying, assisting, fraternizing with the Lord, and sacrificing everything for Him. These are different parts of the same devotional service, which is full of transcendental mystery. The Lord said to Brahmā that since He was pleased with him, by His grace the mystery was being revealed.

TEXT 52

यावनं याहं यथाभवो यद्दंपुनकयंकरकः।
तत्कैव तत्त्वविज्ञानसम्म तेस्मप्रयाहं ॥ ५२ ॥

yāvān aham yathā-bhāvo
yad-rūpa-guṇa-karmakāḥ
tathāiva tattva-vijñānam
astu te mad-anugrahat

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; karma-kāḥ—activities; tathā eva—exactly so; tattva-vijñānam—factual realization; astu—let there be; te—your; mat—My; anugrahaḥ—by causeless mercy.

TRANSLATION

“By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

The transcendental personal forms of the Lord are a mystery, and the symptoms of these forms, which are absolutely different from anything made of mundane elements, are also mysterious. The innumerable forms of the Lord, such as Śyāmasundara, Nārāyaṇa, Rāma and Gaurasundara; the colors of these forms (white, red, yellow, cloudlike Śyāma and others); His qualities, as the responsive Personality of Godhead to pure devotees and as impersonal Brahman to dry speculators; His uncommon activities like lifting Govardhana Hill, marrying more than 16,000 queens at Dvārakā, and entering the rāsa dance with the damsels of Vraja, expanding Himself in as many forms as there were damsels in the dance—these and innumerable other uncommon acts and attributes are all mysteries, one aspect of which is pre-
presented in the scientific knowledge of Bhagavad-gītā, which is read and adored all over the world by all classes of scholars, with as many interpretations as there are empiric philosophers. The truth of these mysteries was revealed to Brahmā by a descending process, without the help of the ascending one. His mercy descends to a devotee like Brahmā and, through Brahmā, to Nārada, from Nārada to Vyāsa, from Vyāsadeva to Sukadeva and so on in the bona fide chain of disciplic succession. We cannot discover the mysteries of the Lord by our mundane endeavors; they are only revealed, by His grace, to the proper devotees. These mysteries are gradually disclosed to the various grades of devotees in proportion to the gradual development of their service attitude. In other words, impersonalists who depend upon the strength of their poor fund of knowledge and morbid speculative habits, without submission and service in the forms of hearing, chanting and the others mentioned above, cannot penetrate to the mysterious region of transcendence where the supreme truth is a transcendental person, free from all tinges of the material elements. Discovering the mystery of the Lord eliminates the impersonal feature realized by common spiritualists who are merely trying to enter the spiritual region from the mundane platform.

TEXT 53

अहमेवासमेवाग्रे माण्डू यथा समस्तपरम् ।
पश्चात्शं यदेक्षो योहविषयेत सोहत्याम् ॥ ५३ ॥

aham evāsam evāgre
nānyad yat sad-asat-param
paścād aharḥ yad etac ca
yo 'vasīṣyeta so 'smy aham

SYNONYMS

aham—l, 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—at the end; aham—l, the Personality of Godhead; yat—which; etat—this creation; ca—also; yah—who; avaśīṣ-yeta—remains; saḥ—that; asmi—am; aham—l, 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

Aham means “I”; therefore the speaker who is saying aham, “I,” must have His own personality. The Māyāvādī philosophers interpret this word aham as referring to the impersonal Brahman. These Māyāvādīs are very proud of their grammatical knowledge, but any person who has actual knowledge of grammar can understand
that *aham* means "I" and that "I" refers to a personality. Therefore, the Personality of Godhead, speaking to Brahmā, uses *aham* while describing His own transcendental form. *Aham* has a specific meaning; it is not a vague term that can be whimsically interpreted. *Aham*, when spoken by Kṛṣṇa, refers to the Supreme Personality of Godhead and nothing else.

Before the creation and after its dissolution, only the Supreme Personality of Godhead and His associates exist; there is no existence of the material elements. This is confirmed in the Vedic literature. *Vāsudevo vā idam agra āśīn na brahmā na ca sahkarah*. The meaning of this *mantra* is that before creation there was no existence of Brahmā or Śiva, for only Viṣṇu existed. Viṣṇu exists in His abode, the Vaikuṇṭhas. There are innumerable Vaikuṇṭha planets in the spiritual sky, and on each of them Viṣṇu resides with His associates and His paraphernalia. It is also confirmed in *Bhagavad-gītā* that although the creation is periodically dissolved, there is another abode, which is never dissolved. The word "creation" refers to the material creation because in the spiritual world everything exists eternally and there is no creation or dissolution.

The Lord indicates herein that before the material creation He existed in fullness with all transcendental opulences, including all strength, all wealth, all beauty, all knowledge, all fame and all renunciation. If one thinks of a king, he automatically thinks of his secretaries, ministers, military commanders, palaces and so on. Since a king has such opulences, one can simply try to imagine the opulence of the Supreme Personality of Godhead. When the Lord says *aham*, therefore, it is to be understood that He exists with full potency, including all opulences.

The word *yat* refers to Brahman, the impersonal effulgence of the Lord. In the *Brahma-saṁhitā* (5.40) it is said, *tad-brahma niṣkalam anantam aṣeṣa-bhūtam*: the Brahman effulgence expands unlimitedly. Just as the sun is a localized planet although the sunshine expands unlimitedly from that source, so the Absolute Truth is the Supreme Personality of Godhead, but His effulgence of energy, Brahman, expands unlimitedly. From that Brahman energy the creation appears, just as a cloud appears in sunshine. From the cloud comes rain, from the rain comes vegetation, and from the vegetation come fruits and flowers, which are the basis of subsistence for many other forms of life. Similarly, the effulgent bodily luster of the Supreme Lord is the cause of the creation of infinite universes. The Brahman effulgence is impersonal, but the cause of that energy is the Supreme Personality of Godhead. From Him, in His abode, the Vaikuṇṭhas, this *brahmajyoti* emanates. He is never impersonal. Since they cannot understand the source of the Brahman energy, impersonalists mistakenly choose to think this impersonal Brahman the ultimate or absolute goal. But as stated in the *Upaniṣads*, one has to penetrate the impersonal effulgence to see the face of the Supreme Lord. If one desires to reach the source of the sunshine, he has to travel through the sunshine to reach the sun and then meet the predominating deity there. The Absolute Truth is the Supreme Person, Bhagavān, as the *Śrīmad-Bḥāgavatam* explains.

*Sat* means "effect," *asat* means "cause," and *param* refers to the ultimate truth, which is transcendental to cause and effect. The cause of the creation is called the *mahat-tattva*, or total material energy, and its effect
is the creation itself. But neither cause nor effect existed in the beginning; they emanated from the Supreme Personality of Godhead, as did the energy of time. This is stated in the Vedānta-sūtra (janmādy asya yatāt). The source of birth of the cosmic manifestation or mahat-tattva is the Personality of Godhead. This is confirmed throughout the Śrīmad-Bhāgavatam and Bhagavad-gītā. In Bhagavad-gītā (10.8) the Lord says, ahaṁ sarvasya prabhavaḥ: “I am the fountainhead of all emanations.” The material cosmos, being temporary, is sometimes manifest and sometimes unmanifest, but its energy emanates from the Supreme Absolute Lord. Before the creation there was neither cause nor effect, but the Supreme Personality of Godhead existed with His full opulence and energy.

The words paścād aham indicate that the Lord exists after the dissolution of the cosmic manifestation. When the material world is dissolved, the Lord still exists personally in the Viśṇu-thas. During the creation the Lord also exists as He is in the Viśṇu-thas, and He also exists as the Supersoul within the material universes. This is confirmed in the Brahma-saṁhitā (5.37). Goloka eva nivasati: although He is perfectly and eternally present in Goloka Vṛndāvana in Viśṇu-tha, He is nevertheless all-pervading (akhilatma-bhūtaḥ). The all-pervading feature of the Lord is called the Supersoul. In Bhagavad-gītā it is said, ahaṁ kṛṣṇasya jagataḥ prabhavaḥ: the cosmic manifestation is a display of the energy of the Supreme Lord. The material elements (earth, water, fire, air, ether, mind, intelligence and false ego) display the inferior energy of the Lord, and the living entities are His superior energy. Since the energy of the Lord is not different from Him, in fact everything that exists is Kṛṣṇa in His impersonal feature. Sunshine, sunlight and heat are not different from the sun, and yet simultaneously they are distinct energies of the sun. Similarly, the cosmic manifestation and the living entities are energies of the Lord, and they are considered to be simultaneously one with and different from Him. The Lord therefore says, “I am everything,” because everything is His energy and is therefore non-different from Him.

Yo 'vasiṣyeta so 'smy aham indicates that the Lord is the balance that exists after the dissolution of the creation. The spiritual manifestation never vanishes. It belongs to the internal energy of the Supreme Lord and exists eternally. When the external manifestation is withdrawn, the spiritual activities in Goloka and the rest of the Viśṇu-thas continue, unrestricted by material time, which has no existence in the spiritual world. Therefore in Bhagavad-gītā it is said, yad gatvā na nivartante tad dhāma paramam mama: “The abode from which no one returns to this material world is the supreme abode of the Lord.” (Bg. 15.6)
tad vidyād ātmano māyāṁ
yathābhāṣo 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; māyāṁ—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

In the previous verse the Absolute Truth and its nature have been explained. One must also understand the relative truth to actually know the Absolute. The relative truth, which is called māyā, or material nature, is explained here. Māyā has no independent existence. One who is less intelligent is captivated by the wonderful activities of māyā, but he does not understand that behind these activities is the direction of the Supreme Lord. In Bhagavad-gītā it is said, mayādhyakṣēṇa prakṛtiḥ sūyate sa-caracaram: the material nature is working and producing moving and nonmoving beings only by the supervision of Kṛṣṇa (Bg. 9.10).

The real nature of māyā, the illusory existence of the material manifestation, is clearly explained in Śrīmad-Bhāgavatam. The Absolute Truth is substance, and the relative truth depends upon its relationship with the Absolute for its existence. Māyā means energy; therefore the relative truth is explained to be the energy of the Absolute Truth. Since it is difficult to understand the distinction between the absolute and relative truths, an example can be given for clarification. The Absolute Truth can be compared to the sun, which is appreciated in terms of two relative truths: reflection and darkness. Darkness is the absence of sunshine, and a reflection is a projection of sunlight into darkness. Neither darkness nor reflection has an independent existence. Darkness comes when the sunshine is blocked. For example, if one stands facing the sun, his back will be in darkness. Since darkness stands in the absence of the sun, it is therefore relative to the sun. The spiritual world is compared to the real sunshine, and the material world is compared to the dark regions where the sun is not visible.

When the material manifestation appears very wonderful, this is due to a perverted reflection of the supreme sunshine, the Absolute Truth, as confirmed in the Vedānta-sūtra. Whatever one can see here has its substance in the Absolute. As darkness is situated far away from the sun, so the material world is also far away from the spiritual world. The Vedic literature directs us not to be captivated by the dark regions (tamaḥ) but to try to reach the shining regions of the Absolute (yogi-dhāma).
The spiritual world is brightly illuminated, but the material world is wrapped in darkness. In the material world, sunshine, moonshine or different kinds of artificial light are required to dispel darkness, especially at night, for by nature the material world is dark. Therefore the Supreme Lord has arranged for sunshine and moonshine. But in His abode, as described in Bhagavad-gītā (15.6), there is no necessity for lighting by sunshine, moonshine or electricity because everything is self-effulgent.

That which is relative, temporary and far away from the Absolute Truth is called māyā, or ignorance. This illusion is exhibited in two ways, as explained in Bhagavad-gītā. The inferior illusion is inert matter, and the superior illusion is the living entity. The living entities are called illusory in this context only because they are implicated in the illusory structures and activities of the material world. Actually the living entities are not illusory, for they are parts of the superior energy of the Supreme Lord and do not have to be covered by māyā if they do not want to be so. The actions of the living entities in the spiritual kingdom are not illusory; they are the actual, eternal activities of liberated souls.

TEXT 55

yathā mahānti bhūtāni
bhūteśuccāvaceṣv 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; teṣu—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

The gross material elements (earth, water, fire, air and ether) combine with the subtle material elements (mind, intelligence and false ego) to construct the bodies of this material world, and yet they are beyond these bodies as well. Any material construction is nothing but an amalgamation or combination of material elements in varied proportions. These elements exist both within and beyond the body. For example, although the sky exists in space, it also enters within the body. Similarly,
the Supreme Lord, who is the cause of the material energy, lives within the material world as well as beyond it. Without His presence within the material world, the cosmic body could not develop, just as without the presence of the spirit within the physical body, the body could not develop. The entire material manifestation develops and exists because the Supreme Personality of Godhead enters it as Paramātma, or the Supersoul. The Personality of Godhead in His all-pervading feature of Paramātma enters every entity, from the biggest to the most minute. His existence can be realized by one who has the single qualification of submissiveness and who thereby becomes a surrendered soul. The development of submissiveness is the cause of proportionate spiritual realization, by which one can ultimately meet the Supreme Lord in person, as a man meets another man face to face.

Because of his development of transcendental attachment for the Supreme Lord, a surrendered soul feels the presence of his beloved everywhere, and all his senses are engaged in the loving service of the Lord. His eyes are engaged in seeing the beautiful couple Śrī Rādhā and Kṛṣṇa sitting on a decorated throne beneath a desire tree in the transcendental land of Vṛndāvana. His nose is engaged in smelling the spiritual aroma of the lotus feet of the Lord. Similarly, his ears are engaged in hearing messages from Vaikuṇṭha, and his hands embrace the lotus feet of the Lord and His associates. Thus the Lord is manifested to a pure devotee from within and without. This is one of the mysteries of the devotional relationship in which a devotee and the Lord are bound by a tie of spontaneous love. To achieve this love should be the goal of life for every living being.

**TEXT 56**

एतावद ज्ञातो तत्त्वज्ञानाय एतावद ज्ञातो तत्त्वज्ञानाय एतावद ज्ञातो तत्त्वज्ञानाय एतावद ज्ञातो तत्त्वज्ञानाय

etāvad eva jijñāsyam

tattva-jijñāsunātmanāḥ

anvaya-vyatirekābhyām

yat syāt sarvatra sarvadā

**SYNONYMS**

etāvat—up to this; eva—certainly; jijñāsyam—to be inquired about; tattva—of the Absolute Truth; jijñāsūnā—by the student; ātmanāḥ—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 the all-pervading truth.”
PURPORT

Those who are serious about the knowledge of the transcendental world, which is far beyond the material cosmic creation, must approach a bona fide spiritual master to learn the science both directly and indirectly. One must learn both the means to approach the desired destination and the hindrances to such progress. The spiritual master knows how to regulate the habits of a neophyte disciple, and therefore a serious student must learn the science in all its aspects from him.

There are different grades and standards of prosperity. The standard of comfort and happiness conceived by a common man engaged in material labor is the lowest grade of happiness, for it is in relationship with the body. The highest standard of such bodily comfort is achieved by a fruitive worker who by pious activities reaches the plane of heaven, or the kingdom of the creative gods with their delegated powers. But the conception of comfortable life in heaven is insignificant in comparison to the happiness enjoyed in the impersonal Brahman, and this brahmānanda, the spiritual bliss derived from impersonal Brahman, is like the water in the hoofprint of a calf compared to the ocean of love of Godhead. When one develops pure love for the Lord, he derives an ocean of transcendental happiness from the association of the Personality of Godhead. To qualify oneself to reach this stage of life is the highest perfection.

One should try to purchase a ticket to go back home, back to Godhead. The price of such a ticket is one’s intense desire for it, which is not easily awakened, even if one continuously performs pious activities for thousands of lives. All mundane relationships are sure to be broken in the course of time, but once one establishes a relationship with the Personality of Godhead in a particular rasa, it is never to be broken, even after the annihilation of the material world.

One should understand, through the transparent medium of the spiritual master, that the Supreme Lord exists everywhere in His transcendental spiritual nature and that the living entities’ relationships with the Lord are directly and indirectly existing everywhere, even in this material world. In the spiritual world there are five kinds of relationships with the Supreme Lord—sānta, dāsya, sakhiya, vātsalya and mādhurya. The perverted reflections of these rasas are found in the material world. Land, home, furniture and other inert material objects are related in sānta, or the neutral and silent sense, whereas servants work in the dāsya relationship. The reciprocation between friends is called sakhiya, the affection of a parent for a child is known as vātsalya, and the affairs of conjugal love constitute mādhurya. These five relationships in the material world are distorted reflections of the original pure sentiments, which should be understood and perfected in relationship with the Supreme Personality of Godhead under the guidance of a bona fide spiritual master. In the material world the perverted rasas bring frustration. If these rasas are re-established with Lord Kṛṣṇa, the result is eternal blissful life.

From this and the preceding three verses of Caitanya-caritāmṛta, which have been selected from the Śrīmad-Bhāgavatam, the missionary activities of Lord Caitanya can be understood. Śrīmad-Bhāgavatam has 18,000 verses, which are summarized in the four verses beginning with aham evāsam evāgre (53) and con-
cluding with *yat syāt sarvatra sarvadā* (56). In the first of these verses (53) the transcendental nature of Lord Kṛṣṇa, the Supreme Personality of Godhead, is explained. The second verse (54) further explains that the Lord is detached from the workings of the material energy, māyā. The living entities, as parts and parcels of Lord Kṛṣṇa, are prone to be controlled by the external energy because although they are spiritual, in the material world they are encased in bodies of material energy. The eternal relationship of the living entities with the Supreme Lord is explained in that verse. The next verse (55) instructs that the Supreme Personality of Godhead, by His inconceivable energies, is simultaneously one with and different from the living entities and the material energy. This knowledge is called *acintya-bhedābheda-tattva*. When an individual living entity surrenders to Lord Kṛṣṇa, he can then develop natural transcendental love for the Supreme Lord. This surrendering process should be the primary concern of a human being. In the next verse (56) it is said that a conditioned soul must ultimately approach a bona fide spiritual master and try to understand perfectly the material and spiritual worlds and his own existential position. Here the words *anvaya-vyatirekābhyaṁ,* “directly and indirectly,” suggest that one must learn the process of devotional service in its two aspects: one must directly execute the process of devotional service and indirectly avoid the impediments to progress.

**TEXT 57**

चिन्तामणि जयति सोमगिरिः गुरुर्मे
शिक्षा गुरुः भगवान् शिक्षितमुलिः।
यत-पदा-कलपतरु-पल्लव-शेखरेशु
नलस्वयम्वरा-रसाम् लभते जयाश्रीः॥ ५७ ॥

*cintāmaṇi jayati*—all glory to Cintāmaṇi; *soma-girīḥ*—Somagiri (the initiating guru); *guruḥ*—spiritual master; *me*—my; *śikṣā-guruḥ*—instructing spiritual master; *ca*—and; *bhagavān*—the Supreme Personality of Godhead; *śikhi-piñcha*—with peacock feathers; *mauliḥ*—whose head; *yat*—whose; *pāda*—of the lotus feet; *kalpataru*—like desire trees; *pallava*—like new leaves; *śekhareśu*—at the toenails; *nīlā-svayam-vara*—of conjugal pastimes; *rasam*—the mellow; *labhate*—obtains; *jaya-srīḥ*—Śrīmati Rādhārāṇī.

**SYNONYMS**

*cintāmaṇi jayati*—all glory to Cintāmaṇi; *soma-girīḥ*—Somagiri (the initiating guru); *guruḥ*—spiritual master; *me*—my; *śikṣā-guruḥ*—instructing spiritual master; *ca*—and; *bhagavān*—the Supreme Personality of Godhead; *śikhi-piñcha*—with peacock feathers; *mauliḥ*—whose head; *yat*—whose; *pāda*—of the lotus feet; *kalpataru*—like desire trees; *pallava*—like new leaves; *śekhareśu*—at the toenails; *nīlā-svayam-vara*—of conjugal pastimes; *rasam*—the mellow; *labhate*—obtains; *jaya-srīḥ*—Śrīmati Rādhārāṇī.

**TRANSLATION**

“All glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears
peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayaśrī (Rādhārāṇī) enjoys the transcendental mellow of an eternal consort."

PURPORT

This verse is from the  *Kṛṣṇa-karaṇāmṛta*, which was written by a great Vaiṣṇava sannyāsī named Bilvamaṅgala Ṭhākura, who is also known as Lilāsuka. He intensely desired to enter into the eternal pastimes of the Lord, and he lived at Vṛndāvana for seven hundred years in the vicinity of Brahma-kunda, a still existing bathing tank in Vṛndāvana. The history of Bilvamaṅgala Ṭhākura is given in a book called *Śrī Vallabha-dīgvijaya*. He appeared in the Eighth Century Śaka Era in the province of Dravida and was the chief disciple of Viṣṇusvāmī. In a list of temples and monasteries kept in Śaṅkarācārya’s monastery in Dvārakā, Bilvamaṅgala is mentioned as the founder of the Dvārakādhīśa Temple there. He entrusted the service of his Deity to Hari Brahmacārī, a disciple of Vallabha Bhaṭṭa.

Bilvamaṅgala Ṭhākura actually entered into the transcendental pastimes of Lord Kṛṣṇa. He has recorded his transcendental experiences and appreciation in the book known as *Kṛṣṇa-karaṇāmṛta*. In the beginning of that book he has offered his obeisances to his different gurus, and it is to be noted that he has adored them all equally. The first spiritual master mentioned is Cintāmaṇi, who was his instructing spiritual master because she first showed him the spiritual path. Cintāmaṇi was a prostitute with whom Bilvamaṅgala was intimate earlier in his life. She gave him the inspiration to begin on the path of devotional service, and because she convinced him to give up material existence to try for perfection by loving Kṛṣṇa, he has first offered his respects to her. Next he offers his respects to his initiating spiritual master, Somagiri, and then to the Supreme Personality of Godhead, who was also his instructing spiritual master. He explicitly mentions Bhagavān, who has peacock feathers on His crown, because the Lord of Vṛndāvana, Kṛṣṇa the cowherd boy, used to come to Bilvamaṅgala to talk with him and supply him with milk. In his adoration of Śrī Kṛṣṇa, the Personality of Godhead, he describes that Jayaśrī, the goddess of fortune, Śrīmatī Rādhārāṇī, takes shelter in the shade of His lotus feet to enjoy the transcendental *rasa* of nuptial love. The complete treatise *Kṛṣṇa-karaṇāmṛta* is dedicated to the transcendental pastimes of Śrī Kṛṣṇa and Śrīmatī Rādhārāṇī. It is a book to be read and understood by the most elevated devotees of Śrī Kṛṣṇa.

**TEXT 58**

\[ jīve sākṣāt nāhi tāte guru caittya-rupe \]

\[ sīkṣā-guru haya kṛṣṇa-mahānta-svarūpe \]

**SYNONYMS**

*jīve*—by the living entity; *sākṣāt*—direct experience; *nāhi*—there is not; *tāte*—therefore; *guru*—the spiritual master; *caittya-rupe*—in the form of the Supersoul;
śīkṣā-guru—the spiritual master who instructs; haya—appears; kṛṣṇa—Kṛṣṇa, the Supreme Personality of Godhead; mahānta—the topmost devotee; sva-rūpe—in the form of.

TRANSLATION

Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is no one other than Kṛṣṇa Himself.

PURPORT

It is not possible for a conditioned soul to directly meet Kṛṣṇa, the Supreme Personality of Godhead, but if one becomes a sincere devotee and seriously engages in devotional service, Lord Kṛṣṇa sends an instructing spiritual master to show him favor and invoke his dormant propensity for serving the Supreme. The preceptor appears before the external senses of the fortunate conditioned soul, and at the same time the devotee is guided from within by the Caitya-guru, Kṛṣṇa, who is seated as the spiritual master within the heart of the living entity.

TEXT 59

ततो दुःसांहगमम् उत्स्र्याय
सत्सृजेता बुद्धिमानय
संता एवैस्य चिन्दांति
मनो-व्यासांगम उक्तिबिहि

tato duḥsaṅgam utsṛjya
satsu sajjeta buddhimān
santa evāsya chindanti
mano-vyāsaṅgam uktibhiḥ

SYNONYMS

tataḥ—therefore; duḥsaṅgam—bad association; utsṛjya—giving up; satsu—with the devotees; sajjeta—one should associate; buddhimān—an intelligent person; santaḥ—devotees; eva—certainly; asya—one’s; chindanti—cut off; mano-vyāsaṅgam—opposing attachments; uktibhiḥ—by their instructions.

TRANSLATION

“One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities unfavorable to devotional service.”

PURPORT

This verse, which appears in the Śrīmad-Bhāgavatam (11.26.26), was spoken by Lord Kṛṣṇa to Uddhava in the text known as the Uddhava-gītā. The discussion relates to the story of Purūravā and the heavenly courtesan Urvaśī. When Urvaśī left
Purūravā, he was deeply affected by the separation and had to learn to overcome his grief.

It is indicated that to learn the transcendental science, it is imperative that one avoid the company of undesirable persons and always seek the company of saints and sages who are able to impart lessons of transcendental knowledge. The potent words of such realized souls penetrate the heart, thereby eradicating all misgivings accumulated by years of undesirable association. For a neophyte devotee there are two kinds of persons whose association is undesirable: (1) gross materialists who constantly engage in sense gratification and (2) unbelievers who do not serve the Supreme Personality of Godhead but serve their senses and their mental whims in terms of their speculative habits. Intelligent persons seeking transcendental realization should very scrupulously avoid their company.

**TEXT 60**

satāṁ prasaṅgāṁ mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyaṇāḥ kathāḥ
taj-joṣaṇāḍ āsv apavarga-vartmani
śraddhā ratīr bhaktir anukramiśyati

**SYNONYMS**

satāṁ—of the devotees; prasaṅgāt—by intimate association; mama—of Me; vīrya-saṁvidaḥ—talks full of spiritual potency; bhavanti—appear; hṛt—to the heart; karṇa—and to the ears; rasa-āyaṇāḥ—a source of sweetness; kathāḥ—talks; tat—of them; joṣaṇāḍ—from proper cultivation; āsv—quickly; apavarga—of liberation; vartmani—on the path; śraddhā—faith; ratīḥ—attraction; bhaktiḥ—love; anukramiśyati—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 a taste in knowledge that in due course develops into attraction and devotion."

**PURPORT**

This verse appears in the Śrīmad-Bhāgavatam (3.25.25), where Kapiladeva replies to the questions of His mother, Devahūti, about the process of devotional service. As
one advances in devotional activities, the process becomes progressively clearer and more encouraging. Unless one gets this spiritual encouragement by following the instructions of the spiritual master, it is not possible to make advancement. Therefore, one’s development of a taste for executing these instructions is the test of one’s devotional service. Initially, one must develop confidence by hearing the science of devotion from a qualified spiritual master. Then, as he associates with devotees and tries to adopt the means instructed by the spiritual master in his own life, his misgivings and other obstacles are vanquished by his execution of devotional service. Strong attachment for the transcendental service of the Lord develops as he continues listening to the messages of Godhead, and if he steadfastly proceeds in this way, he is certainly elevated to spontaneous love for the Supreme Personality of Godhead.

TEXT 61

isvara-svarūpa bhakta tānra adhiśṭhāna
bhaktera hṛdaye kṛṣṇera satata viśrāma

SYNONYMS

isvara—the Supreme Personality of Godhead; sva-rūpa—identical with; bhakta—the pure devotee; tānra—His; adhiśṭhāna—abode; bhaktera—of the devotee; hṛdaye—in the heart; kṛṣṇera—of Lord Kṛṣṇa; satata—always; viśrāma—the resting place.

TRANSLATION

A pure devotee constantly engaged in the loving service of the Lord is identical with the Lord, who is always seated in his heart.

PURPORT

The Supreme Personality of Godhead is one without a second, and therefore He is all-powerful. He has inconceivable energies, of which three are principal. The devotee is considered to be one of these energies, never the energetic. The energetic is always the Supreme Lord. The energies are related to Him for the purpose of eternal service. A living entity in the conditional stage can uncover his aptitude for serving the Absolute Truth by the grace of Kṛṣṇa and the spiritual master. Then the Lord reveals Himself within his heart, and he can know that Kṛṣṇa is seated in the heart of every pure devotee. Kṛṣṇa is actually situated in the heart of every living entity, but only a devotee can realize this fact.

TEXT 62

sādhavaḥ śuddhayā mahāḥ sādhūnāṁ śuddhayāḥ
madhukāte nā janānti nāhāṁ teteṣām manangapi || 62 ||
sādhavaḥ hrdayam mahyaṁ
sādhunāṁ hrdayam tv aham
mad-anyat te na jānanti
nāham tebhya manāk api

SYNONYMS
sādhavaḥ—the saints; hrdayam—the heart; mahyaṁ—My; sādhunāṁ—of the saints; hrdayam—the heart; tu—indeed; aham—I; mat—than Me; anyat—other; te—they; na—not; jānanti—know; na—nor; aham—I; tebhyaḥ—than them; manāk—slightly; api—even.

TRANSLATION
“Saints are My heart, and only I am their hearts. They do not know anyone but Me, and therefore I do not recognize anyone besides them as Mine.”

PURPORT
This verse appears in the Śrīmad-Bhāgavatam (9.4.68) in connection with a misunderstanding between Durvāsā Muni and Mahārāja Ambariṣa. As a result of this misunderstanding, Durvāsā Muni tried to kill the King, when the Sudarśana cakra, the celebrated weapon of Godhead, appeared on the scene for the devoted King’s protection. When the Sudarśana cakra attacked Durvāsā Muni, he fled in fear of the weapon and sought shelter from all the great demigods in heaven. Every one of them was unable to protect him, and therefore Durvāsā Muni prayed to Lord Viṣṇu for forgiveness. Lord Viṣṇu advised him, however, that if he wanted forgiveness he had to get it from Mahārāja Ambariṣa, not from Him. In this context Lord Viṣṇu spoke this verse.

The Lord, being full and free from problems, can wholeheartedly care for His devotees. His concern is how to elevate and protect all those who have taken shelter at His feet. The same responsibility is also entrusted to the spiritual master. The bona fide spiritual master’s concern is how the devotees who have surrendered to him as a representative of the Lord may make progress in devotional service. The Supreme Personality of Godhead is always mindful of the devotees who fully engage in cultivating knowledge of Him, having taken shelter at His lotus feet.

TEXT 63

bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthi-kurvanti tīrthāṇi
svāntaḥ-sthena gadābhīrtā
SYNONYMS

bhavat—your good self; vidhāh—like; bhāgavataḥ—devotees; tīrtha—holy places of pilgrimage; bhūtāḥ—existing; svayam—themselves; vibho—O almighty one; tīrthī-kurvanti—make into holy places of pilgrimage; tīrthāṇi—the holy places; svā-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 was spoken by Mahārāja Yudhiṣṭhira to Vidura in the Śrīmad-Bhāgavatam (1.13.10). Mahārāja Yudhiṣṭhira was receiving his saintly uncle Vidura, who had been visiting sacred places of pilgrimage. Mahārāja Yudhiṣṭhira told Vidura that pure devotees like him are personified holy places because the Supreme Personality of Godhead is always with them in their hearts. By their association, sinful persons are freed from sinful reactions, and therefore wherever a pure devotee goes is a sacred place of pilgrimage. The importance of holy places is due to the presence there of such pure devotees.

TEXT 64

sei bhakta-gaṇa haya dvi-vidha prakāra
pāriṣad-gaṇa eka, sādhaka-gaṇa āra

SYNONYMS

sei—these; bhakta-gaṇa—devotees; haya—are; dvi-vidha—twofold; prakāra—varieties; pāriṣat-gaṇa—factual devotees; eka—one; sādhaka-gaṇa—prospective devotees; āra—the other.

TRANSLATION

Such pure devotees are of two types: personal associates [pāriṣats] and neophyte devotees [sādhakas].

PURPORT

Perfect servitors of the Lord are considered His personal associates, whereas devotees endeavoring to attain perfection are called neophytes. Among the associates, some are attracted by the opulences of the Personality of Godhead, and others are attracted by nuptial love of Godhead. The former devotees are placed in the realm
of Vaikuṇṭha to render reverential devotional service, whereas the latter devotees are placed in Vṛndāvana for the direct service of Śrī Kṛṣṇa.

TEXTS 65-66

There are three categories of incarnations of Godhead: partial incarnations, qualitative incarnations and empowered incarnations. The pūrūṇas and Matsya are examples of partial incarnations.

TEXT 67

There are three categories of incarnations of Godhead: partial incarnations, qualitative incarnations and empowered incarnations. The pūrūṇas and Matsya are examples of partial incarnations.
TRANSLATION

Brahma, Visnu and Siva are qualitative incarnations. Empowered incarnations are those like the Kumaras, King Prthu and Mahamuni Vyasa [the compiler of the Vedas].

TEXT 68

dui-rūpe haya bhagavānera prakāsa
eke ta' prakāsa haya, āre ta' vilāsa

SYNONYMS
dui-rūpe—in two forms; haya—are; bhagavānera—of the Supreme Personality of Godhead; prakāsa—manifestations; eke—in one; ta’—certainly; prakāsa—manifestation; haya—is; āre—in the other; ta’—certainly; vilāsa—engaged in pastimes.

TRANSLATION
The Personality of Godhead exhibits Himself in two kinds of forms: prakāsa and vilāsa.

PURPORT
The Supreme Lord expands His personal forms in two primary categories. The prakāsa forms are manifested by Lord Kṛṣṇa for His pastimes, and their features are exactly like His. When Lord Kṛṣṇa married sixteen thousand queens in Dvārakā, He did so in sixteen thousand prakāsa expansions. Similarly, during the rāsa dance He expanded Himself in identical prakāsa forms to dance beside each and every gopī simultaneously. When the Lord manifests His vilāsa expansions, however, they are all somewhat different in their bodily features. Lord Balarāma is the first vilāsa expansion of Lord Kṛṣṇa, and the four-handed Nārāyaṇa forms in Vaikuṇṭha expand from Balarāma. There is no difference between the bodily forms of Śrī Kṛṣṇa and Balarāma except that Their bodily colors are different. Similarly, Śrī Nārāyaṇa in Vaikuṇṭha has four hands, whereas Kṛṣṇa has only two. The expansions of the Lord who manifest such bodily differences are known as vilāsa-vigrahas.

TEXTS 69-70

eka-i vigraha yadi haya bahu-rūpa
ākäre ta' bheda nāhi, eka-i svarūpa
When the Personality of Godhead expands Himself in many forms, all nondifferent in Their features, as Lord Kṛṣṇa did when He married sixteen thousand queens and when He performed His rāsa dance, such forms of the Lord are called manifested forms.

**TEXT 71**

चित्रं वैतेतदेशं बपुषा युगपं पृथकः।
गुष्ठसु घट्टसाहस्रं श्रियं एक उदावहं || ७१ ||

citram bataitad ekena
vapusā yugapat prthak
grheṣu dvy-aṣṭa-sāhasram
striya eka udāvahat

SYNONYMS

citram—wonderful; bata—oh; etat—this; ekena—with one; vapusā—form; yugapat—simultaneously; prthak—separately; grheṣu—in the houses; dvy-aṣṭa-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 from Śrīmad-Bhāgavatam (10.69.2).

**TEXT 72**

रासोदबं संगृणते गोपीमुलमण्डितः।
योगेश्वरेण कुफँे नासां मध्ये ब्रह्मचर्यः || ७२ ||
rāsotsavaḥ sampravṛttto
gopi-manḍala-manḍitaḥ
yogesa-vreṇa kṛṣṇena
tāsāṁ madhye dvayor dvayoḥ

SYNONYMS
rāsa-utsavaḥ—the festival of the rāsa dance; sampravṛttatḥ—was begun; gopi-
manḍala—by groups of gopīs; manḍitaḥ—decorated; yoga-isvaraḥ—by the master of
all mystic powers; kṛṣṇena—by Lord Kṛṣṇa; tāsāṁ—of them; madhye—in the middle;
dvayoḥ dvayoḥ—of each two.

TRANSLATION
"When Lord Kṛṣṇa, surrounded by groups of cowherd girls, began the festivities
of the rāsa dance, the Lord of all mystic powers placed Himself between each two
girls.

PURPORT
This verse is also quoted from the Śrīmad-Bhāgavatam (10.33.3).

TEXTS 73-74

praviṣṭena gṛhitānāṁ
kaṁthe sva-nikaṭaṁ striyaḥ
yam manyeran nabhas tāvad
vimāna-ṣata-saṅkulam

divaukaśāṁ sadāraṇāṁ
atyautsukya-bhṛtātmanāṁ
tato dundubhaya nedur
nipetuḥ puṣpa-viṣṭayaḥ

SYNONYMS
praviṣṭena—having entered; gṛhitānāṁ—of those embracing; kaṁthe—on the neck;
sva-nikaṭaṁ—situated at their own side; striyaḥ—the gopīs; yam—whom; manyeran—
would think; nabhaḥ—the sky; tāvad—at once; vimāna—of airplanes; ṣata—with hun-
dreds; saṅkulam—crowded; diva-okasāṁ—of the demigods; sa-dāraṇāṁ—with their
wives; atyautsukya—with eagerness; bhṛta-ātmanāṁ—whose minds were filled;
When the cowherd girls and Kṛṣṇa thus joined together, each girl thought that Kṛṣṇa was dearly embracing her alone. To behold this wonderful pastime of the Lord, the denizens of heaven and their wives, all very eager to see the dance, flew in the sky in their hundreds of airplanes. They showered flowers and beat sweetly on drums.”

This is another quote from the Śrīmad-Bhāgavatam (10.33.4-5)

TRANSLATION

“If numerous forms, all equal in their features, are displayed simultaneously, such forms are called prakāśa-vigrahas of the Lord.”

This is a quotation from the Laghu-bhāgavatāmṛta (1.21), compiled by Śrīla Rūpa Gosvāmī.

TEXT 76

“Ekai vibhṛha bhīṣṭa akāraḥ hasy ānā
Aneka prakāśa hasy, ‘vilāsa’ tāra nāma”
SYNONYMS

eka—one; vigraha—form; kintu—but; äkāre—in appearance; haya—is; āna—different; aneka—many; prakāśa—manifestations; haya—appear; vilāsa—pastime form; tāra—of that; nāma—the name.

TRANSLATION

But when the numerous forms are slightly different from one another, they are called vilāsa-vigrahas.

TEXT 77

sva-rūpam anyākāram yat
tasya bhāti vilāsataḥ
prāyepta-samam śaktyā
sa vilāso nigadyate

SYNONYMS

sva-rūpam—the Lord’s own form; anya—other; ākāra—features of the body; yat—which; tasya—His; bhāti—appears; vilāsataḥ—from particular pastimes; prāyepta—almost; ātma-samam—self-similar; śaktyā—by His potency; saḥ—that; vilāsāḥ—the vilāsa (pastime) form; nigadyate—is called.

TRANSLATION

“When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called vilāsa-vigrahas.”

PURPORT

This is another quotation from the Laghu-bhāgavatāmṛta.

TEXT 78

yaiche baladeva, para-vyome nārāyaṇa
yaiche vāsudeva pradyumnādi saṅkarṣaṇa

SYNONYMS

yaiche—just as; baladeva—Baladeva; para-vyome—in the spiritual sky; nārāyaṇa—Lord Nārāyaṇa; yaiche—just as; vāsudeva—Vāsudeva; pradyumna-ādi—Pradyumna, etc.; saṅkarṣaṇa—Saṅkarṣaṇa.
TRANSLATION
Examples of such vilāsa-vigrahas are Baladeva, Nārāyaṇa in Vaikuṇṭhadhāma, and the catur-vyūha—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

TEXTS 79-80

The energies [consorts] of the Supreme Lord are of three kinds: the Lakṣmīs in Vaikuṇṭha, the queens in Dvārakā, and the gopīs in Vṛndāvana. The gopīs are the best of all, for they have the privilege of serving Śrī Kṛṣṇa, the primeval Lord, the son of the King of Vraja.

TEXT 81

The energies [consorts] of the Supreme Lord are of three kinds: the Lakṣmīs in Vaikuṇṭha, the queens in Dvārakā, and the gopīs in Vṛndāvana. The gopīs are the best of all, for they have the privilege of serving Śrī Kṛṣṇa, the primeval Lord, the son of the King of Vraja.
TRANSLATION

The personal associates of the primeval Lord, Śrī Kṛṣṇa, are His devotees, who are identical with Him. He is complete with His entourage of devotees.

PURPORT

Śrī Kṛṣṇa and His various personal expansions are nondifferent in potential power. These expansions are associated with further secondary expansions, or servitor expansions, who are called devotees.

TEXT 82

bhakta śādi krame kaila sabhāra vandana

e-sabhāra vandana sarva-subhera kāraṇa

SYNONYMS

bhakta—the devotees; śādi—and so on; krame—in order; kaila—did; sabhāra—of the assembly; vandana—worship; e-sabhāra—of this assembly; vandana—worship; sarva-subhera—of all good fortune; kāraṇa—the source.

TRANSLATION

Now I have worshiped all the various levels of devotees. Worshipping them is the source of all good fortune.

PURPORT

To offer prayers to the Lord, one should first offer prayers to His devotees and associates.

TEXT 83

prathama śloke kahi sāmānya maṅgalācaraṇa
dvitiya śloketē karī viśeṣa vandana

SYNONYMS

prathama—first; śloke—in the verse; kahi—l express; sāmānya—general; maṅgalācaraṇa—invocation of benediction; dvitiya—second; śloketē—in the verse; karī—l do; viśeṣa—particular; vandana—offering of prayers.
TRANSLATION

In the first verse I have invoked a general benediction, but in the second I have prayed to the Lord in a particular form.

TEXT 84

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puspavantau
citrau sandau 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; puspavantau—the sun and moon together; citrau—wonderful; sam-dau—bestowing benediction; tamo-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."

TEXTS 85-86

vraje ye vihare pūrve kṛṣṇa-balarāma
koṭi-sūrya-candra jini doṅhāra nija-dhāma

SYNONYMS

vraje—in Vraja (Vṛndāvana); ye—who; vihare—played; pūrve—formerly; kṛṣṇa—Lord Kṛṣṇa; balarāma—Lord Balarāma; koṭī—millions; sūrya—suns; candra—moons; jini—overcoming; doṅhāra—of the two; nija-dhāma—the effulgence; sei—these; dui—
two; jagatere—for the universe; ha-iyā—becoming; sadaya—compassionate; gauḍadeśe—in the country of Gauḍa; pūrva-saile—on the eastern horizon; karilā—did; udaya—arise.

TRANSLATION

Śrī Kṛṣṇa and Balarāma, the Personalities of Godhead, who formerly appeared in Vṛndāvana and were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gauḍadeśa [West Bengal], being compassionate for the fallen state of the world.

TEXT 87

Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda have surcharged the world with happiness.

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya; āra—and; prabhu nityānanda—Lord Nityānanda; yānhāra—of whom; prakāše—on the appearance; sarva—all; jagat—the world; ānanda—full of happiness.

TRANSLATION

The appearance of Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda has surcharged the world with happiness.

TEXTS 88-89

The sun and the moon; hare—drive away; yaiche—just as; saba—all; andhakāra—darkness; vastu—truth; prakāśiyā—manifesting; kare—do; dharmera—off
inborn nature; pracāra—preaching; ei mata—like this; dui—two; bhāi—brothers; jīvera—of the living being; ajñāna—of ignorance; tamaḥ—of the darkness; nāśa—destruction; kari’—doing; kaila—made; tattva-vastu—of the Absolute Truth; dāna—gift.

**TRANSLATION**

As the sun and moon drive away darkness by their appearance and reveal the nature of everything, these two brothers dissipate the darkness of the living beings’ ignorance and enlighten them with knowledge of the Absolute Truth.

**TEXT 90**

अज्ञान-भोजे नाम कहिे ‘कैतव’।
धर्म-अर्थ-काम-मोक्ष-वाङ्ग। अदि सभ॥ ९०॥

ajñāna-tamera nāma kahiye ‘kaitava’
dharma-artha-kāma-mokṣa-vāñchā ādi saba

**SYNONYMS**

ajñāna-tamera—of the darkness of ignorance; nāma—name; kahiye—I call; kaitava—cheating process; dharma—religiosity; artha—economic development; kāma—sense gratification; mokṣa—liberation; vāñchā—desire for; ādi—and so on; saba—all.

**TRANSLATION**

The darkness of ignorance is called kaitava, the way of cheating, which begins with religiosity, economic development, sense gratification and liberation.

**TEXT 91**

धर्मः प्रोक्तत्कैतवं वोहं परमो मिर्मात्रां पुष्चः
वेदयं व्यस्तान्ति अत्र वासुं सिद्धं स्वप्नंम्।
श्रीमान्वितं किं तः पारमेवज्ञानः
सत्ता हर्षदद्वशेोंत्वेऽहं कुर्मव्युत्तं श्रुतं॥ ९१॥

dharmaḥ projjita-kaitavo 'tra paramo nirmatsarāṇām satāṁ
vedyamā vāstavam atra vastu śivamāṃ tāpa-trayonmūlanam
tsrimadbhāgavate māhāmuni-kṛte kim vā parair īśvarah
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ susṛṣubhis tat-kṣaṇāt

**SYNONYMS**

dharmaḥ—religiosity; projjita—completely rejected; kaitavaḥ—in which fruitive intention; atra—herein; paramaḥ—the highest; nirmatsarāṇām—of the one hundred
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 verse appears in the Śrīmad-Bhāgavatam (1.1.2). The words mahāmuni-kṛte indicate that Śrīmad-Bhāgavatam was compiled by the great sage Vyāsadeva, who is sometimes known as Nārāyaṇa Mahāmuni because he is an incarnation of Nārāyaṇa. Vyāsadeva, therefore, is not an ordinary man, but is empowered by the Supreme Personality of Godhead. He compiled the beautiful Bhāgavatam to narrate some of the pastimes of the Supreme Personality of Godhead and His devotees.

In Śrīmad-Bhāgavatam, a distinction between real religion and pretentious religion has been clearly made. According to this original and genuine commentary on the Vedānta-sūtra, there are numerous pretentious faiths that pass as religion but neglect the real essence of religion. The real religion of a living being is his natural inborn quality, whereas pretentious religion is a form of nescience that artificially covers a living entity’s pure consciousness under certain unfavorable conditions. Real religion lies dormant when artificial religion dominates from the mental plane. A living being can awaken this dormant religion by hearing with a pure heart.

The path of religion prescribed by Śrīmad-Bhāgavatam is different from all forms of imperfect religiosity. Religion can be considered in the following three divisions: (1) the path of fruitive work, (2) the path of knowledge and mystic powers, and (3) the path of worship and devotional service.

The path of fruitive work (karma-kāṇḍa), even when decorated by religious ceremonies meant to elevate one’s material condition, is a cheating process because it can never enable one to gain relief from material existence and achieve the highest goal. A living entity perpetually struggles hard to rid himself of the pangs of material existence, but the path of fruitive work leads him to either temporary happiness or temporary distress in material existence. By pious fruitive work one is placed in a position where he can temporarily feel material happiness, whereas vicious activities
lead one to a distressful position of material want and scarcity. However, even if one is put into the most perfect situation of material happiness, he cannot in that way become free from the pangs of birth, death, old age and disease. A materially happy person is therefore in need of the eternal relief that mundane religiosity in terms of fruitive work can never award.

The paths of the culture of knowledge (jiñāna-mārga) and of mystic powers (yoga-mārga) are equally hazardous, for one does not know where he will go by following these uncertain methods. An empiric philosopher in search of spiritual knowledge may endeavor most laboriously for many, many births in mental speculation, but unless and until he reaches the stage of the purest quality of goodness—in other words, until he transcends the plane of material speculation—it is not possible for him to know that everything emanates from the Personality of Godhead Vāsudeva. His attachment to the impersonal feature of the Supreme Lord makes him unfit to rise to that transcendental stage of vāsudeva understanding, and therefore because of his unclean state of mind he glides down again into material existence, even after having ascended to the highest stage of liberation. This downfall takes place due to his want of a locus standi in the service of the Supreme Lord.

As far as the mystic powers of the yogīs are concerned, they are also material entanglements on the path of spiritual realization. One German scholar who became a devotee of Godhead in India said that material science had already made laudable progress in duplicating the mystic powers of the yogīs. He therefore came to India not to learn the methods of the yogīs’ mystic powers but to learn the path of transcendental loving service to the Supreme Lord, as mentioned in the great scripture Śrīmad-Bhāgavatam. Mystic powers can make a yogī materially powerful and thus give temporary relief from the miseries of birth, death, old age and disease, as other material sciences can also do, but such mystic powers can never be a permanent source of relief from these miseries. Therefore, according to the Bhāgavata school, this path of religiosity is also a method of cheating its followers. In Bhagavad-gītā it is clearly defined that the most elevated and powerful mystic yogī is one who can constantly think of the Supreme Lord within his heart and engage in the loving service of the Lord.

The path of worship of the innumerable devas, or administrative demigods, is still more hazardous and uncertain than the above-mentioned processes of karma-kāṇḍa and jiñāna-kāṇḍa. This system of worshiping many gods, such as Durgā, Śiva, Gaṇeśa, Sūrya and the impersonal Viṣṇu form, is accepted by persons who have been blinded by an intense desire for sense gratification. When properly executed in terms of the rites mentioned in the sāstras, which are now very difficult to perform in this age of want and scarcity, such worship can certainly fulfill one’s desires for sense gratification, but the success obtained by such methods is certainly transient, and it is suitable only for a less intelligent person. That is the verdict of Bhagavad-gītā. No sane man should be satisfied by such temporary benefits.

None of the above-mentioned three religious paths can deliver a person from the threefold miseries of material existence, namely, miseries caused by the body and mind, miseries caused by other living entities, and miseries caused by the demigods. The process of religion described in Śrīmad-Bhāgavatam, however, is able to give
its followers permanent relief from the threefold miseries. The *Bhāgavatam* describes the highest religious form—reinstatement of the living entity in his original position of transcendental loving service to the Supreme Lord, which is free from the infections of desires for sense gratification, fruitive work, and the culture of knowledge with the aim of merging in the Absolute to become one with the Supreme Lord.

Any process of religiosity based on sense gratification, gross or subtle, must be considered a pretentious religion because it is unable to give perpetual protection to its followers. The word *projjhita* is significant. *Pra* means complete, and *ujjhita* indicates rejection. Religiosity in the shape of fruitive work is directly a method of gross sense gratification, whereas the process of culturing spiritual knowledge with a view to becoming one with the Absolute is a method of subtle sense gratification. All such pretentious religiosity based on gross or subtle sense gratification is completely rejected in the process of *bhāgavata-dhrama*, or the transcendental religion that is an eternal function for the living being.

*Bhāgavata-dhrama*, or the religious principle described in *Śrīmad-Bhāgavatam*, of which *Bhagavad-gītā* is a preliminary study, is meant for liberated persons of the highest order who attribute very little value to the sense gratification of pretentious religiosity. The first and foremost concern of fruitive workers, elevationists, empiric philosophers and salvationists is to raise their material position. But devotees of Godhead have no such selfish desires. They serve the Supreme Lord only for His satisfaction. Śrī Arjuna, wanting to satisfy his senses by becoming a so-called non-violent and pious man, at first decided not to fight. But when he was fully situated in the principles of *bhāgavata-dhrama*, culminating in complete surrender unto the will of the Supreme Lord, he changed his decision and agreed to fight for the satisfaction of the Lord. He then said:

\[
\text{naṣṭo moḥaḥ smṛtir labdhā}
\text{tvat-prasādān mayācyuta}
\text{sthito 'smi gata-sandehaḥ}
\text{kariṣye vacanaṁ tava}
\]

"My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions." (Bg. 18.73) It is the constitutional position of a living entity to be situated in this pure consciousness. Any so-called religious process that interferes with this unadulterated spiritual position of the living being must therefore be considered a pretentious process of religiosity.

The real form of religion is spontaneous loving service to Godhead. This relationship of the living being with the Absolute Personality of Godhead in service is eternal. The Personality of Godhead is described as *vastu*, or the Substance, and the living entities are described as *vāstavas*, or the innumerable samples of the Substance in relative existence. The relationship of these substantive portions with the Supreme Substance can never be annihilated, for it is an eternal quality inherent in the living being.
By contact with material nature the living entities exhibit varied symptoms of the
disease of material consciousness. To cure this material disease is the supreme object
of human life. The process that treats this disease is called bhāgavata-dharma or
sanātana-dharma—real religion. This is described in the pages of Śrīmad-Bhāgavatam.
Therefore anyone who, because of his background of pious activities in previous
lives, is anxious to hear, immediately realizes the presence of the Supreme Lord
within his heart and fulfills the mission of his life.

TEXT 92

tāra madhye mokṣa-vāñchā kaitava-pradhāna
yāhā haite kṛṣṇa-bhakti haya antardhāna

SYNONYMS

tāra—of them; madhye—in the midst; mokṣa-vāñchā—the desire to merge into the
Supreme; kaitava—of cheating processes; pradhāna—the chief; yāhā haite—from
which; kṛṣṇa-bhakti—devotion to Lord Kṛṣṇa; haya—becomes; antardhāna—dis-
appearance.

TRANSLATION

The foremost process of cheating is to desire to achieve liberation by merging in
the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa.

PURPORT

The desire to merge in the impersonal Brahman is the subtlest type of atheism. As
soon as such atheism, disguised in the dress of liberation, is encouraged, one be-
comes completely unable to traverse the path of devotional service to the Supreme
Personality of Godhead.

TEXT 93

“प्र-शब्देन मोक्षाभिसंधिरि निरस्तः” इति ॥ ९३ ॥

“pra-sabdena mokṣābhisandhir api nirastaḥ” iti

SYNONYMS

pra-sabdena—by the prefix “pra”; mokṣa-abhisandhiḥ—the intention of liberation;
api—certainly; nirastaḥ—nullified; iti—thus.

TRANSLATION

“The prefix ‘pra’ [in the verse from Śrīmad-Bhāgavatam] indicates that the desire
for liberation is completely rejected.”
PURPORT

This is an annotation by Śrīdhara Svāmī, the great commentator on Śrīmad-Bhāgavatam.

TEXT 94

कृष्णभक्तिभाषक—वष्ट शुद्धाशुद्ध कर्म ||
सेह एक जीवकर्मकमो-धर्म || ९४ ||

krṣṇa-bhaktiśvara baḥṣak—yata śubhāśubha karma
seha eka jiśera ajñāna-tamo-dharma

SYNONYMS

krṣṇa-bhakti—of devotional service to Kṛṣṇa; baḥṣaka—hindrance; yata—all;
śubha-aśubha—auspicious or inauspicious; karma—activity; seha—that; eka—one;
jiśera—of the living entity; ajñāna-tamaḥ—of the darkness of ignorance; dharma—the
caracter.

TRANSLATION

All kinds of activities, both auspicious and inauspicious, that are detrimental to
the discharge of transcendental loving service to Lord Śrī Kṛṣṇa are actions of the
darkness of ignorance.

PURPORT

The poetical comparison of Lord Caitanya and Lord Nityānanda to the sun and
moon is very significant. The living entities are spiritual sparks, and their constitu-
tional position is in devotional service to the Supreme Lord in full Kṛṣṇa conscious-
ness. So-called pious activities and other ritualistic performances, pious or impious,
as well as the desire to escape from material existence, are all considered to be
coverings of these spiritual sparks. The living entities must get free from these super-
fluous coverings and fully engage in Kṛṣṇa consciousness. The purpose of the appear-
ance of Lord Caitanya and Lord Nityānanda is to dispel the darkness of the soul.
Before Their appearance, all these superfluous activities of the living entities were
covering Kṛṣṇa consciousness, but after the appearance of these two brothers,
people’s hearts are becoming cleansed, and they are again becoming situated in the
real position of Kṛṣṇa consciousness.

TEXT 95

यांहार प्रसादे एই तमो हय माश ।
तमो नाश करि’ करे तत्त्वे प्रकाश || ९५ ||

yāṁhāra prasāde ei tamo haya nāśa
tamo nāśa kari’ kare tattvē prakāśa
SYNONYMS

yānḥāra—whose; prasāde—by the grace; ei—this; tamaḥ—darkness; haya—is; nāṣa—destroyed; tamaḥ—darkness; nāṣa—destruction; kari’—doing; kare—does; tattvera—of the truth; prakāsa—discovery.

TRANSLATION

By the grace of Lord Caitanya and Lord Nityānanda, this darkness of ignorance is removed, and the truth is brought to light.

TEXT 96

भक्तिपूर्वक त्रीणूरुपं।
नमं संकीर्तनं सव आलम्बनरूपं \\ 96 \\ ।

tattva-vastu—kṛśṇa, kṛśṇa-bhakti, prema-rūpa
nāma-saṅkīrtana—saba ānanda-svarūpa

SYNONYMS

tattva-vastu—Absolute Truth; kṛśṇa—Lord Kṛṣṇa; kṛśṇa-bhakti—devotional service to Lord Kṛṣṇa; prema-rūpa—taking the form of love for Lord Kṛṣṇa; nāma-saṅkīrtana—congregational chanting of the holy name; saba—all; ānanda—of bliss; sva-rūpa—the identity.

TRANSLATION

The Absolute Truth is Śrī Kṛṣṇa, and loving devotion to Śrī Kṛṣṇa exhibited in pure love is achieved through congregational chanting of the holy name, which is the essence of all bliss.

TEXT 97

सूर्य चन्द्र बाहिरेर तमः से विनाशे ।
बाहिरें घटपत्तादिदी से प्रकाेसे || 97 ||

sūrya candra bāhirera tamaḥ se vināše
bahir-vastu ghaṭa-paṭa-ādi se prakāše

SYNONYMS

sūrya—the sun; candra—the moon; bāhirera—of the external world; tamaḥ—darkness; se—they; vināše—destroy; bāhiro-vastu—external things; ghaṭa—waterpots; paṭa-ādi—space, etc.; se—they; prakāse—reveal.

TRANSLATION

The sun and moon dissipate the darkness of the external world and thus reveal external material objects like pots and plates.
TEXT 98

dui bhāi hṛdayera kṣāli’ andhakāra
dui bhāgavata-saṅge karāna sākṣātkāra

SYNONYMS

dui—two; bhāi—brothers; hṛdayera—of the heart; kṣāli’—purifying; andhakāra—darkness; dui bhāgavata—of the two bhāgavatas; saṅge—by the association; karāna—cause; sākṣātkāra—a meeting.

TRANSLATION

But these two brothers [Lord Caitanya and Lord Nityānanda] dissipate the darkness of the inner core of the heart, and thus They help one meet the two kinds of bhāgavatas [persons or things in relationship with the Personality of Godhead].

TEXT 99

eka bhāgavata baḍa—bhāgavata-śāstra
āra bhāgavata—bhakta bhakti-rasa-pātra

SYNONYMS

eka—one; bhāgavata—in relation to the Supreme Lord; baḍa—great; bhāgavata-śāstra—Śrīmad-Bhāgavatam; āra—the other; bhāgavata—in relation to the Supreme Lord; bhakta—pure devotee; bhakti-rasa—of the mellow of devotion; pātra—the recipient.

TRANSLATION

One of the bhāgavatas is the great scripture Śrīmad-Bhāgavatam, and the other is the pure devotee absorbed in the mellows of loving devotion.

TEXT 100

dui bhāgavata dvārā diyā bhakti-rasa
tāṁhāra hṛdaye tāṁra preme haya vaśa
SYNONYMS

dui—two; bhāgavata—the bhāgavatas; dvāra—by; diyā—giving; bhakti-rasa—devotional inspiration; tāṁhāra—of His devotee; hṛdaye—in the heart; tāḥra—his; preme—by the love; haya—becomes; vāsa—under control.

TRANSLATION

Through the actions of these two bhāgavatas the Lord instills the mellows of transcendental loving service into the heart of a living being, and thus the Lord, in the heart of His devotee, comes under the control of the devotee’s love.

TEXT 101
एक अद्भुत—समकाले दोन्हार प्रकाश।
अर अद्भुत—चित्रुद्धार तमं करे नाश॥ १०१॥

eka adbhuta—sama-kāle doṁhāra prakāśa
āra adbhuta—citta-guhāra tamaḥ kare nāśa

SYNONYMS

eka—one; adbhuta—wonderful thing; sama-kāle—at the same time; doṁhāra—of both; prakāśa—the manifestation; āra—the other; adbhuta—wonderful thing; citta-guhāra—of the core of the heart; tamaḥ—darkness; kare—do; nāśa—destruction.

TRANSLATION

The first wonder is that both brothers appear simultaneously, and the other is that They illuminate the innermost depths of the heart.

TEXT 102
এই চন্দ্র সূর্য দুই পরম সদয়।
জগতের ভাগ্যে গৌড়ে করিলা উদয়॥ ১০২॥

ei candra sūrya dui parama sadaya
jagatera bhāgye gauḍe karilā udaya

SYNONYMS

ei—these; candra—moon; sūrya—sun; dui—two; parama—very much; sadaya—kind; jagatera—of the people of the world; bhāgye—for the fortune; gauḍe—in the land of Gauḍa; karilā—did; udaya—appearance.

TRANSLATION

These two, the sun and moon, are very kind to the people of the world. Thus for the good fortune of all, They have appeared on the horizon of Bengal.
PURPORT

The celebrated ancient capital of the Sena dynasty, which was known as Gauda or Gauḍa, was situated in what is now the modern district of Maldah. Later this capital was transferred to the ninth or central island on the western side of the Ganges at Navadvīpa, which is now known as Mayapur and was then called Gauḍapura. Lord Caitanya appeared there, and Lord Nityānanda came there and joined Him from the district of Birbhum. They appeared on the horizon of Gauda to spread the science of Kṛṣṇa consciousness, and it is predicted that as the sun and moon gradually move west, the movement They began five hundred years ago will come to the western civilizations by Their mercy.

Caitanya Mahāprabhu and Nityānanda Prabhu drive away the five kinds of ignorance of the conditioned souls. In the Mahābhārata, Udyoga-parva, Forty-third Chapter, these five kinds of ignorance are described. They are (1) accepting the body to be the self, (2) making material sense gratification one's standard of enjoyment, (3) being anxious due to material identification, (4) lamenting and (5) thinking that there is anything beyond the Absolute Truth. The teachings of Lord Caitanya eradicate these five kinds of ignorance. Whatever one sees or otherwise experiences one should know to be simply an exhibition of the Supreme Personality of Godhead's energy. Everything is a manifestation of Kṛṣṇa.

TEXT 103

sei dui prabhura kari caraṇa vandana
yānḥā ha-ite vighna-nāśa abhīṣṭa-pūraṇa

SYNONYMS

sei—these; dui—two; prabhura—of the Lords; kari—do; caraṇa—feet; vandana—obeisance; yānḥā ha-ite—from which; vighna-nāśa—destruction of obstacles; abhīṣṭa-pūraṇa—fulfillment of desires.

TRANSLATION

Let us therefore worship the holy feet of these two Lords. Thus one can be rid of all difficulties on the path of self-realization.

TEXT 104

ei dui śloke kaila maṅgala-vandana
ṭṛṭīya śloke ratha śuna sarva-jana
SYNONYMS

ei—these; dui—two; sloke—in the verses; kaila—I did; maṅgala—auspicious; vandana—obeisance; tṛtiya—third; slokera—of the verse; artha—meaning; ṣuna—please hear; sarva-jana—everyone.

TRANSLATION

I have invoked the benediction of the Lords with these two verses. Now please hear attentively the purport of the third.

TEXT 105

वक्तव्य-वाचन्य, ग्रन्थ-विस्तार्ये भरे ||
विस्तारे ना वर्षी, सारार्थ कहि अद्विक्रे || १०५ ||

vaktavya-bāhulya, grantha-vistāra dare
vistāre nā varṇī, sārārtha kahi alpākṣare

SYNONYMS

vaktavya—of words to be spoken; bāhulya—elaboration; grantha—of the book; vistārera—of the big volume; dare—in fear; vistāre—in expanded form; nā—not; varṇī—I describe; sāra-artha—essential meaning; kahi—I say; alpa-aksare—in few words.

TRANSLATION

I purposely avoid extensive description for fear of increasing the bulk of this book. I shall describe the essence as concisely as possible.

TEXT 106

“मितम सारमं बचो हि वाक्मित” इति || १०६ ||

“mitam ca sāram ca vaco hi vāgmita” iti

SYNONYMS

mitam—concise; ca—and; sāram—essential; ca—and; vacaḥ—speech; hi—certainly; vāk-mitā—eloquence; itī—thus.

TRANSLATION

“Essential truth spoken concisely is true eloquence.”

TEXT 107

शून्यले खसिंहे चित्रे क्रुद्धा अज्ञानाद्वि दोष ||
कृष्णे गाँडे प्रेम हरे, पार्थे सत्नूष || १०७ ||

SYNONYMS

vaktavya—of words to be spoken; bāhulya—elaboration; grantha—of the book; vistārera—of the big volume; dare—in fear; vistāre—in expanded form; nā—not; varṇī—I describe; sāra-artha—essential meaning; kahi—I say; alpa-aksare—in few words.
Simply hearing submissively will free one’s heart from all the faults of ignorance, and thus one will achieve deep love for Kṛṣṇa. This is the path of peace.

TEXTS 108-109

If one patiently hears about the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu—and Their devotees, devotional activities, names, fame, and the mellows of Their transcendental loving exchanges—one will learn the essence of the Absolute Truth. Therefore I have described these [in Caitanya-caritāmṛta] with logic and discrimination.
TEXT 110

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

SYNONYMS

Srī-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 the Śrī Caitanya-caritāmṛta, Ādi-līlā, First Chapter, describing the spiritual masters.
CHAPTER 2

This chapter explains that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa Himself. Therefore, the Brahman effulgence is the bodily luster of Lord Caitanya, and the localized Supersoul situated in the heart of every living entity is His partial representation. The puruṣa-avatāras are also explained in this connection. Mahā-Viṣṇu is the reservoir of all conditioned souls, but as confirmed in the authoritative scriptures, Lord Kṛṣṇa is the ultimate fountainhead, the source of numerous plenary expansions, including Nārāyaṇa, who is generally accepted by Māyāvādī philosophers to be the Absolute Truth. The Lord’s manifestation of prābhava and vaibhava expansions, as well as partial incarnations and incarnations with delegated powers, are also explained. Lord Kṛṣṇa’s ages of boyhood and youth are discussed, and it is explained that His age at the beginning of youth is His eternal form.

The spiritual sky contains innumerable spiritual planets, the Vaikuṇṭhas, which are manifestations of the Supreme Lord’s internal energy. Innumerable material universes are similarly exhibited by His external energy, and the living entities are manifested by His marginal energy. Because Lord Kṛṣṇa Caitanya is not different from Lord Kṛṣṇa, He is the cause of all causes; there is no cause beyond Him. He is eternal, and His form is spiritual. Lord Caitanya is directly the Supreme Lord Kṛṣṇa, as the evidence of authoritative scriptures proves. This chapter stresses that a devotee must have knowledge of Kṛṣṇa’s personal form, His three principal energies, His pastimes and the relationship of the living entities with Him in order to advance in Kṛṣṇa consciousness.

TEXT 1

śrī-caitanya-prabhum vande
bālo ‘pi yad-anugrahāt
taren nānā-mata-grāha-
vyāptam siddhānta-sāgaram

SYNONYMS

śrī-caitanya-prabhum—to Lord Śrī Caitanya Mahāprabhu; vande—1 offer obeisances; bālah—an ignorant child; api—even; yat—of whom; anugrahāt—by the mercy;
taret—may cross over; nānā—various; māta—of theories; grāha—the crocodiles; vyāptam—filled with; siddhānta—of conclusions; sāgaram—the ocean.

TRANSLATION
I offer my obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truth, which is full of the crocodiles of various theories.

PURPORT
By the mercy of the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, even an inexperienced boy with no educational culture can be saved from the ocean of nescience, which is full of various types of philosophical doctrines that are like dangerous aquatic animals. The philosophy of the Buddha, the argumentative presentations of the jñāna-s, the yoga systems of Patañjali and Gautama, and the systems of philosophers like Kanāda, Kapila and Dattātreya are dangerous creatures in the ocean of nescience. By the grace of Śrī Caitanya Mahāprabhu one can have real understanding of the essence of knowledge by avoiding these sectarian views and accepting the lotus feet of Kṛṣṇa as the ultimate goal of life. Let us all worship Lord Śrī Caitanya Mahāprabhu for His gracious mercy to the conditioned souls.

TEXT 2

SYNONYMS
kṛṣṇa—of the holy name of Lord Kṛṣṇa; utkūrtana—loud chanting; gāna—singing; nartana—dancing; kalā—of the other fine arts; pāthojani—with lotuses; bhrājitā—beautified; sat-bhakta—of pure devotees; āvalī—rows; hamsa—of swans; cakra—cakravāka birds; madhu-pa—and bumblebees; śrenī—like swarms; vihāra—of pleasure; āspadam—the abode; karṇa-anandi—gladdening the ears; kāla—melodious; dhvaniḥ—sound; vahatu—let it flow; me—my; jihvā—of the tongue; maru—desert-like; prāṅgane—in the courtyard; śrī-caitanya dayā-nidhe—O Lord Caitanya, ocean of mercy; tava—of You; lasat—shining; līlā-sudhā—of the nectar of the pastimes; svardhunī—the Ganges.
TRANSLATION

My merciful Lord Caitanya, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desert-like tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Kṛṣṇa's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens their ears.

PURPORT

Our tongues always engage in vibrating useless sounds that do not help us realize transcendental peace. The tongue is compared to a desert because a desert needs a constant supply of refreshing water to make it fertile and fruitful. Water is the substance most needed in the desert. The transient pleasure derived from mundane topics of art, culture, politics, sociology, dry philosophy, poetry and so on is compared to a mere drop of water because although such topics have a qualitative feature of transcendental pleasure, they are saturated with the modes of material nature. Therefore neither collectively nor individually can they satisfy the vast requirements of the desert-like tongue. Despite crying in various conferences, therefore, the desert-like tongue continues to be parched. For this reason, people from all parts of the world must call for the devotees of Lord Śrī Caitanya Mahāprabhu, who are compared to swans swimming around the beautiful lotus feet of Śrī Caitanya Mahāprabhu or bees humming around His lotus feet in transcendental pleasure, searching for honey. The dryness of material happiness cannot be moistened by so-called philosophers who cry for Brahman, liberation and similar dry speculative objects. The urge of the soul proper is different. The soul can be solaced only by the mercy of Lord Śrī Caitanya Mahāprabhu and His many bona fide devotees, who never leave the lotus feet of the Lord to become imitation Mahāprabhus, but all cling to His lotus feet like bees that never leave a honey-soaked lotus flower.

Lord Caitanya's movement of Kṛṣṇa consciousness is full of dancing and singing about the pastimes of Lord Kṛṣṇa. It is compared herein to the pure waters of the Ganges, which are full of lotus flowers. The enjoyers of these lotus flowers are the pure devotees, who are like bees and swans. They chant like the flowing of the Ganges, the river of the celestial kingdom. The author desires such sweetly flowing waves to cover his tongue. He humbly compares himself to materialistic persons who always engage in dry talk from which they derive no satisfaction. If they were to use their dry tongues to chant the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—as exemplified by Lord Caitanya, they would taste sweet nectar and enjoy life.

TEXT 3

अय अय नित्यानन्दम् ।
अयायेत्चन्द्र जय गौरवक्षुण्डः॥ ३ ॥
SYNONYMS

*jaya jaya*—all glory; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glory; *nityānanda*—to Lord Nityānanda; *jaya*—all glory; *advaita-candra*—to Advaita Ācārya; *jaya*—all glory; *gaura-bhakta-vṛnda*—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu and Lord Śrī Nityānanda. All glories to Advaitacandra, and all glories to the devotees of Lord Gaurāṅga.

TEXT 4

ত্রতীয় শ্লোকের অর্থ করি বিবরণ ||
বস্তু-নির্দেশ রূপ মঙ্গলচরণ || ৪ ||

tṛtiya ślokera artha kari vivaraṇa
vastu-nirdeśa-rūpa maṅgalacaraṇa

SYNONYMS

tṛtiya—third; ślokera—of the verse; artha—the meaning; kari—l do; vivaraṇa—description; vastu—of the Absolute Truth; nirdeśa-rūpa—in the form of delineation; maṅgala—auspicious; ācaraṇa—conduct.

TRANSLATION

Let me describe the meaning of the third verse [of the first fourteen]. It is an auspicious vibration that describes the Absolute Truth.

TEXT 5

যদ advaitaṁ brahmopaniṣadī tad apy asya tanu-bhā
ya śatyātmāntyāmī puruṣa-ṛtaṁ puruṣaṁ iṣṭaṁ so 'syāṁśa-vibhavaḥ
ṣaḍ-aśāyāyāṁ pūrṇo ya iha bhagavān sa svayam ayam
na caityamāt kṛṣṇāj jagati para-tattvam param iha
SYNONYMS

yat—that which; advaitam—the impersonal Brahman; upaniṣadi—in the Upaniṣads; tat—that; api—certainly; asya—His; tanu-bhā—the effulgence of His transcendental body; yaha—who; ātmā—the Supersoul; antaryāmī—indwelling Lord; puruṣah—the supreme enjoyer; iti—thus; saḥ—He; asya—His; amśa-vibhavah—expansion of a plenary portion; saḥ-aśvaryaiḥ—with the six opulences; pūrṇaḥ—full; yaha—who; iha—here; bhagavān—the Supreme Personality of Godhead; saḥ—He; svayam—Himself; ayam—this one; na—not; caitanyāt—than Lord Caitanya; kṛṣṇāt—than Lord Kṛṣṇa; jagati—in the world; para—higher; tattvam—truth; param—another; iha—here.

TRANSLATION

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

PURPORT

The compilers of the Upaniṣads speak very highly of the impersonal Brahman. The Upaniṣads, which are considered the most elevated portion of the Vedic literatures, are meant for persons who desire to get free from material association and who therefore approach a bona fide spiritual master for enlightenment. The prefix upa indicates that one must receive knowledge about the Absolute Truth from a spiritual master. One who has faith in his spiritual master actually receives transcendental instruction, and as his attachment for material life slackens, he is able to advance on the spiritual path. Knowledge of the transcendental science of the Upaniṣads can free one from the entanglement of existence in the material world, and when thus liberated, one can be elevated to the spiritual kingdom of the Supreme Personality of Godhead by advancement in spiritual life.

The beginning of spiritual enlightenment is realization of impersonal Brahman. Such realization is effected by gradual negation of material variegatedness. Impersonal Brahman realization is the partial, distant experience of the Absolute Truth that one achieves through the rational approach. It is compared to one’s seeing a hill from a distance and taking it to be a smoky cloud. A hill is not a smoky cloud, but it appears to be one from a distance because of our imperfect vision. In imperfect or smoky realization of the Absolute Truth, spiritual variegatedness is conspicuous by its absence. This experience is therefore called advaita-vāda, or realization of the oneness of the Absolute.

The impersonal glowing effulgence of Brahman consists only of the personal bodily rays of the Supreme Godhead, Śrī Kṛṣṇa. Since Śrī Gaurasundara, or Lord Śrī Caitanya Mahāprabhu, is identical with Śrī Kṛṣṇa Himself, the Brahman effulgence consists of the rays of His transcendental body.

Similarly, the Supersoul, which is called the Paramātmā, is a plenary representation of Caitanya Mahāprabhu. The antaryāmī, the Supersoul in everyone’s heart, is
the controller of all living entities. This is confirmed in Bhagavad-gītā, wherein Lord Kṛṣṇa says, sarvasya cāham hṛdi sannīvīṣṭaḥ: “I am situated in everyone’s heart.” (Bg. 15.15) Bhagavad-gītā also states (Bg. 5.29), bhoktāraṁ yajña-tapasāṁ sarva-loka-mahēśvaram, indicating that the Supreme Lord, acting in His expansion as the Supersoul, is the proprietor of everything. Similarly, the Brahma-saṁhitā states, aṇḍāntara-stha-paramāṇu-cayāntara-stham: the Lord is present everywhere, within the heart of every living entity and within each and every atom as well. Thus by this Supersoul feature the Lord is all-pervading.

Furthermore, Lord Caitanya is also the master of all wealth, strength, fame, beauty, knowledge and renunciation because He is Śrī Kṛṣṇa Himself. He is described as pūra, or complete. In the feature of Lord Caitanya, the Lord is an ideal renouncer, just as Śrī Rāma was an ideal king. He accepted the order of sannyāsa and exemplified exceedingly wonderful principles in His own life. No one can compare to Him in the order of sannyāsa. Although in Kali-yuga acceptance of the sannyāsa order is generally forbidden, Lord Caitanya accepted it because He is complete in renunciation. Others cannot imitate Him but can only follow in His footsteps as far as possible. Those who are unfit for this order of life are strictly forbidden by the injunctions of the śāstras to accept it. Lord Caitanya, however, is complete in renunciation as well as all other opulences. He is therefore the highest principle of the Absolute Truth.

By an analytical study of the truth of Lord Caitanya, one will find that He is not different from the Supreme Personality of Godhead Kṛṣṇa; no one is greater than or even equal to Him. In Bhagavad-gītā Lord Kṛṣṇa says to Arjuna, mataḥ parataram nānyat kīcid asti dhanāṇjaya: “O conquerer of wealth [Arjuna], there is no truth superior to Me.” (Bg. 7.7) Thus it is here confirmed that there is no truth higher than Lord Śrī Kṛṣṇa Caitanya.

The impersonal Brahman is the goal of those who cultivate the study of books of transcendental knowledge, and the Supersoul is the goal of those who perform the yoga practices. One who knows the Supreme Personality of Godhead surpasses realization of both Brahman and Paramātmā because Bhagavān is the ultimate platform of absolute knowledge.

The Personality of Godhead is the complete form of sac-cid-ānanda (full life, knowledge and bliss). By realization of the sat portion of the Complete Whole (unlimited existence), one realizes the impersonal Brahman of the Lord. By realization of the cit portion of the Complete Whole (unlimited knowledge), one can realize the localized aspect of the Lord, Paramātmā. But neither of these partial realizations of the Complete Whole can help one realize ānanda, or complete bliss. Without such realization of ānanda, knowledge of the Absolute Truth is incomplete.

This verse of Caitanya-caritāmṛta by Kṛṣṇadāsa Kaviरāja Gosvāmī is confirmed by a parallel statement in the Tattva-sandarbha by Śrīla Jīva Gosvāmī. In the Eighth Part of Tattva-sandarbha it is said that the Absolute Truth is sometimes approached as impersonal Brahman, which, although spiritual, is only a partial representation of the Absolute Truth. Nārāyaṇa, the predominating Deity in Vaikuṇṭha, is to be known as an expansion of Śrī Kṛṣṇa, but Śrī Kṛṣṇa is the Supreme Absolute Truth, the object of the transcendental love of all living entities.
TEXT 6

brāhma, ātmā, bhagavān—anuvāda tīnā
aṅga-prabhā, arūṣa, svarūpa—tīnā vidheya-cihna

SYNONYMS

brāhma—the impersonal Brahman; ātmā—the localized Paramātmā; bhagavān—the Personality of Godhead; anuvāda—subjects; tīnā—three; aṅga-prabhā—bodily effulgence; arūṣa—partial manifestation; sva-rūpa—original form; tīnā—three; vidheya-cihna—predicates.

TRANSLATION

Impersonal Brahman, localized Paramātmā and the Personality of Godhead are three subjects, and the glowing effulgence, the partial manifestation and the original form are their three respective predicates.

TEXT 7

anuvāda āge, pāche vidheya sthāpana
sei artha kahi, śuna śāstra-vivaraṇa

SYNONYMS

anuvāda—the subject; āge—first; pāche—afterwards; vidheya—the predicate; sthāpana—placing; sei—this; artha—the meaning; kahi—I speak; śuna—please listen; śāstra-vivaraṇa—to the description of the scriptures.

TRANSLATION

A predicate always follows its subject. Now I shall explain the meaning of this verse according to the revealed scriptures.

TEXT 8

svayam bhagavān kṛṣṇa, viṣṇu-paratattva
pūrṇa-jñāna pūrṇānanda parama mahattva
SYNONYMS
svayam—Himself; bhagavan—the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; viṣṇu—of all-pervading Viṣṇu; para-tattva—the ultimate truth; pūrṇa-jñāna—full knowledge; pūrṇa-ānanda—full bliss; parama—supreme; mahattva—greatness.

TRANSLATION
Kṛṣṇa, the original form of the Personality of Godhead, is the summum bonum of the all-pervading Viṣṇu. He is all-perfect knowledge and all-perfect bliss. He is the Supreme Transcendence.

TEXT 9

‘नन्दसुत’ बलि’ धारे भागवते गाई।
सेई कुंज अवतीर्ण चैतन्यगोसान्ध।

‘nanda-suta’ bali’ yāhre bhāgavate gāi
sei kṛṣṇa avatīrṇa caitanya-gosānī

SYNONYMS
nanda-suta—the son of Nanda Maharaja; bali’—as; yāhre—who; bhāgavate—in the Śrīmad-Bhāgavatam; gāi—is sung; sei—that; kṛṣṇa—Lord Kṛṣṇa; avatīrṇa—descended; caitanya-gosānī—Lord Caitanya Mahāprabhu.

TRANSLATION
He whom Śrīmad-Bhāgavatam describes as the son of Nanda Mahārāja has descended to earth as Lord Caitanya.

PURPORT
According to the rules of rhetorical arrangement for efficient composition in literature, a subject should be mentioned before its predicate. The Vedic literature frequently mentions Brahman, Paramātmā and Bhagavān, and therefore these three terms are widely known as the subjects of transcendental understanding. But it is not widely known that what is approached as the impersonal Brahman is the effulgence of Śrī Caitanya Mahāprabhu’s transcendental body. Nor is it widely known that the Supersoul, or Paramātmā, is only a partial representation of Lord Caitanya, who is identical with Bhagavān Himself. Therefore the descriptions of Brahman as the effulgence of Lord Caitanya, Paramātmā as His partial representation, and the Supreme Personality of Godhead Kṛṣṇa as identical with Lord Caitanya Mahāprabhu must be verified by evidence from authoritative Vedic literatures.

The author wants to establish first that the essence of the Vedas is viṣṇu-tattva, the Absolute Truth, Viṣṇu, the all-pervading Godhead. The viṣṇu-tattva has different categories, of which the highest is Lord Kṛṣṇa, the ultimate viṣṇu-tattva, as confirmed
Adi-līlā, Chapter 2

in Bhāgavat-gītā and throughout the Vedic literature. In the Śrīmad-Bhāgavatam the same Supreme Personality of Godhead Kṛṣṇa is described as Nandasuta, the son of King Nanda. Kṛṣṇadāsa Kavirāja Gosvāmī says that Nandasuta has again appeared as Lord Śrī Kṛṣṇa Caitanya Mahāprabhu because the conclusion of the Vedic literature is that there is no difference between Lord Kṛṣṇa and Lord Caitanya Mahāprabhu. This the author will prove. If it is thus proved that Śrī Kṛṣṇa is the origin of all tattvas (truths), namely, Brahman, Paramātma and Bhagavān, and that there is no difference between Śrī Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu, it will not be difficult to understand that Śrī Caitanya Mahāprabhu is also the same origin of all tattvas. The same Absolute Truth, as He is revealed to students of different realizations, is called Brahman, Paramātma and Bhagavān.

TEXT 10

प्रकाशिताभिषेके तेघ धरे तिन नाम

ब्रह्म, परमात्मा आर व्रतयु-स्वयंभाव

prakāśa-viśeṣe teṇha dhare tina nāma
brahma, paramātma āra svayam-bhagavān

SYNONYMS

prakāśa—of manifestation; viśeṣe—in variety; teṇha—He; dhare—holds; tina—three; nāma—names; brahma—Brahman; paramātma—Paramātma (Supersoul); āra—and; svayam—Himself; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

In terms of His various manifestations, He is known in three features, called the impersonal Brahman, the localized Paramātma and the original Personality of Godhead.

PURPORT

Śrīla Jīva Gosvāmī has explained the word bhagavān in his Bhagavat-sandarbha. The Personality of Godhead, being full of all conceivable and inconceivable potencies, is the absolute Supreme Whole. Impersonal Brahman is a partial manifestation of the Absolute Truth realized in the absence of such complete potencies. The first syllable of the word bhagavān is bha, which means “sustainer” and “protector.” The next letter, ga, means “leader,” “pusher” and “creator.” Va means “dwelling” (all living beings dwell in the Supreme Lord, and the Supreme Lord dwells within the heart of every living being). Combining all these concepts, the word bhagavān carries the import of inconceivable potency in knowledge, energy, strength, opulence, power and influence, devoid of all varieties of inferiority. Without such inconceivable potencies, one cannot fully sustain or protect. Our modern civilization is sustained by scientific arrangements devised by many great scientific brains. We
can just imagine, therefore, the gigantic brain whose arrangements sustain the gravity of the unlimited number of planets and satellites and who creates the unlimited space in which they float. If one considers the intelligence needed to orbit man-made satellites, one cannot be fooled into thinking that there is not a gigantic intelligence responsible for the arrangements of the various planetary systems. There is no reason to believe that all the gigantic planets float in space without the superior arrangement of a superior intelligence. This subject is clearly dealt with in Bhagavad-gītā, where the Personality of Godhead says, “I enter into each planet, and by My energy they stay in orbit.” (Bg. 15.13) Were the planets not held in the grip of the Personality of Godhead, they would all scatter like dust in the air. Modern scientists can only impractically explain this inconceivable strength of the Personality of Godhead.

The potencies of the syllables bha, ga and va apply in terms of many different meanings. Through His different potential agents, the Lord protects and sustains everything, but He Himself personally protects and sustains only His devotees, just as a king personally sustains and protects his own children, while entrusting the protection and sustenance of the state to various administrative agents. The Lord is the leader of His devotees, as we learn from Bhagavad-gītā, which mentions that the Personality of Godhead personally instructs His loving devotees how to make certain progress on the path of devotion and thus surely approach the kingdom of God. The Lord is also the recipient of all the adoration offered by His devotees, for whom He is the objective and the goal. For His devotees the Lord creates a favorable condition for developing a sense of transcendental love of Godhead. Sometimes He does this by taking away a devotee’s material attachments by force and baffling all his material protective agents, for thus the devotee must completely depend on the Lord’s protection. In this way the Lord proves Himself the leader of His devotees.

The Lord is not directly attached to the creation, maintenance and destruction of the material world, for He is eternally busy in the enjoyment of transcendental bliss with His internal potential paraphernalia. Yet as the initiator of the material energy as well as the marginal potency (the living beings), He expands Himself as the puruṣa-avatāras, who are invested with potencies similar to His. The puruṣa-avatāras are also in the category of bhagavat-tattva because each and every one of them is identical with the original form of the Personality of Godhead. The living entities are His infinitesimal particles and are qualitatively one with Him. They are sent into this material world for material enjoyment to fulfill their desires to be independent individuals, but still they are subject to the supreme will of the Lord. The Lord deputes Himself in the state of Supersoul to supervise the arrangements for such material enjoyment. The example of a temporary fair is quite appropriate in this connection. If the citizens of a state assemble in a fair to enjoy for a short period, the government deputes a special officer to supervise it. Such an officer is invested with all governmental power, and therefore he is identical with the government. When the fair is over, there is no need of such an officer, and he returns home. Such an officer is compared to the Paramātmā.

The living beings are not all in all. They are undoubtedly parts of the Supreme Lord and are qualitatively one with Him; yet they are subject to His control. Thus
they are never equal to the Lord or one with Him. The Lord who associates with
the living being is the Paramātmā or supreme living being. No one, therefore, should
view the tiny living beings and supreme living being to be on an equal level.

The all-pervading truth which exists eternally during the creation, maintenance
and annihilation of the material world and in which the living beings rest in trance
is called the impersonal Brahman.

TEXT 11

वदंति तत्त्वविदाः संसारं ज्ञानमभवेत् ॥ ११ ॥

vadanti tat tattva-vidas
tattvam yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti—they say; tat—that; tattva-vidaḥ—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 Person-
ality of Godhead.”

PURPORT

This Sanskrit verse appears as the eleventh verse of the First Canto, Second
Chapter, of Śrīmad-Bhāgavatam, where Śrīta Gosvāmī answers the questions of the
sages headed by Śaunaka Ṛṣi concerning the essence of all scriptural instructions. Tattva-vidaḥ refers to persons who have knowledge of the Absolute Truth. They can
certainly understand knowledge without duality because they are on the spiritual
platform. The Absolute Truth is known sometimes as Brahman, sometimes as
Paramātmā and sometimes as Bhagavān. Persons who are in knowledge of the truth
know that one who tries to approach the Absolute simply by mental speculation
will ultimately realize the impersonal Brahman, and one who tries to approach the
Absolute through yoga practice will be able to realize Paramātmā, but one who has
complete knowledge and spiritual understanding realizes the spiritual form of
Bhagavān, the Personality of Godhead.

Devotees of the Personality of Godhead know that Śrī Kṛṣṇa, the son of the King
of Vraja, is the Absolute Truth. They do not discriminate between Śrī Kṛṣṇa’s name,
form, quality and pastimes. One who wants to separate the Lord’s absolute name,
form and qualities must be understood to be lacking in absolute knowledge. A pure
devotee knows that when he chants the transcendental name Kṛṣṇa, Śrī Kṛṣṇa is present as transcendental sound. He therefore chants with full respect and veneration. When he sees the forms of Śrī Kṛṣṇa, he does not see anything different from the Lord. If one sees otherwise, he must be considered untrained in absolute knowledge. This lack of absolute knowledge is called māyā. One who is not Kṛṣṇa conscious is ruled by the spell of māyā under the control of a duality in knowledge. In the Absolute, all manifestations of the Supreme Lord are nondual, just as the multifarious forms of Viṣṇu, the controller of māyā, are nondual. Empirc philosophers who pursue the impersonal Brahman accept only the knowledge that the personality of the living entity is not different from the personality of the Supreme Lord, and mystic yogīs who try to locate the Paramātmā accept only the knowledge that the pure soul is not different from the Supersoul. The absolute conception of a pure devotee, however, includes all others. A devotee does not see anything except in its relationship with Kṛṣṇa, and therefore his realization is the most perfect of all.

TEXT 12


tānḥhāra aṅgera śuddha kīraṇa-mañḍala
upaniṣat kahe tāṅre brahma sunirmala

SYNONYMS

tānḥhāra—His; aṅgera—of the body; śuddha—pure; kīraṇa—of rays; mañḍala—realm;
upaniṣat—the Upaniṣads; kahe—say; tāṅre—unto that; brahma—Brahman; su-nirmala—transcendental.

TRANSLATION

What the Upaniṣads call the transcendental, impersonal Brahman is the realm of the glowing effulgence of the same Supreme Person.

PURPORT

A mantra of the Muṇḍaka Upaniṣad (2.2.10-12) gives information regarding the bodily effulgence of the Supreme Personality of Godhead. It states:

\[
\begin{align*}
\text{hiraṇmaye pare kośe} \\
\text{virajaṁ brahma niśkalām} \\
\text{tac chubhram jyotiśāṁ jyotis} \\
\text{tad yad āṭma-vido viduḥ} \\
\text{na tatra sūryo bhāti na candra-tārakāṁ} \\
\text{nemā vidyuto bhānti kuto 'yam agniḥ} \\
\text{tam eva bhāntam anubhāti sarvaṁ} \\
\text{tasya bhasā sarvam idaṁ vibhāti}
\end{align*}
\]
“In the spiritual realm, beyond the material covering, is the unlimited Brahman effulgence, which is free from material contamination. That effulgent white light is understood by transcendentalists to be the light of all lights. In that realm there is no need of sunshine, moonshine, fire or electricity for illumination. Indeed, whatever illumination appears in the material world is only a reflection of that supreme illumination. That Brahman is in front and in back, in the north, south, east and west, and also overhead and below. In other words, that supreme Brahman effulgence spreads throughout both the material and spiritual skies.”

TEXT 13

चर्चचेते बेदिथे येंधे सूर्य निर्विशेषा
ज्ञानमार्गे बेद्ये नारे कुक्केि विशेषा || १३ ||

carma-cakṣe dekhe yaiche sūrya nirviśeṣa
jñāna-mārge laite nāre kṛṣṇera viśeṣa

SYNONYMS

carma-cakṣe—by the naked eye; dekhe—one sees; yaiche—just as; sūrya—the sun; nirviśeṣa—without variegatedness; jñāna-mārge—by the path of philosophical speculation; laite—to accept; nāre—not able; kṛṣṇera—of Lord Kṛṣṇa; viśeṣa—the variety.

TRANSLATION

As with the naked eye one cannot know the sun except as a glowing substance, merely by philosophical speculation one cannot understand Lord Kṛṣṇa’s transcendental varieties.
SYNONYMS

yasya—of whom; prabhā—the effulgence; prabhavatāḥ—of one who excels in power; jagat-aṇḍa—of universes; koṭi-koṭiḥ—in millions and millions; aśeṣa—unlimited; vasudhā-ādi—with planets, etc; 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 appears in the Brahma-saṁhitā (5.40). Each and every one of the countless universes is full of innumerable planets with different constitutions and atmospheres. All these come from the unlimited nondual Brahman, or Complete Whole, which exists in absolute knowledge. The origin of that unlimited Brahman effulgence is the transcendental body of Govinda, who is offered respectful obeisances as the original and supreme Personality of Godhead.

TEXT 15

कौटि कौटि ब्रह्मांडे भे ब्रजेके बिभूति ।
सेई ब्रज गोविंदेन हय अंगकंति ॥ १५ ॥

koṭī koṭī brahmanda yeva brahma vibhūti
sei brāhma govindera haya aṅga-kānti

SYNONYMS

koṭī—tens of millions; koṭī—tens of millions; brahma-aṇḍa—in universes; ye—which; brahma—of Brahman; vibhūti—opulences; sei—that; brahma—Brahman; govindera—of Lord Govinda; haya—is; aṅga-kānti—bodily effulgence.

TRANSLATION

The opulences of the impersonal Brahman spread throughout the millions and millions of universes. That Brahman is but the bodily effulgence of Govinda.

TEXT 16

सेई गोविंद भज्जि आमि, भेहो मोर पति ।
उँहार प्रवाले मोर हय प्राणिकिन्य ॥ १६ ॥
sei govinda bhaji āmi, tehoṁ mora pati
tāṁhāra prasāde mora haya sṛṣṭi-sakti

SYNONYMS
sei—that; govinda—Lord Govinda; bhaji—worship; āmi—I; tehoṁ—He; mora—my; pati—Lord; tāṁhāra—His; prasāde—by the mercy; mora—my; haya—becomes; sṛṣṭi—of creation; sakti—power.

TRANSLATION
I [Brahmā] worship Govinda. He is my Lord. Only by His grace am I empowered to create the universe.

PURPORT
Although the sun is situated far away from the other planets, its rays sustain and maintain them all. Indeed, the sun diffuses its heat and light all over the universe. Similarly, the supreme sun, Govinda, diffuses His heat and light everywhere in the form of His different potencies. The sun's heat and light are nondifferent from the sun. In the same way, the unlimited potencies of Govinda are nondifferent from Govinda Himself. Therefore the all-pervasive Brahman is the all-pervasive Govinda. Bhagavad-gītā clearly mentions that the impersonal Brahman is dependent upon Govinda. That is the real conception of absolute knowledge.

TEXT 17
munaye vāta-vāsanāḥ
śramaṇāḥ ūrddhva-manthinaḥ
brahmākhyām dhāma te yānti
śāntāḥ sannyāsino 'malāḥ

SYNONYMS
munayaḥ—saints; vāta-vāsanāḥ—naked; śramaṇāḥ—who perform severe physical penances; ūrddhva—raised up; manthinaḥ—whose semina; brahma-ākhyām—known as Brahmaloka; dhāma—to the abode; te—they; yānti—go; śāntāḥ—equipoised in Brahman; sannyāsinaḥ—who are in the renounced order of life; amaḷāḥ—pure.

TRANSLATION
“Naked saints and sannyāsīs who undergo severe physical penances, who can raise the semina to the brain, and who are completely equipoised in Brahman can live in the realm known as Brahmaloka.”
PURPORT

In this verse from Śrīmad-Bhāgavatam (11.6.47), vāta-vāsanāḥ refers to mendicants who do not care about anything material, including clothing, but who depend wholly on nature. Such sages do not cover their bodies even in severe winter or scorching sunshine. They take great pains not to avoid any kind of bodily suffering, and they live by begging from door to door. They never discharge their semina, either knowingly or unknowingly. By such celibacy they are able to raise the semina to the brain. Thus they become most intelligent and develop very sharp memories. Their minds are never disturbed or diverted from contemplation on the Absolute Truth, nor are they ever contaminated by desire for material enjoyment. By practicing austerities under strict discipline, such mendicants attain a neutral state transcendental to the modes of nature and merge into the impersonal Brahman.

TEXT 18

अत्मान्तरयामि यान्रे योग-शास्त्रे काया
सेह गोविन्देरा अंश विभूति ये हया ॥ १८ ॥

ātmāntaryāmī yānre yoga-śāstre kaya
seha govindera amśa vibhūti ye haya

SYNONYMS

ātmā antaryāmī—indwelling Supersoul; yānre—who; yoga-śāstre—in the scriptures of yoga; kaya—is spoken; seha—that; govindera—of Govinda; amśa—plenary portion; vibhūti—expansion; ye—which; haya—is.

TRANSLATION

He who is described in the yoga-śāstras as the indwelling Supersoul [ātmā antaryāmī] is also a plenary portion of Govinda’s personal expansion.

PURPORT

The Supreme Personality of Godhead is by nature joyful. His enjoyments or pastimes are completely transcendental. He is on the fourth dimension of existence, for although the material world is measured by the limitations of length, breadth and height, the Supreme Lord is completely unlimited in His body, form and existence. He is not personally attached to any of the affairs within the material cosmos. The material world is created by the expansion of His puruṣa-avatāra, who directs the aggregate material energy and all the conditioned souls. By understanding the three expansions of the puruṣa, a living entity can transcend the position of knowing only the twenty-four elements of the material world.

One of the expansions of Mahā-Viṣṇu is Kṣīrodakaśāyī Viṣṇu, the Supersoul within every living entity. As the Supersoul of the total living entities, or the second puruṣa, He is known as Garbhadakaśāyī Viṣṇu. As the creator or original
cause of innumerable universes, or the first *puruṣa*, who is lying on the Causal Ocean, He is called Mahā-Viṣṇu. The three *puruṣas* direct the affairs of the material world.

The authorized scriptures direct the individual souls to revive their relationship with the Supersoul. Indeed, the system of *yoga* is the process of transcending the influence of the material elements by establishing a connection with the *puruṣa* known as Paramātmā. One who has thoroughly studied the intricacies of creation can know very easily that this Paramātmā is the plenary portion of the Supreme Being, Śrī Kṛṣṇa.

**TEXT 19**

अनन्त स्फटिकेः बैजेः एक सूर्य भासे ।  
तैं जीवे गोविन्दे संह अंश प्रकाशे ॥ १९ ॥  

*ananta sphaṭike yaiche eka sūrya bhāse  
taiche jīve govindera amśa prakāše*

**SYNONYMS**

*ananta—unlimited; sphaṭike—in crystals; yaiche—just as; eka—one; sūrya—sun;  
bhāse—appears; taiche—just so; jīve—in the living entity; govindera—of Govinda;  
amśa—portion; prakāše—manifests.*

**TRANSLATION**

As the one sun appears reflected in countless jewels, so Govinda manifests Himself [as Paramātmā] in the hearts of all living beings.

**PURPORT**

The sun is situated in a specific location but is reflected in countless jewels and appears in innumerable localized aspects. Similarly, the Supreme Personality of Godhead, although eternally present in His transcendental abode Goloka Vṛndāvana, is reflected in everyone’s heart as the Supersoul. In the *Upaniṣads* it is said that the *jīva* (living entity) and Paramātmā (Supersoul) are like two birds sitting in the same tree. The Supersoul engages the living being in executing fruitive work as a result of his deeds in the past, but the Paramātmā has nothing to do with such engagements. As soon as the living being ceases to act in terms of fruitive work and takes to the service of the Lord (Paramātmā), coming to know of His supremacy, he is immediately freed from all designations, and in that pure state he enters the kingdom of God known as Vaikuṇṭha.

The Supersoul (Paramātmā), the guide of the individual living beings, does not take part in fulfilling the desires of the living beings, but He arranges for their fulfillment by material nature. As soon as an individual soul becomes conscious of his eternal relationship with the Supersoul and looks only toward Him, he at once becomes free from the entanglements of material enjoyment. Christian philosophers
who do not believe in the law of *karma* put forward the argument that it is absurd for one to accept the results of past deeds of which he has no consciousness. A criminal is first reminded of his misdeeds by witnesses in a law court, and then he is punished. If death is complete forgetfulness, why should a person be punished for his past misdeeds? The conception of Paramātmā is an invincible answer to these fallacious arguments. The Paramātmā is the witness of the past activities of the individual living being. A man may not remember what he has done in his childhood, but his father, who has seen him grow through different stages of development, certainly remembers. Similarly, the living being undergoes many changes of body through many lives, but the Supersoul is also with him and remembers all his activities, despite his evolution through different bodies.

**TEXT 20**

अधवा बहुनैतेन किं ज्ञातेन तवाजूनः र  
बिष्टःश्यामिसं कुंश्नमेकांशेन स्तितो बजां || २० ||

*athavā bahunaitena*  
*kim jñātena tavārjuna*  
*vistabhyaḥ idam krṣṇam*  
*ekāṁśena sthito jagat*

**SYNONYMS**

*athavā—or; bahunā—much; etena—with this; kim—what use; jñātena—being known; tava—by you; arjuna—O Arjuna; vistabhya—pervading; aham—I; idam—this; krṣṇam—entire; eka-amśena—with one portion; sthitah—situated; jagat—universe.*

**TRANSLATION**

[The Personality of Godhead, Śrī Kṛṣṇa, said:] “What more shall I say to you? I live throughout this cosmic manifestation merely by My single plenary portion.”

**PURPORT**

Describing His own potencies to Arjuna, the Personality of Godhead Śrī Kṛṣṇa spoke this verse of *Bhagavad-gītā* (Bg. 10.42).

**TEXT 21**

तत्त्वमहं महं शरीरविभाज्जं  
हन्दि हन्दिन स्थितिमात्रयक्ष्यितानामः ।  
प्रतिदृश्यितं नैक्षार्कमेकं  
समधिगतोंच्यि सिद्धं विद्वेदेमहोः || २१ ||
tam imam aham ajaṁ śarīra-bhājām
hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām
pratidṛṣṭam iva naikadhārkam ekaṁ
samadhigato 'smi vidhūta-bheda-mohāḥ

SYNONYMS

tam—Him; imam—this; aham—I; ajam—the unborn; śarīra-bhājām—of the conditioned souls endowed with bodies; hṛdi hṛdi—in each of the hearts; dhiṣṭhitam—situated; ātma—by themselves; kalpitānām—which are imagined; pratidṛṣṭam—for every eye; iva—like; na eka-dhā—not in one way; ekaṁ—the sun; ekaṁ—one; samadhigataḥ—one who has obtained; asmi—I am; vidhūta—removed; bheda-mohāḥ—whose misconception of duality.

TRANSLATION

[Grandfather Bhīṣma said:] “As the one sun appears differently situated to different seers, so also do You, the unborn, appear differently represented as Paramātmā in every living being. But when a seer knows himself to be one of Your own servitors, no longer does he maintain such duality. Thus I am now able to comprehend Your eternal forms, knowing well the Paramātmā to be only Your plenary portion.”

PURPORT

This verse from Śrīmad-Bhāgavatam (1.9.42) was spoken by Bhīṣmadeva, the grandfather of the Kurus, when he was lying on a bed of arrows at the last stage of his life. Arjuna, Kṛṣṇa and numberless friends, admirers, relatives and sages had gathered on the scene as Mahārāja Yudhiṣṭhira took moral and religious instructions from the dying Bhīṣma. Just as the final moment arrived for him, Bhīṣma spoke this verse while looking at Lord Kṛṣṇa.

Just as the one sun is the object of vision of many different persons, so the one partial representation of Lord Kṛṣṇa who lives in the heart of every living entity as Paramātmā is a variously perceived object. One who comes intimately in touch with Lord Kṛṣṇa by engaging in His eternal service sees the Supersoul as the localized partial representation of the Supreme Personality of Godhead. Bhīṣma knew the Supersoul to be a partial expansion of Lord Kṛṣṇa, whom he understood to be the supreme unborn transcendental form.

TEXT 22

seita govinda sākṣāc caitanya gosāṅi
jīva nistārite aiche dayālu āra nāi

seita govinda sākṣāc caitanya gosāṅi
jīva nistārite aiche dayālu āra nāi
SYNONYMS

seita—that; govinda—Govinda; sākṣāt—personally; caitanya—Lord Caitanya; gosāñi—Gosāñi; jīva—the fallen living entities; nistārite—to deliver; aiche—such; dayālu—a merciful Lord; āra—another; nāi—there is not.

TRANSLATION

That Govinda personally appears as Caitanya Gosāñi. No other Lord is as merciful in delivering the fallen souls.

PURPORT

Having described Govinda in terms of His Brahman and Paramātmatā features, now the author of Śrī Caitanya-caritāmṛta advances his argument to prove that Lord Śrī Caitanya Mahāprabhu is the identical personality. The same Lord Śrī Kṛṣṇa, in the garb of a devotee of Śrī Kṛṣṇa, descended to this mortal world to reclaim the fallen human beings who had misunderstood the Personality of Godhead even after the explanation of Bhagavad-gītā. In Bhagavad-gītā the Personality of Godhead Śrī Kṛṣṇa directly instructed that the Supreme is a person. Impersonal Brahman is His glowing effulgence, Paramātma is His partial representation, and all men are therefore advised to follow the path of Śrī Kṛṣṇa, leaving aside all mundane “isms.” Offenders misunderstood this instruction, however, because of their poor fund of knowledge. Thus by His causeless, unlimited mercy Śrī Kṛṣṇa came again as Śrī Caitanya Gosāñi.

The author of Śrī Caitanya-caritāmṛta most emphatically stresses that Lord Caitanya Mahāprabhu is Śrī Kṛṣṇa Himself. He is not an expansion of the prakāśa or vilāsa forms of Śrī Kṛṣṇa; He is the svayam-rūpa, Govinda. Apart from the relevant scriptural evidence forwarded by Śrīla Kṛṣṇadāsa Kaviraja Gosvāmi, there are innumerable statements regarding Lord Caitanya’s being the Supreme Lord Himself. The following examples may be cited:

(1) From the Caitanya Upaniṣad: gaurāḥ sarvātma mahā-puruṣo mahātmā mahā-yogī tri-guṇātītaḥ sattva-rūpo bhaktir āne loke kāśyati. “Lord Gaura, who is the all-pervading Supersoul, the Supreme Personality of Godhead, appears as a great saint and powerful mystic who is above the three modes of nature and is the emblem of transcendental activity. He disseminates the cult of devotion throughout the world.”

(2) From the Śvetāsvatara Upaniṣad:

\[
\begin{align*}
tam īśvarāṁ paramāṁ maheśvaram \\
tam devatāṁ paramāṁ ca daivatam \\
patirīn patīnāṁ paramāṁ parastād \\
vidāma devāṁ bhuvaṇēsam īdyam
\end{align*}
\]

“O Supreme Lord, You are the Supreme Maheśvara, the worshipable Deity of all the demigods and the Supreme Lord of all lords. You are the controller of all controllers, the Personality of Godhead, the Lord of everything worshipable.” (Śvet. Up. 6.7)
"The Supreme Personality of Godhead is Mahāprabhu, who disseminates transcendental enlightenment. Just to be in touch with Him is to be in contact with the indestructible brahmajyoti." (Śvet. Up. 3.12)

(3) From the Muṇḍaka Upaniṣad (3.1.3):

\[
yadā paśyāḥ paśyate rukma-varṇām
\]
\[
kartāram īśām puruṣām brahma-yonim
\]

"One who sees that golden-colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, is liberated."

(4) From Śrīmad-Bhāgavatam:

\[
dhyeyāṁ sadā paribhava-ghnam abhīṣṭa-dohāṁ
dīrthāspadam Śiva-virīci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla-bhavādhi-potāṁ
vande mahā-puruṣa te caraṇāravindam
\]

"We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Śiva and Lord Brahmā. He is the boat of the demigods for crossing the ocean of birth and death." (Bhāg. 11.5.33)

\[
tyaktvā sudustyāja-surepsita-rājiya-lakṣmīṁ
dharmiṣṭha ārya-vacasa yad agād arāṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam
\]

"We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy." (Bhāg. 11.5.34)

Prahlāda said:

\[
itthāṁ nṛ-tiryag-ṛṣi-deva-jhaśāvatārair
lokāṁ vibhāvayasi harīṁ jagat-pratīpāṁ
dharmaṁ mahā-puruṣā pāśi yugānuṛttāṁ
channah kalau yad abhavas tri-yugo 'tha sa tvam
\]

"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 illum-
nate the worlds with transcendental knowledge. In the Age of Kali, O Mahāpuṣṭa, You sometimes appear in a covered incarnation. Therefore You are known as Triyuga [one who appears in only three yugas]." (Bhāg. 7.9.38)

(5) From the Kṛṣṇa-yāmala. Puṣṭa-kṣetre nava-dvīpe bhaviṣyāmi ṣaṭi-sutaḥ. "I shall appear in the holy land of Navadvīpa as the son of Śacīdevī."

(6) From the Vāyu Purāṇa. Kalau saṅkīrtanārāmbhe bhaviṣyāmi ṣaṭi-sutaḥ. "In the Age of Kali when the saṅkīrtana movement is inaugurated, I shall descend as the son of Śacīdevī."

(7) From the Brahma-yāmala:

\[
\begin{align*}
\text{athavāhaṁ dharādhāme} \\
\text{bhūtvā mad-bhakta-rūpa-dhṛk} \\
\text{māyāyāṁ ca bhaviṣyāmi} \\
\text{kalau saṅkīrtanāgāme}
\end{align*}
\]

“Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically, I appear as the son of Śacī in Kali-yuga to start the saṅkīrtana movement."

(8) From the Ananta-saṁhitā:

\[
\begin{align*}
\text{ya eva bhagavān kṛṣṇo} \\
\text{rādhikā-prāṇa-vallabhaḥ} \\
\text{sṛṣṭyādau sa jagan-nātho} \\
\text{gaura āsīṁ maheśvāri}
\end{align*}
\]

“The Supreme Person, Śrī Kṛṣṇa Himself, who is the life of Śrī Rādhārāṇī, and is the Lord of the universe in creation, maintenance and annihilation, appears as Gaura, O Maheśvarī."

TEXT 23

परव्योजने वैसे नारायण नाम ।
वैद्युर्वर्धपुर्व लक्ष्मीकांस तुष्क्वा ॥ २३ ॥

para-vyomete vaise nārāyaṇa nāma
ṣaṭ-aīśvarya-pūrṇa lakṣmī-kānta bhagavān

SYNONYMS

para-vyomete—in the transcendental world; vaise—sits; nārāyaṇa—Lord Nārāyaṇa; nāma—of the name; ṣaṭ-aīśvarya—of six kinds of opulences; pūrṇa—full; lakṣmī-kānta—the husband of the goddess of opulence; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

Lord Nārāyaṇa, who dominates the transcendental world, is full in six opulences. He is the Personality of Godhead, the Lord of the goddess of fortune.
TEXT 24

veda, bhāgavata, upaniṣat, āgama
‘pūrṇa-tattva’ yāhre kahe, nāhi yāhre sama

SYNONYMS

veda—the Vedas; bhāgavata—Śrīmad-Bhāgavatam; upaniṣat—the Upaniṣads; āgama—other transcendental literatures; pūrṇa-tattva—full truth; yāhre—unto whom; kahe—they say; nāhi—there is not; yāhre—whose; sama—equal.

TRANSLATION

The Personality of Godhead is He who is described as the Absolute Whole in the Vedas, Bhāgavatam, Upaniṣads and other transcendental literatures. No one is equal to Him.

PURPORT

There are innumerable authoritative statements in the Vedas regarding the personal feature of the Absolute Truth. Some of them are as follows:

1. From the Rk-saṁhitā (1.22.20):

   "The Personality of Godhead Viṣṇu is the Absolute Truth, whose lotus feet all the demigods are always eager to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes."

2. From the Nārāyaṇātha-śīra Upaniṣad: nārāyaṇād eva samutpadyante nārāyaṇe pravartante nārāyaṇe pralīyante. atha nityo nārāyaṇe, nārāyaṇe evedaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam. Śuddho deva eko nārāyaṇo na dvītyo 'sti kaścit. "It is from Nārāyaṇa only that everything is generated, by Him only that everything is maintained, and in Him only that everything is annihilated. Therefore Nārāyaṇa is eternally existing. Everything that exists now or will be created in the future is nothing but Nārāyaṇa, who is the unadulterated Deity. There is only Nārāyaṇa and nothing else."

3. From the Nārāyaṇa Upaniṣad: yataḥ prasūtā jagataḥ prasūtā. "Nārāyaṇa is the source from whom all the universes emanate."

4. From the Hayāśīrṣa-pañcarātra: paramātmā harir devaḥ. "Hari is the Supreme Lord."

5. From the Bhāgavatam (11.3.34-35):

   nārāyaṇābhidhānasya
   brahmaṇāḥ paramātmānaḥ
“O best of the brähmaṇas, please tell us of the position of Nārāyaṇa, who is also known as Brahman and Paramātmā.”

“O King, know Him who is causeless and yet is the cause of creation, maintenance and annihilation. He exists in the three states of consciousness—namely waking, dreaming and deep sleep—as well as beyond them. He enlivens the body, the senses, the breath of life, and the heart, and thus they move. Know Him to be supreme.”

TEXT 25

bhakti-yoge bhakta pāya yāṇhāra darśana
sūrya yena savigraha dekhe deva-gaṇa

SYNONYMS

bhakti-yoge—by devotional service; bhakta—the devotee; pāya—obtains; yāṇhāra—whose; darśana—sight; sūrya—the sun-god; yena—like; savigraha—with form; dekhe—they see; deva-gaṇa—the denizens of heaven.

TRANSLATION

Through their service, devotees see that Personality of Godhead, just as the denizens of heaven see the personality of the sun.

PURPORT

The Supreme Personality of Godhead has His eternal form, which cannot be seen by material eyes or mental speculation. Only by transcendental devotional service can one understand the transcendental form of the Lord. The comparison is made here to the qualifications for viewing the personal features of the sun-god. The sun-god is a person who, although not visible to our eyes, is seen from the higher planets by the demigods, whose eyes are suitable for seeing through the glaring sunshine that surrounds him. Every planet has its own atmosphere according to the influence of the arrangement of material nature. It is therefore necessary to have a particular type of bodily construction to reach a particular planet. The inhabitants of
earth may be able to reach the moon, but the inhabitants of heaven can reach even the fiery sphere called the sun. What is impossible for man on earth is easy for the demigods in heaven because of their different bodies. Similarly, to see the Supreme Lord one must have the spiritual eyes of devotional service. The Personality of Godhead is unapproachable by those who are habituated to speculation about the Absolute Truth in terms of experimental scientific thought, without reference to the transcendental vibration. The ascending approach to the Absolute Truth ends in the realization of impersonal Brahman and the localized Paramātmā but not the Supreme Transcendental Personality.

TEXT 26

ज्ञानोद्योगमार्गे जनेकर भक्ति येि सब।
ब्रह्मात्मारुपे ताह्रे करे अनुभव ॥ २६ ॥

jñāna-yoga-mārga tāhre bhaje yei saba
brahma-ātma-rūpe tāhre kare anubhava

SYNONYMS

jñāna—of philosophical speculation; yoga—and of mystic yoga; mārga—on the paths; tāhre—Him; bhaje—worship; yei—who; saba—all; brahma—of impersonal Brahman; ātma—and of the Supersoul, [Paramātmā]; rūpe—in the forms; tāhre—Him; kare—do; anubhava—perceive.

TRANSLATION

Those who walk the paths of knowledge and yoga worship only Him, for it is Him they perceive as the impersonal Brahman and localized Paramātmā.

PURPORT

Those who are fond of mental speculation (jñāna-mārga) or want to meditate in mystic yoga to find the Absolute Truth must approach the impersonal effulgence of the Lord and His partial representation respectively. Such persons cannot realize the eternal form of the Lord.

TEXT 27

उपासना-भेदे जानि ज्ञेयर-महिमा।
अतेव सूर्य ताह्रे दियें उपमा ॥ २७ ॥

upāsanā-bhede jāni tīṣvara-mahimā
ataeva sūrya tāhre diyeta upamā
SYNONYMS

upāsanā-bhede—by the different paths of worship; jāni—I know; śvara—of the Supreme Lord; mahimā—greatness; ataeva—therefore; sūrya—the sun; tāhre—of Him; diyeta—was given; upamā—simile.

TRANSLATION

Thus one may understand the glories of the Lord through different modes of worship, as the example of the sun illustrates.

TEXT 28

్సీ నరాయణ కుంభం సరూరం-అండరా ||
ఏకే బీంభా, కింటూ ఆకార-బిండరా || 28 ||

sei nārāyaṇa kṛṣṇera svarūpa-abheda
eka-i vigraha, kintu ākāra-vibheda

SYNONYMS

sei—that; nārāyaṇa—Lord Nārāyaṇa; kṛṣṇera—of Lord Kṛṣṇa; sva-rūpa—original form; abheda—not different; eka-i—one; vigraha—identity; kintu—but; ākāra—of bodily features; vibheda—difference.

TRANSLATION

Nārāyaṇa and Śrī Kṛṣṇa are the same Personality of Godhead, but although They are identical, Their bodily features are different.

TEXT 29

ఇహేంద్ర విభుజం, తింఛో ధరే చారి హాతి ||
ఇహేంద్ర బెణు ధరే, తింఛో చారిండిక సాతా || 29 ||

iṁhota dvi-bhuja, tiṁho dhare cāri hātha
iṁho veṇu dhare, tiṁho cakrādika sātha

SYNONYMS

iṁhota—this one; dvi-bhuja—two arms; tiṁho—He; dhare—manifests; cāri—four; hātha—hands; iṁho—this one; veṇu—flute; dhare—holds; tiṁho—He; cakra-ādika—the wheel, etc.; sātha—with.

TRANSLATION

This Personality of Godhead [Śrī Kṛṣṇa] has two hands and holds a flute, whereas the other [Nārāyaṇa] has four hands, with conch, wheel, mace and lotus.
PURPORT

Nārāyaṇa is identical to Śrī Kṛṣṇa. They are in fact the same person manifested differently, like a high court judge who is differently situated in his office and at home. As Nārāyaṇa the Lord is manifested with four hands, but as Kṛṣṇa He is manifested with two hands.

TEXT 30

नारायणस्वं न हि सर्वदेहिनाः
मात्रास्त्रीश्चातिकलोकसाक्षी।
नारायणेऽहं नरजु-अलायनाः
बजस्मि सत्यं न तैऽव मयाः॥ ३० ॥

नारायणस्वं tvam na hi sarva-dehinām
tagāsy adhisākhila-loka-sākṣī
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyam na tavaiva māyā

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; tvam—You; na—not; hi—certainly; sarva—all; dehinām—of the embodied beings; ātmā—the Supersoul; asi—You are; adhiśa—O Lord; akhila-loka—of all the worlds; sākṣī—the witness; nārāyaṇaḥ—known as Nārāyaṇa; aṅgam—plenary portion; nara—of Nara; bhū—born; jala—in the water; ayanāt—due to the place of refuge; tat—that; ca—and; api—certainly; satyam—highest truth; na—not; tava—Your; eva—at all; māyā—the illusory energy.

TRANSLATION

“O Lord of lords, You are the seer of all creation. You are indeed everyone’s dearest life. Are You not, therefore, my father, Nārāyaṇa? Nārāyaṇa refers to one whose abode is in the water born from Nara, and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā.”

PURPORT

This statement, which is from Śrīmad-Bhāgavatam (10.14.14), was spoken by Lord Brahmā in his prayers to Lord Kṛṣṇa after the Lord defeated him by displaying His mystic powers. Brahmā had tried to test Lord Kṛṣṇa to see if He were really the Supreme Personality of Godhead playing as a cowherd boy. Brahmā stole all the other boys and their cows from the pasturing grounds, but when he returned to the pastures he saw that all the boys and cows were still there, for Lord Kṛṣṇa had created them all again. When Brahmā saw this mystic power of Lord Kṛṣṇa, he
admitted defeat and offered prayers to the Lord, addressing Him as the proprietor and seer of everything in the creation and as the Supersoul who is within each and every living entity and is dear to all. That Lord Kṛṣṇa is Nārāyaṇa, the father of Brahmā, because Lord Kṛṣṇa’s plenary expansion Garbhodakaśayī Viṣṇu, after placing Himself on the Garbha Ocean, created Brahmā from His own body. Mahā-Viṣṇu in the Causal Ocean and Kṣirodakaśayī Viṣṇu, the Supersoul in everyone’s heart, are also transcendental expansions of the Supreme Truth.

TEXT 31

शिशु वत्स हरि' भ्रमी करि अपराध ।
अपराध खमाईते मागेन प्रसाद ॥ ३१ ॥

śisv vatsa hari’ brahmā kari aparādha
aparādha kṣamāite māgena prasāda

SYNONYMS

śisv—playmates; vatsa—calves; hari’—stealing; brahmā—Lord Brahmā; kari—making; aparādha—offense; aparādha—offense; kṣamāite—to pardon; māgena—begged; prasāda—mercy.

TRANSLATION

After Brahmā had offended Kṛṣṇa by stealing His playmates and cows, he begged the Lord’s pardon for his offensive act and prayed for the Lord’s mercy.

TEXT 32

ভোমার নাভিপদ্ম হইতে আমার জন্ময় ।
তুমি পিতা-মাতা, আমি ভোমার তনয় ॥ ৩২ ॥

tomāra nābhi-padma haite āmāra janmodaya
tumi pitā-mātā, āmi tomāra tanaya

SYNONYMS

tomāra—Your; nābhi-padma—lotus of the navel; haite—from; āmāra—my; janma-udaya—birth; tumī—You; pitā—father; mātā—mother; āmi—I; tomāra—Your; tanaya—son.

TRANSLATION

“I took birth from the lotus that grew from Your navel. Thus You are both my father and my mother, and I am Your son.

TEXT 33

পিতা মাতা বালকের না লয় অপরাধ ।
অপরাধ ক্ষম, যোগে করহ প্রসাদ ॥ ৩৩ ॥
"Parents never take seriously the offenses of their children. I therefore beg Your pardon and ask for Your benediction."

Śrī Kṛṣṇa said: "O Brahmā, your father is Nārāyaṇa. I am but a cowherd boy. How can you be My son?"

Brahmā replied, "Are You not Nārāyaṇa? You are certainly Nārāyaṇa. Please listen as I state the proofs."
TEXT 36

प्राकृताप्राकृत-सृष्ट्ये यत जीवरूप
भावा ये आत्मा तुमি मूल-वरूप || ३६ ||

prākṛta-prākṛta-sṛṣṭye yata jīva-rūpa
tāhāra ye ātmā tumī mūla-svarūpa

SYNONYMS
prākṛta—material; aprākṛta—and spiritual; sṛṣṭye—in the creations; yata—as many as there are; jīva-rūpa—the living beings; tāhāra—of them; ye—who; ātmā—the Supersoul; tumī—You; mūla-svarūpa—ultimate source.

TRANSLATION

“All the living beings within the material and spiritual worlds are ultimately born of You, for You are the Supersoul of them all.

PURPORT

The cosmic manifestation is generated by the interaction of the three modes of material nature. The transcendental world has no such material modes, although it is nevertheless full of spiritual variegatedness. In that spiritual world there are also innumerable living entities, who are eternally liberated souls engaged in transcendental loving service to Lord Kṛṣṇa. The conditioned souls who remain within the material cosmic creation are subjected to the threefold miseries and pangs of material nature. They exist in different species of life because they are eternally averse to transcendental loving devotion to the Supreme Lord.

Śaṅkarṣaṇa is the original source of all living entities because they are all expansions of His marginal potency. Some of them are conditioned by material nature, whereas others are under the protection of the spiritual nature. The material nature is a conditional manifestation of spiritual nature, just as smoke is a conditional stage of fire. Smoke is dependent on fire, but in a blazing fire there is no place for smoke. Smoke disturbs, but fire serves. The serving spirit of the residents of the transcendental world is displayed in five varieties of relationships with the Supreme Lord, who is the central enjoyer. In the material world everyone is a self-centered enjoyer of mundane happiness and distress. One considers himself the lord of everything and tries to enjoy the illusory energy, but he is not successful because he is not independent; he is but a minute particle of the energy of Lord Śaṅkarṣaṇa. All living beings exist under the control of the Supreme Lord, who is therefore called Nārāyaṇa.

TEXT 37

पृष्ठी बैठे घटकुलों करण अर्थर ||
जीवे बिद्धान तुमि, तुमि सर्वश्रेय || ३७ ||
Adi-līlā, Chapter 2

prthvī yaiche ghātā-kulera kāraṇa āśraya
jīvera nidāna tumi, tumi sarvāśraya

SYNONYMS

prthvī—the earth; yaiche—just as; ghātā—of earthen pots; kulera—of the multitude; kāraṇa—the cause; āśraya—the shelter; jīvera—of the living beings; nidāna—root cause; tumi—You; tumi—You; sarva-āśraya—shelter of all.

TRANSLATION

“As the earth is the original cause and shelter of all pots made of earth, so You are the ultimate cause and shelter of all living beings.

PURPORT

As the vast earth is the source for the ingredients of all earthen pots, so the supreme soul is the source for the complete substance of all individual living entities. The source of all causes, the Supreme Personality of Godhead, is the cause of the living entities. This is confirmed in Bhagavad-gītā (7.10), where the Lord says, bījaṁ māṁ sarva-bhūtānāṁ (“I am the seed of all living entities”), and in the Upaniṣads, which say, nityo nityānāṁ cetanaḥ cetanānāṁ (“the Lord is the supreme leader among all the eternal living beings”).

The Lord is the reservoir of all cosmic manifestation, animate and inanimate. The advocates of viśiṣṭādvaita-vāda philosophy explain the Vedānta-sūtra by saying that although the living entity has two kinds of bodies—subtle (consisting of mind, intelligence and false ego) and gross (consisting of the five basic elements)—and although he thus lives in three bodily dimensions (gross, subtle and spiritual)—he is nevertheless a spiritual soul. Similarly, the Supreme Personality of Godhead who emanates the material and spiritual worlds is the Supreme Spirit. As an individual spirit soul is almost identical to his gross and subtle bodies, so the Supreme Lord is almost identical to the material and spiritual worlds. The material world, full of conditioned souls trying to lord it over matter, is a manifestation of the external energy of the Supreme Lord, and the spiritual world, full of perfect servitors of the Lord, is a manifestation of His internal energy. Since all living entities are minute sparks of the Supreme Personality of Godhead, He is the Supreme Soul in both the material and spiritual worlds. The Vaiṣṇavas following Lord Caitanya stress the doctrine of acintya-bhedābheda-tattva, which states that the Supreme Lord, being the cause and effect of everything, is inconceivably, simultaneously one with His manifestations of energy and different from them.

TEXT 38

‘নারি-শবে কহে সর্বজীবের নিচয়।
‘অনুয়ন’-শবেতে কহে তাহার আশ্রয়॥ ৩৮ ॥
'nāra'-ṣabde kahe sarva-jīvera nicaya
'ayana'-ṣabdete kahe tāhāra āśraya

SYNONYMS
nāra-ṣabde—by the word nāra; kahe—one means; sarva-jīvera—of all living entities; nicaya—the assemblage; ayana-ṣabdete—by the word ayana; kahe—one means; tāhāra—of them; āśraya—the refuge.

TRANSLATION
"The word ‘nāra’ refers to the aggregate of all the living beings, and the word ‘ayana’ refers to the refuge of them all.

TEXT 39

 ataeva tumi hao mūla nārāyaṇa
ei eka hetu, śuna dvitiya kāraṇa

SYNONYMS
ataeva—therefore; tumi—You; hao—are; mūla—original; nārāyaṇa—Nārāyaṇa; ei—this; eka—one; hetu—reason; śuna—please listen; dvitiya—second; kāraṇa—to the reason.

TRANSLATION
"You are therefore the original Nārāyaṇa. This is one reason; please listen as I state the second.

TEXT 40

 jīvera iśvara—puruṣādi avatāra
tāhā sabā haite tomāra aśvarya apāra

SYNONYMS
jīvera—of the living beings; iśvara—the Supreme Lord; puruṣādi—puruṣa incarnations, etc.; avatāra—incarnations; tāhā—them; sabā—all; haite—than; tomāra—Your; aśvarya—opulences; apāra—boundless.

TRANSLATION
"The direct Lords of the living beings are the puruṣa incarnations. But Your opulence and power are more exalted than Theirs.
TEXT 41

"Therefore You are the primeval Lord, the original father of everyone. They [the puruṣas] are protectors of the universes by Your power.

TEXT 42

"Since You protect those who are the shelters of all living beings, You are the original Nārāyaṇa.

PURPORT

The controlling Deities of the living beings in the mundane worlds are the three puruṣa-avatāras. But the potent energy displayed by Śrī Kṛṣṇa is far more extensive than that of the puruṣas. Śrī Kṛṣṇa is therefore the original father and Lord who protects all creative manifestations through His various plenary portions. Since He sustains even the shelters of the collective living beings, there is no doubt that Śrī Kṛṣṇa is the original Nārāyaṇa.
TEXT 43

"O my Lord, O Supreme Personality of Godhead! Kindly hear my third reason. There are countless universes and fathomless transcendental Vaikunthas.

TEXT 44

"Both in this material world and in the transcendental world, You see all the deeds of all living beings, in the past, present and future. Since You are the witness of all such deeds, You know the essence of everything.
SYNONYMS

tomāra—Your; darśane—by the seeing; sarva—all; jagatera—of the universe; sthiti—maintenance; tumī—You; nā dekhile—in not seeing; kāro—of anyone; nāhi—there is not; sthiti—staying; gati—moving.

TRANSLATION

“All the worlds exist because You oversee them. None can live, move or have their being without Your supervision.

TEXT 46

নারের অযন্ত যাতে কর দর্শন।
তাহাতেও হও ভূমি যুল নারায়ণ। ॥ ৪৬ ॥

nārera ayana yāte kara darāśana
tāhāteo hao tumī mūla nārāyaṇa

SYNONYMS

nārera—of the living beings; ayana—the motion; yāte—since; kara—You do; darāśana—seeing; tāhāteo—therefore; hao—are; tumī—You; mūla—original; nārāyaṇa—Nārāyaṇa.

TRANSLATION

“You oversee the wanderings of all living beings. For this reason also, You are the primeval Lord Nārāyaṇa.”

PURPORT

Śrī Kṛṣṇa, in His Paramātmā feature, lives in the hearts of all living beings in both the transcendental and mundane creations. As Paramātmā, He witnesses all actions the living beings perform in all phases of time, namely past, present and future. Śrī Kṛṣṇa knows what the living beings have done for hundreds and thousands of past births, He sees what they are doing now, and therefore He knows the results of their present actions that will fructify in the future. As stated in Bhagavad-gītā, the entire cosmic situation is created as soon as He glances over the material energy. Nothing can exist without His superintendence. Since He sees even the abode for rest of the collective living beings, He is the original Nārāyaṇa.

TEXT 47

কৃষ্ণ কহেন—ব্রহ্ম, তোমার না বুঝি বচন।
জীব-হর্দি, জলে বৈসে সেই নারায়ণ। ॥ ৪৭ ॥

kṛṣṇa kahena—brahmma, tomāra nā bujhi vacana
jīva-hṛdi, jale vaise sei nārāyaṇa
SYNONYMS

krṣṇa—Lord Kṛṣṇa; kaheṇa—says; brahmā—O Brahmā; tomāra—your; nā—not; bujhi—I understand; vacana—speech; jīva—of the living entity; hṛdi—in the heart; jale—in the water; vaise—sits; sei—that; nārāyaṇa—Lord Nārāyaṇa.

TRANSLATION

Kṛṣṇa said: “Brahmā, I cannot understand what you are saying. Lord Nārāyaṇa is He who sits in the hearts of all living beings and lies down in the waters of the Kāraṇa Ocean.”

TEXT 48

brahmā kahe—jale jīve yei nārāyaṇa
se saba tomāra armśa—e satya vacana

SYNONYMS

brahmā—Lord Brahmā; kahe—says; jale—in the water; jīve—in the living being; yei—who; nārāyaṇa—Nārāyaṇa; se—They; saba—all; tomāra—Your; armśa—plenary part; e—this; satya—truthful; vacana—word.

TRANSLATION

Brahmā replied: “What I have said is true. The same Lord Nārāyaṇa who lives on the waters and in the hearts of all living beings is but a plenary portion of You.”

TEXT 49

kāraṇābdhi-garbhadaka-ksīrodaka-sāyī
māyā-dvāre srṣṭi kare, tāte saba māyā

SYNONYMS

kāraṇa-abdhi—Kāraṇodakaśāyī Viṣṇu; garbha-udaka—Garbhodakaśāyī Viṣṇu; ksīra-udaka-sāyī—Kṣīrodakaśāyī Viṣṇu; māyā-dvāre—with the material energy; srṣṭi—creation; kare—They do; tāte—therefore; saba—all; māyā—connected with māyā.

TRANSLATION

The Kāraṇodakaśāyī, Garbhodakaśāyī and Kṣīrodakaśāyī forms of Nārāyaṇa all create in cooperation with the material energy. In this way They are attached to māyā.
TEXT 50

These three Viṣṇus lying in the water are the Supersoul of everything. The Supersoul of all the universes is known as the first puruṣa.

SYNONYMS

sei—these; tina—three; jala-śāyī—lying in the water; sarva—of all; antaryāmi—the Supersoul; brahma-ṇāḍa—of universes; vrndera—of the multitude; ātmā—Supersoul; ye—who; puruṣa—puruṣa; nāmī—named.

TRANSLATION

Garbhodakāsa-yī Viṣṇu is the Supersoul of the aggregate of living entities, and Kṣīroda-kaśāyī Viṣṇu is the Supersoul of each individual living being.

SYNONYMS

hiranya-garbhera—of the total of the living entities; ātmā—the Supersoul; garbha-udaka-śāyī—Garbhodakāsa-yī Viṣṇu; vyāṣṭi—the individual; jīva—of the living entity; antaryāmi—Supersoul; kṣīro-udaka-śāyī—Kṣīroda-kaśāyī Viṣṇu.

TRANSLATION

Garbhodakāsa-yī Viṣṇu is the Supersoul of the aggregate of living entities, and Kṣīroda-kaśāyī Viṣṇu is the Supersoul of each individual living being.

TEXT 52

The sight does not appear, said Shūrīya. 
The formless Lord is not visible. || 52 ||

e sabhāra darśanete ache māyā-gandha 
turiya kṛṣṇera nāhi māyāra sambandha
SYNONYMS

e—this; sabhāra—of the assembly; darśanete—in seeing; āche—there is; māyā-gandha—connection with māyā; turīya—the fourth; kṛṣṇera—of Lord Kṛṣṇa; nāhi—there is not; māyāra—of the material energy; sambandha—connection.

TRANSLATION

Superficially we see that these puruṣas have a relationship with māyā, but above them, in the fourth dimension, is Lord Kṛṣṇa, who has no contact with the material energy.

PURPORT

The three puruṣas—Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu—all have a relationship with the material energy, called māyā, because through māyā They create the material cosmos. These three puruṣas, who lie on the Kāraṇa, Garbha and Kṣīra waters, are the Supersoul of everything that be. Kāraṇodakaśāyī Viṣṇu is the Supersoul of the collective universes, Garbhodakaśāyī Viṣṇu is the Supersoul of the collective living beings, and Kṣīrodakaśāyī Viṣṇu is the Supersoul of all individual living entities. Because all of Them are somehow attracted to the affairs of the material energy, They can be said to have some affection for māyā. But the transcendental position of Śri Kṛṣṇa Himself is not even slightly tinged by māyā. His transcendental state is called turīya, or the fourth-dimensional stage.

TEXT 53

SYNONYMS

virāṭ—manifestation; hiraṇyagarbhaḥ—manifestation; kāraṇam—the kāraṇa manifestation; ca—and; iti—thus; upādhayaḥ—particular designations; iśasya—of the Lord; yat—that which; tribhīḥ—these three; hīnam—without; turīyam—the fourth; tat—that; pracaksate—he considers.

TRANSLATION

“In the material world the Lord is designated as virāṭ, hiraṇyagarbha and kāraṇa. But beyond these three designations, the Lord is ultimately in the fourth dimension.”
PURPORT

The phenomenal manifestation of the supreme whole, the noumenal soul of everything, and the cause or causal nature are all but designations of the puruṣas, who are responsible for material creation. The transcendental position surpasses these designations and is therefore called the position of the fourth dimension. This is a quotation from Śrīdhara Svāmī’s commentary on the Eleventh Canto, Fifteenth Chapter, verse 16, of Śrīmad-Bhāgavatam.

TEXT 54

yadyāpi tinera māyā la-iyā vyavahāra
tathāpi tat-sparśa nāhi, sabhe māyā-pāra

SYNONYMS

yadyāpi—although; tinera—of these three; māyā—the material energy; la-iyā—taking; vyavahāra—the dealings; tathāpi—still; tat—of that; sparśa—the touch; nāhi—there is not; sabhe—all of them; māyā-pāra—beyond the material energy.

TRANSLATION

Although these three features of the Lord deal directly with the material energy, none of them are touched by it. They are all beyond illusion.

TEXT 55

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

SYNONYMS

etat—this; īśanam—opulence; īśasya—of the Supreme Lord; prakṛti-sthaḥ—situated in the material nature; api—although; tat—of māyā; guṇaiḥ—by the qualities; na—not; yujyate—is affected; sadā—always; ātma-sthair—which are situated in His own energy; yathā—as also; buddhiḥ—the intelligence; tat—of Him; āśraya—which has taken shelter.
TRANSLATION

“This is the opulence of the Lord: Although situated in the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and fixed their intelligence upon Him are not influenced by the modes of nature.”

PURPORT

This text is from Śrīmad-Bhāgavatam (1.11.38). Those who have taken shelter of the lotus feet of the Personality of Godhead do not identify with the material world, even while living in it. Pure devotees may deal with the three modes of material nature, but because of their transcendental intelligence in Kṛṣṇa consciousness, they are not influenced by the material qualities. The spell of material activities does not attract such devotees. Therefore, the Supreme Lord and His devotees acting under Him are always free from material contamination.

TEXT 56

sei tīn janera tumi parama āśraya
tumi mūla nārāyaṇa—ithe ki sarhsaya

SYNONYMS

sei—these; tīna—three; janera—of the plenary portions; tumī—You; parama—ultimate; āśraya—shelter; tumī—You; mūla—primeval; nārāyaṇa—Nārāyaṇa; ithe—in this; ki—what; sarhsaya—doubt.

TRANSLATION

“You are the ultimate shelter of these three plenary portions. Thus there is not the slightest doubt that You are the primeval Nārāyaṇa.

PURPORT

Brahmā has confirmed that Lord Kṛṣṇa is the Supreme, the source of the three manifestations known as Kṣīrodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī Viṣṇu (Mahā-Viṣṇu). For His pastimes, Lord Kṛṣṇa has four original manifestations—namely, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The first puruṣa-avatāra, Mahā-Viṣṇu in the Causal Ocean, who is the creator of the aggregate material energy, is an expansion of Saṅkarṣaṇa; the second puruṣa, Garbhodakaśāyī Viṣṇu, is an expansion of Pradyumna; and the third puruṣa, Kṣīrodakaśāyī Viṣṇu, is an expansion from Aniruddha. All these are within the category of manifestations of Nārāyaṇa, who is a manifestation of Śrī Kṛṣṇa.
TEXT 57

sei tinera arhśi paravyoma-närāyaṇa
teṅha tomāra vilāsa, tumī mūla-närāyaṇa

SYNONYMS

sei—these; tinera—of the three; arhśi—source; paravyoma—in the spiritual sky; närāyaṇa—Lord Nārāyaṇa; teṅha—He; tomāra—Your; vilāsa—pastime expansion; tumī—You; mūla—original; närāyaṇa—Nārāyaṇa.

TRANSLATION

“The source of these three features is the Nārāyaṇa in the spiritual sky. He is Your vilāsa expansion. Therefore You are the ultimate Nārāyaṇa.”

TEXT 58

ataeva brahma-vākye—paravyoma-nārāyaṇa
teho kṛṣṇera vilāsa—ei tattva-vivaraṇa

SYNONYMS

ataeva—therefore; brahma—of Lord Brahmā; vākye—in the speech; paravyoma—in the spiritual sky; nārāyaṇa—Lord Nārāyaṇa; teṅha—He; kṛṣṇera—of Lord Kṛṣṇa; vilāsa—pastime incarnation; ei—this; tattva—of the truth; vivaraṇa—description.

TRANSLATION

Therefore according to the authority of Brahmā, the Nārāyaṇa who is the pre-dominating Deity in the transcendental world is but the vilāsa feature of Kṛṣṇa. This has now been conclusively proved.

TEXT 59

ei śloka tattva-lakṣaṇa bhāgavata-sāra
paribhāṣā-rūpe ihāra sarvatrādhikāra
SYNONYMS

ei—this; śloka—verse; tattva—the truth; lakṣaṇa—indicating; bhāgavata—of Śrīmad-Bhāgavatam; sāra—the essence; paribhāṣā—of synonyms; rūpe—in the form; ihāra—of this (Śrīmad-Bhāgavatam); sarvatra—everywhere; adhikāra—jurisdiction.

TRANSLATION

The truth indicated in this verse [text 30] is the essence of Śrīmad-Bhāgavatam. This conclusion, through synonyms, applies everywhere.

TEXT 60

SYNONYMS

brahma—impersonal Brahman; ātmā—Supersoul; bhagavān—the Supreme Personality of Godhead; kṛṣṇera—of Lord Kṛṣṇa; vihāra—manifestations; e—this; artha—meaning; nā—not; jāni’—knowing; mūrka—fools; artha—meaning; kare—make; āra—other.

TRANSLATION

Not knowing that Brahman, Paramātmā and Bhagavān are all features of Kṛṣṇa, foolish scholars speculate in various ways.

TEXT 61

SYNONYMS

avatāra—source of incarnations; nārāyaṇa—Lord Nārāyaṇa; kṛṣṇa—Lord Kṛṣṇa; avatāra—incarnation; teṅha—that; catuḥ-bhuja—four arms; iṅha—this; manuṣya—like a man; ākāra—form.

TRANSLATION

Because Nārāyaṇa has four hands whereas Kṛṣṇa looks just like a man, they say that Nārāyaṇa is the original God whereas Kṛṣṇa is but an incarnation.
PURPORT
Some scholars argue that Nārāyaṇa is the original Personality of Godhead of whom Kṛṣṇa is an incarnation because Śrī Kṛṣṇa has two hands whereas Nārāyaṇa has four. Such unintelligent scholars do not understand the features of the Absolute.

TEXT 62
एইमते नानारूप करे पूर्वपक्षः।
ताहारे निर्जिते भागवत-पद्य दक्षः॥ ६२ ॥

ei-mate nānā-rūpa kare pūrva-pakṣa
tāhāre nirjite bhāgavata-padya dakṣa

SYNONYMS
ei-mate—thus; nānā—many; rūpa—forms; kare—takes; pūrva-pakṣa—the objections; tāhāre—them; nirjite—overcoming; bhāgavata—of Śrīmad-Bhāgavatam; padya—poetry; dakṣa—expert.

TRANSLATION
In this way their arguments appear in various forms, but the poetry of the Bhāgavatam expertly refutes them all.

TEXT 63
बदस्तिः तत्त्वविदर्भं यज्ञ प्राणसवम् ॥
ब्रह्मेति परमात्मेति भगवानिष्ठे शब्दयते ॥ ६३ ॥

vadanti tat tattva-vidas
tattvarṇ yaj jñānam advayam
brahmeti paramātmeti
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."
PURPORT

This text is from Śrīmad-Bhāgavatam (1.2.11).

TEXT 64

śuna bhāi ei śloka karaha vicāra
eka mukhya-tattva, tina tāhāra pracāra

SYNONYMS

śuna—please listen; bhāi—brothers; ei—this; śloka—verse; karaha—please give; vicāra—consideration; eka—one; mukhya—principle; tattva—truth; tina—three; tāhāra—of that; pracāra—manifestations.

TRANSLATION

My dear brothers, kindly listen to the explanation of this verse and consider its meaning: the one original entity is known in His three different features.

TEXT 65

advaya-jñāna tattva-vastu kṛṣṇera svarūpa
brahma, ātmā, bhagavān—tina tāhra rūpa

SYNONYMS

advaya-jñāna—knowledge without duality; tattva-vastu—the Absolute Truth; kṛṣṇera—of Lord Kṛṣṇa; sva-rūpa—own nature; brahma—Brahman; ātmā—Paramātmā; bhagavān—the Supreme Personality of Godhead; tina—three; tāhra—of Him; rūpa—forms.

TRANSLATION

Lord Kṛṣṇa Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features—as Brahman, Paramātmā and Bhagavān.

PURPORT

In the verse from Śrīmad-Bhāgavatam cited above (Bhāg. 1.2.11), the principal word, bhagavān, indicates the Personality of Godhead, and Brahman and Paramātmā are concomitants deducted from the Absolute Personality, as a government and its ministers are deductions from the supreme executive head. In other words, the
principal truth is exhibited in three different phases. The Absolute Truth, the Personality of Godhead Śrī Kṛṣṇa (Bhagavān), is also known as Brahman and Paramātmā, although all these features are identical.

TEXT 66

एই লোকের অর্থে তুমি হিলা নিখুঁত। 
আর এক শুন ভাগোতের বচন।॥ ৬৬॥

ei ślokera arthe tumi hailā nirvacana 
āra eka śuna bhāgavaterā vacana

SYNONYMS

ei—this; ślokera—of the verse; arthe—by the meaning; tumi—you; hailā—have become; nirvacana—speechless; āra—other; eka—one; śuna—please hear; bhāgavatera—of Śrīmad-Bhāgavatam; vacana—speech.

TRANSLATION

The import of this verse has stopped you from arguing. Now listen to another verse of Śrīmad-Bhāgavatam.

TEXT 67

একে চাঁখবলাঃ পুংসঃ কৃষ্ণস্ত ভগবন্ত সমু। 
ইন্দ্রানি-ব্যাকুলং লোকঃ যুদ্ধস্থম যুগে যুগে॥ ৬৭॥

ete cāṁśa-kalāḥ puṁsah 
kṛśnas tu bhagavān svayam 
indrā-vyākulaṁ lokam 
ṁṛdayanti yuge yuge

SYNONYMS

ete—these; ca—and; āṁśa—plenary portions; kalāḥ—parts of plenary portions; puṁsah—of the puruṣa-avatāras; kṛśnaḥ—Lord Kṛṣṇa; tu—but; bhagavān—the Supreme Personality of Godhead; svayam—Himself; indra-ari—the enemies of Lord Indra; vyākulaṁ—full of; lokam—the world; ṃṛdayanti—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 statement of Śrīmad-Bhāgavatam (1.3.28) definitely negates the concept that Śrī Kṛṣṇa is an avatāra of Viṣṇu or Nārāyaṇa. Lord Śrī Kṛṣṇa is the original Personality of Godhead, the supreme cause of all causes. This verse clearly indicates that incarnations of the Personality of Godhead such as Śrī Rāma, Nṛsiṁha and Varāha all undoubtedly belong to the Viṣṇu group, but all of Them are either plenary portions or portions of plenary portions of the original Personality of Godhead, Lord Śrī Kṛṣṇa.

TEXT 68

সব অবতারের করি সামান্য-লক্ষণ ।
তার মধ্যে কৃষ্ণচক্রের করিল গণনা ॥ ৬৮ ॥

saba avatārera kari sāmānya-lakṣaṇa
tāra madhye kṛṣṇa-candrera karila gaṇana

SYNONYMS

saba—all; avatārera—of the incarnations; kari—making; sāmānya—general; lakṣaṇa—symptoms; tāra—of them; madhye—in the middle; kṛṣṇa-candrera—of Lord Śrī Kṛṣṇa; karila—did; gaṇana—counting.

TRANSLATION

The Bhāgavatam describes the symptoms and deeds of the incarnations in general and counts Śrī Kṛṣṇa among them.

TEXT 69

তবে সূত গোসাঙ্গে মনে পাঞ্জা বড় ভয় ।
যায় যে লক্ষণ তাহ করিল মিশ্চয় ॥ ৬৯ ॥

tabe sūta gosāṅi mane pāṇā baṅa bhaya
yāra ye lakṣaṇa tāhā karila niścaya

SYNONYMS

tabe—then; sūta gosāṅi—Sūta Gosvāmi; mane—in the mind; pāṇā—obtaining; baṅa—great; bhaya—fear; yāra—of whom; ye—which; lakṣaṇa—symptoms; tāhā—that; karila—he made; niścaya—certainly.

TRANSLATION

This made Sūta Gosvāmi greatly apprehensive. Therefore he distinguished each incarnation by its specific symptoms.
TEXT 70

अवतार व्यक्ति—पुरुषेण कला, अंश।
व्यक्ति—पुरुषावतारं कुलं सर्व-अवतारं।

avatāra saba—puruṣera kalā, arṇa
svayam-bhagavān kṛṣṇa sarva-avatār̥msa

SYNONYMS

avatāra—the incarnations; saba—all; puruṣera—of the puruṣa-avatāras; kalā—parts of plenary portions; arṇa—plenary portions; svayam—Himself; bhagavān—the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; sarva—of all; avatār̥msa—crest.

TRANSLATION

All the incarnations of Godhead are plenary portions or parts of the plenary portions of the puruṣa-avatāras, but the primeval Lord is Śrī Kṛṣṇa. He is the Supreme Personality of Godhead, the fountainhead of all incarnations.

TEXT 71

পূর্বপক্ষ কহে—তোমার ভাল তই ব্যাখ্যান।
পরব্যাখ্যান—নারায়ণ অশ্চুন্তরীবান।

pūrva-pakṣa kahe—tomāra bhāla ta' vyākhyāna
paravyāma-nārāyaṇa svayam-bhagavān

SYNONYMS

pūrva-pakṣa—opposing side; kahe—says; tomāra—your; bhāla—nice; ta’—certainly; vyākhyāna—exposition; para-vyāma—situated in the spiritual sky; nārāyaṇa—Lord Nārāyaṇa; svayam—Himself; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

An opponent may say: “This is your interpretation, but actually the Supreme Lord is Nārāyaṇa, who is in the transcendental realm.

TEXT 72

তেন্দ্র আগি’ কৃষ্ণরূপে করেন অবতার।
এই অর্থ প্রচেষ্ট যেখি কি আর বিচার।

tenha āsi’ kṛṣṇa-rūpe kareṇa avatāra
ei artha śloke dekhi ki āra vicāra
SYNONYMS

tēnha—He (Nārāyaṇa); āsi'—coming; kṛṣṇa-rūpe—in the form of Lord Kṛṣṇa; kareṇa—makes; avatāra—incarnation; ei—this; artha—meaning; śloke—in the verse; dekhi—I see; ki—what; āra—other; vicāra—consideration.

TRANSLATION

"He [Nārāyaṇa] incarnates as Lord Kṛṣṇa. This is the meaning of the verse as I see it. There is no need for further consideration."

TEXT 73

ভাবে কেহ কেন কুতর্কানুমানা।
শাস্ত্রবিকৃতার্থ কধু না হয় প্রমাণ।

tāre kahe—kene kara kutarkānumāna
śāstra-viruddhārtha kabhu nā haya pramāṇa

SYNONYMS

tāre—to him; kahe—one says; kene—why; kara—you make; ku-tarka—of a fallacious argument; anumāna—conjecture; śāstra-viruddha—contrary to scripture; artha—a meaning; kabhu—at any time; nā—not; haya—is; pramāṇa—evidence.

TRANSLATION

To such a misguided interpreter we may reply: "Why should you suggest such fallacious logic? An interpretation is never accepted as evidence if it opposes the principles of scripture."

TEXT 74

অনুবাদনমূল তু ন বিদেখুথিতিন্দ্রেয়ে।
ন মুলঞ্জলাং কিং কুতদিচিং প্রতিতিথিতি।

anuvādam anuktvā tu
na vidheyam udīrayet
na hy aladhāśpadāṁ kiṁcit
kutracit pratitiṣṭhāti

SYNONYMS

anuvādam—the subject; anuktvā—not stating; tu—but; na—not; vidheyam—the predicate; udīrayet—one should speak; na—not; hi—certainly; alabdhā-āspadam—without a secure position; kiṁcit—something; kutracit—anywhere; pratitiṣṭhāti—stands.
TRANSLATION

“One should not state a predicate before its subject, for it cannot thus stand without proper support.”

PURPORT

This rhetorical rule appears in the *Ekādaśi-tattva*, Thirteenth Canto, in connection with the metaphorical use of words. An unknown object should not be put before the known subject because the object has no meaning if the subject is not first given.

TEXT 75

अनुवादः मा कहियः मा कहि विद्येः।
आगे अनुवादः कहि, पश्चाद्विद्येः॥ ७५॥

anuvāda nā kahiyā nā kahi vidheya
āge anuvāda kahi, paścād vidheya

SYNONYMS

anuvāda—the subject; nā kahiyā—not saying; nā—not; kahi—I say; vidheya—the predicate; āge—first; anuvāda—the subject; kahi—I say; paścāt—afterwards; vidheya—the predicate.

TRANSLATION

If I do not state a subject, I do not state a predicate. First I speak the former and then I speak the latter.

TEXT 76

‘विद्येः’ कहिये तारे, ये वस्तु अज्ञातः।
‘अनुवादः’ कहि तारे, येइ हय ज्ञातः॥ ७६॥

‘vidheya’ kahiye tāre, ye vastu ajñāta
‘anuvāda’ kahi tāre, yei haya jñāta

SYNONYMS

vidheya—the predicate; kahiye—I say; tāre—to him; ye—that; vastu—thing; ajñāta—unknown; anuvāda—the subject; kahi—I say; tāre—to him; yei—that which; haya—is; jñāta—known.

TRANSLATION

The predicate of a sentence is what is unknown to the reader, whereas the subject is what is known to him.
TEXT 77

yaiche kahi,—ei vipra parama paṇḍita
vipra—anuvāda, ihāra vidheya—paṇḍitya

SYNONYMS

yaiche—just as; kahi—I say; ei—this; vipra—brāhmaṇa; parama—great; paṇḍita—learned man; vipra—the brāhmaṇa; anuvāda—subject; ihāra—of this; vidheya—predicate; paṇḍitya—erudition.

TRANSLATION

For example, we may say: “This vipra is a greatly learned man.” In this sentence, the vipra is the subject, and the predicate is his erudition.

TEXT 78

vipratva vikhyāta tāra paṇḍitya aṁśata
ataeva vipra āge, paṇḍitya paścāta

SYNONYMS

vipratva—the quality of being a vipra; vikhyāta—well known; tāra—his; paṇḍitya—erudition; aṁśata—unknown; ataeva—therefore; vipra—the word vipra; āge—first; paṇḍitya—erudition; paścāta—afterwards.

TRANSLATION

The man’s being a vipra is known, but his erudition is unknown. Therefore the person is identified first and his erudition later.

TEXT 79

taiche inha avatāra saba haila jñāta
kāra avatāra?—ei vastu avijñāta
SYNONYMS

taiche—in the same way; iriha—these; avatāra—incarnations; saba—all; haila—were; jñāta—known; kāra—whose; avatāra—incarnations; ei—this; vastu—thing; avijñāta—unknown.

TRANSLATION

In the same way, all these incarnations were known, but whose incarnations they are was unknown.

TEXT 80

'ete'-śabde avatārera äge anuvāda
'puruṣera arūśa' pāche vidheyā-sarñvāda

SYNONYMS

ete-śabde—in the word ete (these); avatārera—of the incarnations; äge—first; anuvāda—the subject; puruṣera—of the puruṣa-avatāras; arūśa—plenary portions; pāche—afterwards; vidheyā—of the predicate; sarñvāda—message.

TRANSLATION

First the word “ete” [“these”] establishes the subject [the incarnations]. Then “plenary portions of the puruṣa-avatāras” follows as the predicate.

TEXT 81

taiche kṛṣṇa avatāra-bhitare haila jñāta
tānhāra viṣeṣa-jñāna sei avijñāta

SYNONYMS

taiche—in the same way; kṛṣṇa—Lord Kṛṣṇa; avatāra-bhitare—among the incarnations; haila—was; jñāta—known; tānhāra—of Him; viṣeṣa-jñāna—specific knowledge; sei—that; avijñāta—unknown.

TRANSLATION

In the same way, when Kṛṣṇa was first counted among the incarnations, specific knowledge about Him was still unknown.
TEXT 82

Therefore first the word “krṣṇa” appears as the subject, followed by the predicate, describing Him as the original Personality of Godhead.

TEXT 83

This establishes that Śrī Kṛṣṇa is the original Personality of Godhead. The original Personality of Godhead is therefore necessarily Kṛṣṇa.

TEXT 84

krṣṇa yadi arṁśa haita, arṁśi nārāyaṇa
tabe viparīta haita sūtera vacana
SYNONYMS

krṣna—Lord Kṛṣṇa; yadi—if; arṇśa—plenary portion; haita—were; arṇśi—the source of all expansions; nārāyaṇa—Lord Nārāyaṇa; tabe—then; viparīta—the reverse; haita—would have been; sūtera—of Sūta Gosvāmī; vacana—the statement.

TRANSLATION

Had Kṛṣṇa been the plenary portion and Nārāyaṇa the primeval Lord, the statement of Sūta Gosvāmī would have been reversed.

TEXT 85

nārāyaṇa arṇśi yei svayam-bhagavān
teha śrī-kṛṣṇa—aiche karita vyākhyāna

SYNONYMS

nārāyaṇa—Lord Nārāyaṇa; arṇśi—the source of all incarnations; yei—who; svayam-bhagavān—Himself the Supreme Personality of Godhead; teṇha—He; śrī-kṛṣṇa—Lord Kṛṣṇa; aiche—in such a way; karita—would have made; vyākhyāna—explanation.

TRANSLATION

Thus he would have said: “Nārāyaṇa, the source of all incarnations, is the original Personality of Godhead. He has appeared as Śrī Kṛṣṇa.”

TEXT 86

bhrama, pramāda, vipra-lipsā, karaṇāpāṭava
ārśa-vijñā-vākye nāhi doṣa ei saba

SYNONYMS

bhrama—mistakes; pramāda—illusion; vipra-lipsā—cheating; karaṇā-apāṭava—imperfectness of the senses; ārśa—of the authoritative sages; vijñā-vākye—in the wise speech; nāhi—not; doṣa—faults; ei—these; saba—all.

TRANSLATION

Mistakes, illusions, cheating and defective perception do not occur in the sayings of the authoritative sages.
PURPORT

Śrīmad-Bhāgavatam has listed the avatāras, the plenary expansions of the puruṣa, and Lord Kṛṣṇa appears among them. But the Bhāgavatam further explains Lord Kṛṣṇa’s specific position as the Supreme Personality of Godhead. Since Lord Kṛṣṇa is the original Personality of Godhead, reason and argument establish that His position is always supreme.

Had Kṛṣṇa been a plenary expansion of Nārāyaṇa, the original verse would have been differently composed; indeed, its order would have been reversed. But there cannot be mistakes, illusion, cheating or imperfect perception in the words of liberated sages. Therefore there is no mistake in this statement that Lord Kṛṣṇa is the Supreme Personality of Godhead. The Sanskrit statements of Śrīmad-Bhāgavatam are all transcendental sounds. Śrīla Vyāsadeva revealed these statements after perfect realization, and therefore they are perfect, for liberated sages like Vyāsadeva never commit errors in their rhetorical arrangements. Unless one accepts this fact, there is no use in trying to obtain help from the revealed scriptures.

Bhrama refers to false knowledge or mistakes, such as accepting a rope as a snake or an oyster shell as gold. Pramāda refers to inattention or misunderstanding of reality, and vipra-lipsā is the cheating propensity. Karanāpāṭa refers to imperfection of the material senses. There are many examples of such imperfection. The eyes cannot see that which is very distant or very small. One cannot even see his own eyelid, which is the closest thing to his eye, and if one is disturbed by a disease like jaundice, he sees everything to be yellow. Similarly, the ears cannot hear distant sounds. Since the Personality of Godhead and His plenary portions and self-realized devotees are all transcendentally situated, they cannot be misled by such deficiencies.

TEXT 87

বিরুদ্ধার্থ কহ ভূমি, কহিতে কর রোগ ।
ভোমার অর্থে অবিমিত্তবিধ্যাঙ্গ-দোষ ॥ ৮৭ ॥

viruddhārtha kaha tumī, kahite kara roṣa
tomāra arthe avimśṭa-vidheyāṁśa-doṣa

SYNONYMS

viruddha-artha—contrary meaning; kaha—say; tumī—you; kahite—putting out; kara—you do; roṣa—anger; tomāra—your; arthe—in the meaning; avimśṭa-vidheyā-āṁśa—of the unconsidered predicate portion; doṣa—the fault.

TRANSLATION

You say something contradictory and become angry when this is pointed out. Your explanation has the defect of a misplaced object. This is an unconsidered adjustment.
TEXT 88

यान्र भगवत्स हैठे अन्येर भगवत्स।
‘स्वयम-भगवान’-शब्देप साहातेई सवत। ॥ ८८ ॥

yānra bhagavattā haite anyera bhagavattā 'svayam-bhagavān'-śabdera tāhātei sattā

SYNONYMS

yānra—of whom; bhagavattā—the quality of being the Supreme Personality of Godhead; haite—from; anyera—of others; bhagavattā—the quality of being the Supreme Personality of Godhead; svayam-bhagavān-śabdera—of the word svayam-bhagavān; tāhātei—in that; sattā—the presence.

TRANSLATION

Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated svayam bhagavān, or the primeval Lord.

TEXT 89

दीप हैठे याँचे बाहु दीपेर जलन।
मूल एक दीप भां हाँ करिये गणना॥ ८९ ॥

dīpa haite yaiche bahu dīpera jvalana mūla eka dīpa tāhā kariye gaṇana

SYNONYMS

dīpa—a lamp; haite—from; yaiche—just as; bahu—many; dīpera—of lamps; jvalana—lighting; mūla—the original; eka—one; dīpa—lamp; tāhā—that; kariye—I make; gaṇana—consideration.

TRANSLATION

When from one candle many others are lit, I consider that one the original.

PURPORT

The Brahma-saṁhitā, Chapter Five, verse 46, states that the viṣṇu-tattva, or the principle of the Absolute Personality of Godhead, is like a lamp because the expansions equal their origin in all respects. A burning lamp can light innumerable other lamps that are not inferior, but still one lamp must be considered the original. Similarly, the Supreme Personality of Godhead expands Himself in the plenary forms of the viṣṇu-tattva, but although they are equally powerful, the original powerful Personality of Godhead is considered the source. This example also explains
the appearance of qualitative incarnations like Lord Śiva and Lord Brahmā. According to Śrīla Jīva Gosvāmī, sambhos tu tamo-dhiṣṭhānatvāt kajjalamaya-sūkṣma-dīpa-sikhā-sthāṇīyasya na tathā sāmyam. “The sambhu-tattva, or the principle of Lord Śiva, is like a lamp covered with carbon because of his being in charge of the mode of ignorance. The illumination from such a lamp is very minute. Therefore the power of Lord Śiva cannot compare to that of the Viṣṇu principle.”

TEXT 90

तैचे सब अवतारेर कृष्ण से कारणः।
आर एक लोक शुन, कुज्याख्या-व्युः ॥ ९० ॥

taiche saba avatārera kṛṣṇa se kāraṇa
āra eka śloka śuna, kuvyākhyā-khaṇḍana

SYNONYMS

taiche—in a similar way; saba—all; avatārera—of the incarnations; kṛṣṇa—Lord Kṛṣṇa; se—He; kāraṇa—the cause; āra—another; eka—one; śloka—verse; śuna—please hear; ku-vyākhyā—fallacious explanations; khaṇḍana—refuting.

TRANSLATION

Kṛṣṇa, in the same way, is the cause of all causes and all incarnations. Please hear another verse to defeat all misinterpretations.

TEXTS 91-92

अत्र सर्गाः विष्णुस्य स्वाद् पोषणमुद्भः ॥
मन्वंतरेषाः स्वरुपा निरोधा मुक्तिरः ॥ ९१ ॥

वर्षस्य विष्णुस्य नवानामिह लक्षणम् ॥
बर्षस्य चतुर्दशीयमः श्रुतेनार्थेन चाङ्गः ॥ ९२ ॥

atra sargo visargaḥ ca
sthānāṁ poṣaṇam ātayah
manvantareśanukathā
muktrihō muṣṭiḥ aśrayaḥ

daśamasya viṣuddhy-artham
navānām iha lakṣaṇam
vairāyanti maḥātmānaḥ
śrutenaṁ rtha caṇāsā
SYNONYMS

atra—in the Śrīmad-Bhāgavatam; sargaḥ—the creation of the ingredients of the universe; visargaḥ—the creations of Brahmā; ca—and; sthānam—the maintenance of the creation; poṣapam—the favoring of the Lord’s devotees; utayah—impetuses for activity; manu-antara—prescribed duties given by the Manus; iṣa-anukathāḥ—a description of the incarnations of the Lord; nirodhaḥ—the winding up of creation; muktiḥ—liberation; āśrayaḥ—the ultimate shelter, the Supreme Personality of Godhead; daśamasya—of the tenth (the āśraya); viśuddhi-artham—for the purpose of perfect knowledge; navānām—of the nine; iha—here; lakṣaṇam—the nature; varṇayanti—describe; mahātmānāḥ—the great souls; śrutena—by prayer; arthena—by explanation; ca—and; aṁjasā—direct.

TRANSLATION

“Here [in Śrīmad-Bhāgavatam] ten subjects are described: (1) the creation of the ingredients of the cosmos, (2) the creations of Brahmā, (3) the maintenance of the creation, (4) special favor given to the faithful, (5) impetuses for activity, (6) prescribed duties for law-abiding men, (7) a description of the incarnations of the Lord, (8) the winding up of the creation, (9) liberation from gross and subtle material existence, and (10) the ultimate shelter, the Supreme Personality of Godhead. The tenth item is the shelter of all the others. To distinguish this ultimate shelter from the other nine subjects, the mahājanas have described these nine, directly or indirectly, through prayers or direct explanations.”

PURPORT

This verse from Śrīmad-Bhāgavatam (2.10.1) lists the ten subject matters dealt with in the text of the Bhāgavatam. Of these, the tenth is the substance, and the other nine are categories derived from the substance. These ten subjects are listed as follows.

(1) Sarga: the first creation by Viṣṇu, the bringing forth of the five gross material elements, the five objects of sense perception, the ten senses, the mind, intelligence, false ego and the total material energy or universal form.

(2) Visarga: the secondary creation, or the work of Brahmā in producing the moving and unmoving bodies in the universe (brahmāṇḍa).

(3) Sthāna: the maintenance of the universe by the Personality of Godhead, Viṣṇu. Viṣṇu’s function is more important and His glory greater than Brahmā’s and Lord Śiva’s, for although Brahmā is the creator and Lord Śiva the destroyer, Viṣṇu is the maintainer.

(4) Poṣaṇa: special care and protection for devotees by the Lord. As a king maintains his kingdom and subjects but nevertheless gives special attention to the members of his family, so the Personality of Godhead gives special care to His devotees who are souls completely surrendered to Him.

(5) Uti: the urge for creation or initiative power that is the cause of all inventions, according to the necessities of time, space and objects.
(6) **Manvantara:** the regulative principles for living beings who desire to achieve perfection in human life. The rules of Manu, as described in the *Manu-saṁhitā*, guide the way to such perfection.

(7) **Īṣānukathā:** scriptural information regarding the Personality of Godhead, His incarnations on earth and the activities of His devotees. Scriptures dealing with these subjects are essential for progressive human life.

(8) **Nirodha:** the winding up of all energies employed in creation. Such potencies are emanations from the Personality of Godhead who eternally lies in the Kāraṇa Ocean. The cosmic creations, manifested with His breath, are again dissolved in due course.

(9) **Mukti:** liberation of the conditioned souls encaged by the gross and subtle coverings of body and mind. When freed from all material affection, the soul, giving up the gross and subtle material bodies, can attain the spiritual sky in His original spiritual body and engage in transcendental loving service to the Lord in Vaikuṇṭha-loka or Krṣṇaloka. When the soul is situated in his original constitutional position of existence, he is said to be liberated. It is possible to engage in transcendental loving service to the Lord and become *jīvan-mukta*, a liberated soul, even while in the material body.

(10) **Āśraya:** the Transcendence, the summum bonum, from whom everything emanates, upon whom everything rests and in whom everything merges after annihilation. He is the source and support of all. The āśraya is also called the Supreme Brahman, as in the *Vedānta-sūtra* (athaḥ brahma-jijnāsā, janmādy asya yatāḥ). *Śrīmad-Bhāgavatam* especially describes this Supreme Brahman as the āśraya. Śrī Krṣṇa is this āśraya, and therefore the greatest necessity of life is to study the science of Krṣṇa.

*Śrīmad-Bhāgavatam* accepts Śrī Krṣṇa as the shelter of all manifestations because Lord Krṣṇa, the Supreme Personality of Godhead, is the ultimate source of everything, the supreme goal of all.

Two different principles are to be considered herein—namely, āśraya, the object providing shelter, and āśrita, the dependents requiring shelter. The āśrita exist under the original principle, the āśraya. The first nine categories, described in the first nine cantos of *Śrīmad-Bhāgavatam*, from creation to liberation, including the *puruṣa-avatāras*, the incarnations, the marginal energy or living entities, and the external energy or material world, are all āśrita. The prayers of *Śrīmad-Bhāgavatam*, however, aim for the āśraya-tattva, the Supreme Personality of Godhead, Śrī Krṣṇa. The great souls expert in describing *Śrīmad-Bhāgavatam* have very diligently delineated the other nine categories, sometimes by direct narrations and sometimes by indirect narrations such as stories. The real purpose of doing this is to know perfectly the Absolute Transcendence, Śrī Krṣṇa, for the entire creation, both material and spiritual, rests on the body of Śrī Krṣṇa.
āśraya jānite kahi e nava padārtha

e navera utpatti-hetu sei āśrayārtha

**SYNONYMS**

āśraya—the ultimate shelter; jānite—to know; kahi—I discuss; e—these; nava—nine; pada-artha—categories; e—these; navera—of the nine; utpatti—of the origin; hetu—cause; sei—that; āśraya—of the shelter; artha—the meaning.

**TRANSLATION**

To know distinctly the ultimate shelter of everything that be, I have described the other nine categories. The cause for the appearance of these nine is rightly called their shelter.

**TEXT 94**

कुङ्क एक सर्वश्रीय, कुङ्क सर्वधाम।

कुङ्केर शरीरे सर्व-विशेषे विश्राम॥९४॥

krṣṇa eka sarvāśraya, krṣṇa sarva-dhāma
krṣṇera sarīre sarva-visvera viśrāma

**SYNONYMS**

krṣṇa—Lord Kṛṣṇa; eka—one; sarva-āśraya—shelter of all; krṣṇa—Lord Kṛṣṇa; sarva-dhāma—the abode of all; krṣṇera—of Lord Kṛṣṇa; sarīre—in the body; sarva-visvera—of all the universes; viśrāma—resting place.

**TRANSLATION**

The Personality of Godhead Śrī Kṛṣṇa is the shelter and abode of everything. All the universes rest in His body.

**TEXT 95**

daśame daśamaṁ lakṣyam

āśrita-āśraya-vigraham
śrī-krṣṇākhyāṁ paraṁ dhāma
jagad-dhāma namāmi tat

**SYNONYMS**

daśame—in the Tenth Canto; daśamaṁ—the tenth subject matter; lakṣyam—to be seen; āśrita—of the sheltered; āśraya—of the shelter; vigraham—who is the form;
The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.

This quotation comes from Śrīdhara Svāmī's commentary on the first verse of the Tenth Canto, Chapter One, of Śrīmad-Bhāgavatam.

Text 96

kṛṣṇera svarūpa, āra śaktitraya-jñāna
yāhra haya, tāhra nāhi kṛṣṇete ajñāna

One who knows the real feature of Śrī Kṛṣṇa and His three different energies cannot remain ignorant about Him.

Śrīla Jīva Gosvāmī states in his Bhagavat-sandarbha (16) that by His potencies, which act in natural sequences beyond the scope of the speculative human mind, the Supreme Transcendence, the summum bonum, eternally and simultaneously exists in four transcendental features: His personality, His impersonal effulgence, His potential parts and parcels (the living beings), and the principal cause of all causes. The Supreme Whole is compared to the sun, which also exists in four features, namely the personality of the sun-god, the glare of his glowing sphere, the sun rays inside the sun planet, and the sun's reflections in many other objects. The ambition to corroborate the existence of the transcendental Absolute Truth by limited conjectural endeavors cannot be fulfilled, because He is beyond the scope of our limited speculative minds. In an honest search for truth, we must admit that His powers are inconceivable to our tiny brains. The exploration of
space has demanded the work of the greatest scientists of the world, yet there are countless problems regarding even fundamental knowledge of the material creation that bewilder scientists who confront them. Such material knowledge is far removed from the spiritual nature, and therefore the acts and arrangements of the Absolute Truth are, beyond all doubts, inconceivable.

The primary potencies of the Absolute Truth are mentioned to be three: internal, external and marginal. By the acts of His internal potency, the Personality of Godhead in His original form exhibits the spiritual cosmic manifestations known as the eternal Vaikunțhalokas, which exist eternally, even after the destruction of the material cosmic manifestation. By His marginal potency the Lord expands Himself as living beings who are part of Him, just as the sun distributes its rays in all directions. By His external potency the Lord manifests the material creation, just as the sun with its rays creates fog. The material creation is but a perverse reflection of the eternal Vaikunțha nature.

These three energies of the Absolute Truth are also described in the Viṣṇu Purāṇa, where it is said that the living being is equal in quality to the internal potency, whereas the external potency is indirectly controlled by the chief cause of all causes. Māyā, the illusory energy, misleads a living being as fog misleads a pedestrian by blocking off the light of the sun. Although the potency of māyā is inferior in quality to the marginal potency, which consists of the living beings, who are part and parcel of the Lord, it nevertheless has the power to control the living beings, just as fog can block the actions of a certain portion of the sun’s rays although it cannot cover the sun. The living beings covered by the illusory energy evolve in different species of life, with bodies ranging from that of an insignificant ant to that of Brahmā, the constructor of the cosmos. The pradhāna, the chief cause of all causes in the impersonal vision, is none other than the Supreme Lord, whom one can see face to face in the internal potency. He takes the material all-pervasive form by His inconceivable power. Although all three potencies—namely, internal, external and marginal—are essentially one in the ultimate issue, they are different in action, like electric energy, which can produce both cold and heat under different conditions. The external and marginal potencies are so called under various conditions, but in the original internal potencies there are no such conditions, nor is it possible for the conditions of the external potency to exist in the marginal, or vice versa. One who is able to understand the intricacies of all these energies of the Supreme Lord can no longer remain an empiric impersonalist under the influence of a poor fund of knowledge.

TEXT 97

क्रष्णेर यत्रूपेर हयं बड़्च बिलास ।
प्रभवे-वैभवे-रूपे द्विद्हा प्रकाश ॥ १७ ॥

kṛṣṇera svarūpe ra haya ṣaḍ-vidha vilāsa
prābhava-vaibhava-rūpe dvi-vidha prakāsa
SYNONYMS

Kṛṣṇera—of Lord Kṛṣṇa; sva-rūpera—of the form; haya—there are; śaṭ-vidha—six kinds; vilāsa—pastime forms; prabhava-vaibhava-rūpe—in the divisions of prabhava and vaibhava; dvi-vidha—two kinds; prakāśa—manifestations.

TRANSLATION

The Personality of Godhead Śrī Kṛṣṇa enjoys Himself in six primary expansions. His two manifestations are prabhava and vaibhava.

PURPORT

Now the author of Śrī Caitanya-caritāmṛta turns to a description of the Personality of Godhead Kṛṣṇa in His innumerable expansions. The Lord primarily expands Himself in two categories, namely prabhava and vaibhava. The prabhava forms are fully potent like Śrī Kṛṣṇa, and the vaibhava forms are partially potent. The prabhava forms are manifested in relation with potencies, but the vaibhava forms are manifested in relation with excellences. The potent prabhava manifestations are also of two varieties: temporary and eternal. The Mohini, Hamsa and Śukla forms are manifested only temporarily, in terms of a particular age. Among the other prabhavas, who are not very famous according to the material estimation, are Dhanvantari, Ṛṣabha, Vyāsa, Dattātreya and Kapila. Among the vaibhava-prakāśa forms are Kūrma, Matsya, Nara-Nārāyaṇa, Varāha, Hayagrīva, Prśnigarbha, Baladeva, Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogesvara and Bhadbhānu.

TEXT 98

अंश-सक्तियाँविरुपे विविधविभार ॥
बाल्य सोगुंध धर्म दुई तृ प्रकार ॥ ९८ ॥

aṁśa-saktyāveṣa-rūpe dvi-vidhāvatāra
bālya pauganḍa dharma dui ta’ prakāra

SYNONYMS

aṁśa—of the plenary expansion; sakty-āveṣa—of the empowered; rūpe—in the forms; dvi-vidha—two kinds; avatāra—incarnations; bālya—childhood; pauganḍa—boyhood; dharma—characteristics of age; dui—two; ta’—certainly; prakāra—kinds.

TRANSLATION

His incarnations are of two kinds, namely partial and empowered. He appears in two ages—childhood and boyhood.
PURPORT

The *vilāsa* forms are six in number. Incarnations are of two varieties, namely *sakti-vaśa* (empowered) and *arūpa-vaśa* (partial). These incarnations also come within the category of *prabhava* and *vaibhava* manifestations. Childhood and boyhood are two special features of the Personality of Godhead Śrī Kṛṣṇa, but His permanent feature is His eternal form as an adolescent youth. The original Personality of Godhead Śrī Kṛṣṇa is always worshiped in this eternal adolescent form.

TEXT 99

किशोरस्वरूप रूप जगं जनवारी।
क्रीडा करे एই छय-रूपं बिख भरि ॥ ९९ ॥

*kiṣora-svarūpa krṣṇa svayam avatārī krīḍā kare ei chaya-rūpe viśva bhari’*

SYNONYMS

*kiṣora-svarūpa*—whose real nature is that of an adolescent; *krṣṇa*—Lord Kṛṣṇa; *svayam*—Himself; *avatārī*—the source of all incarnations; *krīḍā kare*—He plays; *ei*—these; *chaya-rūpe*—in six forms; *viśva*—the universes; *bhari’*—maintaining.

TRANSLATION

The Personality of Godhead, Śrī Kṛṣṇa, who is eternally an adolescent, is the primeval Lord, the source of all incarnations. He expands Himself in these six categories of forms to establish His supremacy throughout the universe.

TEXT 100

এই ছয়-রূপে হয় অনন্ত বিভেদ।
অনন্তমূলক একরূপে নাহি কিছু ভেদ ॥ ১০০ ॥

*e少许-rūpe haya ananta vibheda ananta-rūpe eka-rūpe, nāhi kichu bheda*

SYNONYMS

*e*—these; *chaya-rūpe*—in six forms; *haya*—there are; *ananta*—unlimited; *vibheda*—varieties; *ananta-rūpe*—in unlimited forms; *eka-rūpe*—one form; *nāhi*—there is not; *kichu*—any; *bheda*—difference.

TRANSLATION

In these six kinds of forms there are innumerable varieties. Although they are many, they are all one; there is no difference between them.
The Personality of Godhead manifests Himself in six different features: (1) prabhava, (2) vaibhava, (3) empowered incarnations, (4) partial incarnations, (5) childhood and (6) boyhood. The Personality of Godhead Sri Krsna, whose permanent feature is adolescence, enjoys His transcendental proclivities by performing pastimes in these six forms. In these six features there are unlimited divisions of the Personality of Godhead's forms. The jivas, or living beings, are differentiated parts and parcels of the Lord. They are all diversities of the one without a second, the Supreme Personality of Godhead.

TEXT 101

चिन्त्यक, द्वरुपस्तक, अनुछारा नाम ।
ताहार वैक्षेत्र अनन्त वैकुण्ठादिभिधाम ॥ १०१ ॥

cit-chakti, svarupa-sakti, antaranga nama
tahara vaibhava ananta vaikunthaadi dhama

SYNONYMS

cit-sakti—spiritual energy; svarupa-sakti—personal energy; antaranga—internal; nama—named; tahara—of that; vaibhava—manifestations; ananta—unlimited; vaikuntha-adi—Vaikuntha, etc.; dhama—abodes.

TRANSLATION

The cit-sakti, which is also called svarupa-sakti or antaranga-sakti, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

TEXT 102

मयाशक्ति, बहिरंगा, जगत-कारण ।
ताहार वैक्षेत्र अनन्त त्रंसात्मेऽगण ॥ १०२ ॥

maya-sakti, bahiraanga, jagat-karaṇa
tahara vaibhava ananta brahma-agniṣṭera gaṇa

SYNONYMS

maya-sakti—the illusory energy; bahiraṅga—external; jagat-karaṇa—the cause of the universe; tahara—of that; vaibhava—manifestations; ananta—unlimited; brahma-agniṣṭera—of universes; gaṇa—multitudes.

TRANSLATION

The external energy, called maya-sakti, is the cause of innumerable universes with varied material potencies.
TEXT 103

The marginal potency, which is between these two, consists of the numberless living beings. These are the three principal energies, which have unlimited categories and subdivisions.

PURPORT

The internal potency of the Lord, which is called cit-śakti or antaraṅga-śakti, exhibits variegatedness in the transcendental Vaikuṇṭha cosmos. Besides ourselves, there are unlimited numbers of liberated living beings who associate with the Personality of Godhead in His innumerable features. The material cosmos displays the external energy, in which the conditioned living beings are provided all liberty to go back to the Personality of Godhead after leaving the material tabernacle. The Śvetāsvatara Upaniṣad (6.8) informs us:

\[
na \\ tasya \\ kāryarḥ \\ karaṇarḥ \\ ca \\ vidyate \\
na \\ tat-samaś \\ cābhyadhikaś \\ ca \\ dṛṣyate \\
parāsyā \\ śaktir \\ vividhaiva \\ śṛṣyate \\
vābhāvikī \\ jñāna-bala-kriyā \\ ca
\]

"The Supreme Lord is one without a second. He has nothing to do personally, nor does He have material senses. No one is equal to Him nor greater than Him. He has unlimited, variegated potencies of different names, which exist within Him as autonomous attributes and provide Him full knowledge, power and pastimes."

TEXT 104

The external potency of the Lord, which is called eka-śakti or anātman-śakti, consists of the living beings who are associated with the Personality of Godhead in His transcendental Vaikuṇṭha cosmos. Besides ourselves, there are unlimited numbers of liberated living beings who associate with the Personality of Godhead in His innumerable features. The material cosmos displays the external energy, in which the conditioned living beings are provided all liberty to go back to the Personality of Godhead after leaving the material tabernacle. The Śvetāsvatara Upaniṣad (6.8) informs us:

\[
e-māta \\ svārūpa-gaṇa, \\ āra \\ tina \\ śakti \\
sabhāra \\ āśraya \\ kṛṣṇa, \\ kṛṣṇe \\ sabhāra \\ sthiti
\]
SYNONYMS

e-mata—in this way; svarūpa-gaṇa—personal forms; āra—and; tina—three; śakti—energies; sabhāra—of the whole assembly; āśraya—the shelter; krṣṇa—Lord Kṛṣṇa; krṣne—in Lord Kṛṣṇa; sabhāra—of the whole assembly; sthiti—the existence.

TRANSLATION

These are the principal manifestations and expansions of the Personality of Godhead and His three energies. They are all emanations from Śrī Kṛṣṇa, the Transcendence. They have their existence in Him.

TEXT 105

yadyapi brahmaṇa-gaṇera puruṣa āśraya sei puruṣādi sabhāra krṣṇa mūla-āśraya

SYNONYMS

yadyapi—although; brahma-anāṇa-gaṇera—of the multitude of universes; puruṣa—the puruṣa-avatāra; āśraya—the shelter; sei—that; puruṣa-ādi—of the puruṣa-avatāras, etc.; sabhāra—of the assembly; krṣṇa—Lord Kṛṣṇa; mūla-āśraya—original source.

TRANSLATION

Although the three puruṣas are the shelter of all the universes, Lord Kṛṣṇa is the original source of the puruṣas.

TEXT 106

svayam bhagavān krṣṇa, krṣṇa sarvāśraya paraṁ īśvara krṣṇa sarva-śāstre kaya

SYNONYMS

svayam—Himself; bhagavān—the Supreme Personality of Godhead; krṣṇa—Lord Kṛṣṇa; kṛṣṇa—Lord Kṛṣṇa; sarva-āśraya—the shelter of all; paraṁ—Supreme; īśvara—Lord; kṛṣṇa—Lord Kṛṣṇa; sarva-śāstre—all scriptures; kaya—say.

TRANSLATION

Thus the Personality of Godhead Śrī Kṛṣṇa is the original primeval Lord, the source of all other expansions. All the revealed scriptures accept Śrī Kṛṣṇa as the Supreme Lord.
TEXT 107

ईश्वरः परमः कृष्णं सचिवानन्दविभ्रमः ।
अनादिर अदिर गोविन्दः सर्वकारणकारणम् ॥ १०७ ॥

ीśvaraḥ paramaḥ krṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

ीśvaraḥ—the controller; paramaḥ—supreme; krṣṇaḥ—Lord Kṛṣṇa; sat—eternal existence; cit—absolute knowledge; ānanda—absolute bliss; vigrahaḥ—whose form; anāndiḥ—without beginning; ādiḥ—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-samhitā.

TEXT 108

এ সব সিদ্ধান্ত তুমি জান ভালমে৷
তবু পূর্বপক্ষ কর আমা চালাইতে ॥ ১০৮ ॥

e saba siddhānta tumī jāna bhāla-mate
tabu pūrva-pakṣa kara āmā cālāite

SYNONYMS

e—these; saba—all; siddhānta—conclusions; tumī—you; jāna—know; bhāla-mate—in a good way; tabu—still; pūrva-pakṣa—objection; kara—you make; āmā—to me; cālāite—to give useless anxiety.

TRANSLATION

You know all the conclusions of the scriptures very well. You create these logical arguments just to agitate me.

PURPORT

A learned man who has thoroughly studied the scriptures cannot hesitate to accept Śrī Kṛṣṇa as the Supreme Personality of Godhead. If such a man argues about this matter, certainly he must be doing so to agitate the minds of his opponents.
TEXT 109

sei kṛṣṇa abhājārī bhavakṣraya
āpane caitanya-rūpe kaila abhājārī

SYNONYMS
sei—that; kṛṣṇa—Lord Kṛṣṇa; abhājārī—the source of all incarnations; vrajendra-kumāra—the son of the King of Vraja; āpane—personally; caitanya-rūpe—in the form of Lord Caitanya Mahāprabhu; kaila—made; abhājārī—incarnation.

TRANSLATION
That same Lord Kṛṣṇa, the fountainhead of all incarnations, is known as the son of the King of Vraja. He has descended personally as Lord Śrī Caitanya Mahāprabhu.

TEXT 110

ataeva caitanya gosāhi paratattva-sīmā
tāhre kṣīroda-sāyi kahi, ki tāhra mahimā

SYNONYMS
ataeva—therefore; caitanya gosāhi—Lord Caitanya Mahāprabhu; para-tattva-sīmā—the highest limit of the Absolute Truth; tāhre—Him; kṣīroda-sāyi—Kṣīrodakaśāyi Viṣṇu; kahi—if I say; ki—what; tāhra—of Him; mahimā—glory.

TRANSLATION
Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Kṣīrodakaśāyi Viṣṇu does not add to His glory.

TEXT 111

sei ta' bhaktera vākya nahe vyabhicārī
sakala sambhave tāhte, yāte avatārī
SYNONYMS

sei—that; ta’—certainly; bhaktera—of a devotee; vākya—speech; nahe—is not; vyabhicārī—deviation; sakala—all; sambhāve—possibilities; tāhte—in Him; yāte—since; avatārī—the source of all incarnations.

TRANSLATION

But such words from the lips of a sincere devotee cannot be false. All possibilities abide in Him, for He is the primeval Lord.

TEXT 112

अवतारीर देहे सव अवतारेर छ्विति ।
केहो कोनचतुः केहो, येमन यार मति ॥ ११२ ॥

avatarīra dehe saba avatarera sthiti
ekhe konā-mate kahe, yemana yāra mati

SYNONYMS

avatarīra—of the source; dehe—in the body; saba—all; avatarera—of the incarnations; sthiti—existence; keho—someone; konā-mate—in some way; kahe—says; yemana—as in the manner; yāra—of whom; mati—the opinion.

TRANSLATION

All other incarnations are potentially situated in the original body of the primeval Lord. Thus according to one's opinion, one may address Him as any one of the incarnations.

PURPORT

It is not contradictory for a devotee to call the Supreme Lord by any one of the various names of His plenary expansions because the original Personality of Godhead includes all such categories. Since the plenary expansions exist within the original person, one may call Him by any of these names. In the Śrī Caitanya-bhāgavata (Madhya 6.95) Lord Caitanya says, “I was lying asleep in the ocean of milk, but I was awakened by the call of Nāḍā, Śrī Advaita Prabhu.” Here the Lord refers to His form as Kṣīrodakaśāyī Viṣṇu.

TEXT 113

कृष्णके कहये केहो—नर-नारायण ।
केहो केहो, कृष्ण हय सङ्कात बायम ॥ ११३ ॥

krṣṇake kahaye keha—nara-nārāyaṇa
keho keho, krṣṇa haya sākṣat vāmana
SYNONYMS

$kṛṣṇa$k—Lord Kṛṣṇa; $kāhay$—says; $kēha$—someone; $nara-nārāyaṇa$—Nara-Nārāyaṇa; $kēho$—someone; $kahe$—says; $kṛṣṇa$—Lord Kṛṣṇa; $haya$—is; $sākṣāt$—directly; $vāmana$—Lord Vāmana.

TRANSLATION

Some say that Śrī Kṛṣṇa is directly Nara-Nārāyaṇa. Others say that He is directly Vāmana.

TEXT

Some say that Kṛṣṇa is the incarnation of Kśīrodakaśāyī Viṣṇu. None of these statements is impossible; each is as correct as the others.

PURPORT

The Laghu-bhāgavatāmṛta states:

\[
\begin{align*}
ataeva & \text{ purāṇādau kecin nara-sakhātmatām} \\
\text{mahendrānujatām kecit kecit kṣirābdhi-sāyitām} \\
\text{sahasra-śirṣatāṁ kecit kecid vaikuṇṭha-nāthatām} \\
\text{brūyuh kṛṣṇasya munayas tat-tad-vṛty-anugāminah}
\end{align*}
\]

(Laghu-bhāgavatāmṛta 5.383)

"According to the intimate relationships between Śrī Kṛṣṇa, the primeval Lord, and His devotees, the Purāṇas describe Him by various names. Sometimes He is called Nārāyaṇa; sometimes Uśṇa (Vāmana), the younger brother of Indra, King of heaven; and sometimes Kṣīrodakaśāyī Viṣṇu. Sometimes He is called the thousand-hooded Śeṣa Nāga and sometimes the Lord of Vaikuṇṭha."

TEXT 115

Some say that Kṛṣṇa is the incarnation of Kṣīrodakaśāyī Viṣṇu. None of these statements is impossible; each is as correct as the others.
keho kahe, para-vyome nārāyaṇa hari
sakala sambhave kṛṣṇe, yāte avatārī

SYNONYMS

keho—someone; kahe—says; para-vyome—in the transcendental world; nārāyaṇa—Lord Nārāyaṇa; hari—the Supreme Personality of Godhead; sakala sambhave—all possibilities; kṛṣṇe—in Lord Kṛṣṇa; yāte—since; avatārī—the source of all incarnations.

TRANSLATION

Some call Him Hari, or the Nārāyaṇa of the transcendental world. Everything is possible in Kṛṣṇa, for He is the primeval Lord.

TEXT 116

saba śrotā-gaṇera kari caraṇa vandana
e saba siddhānta śuna, kari’ eka mana

SYNONYMS

saba—all; śrotā-gaṇera—of the hearers; kari—I do; caraṇa—to the lotus feet; vandana—praying; e—these; saba—all; siddhānta—conclusions; śuna—please hear; kari’—making; eka—one; mana—mind.

TRANSLATION

I offer my obeisances unto the feet of all who hear or read this discourse. Kindly hear with attention the conclusion of all these statements.

PURPORT

Prostrating himself at the feet of his readers, the author of Śrī Caitanya-caritāmṛta entreats them in all humility to hear with rapt attention these conclusive arguments regarding the Absolute Truth. One should not fail to hear such arguments because only by such knowledge can one perfectly know Kṛṣṇa.

TEXT 117

siddhānta baliyā citte nā kara alasā
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa
SYNONYMS

siddhānta—conclusion; baliyā—considering; citte—in the mind; nā kara—do not be; alasa—lazy; ihā—this; ha-ite—from; kṛṣṇe—in Lord Kṛṣṇa; lāge—becomes fixed; su-dṛḍha—very firm; mānasa—the mind.

TRANSLATION

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa.

PURPORT

There are many students who, in spite of reading Bhagavad-gītā, misunderstand Kṛṣṇa because of imperfect knowledge and conclude Him to be an ordinary historical personality. This one must not do. One should be particularly careful to understand the truth about Kṛṣṇa. If because of laziness one does not come to know Kṛṣṇa conclusively, one will be misguided about the cult of devotion, like those who declare themselves advanced devotees and imitate the transcendental symptoms sometimes observed in liberated souls. Although the use of thoughts and arguments is a most suitable process for inducing an uninitiated person to become a devotee, neophytes in devotional service must always alertly understand Kṛṣṇa through the vision of the revealed scriptures, the bona fide devotees and the spiritual master. Unless one hears about Śrī Kṛṣṇa from such authorities, one cannot make advancement in devotion to Śrī Kṛṣṇa. The revealed scriptures mention nine means of attaining devotional service, of which the first and foremost is hearing from authority. The seed of devotion cannot sprout unless watered by the process of hearing and chanting. One should submissively receive the transcendental messages from spiritually advanced sources and chant the very same messages for one's own benefit as well as the benefit of one's audience.

When Brahmā described the situation of pure devotees freed from the culture of empiric philosophy and fruitive actions, he recommended the process of hearing from persons who are on the path of devotion. Following in the footsteps of such liberated souls, who are able to vibrate real transcendental sound, can lead one to the highest stage of devotion, and thus one can become a mahā-bhāgavata. From the teachings of Lord Caitanya Mahāprabhu to Sanātana Gosvāmī we learn:

śāstra-yuktye sunipuṇa, dṛḍha-sraddhā yāhra
'uttama-adhikāri' sei tāraye saṁsāra

(Cc. Madhya 22.65)

“A person who is expert in understanding the conclusion of the revealed scriptures and who fully surrenders to the cause of the Lord is actually able to deliver others from the clutches of material existence.” Śrīla Rūpa Gosvāmī, in his Upadeśāmṛta, advises that to make rapid advancement in the cult of devotional service one should be very much active and should persevere in executing the duties specified in the
revealed scriptures and confirmed by the spiritual master. Accepting the path of liberated souls and the association of pure devotees enriches such activities.

Imitation devotees, who wish to advertise themselves as elevated Vaishnavas and who therefore imitate the previous acaryas but do not follow them in principle, are condemned in the words of SrImad-Bhagavatam as stone-hearted. Srila Visvanatha Cakravartii Thakura has commented on their stone-hearted condition as follows:

cahira astry-pulakayo sator api yad dhirdaya ta astra-sara-hrdhayatayo nigdais.

"Those who shed tears by practice but whose hearts have not changed are to be known as stone-hearted devotees of the lowest grade. Their imitation crying, induced by artificial practice, is always condemned." The desired change of heart referred to above is visible in reluctance to do anything not congenial to the devotional way. To create such a change of heart, conclusive discussion about Sri Krsna and His potencies is absolutely necessary. False devotees may think that simply shedding tears will lead one to the transcendental plane, even if one has not had a factual change in heart, but such a practice is useless if there is no transcendental realization. False devotees, lacking the conclusion of transcendental knowledge, think that artificially shedding tears will deliver them. Similarly, other false devotees think that studying books of the previous acaryas is unadvisable, like studying dry empiric philosophies. But Srila jiva Gosvami, following the previous acaryas, has inculcated the conclusions of the scriptures in the six theses called the Sat-sandarbhas. False devotees who have very little knowledge of such conclusions fail to achieve pure devotion for want of zeal in accepting the favorable directions for devotional service given by self-realized devotees. Such false devotees are like impersonalists, who also consider devotional service no better than ordinary fruitive actions.

TEXT 118

caitanya-mahimaji nite saba siddhante

caitanya-mahimaji—knowledge of the greatness of the glory of Lord Caitanya Mahaprabhu; jani—I know; e—these; saba—all; siddhante—by the conclusions; citta—the mind; dgha—firm; ha—becoming; lge—becomes fixed; mahimajhna—knowledge of the greatness; haite—from.

SYNONYMS

SYNONYMS

TRANSLATION

By such conclusive studies I know the glories of Lord Caitanya. Only by knowing these glories can one become strong and fixed in attachment to Him.
PURPORT

One can know the glories of Śrī Caitanya Mahāprabhu only by reaching, in knowledge, a conclusive decision about Śrī Kṛṣṇa, strengthened by bona fide study of the conclusions of the ācāryas.

TEXT 119

caitanya-prabhu mahimā kahibāra tare
kṛṣṇera mahimā kahi kariyā vistāre

SYNONYMS
caitanya-prabhu—of Lord Caitanya Mahāprabhu; mahimā—the glories; kahibāra tare—for the purpose of speaking; kṛṣṇera—of Lord Kṛṣṇa; mahimā— the glories; kahi—I speak; kariyā—doing; vistāre—in expansion.

TRANSLATION

Just to enunciate the glories of Śrī Caitanya Mahāprabhu, I have tried to describe the glories of Śrī Kṛṣṇa in detail.

TEXT 120

caitanya-gosāṅira ei tattva-nirūpaṇa
svayam-bhagavān kṛṣṇa vrajendra-nandana

SYNONYMS
caitanya-gosāṅira—of Lord Caitanya Mahāprabhu; ei—this; tattva—of the truth; nirūpaṇa—settling; svayam-bhagavān—Himself the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; vrajendra-nandana—the son of the King of Vraja.

TRANSLATION

The conclusion is that Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa, the son of the King of Vraja.

TEXT 121

śrīkrūpa-rajanāk-pade bār āsā
caitanya-chhayaṁkṛte kahē kūṇḍalā
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 the Śrī Caitanya-caritāmṛta, Ādi-līlā, Second Chapter, describing Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead.
In this chapter the author has fully discussed the reason for the descent of Śrī Caitanya Mahāprabhu. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, after displaying His pastimes as Lord Kṛṣṇa, thought it wise to make His advent in the form of a devotee to explain personally the transcendental mellow reciprocations of service and love between Himself and His servants, friends, parents and fiancées. According to the Vedic literature, the foremost occupational duty for humanity in this age of Kali is nāma-saṅkīrtana, or congregational chanting of the holy name of the Lord. The incarnation for this age especially preaches this process, but only Kṛṣṇa Himself can explain the confidential loving service performed in the four principal varieties of loving affairs between the Supreme Lord and His devotees. Lord Kṛṣṇa therefore personally appeared, with His plenary portions, as Lord Caitanya. As stated in this chapter, only for that purpose did Lord Kṛṣṇa appear personally in Navadvīpa in the form of Śrī Kṛṣṇa Caitanya Mahāprabhu.

Kṛṣṇadāsa Kavirāja has herein presented much authentic evidence from Śrīmad-Bhāgavatam and other scriptures to substantiate the identity of Lord Caitanya with Śrī Kṛṣṇa Himself. He has described bodily symptoms in Lord Caitanya that are visible only in the person of the Supreme Lord, and he has proved that Lord Caitanya appeared with His personal associates like Śrī Nityānanda, Advaita, Gadādhara, Śrīvāsa and other devotees to preach the special significance of chanting Hare Kṛṣṇa. The appearance of Lord Caitanya is both significant and confidential. He can be appreciated only by pure devotees and only through the process of devotional service. The Lord tried to conceal His identity as the Supreme Personality of Godhead by representing Himself as a devotee, but His pure devotees can recognize Him by His special features. The Vedas and Purāṇas foretell the appearance of Lord Caitanya, but still He is sometimes called, significantly, the concealed descent of the Supreme Personality of Godhead.

Advaita Ācārya was a contemporary of Lord Caitanya’s father. He felt sorry for the condition of the world because even after Lord Kṛṣṇa’s appearance, no one had interest in devotional service to Kṛṣṇa. This forgetfulness was so overwhelming that Advaita Prabhu was convinced that no one but Lord Kṛṣṇa Himself could enlighten people about devotional service to the Supreme Lord. Therefore Advaita requested Lord Kṛṣṇa to appear as Lord Caitanya. Offering tulasī leaves and Ganges water, He cried for the Lord’s appearance. The Lord, being satisfied by His pure devotees, descends to satisfy them. As such, being pleased by Advaita Ācārya, Lord Caitanya appeared.
TEXT 1

śrī-caitanya-prabhuṁ vande yat-pādāśraya-vīryataḥ
saṅghṛhṇāty ākara-vrātād ajñāḥ siddhānta-san-maṁin

SYNONYMS
śrī-caitanya-prabhum—to Lord Caitanya Mahāprabhu; vande—I offer my respectful obeisances; yat—of whom; pāda-āśraya—of the shelter of the lotus feet; vīrya— from the power; saṅgrha—collects; ākara-vrātā—from the multitude of mines in the form of scriptures; ajñāḥ—a fool; siddhānta—of conclusion; sat-maṁin—the best jewels.

TRANSLATION
I offer my respectful obeisances to Śrī Caitanya Mahāprabhu. By the potency of the shelter of His lotus feet, even a fool can collect the valuable jewels of conclusive truth from the mines of the revealed scriptures.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayadvaita-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.
Adi-līlā, Chapter 3

*tṛṭiya ślokera artha kaila vivaraṇa*
caturtha ślokera artha śuna bhakta-gaṇa

SYNONYMS

tṛṭiya—third; ślokera—of the verse; artha—meaning; kaila—there was; vivaraṇa—description; caturtha—fourth; ślokera—of the verse; artha—meaning; śuna—please hear; bhakta-gaṇa—O devotees.

TRANSLATION

I have given the purport of the third verse. Now, O devotees, please listen to the meaning of the fourth with full attention.

TEXT 4

अनपिताचरीं चिरा फलणावतरीणं करोः
समपरिवृत्तमूलतोज्जलसां स्वभक्तिस्रीयम्।
हरिः पुरुषसरदार्तिकद्धसमगुणिपितः
सदा ह्रदयाकन्दः सुरुषुः व शचीननमः।

*anarpita-caṇīṁ cirāt karaṇayāvatīrṇaḥ kalau*
samarpayitum unnatojjvala-rasāṁ sva-bhakti-sriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sādā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

SYNONYMS

*anarpita—not bestowed; caṇīṁ—having been formerly; cirāt—for a long time; karaṇayā—by causeless mercy; avatīrṇaḥ—descended; kalau—in the age of Kali; samarpayitum—to bestow; unnata—elevated; ujjvala-rasāṁ—the conjugal mellow; sva-bhakti—of His own service; sriyam—the treasure; hariḥ—the Supreme Lord; puraṭa—than gold; sundara—more beautiful; dyuti—of splendor; kadamba—with a multitude; sandīpitaḥ—illuminated; sādā—always; hṛdaya-kandare—in the cavity of the heart; sphuratu—let Him be manifest; vaḥ—your; śacī-nandanaḥ—the son of mother Śacī.

TRANSLATION

“May that Lord, who is known as the son of Śrīmati Śacīdevī, be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.”

PURPORT

This is a quotation from the *Vidagdha-mādhava*, a drama compiled and edited by Śrīla Rūpa Gosvāmī.
TEXT 5

Śrī Kṛṣṇa, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vrajadhāma.

PURPORT

In the previous chapter it has been established that Kṛṣṇa, the son of Vrajendra (the King of Vraja), is the Supreme Personality of Godhead with six opulences. He eternally enjoys transcendentally variegated opulences on His planet, which is known as Goloka. The eternal pastimes of the Lord in the spiritual planet Kṛṣṇaloka are called aprakāṭa, or unmanifested pastimes, because they are beyond the purview of the conditioned souls. Lord Kṛṣṇa is always present everywhere, but when He is not present before our eyes, He is said to be aprakāṭa, or unmanifested.

TEXT 6

Once in a day of Brahmā, He descends to this world to manifest His transcendental pastimes.
TEXT 7

satya, tretā, dvāpara, kali, cāri-yuga jāni
sei cāri-yuge divya eka-yuga māni

SYNONYMS

satya—Satya; tretā—Treta; dvāpara—Dvāpara; kali—Kali; cāri-yuga—four ages; jāni—we know; sei—these; cāri-yuge—in the four ages; divya—divine; eka-yuga—one age; māni—we consider.

TRANSLATION

We know that there are four ages [yugas], namely Satya, Treta, Dvāpara and Kali. These four together comprise one divya-yuga.

TEXT 8

ekāttara catur-yuge eka manvantara
caudda manvantara brahmāra divasa bhītara

SYNONYMS

ekāttara—seventy-one; catur-yuge—in cycles of four ages; eka—one; manu-antara—period of a Manu; caudda—fourteen; manu-antara—periods of Manu; brahmāra—of Lord Brahmā; divasa—a day; bhītara—within.

TRANSLATION

Seventy-one divya-yugas constitute one manvantara. There are fourteen manvantaras in one day of Brahmā.

PURPORT

A manvantara is the period controlled by one Manu. The reign of fourteen Manus equals the length of one day (twelve hours) in the life of Brahmā, and the night of Brahmā is of the same duration. These calculations are given in the authentic astronomy book known as the Sūrya-siddhānta. This book was compiled by the great professor of astronomy and mathematics Bimal Prasād Datta, later known as Bhaktisiddhānta Sarasvatī Gosvāmī, who was our merciful spiritual master. He was honored with the title Siddhānta Sarasvatī for writing the Sūrya-siddhānta, and the title Gosvāmī Mahārāja was added when he accepted sannyāsa, the renounced order of life.
TEXT 9

‘বৈবস্঵ত’-নাম এই সপ্তম মন্ত্র।
সাভাইশ চতুর্যুগে ভারি অন্তর || ৯ ||

(vaivasvata)-nāma ei saptama manvantara
sātāiśa catur-yuga tāhāra antara

SYNONYMS

vaivasvata-nāma—named Vaivasvata; ei—this; saptama—seventh; manu-antara—period of Manu; sātāiśa—twenty-seven; catur-yuga—cycles of four ages; tāhāra—of that; antara—period.

TRANSLATION

The present Manu, who is the seventh, is called Vaivasvata [the son of Vivasvān]. Twenty-seven divya-yugas [27 x 4,320,000 solar years] of his age have now passed.

PURPORT

The names of the fourteen Manus are as follows: (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇī, (9) Daśa-śāvarṇī, (10) Braham-śāvarṇī, (11) Dharma-śāvarṇī, (12) Rudraputra (Rudra-śāvarṇī), (13) Raucya, or Deva-śāvarṇī, (14) and Bhauryaka, or Indra-śāvarṇī.

TEXT 10

অষ্টবিংশ চতুর্যুগে দ্বাপরের শেষে।
ব্রজের সাহিতে হয় কৃষ্ণের প্রকাশ || ১০ ||

aṣṭāvīṁśa catur-yuge dvāparera seṣe
vrajera sahite haya kṛṣṇera prakāše

SYNONYMS

aṣṭāvīṁśa—twenty-eighth; catur-yuge—in the cycle of four ages; dvāparera—of the Dvāpara-yuga; seṣe—at the end; vrajera sahite—along with Vraja; haya—is; kṛṣṇera—of Lord Kṛṣṇa; prakāše—manifestation.

TRANSLATION

At the end of the Dvāpara-yuga of the twenty-eighth divya-yuga, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-dhāma.

PURPORT

Now is the term of Vaivasvata Manu, during which Lord Caitanya appears. First Lord Kṛṣṇa appears at the close of the Dvāpara-yuga of the twenty-eighth divya-yuga,
and then Lord Caitanya appears in the Kali-yuga of the same *divya-yuga*. Lord Kṛṣṇa and Lord Caitanya appear once in each day of Brahmā, or once in fourteen *manvantaras*, each of seventy-one *divya-yugas* in duration.

From the beginning of Brahmā’s day of 4,320,000,000 years, six Manus appear and disappear before Lord Kṛṣṇa appears. Thus 1,975,320,000 years of the day of Brahmā elapse before the appearance of Lord Kṛṣṇa. This is an astronomical calculation according to solar years.

**TEXT 11**

दास, सख्या, बांसला, शृंगार—चारि रस।
चारि भवेर अन्तः त्रूङ तार वाश।। ११ ||

dāṣya, sakhya, vātsalya, śṛṅgāra—cārī rasa
cārī bhāvera bhakta yata kṛṣṇa tāra vaśa

**SYNONYMS**

dāṣya—servitude; sakhya—friendship; vāṭsalya—parental affection; śṛṅgāra—conjugal love; cārī—four; rasa—mellows; cārī—four; bhāvera—of the sentiments; bhakta—devotees; yata—as many as there are; kṛṣṇa—Lord Kṛṣṇa; tāra—by them; vaśa—subdued.

**TRANSLATION**

Servitude [dāṣya], friendship [sakhya], parental affection [vāṭsalya] and conjugal love [śṛṅgāra] are the four transcendental mellows [rasas]. By the devotees who cherish these four mellows, Lord Kṛṣṇa is subdued.

**PURPORT**

Dāṣya, sakhya, vāṭsalya and śṛṅgāra are the transcendental modes of loving service to the Lord. Śānta-rasa, or the neutral stage, is not mentioned in this verse because although in śānta-rasa one considers the Absolute Truth the sublime great, one does not go beyond that conception. Śānta-rasa is a very grand idea for materialistic philosophers, but such idealistic appreciation is only the beginning; it is the lowest among the relationships in the spiritual world. Śānta-rasa is not given much importance because as soon as there is a slight understanding between the knower and the known, active loving transcendental reciprocations and exchanges begin. Dāṣya-rasa is the basic relationship between Kṛṣṇa and His devotees; therefore this verse considers dāṣya the first stage of transcendental devotional service.

**TEXT 12**

दास-सखा-पितामाता-कांस्यगन ज्ञान।
जोते क्रीडा करे कुश प्रेमविष्ट ह्यं || १२ ||
Absorbed in such transcendental love, Lord Śrī Kṛṣṇa enjoys in Vraja with His devoted servants, friends, parents and conjugal lovers.

The descent of Śrī Kṛṣṇa, the Absolute Personality of Godhead, is very purposeful. In Bhagavad-gītā it is said that one who knows the truth about Śrī Kṛṣṇa’s descent and His various activities is at once liberated and does not have to fall again to this existence of birth and death after he leaves his present material body. In other words, one who factually understands Kṛṣṇa makes his life perfect. Imperfect life is realized in material existence, in five different relationships we share with everyone within the material world: neutrality, servitorship, friendship, filial love, and amorous love between husband and wife, or lover and beloved. These five enjoyable relationships within the material world are perverted reflections of relationships with the Absolute Personality of Godhead in the transcendental nature. That Absolute Personality, Śrī Kṛṣṇa, descends to revive the five eternally existing relationships. Thus He manifests His transcendental pastimes in Vraja so that people may be attracted into that sphere of activities and leave aside their imitation relationships with the mundane. Then, after fully exhibiting all such activities, the Lord disappears.

TEXT 13

yatheṣṭa vihari’ kṛṣṇa kare antardhāna
antardhāna kari’ mane kare anumāna

yathā-īṣṭā—as much as He wishes; vihari’—enjoying; kṛṣṇa—Lord Kṛṣṇa; kare—makes; antardhāna—disappearance; antardhāna kari’—disappearing; mane—in the mind; kare—He makes; anumāna—consideration.
TRANSLATION

Lord Kṛṣṇa enjoys His transcendental pastimes as long as He wishes, and then He disappears. After disappearing, however, He thinks thus:

TEXT 14

चिरकाल नाहि करि प्रेमभक्ति दान।
भक्ति विना जगतेर नाहि अवस्था॥ १४ ॥

cira-kāla nāhi kari prema-bhakti dāna
bhakti vinā jagatera nāhi avasthāna

SYNONYMS

cira-kāla—for a long time; nāhi kari—I have not done; prema-bhakti—loving devotional service; dāna—giving; bhakti—devotional service; vinā—without; jagatera—of the universe; nāhi—not; avasthāna—existence.

TRANSLATION

“For a long time I have not bestowed unalloyed loving service to Me upon the inhabitants of the world. Without such loving attachment, the existence of the material world is useless.

PURPORT

The Lord seldom awards pure transcendental love, but without such pure love of God, freed from fruitive activities and empiric speculation, one cannot attain perfection in life.

TEXT 15

सकल जगते सोरे करे विधि-भक्ति।
विधि-प्रक्षेप्यो नृसिंहभवं पाइते नाहि शक्ति॥ १५ ॥

sakala jagate more kare vidhi-bhakti
vidhi-bhaktye vṛaja-bhāva pāite nāhi śakti

SYNONYMS

sakala—all; jagate—in the universe; more—to Me; kare—they do; vidhi-bhakti—regulative devotional service; vidhi-bhaktye—by regulative devotional service; vṛaja-bhāva—the feelings of those in Vraja; pāite—to obtain; nāhi—not; śakti—the power.

TRANSLATION

“Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles one cannot attain the loving sentiments of the devotees in Vrajabhūmi.
TEXT 16

aiśvarya-jñānete saba jagat miśrita
aiśvarya-sīthila-preme nāhi mora prīta

SYNONYMS

aiśvarya-jñānete—knowledge of the opulences; saba—all; jagat—the world; miśrita—mixed; aiśvarya-sīthila-preme—to love enfeebled by opulence; nāhi—there is not; mora—My; prīta—attraction.

TRANSLATION

"Knowing My opulences, the whole world looks upon Me with awe and veneration. But devotion made feeble by such reverence does not attract Me.

PURPORT

After His appearance, Lord Kṛṣṇa thought that He had not distributed the transcendental personal dealings with His devotees in dāsy, sakhya, vātsalya and mādhurya. One may understand the science of the Supreme Personality of Godhead from the Vedic literature and thus become a devotee of the Lord and worship Him within the regulative principles described in the scriptures, but one will not know in this way how Kṛṣṇa is served by the residents of Vrajabhūmi. One cannot understand the dealings of the Lord in Vṛndāvana simply by executing the ritualistic regulative principles mentioned in the scriptures. By following scriptural injunctions one may enhance his appreciation for the glories of the Lord, but there is no chance for one to enter personal dealings with Him. Giving too much attention to understanding the exalted glories of the Lord reduces the chance of one’s entering personal loving affairs with the Lord. To teach the principles of such loving dealings, the Lord decided to appear as Lord Caitanya.

TEXT 17

aiśvarya-jñāne vidhi-bhajana kariyā
taikurethake yāya catur-vidha mukti pāṇā

SYNONYMS

aiśvarya-jñāne—in knowledge of the opulences; vidhi—according to rules and regulations; bhajana—worship; kariyā—doing; vaikuṇṭhake—to Vaikuṇṭha; yāya—they go; catuḥ-vidha—four kinds; mukti—liberation; pāṇā—achieving.
TRANSLATION

"By performing such regulated devotional service in awe and veneration, one may go to Vaikuṇṭha and attain the four kinds of liberation.

TEXT 18

सार्ष्टि, सारुप्या, आरा सामीप्या, सालोक्य।
सायुञ्ज न लय भूक्ष याते ब्रह्म-एक्य। १८॥

sārṣṭi, sārūpya, āra sāmīpya, sālokya
sāyujya nā laya bhakta yāte brahma-aikya

SYNONYMS

sārṣṭi—equal opulences with the Lord; sārūpya—the same form as the Lord; āra—and; sāmīpya—personal association with the Lord; sālokya—residence on a Vaikuṇṭha planet; sāyujya—oneness with the Lord; nā laya—they do not accept; bhakta—devotees; yāte—since; brahma-aikya—oneness with Brahman.

TRANSLATION

"These liberations are sārṣṭi [achieving opulences equal to those of the Lord], sārūpya [having a form the same as the Lord’s], sāmīpya [living as a personal associate of the Lord] and sālokya [living on a Vaikuṇṭha planet]. Devotees never accept sāyujya, however, since that is oneness with Brahman.

PURPORT

Those engaged in devotional service according to the ritualistic principles mentioned in the scriptures attain these different kinds of liberation. But although such devotees can attain sārṣṭi, sārūpya, sāmīpya and sālokya, they are not concerned with these liberations, for such devotees are satisfied only in rendering transcendental loving service to the Lord. The fifth kind of liberation, sāyujya, is never accepted even by devotees who perform only ritualistic worship. To attain sāyujya, or merging into the Brahman effulgence of the Supreme Personality of Godhead, is the aspiration of the impersonalists. A devotee never cares for sāyujya liberation.

TEXT 19

युगधर्म प्रवर्तायुम् नाम-संकीर्तन।
चारि भाव-भक्ति दिया नाचामु भुवन॥ १९॥

yuga-dharma pravartāyimu nāma-saṅkīrtana
cāri bhāva-bhakti diyā nācāmu bhuvana
SYNONYMS

yuga-dharma—the religion of the age; pravartātīmu—I shall inaugurate; nāma-śaṅkīrtana—chanting of the holy name; cārī—four; bhāva—of the moods; bhakti—devotion; diyā—giving; nācāmu—I shall cause to dance; bhuvana—the world.

TRANSLATION

"I shall personally inaugurate the religion of the age—nāma-śaṅkīrtana, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.

TEXT 20

āpani karimu bhakta-bhāva aṅgīkāre
āpani ācari' bhakti śikhāimu sabāre

SYNONYMS

āpani—personally; karimu—I shall make; bhakta-bhāva—the position of a devotee; aṅgīkāre—acceptance; āpani—personally; ācari’—practicing; bhakti—devotional service; śikhāimu—I shall teach; sabāre—to all.

TRANSLATION

"I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

PURPORT

When one associates with a pure devotee, he becomes so elevated that he does not aspire even for sūrṣṭi, sūrṣyā, sāmipya or sālokya, because he feels that such liberation is a kind of sense gratification. Pure devotees do not ask anything from the Lord for their personal benefit. Even if offered personal benefits, pure devotees do not accept them, because their only desire is to satisfy the Supreme Personality of Godhead by transcendental loving service. No one but the Lord Himself can teach this highest form of devotional service. Therefore, when the Lord took the place of the incarnation of Kali-yuga to spread the glories of chanting Hare Kṛṣṇa—the system of worship recommended in this age—He also distributed the process of devotional service performed on the platform of transcendental spontaneous love. To teach the highest principles of spiritual life, the Lord Himself appeared as a devotee in the form of Lord Caitanya.
TEXT 21

अपने ना फैले धर्म शिखना ना याय।
एइ त' सिद्धान्त गीता-भागवते गाय॥ २१ ॥

āpane nā kaile dharma śikhāna nā yāya
ei ta' siddhiṁta gītā-ḥāgavate gāya

SYNONYMS

āpane—personally; nā kaile—if not practiced; dharma—religion; śikhāna—the teaching; nā yāya—does not advance; ei—this; ta'—certainly; siddhiṁta—conclusion; gītā—in Bhagavad-gītā; ḫāgavate—in Śrīmad-Bhāgavatam; gāya—they sing.

TRANSLATION

"Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the Gītā and Bhāgavatam.

TEXT 22

यदा यदा हि धर्मश्च मानितवते भारतः
अन्त्येऽवनिधर्मवतुष्टानं स्वस्वमयम् ॥ २२ ॥

yadā yadā hi dharmasya
glāniḥ bhavati bharata
abhyutthānam adharmasya
tadātmānāṁ sṛjāmy aham

SYNONYMS

yadā yadā—whenever; hi—certainly; dharmasya—of religious principles; glāniḥ—decrease; bhavati—there is; bharata—O descendant of Bharata; abhyutthānam—increase; adharmasya—of irreligion; tadā—then; ātmānāṁ—Myself; sṛjāṁ—manifest; aham—I.

TRANSLATION

"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.

TEXT 23

परित्राणाय साधुनां विनाशाय च दुःखताम्
धर्मसंहत्पानाधार्य सम्बवामि युगे युगे ॥ २३ ॥

paritrāṇāya sādhunāṁ
vināśāya ca duṣkṛtām
SYNONYMS

dharma—religious principles; sarstha—establishing; sambha—appear; yuge yuge—in every age.

TRANSLATION

‘To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.’

PURPORT

Texts 22 and 23 were spoken by Lord Kṛṣṇa in Bhagavad-gītā (4.7-8). Texts 24 and 25, which follow, are also from Bhagavad-gītā (3.24, 21).

TEXT 24


SYNONYMS

udsidey—would fall into ruin; ime—these; lokā—worlds; na kuryām—did not perform; karma—action; cet—if; aham—I; saṅkarasya—of unwanted population; ca—and; kartā—a creator; syām—would become; upahanyām—would spoil; imāḥ—these; prajāḥ—living entities.

TRANSLATION

‘If I did not show the proper principles of religion, all these worlds would fall into ruin. I would be a cause of unwanted population and would spoil all these living beings.’

TEXT 25
yad yad ācarati srēṣṭhas
tat tad etetaro janaḥ
sa yat pramāṇam kurute
lōkas tad anuvartate

SYNONYMS
yat yat—however; ācarati—behaves; srēṣṭhaḥ—the best man; tat tat—that; eva—certainly; itaraḥ—the lesser; janaḥ—man; saḥ—he; yat—which; pramāṇam—standard; kurute—shows; lōkaḥ—the people; tat—that; anuvartate—follow.

TRANSLATION
"Whatever actions a great man performs, common people follow. And whatever standards he sets by exemplary acts, all the world pursues."

TEXT 26

yuga-dharma-pravartana haya arīṣa haite
āmā vinā anye nāre vraja-prema dite

SYNONYMS
yuga-dharma—of the religion of the age; pravartana—the inauguration; haya—is; arīṣa—the plenary portion; haite—from; āmā—for Me; vinā—except; anye—another; nāre—is not able; vraja-prema—love like that of the residents of Vraja; dite—to bestow.

TRANSLATION
"My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja.

TEXT 27

santv avatārā bahavaḥ
paṅkaja-nābhasya sarvato bhadrāḥ
kṛṣṇād anyaḥ ko vā latāsv
api premado bhavati
SYNONYMS

santu—let there be; *avatārāḥ*—incarnations; *bahavaḥ*—many; *pāṅkaja-nābhasya*—of the Lord, from whose navel grows a lotus flower; *svaṁbhadrāḥ*—completely auspicious; *kṛṣṇāt*—than Lord Kṛṣṇa; *anyāḥ*—other; *kaḥ va*—who possibly; *latāsu*—on the surrendered souls; *api*—also; *prema-dāh*—the bestower of love; *bhavati*—is.

TRANSLATION

"There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?"

PURPORT

This quotation from Bilvamaṅgala Ṭhākura is found in the *Laghu-bhāgavatamrta* (1.5.37).

TEXT 28

তাহাতে আপন জন্মপূর্ণ করি' সঙে ।
পৃথিবীতে অবতরি' করিয়ু নামে রহে ॥ ২৮ ॥

*tāhāte āpāna bhakta-gaṇa kari' saṅge
prthivite avatari' karimu nānā raṅge*

SYNONYMS

*tāhāte*—in that; *āpāna*—My own; *bhakta-gaṇa*—with devotees; *kari’*—doing; *saṅge*—in association; *prthivite*—on the earth; *avatari’*—descending; *karimu*—I shall perform; *nānā*—various; *raṅge*—colorful pastimes.

TRANSLATION

"Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes."

TEXT 29

এত ভবি' কলিকালে প্রথম সন্ধয়া ।
অবতীর্ণ হৈলা কৃষ্ণ আপনি নদীয়ায় ॥ ২৯ ॥

*eta bhāvi' kali-kāle prathama sandhyāya
avatīrṇa hailā kṛṣṇa āpāni nadiyāya*

SYNONYMS

*eta*—thus; *bhāvi’*—thinking; *kali-kāle*—in the age of Kali; *prathama*—first; *sandhyāya*—in the junction; *avatīrṇa hailā*—descended; *kṛṣṇa*—Lord Kṛṣṇa; *āpāni*—Himself; *nadiyāya*—in Nadia.
TRANSLATION

Thinking thus, the Personality of Godhead, Śrī Kṛṣṇa Himself, descended at Nadia early in the age of Kali.

PURPORT

The prathama-sandhyā is the beginning of the age. According to astronomical calculation, the age is divided into twelve parts. The first of these twelve divisions is known as the prathama-sandhyā. The prathama-sandhyā and ṣeṣa-sandhyā, the last division of the preceding age, form the junction of the two ages. According to the Sūrya-siddhānta, the prathama-sandhyā of the Kali-yuga lasts 36,000 solar years. Lord Caitanya appeared in the prathama-sandhyā after 4,586 solar years of Kali-yuga had passed.

TEXT 30

Thus the lionlike Lord Caitanya has appeared in Navadvipa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.

TEXT 31

Thus the lionlike Lord Caitanya has appeared in Navadvipa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.
TRANSLATION

May that lion be seated in the core of the heart of every living being. Thus with His resounding roar may He drive away one’s elephantine vices.

TEXT 32

prathama līlāya tāhra ‘viśvambhara’ nāma
bhakti-rase bharila, dharila bhūta-grāma

SYNONYMS

prathama—first; līlāya—in the pastimes; tāhra—of Him; viśvambhara nāma—the name Viśvambhara; bhakti-rase—with the mellow of devotional service; bharila—He filled; dharila—saved; bhūta-grāma—all the living entities.

TRANSLATION

In His early pastimes He is known as Viśvambhara because He floods the world with the nectar of devotion and thus saves the living beings.

TEXT 33

āhuṭaḥ, daṭṭhāra artha—poṣaṇa, dhiṛara
puṣila, dharila prema diyā tri-bhuvana

SYNONYMS

āhuṭaḥ—known as āhuṭaḥ; daṭṭhāra—of the verbal root; artha—the meaning; poṣaṇa—nourishing; dhiṛara—maintaining; puṣila—nourished; dharila—maintained; prema diyā—distributing love of God; tri-bhuvana—in the three worlds.

TRANSLATION

The verbal root “āhuṭaḥ” [which is the root of the word “viśvambhara”] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.

TEXT 34

śeṣeṇālāyā dhāre nām ‘Śrīkṛṣṇa-chaitāya’
śrīkṛṣṇa jana-seva baṁ bīṁ bāla-dhāma
śeṣa-līlāya dhare nāma ‘śrī-krṣṇa-caitanya’
śrī-krṣṇa jānāye saba viśva kaila dhanya

SYNONYMS
śeṣa-līlāya—in His final pastimes; dhare—He held; nāma—the name; śrī-krṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; śrī-krṣṇa—about Lord Kṛṣṇa; jānāye—He taught; saba—all; viśva—the world; kaila—made; dhanya—fortunate.

TRANSLATION
In His later pastimes He is known as Lord Śrī Kṛṣṇa Caitanya. He blesses the whole world by teaching about the name and fame of Lord Śrī Kṛṣṇa.

PURPORT
Lord Caitanya remained a householder only until His twenty-fourth year had passed. Then He entered the renounced order and remained manifest in this material world until His forty-eighth year. Therefore śeṣa-līlā, or the final portion of His activities, lasted twenty-four years.

Some so-called Vaiṣṇavas say that the renounced order of life is not accepted in the Vaiṣṇava sampradāya, or disciplic succession, from Lord Caitanya. This is not a very intelligent proposition. Śrī Caitanya Mahāprabhu took the sannyāsa order from Śrīpāda Keśava Bhāratī, who belonged to the Śaṅkara sect, which approves of only ten names for sannyāsīs. Long before the advent of Śrīpāda Śaṅkarācārya, however, the sannyāsa order existed in the Vaiṣṇava line of Viṣṇusvāmī. In the Viṣṇusvāmī Vaiṣṇava sampradāya, there are ten different kinds of sannyāsa names and 108 different names for sannyāsīs who accept the tri-daṇḍa, the triple staff of sannyāsa. This is approved by the Vedic rules. Therefore Vaiṣṇava sannyāsa was existent even before the appearance of Śaṅkarācārya, although those who know nothing about Vaiṣṇava sannyāsa unnecessarily declare that there is no sannyāsa in the Vaiṣṇava sampradāya.

During the time of Lord Caitanya, the influence of Śaṅkarācārya in society was very strong. People thought that one could accept sannyāsa only in the disciplic succession of Śaṅkarācārya. Lord Caitanya could have performed His missionary activities as a householder, but He found householder life an obstruction to His mission. Therefore He decided to accept the renounced order, sannyāsa. Since His acceptance of sannyāsa was also designed to attract public attention, Lord Caitanya, not wishing to disturb the social convention, took the renounced order of life from a sannyāsī in the disciplic succession of Śaṅkarācārya, although sannyāsa was also sanctioned in the Vaiṣṇava sampradāya.

In the Śaṅkara-sampradāya there are ten different names awarded to sannyāsīs: (1) Tīrtha, (2) Āśrama, (3) Vana, (4) Arāṇya, (5) Giri, (6) Parvata, (7) Sāgara, (8) Sarasvatī, (9) Bhāratī and (10) Puri. Before one enters sannyāsa, he has one of the various names for a brahmacārī, the assistant to a sannyāsī. Sannyāsīs with the titles Tīrtha and Āśrama generally stay at Dvārakā, and their brahmacārī name is Svarūpa. Those known by the names Vana and Arāṇya stay at Puruṣottama, or Jagannātha Puri, and their brahmacārī name is Prakāśa. Those with the names Giri, Parvata and
Sāgara generally stay at Badarikāśrama, and their brahmacārī name is Ānanda. Those with the titles Sarasvatī, Bhāratī and Purī usually live at Śṛṅgerī in South India, and their brahmacārī name is Caitanya.

Śrīpāda Śaṅkarācārya established four monasteries in India, in the four directions north, south, east and west, and he entrusted them to four sannyāsīs who were his disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as Ānandavāra, Bhogavāra, Kīṭavāra and Bhūmivāra, and in course of time they have developed different ideas and different slogans.

According to the regulation of the disciplic succession, one who wishes to enter the renounced order in Śaṅkara’s sect must first be trained as a brahmacārī under a bona fide sannyāsi. The brahmacārī’s name is ascertained according to the group to which the sannyāsi belongs. Lord Caitanya accepted sannyāsa from Keśava Bhāratī. When He first approached Keśava Bhāratī, He was accepted as a brahmacārī, with the name Śrī Kṛṣṇa Caitanya Brahmacārī. After He took sannyāsa, He preferred to keep the name Kṛṣṇa Caitanya.

The great authorities in the disciplic succession had not offered to explain why Lord Caitanya refused to take the name Bhāratī after He took sannyāsa from a Bhāratī, until Śrīla Bhaktisiddhānta Gosvāmī Mahārāja volunteered the explanation that because a sannyāsi in the Śaṅkara-sampradāya thinks that he has become the Supreme, Lord Caitanya, wanting to avoid such a misconception, kept the name Śrī Kṛṣṇa Caitanya, placing Himself as an eternal servitor. A brahmacārī is supposed to serve the spiritual master; therefore He did not negate that relationship of servitude to His spiritual master. Accepting such a position is favorable for the relationship between the disciple and the spiritual master.

The authentic biographies also mention that Lord Caitanya accepted the dāṇḍa (rod) and begging pot, symbolic of the sannyāsa order, at the time He took sannyāsa.

TEXT 35

ताह्रा युगावतारां जानि' गर्ग महाशयः।
कृष्णे नाम-कारणे कार्याचे निर्णयः ॥ ३५ ॥

tāhra yugāvatāra jāni' garga mahāśaya
kṛṣṇera nāma-karaṇe kariyāche nīrṇaya

SYNONYMS

tāhra—of Him; yuga-avatāra—incarnation for the age; jāni'—knowing; garga—Gargamuni; mahāśaya—the great personality; kṛṣṇera—of Lord Kṛṣṇa; nāma-karaṇe—in the name-giving ceremony; kariyāche—made; nīrṇaya—ascertainment.

TRANSLATION

Knowing Him [Lord Caitanya] to be the incarnation for the Kali-yuga, Gargamuni, during the naming ceremony of Kṛṣṇa, predicted His appearance.
TEXT 36

"This boy [Kṛṣṇa] has three other colors—white, red and yellow—as He appears in different ages. Now He has appeared in a transcendental blackish color."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.8.13).

TEXT 37

White, red and yellow—these are the three bodily lusters that the Lord, the husband of the goddess of fortune, assumes in the ages of Satya, Tretā and Kali respectively.

TRANSLATION

SYNONYMS

śukla—white; rakta—red; pīta-varṇa—the color yellow; ei—these; tina—three; dyuti—lusters; satya—in Satya-yuga; tretā—in Tretā-yuga; kali-kāle—in the age of Kali; dharena—manifests; śṛi-pati—the husband of the goddess of fortune.
SYNONYMS

idānīm—now; dvāpare—in the Dvāpara-yuga; tiṁho—He; hailā—was; kṛṣṇa-varṣa—blackish color; ei—these; saba—all; śāstra-āgama—and Vedic literatures; purāṇera—of the Purāṇas; marma—the core.

TRANSLATION

Now, in the Dvāpara-yuga, the Lord had descended in a blackish hue. This is the essence of the statements in the Purāṇas and other Vedic literatures with reference to the context.

TEXT 39

dvāpare bhagyavān śvāmaḥ
pīta-vāsā nijāyudhāḥ
śrī-vatsādibhir aṅkaiś ca
lakṣaṇair upalakṣitaḥ

SYNONYMS

dvāpare—in the Dvāpara-yuga; bhagyavān—the Supreme Personality of Godhead; śvāmaḥ—blackish; pīta-vāsāḥ—having yellow clothes; nija—own; āyudhah—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. This is how His symptoms are described.”

PURPORT

This is a verse from Śrīmad-Bhāgavatam (11.5.27), spoken by Saint Karabhajana, one of the nine royal mystics who explained to King Nimi the different features of the Lord in different ages.

TEXT 40

kali-yuge yuga-dharma—nāmera pracāra
tathi lāgi’ pīta-varṇa ca itanyāvatāra
SYNONYMS

kali-yuge—in the age of Kali; yuga-dharma—the religious practice for the age; námera—of the holy name; pracára—propagation; tathi—this; lágī’—for; píta-varṇa—having a yellow color; caitanya-avatára—the incarnation of Lord Caitanya.

TRANSLATION

The religious practice for the age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya.

PURPORT

In this age of Kali the practical system of religion for everyone is the chanting of the name of Godhead. This was introduced in this age by Lord Caitanya. Bhakti-yoga actually begins with the chanting of the holy name, as confirmed by Madhvácárya in his commentary on the Muñḍaka Upaniṣad. He quotes this verse from the Nárayaṇa-saṁhitá:

dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ

"In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the Náraṇa-pancarātra and other such authorized books. In the age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead." The Hare Kṛṣṇa mantra is specifically mentioned in many Upaniṣads, such as the Kali-santarāṇa Upaniṣad, where it is said:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare
hare ráma hare ráma ráma hare hare
iti śoḍaśakaṁ nāmnāṁ kali-kalmaśa-nāśanam
nātaḥ parataropayaḥ sarva-vedeṣu dṛṣyate

"After searching through all the Vedic literature one cannot find a method of religion more sublime for this age than the chanting of Hare Kṛṣṇa."

TEXT 41

tapta-hema-sama-kānti, prakāṇḍa śarīra
nava-megha jini kaṇṭha-dvani ye gambhīra

SYNONYMS

tapta-hema—as molten gold; sama-kānti—same luster; prakāṇḍa—enormous; śarīra—body; nava-megha—new clouds; jini—conquering; kaṇṭha-dvani—the sound of the voice; ye—that; gambhīra—deep.
TRANSLATION

The luster of His expansive body resembles molten gold. The deep sound of His voice conquers the thundering of newly assembled clouds.

TEXT 42

\[ \text{dairghya-vistare yei apanara hata} \]
\[ \text{cari hasta haya 'mah-puru$a' vikhyata} \]

SYNONYMS

dairghya—in length; vistare—and in breadth; yei—who; apanara—of his own; hata—hand; cari—four; hasta—cubits; haya—is; mah-puru$a—as a great personality; vikhyata—celebrated.

TRANSLATION

One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality.

TEXT 43

\[ \text{'nyagrodha-parimandala' haya t$	ext{a}$hra nama} \]
\[ \text{nyagrodha-parimandala-tanu caitanya gu$a$-dhama} \]

SYNONYMS

nyagrodha-parimandala—nyagrodha-parimandala; haya—is; t$	ext{a}$hra—of him; nama—the name; nyagrodha-parimandala—nyagrodha-parimandala; tanu—having such a body; caitanya—Lord Caitanya Mah$	ext{a}$-prabhu; gu$a$-dhama—the abode of good qualities.

TRANSLATION

Such a person is called “nyagrodha-parimandala.” Śrī Caitanya Mahāprabhu, who personifies all good qualities, has the body of a nyagrodha-parimandala.

PURPORT

No one other than the Supreme Lord Himself, who has engaged the conditioned souls by His own illusory energy, can possess these bodily features. These features certainly indicate an incarnation of Viṣṇu and no one else.
TEXT 44

ājānulambita-bhuja kamala-locana
tilaphula-jini-nāsā, sudhāṁśu-vadana

SYNONYMS

ājānulambita-bhuja—arms that reach the knees; kamala-locana—with lotus eyes; tila-phula—the blossom of the sesame plant; jini—conquering; nāsā—whose nose; sudhāṁśu-vadana—whose face is like the moon.

TRANSLATION

His arms are long enough to reach His knees, His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon.

TEXT 45

śānta, dānta, krṣṇa-bhakti-niṣṭhā-parāyaṇa
bhakta-vatsala, suśila, sarva-bhūte sama

SYNONYMS

śānta—peaceful; dānta—controlled; krṣṇa-bhakti—to the service of Lord Kṛṣṇa; niṣṭhā-parāyaṇa—fully devoted; bhakta-vatsala—affectionate toward the devotees; suśila—good character; sarva-bhūte—to all living beings; sama—equal.

TRANSLATION

He is peaceful, self-controlled and fully devoted to the transcendental service of Lord Śrī Kṛṣṇa. He is affectionate toward His devotees, He is gentle, and He is equally disposed toward all living beings.

TEXT 46

candanera aṅgada-bālā, candana-bhūṣaṇa
nṛtya-kāle pari’ kareṇa krṣṇa-saṅkīrtana
SYNONYMS

candanaera—of sandalwood; aṅgada—and armlets; bālā—bangles; candana—of sandalwood pulp; bhūṣaṇa—decorations; nṛtya-kāle—at the time of dancing; pari'—putting on; kareṇa—does; kṛṣṇa-saṅkīrtana—congregational chanting of the name of Kṛṣṇa.

TRANSLATION

He is decorated with sandalwood bangles and armlets and anointed with the pulp of sandalwood. He especially wears these decorations to dance in Śrī Kṛṣṇa saṅkīrtana.

TEXT 47

एइ सब गुण लंगा भूमि बैसम्पायन
सहस्रनामे कैलङ्ग ताह्र नाम-गणन

ei saba guṇa laṅgā muni vaisampāyana
sahasra-nāme kaila tāhra nāma-gaṇana

SYNONYMS

ei—these; saba—all; guṇa—qualities; laṅgā—taking; muni—the sage; vaisampāyana—named Vaiśampāyana; sahasra-nāme—in the Viṣṇu-sahasra-nāma; kaila—did; tāhre—of Him; nāma-gaṇana—counting of the name.

TRANSLATION

Recording all these qualities of Lord Caitanya, the sage Vaiśampāyana included His name in the Viṣṇu-sahasra-nāma.

TEXT 48

दुई लीलाँ चैतन्यरा आदि आर शेष
दुई लीलाय चारि चारिय नाय विशेष

dui lilā caitanyera—ādi āra śeṣa
dui lilāya cāri cāri nāma viṣeṣa

SYNONYMS

dui—two; līlā—pastimes; caitanyera—of Lord Caitanya Mahāprabhu; ādi—first; āra—and; śeṣa—final; dui—two; līlāya—in pastimes; cāri—four; cāri—and four; nāma—names; viṣeṣa—specific.

TRANSLATION

The pastimes of Lord Caitanya have two divisions—the early pastimes [ādi-līlā] and later pastimes [śeṣa-līlā]. He has four names in each of these two līlās.
TEXT 49

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadi
sannyāsa-kṛc chamaḥ sānto
niṣṭhā-sānti-parāyaṇaḥ

SYNONYMS

suvarṇa—of gold; varṇa—having the color; hema-aṅgaḥ—whose body was like molten gold; vara-aṅgaḥ—having a most beautiful body; candana-aṅgadi—whose body was smeared with sandalwood; sannyāsa-kṛt—practicing the renounced order of life; śamaḥ—equipoised; sāntaḥ—peaceful; niṣṭhā—devotion; sānti—and of peace; parāyaṇaḥ—the highest resort.

TRANSLATION

“In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold. In His later pastimes He accepts the sannyāsa order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees.”

PURPORT

This is a verse from the Mahābhārata (Dāna-dharma, Viṣṇu-sahasra-nāma-stotra). In his commentary on the Viṣṇu-sahasra-nāma called the Nāmārtha-sudhābhidha, Śrīla Baladeva Vidyābhūṣaṇa, commenting upon this verse, asserts that Lord Caitanya is the Supreme Personality of Godhead according to the evidence of the Upaniṣads. He explains that suvarṇa-varṇaḥ means a golden complexion. He also quotes the Vedic injunction yadā paśyate rukma-varṇam kartāram īsāṁ puruṣāṁ brahma-yonim. Rukma-varṇam kartāram īsāṁ refers to the Supreme Personality of Godhead as having a complexion the color of molten gold. Puruṣāṁ means the Supreme Lord, and brahma-yonim indicates that He is also the Supreme Brahman. This evidence, too, proves that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa. Another meaning of the description of the Lord as having a golden hue is that Lord Caitanya’s personality is as fascinating as gold is attractive. Śrīla Baladeva Vidyābhūṣaṇa has explained that the word varāṅga means “exquisitely beautiful.”

Lord Caitanya accepted sannyāsa, leaving aside His householder life, to preach His mission. He has equanimity in different senses. First, He describes the confidential truth of the Personality of Godhead, and second, He satisfies everyone by knowledge and attachment to Kṛṣṇa. He is peace because He renounces all topics not related to the service of Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has explained that
the word niṣṭhā indicates His being rigidly fixed in chanting the holy name of Śrī Kṛṣṇa. Lord Caitanya subdued all disturbing opponents of devotional service, especially the monists, who are actually averse to the personal feature of the Supreme Lord.

TEXT 50

vyakta kari' bhāgavate kahe bāra bāra
kali-yuge dharma—nāma-saṅkīrtana sāra

SYNONYMS

vyakta—evident; kari—making; bhāgavate—in the Śrīmad-Bhāgavatam; kahe—they say; bāra bāra—time and time again; kali-yuge—in the age of Kali; dharma—the religion; nāma-saṅkīrtana—congregational chanting of the holy name; sāra—the essence.

TRANSLATION

In Śrīmad-Bhāgavatam it is repeatedly and clearly said that the essence of religion in the age of Kali is the chanting of the holy name of Kṛṣṇa.

TEXT 51

iti dvāpara urvīśa
stuvanti jagad-Īśvaram
nānā-tantra-vidhātena
kalāv api yathā śṛṇu

SYNONYMS

iti—thus; dvāpara—in the Dvāpara Age; urvīśa—O King; stuvanti—they praise; jagat-Īśvaram—the Lord of the universe; nānā—various; tantra—of scriptures; vidhātena—by the regulations; kalāv—in the age of Kali; api—also; yathā—in which manner; śṛṇu—please hear.

TRANSLATION

“O King, in this way people in Dvāpara-yuga worshiped the Lord of the universe. In Kali-yuga they also worship the Supreme Personality of Godhead by the regulations of the revealed scriptures. Kindly now hear of that from me.
PURPORT

This verse is spoken by Saint Karabhajana in Śrīmad-Bhāgavatam (11.5.31).

TEXT 52

$kṛṣṇa$-varṇam tvīśākṛṣṇam
śaṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

SYNONYMS

$kṛṣṇa$-varṇam—repeating the syllables $kṛṣṇa$; tvīśā—with a luster; a$kṛṣṇam$—not black (golden); sa$aṅgha$—along with associates; upāṅga—servitors; astra—weapons; pārśadam—confidential companions; yajñaiḥ—by sacrifice; saṅkīrtana-prāyaiḥ—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 text is from Śrīmad-Bhāgavatam (11.5.32). Śrīla Jīva Gosvāmī has explained this verse in his commentary on the Bhāgavatam known as the Krama-sandarbha, wherein he says that Lord Kṛṣṇa also appears with a golden complexion. That golden Lord Kṛṣṇa is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in Śrīmad-Bhāgavatam by Gargamuni, who said that although the child Kṛṣṇa was blackish, He also appears in three other colors—red, white and yellow. He exhibited His white and red complexions in the Satya and Treta ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Caitanya, who is known as Gaurahari.

Śrīla Jīva Gosvāmī explains that $kṛṣṇa$-varṇam means Śrī Kṛṣṇa Caitanya. Kṛṣṇa-varṇa and Kṛṣṇa Caitanya are equivalent. The name Kṛṣṇa appears with both Lord Kṛṣṇa and Lord Caitanya Kṛṣṇa. Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, but He always engages in describing Kṛṣṇa and thus enjoying transcendental bliss by chanting and remembering His name and form. Lord Kṛṣṇa Himself appears as Lord Caitanya to preach the highest gospel.
Varṇayati means “utters” or “describes.” Lord Caitanya always chants the holy name of Kṛṣṇa and describes it also, and because He is Kṛṣṇa Himself, whoever meets Him will automatically chant the holy name of Kṛṣṇa and later describe it to others. He injects one with transcendental Kṛṣṇa consciousness, which merges the chanter in transcendental bliss. In all respects, therefore, He appears before everyone as Kṛṣṇa, either by personality or by sound. Simply by seeing Lord Caitanya one at once remembers Lord Kṛṣṇa. One may therefore accept Him as viṣṇu-tattva. In other words, Lord Caitanya is Lord Kṛṣṇa Himself.

Sāṅgopāṅgāstra-pāṛśadam further indicates that Lord Caitanya is Lord Kṛṣṇa. His body is always decorated with ornaments of sandalwood and with sandalwood paste. By His superexcellent beauty He subdues all the people of the age. In other descents the Lord sometimes used weapons to defeat the demoniac, but in this age the Lord subdues them with His all-attractive figure as Caitanya Mahāprabhu. Śrīla Jīva Gosvāmī explains that His beauty is His astra, or weapon, to subdue the demons. Because He is all-attractive, it is to be understood that all the demigods lived with Him as His companions. His acts were uncommon and His associates wonderful. When He propagated the sāṅkīrtana movement, He attracted many great scholars and ācāryas, especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityānanda, Advaita, Gadādhara and Śrīvāsa.

Śrīla Jīva Gosvāmī cites a verse from the Vedic literature which says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Kṛṣṇa to worship Lord Caitanya. Kṛṣṇa-varṇam tvisākṛṣṇam indicates that prominence should be given to the name of Kṛṣṇa. Lord Caitanya taught Kṛṣṇa consciousness and chanted the name of Kṛṣṇa. Therefore, to worship Lord Caitanya, everyone should together chant the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate worship in churches, temples or mosques is not possible, because people have lost interest in that. But anywhere and everywhere, people can chant Hare Kṛṣṇa. Thus worshiping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

Śrīla Sārvabhauma Bhaṭṭācārya, a famous disciple of Lord Caitanya, said: “The principle of transcendental devotional service having been lost, Śrī Kṛṣṇa Caitanya has appeared to deliver again the process of devotion. He is so kind that He is distributing love of Kṛṣṇa. Everyone should be attracted more and more to His lotus feet, as humming bees are attracted to a lotus flower.”

TEXT 53
SYNONYMS
śuna—please hear; bhāi—O brothers; ei—this; saba—all; caitanya—of Lord Caitanya Mahāprabhu; mahimā—the glories; ei—this; śloke—verse; kahe—says; tānra—of Him; mahimāra—of the glories; sīmā—the limit.

TRANSLATION
My dear brothers, please hear all these glories of Lord Caitanya. This verse clearly summarizes His activities and characteristics.

TEXT 54

‘क्र्ष्ण’ एहि दूह़ि वर्ण सदा बङ्ग यथा ।
अभ्या, क्र्ष्णके तिहऽे वर्णे सिज यथा ॥ ५४ ॥

‘क्र्ष्ण’ ei dui varṇa sadā yāḥra mukhe
athavā, kṛṣṇake tīhō varṇe nīra sukhe

SYNONYMS
kṛṣṇa—Kṛṣṇa; ei—these; dui—two; varṇa—syllables; sadā—always; yāḥra—of whom; mukhe—in the mouth; athavā—or else; kṛṣṇake—Lord Kṛṣṇa; tīhō—He; varṇe—describes; nīra—His own; sukhe—in happiness.

TRANSLATION
The two syllables “क्र्ष्ण” are always in His mouth; or, He constantly describes Kṛṣṇa with great pleasure.

TEXT 55

क्र्ष्णवर्ण-शब्देर अर्थ दूह़ि त प्रमाण ।
क्र्ष्ण बिन्दु तांत् यथा माहि आइसे आम ॥ ५५ ॥

kṛṣṇa-varṇa-sabdera artha dui ta pramāṇa
kṛṣṇa vinu tānra mukhe nāhi āise āna

SYNONYMS
kṛṣṇa-varṇa-sabdera—of the word kṛṣṇa-varṇa; artha—the meaning; dui—two; ta—certainly; prāmāṇa—examples; kṛṣṇa—Kṛṣṇa; vinu—except for; tānra—of Him; mukhe—in the mouth; nāhi āise—does not come; āna—anything else.
TRANSLATION

These are two meanings of the word “kṛṣṇa-varaṇa.” Indeed, nothing else but Kṛṣṇa issues from His mouth.

TEXT 56

केह ताह्रे बले यदि कृष्ण-वरण।
आप्र विशेषण करे निवारण। ॥ ५६ ॥

kkeha tāhre bale yadi kṛṣṇa-varaṇa
āra viśeṣaṇe tāra kare nivāraṇa

SYNONYMS
kkeha—someone; tāhre—to Him; bale—ascribes; yadi—if; kṛṣṇa—black; varaṇa—the color; āra—another; viśeṣaṇe—in the adjective; tāra—of that; kare—does; nivāraṇa—prevention.

TRANSLATION

If someone tries to describe Him as being of blackish complexion, the next adjective [tvīṣā akṛṣṇam] immediately restricts him.

TEXT 57

देहकान्त्ये हय तेहो अकृष्णवरण।
अकृष्णवरणे केह सीतवरण। ॥ ५७ ॥

deha-kāntyē haya teṇho akṛṣṇa-varaṇa
akṛṣṇa-varaṇe kahe pīta-varaṇa

SYNONYMS
deha-kāntyē—in the luster of the body; haya—is; teṇho—He; akṛṣṇa—not black; varaṇa—the color; akṛṣṇa-varaṇe—by a color that is not blackish; kahe—one means; pīta—yellow; varaṇa—the color.

TRANSLATION

His complexion is certainly not blackish. Indeed, His not being blackish indicates that His complexion is yellow.

TEXT 58

केले यें विद्यांसं फूटमविभजते वृजविभवा—
कृष्णां कृष्ण मधबिभिभिंकृतेन्तरणयेऽ।
kalau yam vidvamsah sphutam abhiyajante dyuti-bharad
akrsna-aṅgam krṣṇam makha-vidhibhir utkirtanamayaih
upasyaṁ ca prāhur yam akhila-caturthāsrama-juśāṁ
sa devaś caitanyākṛtir atitarāṁ nah kṛpayatu

SYNONYMS

kalau—in the age of Kali; yam—Him whom; vidvamsah—the learned men; sphutam—clearly manifested; abhiyajante—worship; dyuti-bharat—due to an abundance of bodily luster; akṛṣṇa-aṅgam—whose body is not blackish; krṣṇam—Lord Kṛṣṇa; makha-vidhibhiḥ—by the performances of sacrifice; utkirtana-mayaiḥ—consisting of loud chanting of the holy name; upāsyam—worshipable object; ca—and; prāhuḥ—they said; yam—whom; akhila—all; caturtha-āśrama-juśāṁ—of those who are in the fourth order of life (sannyāsa); saḥ—He; devaḥ—the Supreme Personality of Godhead; caitanya-ākṛtiḥ—having the form of Lord Caitanya Mahāprabhu; atitarāṁ—excessively; nah—unto us; kṛpayatu—let Him show His mercy.

TRANSLATION

"By performing the sacrifice of congregational chanting of the holy name, learned scholars in the age of Kali worship Lord Kṛṣṇa, who is now non-blackish because of the great upsurge of the feelings of Śrīmatī Rādhārāṇī. He is the only worshipable Deity for the paramahamsas, who have attained the highest stage of the fourth order [sannyāsa]. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy."

PURPORT

This text, as well as text 63 and text 66, is from the Stava-mālā of Śrīla Rupa Gosvāmī.

TEXT 59

pratyakṣa tāhāra tapta-kāñcanera dyuti
yānhāra chaṭāya nāse aśāna-tamastati

SYNONYMS

pratyakṣa—vivid; tāhāra—of Him; tapta—molten; kāñcanera—of gold; dyuti—effulgence; yānhāra—of whom; chaṭāya—by the luster; nāse—destroys; aśāna—of ignorance; tamastati—the extent of the darkness.
TRANSLATION

One can vividly see His glowing complexion of molten gold, which dispels the darkness of ignorance.

TEXT 60

jiśeke karma-āśrama māṣa karibāre
ādha-upāṅga-nāma nānā astra dhare

SYNONYMS

jiśeke—of the living entity; karma—of sinful activities; tamaḥ—the darkness; nāsa karibāre—for destroying; upāṅga—associates; nāma—holy names; astra—various; dhare—He holds.

TRANSLATION

The sinful life of the living beings results from ignorance. To destroy that ignorance, He has brought various weapons, such as His plenary associates, His devotees and the holy name.

TEXT 61

bhakti-virodhi karma-dharma vā adharma
tāhāra ‘kalmaṣa’ nāma, sei mahā-tamaḥ

SYNONYMS

bhakti—devotional service; virodhi—averse; karma—activity; dharma—religious; vā—or; adharma—irreligious; tāhāra—of that; kalmaṣa—sin; nāma—the name; sei—this; mahā-tamaḥ—great darkness.

TRANSLATION

The greatest ignorance consists of activities, whether religious or irreligious, that are opposed to devotional service. They are to be known as sins [kalmaṣa].

TEXT 62

bāhu bhūlī hari bolī premchānta chaś
karīṇa karāṅa māṣa prāmeṣṭhe hāsāya

SYNONYMS

bhūlī—vain; hari—LORD; bolī—sings; premchānta—with devotion; karīṇa—merciful; karāṅa—sinful; māṣa—activity; prāmeṣṭhe—to possess; hāsāya—laughter.
bāhu tuli' hari bali' prema-drśtye cāya
kariyā kalmaṣa nāsa premete bhāsāya

SYNONYMS

bāhu tuli'—raising the arms; hari bali'—chanting the holy name; prema-drśtye—with His glance of deep love; cāya—He looks; kariyā—causing; kalmaṣa—to sins; nāsa—destruction; premete—in love of God; bhāsāya—He floods.

TRANSLATION

Raising His arms, chanting the holy name and looking upon all with deep love, He drives away all sins and floods everyone with love of Godhead.

TEXT 63

smitālokaḥ śokam harati jagatāṁ yasya parito
girām tu prārambhaḥ kuśala-paṭalirh pallavayati
padālambhaḥ karh vā praṇayati na hi prema-nivaham
sa devaś caitanyaākṛtiḥ atitarāṁ naḥ kṛpayatu

SYNONYMS

smita—smiling; ālokaḥ—glance; śokam—the bereavement; harati—takes away; jagatāṁ—of the world; yasya—whose; paritaḥ—all around; girām—of the speech; tu—also; prārambhaḥ—the beginning; kuśala—of auspiciousness; paṭalirh—the mass; pallavayati—causes to blossom; pada-ālambhaḥ—the taking hold of the lotus feet; karh vā—what possibly; praṇayati—leads to; na—not; hi—certainly; prema-nivaham—quantity of love of Godhead; saḥ—He; devaḥ—the Supreme Personality of Godhead; caitanya-ākṛtiḥ—having the form of Lord Caitanya Mahāprabhu; atitarāṁ—excessively; naḥ—unto us; kṛpayatu—may He show His mercy.

TRANSLATION

“May the Supreme Personality of Godhead in the form of Lord Śrī Caitanya bestow His causeless mercy upon us. His smiling glance at once drives away all the bereavements of the world, and His very words enliven the auspicious creepers of devotion by expanding their leaves. Taking shelter of His lotus feet invokes transcendental love of God at once.”
TEXT 64

śrī-āṅga, śrī-mukha yei kare daraśana
tāra pāpa-kṣaya haya, pāya prema-dhana

SYNONYMS
śrī-āṅga—His body; śrī-mukha—His face; yei—anyone who; kare—does; daraśana—seeing; tāra—of him; pāpa-kṣaya—destruction of sins; haya—there is; pāya—obtains; prema-dhana—the wealth of love of Godhead.

TRANSLATION
Anyone who looks upon His beautiful body or beautiful face becomes freed from all sins and obtains the wealth of love of Godhead.

TEXT 65

anya avatāre saba sainya-sastra saṅge
caitanya-kṛṣṇera sainya aṅga-upāṅge

SYNONYMS
anya—other; avatāre—in incarnations; saba—all; sainya—soldiers; sastra—and weapons; saṅge—along with; caitanya-kṛṣṇera—of Lord Kṛṣṇa as Lord Caitanya; sainya—soldiers; aṅga—plenary parts; upāṅge—and associates.

TRANSLATION
In other incarnations the Lord descended with armies and weapons, but in this incarnation His soldiers are His plenary parts and associates.

TEXT 66

sadapānṭaḥ śrīmān dvārtamucchitaḥ pravartataḥ
bhāṣṭāravṛtaśirṣa-parirṇita-pravṛttindriyaḥ
bhūvaṁgahaṁ gudhāṁ nirjñena-jñahastha-samudgajena
ś caitanyaḥ kīṁ mē puṇarpi dūśojaśūntritaḥ padmaḥ || 66 ||
sadopāsyah śrīmān dhṛtamanuja-kāyaiḥ pranayitāṁ
vahaddhir gīr-vānaiḥ giriṣa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktēbhyāḥ śuddhāṁ nija-bhajana-mudrāṁ upadiśan
sa caitanyaḥ kīṁ me punar api dṛṣṭor yāsyati padam

SYNONYMS
sadā—always; upāsyaḥ—worshipable; śrīmān—beautiful; dhṛta—who accepted;
manuja-kāyaiḥ—the bodies of men; pranayitāṁ—love; vahaddhir—who were bear-
ing; gīr-vānaiḥ—by the demigods; giriṣa—Lord Śiva; parameṣṭhi—Lord Brahmā;
prabhṛtibhiḥ—headed by;sva-bhaktēbhyāḥ—unto His own devotees; śuddhāṁ—pure;
nija-bhajana—of His own worship; mudrāṁ—the mark; upadiśan— instructing; sah—
He; caitañyaiḥ—Lord Caitanya; kim—what; me—my; punah—again; api—certainly;
dṛṣṭor—of the two eyes; yāsyati—He will go; padam—to the abode.

TRANSLATION
"Lord Śrī Caitanya Mahāprabhu is always the most worshipable Deity of the
demigods, including Lord Śiva and Lord Brahmā, who came in the garb of ordinary
men, bearing love for Him. He instructs His own pure devotional service to His own
devotees. Will He again be the object of my vision?"

TEXT 67

āṅgopāṅga astra kare sva-kārya-sādhana
'āṅga'-sabdera artha āra suna diyā mana

SYNONYMS
āṅga-upāṅga—plenary parts and associates; astra—weapons; kare—do; sva-kārya—
of their own business; sādhana—as the accomplishment; ahga-sabdera—of the word
āṅga; artha—the meaning; āra—another; suna—please hear; diyā—giving; mana—the
mind.

TRANSLATION
His plenary parts and associates perform the work of weapons as their own
specific duties. Please hear from me another meaning of the word “āṅga.”

TEXT 68

'अं'—अंग कहे शाक्त-परमाणु ।
अज्जेर अवयव 'उपाय'-व्याख्यान ॥ ६८ ॥
SYNONYMS

The word 'aṅga', or limb; 'aṁśa', or part; 'kahe', or says; 'śāstra', or of the scriptures; 'paramāṇa', or the evidence; 'aṅgera', or of the limb; 'avayava', or the constituent part; 'uṇāṅga-vyākhyāna', or the exposition of the word 'uṇāṅga.'

TRANSLATION

According to the evidence of the revealed scriptures, a bodily limb ('aṅga') is also called a part ('aṁśa'), and a part of a limb is called a partial part ('uṇāṅga').

TEXT 69

"nārāyaṇas tvāṁ na hi sarva-dehinām
ātmāsy adhiśākhila-loka-sākṣi
nārāyaṇo 'ṁgaṁ nara-bhū-jalāyanāt
tac cāpi satyam na tavaiva māyā"

SYNONYMS

'nārāyaṇaḥ'—Lord Nārāyaṇa; 'tvam'—You; 'na'—not; 'hi'—certainly; 'sarva'—all; 'dehinām'—of the embodied beings; 'ātmā'—the Supersoul; 'aśi'—You are; 'adhiśā'—O Lord; 'akhila-loka'—of all the worlds; 'sākṣi'—the witness; 'nārāyaṇaḥ'—known as Nārāyaṇa; 'aṅgaṁ'—plenary portion; 'nara'—of Nara; 'bhū'—born; 'jala'—in the water; 'ayanāt'—due to the place of refuge; 'tat'—that; 'ca'—and; 'aśi'—certainly; 'satyaṁ'—highest truth; 'na'—not; 'tava'—Your; 'eva'—at all; 'māyā'—the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? 'Nārāyaṇa' refers to one whose abode is in the water born from Nara [Garbhodakaśayī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This text was spoken to Lord Kṛṣṇa by Brahmā in the Śrīmad-Bhāgavatam (10.14.14).
TEXT 70

अदशार्यि अन्तर्यामि येि नारायण ।
सेिः तेनद्वार अंशः तुमिः सुल मारायण ॥ ७० ॥

jala-sāyī antaryāmī yei nārāyaṇa
seho tomāra aṁśa, tumī mūla nārāyaṇa

SYNONYMS

jala-sāyī—lying in the water; antaryāmī—indwelling Supersoul; yei—He who; nārāyaṇa—Lord Nārāyaṇa; seho—He; tomāra—Your; aṁśa—plenary portion; tumī—You; mūla—original; nārāyaṇa—Nārāyaṇa.

TRANSLATION

The manifestation of the Nārāyaṇa who predominates in everyone's heart, as well as the Nārāyaṇa who lives in the waters [Kāraṇa, Garbha and Kṣīra], is Your plenary portion. You are therefore the original Nārāyaṇa.

TEXT 71

‘अंगा’-सब्दें अंश कहे, सेिः सत्य है ।
मायाकार्य महे—सब चिन्तामन्दमय ॥ ७१ ॥

‘aṅga’-sabde aṁśa kahe, seho satya haya
māyā-kārya nahe—saba cid-ānanda-maya

SYNONYMS

aṅga-sabde—by the word aṅga; aṁśa—plenary portion; kahe—one means; seho—that; satya—the truth; haya—is; māyā—of the material energy; kārya—the work; nahe—is not; saba—all; cit-ānanda-maya—full of knowledge and bliss.

TRANSLATION

The word “aṅga” indeed refers to plenary portions. Such manifestations should never be considered products of material nature, for they are all transcendental, full of knowledge and full of bliss.

PURPORT

In the material world, if a fragment is taken from an original object, the original object is reduced by the removal of that fragment. But the Supreme Personality of Godhead is not at all affected by the actions of māyā. The Īsopaniṣad says:

oṁ pūrṇam adāḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
“The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance.” (Śrī Īsopaniṣad, Invocation)

In the realm of the Absolute, one plus one equals one, and one minus one equals one. Therefore one should not conceive of a fragment of the Supreme Lord in the material sense. In the spiritual world there is no influence of the material energy or material calculations of fragments. In the Fifteenth Chapter of Bhagavad-gītā the Lord says that the living entities are His parts and parcels. There are innumerable living entities throughout the material and spiritual universes, but still Lord Kṛṣṇa is full in Himself. To think that God has lost His personality because His many parts and parcels are distributed all over the universe is an illusion. That is a material calculation. Such calculations are possible only under the influence of the material energy, māyā. In the spiritual world the material energy is conspicuous only by its absence.

In the category of viṣṇu-tattva there is no loss of power from one expansion to the next, any more than there is a loss of illumination as one candle kindles another. Thousands may be kindled by an original candle, and all will have the same candle power. In this way it is to be understood that although all the viṣṇu-tattvas, from Kṛṣṇa and Lord Caitanya to Rāma, Nṛsimha, Varāha and so on, appear with different features in different ages, all are equally invested with supreme potency.

Demigods such as Lord Brahmā and Lord Śiva come in contact with the material energy, and their power and potency are therefore of different gradations. All the incarnations of Viṣṇu, however, are equal in potency, for the influence of māyā cannot even approach them.

TEXT 72

अजीज, विद्यामध्—चैतन्यके दुई अंग।
अजेर अवयविक स्त्रिब्रेद उपाध। ॥ ७२ ॥

advaita, nityānanda—caitanyera dui aṅga
aṅgera avayava-gaṇa kahiye upāṅga

SYNONYMS

advaita—Advaita Ācārya; nityānanda—Lord Nityānanda; caitanyera—of Lord Caitanya Mahāprabhu; dui—two; aṅga—limbs; aṅgera—of the limbs; avayava-gaṇa—the constituent parts; kahiye—I say; upāṅga—parts.
TRANSLATION

Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are both plenary portions of Lord Caitanya. Thus They are the limbs [aṅgas] of His body. The parts of these two limbs are called the upāṅgas.

TEXT 73

अहोपांग तीक्ष अस्त्र प्रभृत सहिते।

नेइ सब अस्त्र हय पाण्डु दलिते॥ ७३॥

aṅga-upāṅga tīkṣa astra prabhura sahite
sei saba astra haya pāṣaṇḍa dalite

SYNONYMS

aṅga-upāṅga—plenary portions and parts; tīkṣa—sharp; astra—weapons; prabhura sahite—along with Lord Caitanya Mahāprabhu; sei—these; saba—all; astra—weapons; haya—are; pāṣaṇḍa—the atheists; dalite—to trample.

TRANSLATION

Thus the Lord is equipped with sharp weapons in the forms of His parts and plenary portions. All these weapons are competent enough to crush the faithless atheists.

PURPORT

The word pāṣaṇḍa is very significant here. One who compares the Supreme Personality of Godhead to the demigods is known as a pāṣaṇḍa. Pāṣaṇḍas try to bring the Supreme Lord down to a mundane level. Sometimes they create their own imaginary God or accept an ordinary person as God and advertise him as equal to the Supreme Personality of Godhead. They are so foolish that they present someone as the next incarnation of Lord Caitanya or Kṛṣṇa although His activities are all contradictory to those of a genuine incarnation, and thus they fool the innocent public. One who is intelligent and who studies the characteristics of the Supreme Personality of Godhead with reference to the Vedic context cannot be bewildered by the pāṣaṇḍas.

Pāṣaṇḍas, or atheists, cannot understand the pastimes of the Supreme Lord or transcendental loving service to the Lord. They think that devotional service is no better than ordinary frutitive activities (karma). As Bhagavad-gītā (4.8) confirms, however, the Supreme Personality of Godhead and His devotees, saving the righteous and chastising the miscreants (paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtāṁ), always curb these nonsensical atheists. Miscreants always want to deny the Supreme Personality of Godhead and put stumbling blocks in the path of devotional service. The Lord sends His bona fide representatives and appears Himself to curb this nonsense.
TEXT 74

नित्यनान्द गोसाइंड मलबर
अचार्य गोसाइंड मलबर || ७४ ||

नित्यनान्द गोसाइंड मलबर
अचार्य गोसाइंड मलबर

SYNONYMS

नित्यनान्द गोसाइंड—Lord Nityananda Gosaini; साखसत—directly; हला-धरा—Lord Balarama, the holder of the plough; अचार्य गोसाइंड—Sri Advaita Acarya Gosaini; साखसत—directly; इस्वरा—the Personality of Godhead.

TRANSLATION

Sri Nityananda Gosaini is directly Haladhara [Lord Balarama], and Advaita Acarya is the Personality of Godhead Himself.

TEXT 75

प्रीतासादि पारिष्द सेनदा साँगे संगे
छोई सेनापति बुले किर्तन करिया || ७५ ||

प्रीतासादि पारिष्द सेनदा साँगे संगे
छोई सेनापति बुले किर्तन करिया

SYNONYMS

प्रीतासादि—Priyasa and others; पारिष्दा—associates; साँगे—soldiers; सांगेसाँगे—along with; सांगे—taking; छोई—two; सेनापति—captains; बुले—travel; किर्तन करिया—chanting the holy name.

TRANSLATION

These two captains, with Their soldiers such as Priyasa Thakura, travel everywhere, chanting the holy name of the Lord.

TEXT 76

पांशुदलमबाणि नित्यानंद राय
अचार्य-राय एपा-पांशुं राय || ७६ ||

पांशुदलमबाणि नित्यानंद राय
अचार्य-राय एपा-पांशुं राय
SYNONYMS

pāṣāṇḍa-dalana—of trampling the atheists; vānā—having the feature; nityānanda—Lord Nityānanda; rāya—the honorable; ācārya—of Advaita Ācārya; huṅkāre—by the war cry; pāpa—sins; pāṣanḍī—and atheists; palāya—run away.

TRANSLATION

Lord Nityānanda's very features indicate that He is the subduer of the unbelievers. All sins and unbelievers flee from the loud shouts of Advaita Ācārya.

TEXT 77

saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya saṅkīrtana-yajña tānre bhaje, sei dhanya

SYNONYMS

saṅkīrtana-pravartaka—the initiator of congregational chanting; śrī-kṛṣṇa-caitanya—Lord Caitanya Mahāprabhu; saṅkīrtana—of congregational chanting; yajña—by the sacrifice; tānre—Him; bhaje—worships; sei—he; dhanya—fortunate.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is the initiator of saṅkīrtana [congregational chanting of the holy name of the Lord]. One who worships Him through saṅkīrtana is fortunate indeed.

TEXT 78

sei ta’ sumedhā, āra ku-buddhi sarśāra sarva-yajña haite kṛṣṇa-nāma-yajña sāra

SYNONYMS

sei—he; ta’—certainly; su-medhā—intelligent; āra—others; ku-buddhi—poor understanding; sarśāra—in the material world; sarva-yajña haite—than all other sacrifices; kṛṣṇa-nāma—of chanting the name of Lord Kṛṣṇa; yajña—the sacrifice; sāra—the best.
TRANSLATION

Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure a cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord’s holy name is the most sublime.

PURPORT

Lord Śrī Caitanya Mahāprabhu is the father and inaugurator of the saṅkīrtana movement. One who worships Him by sacrificing his life, money, intelligence and words for the saṅkīrtana movement is recognized by the Lord and endowed with His blessings. All others may be said to be foolish, for of all sacrifices in which a man may apply his energy, a sacrifice made for the saṅkīrtana movement is the most glorious.

TEXT 79

कोटि अवमेध एक रूप नाम समः
वेषि कृपि, ने पाषण्डी, दांः तारे यमः ॥ ७९ ॥

koṭi āsva-medha eka kṛṣṇa nāma sama
yei kahe, se pāṣaṇḍī, daṅge tāre yama

SYNONYMS

koṭi—ten million; āsva-medha—horse sacrifices; eka—one; kṛṣṇa—of Lord Kṛṣṇa; nāma—name; sama—equal to; yei—one who; kahe—says; se—he; pāṣaṇḍī—atheist; daṅge—punishes; tāre—him; yama—Yamarāja.

TRANSLATION

One who says that ten million āsvamedha sacrifices are equal to the chanting of the holy name of Lord Kṛṣṇa is undoubtedly an atheist. He is sure to be punished by Yamarāja.

PURPORT

In the list of the ten kinds of offenses in chanting the holy name of the Supreme Personality of Godhead, Hare Kṛṣṇa, the eighth offense is dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ. One should never consider the chanting of the holy name of Godhead equal to pious activities like giving charity to brāhmaṇas or saintly persons, opening charitable educational institutions, distributing free foodstuffs and so on. The results of pious activities do not equal the results of chanting the holy name of Kṛṣṇa.

The Vedic scriptures say:

go-koṭi-dānaṁ grahaṇe khagasya
prayāga-gaṅgodaka-kalpa-vāsah
yajñāyutaṁ meru-suvarṇa-dānaṁ
govinda-kīrtter na samaṁ satāṁśaiḥ
“Even if one distributes ten million cows in charity during an eclipse of the sun, lives at the confluence of the Ganges and Yamunā for millions of years, or gives a mountain of gold in sacrifice to the brāhmaṇas, he does not earn one hundredth part of the merit derived from chanting Hare Kṛṣṇa.” In other words, one who accepts the chanting of Hare Kṛṣṇa to be some kind of pious activity is completely misled. Of course, it is pious; but the real fact is that Kṛṣṇa and His name, being transcendental, are far above all mundane pious activity. Pious activity is on the material platform, but chanting of the holy name of Kṛṣṇa is completely on the spiritual plane. Therefore, although pāśāṅghīs do not understand this, pious activity can never compare to the chanting of the holy name.

TEXT 80

‘ভাগবতসন্দর্ভ’-গ্রন্থের মঞ্চাচরণে।
এক্রেক জীবগোসাঙ্গি করিয়াছেন ব্যাখ্যানে॥৮॥
bhāgavata-sandarbha-granthera maṅgalācaraṇe e-sloka jīva-gosāṇi kariyāchena vyākhyāne

SYNONYMS
bhāgavata-sandarbha-granthera—of the book called Bhāgavata-sandarbha; maṅgalācaraṇe—in the auspicious introduction; e-sloka—this verse; jīva-gosāṇi—Jīva Gosvāmī; kariyāchena—has made; vyākhyāne—in explaining.

TRANSLATION
In the auspicious introduction of Bhāgavata-sandarbha, Śrīla Jīva Gosvāmī has given the following verse as an explanation.

TEXT 81

অন্তঃকৃষ্ণ বহির্গোরং দর্শিতা কাৱ্যচৈতন্যমাপ্রিয়ং।
কলো সংকীর্তনান্তঃ না কৃষ্ণচৈতন্যমাপ্রিয়ং॥ ৮১ ॥
antaḥ kṛṣṇam bahir gauram
darśitāṅgādi-vaibhavam
kalau saṅkīrtana-ādyaiḥ sma
kṛṣṇa-caitanyaṁ āśritāḥ

SYNONYMS
antaḥ—internally; kṛṣṇam—Lord Kṛṣṇa; bahiḥ—externally; gauram—fair-colored; darśita—displayed; aṅga—limbs; ādi—beginning with; vaibhavam—expansions; kalau—in the age of Kali; saṅkīrtana-ādyaiḥ—by congregational chanting, etc.; sma—certainly; kṛṣṇa-caitanyam—unto Lord Caitanya Mahāprabhu; āśritāḥ—sheltered.
TRANSLATION

"I take shelter of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of a fair complexion but is inwardly Kṛṣṇa Himself. In this age of Kali He displays His expansions [His aṅgas and upāṅgas] by performing congregational chanting of the holy name of the Lord."

PURPORT

Śrīla Jīva Gosvāmī has placed the verse from Śrīmad-Bhāgavatam quoted in text 52 (kṛṣṇa-varṇam tvīṣākṛṣṇam. . .) as the auspicious introduction to his Bhāgavata-sandarbha or Saṭ-sandarbha. He has composed this text (81), which is, in effect, an explanation of the Bhāgavatam verse, as the second verse of the same work. The verse from Śrīmad-Bhāgavatam was enunciated by Karabhajana, one of the nine great sages, and it is elaborately explained by the Saīva-saṁvādī, Jīva Gosvāmī’s commentary on his own Saṭ-sandarbha.

Antaḥ kṛṣṇa refers to one who is always thinking of Kṛṣṇa. This attitude is a predominant feature of Śrīmatī Rādhārāṇī. Even though many devotees always think of Kṛṣṇa, none can surpass the gopīs, among whom Rādhārāṇī is the leader in thinking of Kṛṣṇa. Rādhārāṇī’s Kṛṣṇa consciousness surpasses that of all other devotees. Lord Caitanya accepted the position of Śrīmatī Rādhārāṇī to understand Kṛṣṇa; therefore He was always thinking of Kṛṣṇa in the same way as Rādhārāṇī. By thinking of Lord Kṛṣṇa, He always overlapped Kṛṣṇa.

Śrī Kṛṣṇa Caitanya, who was outwardly very fair, with a complexion like molten gold, simultaneously manifested His eternal associates, opulences, expansions and incarnations. He preached the process of chanting Hare Kṛṣṇa, and those who are under His lotus feet are glorious.

TEXT 82

উপাপুরাণেহ শুনি শ্রীক্রিয়াছেন কথন

upa-purāṇeḥa śuni śrī-kṛṣṇa-vacana
kṛpā kari vyāsa prati kariyāchena kathana

SYNONYMS

upa-purāṇeḥa—in the Upa-purāṇas; śuni—we hear; śrī-kṛṣṇa-vacana—the words of Lord Kṛṣṇa; kṛpā kari—having mercy; vyāsa prati—toward Vyāsadeva; kariyāchena—He did; kathana—speaking.

TRANSLATION

In the Upa-purāṇas we hear Śrī Kṛṣṇa showing His mercy to Vyāsadeva by speaking to him as follows.
TEXT 83

aham eva kvacit brahman
sannyāsāśramam āśritaḥ
hari-bhaktim grāhayāmi
kalau pāpa-hatāṁ narāṇ

SYNONYMS

aham—1; eva—certainly; kvacit—somewhere; brahman—O brahma; sannyāsa-
śramam—the renounced order of life; āśritaḥ—taking recourse to; hari-bhaktim—
devotional service to the Supreme Personality of Godhead; grāhayāmi—I shall give;
kalau—in the age of Kali; pāpa-hatāṁ—sinful; narāṇ—to men.

TRANSLATION

"O learned brahma, sometimes I accept the renounced order of life to induce
the fallen people of the age of Kali to accept devotional service to the Lord."

TEXT 84

bhāgavata, bharata-śāstra, āgama, purāṇa
caitanya-krṣṇa-avatāre prakaṭa pramāṇa

SYNONYMS

bhāgavata—Śrīmad-Bhāgavatam; bharata-śāstra—Mahābhārata; āgama—Vedic
literatures; purāṇa—the Purāṇas; caitanya—as Lord Caitanya Mahāprabhu; krṣṇa—of
Lord Kṛṣṇa; avatāre—in the incarnation; prakaṭa—displayed; pramāṇa—evidence.

TRANSLATION

Śrīmad-Bhāgavatam, Mahābhārata, the Purāṇas and other Vedic literatures all
give evidence to prove that Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the incarnation
of Kṛṣṇa.

TEXT 85

prabhakṣe deṣeṣu nāma prakṛt prabhav

अलौकिक कर्ष, अलौकिक अनुभव ॥ ८५ ॥
pratyakṣe dekha ha nānā prakṛta prabhāva
alaukika karma, alaukika anubhāva

SYNONYMS

pratyakṣe—directly; dekha ha—just see; nānā—various; prakṛta—manifested; prabhāva—influence; alaukika—uncommon; karma—activities; alaukika—uncommon; anubhāva—realizations in Kṛṣṇa consciousness.

TRANSLATION

One can also directly see Lord Caitanya's manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization.

TEXT 86

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| dekhiyya nā dekhe yata abhaktera gaṇa
ulūke nā dekhe yena sūryera kiraṇa |

SYNONYMS

dekhiyya—seeing; nā dekhe—they do not see; yata—all; abhaktera—of nondevotees; gaṇa—crowds; ulūke—the owl; nā dekhe—does not see; yena—just as; sūryera—of the sun; kiraṇa—rays.

TRANSLATION

But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.

TEXT 87

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| tvām śīla-rūpa-caritaiḥ parama-prakṛṭaiḥ
sattvena sāttvikatayā prabalaś ca sāstroś ca
prakhyāta-daiva-paramārtha-vidaiḥ mataliś ca
naivāsura-prakṛṭtayāḥ prabhavanti boddhum |

SYNONYMS

tvām—You; śīla—character; rūpa—forms; caritaiḥ—by acts; parama—most; prakṛṭaiḥ—eminent; sattvena—by uncommon power; sāttvikatayā—with the quality
of predominant goodness; prabalaṁ—great; ca—and; śāstraṁ—by the scriptures; prakhyātā—renowned; daiva—divine; parama-artha-vidām—of those who know the highest goal; mataṁ—by the opinions; ca—and; na—not; eva—certainly; āsura-prakṛtāyaṁ—those whose disposition is demoniac; prabhavanti—are able; bodḥhum—to know.

TRANSLATION

"O my Lord, those influenced by demoniac principles cannot realize You, although You are clearly the Supreme by dint of Your exalted activities, forms, character and uncommon power, which are confirmed by all the revealed scriptures in the quality of goodness and the celebrated transcendentalists in the divine nature."

PURPORT

This is a verse from the Stotra-ratna (12) of Yāmunācārya, the spiritual master of Rāmānujācārya. The authentic scriptures describe the transcendental activities, features, form and qualities of Kṛṣṇa, and Kṛṣṇa explains Himself in Bhagavad-gītā, the most authentic scripture in the world. He is further explained in Śrīmad-Bhāgavatam, which is considered the explanation of Vedānta-sūtra. Lord Kṛṣṇa is accepted as the Supreme Personality of Godhead by these authentic scriptures, not simply by vox populi. In the modern age a certain class of fools think that they can vote anyone into the position of God, as they can vote a man into the position of a political executive head. But the transcendental Supreme Personality of Godhead is perfectly described in the authentic scriptures. In Bhagavad-gītā the Lord says that only fools deride Him, thinking that anyone can speak like Kṛṣṇa.

Even according to historical references, Kṛṣṇa's activities are most uncommon. Kṛṣṇa has affirmed, "I am God," and He has acted accordingly. Māyāvādīs think that everyone can claim to be God, but that is their illusion, for no one else can perform such extraordinary activities as Kṛṣṇa. When He was a child on the lap of His mother, He killed the demon Pūtanā. Then He killed the demons Trāvāvarta, Vatsāsura and Baka. When He was a little more grown up, He killed the demons Aghāsura and Ṛṣabhāsura. Therefore God is God from the very beginning. The idea that someone can become God by meditation is ridiculous. By hard endeavor one may realize his godly nature, but he will never become God. The asuras, or demons, who think that anyone can become God, are condemned.

The authentic scriptures are compiled by personalities like Vyāsadeva, Nārada, Asita and Parāśara, who are not ordinary men. All the followers of the Vedic way of life have accepted these famous personalities, whose authentic scriptures conform to the Vedic literature. Nevertheless, the demoniac do not believe their statements, and they purposely oppose the Supreme Personality of Godhead and His devotees. Today it is fashionable for common men to write whimsical words as so-called incarnations of God and be accepted as authentic by other common men. This demoniac mentality is condemned in the Seventh Chapter of Bhagavad-gītā, wherein it is said that those who are miscreants and the lowest of mankind, who are fools and asses, cannot accept the Supreme Personality of Godhead because of their demoniac nature. They are compared to ullākas, or owls, who cannot open their eyes in the
sunlight. Because they cannot bear sunlight, they hide themselves from it and never see it. They cannot believe that there is such illumination.

TEXT 88

अापना बुकाइते कुंक नाना यज्ञ करे।
तथापि तानाहर तुक जानें ताहारे। || ८८ ||

āpanā lukāite krṣṇa nānā yatna kare
tathāpi tānhāra bhakta jānaye tānhāre

SYNONYMS

āpanā—Himself; lukāite—to hide; krṣṇa—Lord Krṣṇa; nānā—various; yatna—efforts; kare—makes; tathāpi—still; tānhāra—His; bhakta—devotee; jānaye—knows; tānhāre—Him.

TRANSLATION

Lord Śrī Krṣṇa tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.

TEXT 89

उल्लाङ्गित्रिविद्वीमसमातिशायि-
समक्षावनन तव परिव्राजिन-भवाम्।
मायावलन भवतापि निगुहयामानां
पशुस्ति केचिद्विशिष्टं स्वदन्तङ्गाभां। || ८९ ||

ullaṅghita-trividha-sīma-samātiśāyi-
sambhāvanarh tava parivraṅghima-svabhāvam
māyā-balena bhavatāpi niguhyamānāṁ
paśyanti kecid aniśāṁ tvad-ananya-bhāvāḥ

SYNONYMS

ullaṅghita—passed over; tri-vidha—three kinds; sīma—the limitations; sama—of equal; atiśāyi—and of excelling; sambhāvan—by which the adequacy; tava—Your; parivraṅghima—of supremacy; sva-bhāvam—the real nature; māyā-balena—by the strength of the illusory energy; bhavatā—Your; api—although; niguhyamānāṁ—being hidden; paśyanti—they see; kecit—some; aniśāṁ—always; tvat—to You; ananya-bhāvāḥ—those who are exclusively devoted.

TRANSLATION

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are
always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances.”

PURPORT

This verse is also quoted from the Stotra-ratna (13) of Yāmunācārya. Everything covered by the influence of māyā is within the limited boundaries of space, time and thought. Even the greatest manifestation we can conceive, the sky, also has limitations. From the authentic scriptures, however, it is evident that beyond the sky is a covering of seven layers, each ten times thicker than the one preceding it. The covering layers are vast, but with or without coverings, space is limited. Our power to think about space and time is also limited. Time is eternal; we may imagine billions and trillions of years, but that will still be an inadequate estimate of the extent of time. Our imperfect senses, therefore, cannot think of the greatness of the Supreme Personality of Godhead, nor can we bring Him within the limitations of time or our thinking power. His position is accordingly described by the word ullaṅghita. He is transcendental to space, time and thought; although He appears within them, He exists transcendently. Even when the Lord’s transcendental existence is disguised by space, time and thought, however, pure devotees of the Supreme Lord can see Him in His personal features beyond space, time and thought. In other words, even though the Lord is not visible to the eyes of ordinary men, those who are beyond the covering layers because of their transcendental devotional service can still see Him.

The sun may appear covered by a cloud, but actually it is the eyes of the tiny people below the cloud that are covered, not the sun. If those tiny people rose above the cloud in an airplane, they could then see the sunshine and the sun without impediment. Similarly, although the covering of māyā is very strong, Lord Kṛṣṇa says in Bhagavad-gītā:

\[
\text{daivi hy eśā guṇamayi} \\
\text{mama māyā duratyayī} \\
\text{mām eva ye prapadyante} \\
\text{māyām etāṁ taranti te}
\]

“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.” (Bg. 7.14) To surpass the influence of the illusory energy is very difficult, but those who are determined to catch hold of the lotus feet of the Lord are freed from the clutches of māyā. Therefore, pure devotees can understand the Supreme Personality of Godhead, but demons, because of their miscreant behavior, cannot understand the Lord, in spite of seeing the many revealed scriptures and the uncommon activities of the Lord.

TEXT 90

अनुभवतः तेषां बुद्धिः कषो नाहि जाने।
बुधांत्वेते नारे बुधं अक्षम-प्राणे || ९० ||
asura-svabhāve kṛṣṇe kabhu nāhi jāne
lukāite nāre kṛṣṇa bhakta-jana-sthāne

SYNONYMS

asura-svabhāve—those whose nature is demoniac; kṛṣṇe—Lord Kṛṣṇa; kabhu—at any time; nāhi—not; jāne—know; lukāite—to hide; nāre—is not able; kṛṣṇa—Lord Kṛṣṇa; bhakta-jana—of pure devotees; sthāne—in a place.

TRANSLATION

Those whose nature is demoniac cannot know Kṛṣṇa at any time, but He cannot hide Himself from His pure devotees.

PURPORT

People who develop the nature of asuras like Rāvana and Hiraṇyakaśipu can never know Kṛṣṇa, the Personality of Godhead, by challenging the authority of Godhead. But Śrī Kṛṣṇa cannot hide Himself from His pure devotees.

TEXT 91

dvau bhūtā-sargau loke 'smin
daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva
āsuras tad-viparyayath

SYNONYMS

dvau—two; bhūta—of the living beings; sargau—dispositions; loke—in the world; asmin—in this; daival—godly; āsuraḥ—demoniac; eva—certainly; ca—and; viṣṇu-bhaktaḥ—a devotee of Lord Viṣṇu; smṛtah—remembered; daival—godly; āsuraḥ—demoniac; tat-viparyayath—the opposite of that.

TRANSLATION

“There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons.”

PURPORT

This is a verse from the Padma Purāṇa. Viṣṇu-bhaktas, or devotees in Kṛṣṇa consciousness, are known as devas (demigods). Atheists, who do not believe in God or who declare themselves God, are asuras (demons). Asuras always engage in
atheistic material activities, exploring ways to utilize the resources of matter to enjoy sense gratification. The *viṣṇu-bhaktas*, Kṛṣṇa conscious devotees, are also active, but their objective is to satisfy the Supreme Personality of Godhead by devotional service. Superficially both classes may appear to work in the same way, but their purposes are completely opposite because of a difference in consciousness. *Asuras* work for personal sense gratification, whereas devotees work for the satisfaction of the Supreme Lord. Both work conscientiously, but their motives are different.

The Kṛṣṇa consciousness movement is meant for *devas*, or devotees. Demons cannot take part in Kṛṣṇa conscious activities, nor can devotees in Kṛṣṇa consciousness take part in demoniac activities or work like cats and dogs simply for sense gratification. Such activity does not appeal to those in Kṛṣṇa consciousness. Devotees accept only the bare necessities of life to keep themselves fit to act in Kṛṣṇa consciousness. The balance of their energy is used for developing Kṛṣṇa consciousness, through which one can be transferred to the abode of Kṛṣṇa by always thinking of Him, even at the point of death.

**TEXT 92**

आचार्य गोसाञ्जी प्रभुर भक्त-अवतार ।
कृष्ण-अवतार-हेतु याहार छठार ॥ 92 ॥

*ācārya gosāṇi prabhura bhakta-avatāra
kṛṣṇa-avatāra-hetu yāhāra huṅkāra*

**SYNONYMS**

*ācārya gosāṇi—Advaita Ācārya Gosāṇi; prabhura—of the Lord; bhakta-avatāra—incarnation of a devotee; kṛṣṇa—of Lord Kṛṣṇa; avatāra—of the incarnation; hetu—the cause; yāhāra—whose; huṅkāra—loud calls.*

**TRANSLATION**

Advaita Ācārya Gosvāmī is an incarnation of the Lord as a devotee. His loud calling was the cause for Kṛṣṇa’s incarnation.

**TEXT 93**

कृष्ण यदि पृथिवीते करेन अवतार ।
प्रथेम्य करेन गुरुवर्गेर शंकार ॥ 93 ॥

*kṛṣṇa yadi prthivīte kareṇa avatāra
prathame kareṇa guru-vargera saṅcāra*
SYNONYMS

$kṛṣṇa$—Lord $Kṛṣṇa$; $yadi$—if; $prthivīte$—on the earth; $kareṇa$—makes; $avatāra$—incarnation; $prthame$—first; $kareṇa$—makes; $guru$-va$ṛgera$—of the group of respectable predecessors; $sañcāra$—the advent.

TRANSLATION

Whenever Śrī $Kṛṣṇa$ desires to manifest His incarnation on earth, first He creates the incarnations of His respectable predecessors.

TEXT 94

पिता माता गुरु आदि यथा मानवणि ।
प्रथमेक करोल सबार पृथिवीते जनम ॥ ९४ ॥

$pitā$ $mātā$ $guru$ $ādi$ $yata$ $mānya-gaṇa$
$prthame$ $kareṇa$ $sabāra$ $prthivīte$ $janama$

SYNONYMS

$pitā$—father; $mātā$—mother; $guru$—spiritual master; $ādi$—headed by; $yata$—all; $mānya-gaṇa$—respectable members; $prthame$—first; $kareṇa$—He makes; $sabāra$—of all of them; $prthivīte$—on earth; $janama$—the births.

TRANSLATION

Thus respectable personalities such as His father, mother, and spiritual master all take birth on earth first.

TEXT 95

माधव-इश्वर-पुरी, शचि, जगन्नाथ ।
अर्घेत आचार्य एकट हेला सेई साथ ॥ ९५ ॥

$mādhava$-īśvara-purī, śacī, jagannātha
advaita ācārya prakaṭa hailā sei sātha

SYNONYMS

$mādhava$—Mādhavendra Purī; īśvara-purī—Īśvara Purī; śacī—Śacīmātā; jagannātha—Jagannātha Miśra; advaita ācārya—Advaita Ācārya; prakaṭa—manifested; hailā—were; sei—this; sātha—with.

TRANSLATION

Mādhavendra Purī, Īśvara Purī, Śrīmatī Śacīmātā and Śrīla Jagannātha Miśra all appeared with Śrī Advaita Ācārya.
Whenever the Supreme Personality of Godhead descends in His human form, He sends ahead all His devotees, who act as His father, teacher and associates in many roles. Such personalities appear before the descent of the Supreme Personality of Godhead. Before the appearance of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, there appeared His devotees like Śrī Mādhavendra Puri; His spiritual master, Śrī Tīśvara Puri; His mother, Śrīmati Śacīdevī; His father, Śrī Jagannātha Miśra; and Śrī Advaita Ācārya.

**TRANSLATION**

Advaita Ācārya having appeared, He found the world devoid of devotional service to Śrī Kṛṣṇa because people were engrossed in material affairs.

**SYNONYMS**

- **prakāṭiyā**—manifesting; **dekhe**—He saw; **ācārya**—Advaita Ācārya; **sakala**—all; **saṁśāra**—material existence; **kṛṣṇa-bhakti**—devotion to Lord Kṛṣṇa; **gandha-hīna**—without a trace; **viṣaya**—of the sense objects; **vyavahāra**—affairs.

---

**TEXT 96**

prakāṭiyā dekhe ācārya sakala saṁśāra
kṛṣṇa-bhakti-gandha-hīna viṣaya-vyavahāra

---

**TEXT 97**

kehā pāpe, kehā puṇye kare viṣaya-bhoga
bhakti-gandha nāhi, yāte yāya bhava-roga

---

**SYNONYMS**

- **kehā**—someone; **pāpe**—in sinful activities; **kehā**—someone; **puṇye**—in pious activities; **kare**—do; **viṣaya**—of the sense objects; **bhoga**—enjoyment; **bhakti-gandha**—a trace of devotional service; **nāhi**—there is not; **yāte**—by which; **yāya**—goes away; **bhava-roga**—the disease of material existence.
Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death.

Advaita Ācārya saw the entire world to be engaged in activities of material piety and impiety, without a trace of devotional service or Kṛṣṇa consciousness anywhere. The fact is that in this material world there is no scarcity of anything except Kṛṣṇa consciousness. Material necessities are supplied by the mercy of the Supreme Lord. We sometimes feel scarcity because of our mismanagement, but the real problem is that people are out of touch with Kṛṣṇa consciousness. Everyone is engaged in material sense gratification, but people have no plan for making an ultimate solution to their real problems, namely, birth, disease, old age and death. These four material miseries are called bhava-roga, or material diseases. They can be cured only by Kṛṣṇa consciousness. Therefore Kṛṣṇa consciousness is the greatest benediction for human society.

Seeing the activities of the world, the Ācārya felt compassion and began to ponder how he could act for the people’s benefit.

This sort of serious interest in the welfare of the public makes one a bona fide ācārya. An ācārya does not exploit his followers. Since the ācārya is a confidential servitor of the Lord, his heart is always full of compassion for humanity in its suffering. He knows that all suffering is due to the absence of devotional service to the Lord, and therefore he always tries to find ways to change people’s activities, making them favorable for the attainment of devotion. That is the qualification of
Although Śrī Advaita Prabhu Himself was powerful enough to do the work, as a submissive servitor He thought that without the personal appearance of the Lord, no one could improve the fallen condition of society. In the grim clutches of māyā, the first-class prisoners of this material world wrongly think themselves happy because they are rich, powerful, resourceful and so on. These foolish creatures do not know that they are nothing but play dolls in the hands of material nature and that at any moment material nature’s pitiless intrigues can crush to dust all their plans for godless activities. Such foolish prisoners cannot see that however they improve their position by artificial means, the calamities of repeated birth, death, disease and old age are always beyond the jurisdiction of their control. Foolish as they are, they neglect these major problems of life and busy themselves with false things that cannot help them solve their real problems. They know that they do not want to suffer death or the pangs of disease and old age, but under the influence of the illusory energy, they are grossly negligent and therefore do nothing to solve the problems. This is called māyā. People held in the grip of māyā are thrown into oblivion after death, and as a result of their karma, in the next life they become dogs or gods, although most of them become dogs. To become gods in the next life, they must engage in the devotional service of the Supreme Personality of Godhead; otherwise, they are sure to become dogs or hogs in terms of the laws of nature.

The third-class prisoners, being less materially opulent than the first-class prisoners, endeavor to imitate them, for they also have no information of the real nature of their imprisonment. Thus they also are misled by the illusory material nature. The function of the ācārya, however, is to change the activities of both the first-class and third-class prisoners for their real benefit. This endeavor makes him a very dear devotee of the Lord, who says clearly in Bhagavad-gītā that no one in human society is dearer to Him than a devotee who constantly engages in His service by finding ways to preach the message of Godhead for the real benefit of the world. The so-called ācāryas of the age of Kali are more concerned with exploiting the resources of their followers than mitigating their miseries; but Śrī Advaita Prabhu, as an ideal ācārya, was concerned with improving the condition of the world situation.

TEXT 99

अपनि श्रीकृष्ण यदि करेन अवतारः
आपने आचारी भक्ति करेन अचारः || ९९ ||

āpāni śrī-krṣṇa yadi kareṇa avatāra
āpāne ācāri’ bhakti kareṇa pracāra

SYNONYMS

āpāni—Himself; śrī-krṣṇa—Lord Kṛṣṇa; yadi—if; kareṇa—He makes; avatāra—incarnation; āpāne—Himself; ācāri’—practicing; bhakti—devotional service; kareṇa—does; pracāra—propagation.
“If Śrī Kṛṣṇa were to appear as an incarnation, He Himself could preach devotion by His personal example.

TEXT 100

nāma vinu kali-kāle dharma nāhi āra
kali-kāle kaiche habe kṛṣṇa avatāra

SYNONYMS

nāma vinu—except for the holy name; kali-kāle—in the age of Kali; dharma—religion; nāhi—there is not; āra—another; kali-kāle—in the age of Kali; kaiche—how; habe—there will be; kṛṣṇa—Lord Kṛṣṇa; avatāra—incarnation.

TEXT 101

śuddha-bhāve kariba kṛṣṇera ārādhana
nirantarā sadainye kariba nivedana

SYNONYMS

śuddha-bhāve—in a purified state of mind; kariba—I shall do; kṛṣṇera—of Lord Kṛṣṇa; ārādhana—worship; nirantarā—constantly; sa-dainye—in humility; kariba—I shall make; nivedana—request.

TEXT 102

I shall worship Kṛṣṇa in a purified state of mind. I shall constantly petition Him in humbleness.
āniyā kṛṣṇere karoṁ kīr̥tana saṅcāra
tabe se 'advaita' nāma saphala āṁra

SYNONYMS
āniyā—bringing; kṛṣṇere—Lord Kṛṣṇa; karoṁ—I make; kīr̥tana—chanting of the holy name; saṅcāra—advent; tabe—then; se—this; advaita—nondual; nāma—name; sa-phala—fulfilled; āṁra—My.

TRANSLATION
"My name, ‘Advaita,’ will be fitting if I am able to induce Kṛṣṇa to inaugurate the movement of the chanting of the holy name."

PURPORT
The nondualist Māyāvādī philosopher who falsely believes that he is nondifferent from the Lord is unable to call Him like Advaita Prabhu. Advaita Prabhu is nondifferent from the Lord, yet in His relationship with the Lord He does not merge in Him but eternally renders service unto Him as a plenary portion. This is inconceivable for Māyāvādīs because they think in terms of mundane sense perception and therefore think that nondualism necessitates losing one’s separate identity. It is clear from this verse, however, that Advaita Prabhu, although retaining His separate identity, is nondifferent from the Lord.

Śrī Caitanya Mahāprabhu preached the philosophy of inconceivable, simultaneous oneness with the Lord and difference from Him. Conceivable dualism and monism are conceptions of the imperfect senses, which are unable to reach the Transcendence because the Transcendence is beyond the conception of limited potency. The actions of Śrī Advaita Prabhu, however, give tangible proof of inconceivable nondualism. One who therefore surrenders unto Śrī Advaita Prabhu can easily follow the philosophy of inconceivable simultaneous dualism and monism.

TEXT 103

krṣṇa vaṣa karibena kon ārādhane
vicārīte eka śloka āila tāhra mane

SYNONYMS
krṣṇa—Lord Kṛṣṇa; vaṣa karibena—shall propitiate; kon ārādhane—by what worship; vicārīte—while considering; eka—one; śloka—verse; āila—came; tāhra—of Him; mane—in the mind.
TRANSLATION

While He was thinking about how to propitiate Kṛṣṇa by worship, the following verse came to his mind.

TEXT 104

тұлсійдамацтре жәлсә тұлұкен вә। 
віктіңіте суғаманңің дөкфөкдәй. дөкбәңсәңә || 104 ||

tulasī-dala-mâtrena 
jalasya culukena vā 
vikriṇīte svam ātmānām 
bhaktebhyo bhakta-vatsalaḥ

SYNONYMS

tulasī—of tulasī; dala—a leaf; mâtrena—by only; jalasya—of water; culukena—by a palmful; vā—and; vikriṇīte—sells; svam—His own; ātmānām—self; bhaktebhyāḥ—unto the devotees; bhakta-vatsalaḥ—Lord Kṛṣṇa, who is affectionate to His devotees.

TRANSLATION

“Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers merely a tulasī leaf and a palmful of water.”

PURPORT

This is a verse from the Gautamiya-tantra.

TEXTS 105-106

এই প্লোকার্থ আচার্য করেন বিচারণ । 
কৃষ্ণকে তুলসীজল দেয় বেই জন || ১০৫ || 
তার জন শোধিতে কৃষ্ণ করেন চিন্তন— ।
‘জল-তুলসীর সম কিছু ঘরে নাহি ধন’ || ১০৬ ||

ei śloka-artha ācārya kareṇa vicāraṇa 
kṛṣṇake tulasī-jala deya yei jana

tāra rṇa śodhite kṛṣṇa kareṇa cintana—
‘jala-tulasīra sama kichu ghare nahi dhana’

SYNONYMS

ei—this; śloka—of the verse; artha—the meaning; ācārya—Advaita Ācārya; kareṇa—does; vicāraṇa—considering; kṛṣṇake—to Lord Kṛṣṇa; tulasī-jala—tulasī and water;
Adi-līlā, Chapter 3.225
deya—gives; yei jana—that person who; tāra—to Him; ṭṇa—the debt; sodhite—to pay; kṛṣṇa—Lord Kṛṣṇa; kārena—does; cintana—thinking; jala-tulasiśa sama—equal to water and tulasi; kichu—any; ghare—in the house; nāhi—there is not; dhana—wealth.

TRANSLATION

Advaita Ācārya considered the meaning of the verse in this way: Not finding any way to repay the debt He owes to one who offers Him a tulasi leaf and water, Lord Kṛṣṇa thinks, “There is no wealth in My possession that is equal to a tulasi leaf and water.”

TEXT 107

তবে অত্মাতে বেঞ্চি’ করে খণ্ডের শোধন।
এত তাবি’ আচার্য করেন আরাধন। ॥ ১০৭ ॥
tabe ātmā veci’ kare ṭṇera sodhana
 eta bhāvi’ ācārya kārena ārādhana

SYNONYMS
	tabe—then; ātmā—Himself; veci’—selling; kare—does; ṭṇera—of the debt; sodhana —payment; eta—thus; bhāvi’—thinking; ācārya—Advaita Ācārya; kārena—does; ārādhana—worshiping.

TRANSLATION

Thus the Lord liquidates the debt by offering His own self to the devotee. Considering this, the Ācārya began worshiping the Lord.

PURPORT

Through devotional service one can easily please Lord Kṛṣṇa with a leaf of the tulasi plant and a little water. As the Lord says in Bhagavad-gītā (9.26), a leaf, a flower, a fruit or some water (patraṁ puśpaṁ phalāṁ toyam), when offered with devotion, very much pleases Him. He universally accepts the services of His devotees. Even the poorest of devotees in any part of the world can secure a small flower, fruit or leaf and a little water, and if these offerings, and especially tulasi leaves and Ganges water, are offered to Kṛṣṇa with devotion, He is very satisfied. It is said that Kṛṣṇa is so pleased by such devotional service that He offers Himself to His devotee in exchange for it. Śrīla Advaita Ācārya knew this fact, and therefore He decided to call for the Personality of Godhead Kṛṣṇa to descend by worshipping the Lord with tulasi leaves and the water of the Ganges.

TEXT 108

গজাগল, তূলসীমগ্ন্য অমূক্ষণ।
কৃষ্ণগাধপদ্মা তাবি’ করে সমর্পন। ॥ ১০৮ ॥
gaṅgā-jala, tulasī-mañjarī anukṣaṇa
krṣṇa-pāda-padma bhāvi’ kare samarpaṇa

SYNONYMS

gaṅgā-jala—the water of the Ganges; tulasī-mañjarī—buds of the tulasī; anukṣaṇa—constantly; krṣṇa—of Lord Kṛṣṇa; pāda-padma—lotus feet; bhāvi’—thinking of; kare—does; samarpaṇa—offering.

TRANSLATION

Thinking of the lotus feet of Śrī Kṛṣṇa, He constantly offered tulasī buds in water from the Ganges.

TEXT 109

κ्रṣñέρα αḥvāνα kare kariyā huṅkāra
e-mate kṛṣṇere karāila avatāra

SYNONYMS

κṛṣṇερα—of Lord Kṛṣṇa; αḥvāνα—in invitation; kare—makes; kariyā—making; huṅkāra—loud shouts; e-mate—in this way; kṛṣṇere—Lord Kṛṣṇa; karāila—caused to make; avatāra—in incarnation.

TRANSLATION

He appealed to Śrī Kṛṣṇa with loud calls and thus made it possible for Kṛṣṇa to appear.

TEXT 110

caitanyera avatāre ei mukhya hetu
bhaktera icchāya avatāre dharma-setu

SYNONYMS

caitanyera—of Lord Caitanya Mahāprabhu; avatāre—in the incarnation; ei—this; mukhya—principal; hetu—cause; bhaktera—of the devotee; icchāya—by the desire; avatāre—He descends; dharma-setu—protector of religion.

TRANSLATION

Therefore the principal reason for Śrī Caitanya’s descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee.
TEXT 111

tvāṁ bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha purhsām
yaṁ yaṁ dhiyā ta urugāya vibhāvayanti
tat tad vapih praṇayase sad-anugrahāya

SYNONYMS

tvāṁ—You; bhakti-yoga—by devotional service; paribhāvita—saturated; hṛt—of the heart; saroja—on the lotus; āsse—dwell; śrūta—heard; ikṣita—seen; pathaḥ—whose path; nanu—certainly; nātha—O Lord; purhsām—by the devotees; yat yat—whatever; dhiyā—by the mind; te—they; uru-gāya—O Lord, who are glorified in excellent ways; vibhāvayanti—contemplate upon; tat tat—that; vapiḥ—form; praṇayase—You manifest; sat—to Your devotees; anugrahāya—to show favor.

TRANSLATION

"O my Lord, You always dwell in the vision and hearing of Your pure devotees. You also live in their lotuslike hearts, which are purified by devotional service. O Lord, who are glorified by exalted prayers, You show special favor to Your devotees by manifesting Yourself in the eternal forms in which they welcome You."

PURPORT

This text from Śrīmad-Bhāgavatam (3.9.11) is a prayer by Lord Brahmā to the Supreme Personality of Godhead Kṛṣṇa for His blessings in the work of creation. Knowledge of the Supreme Personality of Godhead can be understood from the descriptions of the Vedic scriptures. For example, the Brahma-saṁhitā describes that in the abode of Lord Kṛṣṇa, which is made of cintamaṇi (touchstone), the Lord, acting as a cowherd boy, is served by hundreds and thousands of goddesses of fortune. Māyāvādīs think that the devotees have imagined the form of Kṛṣṇa, but the authentic Vedic scriptures have actually described Kṛṣṇa and His various transcendental forms.

The word śrūta in śrutekṣita-pathaḥ refers to the Vedas, and ikṣita indicates that the way to understand the Supreme Personality of Godhead is by proper study of the Vedic scriptures. One cannot imagine something about God or His form. Such imagination is not accepted by those who are serious about enlightenment. Here Brahmā says that one can know Kṛṣṇa through the path of properly understanding the Vedic texts. If by studying the form, name, qualities, pastimes and paraphernalia
of the Supreme Godhead one is attracted to the Lord, he can execute devotional service, and the form of the Lord will be impressed in his heart and remain transcendently situated there. Unless a devotee actually develops transcendental love for the Lord, it is not possible for him to think always of the Lord within his heart. Such constant thought of the Lord is the sublime perfection of the yogic process, as Bhagavad-gītā confirms in the Sixth Chapter, stating that anyone absorbed in such thought is the best of all yogīs. Such transcendental absorption is known as samādhi. A pure devotee who is always thinking of the Supreme Personality of Godhead is the person qualified to see the Lord.

One cannot speak of Urugāya (the Lord, who is glorified by sublime prayers) unless one is transcendentally elevated. The Lord has innumerable forms, as the Brahma-saṁhitā confirms (advaitam acyutam anādim ananta-rūpam). The Lord expands Himself in innumerable svāhā forms. When a devotee, hearing about these innumerable forms, becomes attached to one and always thinks of Him, the Lord appears to him in that form. Lord Kṛṣṇa is especially pleasing to devotees for whom He is always present in the heart because of their highly elevated transcendental love.

TEXT 112

एई श्लोकेर अर्थ कही संक्षेपेर साराः
कुक्कुश ईणारे रुपेर सर्व अवतारं ॥ ११२ ॥

ei ślokera artha kahi saṅkṣepera sāra
bhaktera icchāya kṛṣnera sarva avatāra

SYNONYMS

ei—this; ślokera—of the verse; artha—the meaning; kahi—I relate; saṅkṣepera—of conciseness; sāra—the pith; bhaktera—of the devotee; icchāya—by the desire; kṛṣnera—of Lord Kṛṣṇa; sarva—all; avatāra—incarnations.

TRANSLATION

The essence of the meaning to this verse is that Lord Kṛṣṇa appears in all His innumerable eternal forms because of the desires of His pure devotees.

TEXT 113

चतुर्थ श्लोकेर अर्थ हैल सुनिश्चिते
अवतिर्थ हैल गौर प्रेम प्रकाशिते ॥ ११३ ॥

caturtha ślokera artha haila suniścite
avatīrṇa hailā gaura prema prakāśite
SYNONYMS

caturtha—fourth; ślokera—of the verse; artha—the meaning; haila—was; su-niścita—very surely; avatīrṇa haila—incarnated; gaura—Lord Caitanya Mahāprabhu; prema—love of God; prakāśite—to manifest.

TRANSLATION

Thus I have surely determined the meaning of the fourth verse. Lord Gaurāṅga [Lord Caitanya] appeared as an incarnation to preach unalloyed love of God.

TEXT 114

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 the Śrī Caitanya-caritāmṛta, describing the causes for the descent of Lord Caitanya Mahāprabhu.
CHAPTER 4

In this chapter of the epic *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī has stressed that Lord Caitanya appeared for three principal purposes of His own. The first purpose was to relish the position of Śrīmatī Rādhanāthī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa. Lord Kṛṣṇa is the reservoir of transcendental loving transactions with Śrīmatī Rādhanāthī. The subject of those loving transactions is the Lord Himself, and Rādhanāthī is the object. Thus the subject, the Lord, wanted to relish the loving mellow in the position of the object, Rādhanāthī.

The second reason for His appearance was to understand the transcendental mellow of Himself. Lord Kṛṣṇa is all sweetness. Rādhanāthī's attraction for Kṛṣṇa is sublime, and to experience that attraction and understand the transcendental sweetness of Himself, He accepted the mentality of Rādhanāthī.

The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Rādhanāthī. The Lord thought that undoubtedly Rādhanāthī enjoyed His company and He enjoyed the company of Rādhanāthī, but the exchange of transcendental mellow between the spiritual couple was more pleasing to Śrīmatī Rādhanāthī than to Śrī Kṛṣṇa. Rādhanāthī felt more transcendental pleasure in the company of Kṛṣṇa than He could understand without taking Her position, but for Śrī Kṛṣṇa to enjoy in the position of Śrīmatī Rādhanāthī was impossible because that position was completely foreign to Him. Kṛṣṇa is the transcendental male, and Rādhanāthī is the transcendental female. Therefore, to know the transcendental pleasure of loving Kṛṣṇa, Lord Kṛṣṇa Himself appeared as Lord Caitanya, accepting the emotions and bodily luster of Śrīmatī Rādhanāthī.

Lord Caitanya appeared to fulfill these confidential desires and also to preach the special significance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and to answer the call of Advaita Prabhu. These were secondary reasons.

Śrī Svarūpa Dāmodara Gosvāmī was the principal figure among Lord Caitanya's confidential devotees. The records of his diary have revealed these confidential purposes of the Lord. These revelations have been confirmed by the statements of Śrīla Rūpa Gosvāmī in his various prayers and poems.

This chapter also specifically describes the difference between lust and love. The transactions of Kṛṣṇa and Rādha are completely different from material lust. Therefore the author has very clearly distinguished between them.

TEXT 1

श्रीचैत्य-गृहस्थोधनेन भक्तेन्द्रो विनिर्भरयन् ।
बालोऽसि कुरुठे शाश्वेत गृहःकिलं हृदि-विलासिनं ॥ १ ॥

231
SYNONYMS

śrī-caitanya-prasādena—by the mercy of Lord Caitanya Mahāprabhu; tat—of Him; rūpasya—of the form; vinirṇayam—complete determination; bālo—child; api—even; kurute—makes; śāstram—the revealed scriptures; drṣṭvā—having seen; vraja-vilāsināḥ—who enjoys the pastimes of Vraja.

TRANSLATION

By the mercy of Lord Caitanya Mahāprabhu, even a foolish child can fully describe the real nature of Lord Kṛṣṇa, the enjoyer of the pastimes of Vraja, according to the vision of the revealed scriptures.

PURPORT

One can ascertain the meaning of this Sanskrit forca only when one is endowed with the causeless mercy of Lord Caitanya. Lord Śrī Kṛṣṇa, being the absolute Personality of Godhead, cannot be exposed to the mundane instruments of vision. He reserves the right not to be exposed by the intellectual feats of nondevotees. Notwithstanding this truth, even a small child can easily understand Lord Śrī Kṛṣṇa and His transcendent pastimes in the land of Vṛndāvana by the grace of Lord Caitanya Mahāprabhu.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jaya advaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glory; śrī-caitanya—to Lord Caitanya; jaya—all glory; nityānanda—to Lord Nityānanda; jaya—all glory; advaita-candra—to Advaita Ācārya; jaya—all glory; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glory to Lord Caitanya Mahāprabhu. All glory to Lord Nityānanda. All glory to Śrī Advaita Ācārya. And all glory to all the devotees of Lord Caitanya.
TEXT 3

ｃतुर्थं श्लोकं अर्थं विवरण ॥
पञ्चमं श्लोकं अर्थं सुंदर ॥ ३ ॥

caturtha ślokera artha kaila vivaraṇa
pañcamya ślokera artha śuna bhakta-gaṇa

SYNONYMS

caturtha—fourth; ślokera—of the verse; artha—the meaning; kaila—made; vivaraṇa—description; pañcamya—fifth; ślokera—of the verse; artha—the meaning; śuna—please hear; bhakta-gaṇa—O devotees.

TRANSLATION

I have described the meaning of the fourth verse. Now, O devotees, kindly hear the explanation of the fifth verse.

TEXT 4

मूल-श्लोकं अर्थं करिते अर्काश ॥
अर्थं लागैते आगे कहिये आदान ॥ ४ ॥

mūl-ślokera artha karite prakāśa
artha lāgāite āge kahiye ābhāsa

SYNONYMS

mūl—original; ślokera—of the verse; artha—the meaning; karite—to make; prakāśa—revelation; artha—the meaning; lāgāite—to touch; āge—first; kahiye—I shall speak; ābhāsa—hint.

TRANSLATION

Just to explain the original verse, I shall first suggest its meaning.

TEXT 5

चतुर्थं श्लोकं अर्थं एवं वै सर ॥
प्रेम-नाम अचारिते एवं अवतार ॥ ५ ॥

caturtha ślokera artha ei kaila sāra
prema-nāma pracārite ei avatāra

SYNONYMS

caturtha—fourth; ślokera—of the verse; artha—the meaning; ei—this; kaila—gave; sāra—essence; prema—love of Godhead; nāma—the holy name; pracārite—to propagate; ei—this; avatāra—incarnation.
TRANSLATION

I have given the essential meaning of the fourth verse: this incarnation descends to propagate the chanting of the holy name and spread love of God.

TEXT 6

satya ei hetu, kintu eho bahiraṅga
āra eka hetu, suna, āche antaraṅga

SYNONYMS

satya—true; ei—this; hetu—reason; kintu—but; eho—this; bahiraṅga—external; āra—another; eka—one; hetu—reason; suna—please hear; āche—is; antaraṅga—internal.

TRANSLATION

Although this is true, this is but the external reason for the Lord's incarnation. Please hear one other reason—the confidential reason—for the Lord's appearance.

PURPORT

In the Third Chapter, fourth verse, it has been clearly said that Lord Caitanya appeared to distribute love of Kṛṣṇa and the chanting of His transcendental holy name, Hare Kṛṣṇa. That was the secondary purpose of Lord Caitanya's appearance. The real reason is different, as we shall see in this chapter.

TEXT 7

pūrve yena pṛthivīra bhāra haribāre
kṛṣṇa avatārṇa hailā sāstre prācare

SYNONYMS

pūrve—previously; yena—as; pṛthivīra—of the earth; bhāra—burden; haribāre—to take away; kṛṣṇa—Lord Kṛṣṇa; avatārṇa—incarnated; hailā—was; sāstre—the scriptures; prācare—proclaim.

TRANSLATION

The scriptures proclaim that Lord Kṛṣṇa previously descended to take away the burden of the earth.
TEXT 8

svayam-bhagavânera karma nahe bhāra-haraṇa
sthiti-kartā viṣṇu kareṇa jagat-pālana

SYNONYMS

svayam-bhagavânera—of the original Supreme Personality of Godhead; karma—the business; nahe—is not; bhāra-haraṇa—taking away the burden; sthiti-kartā—the maintainer; viṣṇu—Lord Viṣṇu; kareṇa—does; jagat-pālana—protection of the universe.

TRANSLATION

To take away this burden, however, is not the work of the Supreme Personality of Godhead. The maintainer, Lord Viṣṇu, is the one who protects the universe.

TEXT 9

kintu kṛṣṇera yei haya avatāra-kāla
bhāra-haraṇa-kāla tāte ha-ilā miśāla

SYNONYMS

kintu—but; kṛṣṇera—of Lord Kṛṣṇa; yei—that which; haya—is; avatāra—of incarnation; kāla—the time; bhāra-haraṇa—of taking away the burden; kāla—the time; tāte—in that; ha-ilā—there was; miśāla—mixture.

TRANSLATION

But the time to lift the burden of the world mixed with the time for Lord Kṛṣṇa’s incarnation.

PURPORT

We have information from Bhagavad-gītā that the Lord appears at particular intervals to adjust a time-worn spiritual culture. Lord Śrī Kṛṣṇa appeared at the end of Dvāpara-yuga to regenerate the spiritual culture of human society and also to manifest His transcendental pastimes. Viṣṇu is the authorized Lord who maintains the created cosmos, and He is also the principal Deity who makes adjustments for improper administration in the cosmic creation. Śrī Kṛṣṇa is the primeval Lord, and He appears not to make such administrative adjustments but only to exhibit His transcendental pastimes and thus attract the fallen souls back home, back to Godhead. However, the time for administrative rectification and the time for Lord Śrī Kṛṣṇa’s appearance coincided at the end of the last Dvāpara-yuga. Therefore when
Śrī Kṛṣṇa appeared, Viṣṇu, the Lord of maintenance, also merged in Him because all the plenary portions and parts of the absolute Personality of Godhead merge in Him during His appearance.

**TEXT 10**

पूर्ण स्वरूपां अवतरे बै धारा ।
अर सब अवतार तांटे आर्ति रहिले ॥ १० ॥

pūrṇa bhagavān avatāre yei kāle
da saba avatāra tāhte āsi’ mile

**SYNONYMS**

pūrṇa—full; bhagavān—the Supreme Personality of Godhead; avatāre—incarnates; yei—that; kāle—at the time; āra—other; saba—all; avatāra—incarnations; tāhte—in Him; āsi’—coming; mile—meet.

**TRANSLATION**

When the complete Supreme Personality of Godhead descends, all other incarnations of the Lord meet together within Him.

**TEXTS 11-12**

नारायण, चतुर्वुह, मंपंतरवटार ।
युग-मन्वंतरवटार, यह आछे आर ॥ ११ ॥

सबे आर्ति कृष्ण-अंजे हस्य अवतीर्ण ।
ऐछे अवतारे कृष्ण स्वरूप पूर्ण ॥ १२ ॥

nārāyaṇa, catur-vyūha, matsyādy avatāra
yuga-manvantarāvatāra, yata āche āra

sabe āsi’ kṛṣṇa-aṅge haya avatīrṇa
aiche avatāre kṛṣṇa bhagavān pūrṇa

**SYNONYMS**

nārāyaṇa—Lord Nārāyaṇa; catuḥ-vyūha—the four expansions; matsya-ādi—beginning with Matsya; avatāra—the incarnations; yuga-manvantara-avatāra—the yuga and manvantara incarnations; yata—as many as; āche—there are; āra—other; sabe—all; āsi’—coming; kṛṣṇa-aṅge—in the body of Lord Kṛṣṇa; haya—are; avatīrṇa—incarnated; aiche—in this way; avatāre—incarnates; kṛṣṇa—Lord Kṛṣṇa; bhagavān—the Supreme Personality of Godhead; pūrṇa—full.
TRANSLATION

Lord Nārāyaṇa, the four primary expansions [Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha], Matsya and the other līlā incarnations, the yuga-avatāras and the manvantara incarnations—and as many other incarnations as there are—all descend in the body of Lord Kṛṣṇa. In this way the complete Supreme Godhead, Lord Kṛṣṇa Himself, appears.

TEXT 13

अत्तेव विष्णु तथो वृक्षे शरीरे ।
बिष्णुवारे करे कृष्ण अस्त्र-संहारे ॥ १३ ॥

ataeva viṣṇu takhana kṛṣṇera śarīre
viṣṇu-dvāre kare kṛṣṇa asura-saṁhāre

SYNONYMS

ataeva—therefore; viṣṇu—Lord Viṣṇu; takhana—at that time; kṛṣṇera—of Lord Kṛṣṇa; śarīre—in the body; viṣṇu-dvāre—by Lord Viṣṇu; kare—does; kṛṣṇa—Lord Kṛṣṇa; asura-saṁhāre—killing the demons.

TRANSLATION

At that time, therefore, Lord Viṣṇu is present in the body of Lord Kṛṣṇa, and Lord Kṛṣṇa kills the demons through Him.

TEXT 14

आनुशाङ्गकर्मवेत् अमुक-मारणम् ।
ये लागि' अवतार, कहि से मूल कारण ॥ १४ ॥

ānuśaṅga-karma ei asura-māraṇa
ye lāgi' avatāra, kahi se mūla kāraṇa

SYNONYMS

ānuśaṅga-karma—secondary work; ei—this; asura—of the demons; māraṇa—killing; ye—that; lāgi'—for; avatāra—the incarnation; kahi—I shall speak; se—the; mūla—root; kāraṇa—cause.

TRANSLATION

Thus the killing of the demons is but secondary work. I shall now speak of the main reason for the Lord's incarnation.

TEXTS 15-16

प्रेमरस-निर्यास करितें अवथान ।
रागरस भक्ति लोके करितें प्रचारण ॥ १५ ॥
The Lord's desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellow of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.

PURPORT

During the period of Lord Kṛṣṇa's appearance the killing of asuras or nonbelievers such as Kaṁsa and Jarāsandha was done by Viṣṇu, who was within the person of Śrī Kṛṣṇa. Such apparent killing by Lord Śrī Kṛṣṇa was a matter of course as an incidental activity, but the real purpose of Lord Kṛṣṇa's appearance was to stage a dramatic performance of His transcendental pastimes at Vrajabhūmi, thus exhibiting the highest limit of transcendental mellow in the exchanges of reciprocal love between the living entity and the Supreme Lord. These reciprocal exchanges of mellows are called rāga-bhakti, or devotional service to the Lord in transcendental rapture. Lord Śrī Kṛṣṇa wants to make known to all the conditioned souls that He is more attracted by rāga-bhakti than vidhi-bhakti, or devotional service under scheduled regulations. It is said in the Vedas, raso vai saḥ: the Absolute Truth is the reservoir for all kinds of reciprocal exchanges of loving sentiments. He is also causelessly merciful, and He wants to bestow upon us this privilege of rāga-bhakti. Thus He appeared as His own internal energy. He was not forced to appear by any extraneous force.
aiśvarya-jñānete saba jagat miśrita
aiśvarya-sīthila-preme nāhi mora prīta

SYNONYMS
aiśvarya-jñānete—with knowledge of majesty; saba—all; jagat—the universe; miśrita—mixed; aiśvarya-sīthila—weakened by majesty; preme—in love; nāhi—there is not; mora—My; prīta—pleasure.

TRANSLATION
“All the universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me.

TEXT 18
आमारे इश्वर माने, आपनाके हीलः
तार प्रेमेण वश आमि न है अधीनः॥ १८॥
āmāre īśvara māne, āpanāke hīna
tāra preme vaśa āmi nā ha-i adhīna

SYNONYMS
āmāre—Me; īśvara—the Lord; māne—regards; āpanāke—himself; hīna—low; tāra—of him; preme—by the love; vaśa—controlled; āmi—I; nā ha-i—am not; adhīna—subservient.

TRANSLATION
“If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me.

TEXT 19
आमाके ते ये ये भक्तं भजं कैसे भावेः
तारे से से भावे भजि,—ए मोर भवहावे॥ १९॥
āmāke ta’ ye ye bhakta bhaje yei bhāve
tāre se se bhāve bhaji,—e mora svabhāve

SYNONYMS
āmāke—Me; ta’—certainly; ye ye—whatever; bhakta—devotee; bhaje—worships; yei—which; bhāve—in the mood; tāre—him; se se—that; bhāve—in the mood; bhaji—I reciprocate; e—this; mora—My; sva-bhāve—in the nature.
TRANSLATION

"In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My natural behavior.

PURPORT

The Lord, by His inherent nature, reveals Himself before His devotees according to their inherent devotional service. The Vṛndāvana pastimes demonstrated that although generally people worship God with reverence, the Lord is more pleased when a devotee thinks of Him as his pet son, personal friend or most dear fiancé and renders service unto Him with such natural affection. The Lord becomes a subordinate object of love in such transcendental relationships. Such pure love of Godhead is unadulterated by any tinge of superfluous nondevotional desires and is not mixed with any sort of fruitive action or empiric philosophical speculation. It is pure and natural love of Godhead, spontaneously aroused in the absolute stage. This devotional service is executed in a favorable atmosphere freed from material affection.

TEXT 20


dh  

SYNONYMS

ye—those who; yathā—as; māṁ—to Me; prapadyante—surrender; tāṁs—them; tathā—so; eva—certainly; bhajāmi—reward; aham—I; mama—My; vartma—path; anuvartante—follow; manuṣyāḥ—men; pārtha—O son of Prthi; sarvaśaḥ—in all respects.

TRANSLATION

"'In whatever way My devotees surrender unto Me, I reward him accordingly. Everyone follows My path in all respects, O son of Prthi.'

PURPORT

In the Fourth Chapter of Bhagavad-gītā Lord Kṛṣṇa affirms that formerly (some 120 million years before the Battle of Kurukṣetra) He explained the mystic philosophy of the Gītā to the sun-god. The message was received through the chain of disciplic succession, but in course of time, the chain being broken somehow or other, Lord Śrī Kṛṣṇa appeared again and taught Arjuna the truths of Bhagavad-gītā. At that time the Lord spoke this verse (Bg. 4.11) to His friend Arjuna.
TEXTS 21-22

‘If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.

SYNONYMS

mora—my; putra—son; mora—my; sakhā—friend; mora—my; prāṇa-pati—lord of life; ei-bhāve—in this way; yei—those who; more—unto Me; kare—do; śuddha-bhakti—pure devotion; āpanāke—himself; baḍa—great; māne—he regards; āmāre—Me; sama—equal; hīna—or lower; sei bhāve—in that way; ha-i—am; āmi—I; tāhāra—to him; adhīna—subordinate.

TRANSLATION

“If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.

PURPORT

In Caitanya-caritāmṛta three kinds of devotional service are described—namely, bhakti (ordinary devotional service), śuddha-bhakti (pure devotional service) and viddha-bhakti (mixed devotional service).

When devotional service is executed with some material purpose, involving frutitive activities, mental speculations or mystic yoga, it is called mixed or adulterated devotional service. Besides bhakti-yoga, Bhagavad-gītā also describes karma-yoga, jñāna-yoga and dhyāna-yoga. Yoga means linking with the Supreme Lord, which is possible only through devotion. Fruitive activities ending in devotional service, philosophical speculation ending in devotional service, and the practice of mysticism ending in devotional service are known respectively as karma-yoga, jñāna-yoga and dhyāna-yoga. But such devotional service is adulterated by the three kinds of material activities.

For those grossly engaged in identifying the body as the self, pious activity, or karma-yoga, is recommended. For those who identify the mind with the self, philosophical speculation, or jñāna-yoga, is recommended. But devotees standing on the spiritual platform have no need of such material conceptions of adulterated devotion. Adulterated devotional service does not directly aim for love of the
Supreme Personality of Godhead. Therefore service performed strictly in conformity with the revealed scriptures is better than such _vidhva-bhakti_ because it is free from all kinds of material contamination. It is executed in Kṛṣṇa consciousness, solely to please the Supreme Personality of Godhead.

Those who are spontaneously devoted to the Lord and have no aims for material gain are called attracted devotees. They are spontaneously attracted to the service of the Lord, and they follow in the footsteps of self-realized souls. Their pure devotion (_suddha-bhakti_), manifested from pure love of Godhead, surpasses the regulative principles of the authoritative scriptures. Sometimes loving ecstasy transcends regulative principles; such ecstasy, however, is completely on the spiritual platform and cannot be imitated. The regulative principles help ordinary devotees rise to the stage of perfect love of Godhead. Pure love for Kṛṣṇa is the perfection of pure devotion, and pure devotional service is identical with spontaneous devotional service.

Flawless execution of regulative principles is exhibited in the Vaikuṇṭha planets. By strictly executing these principles one can be elevated to the Vaikuṇṭha planets. But spontaneous pure loving service is found in Kṛṣṇaloka alone.

**TEXT 23**

marshi bhadreihi bhoutanamayuktayb kahe

bhaikra yad asin mat-sneho

bhavatinam mad-apanah

**SYNONYMS**

_mayi—to Me; bhaktiḥ—devotional service; hi—certainly; bhūtānām—of the living beings; amṛtavāya—the eternal life; kalpate—brings about; diṣṭāḥ—by good fortune; yat—which; āsīt—was; mat—for Me; snehaḥ—the affection; bhavatīnāṁ—of all of you; mat—of Me; āpanaḥ—the obtaining.

**TRANSLATION**

"Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor."

**PURPORT**

Pure devotional service is represented in the activities of the residents of Vrajabhūmi (Vṛndāvana). During a solar eclipse, the Lord came from Dvārakā and met the inhabitants of Vṛndāvana at Samanta-pañcaka. The meeting was intensely painful for the damsels of Vrajabhūmi because Lord Kṛṣṇa apparently left them to
reside at Dvārakā. But the Lord obligingly acknowledged the pure devotional service of the damsels of Vṛṣṇi by speaking this verse (Bhāg. 10.82.45).

TEXT 24

mātā more putra-bhāve kareṇa bandhāna
ātiḥīna-jñāne kare lālana pālana

SYNONYMS

mātā—mother; more—Me; putra-bhāve—in the position of a son; kareṇa—does; bandhāna—binding; ātiḥīna-jñāne—in thinking very poor; kare—does; lālana—nourishing; pālana—protecting.

TRANSLATION

"Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.

TEXT 25

sakhā śuddha-sakhye kare, skandhe ārohaṇa
 tumi kon baḍa loka,— tumi āmi sama

SYNONYMS

sakhā—the friend; śuddha-sakhye—in pure friendship; kare—does; skandhe—on the shoulders; ārohaṇa—mounting; tumi—You; kon—what; baḍa—big; loka—person; tumi—You; āmi—1; sama—the same.

TRANSLATION

"My friends climb on My shoulders in pure friendship, saying, 'What kind of big man are You? You and I are equal.'

TEXT 26

priyā yadi māna kari’ karaye bhartsana
veda-stuti haite hare sei mora mana

"If You evidence Yourself as pleasant to Me, then I shall worship You, for I shall offer You the holy赞句 of Vedas."
SYNONYMS

priyā—the lover; yadi—if; māna kari’—sulking; karaye—does; bhartana—rebuking; vedā-stutī—the Vedic prayers; haite—from; hare—takes away; sei—that; mora—My; mana—mind.

TRANSLATION

"If My beloved consort reproaches Me in a sulky mood, that steals My mind from the reverent hymns of the Vedas.

PURPORT

According to the Upaniṣads, all living entities are dependent on the supreme living entity, the Personality of Godhead. As it is said, nityo nityānāṁ cetanaḥ cetanāṁ eko bahūnāṁ yo vidadhāti kāmān: one eternal living entity supports all the other eternal living entities. Because the Supreme Personality of Godhead maintains all the other living entities, they remain subordinate to the Lord, even when joined with Him in the reciprocation of loving affairs. But in the course of exchanging transcendental love of the highest purity, sometimes the subordinate devotee tries to predominate over the predominator. One who lovingly engages with the Supreme Lord as if His mother or father sometimes supersedes the position of the Supreme Personality of Godhead. Similarly, His fiancée or lover sometimes supersedes the position of the Lord. But such attempts are exhibitions of the highest love. Only out of pure love does the subordinate lover of the Supreme Personality of Godhead chide Him. The Lord, enjoying this chiding, takes it very nicely. The exhibition of natural love makes such activities very enjoyable. In worship of the Supreme Lord with veneration there is no manifestation of such natural love because the devotee considers the Lord his superior.

Regulative principles in devotional service are meant for those who have not invoked their natural love of Godhead. When natural love arises, all regulative methods are surpassed, and pure love is exhibited between the Lord and the devotee. Although on such a platform of love the devotee sometimes appears to predominate over the Lord or transgress regulative principles, such dealings are far more advanced than ordinary dealings through regulative principles with awe and veneration. A devotee who is actually free from all designations due to complete attachment in love for the Supreme exhibits spontaneous love for Godhead, which is always superior to the devotion of regulative principles.

The informal language used between lover and beloved is significant of pure affection. When devotees worship their beloved as the most venerable object, spontaneous loving sentiments are observed to be lacking. A neophyte devotee who follows the Vedic instructions that regulate those who lack pure love of Godhead may superficially seem more exalted than a devotee in spontaneous love of Godhead. But in fact such spontaneous pure love is far superior to regulated devotional service. Such pure love of Godhead is always glorious in all respects, more so than reverential devotional service rendered by a less affectionate devotee.
TEXTS 27-28

एतुष्कसक्क लणार करिमय अवज्ञः
करिब बिविधविष्णव अनुभूत विहारः ॥ २७ ॥

बैकुञ्ठाद्वारे नाहि ये एण लीलार गृहारः
से से लीला करिब, याते मोर चमकार॥ २८ ॥

ei शुद्ध हभक्त् लशं करिमय अवज्ञः
करिब विविध विष्णू अनुभूत विहारः ॥ २७ ॥

वैकुञ्ठाद्वारे नाहि ये एण लीलार गृहारः
से से लीला करिब, याते मोर चमकार॥ २८ ॥

SYNONYMS

ei—these; शुद्ध हभक्ता—pure devotees; लशं—taking; करिमय—l shall make;
avatāra—incarnation; करिब—l shall do; विविधा—various kinds; अदभुता—
wonderful; विहारा—pastimes; वैकुञ्ठाद्वारे—in the Vaikuntha planets, etc.; नाहि—
not; ये ये—whatever; लीलारा—of the pastimes; प्रचारा—broadcasting; से से—those;
लीला—pastimes; करिब—l shall perform; याते—in which; मोरा—My; चमकारा—
wonder.

TRANSLATION

'Taking these pure devotees with Me, I shall descend and sport in various wonder-
ful ways, unknown even in Vaikuntha. I shall broadcast such pastimes by which even
I am amazed.

PURPORT

Lord Kṛṣṇa in the form of Lord Caitanya educates His devotees to develop
progressively to the stage of pure devotional service. Thus He appears periodically
as a devotee to take part in various wonderful activities depicted in His sublime
philosophy and teachings.

There are innumerable Vaikuntha planets in the spiritual sky, and in all of them
the Lord accepts the service rendered by His eternal devotees in a reverential mood.
Therefore Lord Śrī Kṛṣṇa presents His most confidential pastimes as He enjoys them
in His transcendental realm. Such pastimes are so attractive that they attract even
the Lord, and thus He relishes them in the form of Lord Caitanya.

TEXT 29

मो-विषये गोपीगणे उपपाति-भावे ॥
बौग्नाय अन्तर्भाषिक आपनप्रभावे ॥ २९ ॥

mo-viṣaye gopī-ganera upapati-bhāve
yoga-māyā karibeka āpana-prabhāve
SYNONYMS

mo-viśaye—on the subject of Me; gopī-gaṇera—of the gopīs; ārupati—of a paramour; bhāve—in the position; yoga-māyā—yogamāyā, Lord Kṛṣṇa’s internal potency; karibeka—will make; āpana—her own; prabhāve—by the influence.

TRANSLATION

“The influence of yogamāyā will inspire the gopīs with the sentiment that I am their paramour.

PURPORT

Yogamāyā is the name of the internal potency that makes the Lord forget Himself and become an object of love for His pure devotee in different transcendental mellows. This yogamāyā potency creates a spiritual sentiment in the minds of the damsels of Vraja by which they think of Lord Kṛṣṇa as their paramour. This sentiment is never to be compared to mundane illicit sexual love. It has nothing to do with sexual psychology, although the pure love of such devotees seems to be sexual. One should know for certain that nothing can exist in this cosmic manifestation that has no real counterpart in the spiritual field. All material manifestations are emanations of the transcendence. The erotic principles of amorous love reflected in mixed material values are perverted reflections of the reality of spirit, but one cannot understand the reality unless one is sufficiently educated in the spiritual science.

TEXT 30

अमिहा ना जानि ताहा, ना जाने गोपीगणः।
हुँहार रूपगुणेः हुँहार नित्या हरे मनः॥ ३० ॥

āmiha nā jāni tāhā, nā jāne gopī-gaṇa
duḥhāra rūpa-guṇe duḥhāra nitya hare mana

SYNONYMS

āmiha—l; nājāni—shall not know; tāhā—that; nā jāne—will not know; gopī-gaṇa—the gopīs; duḥhāra—of the two; rūpa-guṇe—the beauty and qualities; duḥhāra—of the two; nitya—always; hare—carry away; mana—the minds.

TRANSLATION

“Neither the gopīs nor I shall notice this, for our minds will always be entranced by one another’s beauty and qualities.

PURPORT

In the spiritual sky the Vaikuṇṭha planets are predominated by Nārāyaṇa. His devotees have the same features He does, and the exchange of devotion there is on the platform of reverence. But above all these Vaikuṇṭha planets is Goloka, or
Kṛṣṇaloka, where the original Personality of Godhead, Kṛṣṇa, fully manifests His pleasure potency in free loving affairs. Since the devotees in the material world know almost nothing about these affairs, the Lord desires to show these affairs to them.

In Goloka Vṛndāvana there is an exchange of love known as paraktyya-rasa. It is something like the attraction of a married woman for a man other than her husband. In the material world this sort of relationship is most abominable because it is a perverted reflection of the parakiya-rasa in the spiritual world, where it is the highest kind of loving affair. Such feelings between the devotee and the Lord are presented by the influence of yogamāyā. Bhagavad-gītā states that devotees of the highest grade are under the care of daiva-māyā, or yogamāyā. Mahātmānas tu māṁ partha daivīḥ prakṛtim āsrītāḥ (Bg. 9.13). Those who are actually great souls (mahātmās) are fully absorbed in Kṛṣṇa consciousness, always engaged in the service of the Lord. They are under the care of daivi prakṛti, or yogamāyā. Yogamāyā creates a situation in which the devotee is prepared to transgress all regulative principles simply to love Kṛṣṇa. A devotee naturally does not like to transgress the laws of reverence for the Supreme Personality of Godhead, but by the influence of yogamāyā he is prepared to do anything to love the Supreme Lord better.

Those under the spell of the material energy cannot at all appreciate the activities of yogamāyā, for a conditioned soul can hardly understand the pure reciprocation between the Lord and His devotee. But by executing devotional service under the regulative principles, one can become very highly elevated and then begin to appreciate the dealings of pure love under the management of yogamāyā.

In the spiritual loving sentiment induced by the yogamāyā potency, both Lord Śrī Kṛṣṇa and the damsels of Vraja forget themselves in spiritual rapture. By the influence of such forgetfulness, the attractive beauty of the gopīs plays a prominent part in the transcendental satisfaction of the Lord, who has nothing to do with mundane sexology. Because spiritual love of Godhead is above everything mundane, the gopīs superficially seem to transgress the codes of mundane morality. This perpetually puzzles mundane moralists. Therefore yogamāyā acts to cover the Lord and His pastimes from the eyes of mundaners, as confirmed in Bhagavad-gītā, where the Lord says that He reserves the right of not being exposed to everyone.

The acts of yogamāyā make it possible for the Lord and the gopīs, in loving ecstasy, to sometimes meet and sometimes separate. These transcendental loving affairs of the Lord are unimaginable to empiricists involved in the impersonal feature of the Absolute Truth. Therefore the Lord himself appears before the mundaners to bestow upon them the highest form of spiritual realization and also personally relish its essence. The Lord is so merciful that He Himself descends to take the fallen souls back home to the kingdom of Godhead, where the erotic principles of Godhead are eternally relished in their real form, distinct from the perverted sexual love so much adored and indulged in by the fallen souls in their diseased condition. The reason the Lord displays the rāsa-līlā is essentially to induce all the fallen souls to give up their diseased morality and religiosity, and to attract them to the kingdom of God to enjoy the reality. A person who actually understands what the rāsa-līlā is will certainly hate to indulge in mundane sex life. For the realized soul,
hearing the Lord’s rāsa-līlā through the proper channel will result in complete abstinence from material sexual pleasure.

TEXT 31

dharma chāḍi’ rāge duṇhe karaye milana
kabhu mile, kabhu nā mile,—daivera ghaṭana

SYNONYMS

dharma chāḍi’—giving up religious customs; rāge—in love; duṇhe—both; karaye—do; milana—meeting; kabhu—sometimes; mile—they meet; kabhu—sometimes; nā mile—they do not meet; daivera—of destiny; ghaṭana—the happening.

TRANSLATION

“Pure attachment will unite us even at the expense of moral and religious duties [dharma]. Destiny will sometimes bring us together and sometimes separate us.

PURPORT

The gopīs came out to meet Kṛṣṇa in the dead of night when they heard the sound of Kṛṣṇa’s flute. Śrīla Rūpa Gosvāmī has accordingly composed a nice verse that describes the beautiful boy called Govinda standing by the bank of the Yamunā with His flute to His lips in the shining moonlight. Those who want to enjoy life in the materialistic way of society, friendship and love should not go to the Yamunā to see the form of Govinda. The sound of Lord Kṛṣṇa’s flute is so sweet that it has made the gopīs forget all about their relationships with their kinsmen and flee to Kṛṣṇa in the dead of night. By leaving home in that way, the gopīs have transgressed the Vedic regulations of household life. This indicates that when natural feelings of love for Kṛṣṇa become fully manifest, a devotee can neglect conventional social rules and regulations. In the material world we are situated in designative positions only, but pure devotional service begins when one is freed from all designations. When love for Kṛṣṇa is awakened, then the designative positions are overcome.

The spontaneous attraction of Śrī Kṛṣṇa for His dearest parts and parcels generates an enthusiasm that obliges Śrī Kṛṣṇa and the gopīs to meet together. To celebrate this transcendental enthusiasm, there is need of a sentiment of separation between the lover and beloved. In the condition of material tribulation, no one wants the pangs of separation. But in the transcendental form, the very same separation, being absolute in its nature, strengthens the ties of love and enhances the desire of the lover and beloved to meet. The period of separation, evaluated transcendently, is
more relishable than the actual meeting, which lacks the feelings of increasing anticipation because the lover and beloved are both present.

**TEXT 32**

ए इ सब रसार्जन गरीब आत्माः
ए इ यारे गरीब सब भवेंरे प्रसाद || ३२ ||

ei saba rasa-niryāsa kariba āsvāda
ei dvāre kariba saba bhaktere prasāda

**SYNONYMS**

ei—these; saba—all; rasa-niryāsa—essence of mellow; kariba—I shall do; āsvāda—tasting; ei dvāre—by this; kariba—I shall do; saba—all; bhaktere—to the devotees; prasāda—favor.

**TRANSLATION**

“I shall taste the essence of all these rasas, and in this way I shall favor all the devotees.

**TEXT 33**

भ्रजेर निर्मल राग गुलिं भक्तगण ।
रागमार्गे भजे बेन छाडि’ धर्म-कर्म || ३३ ||

vrajera nirmala rāga śuni’ bhakta-gaṇa
rāga-mārge bhaje yena chāḍi’ dharma-karma

**SYNONYMS**

vrajera—of Vraja; nirmala—spotless; rāga—love; śuni’—hearing; bhakta-gaṇa—the devotees; rāga-mārge—on the path of spontaneous love; bhaje—they worship; yena—so that; chāḍi’—giving up; dharma—religiosity; karma—fruitive activity.

**TRANSLATION**

“Then, by hearing about the pure love of the residents of Vraja, devotees will worship Me on the path of spontaneous love, abandoning all rituals of religiosity and fruitive activity.”

**PURPORT**

Many realized souls, such as Raghunātha dāsa Gosvāmī and King Kulaśekhara, have recommended with great emphasis that one develop this spontaneous love of Godhead, even at the risk of transgressing all the traditional codes of morality and religiosity. Śrī Raghunātha dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana, has written in his prayers called the *Manah-ṣikṣā* that one should simply worship
Rādhā and Kṛṣṇa with all attention. *Na dharman nādharman śrutī-gaṇa-niruktam kilā kurun*: one should not be much interested in performing Vedic rituals or simply following rules and regulations.

King Kuṭāśekhara has written similarly, in his book *Mukunda-mālā-stotra*:

\[nāsthā dharme na vasu-nicaye naiva kāmapabhoge
yad bhāvyāṁ tad bhavatu bhagavan pūrva-kārmānurūpam
etat prārthyaṁ mama bahu-matarṁ janma-janmāntare 'pi
tvat-pādāṃbhō-ruha-yuga-gatā niścalā bhaktir astu\]

“I have no attraction for performing religious rituals nor holding any earthly kingdom. I do not care for sense enjoyments; let them appear and disappear in accordance with my previous deeds. My only desire is to be fixed in devotional service to the lotus feet of the Lord, even though I may continue to take birth here life after life.”

**TEXT 34**

अनुग्रहाया भक्तानां मानुष्यं देहामिनिः।
भजते तात्त्वीः क्रीडा याः सुदा तंतपरः भवेः ॥ ३४ ॥

anugrahāya bhaktānāṁ
mānuṣaṁ deham āśritaṁ
bhajate tādṛśāṁ kriḍāṁ
yāḥ śrutvā tat-paro bhavet

**SYNONYMS**

*anugrahāya—for showing favor; bhaktānāṁ—to the devotees; mānuṣaṁ—human-like; deham—body; āśritaṁ—accepting; bhajate—He enjoys; tādṛśāṁ—such; kriḍāṁ—pastimes; yāḥ—which; śrutvā—having heard; tat-paro—fully intent upon Him; bhavet—one must become.*

**TRANSLATION**

“Kṛṣṇa manifests His eternal humanlike form and performs His pastimes to show mercy to the devotees. Having heard such pastimes, one should engage in service to Him.”

**PURPORT**

This text is from *Śrīmad-Bhāgavatam* (10.33.37). The Supreme Personality of Godhead has innumerable expansions of His transcendental form who eternally exist in the spiritual world. This material world is only a perverted reflection of the spiritual world, where everything is manifested without inebriety. There everything is in its original existence, free from the domination of time. Time cannot deteriorate or interfere with the conditions in the spiritual world, where different manifestations of the Supreme Personality of Godhead are the recipients of the
worship of different living entities in their constitutional spiritual positions. In the
spiritual world all existence is unadulterated goodness. The goodness found in the
material world is contaminated by the modes of passion and ignorance.

The saying that the human form of life is the best position for devotional service
has its special significance because only in this form can a living entity revive his
eternal relationship with the Supreme Personality of Godhead. The human form is
considered the highest state in the cycle of the species of life in the material world.
If one takes advantage of this highest kind of material form, one can regain his
position of devotional service to the Lord.

Incarnations of the Supreme Personality of Godhead appear in all the species of
life, although this is inconceivable to the human brain. The Lord’s pastimes are
differentiated according to the appreciating capacity of the different types of bodies
of the living entities. The Supreme Lord bestows the most merciful benediction to
human society when He appears in His human form. It is then that humanity gets
the opportunity to engage in different kinds of eternal service to the Lord.

Special natural appreciation of the descriptions of a particular pastime of God­
head indicates the constitutional position of a living entity. Adoration, servitorship,
friendship, parental affection and conjugal love are the five primary relationships
with Kṛṣṇa. The highest perfectional stage of the conjugal relationship, enriched by
many sentiments, gives the maximum relishable mellow to the devotee.

The Lord appears in different incarnations—as a fish, tortoise and boar, as
Paraśurāma, Lord Rāma, Buddha and so on—to reciprocate the different apprecia­
tions of living entities in different stages of evolution. The conjugal relationship of
amorous love called parakiya-rasa is the unparalleled perfection of love exhibited
by Lord Kṛṣṇa and His devotees.

A class of so-called devotees known as sahajiyās try to imitate the Lord’s pastimes,
although they have no understanding of the amorous love in His expansions of
pleasure potency. Their superficial imitation can create havoc on the path for the
advancement of one’s spiritual relationship with the Lord. Material sexual indulgence
can never be equated with spiritual love, which is in unadulterated goodness. The
activities of the sahajiyās simply lower one deeper into the material contamination
of the senses and mind. Kṛṣṇa’s transcendental pastimes display eternal servitorship
to Adhokṣaja, the Supreme Lord, who is beyond all conception through material
senses. Materialistic conditioned souls do not understand the transcendental ex­
changes of love, but they like to indulge in sense gratification in the name of devo­
tional service. The activities of the Supreme Lord can never be understood by
irresponsible persons who think the pastimes of Rādha and Kṛṣṇa to be ordinary
affairs. The rāsa dance is arranged by Kṛṣṇa’s internal potency yogamāyā, and it is
beyond the grasp of the materially affected person. Trying to throw mud into
transcendence with their perversity, the sahajiyās misinterpret the sayings tat­
paratvena nirmalam and tat-paro bhavet. By misinterpreting tādṛṣṭḥ kriḍāḥ, they
want to indulge in sex while pretending to imitate Lord Kṛṣṇa. But one must
actually understand the imports of the words through the intelligence of the
authorized gosvāmīs. Śrīla Narottama dāsa Ṭhākura, in his prayers to the Gosvāmīs,
has explained his inability to understand such spiritual affairs.
"When I shall be eager to understand the literature given by the Gosvāmīs, then I shall be able to understand the transcendental love affairs of Rādhā and Kṛṣṇa." In other words, unless one is trained under the disciplic succession of the Gosvāmīs, one cannot understand Rādhā and Kṛṣṇa. The conditioned souls are naturally averse to understanding the spiritual existence of the Lord, and if they try to know the transcendental nature of the Lord's pastimes while they remain absorbed in materialism, they are sure to blunder like the sahajiyās.

TEXT 35

‘সত্বে’ ক্রিয়া বিধিলিঙ্গ, সেই ইহা কর।
কর্তব্য অবস্ত এই, অন্যথা প্রত্যায়। || ৩৫ ||

‘bhavet’ kriyā vidhiliṅ, sei ihā kaya
kartavya avaśya ei, anyathā pratyavāya

SYNONYMS

bhavet—bhavet; kriyā—the verb; vidhi-liṅ—an injunction of the imperative mood; sei—that; ihā—here; kaya—says; kartavya—to be done; avaśya—certainly; ei—this; anyathā—otherwise; pratyavāya—detriment.

TRANSLATION

Here the use of the verb “bhavet,” which is in the imperative mood, tells us that this certainly must be done. Noncompliance would be abandonment of duty.

PURPORT

This imperative is applicable to pure devotees. Neophytes will be able to understand these affairs only after being elevated by regulated devotional service under the expert guidance of the spiritual master. Then they too will be competent to hear of the love affairs of Rādhā and Kṛṣṇa.

As long as one is in material conditional life, strict discipline is required in the matter of moral and immoral activities. The absolute world is transcendental and free from such distinctions because there inebriety is not possible. But in this material world a sexual appetite necessitates distinction between moral and immoral conduct. There are no sexual activities in the spiritual world. The transactions between lover and beloved in the spiritual world are pure transcendental love and unadulterated bliss.

One who has not been attracted by the transcendental beauty of rasa will certainly be dragged down into material attraction, thus to act in material contamination and progress to the darkest region of hellish life. But by understanding the conjugal love of Rādhā and Kṛṣṇa one is freed from the grip of attraction to material so-called
love between man and woman. Similarly if one understands the pure parental love of Nanda and Yaśodā for Kṛṣṇa, he will be saved from being dragged into material parental affection. If one accepts Kṛṣṇa as the supreme friend, the attraction of material friendship will be finished for him, and he will not be dismayed by so-called friendship with mundane wranglers. If he is attracted by servitorship to Kṛṣṇa, he will no longer have to serve the material body in the degraded status of material existence with the false hope of becoming master in the future. Similarly, one who sees the greatness of Kṛṣṇa in neutrality will certainly never again seek the so-called relief of impersonalist or voidist philosophy. If one is not attracted by the transcendental nature of Kṛṣṇa, one is sure to be attracted to material enjoyment, thus to become implicated in the clinging network of virtuous and sinful activities and continue material existence by transmigrating from one material body to another. Only in Kṛṣṇa consciousness can one achieve the highest perfection of life.

TEXTS 36-37

एइ बाणा बैल रुक्षप्राकट्य-कारण ।
अनुसरणां (–अनुरक्ष प्रयोजन) ॥ ३६ ॥
एइ मज चैतन्य-रुक्ष पूरा भगवान ॥
यूगधर्मार्थर्क नहे ताह काम ॥ ३७ ॥

ei vāṇchā yaiche kṛṣṇa-prākatya-kāraṇa
asura-sarīhāra—ānuṣāṅga prayojana
ei mata caitanya-kṛṣṇa pūrṇa bhagavān
yuga-dharma-pravartana nahe tāhra kāma

SYNONYMS

ei—this; vāṇchā—desire; yaiche—just as; kṛṣṇa—of Lord Kṛṣṇa; prākatya—for the manifestation; kāraṇa—reason; asura-sarīhāra—the killing of demons; ānuṣāṅga—secondary; prayojana—reason; ei mata—like this; caitanya—as Lord Caitanya Mahā-prabhu; kṛṣṇa—Lord Kṛṣṇa; pūrṇa—full; bhagavān—the Supreme Personality of Godhead; yuga-dharma—the religion of the age; pravartana—initiating; nahe—is not; tāhra—of Him; kāma—the desire.

TRANSLATION

Just as these desires are the fundamental reason for Kṛṣṇa's appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the dharma of the age is incidental.

TEXT 38

কোন কারণে যবে হইল অবতারে মন ।
যুগধর্ম কাল হইল সে কালে মিলন ॥ ৩৮ ॥
**SYNONYMS**

*kona kāraṇe*—by some reason; *yabe*—when; *haila*—there was; *avatarē*—in incarnation; *mana*—inclination; *yuga-dharma*—for the religion of the age; *kāla*—the time; *haila*—there was; *se kāle*—at that time; *milana*—conjunction.

**TRANSLATION**

When the Lord desired to appear for another reason, the time for promulgating the religion of the age also arose.

**TEXT 39**

*dui hetu avatari' laṅā bhakta-gaṇa āpane āsvāde prema-nāma-saṅkīrtana*

**SYNONYMS**

*dui*—two; *hetu*—reasons; *avatarī*—incarnating; *laṅā*—taking; *bhakta-gaṇa*—the devotees; *āpane*—Himself; *āsvāde*—tastes; *prema*—love of God; *nāma-saṅkīrtana*—and congregational chanting of the holy name.

**TRANSLATION**

Thus with two intentions the Lord appeared with His devotees and tasted the nectar of prema with the congregational chanting of the holy name.

**TEXT 40**

*sei dvāre acaṇḍāle kīrtana saṅcāre nāma-prema-mālā gānthi’ parāila saṁsāre*

**SYNONYMS**

*sei dvāre*—by that; *ā-caṇḍāle*—even among the caṇḍālas; *kīrtana*—the chanting of the holy names; *saṅcāre*—He infuses; *nāma*—of the holy names; *prema*—and of love of God; *mālā*—a garland; *gānthi’*—stringing together; *parāila*—He put it on; *saṁsāre*—the whole material world.
TRANSLATION

Thus He spread kīrtana even among the untouchables. He wove a wreath of the holy name and prema with which He garlanded the entire material world.

TEXT 41

ei-mata bhakta-bhāva kari' aṅgīkāra
āpanī ācari' bhakti karila pracāra

SYNONYMS

ei-mata—like this; bhakta-bhāva—the position of a devotee; kari'—making; aṅgīkāra—acceptance; āpanī—Himself; ācari'—practicing; bhakti—devotional service; karila—did; pracāra—propagation.

TRANSLATION

In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself.

PURPORT

When Rūpa Gosvāmī met Lord Śrī Caitanya Mahāprabhu at Prayāga (Allahabad), he offered his respectful obeisances by submitting that Lord Caitanya was more magnanimous than any other avatāra of Kṛṣṇa because He was distributing love of Kṛṣṇa. His mission was to enhance love of Godhead. In the human form of life the highest achievement is to attain the platform of love of Godhead. Lord Caitanya did not invent a system of religion, as people sometimes assume. Religious systems are meant to show the existence of God, who is then generally approached as the cosmic order-supplier. But Lord Śrī Caitanya Mahāprabhu’s transcendental mission is to distribute love of Godhead to everyone. Anyone who accepts God as the Supreme can take to the process of chanting Hare Kṛṣṇa and become a lover of God. Therefore Lord Caitanya is the most magnanimous. This munificent broadcasting of devotional service is possible only for Kṛṣṇa Himself. Therefore Lord Caitanya is Kṛṣṇa.

In Bhagavad-gītā Kṛṣṇa has taught the philosophy of surrender to the Supreme Personality of Godhead. One who has surrendered to the Supreme can make further progress by learning to love Him. Therefore the Kṛṣṇa consciousness movement propagated by Lord Caitanya is especially meant for those who are cognizant of the presence of the Supreme Godhead, the ultimate controller of everything. His mission is to teach people how to dovetail themselves into engagements of transcendental loving service. He is Kṛṣṇa teaching His own service from the position of a
devotee. The Lord’s acceptance of the role of a devotee in the eternal form of Lord Śrī Caitanya Mahāprabhu is another of the Lord’s wonderful features. A conditioned soul cannot reach the absolute Personality of Godhead by his imperfect endeavor, and therefore it is wonderful that Lord Śrī Kṛṣṇa, in the form of Lord Gaurāṅga, has made it easy for everyone to approach Him.

Svarūpa Dāmodara Gosvāmī has described Lord Caitanya as Kṛṣṇa Himself with the attitude of Rādhārāṇī, or a combination of Rādhā and Kṛṣṇa. His intention is to taste Kṛṣṇa’s sweetness in transcendental love. Lord Caitanya does not care to think of Himself as Kṛṣṇa, because He wants the position of Rādhārāṇī. We should remember this. A class of so-called devotees called the nādyā-nāgarī or gaura-nāgarī pretend that they have the sentiment of gopī toward Lord Caitanya, but they do not realize that He placed Himself not as the enjoyer, Kṛṣṇa, but as the enjoyed, the devotee of Kṛṣṇa. The concoctions of unauthorized persons pretending to be bona fide have not been accepted by Lord Caitanya. Presentations such as those of the gaura-nāgarī are only disturbances to the sincere execution of the mission of Lord Caitanya. Lord Caitanya is undoubtedly Kṛṣṇa Himself, and He is always nondifferent from Śrīmatī Rādhārāṇī. But the emotion technically called vipralambha-bhāva, which the Lord adopted for confidential reasons, should not be disturbed in the name of service. A mundaner should not unnecessarily intrude into affairs of transcendence and thereby displease the Lord. One must always be on guard against this sort of devotional anomaly. A devotee is not meant to create disturbances to Kṛṣṇa. As Śrīla Rūpa Gosvāmī has explained, devotional service is ānukūlyena, or favorable to Kṛṣṇa. Acting unfavorably toward Kṛṣṇa is not devotion. Kāṁsa was the enemy of Kṛṣṇa. He always thought of Him as an enemy. One should always avoid such unfavorable so-called service.

Lord Caitanya has accepted the role of Rādhārāṇī, and we should support that position, as Svarūpa Dāmodara did in the Gambhīrā (the house of Lord Caitanya Mahāprabhu at Purī). He always reminded Lord Caitanya of Rādhā’s feelings of separation as they are described in the Śrīmad-Bhāgavatam, and Lord Caitanya appreciated his assistance. But the gaura-nāgarī, who place Lord Caitanya in the position of enjoyer and themselves as His enjoyed, are not approved by Lord Caitanya or by Lord Caitanya’s followers. Instead of being blessed, the foolish imitators are left completely apart. Their concoctions are against the principles of Lord Śrī Caitanya Mahāprabhu. The doctrine of transcendental enjoyment by Kṛṣṇa cannot be mixed up with the doctrine of transcendental feeling of separation from Kṛṣṇa in the role of Rādhārāṇī.

TEXT 42

दास्य, सक्ष्य, वात्सल्या, अरे ये श्रीगारा
चार स्रीम, चतुर्विंश भक्तिअधार || ४२ ||

dāsya, sakhya, vātsalya, āra ye śrīgāra
cāri prema, catur-vidha bhakta-i ādhāra
SYNONYMS

dāśya—servitude; sakhyā—friendship; vātsalya—parental affection; āra—and; ye—that; śṛṅgāra—conjugal love; cāri—four types; prema—love of God; catuḥ-vidha—four kinds; bhakta-i—devotees; adhāra—the containers.

TRANSLATION

Four kinds of devotees are the receptacles of the four kinds of mellows in love of God, namely servitude, friendship, parental affection and conjugal love.

TEXT 43

ніп ніп ніп ніп сібе шретх кари' мане. 1
ніп шретх карр кршна-сукха асвадана 1 43 1

нид нід—each his own; бхава—mood; sabe—all; шретха кари’—making the best; мане—accepts; нід-бхаве—in his own mood; карр—does; кршна-сукха—happiness with Lord Кршна; асвадана—tasting.

TRANSLATION

Each kind of devotee feels that his sentiment is the most excellent, and thus in that mood he tastes great happiness with Lord Кршна.

TEXT 44

татастха ха-івъ мане вічара ѣді кари 1
свб расъ ѣдіт шрґґе абік мабруе 1 44 1

tatāstha ha-iyā mane vicāra yadi kari
saba rasa haite śṛṅgāre adhika mādhurī

SYNONYMS

tatā-stha ha-iyā—becoming impartial; mane—in the mind; vicāra—consideration; yadi—if; kari—doing; saba rasa—all the mellows; haite—than; śṛṅgāre—in conjugal love; adhika—greater; mādhurī—sweetness.

TRANSLATION

But if we compare the sentiments in an impartial mood, we find that the conjugal sentiment is superior to all in sweetness.
PURPORT

No one is higher or lower than anyone else in transcendental relationships with the Lord, for in the absolute realm everything is equal. But although these relationships are absolute, there are also transcendental differences between them. Thus the transcendental relationship of conjugal love is considered the highest perfection.

TEXT 45

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yathottaram asau svāda-
viśeṣollāsamayy api
ratir vāsanayā svādvī
bhāsate kāpi kasyacit
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SYNONYMS

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yathā-uttaram—one after another; asau—that; svāda-viśeṣa—of particular tastes; ullāsa-mayī—consisting of the increase; api—although; ratiḥ—love; vāsanayā—by the different desire; svādvī—sweet; bhāsate—exists; kā api—any; kasyacit—of someone (the devotee).
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TRANSLATION

"Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desire manifests itself in the form of conjugal love."

PURPORT

This is a verse from Śrīla Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu (2.5.38).

TEXT 46

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ataeva madhura rasa kahi tāra nāma
svakīyā-parakīyā-bhāve dvi-vidha saṁsthāna
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SYNONYMS

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ataeva—therefore; madhura—sweet; rasa—mellow; kahi—I say; tāra—of that; nāma—the name; svakīyā—svakīyā (own); parakīyā—and named parakīyā (another's); bhāve—in the moods; dvi-vidha—two types; saṁsthāna—positions.
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TRANSLATION

Therefore I call it madhura-rasa. It has two further divisions, namely wedded and unwedded love.

TEXT 47

Therefore I call it madhura-rasa. It has two further divisions, namely wedded and unwedded love.

SYNONYMS

parakiyā-bhāve—in the mood of parakiyā, or conjugal relations outside of marriage; ati—very great; rasera—of mellow; ullāsa—increase; vraja vinā—except for Vraja; ihāra—of this; anyatra—anywhere else; nāhi—there is not; vāsa—residence.

TRANSLATION

There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja.

TEXT 48

SYNONYMS

vraja-vadhū-gaṇera—of the young wives of Vraja; ei—this; bhāva—mood; niravadhi—in unbounded; tāra madhye—among them; śrī-rādhāya—in Śrīmatī Rādhārāṇī; bhāvera—of the mood; avadhi—the highest limit.

TRANSLATION

This mood is unbounded in the damsels of Vraja, but among them it finds its perfection in Śrī Rādhā.

TEXT 49

SYNONYMS

praudha nirmala-bhāva prema sarvottama
krṣṇera mādhurya-raṣa-āsvāda-kāraṇa
SYNONYMS

prauḍha—matured; nirmala-bhāva—pure condition; prema—love; sarva-uttama—best of all; kṛṣpera—of Lord Kṛṣṇa; mādhurya-rasa—of the mellow of the conjugal relationship; āsvāda—of the tasting; kāraṇa—the cause.

TRANSLATION

Her pure, mature love surpasses that of all others. Her love is the cause of Lord Kṛṣṇa's tasting the sweetness of the conjugal relationship.

TEXT 50

अतेवं सेहां भाव अच्छीकार करी ।
साधिलेन निझ वाच्छा गौराङ्ग-श्रीहरि ॥ ५० ॥

ataeva sei bhāva aṅgikāra kari' ।
sādhilena nia vānchā gaurāṅga-śrī-hari

SYNONYMS

ataeva—therefore; sei bhāva—that mood; aṅgikāra kari'—accepting; sādhilena—fulfilled; nia—His own; vānchā—desire; gaurāṅga—Lord Caitanya Mahāprabhu; śrī-hari—the Supreme Personality of Godhead.

TRANSLATION

Therefore Lord Gaurāṅga, who is Śrī Hari Himself, accepted the sentiments of Rādhā and thus fulfilled His own desires.

PURPORT

Of the four kinds of reciprocation of loving service—dāsa, sakhya, vātsalya and mādhurya—mādhurya is considered the fullest. But the conjugal relationship is further divided into two varieties, namely svakiya and parakiya. Svakiya is the relationship with Kṛṣṇa as a formally married husband, and parakiya is the relationship with Kṛṣṇa as a paramour. Expert analysts have decided that the transcendental ecstasy of the parakiya mellow is better because it is more enthusiastic. This phase of conjugal love is found in those who have surrendered to the Lord in intense love, knowing well that such illicit love with a paramour is not morally approved in society. The risks involved in such love of Godhead make this emotion superior to the relationship in which such risk is not involved. The validity of such risk, however, is possible only in the transcendental realm. Svakiya and parakiya conjugal love of Godhead have no existence in the material world, and parakiya is not exhibited anywhere in Vaikunṭha, but only in the portion of Goloka Vṛndāvana known as Vraja.

Some devotees think that Kṛṣṇa is eternally the enjoyer in Goloka Vṛndāvana but only sometimes comes to the platform of Vraja to enjoy parakiya-rasa. The six
Gosvāmīs of Vṛndāvana, however, have explained that Kṛṣṇa’s pastimes in Vraja are eternal, like His other activities in Goloka Vṛndāvana. Vraja is a confidential part of Goloka Vṛndāvana. Kṛṣṇa exhibited His Vraja pastimes on the surface of this world, and similar pastimes are eternally exhibited in Vraja in Goloka Vṛndāvana, where parakiya-rasa is ever existent.

In the Third Chapter of this epic, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has explicitly accepted the fact that Kṛṣṇa appears in this material world at the end of the Dvāpara age of the twenty-eighth catur-yuga of Vaivasvata Manu and brings with Him His Vrajadhāma, which is the eternal abode of His highest pastimes. As the Lord appears by His own internal potency, so He also brings all His paraphernalia by the same internal potency, without extraneous help. It is further stated here in Caitanya-caritāmṛta that the parakiya sentiment is existent only in that transcendental realm and nowhere else. This highest form of ecstasy can exist only in the most confidential part of the transcendental world, but by the causeless mercy of the Lord we can have a peep into that invisible Vraja.

The transcendental mellow relished by the gopīs in Vraja is superexcellently featured in Śrīmatī Rādhārāṇī. Mature assimilation of the transcendental humor of conjugal love is represented by Śrīmatī Rādhārāṇī, whose feelings are incomprehensible even to the Lord Himself. The intensity of Her loving service is the highest form of ecstasy. No one can surpass Śrīmatī Rādhārāṇī in relishing the transcendental mellow qualities of the Lord. Therefore the Lord Himself agreed to assume the position of Rādhārāṇī in the form of Lord Śrī Gaurāṅga. He then relished the highest position of parakiya-rasa, as exhibited in the transcendental abode of Vraja.

TEXT 51

suresānāṁ durgarī gatir atiśayenopaniṣadāṁ
munināṁ sarvasvarī praṇata-paṭalimāṁ madhurīmāṁ
vinirīṣaḥ premno nikhil-paśu-pālāmbuja-dṛṣāṁ
sa caitanyaḥ kim me punar api dṛṣor yāsyati padam

SYNONYMS

sura-īśānāṁ—of the kings of the demigods; durgam—fortress; gatih—the goal; atiśayena—eminently; upaniṣadāṁ—of the Upaniṣads; munināṁ—of the sages; sarvasvam—the be-all and end-all; praṇata-paṭalimāṁ—of the groups of the devotees; madhurīmāṁ—the sweetness; vinirīṣaḥ—the essence; premṇaḥ—of love; nikhilā—all; paśu-pālā—of the cowherd women; ambuja-dṛṣāṁ—lotus-eyed; saḥ—He; caitanyaḥ—Lord Caitanya; kim—what; me—my; punaḥ—again; api—certainly; dṛṣoḥ—of the two eyes; yāsyati—will come; padam—to the abode.
TRANSLATION

"Lord Caitanya is the shelter of the demigods, the goal of the Upaniṣads, the be-all and end-all of the great sages, the beautiful shelter of His devotees, and the essence of love for the lotus-eyed gopīs. Will He again be the object of my vision?"

TEXT 52

अपां सङ्गापि प्रणयिनि जनवर्णसुदर्शन कुटुकी
रसस्तोम भवति मधुमुष्कोपदेशु कपियि यः।
रुचश व्यामवत्रे व्यावस्मिनि तत्त्वायां प्रकट्या
स देशविचारविन्स्त्रितित्रां नः कुपयतु॥ ५२ ॥

apāram kasyāpi praṇayi-jana-vṛndasya kutukī
rasa-stomam hṛtvā madhuram upabhokturū kamapi yaḥ
rucam svām āvavre dyutim iha tadiyāṁ prakaṭayān
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu

SYNONYMS

apāram—boundless; kasyāpi—of someone; praṇayi-jana-vṛndasya—of the multitude of lovers; kutukī—one who is curious; rasa-stomam—the group of mellows; hṛtvā—stealing; madhuram—sweet; upabhokturū—to enjoy; kamapi—some; yaḥ—who; rucam—luster; svām—own; āvavre—covered; dyutim—luster; iha—here; tadiyāṁ—related to Him; prakaṭayān—manifesting; saḥ—He; devaḥ—the Supreme Personality of Godhead; caitanya-ākṛtīḥ—having the form of Lord Caitanya Mahāprabhu; atitarāṁ—greatly; naḥ—unto us; kṛpayatu—may He show His mercy.

TRANSLATION

"Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

Texts 51 and 52 are from the Stava-mālā of Śrīla Rūpa Gosvāmī.

TEXT 53

bhāva-grahaṇera hetu kaila dharma-sthāpana
tāra mukhya hetu kahi, śuṇa sarva-jana
SYNONYMS

bhāva-graṅaḥera—of accepting the mood; hetu—the reason; kaila—did; dharma—religion; sthāpana—establishing; tāra—of that; mukhya—principal; hetu—reason; kahi—I say; suna—please hear; sarva-jana—everyone.

TRANSLATION

To accept ecstatic love is the main reason He appeared and reestablished the religious system for this age. I shall now explain that reason. Everyone please listen.

TEXT 54

मूल हेतु आगे लोकेर तैल आवास ।
एवं कस्थ सेय लोकेर अर्थ प्रकाश ॥ ५४ ॥

mūla hetu āgē slokera kaila ābhāsa
ebe kahi sei slokera artha prakāśa

SYNONYMS

mūla hetu—the root cause; āgē—in the beginning; slokera—of the verse; kaila—gave; ābhāsa—hint; ebe—now; kahi—I shall speak; sei—that; slokera—of the verse; artha—meaning; prakāśa—manifestation.

TRANSLATION

Having first given hints about the verse describing the principal reason why the Lord appeared, now I shall manifest its full meaning.

TEXT 55

राधा कुक्षप्रणविकृतिहर्दिनीशक्तिरस्य–
देकात्मानापि तुबि पुरा देहेयं स्तरों वोः तोः ॥
चैतन्यायां प्रकटमधुना तद्विद्यशैवमाहुः
राधाभव्यतिन्त्रवलितं नौमि कुक्षरूपम् ॥ ५५ ॥

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānuḥ api bhuvī purā deha-bhedam gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyaṁ āptaṁ
rādhā-bhava-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; kṛṣṇa—of Lord Kṛṣṇa; praṇaya—of love; vikṛtih—the transformation; hlādinī śaktiḥ—pleasure potency; asmāt—from this; eka-ātmānau—both the same in identity; api—although; bhuvī—on earth; purā—from beginningless
time; deha-bhedam—separate forms; gatau—obtained; tau—these two; caitanya-ākhyam—known as Śrī Caitanya; prakaṭam—manifest; adhunā—now; tat-dvayam—the two of Them; ca—and; aikyam—unity; āptam—obtained; rādhā—of Śrīmatī Rādhārāṇī; bhāva—mood; dyutī—the luster; suvalitam—who is adorned with; naumi—I offer my obeisances; kṛṣṇa-svarūpam—to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

“The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.”

PURPORT

This text is from the diary of Śrīla Svarūpa Damodara Gosvāmī. It appears as the fifth of the first fourteen verses of Śrī Caitanya-caritāmṛta.

TEXT 56

राधाकृष्ण एक आया, दुई बेह धरि’।
अन्योन्ये बिलसे रस आशोदम करि’॥ ५६ ॥

rādhā-kṛṣṇa eka ātmā, dui deha dhari’
anyonye vilase rasa āsvādana kari’

SYNONYMS

rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; eka—one; ātmā—self; dui—two; deha—bodies; dhari’—assuming; anyonye—one another; vilase—They enjoy; rasa—the mellows of love; āsvādana kari’—tasting.

TRANSLATION

Rādhā and Kṛṣṇa are one and the same, but They have assumed two bodies. Thus They enjoy each other, tasting the mellows of love.

PURPORT

The two transcendentalists Rādhā and Kṛṣṇa are a puzzle to materialists. The above description of Rādhā and Kṛṣṇa from the diary of Śrīla Svarūpa Damodara Gosvāmī is a condensed explanation, but one needs great spiritual insight to understand the mystery of these two personalities. One is enjoying in two. Śrī Kṛṣṇa is the potent factor, and Śrīmatī Rādhārāṇī is the internal potency. According to Vedānta philosophy, there is no difference between the potent and potency; they are identical. We cannot differentiate between one and the other, any more than we can separate fire from heat.
Everything in the Absolute is inconceivable in relative existence. Therefore in relative cognizance it is very difficult to assimilate this truth of the oneness between the potent and the potency. The philosophy of inconceivable oneness and difference propounded by Lord Caitanya is the only source of understanding for such intricacies of transcendence.

In fact, Rādhārāṇī is the internal potency of Śrī Kṛṣṇa, and She eternally intensifies the pleasure of Śrī Kṛṣṇa. Impersonalists cannot understand this without the help of a mahā-bhāgavata devotee. The very name Rādhā suggests that She is eternally the topmost mistress of the comforts of Śrī Kṛṣṇa. As such, She is the medium transmitting the living entities’ service to Śrī Kṛṣṇa. Devotees in Vṛndāvana therefore seek the mercy of Śrīmaṭī Rādhārāṇī in order to be recognized as loving servitors of Śrī Kṛṣṇa.

Lord Caitanya Mahāprabhu personally approaches the fallen conditioned souls of the iron age to deliver the highest principle of transcendental relationships with the Lord. The activities of Lord Caitanya are primarily in the role of the pleasure-giving portion of His internal potency.

The absolute Personality of Godhead, Śrī Kṛṣṇa, is the omnipotent form of transcendental existence, knowledge and bliss in full. His internal potency is exhibited first as sat, or existence—or, in other words, as the portion that expands the existence function of the Lord. The same potency while displaying full knowledge is called cit, or samvit, which expands the transcendental forms of the Lord. Finally, the same potency while playing as a pleasure-giving medium is known as hādini, or the transcendental blissful potency. Thus the Lord manifests His internal potency in three transcendental divisions.

TEXT 57

sei dui eka ebe caitanya gosāñī
usahaan dōne haila eka-ṭhāñī

SYNONYMS

sei—these; dui—two; eka—one; ebe—now; caitanya gosāñī—Lord Caitanya Mahāprabhu; rasa—mellow; āśvādite—to taste; dōne—the two; hailā—have become; eka-ṭhāñī—one body.

TRANSLATION

Now, to enjoy rasa, They have appeared in one body as Lord Caitanya Mahāprabhu.

TEXT 58

‘ībhi lāgī’ āge karī tār vīvraṇ |
baḥ̄ chete hāy gourer mohi-ma-kalā || ५८ ||
Therefore I shall first delineate the position of Rādhā and Kṛṣṇa. From that the glory of Lord Caitanya will be known.

TEXT 59

rādhikā hayena kṛṣṇera praṇaya-vikāra
śvarūpa-śakti—‘hlādīnī’ nāma yāḥāra

SYNONYMS

rādhikā—Śrīmatī Rādhārāṇī; hayena—is; kṛṣṇera—of Lord Kṛṣṇa; praṇaya-vikāra—transformation of love; śvarūpa-śakti—personal energy; hlādīnī—hlādīnī; nāma—name; yāḥāra—whose.

TRANSLATION

Śrīmatī Rādhikā is the transformation of Kṛṣṇa’s love. She is His internal energy called hlādīnī.

TEXT 60

hlādīnī karāya kṛṣṇe ānandāsvādana
hlādīnīra dvārā kare bhaktera poṣaṇa

SYNONYMS

hlādīnī—the hlādīnī energy; karāya—causes to do; kṛṣṇe—in Lord Kṛṣṇa; ānanda-āsvādana—the tasting of bliss; hlādīnīra dvārā—by the pleasure potency; kare—does; bhaktera—of the devotee; poṣaṇa—nourishing.
TRANSLATION

That hlādinī energy gives Kṛṣṇa pleasure and nourishes His devotees.

PURPORT

Śrīla Jīva Gosvāmī has elaborately discussed the hlādinī potency in his Prīti-sandarbha. He says that the Vedas clearly state, “Only devotional service can lead one to the Personality of Godhead. Only devotional service can help a devotee meet the Supreme Lord face to face. The Supreme Personality of Godhead is attracted by devotional service, and as such the ultimate supremacy of Vedic knowledge rests in knowing the science of devotional service.”

What is the particular attraction that makes the Supreme Lord enthusiastic to accept devotional service, and what is the nature of such service? The Vedic scriptures inform us that the Supreme Personality of Godhead, the Absolute Truth, is self-sufficient, and that māyā, nescience, can never influence Him at all. As such, the potency that overcomes the Supreme must be purely spiritual. Such a potency cannot be anything of the material manifestation. The bliss enjoyed by the Supreme Personality of Godhead cannot be of material composition like the impersonalist conception of the bliss of Brahman. Devotional service is reciprocation between two, and therefore it cannot be located simply within one’s self. Therefore the bliss of self-realization, brahmānanda, cannot be equated with devotional service.

The Supreme Personality of Godhead has three kinds of internal potency, namely the hlādinī, or pleasure potency, sandhini, or existential potency, and samvit, or cognitive potency. In the Viṣṇu Purāṇa (1.12.69) the Lord is addressed as follows: “O Lord, You are the support of everything. The three attributes hlādinī, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities.”

Hlādinī is the personal manifestation of the blissfulness of the Supreme Personality of Godhead, by which He enjoys pleasure. Because the pleasure potency is perpetually present in the Supreme Lord, the theory of the impersonalist that the Lord appears in the material mode of goodness cannot be accepted. The impersonalist conclusion is against the Vedic version that the Lord possesses a transcendental pleasure potency. When the pleasure potency of the Supreme Personality of Godhead is exhibited by His grace in the person of a devotee, that manifestation is called love of God. Love of God is another epithet of the pleasure potency of the Lord. Therefore devotional service reciprocated between the Lord and His devotee is an exhibition of the transcendental pleasure potency of the Lord.

The potency of the Supreme Personality of Godhead that always enriches Him with transcendental bliss is not material, but the Śaṅkarites have accepted it as such because they are ignorant of the identity of the Supreme Lord and His pleasure potency. Those ignorant persons cannot understand the distinction between impersonal spiritual bliss and the variegatedness of the spiritual pleasure potency. The hlādinī potency gives the Lord all transcendental pleasure, and the Lord bestows such a potency upon His pure devotee.
TEXT 61

sac-cid-ānanda, pūrṇa, kṛṣṇera svarūpa
eka-i cic-chakti tāhra dhare tina rūpa

SYNONYMS

sat-cit-ānanda—eternity, knowledge and bliss; pūrṇa—full; kṛṣṇera—of Lord Kṛṣṇa; sva-rūpa—own form; eka-i—one; cit-śakti—spiritual energy; tāhra—of Him; dhare—manifests; tina—three; rūpa—forms.

TRANSLATION

Lord Kṛṣṇa’s body is eternal [sat], full of knowledge [cit] and full of bliss [ānanda]. His one spiritual energy manifests three forms.

TEXT 62

ānandāṁśe hladinī, sad-āṁśe sandhinī
cid-āṁśe samvit—yāre jñāna kari’ māni

SYNONYMS

ānanda-āṁśe—in the bliss portion; hladinī—the pleasure energy; sat-āṁśe—in the eternal portion; sandhinī—the existence-expanding energy; cit-āṁśe—in the cognizant portion; samvit—the full energy of knowledge; yāre—which; jñāna kari’—as knowledge; māni—I accept.

TRANSLATION

Hlādini is His aspect of bliss; sandhini, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

PURPORT

In his thesis Bhagavat-sandarbha (verse 102), Śrīla Jīva Gosvāmī explains the potencies of the Lord as follows. The transcendental potency of the Supreme Personality of Godhead by which He maintains His existence is called sandhinī. The transcendental potency by which He knows Himself and causes others to know Him is called samvit. The transcendental potency by which He possesses transcendental bliss and causes His devotees to have bliss is called hladinī.
The total exhibition of these potencies is called viśuddha-sattva, and this platform of spiritual variegatedness is displayed even in the material world, when the Lord appears here. The pastimes and manifestations of the Lord in the material world are therefore not at all material; they belong to the pure transcendental state. Bhagavad-gītā confirms that anyone who understands the transcendental nature of the Lord’s appearance, activities and disappearance becomes eligible for freedom from material bondage upon quitting the present material tabernacle. He can enter the spiritual kingdom to associate with the Supreme Personality of Godhead and reciprocate the hlādinī potency in transactions between him and the Lord. In the mundane mode of goodness there are tinges of passion and ignorance. Therefore mundane goodness, being mixed, is called miśra-sattva. But the transcendental variegatedness of viśuddha-sattva is completely free from all mundane qualities. Viśuddha-sattva is therefore the proper atmosphere in which to experience the Personality of Godhead and His transcendental pastimes. Spiritual variegatedness is eternally independent of all material conditions and is nondifferent from the Supreme Personality of Godhead, both being absolute. The Lord and His devotees simultaneously perceive the hlādinī potency directly by the power of samvit.

The material modes of nature control the conditioned souls, but the Supreme Personality of Godhead is never influenced by these modes, as all Vedic literatures directly and indirectly corroborate. Lord Kṛṣṇa Himself says in the Eleventh Canto of Śrīmad-Bhāgavatam, sattvarm rajas tama iti guṇā jīvasya naiva me: “The material modes of goodness, passion and ignorance are connected with the conditioned souls, but never with Me, the Supreme Personality of Godhead.” The Viṣṇu Purāṇa confirms this as follows:

sattvādayo na santīse
yatra na prākrta guṇāḥ
sa śuddhāḥ sarva-śuddhebhyaḥ
pumān ādyāḥ prasīdatu

“The Supreme Personality of Godhead, Viṣṇu, is beyond the three qualities goodness, passion and ignorance. No material qualities exist in Him. May that original person, Nārāyaṇa, who is situated in a completely transcendental position, be pleased with us.” In the Tenth Canto of Śrīmad-Bhāgavatam, Indra praised Kṛṣṇa as follows:

viśuddha-sattvarm tava dhāma śaṁtaṁ
tapomayaṁ dhvasta-rajas-tamaskam
māyāmayo ‘yaṁ guṇa-samprovaho
na vidyate te ‘graḥaṇānubandhaḥ

“My dear Lord, Your abode is viśuddha-sattva, always undisturbed by the material qualities, and the activities there are in transcendental loving service unto Your feet. The goodness, austerity and penance of the devotees enhance such activities, which are always free from the contamination of passion and ignorance. Material qualities cannot touch You under any circumstances.” (Bhāg. 10.27.4)
When not manifested, the modes of material nature are said to be in goodness. When they are externally manifested and active in producing the varieties of material existence, they are said to be in passion. And when there is a lack of activity and variegatedness, they are said to be in ignorance. In other words, the pensive mood is goodness, activity is passion, and inactivity is ignorance. Above all these mundane qualitative manifestations is viśuddha-sattva. When it is predominated by sandhinī, it is perceivable as the existence of all that be. When predominated by samvit, it is perceived as knowledge in transcendence. And when predominated by hlādinī, it is perceived as the most confidential love of Godhead. Viśuddha-sattva, the simultaneous manifestation of these three in one, is the main feature of the kingdom of God.

The Absolute Truth is therefore the substance of reality, eternally manifest in three energies. The manifestation of the internal energy of the Lord is the inconceivable variegatedness, the manifestation of the marginal energy is the living entity, and the manifestation of the external energy is the material cosmos. Therefore the Absolute Truth includes these four principles—the Supreme Personality of Godhead Himself, His internal energy, His marginal energy and His external energy. The form of the Lord and the expansions of His form as svayaṁ-rūpa and vaibhava-prakāśa are directly the enjoyers of the internal energy, which is the eternal exhibitor of the spiritual world, the most confidential of the manifestations of energy. The external manifestation, the material energy, provides the covering bodies of the conditioned living entities, from Brahmā down to the insignificant ant. This covering energy is manifested under the three modes of material nature and appreciated in various ways by living entities in both the higher and lower forms of life.

Each of the three divisions of the internal potency—the sandhinī, samvit and hlādinī energies—influences one of the external potencies by which the conditioned souls are conducted. Such influence manifests the three qualitative modes of material nature, proving definitely that the living entities, the marginal potency, are eternally servitors of the Lord and are therefore controlled by either the internal or the external potency.

TEXT 63

hlādinī sandhinī samvit
tvayy ekā sarva-saṁsthitau
hlāda-tāpakaṁ miśrā
tvai no guṇa-varjite

SYNONYMS

hlādinī—pleasure potency; sandhinī—existence potency; samvit—knowledge potency; tvayi—in You; ekā—one; sarva-saṁsthitau—who are the basis of all things;
hlāda—pleasure; tāpa—and misery; kāri—causing; miśrā—a mixture of the two; tvayī—in You; no—not; guṇa-varjite—who are without the three modes of material nature.

TRANSLATION

"O Lord, You are the support of everything. The three attributes hlādinī, sandhinī and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

PURPORT

This text is from the Viṣṇu Purāṇa (1.12.69).

TEXT 64

sandhinīra sāra aṁśa—‘suddha-sattva’ nāma bhagavānera sattā haya yāhāte viśrāma

SYNONYMS

sandhinīra—of the existence potency; sāra—essence; aṁśa—portion; suddha-sattva—suddha-sattva (pure existence); nāma—named; bhagavānera—of the Supreme Personality of Godhead; sattā—the existence; haya—is; yāhāte—in which; viśrāma—the resting place.

TRANSLATION

The essential portion of the sandhinī potency is suddha-sattva. Lord Kṛṣṇa's existence rests upon it.

TEXT 65

mātā, pitā, sthāna, grha, sāyya-āsana āra e-saba kṛṣṇera suddha-sattvera vikāra

SYNONYMS

mātā—mother; pitā—father; sthāna—place; grha—house; sāyya-āsana—beds and seats; āra—and; e-saba—all these; kṛṣṇera—of Lord Kṛṣṇa; suddha-sattvera—of the suddha-sattva; vikāra—transformations.
TRANSLATION

Krṣṇa's mother, father, abode, house, bedding, seats and so on are all transformations of suddha-sattva.

PURPORT

Lord Krṣṇa's father, mother and household affairs are all displayed in the same viśuddha-sattva existence. A living entity situated in the status of pure goodness can understand the form, quality and other features of the Supreme Personality of Godhead. Krṣṇa consciousness begins on the platform of pure goodness. Although there is a faint realization of Krṣṇa at first, Krṣṇa is actually realized as Vāsudeva, the absolute proprietor of omnipotence or the prime predominating Deity of all potencies. When the living entity is situated in viśuddha-sattva, transcendental to the three material modes of nature, he can perceive the form, quality and other features of the Supreme Personality of Godhead through his service attitude. The status of pure goodness is the platform of understanding, for the Supreme Lord is always in spiritual existence.

Krṣṇa is always all-spiritual. Aside from the parents of the Personality of Godhead, all the other paraphernalia of His existence is also essentially a manifestation of sandhini śakti, or a transformation of viśuddha-sattva. To make this more clear, it may be said that this sandhini śakti of the internal potency maintains and manifests all the variegatedness of the spiritual world. In the kingdom of God, the Lord's servants and maidservants, His consorts, His father and mother and everything else are all transformations of the spiritual existence of sandhini śakti. The existential sandhini śakti in the external potency similarly expands all the variegatedness of the material cosmos, from which we can have a glimpse of the spiritual field.

TEXT 66

sattvam viśuddham vasudeva-sabditarh
yat iyate tatra pumān apāyṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣaja me manasā vidhiyate

SYNONYMS

sattvam—existence; viśuddham—pure; vasudeva-sabditarh—named vasudeva; yat—from which; iyate—appears; tatra—in that; pumān—the Supreme Personality of Godhead; apāyṛtaḥ—without any covering; sattve—in goodness; ca—and; tasmin—that; bhagavān—the Supreme Personality of Godhead; vāsudevaḥ—Vāsudeva; hi—certainly; adhokṣajaḥ—who is beyond the senses; me—my; manasā—by the mind; vidhiyate—is procured.
TRANSLATION

"The condition of pure goodness [śuddha-sattva], in which the Supreme Personality of Godhead appears uncovered, is called vasudeva. In that pure state the Supreme Godhead, who is beyond the material senses and who is known as Vāsudeva, is perceived by my mind."

PURPORT

This text from Śrīmad-Bhāgavatam (4.3.23), spoken by Lord Śiva when he condemned Dakṣa, the father of Satī, as an opponent of Viṣṇu, confirms beyond a doubt that Lord Kṛṣṇa, His name, His fame, His qualities and everything in connection with His paraphernalia exist in the sandhini śakti of the Lord's internal potency.

TEXT 67

क्‍षे भगवत्ताजनि—संविक्षेपे सारः
ब्रह्मज्ञानादिक सब तार परिवार

SYNONYMS

kṛṣṇe—of Kṛṣṇa; bhagavatā—of the quality of being the original Supreme Personality of Godhead; jñāna—knowledge; saṁvītera—of the knowledge potency; sāra—the essence; brahma-jñāna—knowledge of Brahman; ādīka—and so on; saba—all; tāra—of that; parivāra—dependents.

TRANSLATION

The essence of the samvit potency is knowledge that the Supreme Personality of Godhead is Lord Kṛṣṇa. All other kinds of knowledge, such as the knowledge of Brahman, are its components.

PURPORT

The activities of the samvit-śakti produce the effect of cognition. Both the Lord and the living entities are cognizant. Śrī Kṛṣṇa, as the Supreme Personality of Godhead, has full knowledge of everything everywhere, and therefore there are no hindrances to His cognition. He can have knowledge merely by glancing over an object, whereas innumerable impediments block the cognition of ordinary living beings. The cognition of the living beings has three divisions: direct knowledge, indirect knowledge and perverted knowledge. Sense perception of material objects by the mundane senses, such as the eye, ear, nose and hand, always produces definitely perverted knowledge. This illusion is a presentation of the material energy, which is influenced by the samvit-śakti in a perverted manner. Negative cognition of an object beyond the reach of sense perception is the way of indirect knowledge, which is not altogether imperfect but which produces only fragmentary
knowledge in the form of impersonal spiritual realization and monism. But when the samvit factor of cognition is enlightened by the hlādinī potency of the same internal energy, they work together, and only thus can one attain knowledge of the Personality of Godhead. The samvit-śakti should be maintained in that state. Material knowledge and indirect spiritual knowledge are by-products of the samvit-śakti.

TEXT 68

hlādinīra sāra ‘prema’, prema-sāra ‘bhāva’
bhāvera parama-kāśṭhā, nāma—‘mahā-bhāva’

SYNONYMS

hlādinīra—of the pleasure potency; sāra—the essence; prema—love for God; prema-sāra—the essence of such love; bhāva—emotion; bhāvera—of emotion; parama-kāśṭhā—the highest limit; nāma—named; mahā-bhāva—mahābhāva.

TRANSLATION

The essence of the hlādinī potency is love of God, the essence of love of God is emotion [bhāva], and the ultimate development of emotion is mahābhāva.

PURPORT

The product of the hlādinī sakti is love of Godhead, which has two divisions—namely, pure love of Godhead and adulterated love of Godhead. Only when the hlādinī sakti emanates from Śrī Kṛṣṇa and is bestowed upon the living being to attract Him does the living being become a pure lover of God. But when the same hlādinī sakti is adulterated by the external material energy and emanates from the living being, it does not attract Kṛṣṇa; on the contrary, the living being becomes attracted by the glamor of the material energy. At that time instead of becoming mad with love of Godhead, the living being becomes mad after material sense enjoyment, and because of his association with the qualitative modes of material nature, he is captivated by its interactions of distressful, unhappy feelings.

TEXT 69

mahābhāva-svarūpā śrī-ṛadhā-ṭhākurāṇī
sarva-guṇa-khāni kṛṣṇa-kāntā-śiromaṇī
SYNONYMS

mahâ-bhâva—of mahâbhâva; sva-rûpa—the form; śrî-râdhâ-âkûrâñjî—Śrîmati Râdhârâñjî; sarva-guṇa—of all good qualities; khâni—mine; kṛṣṇa-kântâ—of the lovers of Lord Kṛṣṇa; śîromaṇi—crown jewel.

TRANSLATION

Śrî Râdhâ Ṭhâkûrâñjî is the embodiment of mahâbhâva. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.

PURPORT

The unadulterated action of the hâdini sakti is displayed in the dealings of the damsels of Vraja and Śrîmati Râdhârâñjî, who is the topmost participant in that transcendental group. The essence of the hâdini sakti is love of Godhead, the essence of love of Godhead is bhâva, or transcendental sentiment, and the highest pitch of that bhâva is called mahâbhâva. Śrîmati Râdhârâñjî is the personified embodiment of these three aspects of transcendental consciousness. She is therefore the highest principle in love of Godhead and is the supreme lovable object of Śrî Kṛṣṇa.

TEXT 70

tayor apy ubhayor madhye
râdhikâ sarvârthâdhikâ
mahâbhâva-svârûpâyam
guṇâir ativarîyasî

SYNONYMS

tayôh—of them; api—even; ubhayôh—of both (Candrâvalî and Râdhârânî); madhye—in the middle; râdhikâ—Śrîmati Râdhârânî; sarvâthâ—in every way; adhikâ—greater; mahâ-bhâva-svârûpa—the form of mahâbhâva; iyam—this one; guṇaih—with good qualities; ativarîyasî—the best of all.

TRANSLATION

"Of these two gopîs [Râdhârânî and Candrâvalî], Śrîmati Râdhârânî is superior in all respects. She is the embodiment of mahâbhâva, and She surpasses all in good qualities."

PURPORT

This text is verse 2 of the Ujjvala-nilamâṇi of Śrîla Rûpa Gosvâmî.
TEXT 71

Her mind, senses and body are steeped in love for Kṛṣṇa. She is Kṛṣṇa’s own energy, and She helps Him in His pastimes.

PURPORT

Śrīmatī Rādhārāṇī is as fully spiritual as Kṛṣṇa. No one should consider Her to be material. She is definitely not like the conditioned souls, who have mental bodies, gross and subtle, covered by material senses. She is all-spiritual, and both Her body and mind are of the same spiritual embodiment. Because Her body is spiritual, Her senses are also spiritual. Thus Her body, mind and senses fully shine in love of Kṛṣṇa. She is the personified hladini śakti (the pleasure-giving energy of the Lord’s internal potency), and therefore She is the only source of enjoyment for Śrī Kṛṣṇa.

Śrī Kṛṣṇa cannot enjoy anything that is internally different from Him. Therefore Rādhā and Śrī Kṛṣṇa are identical. The sandhinī portion of Śrī Kṛṣṇa’s internal potency has manifested the all-attractive form of Śrī Kṛṣṇa, and the same internal potency, in the hladinī feature, has presented Śrīmatī Rādhārāṇī, who is the attraction for the all-attractive. No one can match Śrīmatī Rādhārāṇī in the transcendental pastimes of Śrī Kṛṣṇa.
SYNONYMS

ānanda—bliss; cit—and knowledge; maya—consisting of; rasa—mellows; prati—every second; bhāvātābhīḥ—who are engrossed with; tābhīḥ—with those; yaḥ—who; eva—certainly; nija-rūpatayā—with His own form; kalābhīḥ—who are parts of portions of His pleasure potency; goloke—in Goloka Vṛndāvana; eva—certainly; nivasati—resides; akhila-ātmā—as the soul of all; bhūtāḥ—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 [hlādini]. 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 text is from the Brahma-saṁhitā (5.37).

TEXT 73

krṣṇere karāya yaiche rasa āsvādana
krīḍāra sahāya yaiche, śuna vivaraṇa

SYNONYMS

krṣṇere—unto Lord Krṣṇa; karāya—causes to do; yaiche—how; rasa—the mellows; āsvādana—tasting; krīḍāra—of pastimes; sahāya—helper; yaiche—how; śuna—please hear; vivaraṇa—the description.

TRANSLATION

Now please listen to how Lord Krṣṇa’s consorts help Him taste rasa and how they help in His pastimes.

TEXTS 74-75

krṣṇakaṇṭāgaṇa dekhi tri-vidha prakāra
eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra
vrajāṅganā-rūpa, āra kāntā-gaṇa-sāra
śrī-rādhikā haite kānta-gaṇera vistāra

SYNONYMS

krṣpa-kāntā-gaṇa—the lovers of Lord Kṛṣṇa; dekhi—1 see; tri-vidha—three; prakāra—kinds; eka—one; lakšmi-gaṇa—the goddesses of fortune; pure—in the city; māhiṣī-gaṇa—the queens; āra—and; vraja-āṅganā—of the beautiful women of Vraja; rūpa—having the form; āra—another type; kānta-gaṇa—of the lovers; sāra—the essence; śrī-rādhikā haite—from Śrīmati Rādhārāṇī; kānta-gaṇera—of the lovers of Kṛṣṇa; vistāra—the expansion.

TRANSLATION

The beloved consorts of Lord Kṛṣṇa are of three kinds: the goddesses of fortune, the queens, and the milkmaids of Vraja, who are the foremost of all. These consorts all proceed from Rādhikā.

TEXT 76

अवतया कृष्ण द्वेष करे अवतयाः अंशिनी राखी हेतु भिन गणेर विष्ठाः ॥ ७६ ॥

avatārī krṣṇa yaiche kare avatāra
aṁśinī rādhā haite tina gaṇera vistāra

SYNONYMS

avatārī—the source of all incarnations; krṣṇa—Lord Kṛṣṇa; yaiche—just as; kare—makes; avatāra—incarnation; aṁśinī—the source of all portions; rādhā—Śrīmati Rādhārāṇī; haite—from; tina—three; gaṇera—of the groups; vistāra—expansion.

TRANSLATION

Just as the fountainhead, Lord Kṛṣṇa, is the cause of all incarnations, so Śrī Rādhā is the cause of all these consorts.

TEXT 77

বৈষ্ঠবগণ ষেন উঠিব অঙ্গ-বিষ্ঠতি ।
বিষ-প্রতিবিষ-রূপ মহিষীর ভূতি ॥ ৭৭ ॥

vaibhava-gaṇa yena tāṇra āṅga-vibhūti
bimba-pratibimba-rūpa mahiṣīra tati

SYNONYMS

vaibhava-gaṇa—the expansions; yena—as it were; tāṇra—of Her; āṅga—of the body; vibhūti—powerful expansions; bimba—reflections; pratibimba—counter-reflections; rūpa—having the form; mahiṣīra—of the queens; tati—the expansion.
TRANSLATION

The goddesses of fortune are partial manifestations of Śrīmatī Rādhikā, and the
queens are reflections of Her image.

TEXT 78

lakṣmī-gaṇa tāhra vaibhava-vilāsāmśa-rūpa
mahiṣī-gaṇa vaibhava-prakāśa-svarūpa

SYNONYMS

lakṣmī-gaṇa—the goddesses of fortune; tāhra—Her; vaibhava-vilāsa—as vaibhava-
vilāsa; arhā—of plenary portions; rūpa—having the form; mahiṣī-gaṇa—the queens;
vaibhava-prakāśa—of vaibhava-prakāśa; sva-rūpa—having the nature.

TRANSLATION

The goddesses of fortune are Her plenary portions, and they display the forms of
vaibhava-vilāsa. The queens are of the nature of Her vaibhava-prakāśa.

TEXT 79

ākāra svabhāva-bhede vraja-devī-gaṇa
kāya-vyūha-rūpa tāhra rasera kāraṇa

SYNONYMS

ākāra—of features; svabhāva—of natures; bhede—with differences; vraja-devī-gaṇa
—the gopīs; kāya—of Her body; vyūha—of expansions; rūpa—having the form; tāhra
—of Her; rasera—of mellow; kāraṇa—instruments.

TRANSLATION

The Vraja-devīs have diverse bodily features. They are Her expansions and are
the instruments for expanding rasa.

TEXT 80

bhaṭṭa kānta bīna nahi rasera upās
līlār sahāya lāgil bhaṭṭa prakāśa
Without many consorts, there is not such exultation in rasa. Therefore there are many manifestations of Śrīmati Rādhārāṇī to assist in the Lord's pastimes.
personal associates of Rādhārāṇī, the damsels of Vraja, are direct expansions of Her body. As expansions of Her personal form and transcendental disposition, they are agents of different reciprocations of love in the pastimes of Lord Kṛṣṇa, under the supreme direction of Śrīmatī Rādhārāṇī. In the transcendental realm, enjoyment is fully relished in variety. The exuberance of transcendental mellow is increased by the association of a large number of personalities similar to Rādhārāṇī, who are also known as gopīs or sakhīs. The variety of innumerable mistresses is a source of relish for Śrī Kṛṣṇa, and therefore these expansions from Śrīmatī Rādhārāṇī are necessary for enhancing the pleasure potency of Śrī Kṛṣṇa. Their transcendental exchanges of love are the superexcellent affairs of the pastimes in Vṛndāvana. By these expansions of Śrīmatī Rādhārāṇī’s personal body, She helps Lord Kṛṣṇa taste the rāsa dance and similar other activities. Śrīmatī Rādhārāṇī, being the central petal of the rāsa-līlā flower, is also known by the names found in the following verses.

TEXT 82

govindānandinī, rādhā, govinda-mohini
govinda-sarvasva, sarva-kāntā-śiromaṇī

govinda-ānandinī—who gives pleasure to Govinda; rādhā—Śrīmatī Rādhārāṇī; govinda-mohini—who mystifies Govinda; govinda-sarvasva—the all-and-all of Lord Govinda; sarva-kāntā—of all the Lord’s lovers; śiromaṇī—the crown jewel.

TRANSLATION

Rādhā is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.

TEXT 83

devī kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmimayī sarva-kāntīḥ sanmohinī parā

devī—who shines brilliantly; kṛṣṇa-mayī—nondifferent from Lord Kṛṣṇa; proktā—called; rādhikā—Śrīmatī Rādhārāṇī; para-devatā—most worshipable; sarva-lakṣmī-
mayī—presiding over all the goddesses of fortune; sarva-kāntiḥ—in whom all splendor exists; sanmohiniḥ—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 attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

PURPORT

This text is from the Brhad-gautamiya-tantra.

TEXT 84

‘devi’ kahi ṣe ṭoṭmāna, parma sūrṇrī ṣ
dikṣa, kṛṣṇpūja-kṛiḍār bapsati ngrī ṣ

‘devi’ kahi dyotamānā, paramā sūndarī
kimvā, kṛṣṇa-pūjā-kṛiḍāra vasati ngrī

SYNONYMS

devi—the word devi; kahi—say; dyotamānā—shining; paramā—most; sūndarī—beautiful; kimvā—or; kṛṣṇa-pūjā—of the worship of Lord Kṛṣṇa; kṛiḍāra—and of sports; vasati—the abode; ngrī—the town.

TRANSLATION

"Devi" means "resplendent and most beautiful." Or else it means "the lovely abode of the worship and love sports of Lord Kṛṣṇa."

TEXT 85

kṛṣṇamāyī—kṛṣṇa yāra bhitare bāhire
yāṅhā yāṅhā netra paḍe tāṅhā kṛṣṇa sphure

SYNONYMS

kṛṣṇa-mayī—the word kṛṣṇamayī; kṛṣṇa—Lord Kṛṣṇa; yāra—of whom; bhitare—the within; bāhire—the without; yāṅhā yāṅhā—wherever; netra—the eyes; paḍe—fall; tāṅhā—there; kṛṣṇa—Lord Kṛṣṇa; sphure—manifests.
TRANSLATION

"Kṛṣṇamaya" means "one whose within and without are Lord Kṛṣṇa." She sees Lord Kṛṣṇa wherever She casts Her glance.

TEXT 86

kimvā, prema-rasadaya kṛṣṇera svarūpa
tāṅra śakti tāṅra saha haya eka-rūpa

SYNONYMS

kimvā—or; prema-rasa—the mellows of love; maya—made of; kṛṣṇera—of Lord Kṛṣṇa; sva-rūpa—the real nature; tāṅra—of Him; śakti—the energy; tāṅra saha—with Him; haya—there is; eka-rūpa—oneness.

TRANSLATION

Or, She is identical with Lord Kṛṣṇa, for She embodies the mellows of love. The energy of Lord Kṛṣṇa is identical with Him.

PURPORT

Kṛṣṇamaya has two different imports. First, a person who always thinks of Kṛṣṇa both within and without and who always remembers only Kṛṣṇa, wherever he goes or whatever he sees, is called kṛṣṇamaya. Also, since Kṛṣṇa's personality is full of love, His loving potency, Rādhārāṇī, being nondifferent from Him, is called kṛṣṇamaya.

TEXT 87

krṣṇa-vāñchā-pūrti-rūpa kare ārādhanē
tatēvā 'rādhikā' nāma purāṇe vākhāne

SYNONYMS

krṣṇa-vāñchā—of the desire of Lord Kṛṣṇa; pūrti-rūpa—of the nature of fulfillment; kare—does; ārādhanē—worship; atēvā—therefore; rādhikā—Śrīmati Rādhikā; nāma—named; purāṇe—in the Purāṇas; vākhāne—in the description.

TRANSLATION

Her worship [ārādhanā] consists of fulfilling the desires of Lord Kṛṣṇa. Therefore the Purāṇas call Her Rādhikā.
PURPORT
The name Rādhā is derived from the root word ārādhana, which means “worship.” The personality who excels all in worshiping Kṛṣṇa may therefore be called Rādhikā, the greatest servitor.

TEXT 88
अनयाराधितो नूनं भगवान् हरिरीवरः।
यथा विहाय गोविन्दः प्रीतो यामनयज्जः || ८८ ||

anayārādhito nūnaḥ
bhagavān hariṁ iśvaraḥ
yan no vihāya govindaḥ
prīto yāṁ anayad rahaḥ

SYNONYMS
anayā—by this one; ārādhitaḥ—worshipped; nūnam—certainly; bhagavān—the Supreme Personality of Godhead; hariḥ—Lord Kṛṣṇa; iśvaraḥ—the Supreme Lord; yat—from which; naḥ—us; vihāya—leaving aside; govindaḥ—Govinda; prītaḥ—pleased; yāṁ—whom; anayat—lead; rahaḥ—to a lonely place.

TRANSLATION
“Truly the Personality of Godhead has been worshiped by Her. Therefore Lord Govinda, being pleased, has brought Her to a lonely spot, leaving us all behind.”

PURPORT
This text is from the Śrīmad-Bhāgavatam (10.30.28).

TEXT 89
अतैव सर्वपुज्ज्या, परम-देवता।
सर्वपालिका, सर्व-क्षेत्रे माता || ८९ ||

ataeva sarva-pūjyā, parama-devatā
sarva-pālikā, sarva-jagatera mātā

SYNONYMS
ataeva—therefore; sarva-pūjyā—worshipable by all; parama—supreme; devatā—goddess; sarva-pālikā—the protectress of all; sarva-jagatera—of all the universes; mātā—the mother.

TRANSLATION
Therefore Rādhā is parama-devatā, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.
TEXT 90

‘sarva-lakṣmi’-śabda pūrve kariyāchi vyākhyāna
sarva-lakṣmi-gaṇera tīṅho hana adhiśṭhāna

SYNONYMS
sarva-lakṣmi-śabda—the word sarva-lakṣmi; pūrve—previously; kariyāchi—I have done; vyākhyāna—explanation; sarva-lakṣmi-gaṇera—of all the goddesses of fortune; tīṅho—She; hana—is; adhiśṭhāna—abode.

TRANSLATIONS
I have already explained the meaning of “sarva-lakṣmi.” Rādhā is the original source of all the goddesses of fortune.

TEXT 91

kimvā, ‘sarva-lakṣmi’—Krṣnera ṣaṭ-vidha aiśvarya
tāṅra adhiśṭhātri śakti—sarva-śakti-varya

SYNONYMS
kimvā—or; sarva-lakṣmi—the word sarva-lakṣmi; krṣnera—of Lord Krṣṇa; ṣaṭ-vidha—six kinds; aiśvarya—opulences; tāṅra—of Him; adhiśṭhātri—chief; śakti—energy; sarva-śakti—of all energies; varya—the best.

TRANSLATION
Or “sarva-lakṣmi” indicates that She fully represents the six opulences of Krṣṇa. Therefore She is the supreme energy of Lord Krṣṇa.

TEXT 92

sarva-saundarya-kānti vaisaye yāhhāte
sarva-lakṣmi-gaṇera śobhā haya yāhhā haite
SYNONYMS

sarva-saundarya—of all beauty; kānti—the splendor; vaisaye—sits; yādhāte—in whom; sarva-lakṣmī-gaṇera—of all the goddesses of fortune; sōbha—the splendor; haya—is; yādhā haiṭe—from whom.

TRANSLATION

The word “sarva-kānti” indicates that all beauty and luster rest in Her body. All the ṛālmis derive their beauty from Her.

TEXT 93

किंवा ‘कांति’-शब्दे कुंजेर सब इच्छा कहे।
कुंजेर सकल बाण्ड्रा राधातेइ रहे॥ ९३॥

kimवा ‘kānti’-śabde kṛṣṇera saba icchā kahe
kṛṣṇera sakāla vānchā rādhātei rahe

SYNONYMS

kimवा—or; kānti-śabde—by the word kānti; kṛṣṇera—of Lord Kṛṣṇa; saba—all; icchā—desires; kahe—says; kṛṣṇera—of Lord Kṛṣṇa; sakāla—all; vānchā—desires; rādhātei—in Śrīmatī Rādhārāṇī; rahe—remain.

TRANSLATION

“Kānti” may also mean “all the desires of Lord Kṛṣṇa.” All the desires of Lord Kṛṣṇa rest in Śrīmatī Rādhārāṇī.

TEXT 94

राधिका करेन कुंजेर बाणिज्य पुराण।
‘सर्वकृंति’-शब्दे एই अर्थ विबरण॥ ९४॥

rādhikā kareṇa kṛṣṇera vānchita pūrāṇa
‘sarva-kānti’-śabdera ei artha vivaraṇa

SYNONYMS

rādhikā—Śrīmatī Rādhārāṇī; kareṇa—does; kṛṣṇera—of Lord Kṛṣṇa; vānchita—desired object; pūrāṇa—fulfilling; sarva-kānti-śabdera—of the word sarva-kānti; ei—this; artha—meaning; vivaraṇa—the description.

TRANSLATION

Śrīmatī Rādhikā fulfills all the desires of Lord Kṛṣṇa. This is the meaning of “sarva-kānti.”
TEXT 95

जगहमोहन कृष, तान्हरां मोहिन | 
अतएव समक्षे पराठाकुरणी || ९५ ||

*jagat-mohana kṛṣṇa, tān̄hāra mohini atāeva samastera parā ṭhākurāṇi*

SYNONYMS

*jagat-mohana—enchanting the universe; kṛṣṇa—Lord Kṛṣṇa; tān̄hāra—of Him; mohini—the enchantress; atāeva—therefore; samastera—of all; parā—foremost; ṭhākurāṇi—goddess.*

TRANSLATION

Lord Kṛṣṇa enchants the world, but Śrī Rādhā enchants even Him. Therefore She is the supreme goddess of all.

TEXT 96

राधा—पूर्णशक्ति, कृष्ण—पूर्णशक्तिमान् | 
दुई वस्तु भेद नाइ, शास्त्र-परमाण || ९६ ||

*rādhā—pūrṇa-sakti, kṛṣṇa—pūrṇa-saktiman dui vastu bheda nāi, śastra-paramāṇa*

SYNONYMS

*rādhā—Śrīmatī Rādhārāṇī; pūrṇa-sakti—the complete energy; kṛṣṇa—Lord Kṛṣṇa; pūrṇa-saktiman—the complete possessor of energy; dui—two; vastu—things; bheda—difference; nāi—there is not; śastra-paramāṇa—the evidence of revealed scripture.*

TRANSLATION

Śrī Rādhā is the full power, and Lord Kṛṣṇa is the possessor of full power. The two are not different, as evidenced by the revealed scriptures.

TEXT 97

मृगमादा, तार गंध—याचे अविच्छेद | 
अग्नि, ज्वालाते—याचे कषु नाहि भेद || ९७ ||

*mṛgamaṇḍa, tāra gandha—yaiche aviccheda agni, jvālātē—yaiche kabhu nāhi bheda*
SYNONYMS

mrgamada—musk; tāra—of that; gandha—fragrance; yaiche—just as; aviccheda— inseparable; agni—the fire; tālāte—temperature; yaiche—just as; kabhu—any; nāhi—there is not; bheda—difference.

TRANSLATION

They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent.

TEXT 98

राधाकृष्ण ऐसे सदा एक एक रूप।
लीलास आयामिते धरे दुई रूप || ९८ ||

rādhā-kṛṣṇa aiche sadā eka-i svarūpa
lilā-rasa āsvādite dhare dui-rūpa

SYNONYMS

rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; aiche—in this way; sadā—always; eka-i—one; svarūpa—nature; lilā-rasa—the mellow of a pastime; āsvādite—to taste; dhare—manifest; dui-rūpa—two forms.

TRANSLATION

Thus Rādhā and Lord Kṛṣṇa are one, yet They have taken two forms to enjoy the mellow of pastimes.

TEXTS 99-100

प्रेमभक्ति शिखाइते आपने अवतरि।
राधा-भाव-कांति दुई अलौकिक करि’ || ९९ ||
श्रीकृष्णचैत्यरूपे फैल अवतार।
एइ त’ पक्ष ग्राहके अर्थ परचार || १०० ||

prema-bhakti sikhāite āpane avatari
rādhā-bhāva-kānti dui aṅgikāra kari’

SYNONYMS

prema-bhakti—devotional service in love of Godhead; sikhāite—to teach; āpane—Himself; avatari—descending; rādhā-bhāva—the mood of Śrīmati Rādhārānī; kānti—and luster; dui—two; aṅgikāra kari’—accepting; śrī-kṛṣṇa-caitanya—of Lord Caitanya
TRANSLATION

To promulgate prema-bhakti [devotional service in love of Godhead], Kṛṣṇa appeared as Śrī Kṛṣṇa Caitanya with the mood and complexion of Śrī Rādhā. Thus I have explained the meaning of the fifth verse.

TEXT 101

ṣaṭṭha ślokera artha karite prakāśa
prathame kahiye sei ślokera abhāsa

SYNONYMS

ṣaṭṭha—sixth; ślokera—of the verse; artha—meaning; karite—to do; prakāśa—manifestation; prathame—first; kahiye—I shall speak; sei—that; ślokera—of the verse; abhāsa—hint.

TRANSLATION

To explain the sixth verse, I shall first give a hint of its meaning.

TEXT 102

avatari’ prabhu pracārila saṅkārtana
eho bāhyā hetu, pūrve kariyāchi sūcana

SYNONYMS

avatari”—incarnating; prabhu—the Lord; pracārila—propagated; saṅkārtana—the congregational chanting of the holy name; eho—this; bāhyā—external; hetu—reason; pūrve—previously; kariyāchi—I have given; sūcana—indication.

TRANSLATION

The Lord came to propagate saṅkārtana. That is an external purpose, as I have already indicated.

TEXT 103

abatare’ aar eke aache muhūrthi
rasikārtha kūndre’ seī kārth niṣṭ || ১০৩ ||
**TEXT 104**

अति गुड़ा ढेभू नेइ प्रिविख प्रकार।
दामोदरभर्स प्रैटे याहार प्रत्जार॥ १०४ ॥

\[\text{ati gūḍha hetu sei tri-vidha prakāra}
\text{dāmodara-svarūpa haite yāhāra pracāra}\]

**SYNONYMS**

\[\text{ati—very; gūḍha—esoteric; hetu—reason; sei—that; tri-vidha—three; prakāra—kinds;}
\text{dāmodara-svarūpa haite—from Svarūpa Dāmodara; yāhāra—of which; pracāra—the proclamation.}\]

**TRANSLATION**

That most confidential cause is threefold. Svarūpa Dāmodara has revealed it.

**TEXT 105**

स्वरूप-गोसाईं—प्रभुर अति अंसरल।
ताहाते जालेन प्रभुर एसव प्रसांग॥ १०५ ॥

\[\text{svarūpa-gosāñi—prabhura ati antaraṅga}
\text{tāhāte jāñena prabhura e-saba prasaṅga}\]

**SYNONYMS**

\[\text{svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; prabhura—of Lord Caitanya Mahāprabhu; ati—very; antaraṅga—confidential associate; tāhāte—by that; jāñena—he knows; prabhura—of Lord Caitanya Mahāprabhu; e-saba—all these; prasaṅga—topics.}\]
Svarūpa Gosāni is the most intimate associate of the Lord. He, therefore, knows all these topics well.

Prior to the Lord’s acceptance of the renounced order, Puruṣottama Bhāṭṭācārya, a resident of Navadvīpa, desired to enter the renounced order of life. Therefore he left home and went to Benares, where he accepted the position of brahmacārya from a Māyāvādī sannyāsī. When he became a brahmaçārya, he was given the name Śrī Dāmodara Svarūpa. He left Benares shortly after, without taking sannyāsa, and he came to Nilacala, Jagannātha Purī, where Lord Caitanya was staying. He met Caitanya Mahāprabhu there and dedicated his life for the service of the Lord. He became Lord Caitanya’s secretary and constant companion. He used to enhance the pleasure potency of the Lord by singing appropriate songs, which were very much appreciated. Svarūpa Dāmodara could understand the secret mission of Lord Caitanya, and it was by his grace only that all the devotees of Lord Caitanya could know the real purpose of the Lord.

Svarūpa Dāmodara has been identified as Lalitādevi, the second expansion of Rādhārāṇī. However, the authoritative Gaura-ganoddesa-dipikā of Kavi-karṇapūra describes Svarūpa Dāmodara as the same Viṣākhādevī who serves the Lord in Goloka Vrndāvana. Therefore it is to be understood that Śrī Svarūpa Dāmodara is a direct expansion of Rādhārāṇī who helps the Lord experience the attitude of Rādhārāṇī.

The heart of Lord Caitanya is the image of Śrīmatī Rādhārāṇī’s emotions. Thus feelings of pleasure and pain arise constantly therein.

Lord Caitanya’s heart was full of the feelings of Śrīmatī Rādhārāṇī, and His appearance resembled Hers. Svarūpa Dāmodara has explained His attitude as rādhā-
bhāva-mūrti, the attitude of Rādhārāṇī. One who engages in sense gratification on the material platform can hardly understand rādhā-bhāva, but one who is freed from the demands of sense gratification can understand it. Rādhā-bhāva must be understood from the Gosvāmīs, those who are actually controllers of the senses. From such authorized sources it is to be known that the attitude of Śrīmatī Rādhārāṇī is the highest perfection of conjugal love, which is the highest of the five transcendental mellows, and it is the complete perfection of love of Kṛṣṇa.

These transcendental affairs can be understood on two platforms. One is called elevated, and the other is called super-elevated. The loving affairs exhibited in Dvārakā are the elevated form. The super-elevated position is reached in the manifestations of the pastimes of Vṛndāvana. The attitude of Lord Caitanya is certainly super-elevated.

From the life of Śrī Caitanya Mahāprabhu, an intelligent person engaged in pure devotional service can understand that He always felt separation from Kṛṣṇa within Himself. In that separation He sometimes felt that He had found Kṛṣṇa and was enjoying the meeting. The significance of this separation and meeting is very specific. If someone tries to understand the exalted position of Lord Caitanya without knowing this, he is sure to misunderstand it. One must first become fully self-realized. Otherwise he may misidentify the Lord as nāgara, or the enjoyer of the damsels of Vraja, thus committing the mistake of rasābhāsa, or overlapping understanding.

TEXT 107

śeṣa-līlāya prabhura kṛṣṇa-viraha-unmāda
bhrama-maya ceṣṭā, āra pralāpa-maya vāda

SYNONYMS
śeṣa-līlāya—in the final pastimes; prabhura—of Lord Caitanya Mahāprabhu; kṛṣṇa-viraha—from separation from Lord Kṛṣṇa; unmāda—the madness; bhrama-maya—erroneous; ceṣṭā—efforts; āra—and; pralāpa-maya—delirious; vāda—talk.

TRANSLATION
In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously.

PURPORT
Lord Śrī Caitanya exhibited the highest stage of the feelings of a devotee in separation from the Lord. This exhibition was sublime because He was completely perfect in the feelings of separation. Materialists, however, cannot understand this. Sometimes materialistic scholars think He was diseased or crazy. Their problem is that they always engage in material sense gratification and can never understand
the feelings of the devotees and the Lord. Materialists are most abominable in their ideas. They think that they can enjoy directly perceivable gross objects by their senses and that they can similarly deal with the transcendental features of Lord Caitanya. But the Lord is understood only in pursuance of the principles laid down by the Gosvāmīs, headed by Svarūpa Dāmodara. Doctrines like those of the nadiya-nāgarīs, a class of so-called devotees, are never presented by authorized persons like Svarūpa Dāmodara or the six Gosvāmīs. The ideas of the gaurāṅga-nāgarīs are simply a mental concoction, and they are completely on the mental platform.

**TEXT 108**

राधिकार भाव यैचे उद्भवर्णने ।
सेचे भावे मन्त्र प्राप्त रहे राज्ञिदिने॥ १०८ ॥

_śradhitā bhāva yaiche uddhava-darśane
sei bhāve matta prabhu rahe rātri-dine_

**SYNONYMS**

_śradhitā—of Śrīmatī Rādhārāṇī; bhāva—emotion; yaiche—just as; uddhava-
darśane—in seeing Śrī Uddhava; sei—that; bhāve—in the state; matta—maddened;
prabhu—Lord Caitanya Mahāprabhu; rahe—remains; rātri-dine—day and night._

**TRANSLATION**

Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation.

**PURPORT**

Those under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu can understand that His mode of worship of the Supreme Lord Kṛṣṇa in separation is the real worship of the Lord. When the feelings of separation become very intense, one attains the stage of meeting Śrī Kṛṣṇa.

So-called devotees like the sahajiyās cheaply imagine they are meeting Kṛṣṇa in Vṛndāvana. Such thinking may be useful, but actually meeting Kṛṣṇa is possible through the attitude of separation taught by Śrī Caitanya Mahāprabhu.

**TEXT 109**

रात्रे प्रधाप करे खरणेपर कष्ठ धरिये ।
आबेशे आपन भाव कहये उघाड़ि ॥ १०९ ॥

_rātre pralāpa kare svarūpera kaṇṭha dhari'
āveše āpana bhāva kahaye ughādi'_
SYNONYMS

rātre—at night; pralāpa—delirium; kare—does; svarūpera—of Svarūpa Dāmodara; kaṇṭha dhari’—embracing the neck; āveše—in ecstasy; āpana—His own; bhāva—mood; kahaye—speaks; ughādi’—exuberantly.

TRANSLATION

At night He talked incoherently in grief with His arms around Svarūpa Dāmodara’s neck. He spoke out His heart in ecstatic inspiration.

TEXT 110

যেই ভাব উঠে প্রভুর অন্তর।
সেই গীতিপ্লোকে স্থখ দেন দামোদর || ১১০ ||

yabe yei bhāva uthe prabhura antara
sei giti-śloke sukha dena dāmodara

SYNONYMS

yabe—when; yei—that; bhāva—mood; uthe—arises; prabhura—of Lord Caitanya Mahāprabhu; antara—in the heart; sei—that; giti—by the song; śloke—or verse; sukha—happiness; dena—gives; dāmodara—Svarūpa Dāmodara.

TRANSLATION

Whenever a particular sentiment arose in His heart, Svarūpa Dāmodara satisfied Him by singing songs or reciting verses of the same nature.

TEXT 111

এবে কার্য নাহি কিছু এসব বিচারে।
আগে ইহা বিবরিব করিয়া বিষ্টারে || ১১১ ||

ebe kārya nāhi kichu e-saba vicāre
āge ihā vivariba kariyā vistāre

SYNONYMS

ebe—now; kārya—business; nāhi—there is not; kichu—any; e-saba—all these; vicāre—in the considerations; āge—ahead; ihā—this; vivariba—I shall describe; kariyā—doing; vistāre—in expanded detail.

TRANSLATION

To analyze these pastimes is not necessary now. Later I shall describe them in detail.
TEXT 112

पूर्वे व्रजें कृष्णेऽवर त्रिविध वयोधर्मः
कौमार, पौगाण्ड, अर धर्मों अतिमर्मं ॥ ११२ ॥

pūrve vraje kṛṣṇera tri-vidha vayo-dharma
kaumāra, paugaṇḍa, āra kaiśora atimarma

SYNONYMS

pūrve—previously; vraje—in Vraja; kṛṣṇera—of Lord Kṛṣṇa; tri-vidha—three sorts; vayāḥ-dharma—characteristics of age; kaumāra—childhood; paugaṇḍa—boyhood; āra—and; kaiśora—adolescence; ati-marma—the very core.

TRANSLATION

Formerly in Vraja Lord Kṛṣṇa displayed three ages, namely childhood, boyhood and adolescence. His adolescence is especially significant.

TEXT 113

वात्सल्य-आवेशे कौमार सफल ॥
पौगाण्ड सफल कैल लंग लंग सक्षाबल ॥ ११३ ॥

vātsalya-āveṣe kaila kaumāra saphala
paugaṇḍa saphala kaila lañā sakhāvala

SYNONYMS

vātsalya—of parental love; āveṣe—in the attachment; kaila—made; kaumāra—childhood; sa-phala—fruitful; paugaṇḍa—boyhood; sa-phala—fruitful; kaila—made; lañā—taking along; sakhā-āvala—friends.

TRANSLATION

Parental affection made His childhood fruitful. His boyhood was successful with His friends.

TEXT 114

राधिकादि लंग लंग रसादि-विलासः
बाणों भरि' आस्तादिल रसेऽर निर्घासः ॥ ११४ ॥

rādhikādī lañā kaila rāsādi-vilāsa
vāñcā bhari' āsvādila rasera niryāsa
SYNONYMS

rādhikā-ādi—Śrīmatī Rādhārāṇī and the other gopīs; lañā—taking along; kaila—did; rāsa-ādi—beginning with the rāsa dance; vilāsa—pastimes; vānchā bhari’—fulfilling desires; āsvādīla—He tasted; rasera—of mellow; niryāsa—the essence.

TRANSLATION

In youth He tasted the essence of rasa, fulfilling His desires in pastimes like the rāsa dance with Śrīmatī Rādhikā and the other gopīs.

TEXT 115

कैशोर-बयासे काम, जगत-सकल | रासायो-लीलाय भिन करिल सफल || ११५ ||

kaiśora-vayase kāma, jagat-sakala
rāsādi-līlāya tīna karila saphala

SYNONYMS

kaiśora-vayase—in the adolescent age; kāma—amorous love; jagat-sakala—the entire universe; rāsa-ādi—such as the rāsa dance; līlāya—by pastimes; tīna—three; karila—made; sa-phala—successful.

TRANSLATION

In His youth Lord Kṛṣṇa made all three of His ages, and the entire universe, successful by His pastimes of amorous love like the rāsa dance.

TEXT 116

সোহি কৈশোরাক যবে মানয়মুধ্যম: | রেমে স্ত্রীরত্নো ক্ষণাপে ক্ষণিত্যাহিত: || ১১৬ ||

so ’pi kaiśoraka-vayo
mānayan madhu-sūdanaḥ
reme stri-ratna-kūṭasthaḥ
kṣapāsu kṣapitāhitaḥ

SYNONYMS

saḥ—He; api—especially; kaiśoraka-vayah—the age of adolescence; mānayan—honoring; madhu-sūdanaḥ—the killer of the Madhu demon; reme—enjoyed; stri-ratna—of the gopīs; kūṭa—in multitudes; sthāḥ—situated; kṣapāsu—in the autumn nights; kṣapita-ahitaḥ—who destroys misfortune.
TRANSLATION

“Lord Madhusūdana enjoyed His youth with pastimes on autumn nights in the midst of the jewel-like milkmaids. Thus He dispelled all the misfortunes of the world.”

PURPORT

This is a verse from the Viṣṇu Purāṇa (5.13.60).

TEXT 117

vācā sācita-śarvarī-rati-kalā-prāgalbyayā rādhiṅkām
vṛīḍā-kuñcita-locanāṁ viracayann agre sakhīnām asau
tad-vakṣo-ruha-citra-keli-makārī-pāṇḍitya-pāram gataḥ
kaiśorāṁ saphali-karoti kalayan kuñje vihāram hariḥ

SYNONYMS

vācā—by speech; sācita—revealing; śarvarī—of the night; rati—in amorous pastimes; kalā—of the portion; prāgalbyayā—the importance; rādhiṅkām—Śrīmatī Rādhārāṇī; vṛīḍā—from shame; kuñcita-locanāṁ—having Her eyes closed; viracayān—making; agre—before; sakhīnām—Her friends; asau—that one; tat—of Her; vakṣaḥ-ruha—on the breasts; citra-keli—with variegated pastimes; makārī—in drawing dolphins; pāṇḍitya—of cleverness; pāram—the limit; gataḥ—who reached; kaiśorāṁ—adolescence; sa-phalī-karoti—makes successful; kalayan—performing; kuñje—in the bushes; vihāram—pastimes; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

“Lord Kṛṣṇa made Śrīmatī Rādhārāṇī close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Śrī Rādhā and Her friends.”

PURPORT

This is a verse from the Bhakti-rasāmṛta-sindhu (2.1.231) of Śrīla Rūpa Gosvāmī.
Sri Caitanya-caritamrta

hariḥ eṣa na ced avatāriṣṭaṁ
mathurāyaṁ madhurākṣi rādhikā ca
abhaviṣyaṁ iyam vṛthā viṣṇuṁ
makara-anākhaṁ tu viṣeṣatas tadātra

SYNONYMS

hariḥ—Lord Kṛṣṇa; eṣaḥ—this; na—not; cet—if; avatāriṣṭaṁ—would have descended; mathurāyaṁ—in Mathurā; madhurākṣi—O lovely-eyed (Paurṇamāśi); rādhikā—Śrīmati Rādhā; ca—and; abhaviṣyaṁ—would have been; iyam—this; vṛthā—useless; viṣṇuṁ—the whole creation; makara-anākhaṁ—the demigod of love, Cupid; tu—then; viṣeṣatas—above all; tadā—then; atra—in this.

TRANSLATION

"O Paurṇamāśi, if Lord Hari had not descended in Mathurā with Śrīmati Rādhārāṇī, this entire creation—and especially Cupid, the demigod of love—would have been useless."

PURPORT

This verse is spoken by Śrī Vṛndādevi in the Vidagdha-mādhava (7.3) of Śrīla Rūpa Gosvāmī.

TEXTS 119-120

ए इ म भ प र वक श र र क स र स स म ।
यapeutics करिळ रस-निर्यास-चर्च । ११९ ॥
तथापि नहिल भिन बाळिकः पुरुष ।
ताहां आशाग्रिते यदि करिल यजन ॥ १२० ॥

ei mata pūrve kṛṣṇa rasera sadana
yadyapi karila rasa-niryāsa-carvaṇa
tathāpi nahila tina vānchita pūraṇa
tāhā āsvādite yadi karila yatana

SYNONYMS

ei mata—like this; pūrve—previously; kṛṣṇa—Lord Kṛṣṇa; rasera—of mellow; sadana—the reservoir; yadyapi—even though; karila—did; rasa—of the mellow; niryāsa—the essence; carvaṇa—chewing; tathāpi—still; nahila—was not; tina—three; vānchita—desired objects; pūraṇa—fulfilling; tāhā—that; āsvādite—to taste; yadi—though; karila—were made; yatana—efforts.

TRANSLATION

Even though Lord Kṛṣṇa, the abode of all mellow, had previously in this way chewed the essence of the mellow of love, still He was unable to fulfill three desires, although He made efforts to taste them.
TEXT 121

I shall explain His first desire. Kṛṣṇa says: “I am the primary cause of all rasas.

SYNONYMS

tānḥāra—His; prathama—first; vānchā—desire; kariye—I do; vyākhyāna—explanation; kṛṣṇa—Lord Kṛṣṇa; kahe—says; āmi—I; ha-i—am; rasera—of mellow; nidāna—primary cause.

TRANSLATION

I shall explain His first desire. Kṛṣṇa says: “I am the primary cause of all rasas.

TEXT 122

“I am the full spiritual truth and am made of full joy, but the love of Śrīmatī Radhārāṇī drives Me mad.

SYNONYMS

pūrṇānanda-maya—made of full joy; āmi—I; cit-maya—spiritual; pūrṇa-tattva—full of truth; rādhikāra—of Śrīmatī Rādhārāṇī; preme—the love; āmā—Me; karāya—makes; unmatta—maddened.

TRANSLATION

“I am the full spiritual truth and am made of full joy, but the love of Śrīmatī Rādhārāṇī drives Me mad.

TEXT 123

I do not know how much; rādhāra—of Śrīmatī Rādhārāṇī; preme—in the love; āche—there is; kata—how much; bala—strength; ye—which; bale—strength; āmāre—Me; kare—makes; sarvadā—always; vihvala—overwhelmed.
TRANSLATION

“I do not know the strength of Radhā’s love, with which She always overwhelms Me.”

TEXT 124

राधिकार प्रेम — गुरु, आमि — शिष्य नाट

सद । आमि। नाना नृत्ये। नाचाय। उद्भय || १२४ ||

rādhikāra prema—guru, āmi—śiṣya nāṭa

sadā āmā nānā nṛtye nācāya udbhaya

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; prema—the love; guru—teacher; āmi—I; śiṣya—disciple; nāṭa—dancer; sadā—always; āmā—Me; nānā—various; nṛtye—in dances; nācāya—causes to dance; udbhaya—novel.

TRANSLATION

“The love of Rādhikā is My teacher, and I am Her dancing pupil. Her prema makes Me dance various novel dances.”

TEXT 125

कस्मा द्वृद्धे प्रियसिद्धि हरे। पादमुलां गृहोंले। कु रणोऽन्तो विभि हरे। श्रीलौष्यीय भ्रष्टि परिता। नर्ताययं। ध-पचां || १२५ ||

kasmā dvṛdṛ de priya-sakhi hareḥ pādamulāṁ kuto ’sau

kunḍāraṇye kim iha kurute nṛtya-śikṣāṁ guruḥ kah
tāṁ tvan-mūrtiḥ prati-taru-latarṁ dig-vidiṣṭu sphuranti

śailūṣya bhramati parito nartayayā svā-paścāt

SYNONYMS

kasmāt—from where; vṛnde—O Vṛndā; priya-sakhi—O dear friend; hareḥ—of Lord Hari; pāda-mūlāt—from the lotus feet; kutaḥ—where; asau—that one (Lord Kṛṣṇa); kunḍa-arāṇye—in the forest on the bank of Rādhākunḍa; kim—what; iha—here; kurute—He does; nṛtya-śikṣāṁ—dancing practice; guruḥ—teacher; kah—who; tam—Him; tvat-mūrtiḥ—Your form; prati-taru-latam—on every tree and vine; dig-vidiṣṭu—in all directions; sphuranti—appearing; śailūṣya—expert dancer; iva—like; bhramati—wanders; paritāḥ—all around; nartayayā—causing to dance; svā-paścāt—behind.
TRANSLATION

"O my beloved friend Vṛndā, where are you coming from?"
"I am coming from the feet of Śrī Hari."
"Where is He?"
"In the forest on the bank of Rādhākuṇḍa."
"What is He doing there?"
"He is learning dancing."
"Who is His master?"
"Your image, Rādhā, revealing itself in every tree and creeper in every direction, is roaming like a skillful dancer, making Him dance behind."

PURPORT

This text is from the Govinda-līlāmṛta (8.77) of Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 126

nija-premaśvāde mora haya ye āhlāda
tāhā ha'ṭe koṭi-guṇa rādhā-premaśvāda

SYNONYMS

nija—own; prema—love; āsvāde—in tasting; mora—My; haya—there is; ye—whatever; āhlāda—pleasure; tāhā ha'ṭe—than that; koṭi-guṇa—ten million times greater; rādhā—of Śrīmatī Rādhārāṇī; prema-āsvāda—the tasting of love.

TRANSLATION

"Whatever pleasure I get from tasting My love for Śrīmatī Rādhārāṇī, She tastes ten million times more than Me by Her love.

TEXT 127

āmi yaiche paraspara viruddha-dharmāśraya
rādhā-prema taiche sadā viruddha-dharma-maya

SYNONYMS

āmi—I; yaiche—just as; paraspara—mutually; viruddha-dharma—of conflicting characteristics; āśraya—the abode; rādhā-prema—the love of Śrīmatī Rādhārāṇī; taiche—just so; sadā—always; viruddha-dharma-maya—consists of conflicting characteristics.
TRANSLATION

"Just as I am the abode of all mutually contradictory characteristics, so Rādhā's love is always full of similar contradictions.

TEXT 128

राधा-ग्रेम विभु—यार बाढ़िते नाहि ठांगः।
तंत्रापि से क्षणेन क्षणेन बाढ़ौऽह सदाः॥ १२८ ॥

rādhā-premā vibhu—yāra bāḍite nāhi ṭhāṇī
tathāpi se kṣaṇe kṣaṇe bāḍaye sadā

SYNONYMS

rādhā-premā—the love of Śrīmati Rādhārāṇī; vibhu—all-pervading; yāra—of which; bāḍite—to increase; nāhi—there is not; ṭhāṇī—space; tathāpi—still; se—that; kṣaṇe kṣaṇe—every second; bāḍaye—increase; sadā—always.

TRANSLATION

"Rādhā's love is all-pervading, leaving no room for expansion. But still it is expanding constantly.

TEXT 129

याहि वै गुरु वस्तु नाहि सुनिश्चितः।
तंत्रापि गुरुरु धर्म गौरव-वर्जितः॥ १२९ ॥

yāhā vai guru vastu nāhi suniścita
tathāpi gurura dharma gaurava-varjita

SYNONYMS

yāhā—which; vai—besides; guru—great; vastu—thing; nāhi—there is not; suniścita—quite certainly; tathāpi—still; gurura—of greatness; dharma—characteristics; gaurava-varjita—devoid of pride.

TRANSLATION

"There is certainly nothing greater than Her love. But Her love is devoid of pride. That is the sign of its greatness.

TEXT 130

याहि हैते सुनिर्मल द्वितीय नाहि जारः।
तंत्रापि सर्वा बायं-वक्र-व्यवहारः॥ १३० ॥

yāhā hāte sunirmal dvitiya nāhi āra
	tanthapi sarva baṁ-vakṛ-vaśvahar
yāhā haite sunirmala dvitiya nāhi āra
thathāpi sarvadā vāmya-vakra-vyavahāra

SYNONYMS
yāhā haite—than which; su-nirmala—very pure; dvitiya—second; nāhi—there is not; āra—another; thathāpi—still; sarvadā—always; vāmya—perverse; vakra—crooked; vyavahāra—behavior.

TRANSLATION
“Nothing is purer than Her love. But its behavior is always perverse and crooked.”

TEXT 131

vibhur api kalayan sadābhivṛddhim
gurur api gaurava-caryayā vihīnāh
muhur upacita-vakrimāpi śuddho
jayati mura-dviśi rādhikānurāgaḥ

SYNONYMS
vibhūḥ—all-pervading; api—although; kalayan—making; sadā—always; abhivṛddhim—increase; gurūḥ—important; api—although; gaurava-caryayā vihīnāḥ—without proud behavior; muhūḥ—again and again; upacita—increased; vakrimā—duplicity; api—although; suddhaḥ—pure; jayati—all glories to; mura-dviśi—for Kṛṣṇa, the enemy of the demon Mura; rādhikā—of Śrīmati Rādhārāṇī; anurāgaḥ—the love.

TRANSLATION
“All glories to Rādhā’s love for Kṛṣṇa, the enemy of the demon Mura. Although it is all-pervading, it tends to increase at every moment. Although it is important, it is devoid of pride. And although it is pure, it is always beset with duplicity.”

PURPORT
This is a verse from the Dāna-keli-kaumudī (2) of Śrīla Rūpa Gosvāmī.
sei premāra śrī-rādhikā parama ‘āśraya’
sei premāra āmi ha-i kevala ‘viṣaya’

SYNONYMS
sei—that; premāra—of the love; śrī-rādhikā—Śrīmatī Rādhārānī; parama—highest; āśraya—abode; sei—that; premāra—of the love; āmi—I; ha-i—am; kevala—only; viṣaya—object.

TRANSLATION
“Śrī Rādhikā is the highest abode of that love, and I am its only object.

TEXT 133

viṣaya-jātiya sukha āmāra āsvāda
āmā haite koṭi-guṇa āśrayera āhālāda

SYNONYMS
viṣaya-jātiya—relating to the object; sukha—happiness; āmāra—My; āsvāda—tasting; āmā haite—than Me; koṭi-guṇa—ten million times more; āśrayera—of the abode; āhālāda—pleasure.

TRANSLATION
“I taste the bliss to which the object of love is entitled. But the pleasure of Rādhā, the abode of that love, is ten million times greater.

TEXT 134

āśraya-jātiya sukha pāite mana dhāya
yatne āsvādite nāri, ki kari upāya

SYNONYMS
āśraya-jātiya—relating to the abode; sukha—happiness; pāite—to obtain; mana—the mind; dhāya—chases; yatne—by effort; āsvādite—to taste; nāri—I am unable; ki—what; kari—I do; upāya—way.

TRANSLATION
“My mind races to taste the pleasure experienced by the abode, but I cannot taste it, even by My best efforts. How may I taste it?
TEXT 135

If sometime I can be the abode of that love, only then may I taste its joy.

SYNONYMS

kabhu—sometime; yadi—if; ei—this; premāra—of the love; ha-iye—1 become; āśraya—the abode; tabe—then; ei—this; prema-anandera—of the joy of love; anubhava—experience; haya—there is.

TRANSLATION

"If sometime I can be the abode of that love, only then may I taste its joy."

PURPORT

Viśaya and āśraya are two very significant words relating to the reciprocation between Kṛṣṇa and His devotee. The devotee is called the āśraya, and his beloved, Kṛṣṇa, is the viśaya. Different ingredients are involved in the exchange of love between the āśraya and viśaya, which are known as vibhāva, anubhāva, sattvika and vyabhicārī. Vibhāva is divided into the two categories ālambana and uddīpana. Ālambana may be further divided into āśraya and viśaya. In the loving affairs of Rādhā and Kṛṣṇa, Rādhārāṇī is the āśraya feature and Kṛṣṇa the viśaya. The transcendental consciousness of the Lord tells Him, "I am Kṛṣṇa, and I experience pleasure as the viśaya. The pleasure enjoyed by Rādhārāṇī, the āśraya, is many times greater than the pleasure I feel." Therefore, to feel the pleasure of the āśraya category, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

TEXT 136

Thinking in this way, Lord Kṛṣṇa was curious to taste that love. His eager desire for that love increasingly blazed in His heart.

SYNONYMS

da cinti'—thinking this; rahe—remains; kṛṣṇa—Lord Kṛṣṇa; parama-kautukī—the supremely curious; hrdaye—in the heart; bādaye—increases; prema-lobha—eager desire for love; dhakdhaki—blazing.

TRANSLATION

Thinking in this way, Lord Kṛṣṇa was curious to taste that love. His eager desire for that love increasingly blazed in His heart.
TEXT 137

That is one desire. Now please hear of another. Seeing His own beauty, Lord Kṛṣṇa began to consider.

SYNONYMS

ei—this; eka—one; śuna—please hear; āra—another; lobhera—of eager desire; prakāra—type; sva-mādhurya—own sweetness; dekhi'—seeing; kṛṣṇa—Lord Kṛṣṇa; karena—does; vicāra—consideration.

TRANSLATION

That is one desire. Now please hear of another. Seeing His own beauty, Lord Kṛṣṇa began to consider.

TEXT 138

"My sweetness is wonderful, infinite and full. No one in the three worlds can find its limit.

SYNONYMS

adbhuta—wonderful; ananta—unlimited; pūrṇa—full; mora—My; madhurimā—sweetness; tri-jagate—in the three worlds; ihāra—of this; keha—someone; nāhi—not; pāya—obtains; sīmā—limit.

TRANSLATION

"My sweetness is wonderful, infinite and full. No one in the three worlds can find its limit.

TEXT 139

"My sweetness is wonderful, infinite and full. No one in the three worlds can find its limit.

SYNONYMS

ei—this; prema-dvāre—by means of the love; nitya—always; rādhikā—Śrīmati Rādhārāṇī; ekali—only; āmāra—of Me; mādhurya-amṛta—the nectar of the sweetness; āsvāde—tastes; sakali—all.
TRANSLATION

"Only Rādhikā, by the strength of Her love, tastes all the nectar of My sweetness.

TEXT 140

yadyapi nirmala rādha-ra sat-prema-darpaṇa
tathāpi svacchatā tāra bāḍhe kṣaṇe kṣaṇa

SYNONYMS

yadyapi—although; nirmala—pure; rādha-ra—of Śrīmatī Rādhārāṇī; sat-prema—of real love; darpaṇa—the mirror; tathāpi—still; svacchatā—transparency; tāra—of that; bāḍhe—increases; kṣaṇe kṣaṇa—every moment.

TRANSLATION

"Although Rādhā's love is pure like a mirror, its purity increases at every moment.

TEXT 141

āmāra mādhurya nāhi bāḍhite avakāśe
e-darpaṇera āge nava nava rūpe bhāse

SYNONYMS

āmāra—of Me; mādhurya—sweetness; nāhi—not; bāḍhite—to increase; avakāśe—opportunity; e-darpaṇera āge—in front of this mirror; nava nava—newer and newer; rūpe—in beauty; bhāse—shines.

TRANSLATION

"My sweetness also has no room for expansion, yet it shines before that mirror in newer and newer beauty.

TEXT 142

man-mādhurya rādhāra prema—doṅhe hoḍa kari‘
kṣaṇe kṣaṇe bāḍe doṅhe, keha nāhi hāri

SYNONYMS

man—of man; mādhurya—sweetness; rādhāra—of Rādhā; prema—love; doṅhe—of them; hoḍa—swell; kṣaṇe—moment; kṣaṇe—moment; bāḍe—becomes greater; doṅhe—of them; keha—any; nāhi—nothing; hāri—is.
SYNONYMS

mat-mādhurya—My sweetness; rādhāra—of Śrīmatī Rādhārāṇī; prema—the love; doñhe—both together; hoḍa kari’—challenging; kṣaṇe kṣaṇe—every second; bāde—increase; doñhe—both; keha nāhi—no one; hāri—defeated.

TRANSLATION

“There is constant competition between My sweetness and the mirror of Rādhā’s love. They both go on increasing, but neither knows defeat.

TEXT 143

अमार माधुर्य नित्य नव नव हैः
ध्व-प्रेम-अनुरूप भक्ते आस्वादय || १४३ ||

āmāra mādhurya nitya nava nava haya
sva-sva-prema-anurūpa bhakte āsvādaya

SYNONYMS

āmāra—of Me; mādhurya—the sweetness; nitya—always; nava nava—newer and newer; haya—is; sva-sva-prema-anurūpa—according to one’s own love; bhakte—the devotee; āsvādaya—tastes.

TRANSLATION

“My sweetness is always newer and newer. Devotees taste it according to their own respective love.

TEXT 144

darpāṇāद्ये देखि’ यदि आपन माधुर्यी
आस्वादिते हया लोभा, आस्वादिते नारी || १४४ ||

darpaṇā-ādye dekhi’ yadi āpana mādhurī
āsvādite haya lobha, āsvādite nāri

SYNONYMS

darpaṇā-ādye—beginning in a mirror; dekhi’—seeing; yadi—if; āpana—own; mādhurī—sweetness; āsvādite—to taste; haya—there is; lobha—desire; āsvādite—to taste; nāri—I am not able.

TRANSLATION

“If I see My sweetness in a mirror, I am tempted to taste it, but nevertheless I cannot.
TEXT 145

विचार करिये यदि आभाद-उपायः।
राधिकास्वरूप हुइते तबे मन धायः॥ १४५ ॥

vicāra kariye yadi āsvāda-upāya
rādhikā-svarūpa ha-ite tabe mana dhāya

SYNONYMS
vicāra—consideration; kariye—I do; yadi—if; āsvāda—to taste; upāya—way;
rādhikā-svarūpa—the nature of Śrīmatī Rādhārāṇī; ha-ite—to become; tabe—then;
mana—mind; dhāya—chases.

TRANSLATION

“If I deliberate on a way to taste it, I find that I hanker for the position of Rādhikā.”

PURPORT

Kṛṣṇa’s attractiveness is wonderful and unlimited. No one can know the end of it. Śrīmatī Rādhārāṇī alone can relish such extensiveness from Her position in the āśraya category. The mirror of Śrīmatī Rādhārāṇī’s transcendental love is perfectly clear, yet it appears clearer and clearest in the transcendental method of understanding Kṛṣṇa. In the mirror of Rādhārāṇī’s heart, the transcendental features of Kṛṣṇa appear increasingly new and fresh. In other words, the attraction of Kṛṣṇa increases in proportion to the understanding of Śrīmatī Rādhārāṇī. Each tries to supersede the other. Neither wants to be defeated in increasing the intensity of love. Desiring to understand Rādhārāṇī’s attitude of increasing love, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

TEXT 146

अपरिकलितपुर्वः कथं कारकारी
शुरूवति मम गरियानेष माधुर्यपुरः।
अयमहमपि हस्त प्रेक्षा यं लक्ष्यतोःः
सर्वद्वृत्तोऽऽु कामये राधिकेभ॥ १४६ ॥

aparikalita-pūrvaḥ kaś camatkāra-kāri
sphurati mama garīyān esa mādhurya-pūraḥ
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktum kāmaye rādhikeva

SYNONYMS
aparikalita—not experienced; pūrvaḥ—previously; kāḥ—who; camatkāra-kāri—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; yam—which; lubdhā-cetāḥ—My mind being bewildered; sa-rabhhasam—impetuously; upabhoktum—to enjoy; kāmaye—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 text is from the Lalita-mādhava (8.34) of Śrīla Rūpa Gosvāmī. It was spoken by Lord Kṛṣṇa when He saw the beauty of His own reflection in a jeweled fountain in Dvārakā.

**TEXT 147**

कृष्णभक्तिरेष्य एक नान्दविवक्ष वल।
कृष्णादिद नर्नारी करये चंगल॥ १४७॥

krṣṇa-mādhuryera eka svābhāvika bala
kṛṣṇa-ādi nara-nārī karaye cañcala

**SYNONYMS**

krṣṇa—of Lord Kṛṣṇa; mādhuryera—of the sweetness; eka—one; svābhāvika—natural; bala—strength; krṣṇa—Lord Kṛṣṇa; ādi—beginning with; nara-nārī—men and women; karaye—makes; cañcala—perturbed.

**TRANSLATION**

The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself.

**TEXT 148**

श्रवणे, दर्शने अकर्षये सर्वमना।
आपनाः आम्बादिते कुञ्ज करेन यतनं॥ १४८॥

śravaṇe, darśane ākarṣaye sarva-mana
āpanā āsvādite krṣṇa kareṇa yatana

**SYNONYMS**

śravaṇe—in hearing; darśane—in seeing; ākarṣaye—attracts; sarva-mana—all minds; āpanā—Himself; āsvādite—to taste; krṣṇa—Lord Kṛṣṇa; kareṇa—makes; yatana—efforts.
TRANSLATION

All minds are attracted by hearing His sweet voice and flute, or by seeing His beauty. Even Lord Kṛṣṇa Himself makes efforts to taste that sweetness.

TEXT 149

ए माधुर्याम्र्ता पान सदा येईं करे।
त्रस्नासंति नहे, त्रस्ना बाञ्जे निरांतरे॥ १४९॥

e mādhuryāmṛta pāna sadā yei kare
trṣṇā-śānti nahe, trṣṇā bāḍhe nirantare

SYNONYMS

e—this; mādhurya-amṛta—nectar of sweetness; pāna—drinks; sadā—always; yei—that person who; kare—does; trṣṇā-śānti—satisfaction of thirst; nahe—there is not; trṣṇā—thirst; bāḍhe—increases; nirantare—constantly.

TRANSLATION

The thirst of one who always drinks the nectar of that sweetness is never satisfied. Rather, that thirst increases constantly.

TEXT 150

अतृप्त हैंया करें विधिर्निन्दन॥
अविद्या विधि भाल नाज्ञे शजन॥ १५०॥

atrpta ha-iyā kare vīdhira nindana
avidagdha vīdhi bhāla nā jāne srjana

SYNONYMS

atrpta—unsatisfied; ha-iyā—being; kare—do; vīdhira—of Lord Brahmā; nindana—blaspheming; avidagdha—inexperienced; vīdhi—Lord Brahmā; bhāla—well; nā jāne—does not know; srjana—creating.

TRANSLATION

Such a person, being unsatisfied, begins to blaspheme Lord Brahmā, saying that he does not know the art of creating well and is simply inexperienced.

TEXT 151

कोटी लेत्र नाहि दिल, सबे दिल चूह॥
तहाते निमेश,—कृष्ण कि देखिब मुंक॥ १५१॥
koṭi netra nāhi dila, sabe dila dui
tāhāte nimeśa,—krṣṇa ki dekhiba muṇi

SYNONYMS
koṭi—ten million; netra—eyes; nāhi dila—did not give; sabe—to all; dila—gave; dui—two; tāhāte—in that; nimeśa—a blink; krṣṇa—Lord Kṛṣṇa; ki—how; dekhiba—shall see; muṇi—I.

TRANSLATION
He has not given millions of eyes to see the beauty of Kṛṣṇa. He has given only two eyes, and even those eyes blink. How then shall I see the lovely face of Kṛṣṇa?

TEXT 152

अटति यद्वानिं काननं, कृत्तियूर्गायते स्वामप्रस्तावम्।
कुटिलकृत्तलं श्रीयुक्तं जड़ उदीक्षनां पद्मकुङ्कुर्णाम्।१५२॥

aṭati yad bhavān ahni kānanaṁ
truṭiḥ yugāyate tvām apaśyatāṁ
kutila-kuntalam śrī-mukham ca te
jaḍa udiśatāṁ pakṣma-kṛṣṇaḥ dṛśāṁ

SYNONYMS
aṭati—goes; yat—when; bhavān—Your Lordship; ahni—in the day; kānanaṁ—to the forest; truṭiḥ—half a second; yugāyate—appears like a yuga; tvāṁ—You; apaśyatāṁ—of those not seeing; kutila-kuntalam—adorned with curled hair; śrī-mukham—beautiful face; ca—and; te—Your; jaḍa—stupid; udiśatāṁ—looking at; pakṣma-kṛṣṇaḥ—the maker of eyelashes; dṛśāṁ—of the eyes.

TRANSLATION
(The gopīs say: ) “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 hairs, 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 153

गोपयत् कृष्णमुक्तान्वो चिराकृत्याँ
यंगुर्जच दशिन्यु पद्मपुर्णं शपस्ति।
दृष्टिधिन्दिकतमलं परिभयं सर्वा-
ञ्जत्वमापुरुपि नित्यायुक्तं दुरापम्।१५३॥

koṭi netra nāhi dila, sabe dila dui
tāhāte nimeśa,—krṣṇa ki dekhiba muṇi
gopyaś ca kṛṣṇam upalabhya cirād abhīṣtaṁ
yat-prekṣaṇe dṛśisu pakṣma-kṛtaṁ śapanti
dṛgbhir hṛdi-kṛtam alaṁ parirabhya sarvāṁ
tad-bhāvam āpur api nitya-yujāṁ durāpam

SYNONYMS

gopyaḥ—The gopis; ca—and; kṛṣṇam—Lord Kṛṣṇa; upalabhya—seeing; cirāt—after a long time; abhīṣtaṁ—desired object; yat-prekṣaṇe—in the seeing of whom; dṛśisu—in the eyes; pakṣma-kṛtam—the maker of eyelashes; śapanti—curse; dṛgbhir—with the eyes; hṛdi-kṛtam—who entered the heart; alaṁ—enough; parirabhya—embracing; sarvāḥ—all; tad-bhāvam—that highest stage of joy; āpuḥ—obtained; api—although; nitya-yujāṁ—by perfected yogis; durāpam—difficult to obtain.

TRANSLATION

"The gopis saw their beloved Kṛṣṇa at Kurukṣetra after a long separation. They secured and embraced Him in their hearts through their eyes, and they attained a joy so intense that not even perfect yogis can attain it. The gopis cursed the creator for creating eyelids that interfered with their vision."

PURPORT

This text is from Śrīmad-Bhāgavatam (10.82.40).

TEXT 154

कृष्णावलोकन बिना नेत्र फल नाहि आन।
बैठ जन कृष्ण स्वे, भैं भोग्यवान्॥ १५४ ॥

kṛṣṇāvalokana vinā netra phala nāhi āna
yei jana kṛṣṇa dekhe, sei bhāgyavān

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; avalokana—looking at; vinā—without; netra—the eyes; phala—fruit; nāhi—not; āna—other; yei—who; jana—the person; kṛṣṇa—Lord Kṛṣṇa; dekhe—sees; sei—he; bhāgyavān—very fortunate.

TRANSLATION

There is no other consummation for the eyes than the sight of Kṛṣṇa. Whoever sees Him is most fortunate indeed.

TEXT 155

अक्षधतः फलमिदं न परं विदायः
सख्यं पशुन्यविरेश्यतौ वैरं ॥
SYNONYMS

akṣaṇ-vatām—of those who have eyes; phalam—the fruit; idam—this; na—not; param—other; vidāmaḥ—we know; sakhyāḥ—O friends; paśūn—the cows; anuviveṣayaḥ—causing to enter one forest from another; vayasyaiḥ—with Their friends of the same age; vaktram—the faces; vraja-śa—of Maharaja Nanda; sutayoḥ—of the two sons; anuveṇu-juṣṭam—possessed of flutes; yaiḥ—by which; vā—or; nipitam—imbibed; anurakta—loving; kaṭa-akṣa—glances; mokṣam—giving off.

TRANSLATION

[The gopīs say:] “O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision.”

PURPORT

Like the gopīs, one can see Kṛṣṇa continuously if one is fortunate enough. In the Bh Brahma-saṁhitā it is said that sages whose eyes have been smeared with the ointment of pure love can see the form of Śyāmasundara (Kṛṣṇa) continuously in the centers of their hearts. This text from Śrīmad-Bhāgavatam (10.21.7) was sung by the gopīs on the advent of the šarat season.
SYNONYMS

gopyaḥ—the gopīs; tapaḥ—austerities; kim—what; acaran—performed; yat—from which; āmuṣya—of such a one (Lord Kṛṣṇa); rūpam—the form; lāvaṇya-sāram—the essence of loveliness; asama-ūrdhvam—not paralleled or surpassed; ananya-siddham—not perfected by any other ornament (self-perfect); dṛghbhiḥ—by the eyes; pibanti—they drink; anusava-abhinavam—constantly new; durāpam—difficult to obtain; ekānta-dhāma—the only abode; yaśosaḥ—of fame; śrīyaḥ—of beauty; aiśvarasya—of opulence.

TRANSLATION

[The women of Mathura say:] “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 extremely rare.”

PURPORT

This text from Śrīmad-Bhāgavatam (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa and Balarāma in the arena with King Kaṁsa’s great wrestlers Muṣṭika and Cāṇūra.

TEXT 157

अपूर्व माधुरी कुञ्जे, अपूर्व तार बल ।
याहार श्रवणं मन हयं टलमल || १५७ ||

apūrva mādhurī kṛṣnera, apūrva tāra bala
yāhāra śravaṇe mana haya ṭalamala

SYNONYMS

apūrva—unprecedented; mādhurī—sweetness; kṛṣnera—of Lord Kṛṣṇa; apūrva—unprecedented; tāra—of that; bala—the strength; yāhāra—of which; śravaṇe—in hearing; mana—the mind; haya—becomes; ṭalamala—unsteady.

TRANSLATION

The sweetness of Lord Kṛṣṇa is unprecedented, and its strength is also unprecedented. Simply by hearing of such beauty, the mind becomes unsteady.

TEXT 158

कुञ्जे माधुर्ये कुञ्जे उपजयं लोभ ।
समयं आयंविद्वे नारे, मने रहे कोस || १५८ ||

kṛṣnera mādhurye kṛṣṇe upajaya lobha
samyak āsvādite nāre, mane rahe kṣobha
SYNONYMS

krṣpera—of Lord Kṛṣṇa; mādhurye—in the sweetness; kṛṣṇe—in Lord Kṛṣṇa; upajaya—arises; lobha—eager desire; samyak—fully; āsvādite—to taste; nāre—is not able; mane—in the mind; rahe—remains; kṣobha—sorrow.

TRANSLATION

Lord Kṛṣṇa's own beauty attracts Lord Kṛṣṇa Himself. But because He cannot fully enjoy it, His mind remains full of sorrow.

TEXT 159

এই দ্বিতীয় হেতুর কহিল বিবরণ।
তৃতীয় হেতুর এব শুনহ লক্ষণ ॥ ১৫৯ ॥

ei ta' dvitiya hetura kahila vivaraṇa
tritiya hetura ebe sunaha lakṣaṇa

SYNONYMS

ei—this; ta'—certainly; dvitiya—second; hetura—of the reason; kahila—has been said; vivaraṇa—description; tritiya—the third; hetura—of the reason; ebe—now; sunaha—please hear; lakṣaṇa—the characteristic.

TRANSLATION

This is a description of His second desire. Now please listen as I describe the third.

TEXT 160

অত্যন্ত নিগ্ধা এই রসের সিদ্ধান্ত ।
শ্রুতপোঞ্জাণঃ মাত্র জ্ঞানে একাংশ ॥ ১৬০ ॥

atyanta-nigūḍha ei rasera siddhānta
svarūpa-gosāṅi mātra jānena ekānta

SYNONYMS

atyanta—extremely; nigūḍha—deep; ei—this; rasera—of mellow; siddhānta—conclusion; svarūpa-gosāṅi—Svarūpa Dāmodara Gosvāmī; mātra—only; jānena—knows; ekānta—much.

TRANSLATION

This conclusion of rasa is extremely deep. Only Svarūpa Dāmodara knows much about it.
TEXT 161

�ेबा केह अन्य जाने, सेहो ताङ्हा हैवें।
चैतन्यगोसाइनिय हैव अन्यन्त मर्म याते॥ १६१॥

येबा केह अन्य जाने, सेहो ताङ्हा हैवें
चैतन्य-गोसाइनिय हैव अत्यंत मर्म याते॥ १६१॥

SYNONYMS

येबा—whoever; केहा—someone; अन्य—other; जाने—knows; सेहो—he; ताङ्हा हैवे—
from him (Svarūpa Dāmodara); caitanya-gosāquirrel teṅha atyanta marma yāte

TRANSLATION

Anyone else who claims to know it must have heard it from him, for he was the
most intimate companion of Lord Caitanya Mahāprabhu.

TEXT 162

gोपीगणेन प्रेमेऽर ‘रुङ्खाव’ नाम ।
बिशुद्ध निर्मल प्रेम, कब्जू नहः काम ॥ १६२॥

gopi-gaṇera premera ‘ruḍha-bhāva’ nāma
viśuddha nirmala prema, kabhu nahe kāma

SYNONYMS

gopi-gaṇera—of the gopīs; premera—of the love; ruḍha-bhāva—ruḍha-bhāva; nāma
—named; viśuddha—pure; nirmala—spotless; prema—love; kabhu—at any time; nahe
—is not; kāma—lust.

TRANSLATION

The love of the gopīs is called ruḍha-bhāva. It is pure and spotless. It is not at any
time lust.

PURPORT

As already explained, the position of the gopīs in their loving dealings with Kṛṣṇa
is transcendental. Their emotion is called ruḍha-bhāva. Although it is apparently
like mundane sex, one should not confuse it with mundane sexual love, for it is
pure and unadulterated love of Godhead.

TEXT 163

‘प्रेमैव गोपरायणां काम इत्यागमं प्रथाम्।’
इत्यादिवादायंगोप्येतं राष्ट्र्यं भववंशियां।॥ १६३॥
premaiva gopa-rāmāṇām
kāma ity agamat prathām
ity uddhavādayo 'py etam
vānchanti bhagavat-priyāḥ

SYNONYMS

prema—love; eva—only; gopa-rāmāṇām—of the women of Vraja; kāmaḥ—lust; iti—as; agamat—went to; prathām—fame; iti—thus; uddhava-ādayaḥ—headed by Śrī Uddhava; api—even; etam—this; vānchanti—desire; bhagavat-priyāḥ—dear devotees of the Supreme Personality of Godhead.

TRANSLATION

"The pure love of the gopīs has become celebrated by the name 'lust'. The dear devotees of the Lord, headed by Śrī Uddhava, desire to taste that love."

PURPORT

This is a verse from Bhakti-rasāmṛta-sindhu (1.2.285,286).

TEXT 164

kāma, prema,—doṅhākāra vibhinna lakṣaṇa
lauha āra hema yaiche svarūpe vilakṣaṇa

SYNONYMS

kāma—lust; prema—love; doṅhākāra—of the two; vibhinna—separate; lakṣaṇa—symptoms; lauha—iron; āra—and; hema—gold; yaiche—just as; svarūpe—in nature; vilakṣaṇa—different.

TRANSLATION

Lust and love have different characteristics, just as iron and gold have different natures.

PURPORT

One should try to discriminate between sexual love and pure love, for they belong to different categories, with a gulf of difference between them. They are as different from one another as iron is from gold.

TEXT 165

āṅgaleśvarīprīti-bāṃsa—bāre bali 'kāma'
kuṇḍaleśvarīprīti-īḍha dhre 'prema' nām || 165 ||
SYNONYMS

ātmendriya-priti-vāṇchā—tāre bali ‘kāma’
kṛṣṇendriya-priti-icchā dhare ‘prema’ nāma

TRANSLATION

The desire to gratify one’s own senses is kāma [lust], but the desire to please the senses of Lord Kṛṣṇa is prema [love].

PURPORT

The revealed scriptures describe pure love as follows:

sarvathā dhvaṁsa-rahitaiṁ
saty api dhvaṁsa-kāṛaṇe
yad bhāva-bandhanaṁ yānoṁ
sa premā parikīrtitaḥ

"If there is ample reason for the dissolution of a conjugal relationship and yet such a dissolution does not take place, such a relationship of intimate love is called pure."

The predominated gopīs were bound to Kṛṣṇa in such pure love. For them there was no question of sexual love based on sense gratification. Their only engagement in life was to see Kṛṣṇa happy in all respects, regardless of their own personal interests. They dedicated their souls only for the satisfaction of the Personality of Godhead, Śrī Kṛṣṇa. There was not the slightest tinge of sexual love between the gopīs and Kṛṣṇa.

The author of Śrī Caitanya-caritāmṛta asserts with authority that sexual love is a matter of personal sense enjoyment. All the regulative principles in the Vedas pertaining to desires for popularity, fatherhood, wealth and so on are different phases of sense gratification. Acts of sense gratification may be performed under the cover of public welfare, nationalism, religion, altruism, ethical codes, Biblical codes, health directives, fruitive action, bashfulness, tolerance, personal comfort, liberation from material bondage, progress, family affection or fear of social ostracism or legal punishment, but all these categories are different subdivisions of one substance—sense gratification. All such good acts are performed basically for one’s own sense gratification, for no one can sacrifice his personal interest while discharging these much-advertised moral and religious principles. But above all this is a transcendental stage in which one feels himself to be only an eternal servitor of Kṛṣṇa, the absolute Personality of Godhead. All acts performed in this sense of servitude are called pure love of God because they are performed for the absolute sense gratification of Śrī Kṛṣṇa. However, any act performed for the purpose of enjoying its fruits or results is an act of sense gratification. Such actions are visible sometimes in gross and sometimes in subtle forms.
TEXT 166

कामेरा तात्पर्य—निजसंभोग केवल ।
कृष्णसृष्टि तात्पर्य-मात्र प्रेम तू प्राबल ॥ १६६ ॥

$kāmera$ tātparya—nija-sambhoga kevala
$kṛṣṇa-sukha$-tātparya-mātra prema ta' prabala

SYNONYMS

$kāmera$—of lust; tātparya—the intent; nija—own; sambhoga—enjoyment; kevala—only; kṛṣṇa-sukha—for Lord Kṛṣṇa's happiness; tātparya—the intent; mātra—only; prema—love; ta'—certainly; prabala—powerful.

TRANSLATION

The object of lust is only the enjoyment of one's own senses. But love caters to the enjoyment of Lord Kṛṣṇa, and thus it is very powerful.

TEXTS 167-169

लोकधर्म, वेदधर्म, देहधर्म, कर्म ।
लोकधर्म, धैर्यं, देहसुख, अत्यन्तसुख-मर्म ॥ १६७ ॥
पुनःज्ञो अर्थपूर्व, निज परिजन ।
स्वज्ञा करये यत जाड़न-जूंगल ॥ १६८ ॥
सर्वद्याग करि' करे कृष्णे भजन ।
कृष्णसृष्टि भेदु करे प्रेम-सेवन ॥ १६९ ॥

loka-dharma, veda-dharma, deha-dharma, karma
lajjā, dhaarya, deha-sukha, ātma-sukha-marma
dustyaja ārya-patha, nija parijana
sva-jane karaye yata tāḍana-bhartsana
sarva-tyāga kari' kare kṛṣṇera bhajana
kṛṣṇa-sukha-hetu kare prema-sevana

SYNONYMS

loka-dharma—customs of the people; veda-dharma—Vedic injunctions; deha-dharma—necessities of the body; karma—fruitive work; lajjā—bashfulness; dhaarya—patience; deha-sukha—the happiness of the body; ātma-sukha—the happiness of the self; marma—the essence; dustyaja—difficult to give up; ārya-patha—the path of varṇāśrama; nija—own; parijana—family members; sva-jane—one's own family; karaye—do; yata—all; tāḍana—punishment; bhartsana—scolding; sarva-tyāga kari'—
giving up everything; *kare*-do; *kṛṣṇera*-of Lord Kṛṣṇa; *bhajana*-worship; *kṛṣṇa-sukha-hetu*-for the purpose of Lord Kṛṣṇa's happiness; *kare*-do; *prema*-out of love; *sevana*-service.

**TRANSLATION**

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of varṇāśrama dharma, which is difficult to give up—the gopīs have forsaken all these, as well as their own relatives and their punishment and scolding, for the sake of serving Lord Kṛṣṇa. They render loving service to Him for the sake of His enjoyment.

**TEXT 170**

ইহাকে কহিয়ে কুঞ্জে দুঃখ অনুরাগ।
অন্য কোন পুরুষে নাই কোন দাগ। ॥ ১৭০ ॥

*ihāke kahiye kṛṣṇe dṛgha anurāga*  
svaccha dhauta-vastre yaiche nāhi kona dāga

**SYNONYMS**

*iha*-this; *kahiye*-I say; *kṛṣṇe*-in Lord Kṛṣṇa; *dṛgha*-strong; *anurāga*-love; *svaccha*-pure; *dhauta*-clean; *vastre*-in cloth; *yaiche*-just as; *nāhi*-not; *kona*-some; *dāga*-mark.

**TRANSLATION**

That is called firm attachment to Lord Kṛṣṇa. It is spotlessly pure, like a clean cloth that has no stain.

**PURPORT**

The author of Śrī Caitanya-caritāmṛta advises everyone to give up all engagements of sense gratification and, like the gopīs, dovetail oneself entirely with the will of the Supreme Lord. That is the ultimate instruction of Kṛṣṇa in Bhagavad-gītā. We should be prepared to do anything and everything to please the Lord, even at the risk of violating the Vedic principles or ethical laws. That is the standard of love of Godhead. Such activities in pure love of Godhead are as spotless as white linen that has been completely washed. Śrīla Bhaktivinoda Ṭhākura warns us in this connection that we should not mistakenly think that the idea of giving up everything implies the renunciation of duties necessary in relation to the body and mind. Even such duties are not sense gratification if they are undertaken in a spirit of service to Kṛṣṇa.

**TEXT 171**

অতএব কাম-প্রেমে বহুত অন্তর।
কাম -অন্তর্সং; প্রেম -নির্মল ভাস্কর ॥ ১৭১ ॥
ataeva kāma-preme bahuta antara
kāma—-andha-tamaḥ, prema—-nirmala bhāskara

SYNONYMS
ataeva—therefore; kāma-preme—in lust and love; bahuta—much; antara—space between; kāma—lust; andha-tamaḥ—blind darkness; prema—love; nirmala—pure; bhāskara—sun.

TRANSLATION
Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.

TEXT 172
অতএব গোপীগণের নাহি কামগত ।
কৃষ্ণস্বচ্ছ লাগি মাত্র, কুঞ্জ সে সত্ব ॥ ১৭২ ॥

ataeva gopi-ganera nahi kāma-gandha
krṣṇa-sukha lāgi mātra, krṣṇa se sambandha

SYNONYMS
ataeva—therefore; gopi-ganera—of the gopīs; nahi—not; kāma-gandha—the slightest bit of lust; krṣṇa-sukha—the happiness of Lord Kṛṣṇa; lāgi—for; mātra—only; krṣṇa—Lord Kṛṣṇa; se—that; sambandha—the relationship.

TRANSLATION
Thus there is not the slightest taint of lust in the gopīs' love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment.

TEXT 173
যতে স্বচ্ছাতচরণাশ্রুত্রহস্য স্তনেষু
ভীতা: শতনঃ প্রিয় নদীমহি কর্কশেষু ॥
তেনাটিীমতসি তদ্যথতে ন কিং চিত্ত
কুন্তাকিলিঙ্কমতি ধীরবদাকাল্যাং নং ॥ ১৭৩ ॥

yat te sujāta-paraṇāmbhu-rāmaḥ staneṣu
bhitāḥ śanaiḥ priya dadhimahi karkaśeṣu
tenātāvīm atasi tad vyathate na kīṁ svit
kūrpa-dībhikūrmaḥ dhīmakh bhavat-āyuṣāṁ naḥ
SYNONYMS

yat—which; te—Your; sujāta—very fine; caraṇa-ambu-ruham—lotus feet; stanesu—on the breasts; bhītāḥ—being afraid; ṣanaīḥ—gently; priya—O dear one; dadhīmaḥi—we place; karkaśesu—rough; tena—with them; aṭavīṃ—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-āyuṣām—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 text from Śrīmad-Bhāgavatam (10.31.19) was spoken by the gopīs when Kṛṣṇa left them in the midst of the rāsa-līlā.

TEXT 174

ātmā-sukha-duḥkhe gopīra nāhika vicāra
kṛṣṇa-sukha-hetu ceṣṭā mano-vyavahāra

SYNONYMS

ātmā-sukha-duḥkhe—in personal happiness or distress; gopīra—of the gopīs; nāhika—not; vicāra—consideration; kṛṣṇa-sukha-hetu—for the purpose of Lord Kṛṣṇa’s happiness; ceṣṭā—activity; manāḥ—of the mind; vyavahāra—the business.

TRANSLATION

The gopīs do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Kṛṣṇa.

TEXT 175

kṛṣṇa lāgī' āra saba kare parityāga
kṛṣṇa-sukha-hetu kare śuddha anurāga
SYNONYMS

kṛṣṇa lāgi’—for Lord Kṛṣṇa; āra—other; saba—all; kare—do; parityāga—give up; kṛṣṇa-sukha-hetu—for the purpose of Lord Kṛṣṇa's happiness; kare—do; suddha—pure; anurāga—attachments.

TRANSLATION

They renounced everything for Kṛṣṇa. They have pure attachment to giving Kṛṣṇa pleasure.

TEXT 176

evam mad-arthojjhitat-loka-veda-
vāsanāṁ hi vo maya anuvṛttaye 'balāḥ
mayā parokṣaṁ bhajatā tirohitam
māsūyitūṁ mārhatā tat priyaṁ priyāḥ

SYNONYMS

evam—thus; mat-artha—for Me; ujjhita—rejected; loka—popular customs; veda—Vedic injunctions; svānāṁ—own families; hi—certainly; vaḥ—of you; mayi—Me; anuvṛttaye—to increase regard for; abalāḥ—O women; mayā—by Me; parokṣaṁ—invisible; bhajatā—favoring; tirohitam—withdrawn from sight; mā—Me; asūyitum—to be displeased with; mā arhatā—you do not deserve; tat—therefore; priyam—who is dear; priyāḥ—O dear ones.

TRANSLATION

“O My beloved gopīs, you have renounced social customs, scriptural injunctions and your relatives for My sake. I disappeared behind you only to increase your concentration upon Me. Since I disappeared for your benefit, you should not be displeased with Me.”

PURPORT

This text from Śrīmad-Bhāgavatam (10.32.21) was spoken by Lord Kṛṣṇa when He returned to the arena of the rāsa-līlā.

TEXT 177
Adi-līlā, Chapter 4

krṣnera pratijñā eka āche pūrva haite
ye yaiche bhaje, krṣṇa tāre bhaje taiche

SYNONYMS

krṣnera—of Lord Kṛṣṇa; pratijñā—promise; eka—one; āche—there is; pūrva haite—from before; ye—whoever; yaiche—just as; bhaje—he worships; krṣṇa—Lord Kṛṣṇa; tāre—to him; bhaje—reciprocates; taiche—just so.

TRANSLATION

Lord Kṛṣṇa has a promise from before to reciprocate with His devotees according to the way they worship Him.

TEXT 178

ye yatha maṁ prapadyante tāṁs tathaiva bhajāmy aham
mama vartmānuvartante manuṣyāḥ pārtha sarvaḥ

SYNONYMS

ye—those who; yathā—as; maṁ—to Me; prapadyante—surrender; tāṁ—them; tatha—so; eva—certainly; bhajāmi—reward; aham—I; mama—My; vartma—path; anuvartante—follow; manuṣyāḥ—men; pārtha—O son of Prtha; sarvaḥ—in all respects.

TRANSLATION

“In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha.”

PURPORT

Kṛṣṇa was never ungrateful to the gopīs, for as He declares to Arjuna in this verse from Bhagavad-gītā (4.11), He reciprocates with His devotees in proportion to the transcendental loving service they render unto Him. Everyone follows the path that leads toward Him, but there are different degrees of progress on that path, and the Lord is realized in proportion to one’s advancement. The path is one, but the progress in approaching the ultimate goal is different, and therefore the proportion of realization of this goal—namely the absolute Personality of Godhead—is also different. The gopīs attained the highest goal, and Lord Caitanya affirmed that there is no higher method of worshiping God than that followed by the gopīs.
TEXT 179

সে প্রতিজ্ঞা ভঙ্গ হইল গোপীর ভজনে।
তাহাতে প্রমাণ করণ-গ্রহণবচনে ॥ ১৭৯ ॥

se pratijñā bhaṅga haila gopīra bhajane
tāhāte pramāṇa kṛṣṇa-śrī-mukha-vacane

SYNONYMS

se—that; pratijñā—promise; bhaṅga haila—was broken; gopīra—of the gopīs; bhajane—by the worship; tāhāte—in that; pramāṇa—the proof; kṛṣṇa—of Lord Kṛṣṇa; śrī-mukha-vacane—by the words from the mouth.

TRANSLATION

That promise has been broken by the worship of the gopīs, as Lord Kṛṣṇa Himself admits.

TEXT 180

ন পরিয়েহ িরবশসঘৃষাং
বসাধুকৃত্তাং বিশুখুষাপি বং।
য়া মাহজন্ন ওর্জযাগেহশ্রম্বলাং
সংশ্রুষ্যা তম্ম প্রতিযাতু সাধুনু। ॥ ১৮০ ॥

na pāraye 'haṁ niravadya-saṁhyujāṁ
sva-sādhu-krtyam vibudhāyuṣāpi vah
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁṛṣcyā tad vah pratiyātu sādhunā

SYNONYMS

na—not; pāraye—am able to make; aham—I; niravadya-saṁhyujāṁ—to those who are completely free from deceit; sva-sādhu-krtyam—proper compensation; vibudha-āyuṣā—with a lifetime as long as that of the demigods; api—although; vaḥ—to you; yāḥ—who; mā—Me; abhajan—have worshiped; durjaya-geha-śṛṅkhalāḥ—the chains of household life, which are difficult to overcome; saṁṛṣcyā—cutting; tat—that; vaḥ—of you; pratiyātu—let it be returned; sādhunā—by the good activity itself.

TRANSLATION

"O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."
PURPORT

This verse from Śrīmad-Bhāgavatam (10.32.22) was spoken by Śrī Kṛṣṇa Himself when He returned to the gopīs upon hearing their songs of separation.

TEXT 181

rtle ye dekhiye gopīra nija-dehe pṛita
seho ta’ kṛṣṇera lāgi, jāniha niścita

SYNONYMS

tabe—now; ye—whatever; dekhiye—we see; gopīra—of the gopīs; nija-dehe—in their own bodies; pṛita—affection; seho—that; ta’—certainly; kṛṣṇera lāgi—for Lord Kṛṣṇa; jāniha—know; niścita—for certain.

TRANSLATION

Now whatever affection we see the gopīs show in their own bodies, know it for certain to be only for the sake of Lord Kṛṣṇa.

PURPORT

The selfless love of Godhead exhibited by the gopīs cannot have any parallel. We should not, therefore, misunderstand the carefulness of the gopīs in their personal decoration. The gopīs dressed themselves as beautifully as possible, just to make Kṛṣṇa happy by seeing them. They had no ulterior desires. They dedicated their bodies, and everything they possessed, to the service of Śrī Kṛṣṇa, taking for granted that their bodies were meant for His enjoyment. They dressed themselves on the understanding that Kṛṣṇa would be happy by seeing and touching them.

TEXT 182

‘এই দেহ কেলু আমি কৃঞ্জে সমর্পন।
বঞ্চ থন তাহার ইহ সম্ভোগ-সাধন।’ ১৮২।

‘ei deha kailuñ āmi kṛṣṇe samarpaṇa
tāhra dhana tāhra ihā sambhoga-sādhana

SYNONYMS

ei—this; deha—body; kailuñ—have done; āmi—I; kṛṣṇe—to Lord Kṛṣṇa; samarpaṇa—offering; tāhra—of Him; dhana—the wealth; tāhra—of Him; ihā—this; sambhoga-sādhana—brings about the enjoyment.
[The gopis think:] “I have offered this body to Lord Kṛṣṇa. He is its owner, and it brings Him enjoyment.

**TEXT 183**

एदेह-दर्शन-स्पर्शे कुञ्ज-संतोषः।
एव लागि करे देहेर मार्जन-स्तुष्णः॥ १८३॥

*ē-dēha-darśana-sparśe kṛṣṇa-santoṣaṇa'*
*ē lāgi’ kare dehera mārjana-bhūṣaṇa*

SYNONYMS

*e-deha—of this body; darśana—by sight; sparśe—and touch; kṛṣṇa—of Lord Kṛṣṇa; santoṣaṇa—the satisfaction; ē lāgi’—for this; kare—they do; dehera—of the body; mārjana—cleaning; bhūṣaṇa—decorating.*

**TRANSLATION**

“Kṛṣṇa finds joy in seeing and touching this body.” It is for this reason that they cleanse and decorate their bodies.

**TEXT 184**

निजाङ्गम या गोप्यो ममेति समुपासते।
ताभ्यं परं न मे पार्थ निगुञ्जप्रेमवाजनम्॥ १८४॥

*nijāṅgam api yā gopyo*
*mameti samupāsate*
*tābhyaḥ paraṁ na me pārtha*
*nigūḍha-prema-bhājanam*

SYNONYMS

*nijāṅgam—own body; api—although; yāḥ—who; gopyaḥ—the gopīs; mama—Mine; iti—thus thinking; samupāsate—engage in decorating; tābhyaḥ—than them; param—greater; na—not; me—for Me; pārtha—O Arjuna; nigūḍha-prema—of deep love; bhājanam—receptacles.*

**TRANSLATION**

“O Arjuna, there are no greater receptacles of deep love for Me than the gopīs, who cleanse and decorate their bodies because they consider them Mine.”

**PURPORT**

This verse is spoken by Lord Kṛṣṇa in the Ādi Purāṇa.
TEXT 185

There is another wonderful feature of the emotion of the gopis. Its power is beyond the comprehension of the intelligence.

TEXT 186

When the gopis see Lord Kṛṣṇa, they derive unbounded bliss, although they have no desire for such pleasure.

TEXT 187
SYNONYMS

gopikā-darśane—in seeing the gopīs; kṛṣṇera—of Lord Kṛṣṇa; ye—whatever; ānanda—joy; haya—there is; tāhā haite—than that; koṭi-guṇa—ten million times more; gopī—the gopīs; āsvādaya—taste.

TRANSLATION

The gopīs taste a pleasure ten million times greater than the pleasure Lord Kṛṣṇa derives from seeing them.

PURPORT

The wonderful characteristics of the gopīs are beyond imagination. They have no desire for personal satisfaction, yet when Kṛṣṇa is happy by seeing them, that happiness of Kṛṣṇa makes the gopīs a million times more happy than Kṛṣṇa Himself.

TEXT 188

ঐ সবার নাহি নিজস্বক্ষ-অনুরোধ ।
থাধাপি বাড়য়ে সুখ, পড়িল বিরোধ ॥ ১৮৮ ॥

tān sabāra nāhi nija-sukha-anurodha
tathāpi bāḍhaye sukha, paḍila virodha

SYNONYMS

tān sabāra—of all of them; nāhi—not; nija-sukha—for their own happiness; anurodha—entreaty; tathāpi—still; bāḍhaye—increases; sukha—happiness; paḍila—happened; virodha—contradiction.

TRANSLATION

The gopīs have no inclination for their own enjoyment, and yet their joy increases. That is indeed a contradiction.

TEXT 189

এ বিরোধের এক মাত্র দেখি সমাধান ।
গোপিকার সুখ কৃষ্ণস্বত্বে পর্যবসান ॥ ১৮৯ ॥

e virodhera eka mātra dekhi samādhāna
gopikāra sukha kṛṣṇa-sukhe paryavasāna

SYNONYMS

e—this; virodhera—of the contradiction; eka—one; mātra—only; dekhi—I see; samādhāna—solution; gopikāra—of the gopīs; sukha—the happiness; kṛṣṇa-sukhe—in the happiness of Lord Kṛṣṇa; paryavasāna—the conclusion.
TRANSLATION

For this contradiction I see only one solution: the joy of the gopīs lies in the joy of their beloved Kṛṣṇa.

PURPORT

The situation of the gopīs is perplexing, for although they did not want personal happiness, it was imposed upon them. The solution to this perplexity is that Śrī Kṛṣṇa's sense of happiness is limited by the happiness of the gopīs. Devotees at Vṛndāvana therefore try to serve the gopīs, namely Rādhārāṇī and Her associates. If one gains the favor of the gopīs, he easily gains the favor of Kṛṣṇa because on the recommendation of the gopīs Kṛṣṇa at once accepts the service of a devotee. Lord Caitanya, therefore, wanted to please the gopīs instead of Kṛṣṇa. But His contemporaries misunderstood Him, and for this reason Lord Caitanya renounced the order of householder life and became a sannyāsī.

TEXT 190


gopikā-darsāne kṛṣṇera bāḍhe praphullatā
se mādhurya bāḍhe yāra nāhika samatā

SYNONYMS

gopikā-darśane—in seeing the gopīs; kṛṣṇera—of Lord Kṛṣṇa; bāḍhe—increases; praphullatā—the cheerfulness; se—that; mādhurya—sweetness; bāḍhe—increases; yāra—of which; nāhika—there is not; samatā—equality.

TRANSLATION

When Lord Kṛṣṇa sees the gopīs, His joy increases, and His unparalleled sweetness increases also.

TEXT 191

āmāra darśane kṛṣṇa pāila eta sukha
ei sukhe gopīra praphulla aṅga-mukha

SYNONYMS

āmāra darśane—in seeing me; kṛṣṇa—Lord Kṛṣṇa; pāila—obtained; eta—so much; sukha—happiness; ei—this; sukhe—in happiness; gopīra—of the gopīs; praphulla—full-blown; aṅga-mukha—bodies and faces.
[The gopis think:] "Kṛṣṇa has obtained so much pleasure by seeing me." That thought increases the fullness and beauty of their faces and bodies.

**TEXT 192**

The beauty of Lord Kṛṣṇa increases at the sight of the beauty of the gopis. And the more the gopis see Lord Kṛṣṇa's beauty, the more their beauty increases.

**TEXT 193**

In this way a competition takes place between them in which no one acknowledges defeat.

**TEXT 194**

In this way a competition takes place between them in which no one acknowledges defeat.
SYNONYMS

kintu—but; kṛṣnera—of Lord Kṛṣṇa; sukha—the happiness; haya—is; gopi-rūpa-guṇe—in the qualities and beauty of the gopīs; tāhra—of Him; sukhe—in the happiness; sukha-vṛddhi—increase of happiness; haye—there is; gopi-gaṇe—in the gopīs.

TRANSLATION

Kṛṣṇa, however, derives pleasure from the beauty and good qualities of the gopīs. And when the gopīs see His pleasure, the joy of the gopīs increases.

TEXT 195

**ātāeva sei sukha kṛṣṇa-sukha poṣe
ei hetu gopi-preme nāhi kāma-doṣe**

SYNONYMS

ātāeva—therefore; sei—that; sukha—happiness; kṛṣṇa-sukha—the happiness of Lord Kṛṣṇa; poṣe—nourishes; ei—this; hetu—reason; gopi-preme—in the love of the gopīs; nāhi—there is not; kāma-doṣe—the fault of lust.

TRANSLATION

Therefore we find that the joy of the gopīs nourishes the joy of Lord Kṛṣṇa. For that reason the fault of lust is not present in their love.

PURPORT

By looking at the beautiful gopīs Kṛṣṇa becomes enlivened, and this enlivens the gopīs, whose youthful faces and bodies blossom. This competition of increasing beauty between the gopīs and Kṛṣṇa, which is without limitations, is so delicate that sometimes mundane moralists mistake these dealings to be purely amorous. But these affairs are not at all mundane, because the gopīs’ intense desire to satisfy Kṛṣṇa surcharges the entire scene with pure love of Godhead, with not a spot of sexual indulgence.

TEXT 196

**upeṣṭa padi śūndarāvidhāvālaḥprabhāchitarātāvāhārāḥ
tiktākāravādāvāntānīrtyanārdvāndvaścānāmścānām
śun-śvibhuvanāṇaṁcaḥapānāṁ
dhajjagājīnām kājāṁ vāpiṇdāsahāyānto keśābh ** δ 196 **
upetya pathi sundari-tatibhir ābhir abhyarcitam
smitāṅkura-karambitaṁ naṭad āpāṅga-bhaṅgīśataṁ
stana-stavaka-saṅcaran nayana-caṅcarīkāṅcalaṁ
vraje vijayināṁ bhaje vipina-deśataḥ keśavam

SYNONYMS

upetya—having mounted their palaces; pathi—on the path; sundari-tatibhir ābhir—by the women of Vraja; abhyarcitam—who is worshiped; smita-āṅkura-karambitaṁ—intermingled with the sprouts of gentle smiles; naṭad—dancing; āpāṅga—of glances; bhaṅgīśataṁ—with a hundred manners; stana-stavaka—the multitude of breasts; saṅcarat—wandering about; nayana—of the two eyes; caṅcarīkā—like bees; aṅcalam—Him whose corners; vraje—in Vraja; vijayināṁ—coming; bhaje—I worship; vipina-deśataḥ—from the forest; keśavam—Lord Keśava.

TRANSLATION

"I worship Lord Keśava. Coming back from the forest of Vraja, He is worshiped by the gopis, who mount the roofs of their palaces and meet Him on the path with a hundred manners of dancing glances and gentle smiles. The corners of His eyes wander, like large black bees, around the gopis' breasts."

PURPORT

This statement appears in the Keśavāśṭaka (8) of the Stava-mālā, compiled by Śrīla Rūpa Gosvāmī.

TEXT 197

আর এক গোপীশ্রেষ্ঠের স্যাতাবিক চিহ্ন ।
ষে প্রকৃতে হয় প্রেম কামগঞ্জহীন ॥ ১৯৭ ॥

āra eka gopī-premera svābhāvika cihna
ye prakāre haya prema kāma-gandha-hīna

SYNONYMS

āra—another; eka—one; gopī-premera—of the love of the gopīs; svābhāvika—natural; cihna—symptom; ye—which; prakāre—in the way; haya—is; prema—the love; kāma-gandha-hīna—without a trace of lust.

TRANSLATION

There is another natural symptom of the gopīs' love that shows it to be without a trace of lust.

TEXT 198

গোপীশ্রেষ্ঠে করে রূপমানুষের পুষ্টি ।
মানুষে বাছায় প্রেম হঞ্জ মহাভূষিত ॥ ১৯৮ ॥
Adi-lilà, Chapter 4

gopī-preme kṛṣṇa-mādhuryera puṣṭi
mādhurye bāḍhāya prema haṁa mahā-tuṣṭi

SYNONYMS

gopī-preme— the love of the gopīs; kare— does; kṛṣṇa-mādhuryera— of the sweetness of Lord Kṛṣṇa; puṣṭi— nourishment; mādhurye— the sweetness; bāḍhāya— causes to increase; prema— the love; haṁa— being; mahā-tuṣṭi— greatly pleased.

TRANSLATION

The love of the gopīs nourishes the sweetness of Lord Kṛṣṇa. That sweetness in turn increases their love, for they are greatly satisfied.

TEXT 199

prīti-viṣayānande tad-āśrayānanda
tāṁhā nāhi nija-sukha-vānchāra sambandha

SYNONYMS

prīti-viṣaya-ānande—in the joy of the object of love; tat— of that love; āśraya-ānanda—the joy of the abode; tāṁhā— that; nāhi— not; nija-sukha-vānchāra— of desire for one’s own happiness; sambandha— relationship.

TRANSLATION

The happiness of the abode of love is in the happiness of the object of that love. This is not a relationship of desire for personal gratification.

TEXT 200-201

nirupādhi prema yāṁhā, tāṁhā eĩ rīti ī
prīti-viṣayānandē kṛṣṇa-sevānandē bādhe ī
nija-premānandē kṛṣṇa-sevānanda bādhe
te ānandē prati bhaktera haya mahā-krodhe ī

nirupādhi prema yāṁhā, tāṁhā eĩ rīti
prīti-viṣaya-sukhe āśrayera prīti

nija-premānandē kṛṣṇa-sevānanda bādhe
se ānandē prati bhaktera haya mahā-krodhe
SYNONYMS

nirupāḍhi—without identification; prema—love; yānḥā—which; tāḥā—that; ei—this; rītī—style; prīti-viṣaya—of the object of love; sukhe—in the happiness; āśrayeṣa—of the abode of that love; prīti—the pleasure; nija—one’s own; prema—of love; ānande—by the joy; kṛṣṇa—to Lord Kṛṣṇa; seva-ānanda—the joy of service; bādhe—is obstructed; se—that; ānandera prati—toward the joy; bhaktera—of the devotee; haya—is; mahā-krodhe—great anger.

TRANSLATION

Whenever there is unselfish love, that is its style. The reservoir of love derives pleasure when the lovable object is pleased. When the pleasure of love interferes with the service of Lord Kṛṣṇa, the devotee becomes angry toward such ecstasy.

PURPORT

As mentioned above, the gopīs are the predominated lovers, and Śrī Kṛṣṇa is the predominator, the beloved. The love of the predominated nourishes the love of the predominator. The gopīs had no desire for selfish enjoyment. Their feeling of happiness was indirect, for it was dependent on the pleasure of Kṛṣṇa. Causeless love of Godhead is always so. Such pure love is possible only when the predominated is made happy by the happiness of the predominator. Such unadulterated love is exemplified when the lover deprecates her happiness in service that hinders her from discharging it.

TEXT 202

aṅga-stambhārambham uttuṅgayantam
premāṇandaṁ dāruko nābhyanandat
kaṁsārāter viṁane yena sāksād
akṣodiyān antarāyo vyadhāyi

SYNONYMS

aṅga—of the limbs; stambha-ārambham—the beginning of stupefaction; uttuṅga-yantam—which was causing him to reach; prema-ānandam—the joy of love; dārukaḥ—Dāruka, the Lord’s chariot driver; na—not; abhyanandat—welcomed; kaṁsā-arāteḥ—of Lord Kṛṣṇa, the enemy of Kaṁsa; viṁane—in fanning with a cāmara fan; yena—by which; sāksāt—clearly; akṣodiyān—greater; antarāyaḥ—obstacle; vyadhāyi—has been created.

TRANSLATION

“Śrī Dāruka did not relish his ecstatic feelings of love, for they caused his limbs to become stunned and thus obstructed his service of fanning Lord Kṛṣṇa.”
PURPORT

This verse is from Bhakti-rasāmṛta-sindhu (3.2.62).

TEXT 203

govinda-prekṣanākṣepi-
bāspa-pūrābhivarṣiṇam
uccair anindad ānandam
aravinda-vilocanā

SYNONYMS

govinda—of Lord Govinda; prekṣa— the seeing; akṣepa—hinder; bāsapa-pūra—
groups of tears; abhivarṣiṇa— which cause to rain; uccaiḥ—powerfully; anindat—
condemned; ānanda—the bliss; aravinda-vilocaṇa—the lotus-eyed Rādhārāṇī.

TRANSLATION

“The lotus-eyed Rādhārāṇī powerfully condemned the ecstatic love that caused
a flow of tears that hindered Her sight of Govinda.”

PURPORT

This verse is also from Bhakti-rasāmṛta-sindhu (2.3.54).

TEXT 204

ārā śuddha-bhakta kṛṣṇa-prema-sevā vine
sva-sukha-artha sālokyādi nā kare grahaṇe

SYNONYMS

ārā—and; śuddha-bhakta—the pure devotee; kṛṣṇa-prema—out of love for Lord
Kṛṣṇa; sevā—service; vine—without; sva-sukha-artha—for the purpose of one’s own
pleasure; sālokyādi—the five types of liberation, beginning from sāloka (residing
on the same spiritual planet as the Lord); nā kare—do not do; grahaṇe—acceptance.

TRANSLATION

Furthermore, pure devotees never forsake the loving service of Lord Kṛṣṇa to
aspire for their own personal pleasure through the five kinds of liberation.
A pure devotee of Kṛṣṇa who loves Him exclusively will flatly refuse to accept any sort of liberation, beginning from merging in the body of the Lord and extending to the other varieties of liberation, such as equality of form, opulence or abode and the opulence of living near the Lord.

**TEXT 205**

మదుంగణాగ్రించింది మయి సర్వగుహాశయములన్నిగా గాంధాంబహసాలు మయీరించాలి

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṇgāmbhaso '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; maṇaḥ-gatiḥ—the movement of the mind; avicchinnā—unobstructed; yathā—just as; gaṇgā-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, who resides in the hearts of all.”

**TEXT 206**

లక్షణం భక్తియోగసా నిర్గుణాయ ఉదాహరణము

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; ahaityukī—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 207

sālokyya-sārsti-sārupya-  
sāmīpyaikatvam apy uta  
dīyamānāṁ na gṛḥṇanti  
vinā mat-sevāṁ janāḥ

SYNONYMS

sālokyā—being on the same planet as Me; sārsti—having opulence equal to Mine; sārupya—having the same form as Me; sāmīpya—having direct association with Me; ekatvam—oneness with Me; api—even; uṭa—or; dīyamānāṁ—being given; na—not; gṛḥṇanti—accept; vinā—without; mat-sevāṁ—My service; janāḥ—the devotees.

TRANSLATION

“My devotees do not accept sālokya, sārsti, sārupya, sāmīpya or oneness with Me—even if I offer these liberations—in preference to serving Me.”

PURPORT

These three verses from Śrīmad-Bhāgavatam (3.29.11-13) were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

TEXT 208

mat-sevāyā pratītāṁ te  
sālokyādī-catuṣṭayam  
neccchanti sevāyā pūrṇāḥ  
kuto 'nyat kāla-viplutam

SYNONYMS

mat—of Me; sevāyā—by service; pratītāṁ—obtained; te—they; sālokyā-ādi—liberation, beginning with sālokya; catuṣṭayam—four kinds of; na icchānti—do not desire; sevāyā—by service; pūrṇāḥ—complete; kutoḥ—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 verse from Śrīmad-Bhāgavatam (9.4.67) was spoken by the Lord in connection with the characteristics of Mahārāja Ambariṣa. Merging into the existence of the Absolute is as temporary as living in the celestial kingdom. Both of them are controlled by time; neither position is permanent.

TEXT 209

kāma-gandha-hīna svābhāvika gopī-prema
nīrmala, ujjvala, śuddha yena dagdha hema

SYNONYMS

kāma-gandha-hīna—without any scent of lust; svābhāvika—natural; gopī-prema—the love of the gopīs; nīrmala—spotless; ujjvala—blazing; śuddha—pure; yena—like; dagdha hema—molten gold.

TRANSLATION

The natural love of the gopīs is devoid of any trace of lust. It is faultless, bright and pure like molten gold.

TEXT 210

kṛṣṇera sahāya, guru, bāndhava, preyasī
gopikā hayena priyā śiṣyā, sakhī dāsī

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; sahāya—helpers; guru—teachers; bāndhava—friends; preyasī—wives; gopikā—the gopīs; hayena—are; priyā—dear; śiṣyā—students; sakhī—confidantes; dāsī—servants.

TRANSLATION

The gopīs are the helpers, teachers, friends, wives, dear disciples, confidantes and serving maids of Lord Kṛṣṇa.
TEXT 211

sahāyā guruvaḥ śiṣyā
bhūjiṣyā bāndhavāḥ striyaḥ
satyaṁ vādāmi te pārtha
gopyaḥ kim me bhavanti na

SYNONYMS

sahāyāḥ—helpers; guruvaḥ—teachers; śiṣyāḥ—students; bhūjiṣyāḥ—servants; bāndhavāḥ—friends; striyaḥ—wives; satyaṁ—truthfully; vādāmi—I say; te—unto you; pārtha—O Arjuna; gopyaḥ—the gopīs; kim—what; me—for Me; bhavanti—are; na—not.

TRANSLATION

“O Pārtha, I speak to you the truth. The gopīs are My helpers, teachers, disciples, servants, friends and consorts. I do not know what they are not to Me.”

PURPORT

This is a verse from the Gopi-premāmṛta.

TEXT 212

gopika jānena krṣnera manera vānchita
prema-sevā-paripāṭi, iṣṭa-samīhita

SYNONYMS

gopikā—the gopīs; jānena—know; krṣnera—of Lord Kṛṣṇa; manera—of the mind; vānchita—the desired object; prema-sevā—of service in love; paripāṭi—perfection; iṣṭa-samīhita—achievement of the desired goal of life.

TRANSLATION

The gopīs know Kṛṣṇa’s desires, and they know how to render perfect loving service for His enjoyment. They perform their service expertly for the satisfaction of their beloved.

TEXT 213

mayaḥ śiṣyaṁ māṁśarpaṁ māṁśaṁ māṁśaṁ māṁśeṇaṁ
jānanti gopikaṁ pārtha nāṃśe jānanti tvaṁ.
**SYNONYMS**

*man-māhātmyaṁ*—My greatness; *mat-saparyām*—My service; *mat- śraddhām*—respect for Me; *mat-manaḥ-gatam*—the intention of My mind; *jānanti*—they know; *gopikāḥ*—the gopis; *pārtha*—O Arjuna; *na*—not; *anye*—others; *jānanti*—know; *tattvataḥ*—factually.

**TRANSLATION**

"O Pārtha, the gopis know My greatness, My loving service, respect for Me, and My mentality. Others cannot really know these."

**PURPORT**

This verse was spoken by Lord Kṛṣṇa to Arjuna in the Ādi Purāṇa.

**TEXT 214**

sei gopī-gaṇa-madhye uttamā rādhikā
gerupe, guṇe, saubhāgye, preme sarvādhikā

**SYNONYMS**

*sei*—those; *gopī-gaṇa*—the gopīs; *madhye*—among; *uttamā*—the highest; *rādhikā*—Śrīmatī Rādhārāṇī; *rupe*—in beauty; *guṇe*—in qualities; *saubhāgye*—in good fortune; *preme*—in love; *sarva-adhikā*—above all.

**TRANSLATION**

Among the gopīs, Śrīmatī Rādhikā is the foremost. She surpasses all in beauty, in good qualities, in good fortune, and, above all, in love.

**PURPORT**

Among all the gopīs, Śrīmatī Rādhārāṇī is the most exalted. She is the most beautiful, the most qualified, and above all the greatest lover of Kṛṣṇa.

**TEXT 215**

yatā rādhā prīyā vikṣaṇāt kūntā prīyāt thātā
sarbgaḍāpīṣu sāvēka vikṣaṇaḥ svaṁbhutam✈ 215✈
yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā
tviṣṇor atyanta-vallabhā

SYNONYMS

yathā—just as; rādhā—Śrīmatī Rādhārāṇī; priyā—very dear; viṣṇoh—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; viṣṇoh—of Lord Kṛṣṇa; atyanta-vallabhā—most dear.

TRANSLATION

"Just as Rādha is dear to Lord Kṛṣṇa, so Her bathing place [Rādha-kuṇḍa] is dear to Him. She alone is His most beloved of all the gopīs."

PURPORT

This verse is from the Padma Purāṇa.

TEXT 216

trai-lokye pṛthivī dhanyā
yatra vrndāvanam purī
tatrāpi gopikāḥ pārtha
yatra rādhābhidhā mama

SYNONYMS

trai-lokye—in the three worlds; pṛthivī—the earth; dhanyā—fortunate; yatra—where; vrndāvanam—Vṛndāvana; purī—the town; tatra—there; api—certainly; gopikāḥ—the gopīs; pārtha—O Arjuna; yatra—where; rādhā—Śrīmatī Rādhārāṇī; abhidhā—named; mama—My.

TRANSLATION

"O Pārtha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vṛndāvana. And there the gopīs are especially glorious because among them is My Śrīmatī Rādhārāṇī."

PURPORT

This verse, spoken by Lord Kṛṣṇa to Arjuna, is cited from the Ādi Purāṇa.
TEXT 217

राखासह कृप्ष रस-वृद्धि करवन्।
आर सव गोपीगण रसोपकरण || २१७ ||

राधा-साहा कृष्णार्धरा रस-वृद्धिरा कारण
ारा सब गोपी-गण्य रसोपकरणा

SYNONYMS

राधा-साहा—with Śrīmati Radharāṇī; कृष्णार्धरा—pastimes; रसा—of mellow; वृद्धिरा—of the increase; कारणा—the cause; आरा—the other; सबा—all; गोपी-गणा—gopīs; रसा-ुपकरणा—accessories of mellow.

TRANSLATION

All the other gopīs help increase the joy of Kṛṣṇa's pastimes with Rādhārāṇī. The gopīs act as the instruments of Their mutual enjoyment.

PURPORT

It is said that the gopīs are divided into five groups, namely the sakhīs, nitya-sakhīs, prāṇa-sakhīs, priya-sakhīs and parama-preṣṭha-sakhīs. All these fair-complexioned associates of Śrīmatī Rādhārāṇī, the Queen of Vṛndāvana-dhāma, are expert artists in evoking erotic sentiments in Kṛṣṇa. The parama-preṣṭha-sakhīs are eight in number, and in the ecstatic dealings of Kṛṣṇa and Rādhā they side sometimes with Kṛṣṇa and at other times with Rādhārāṇī, just to create a situation in which it appears that they favor one against the other. That makes the exchange of mellows more palatable.

TEXT 218

कृष्ण्यर वल्लभा राखा कृष्ण-प्राणधन।
ठाँचा बिन्दु स्वधेहूँ नहे गोपीगण || २१८ ||

कृष्णेर vallabhā rādhā kṛṣṇa-prāṇa-dhana
tānāḥ vinu sukha-hetu nahe gopi-gaṇa

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; vallabhā—beloved; rādhā—Śrīmati Rādhārāṇī; kṛṣṇa-prāṇa-dhana—the wealth of the life of Lord Kṛṣṇa; tānāḥ—Her; vinu—without; sukha-hetu—cause of happiness; nahe—are not; gopi-gaṇa—the gopīs.

TRANSLATION

Rādhā is the beloved consort of Kṛṣṇa, and She is the wealth of His life. Without Her, the gopīs cannot give Him pleasure.
TEXT 219

कंसारिकरि संसारवासनाबदक्षण्डलाम्।
राधामाधिय दृढ़ये तत्त्यां ज्रजुव्यूरी॥ २१९॥

kaṁśārir api saṁśāra-
vāsana-baddha-śṛṅkhalām
rādhām ādhyā hṛdaye
tatyāja vraja-sundarīḥ

SYNONYMS

kaṁsa-ariḥ-Lord Kṛṣṇa, the enemy of Kaṁsa; api—moreover; saṁśāra—for the essence of enjoyment (rāsa-līlā); vāsana—by the desire; baddha—tied on; śṛṅkhalām—who was like the chains; rādhām—Śrīmatī Rādhārāṇī; ādhyā—taking; hṛdaye—in the heart; tatyāja—left aside; vraja-sundarīḥ—the other gopīs.

TRANSLATION

"Lord Kṛṣṇa, the enemy of Kaṁsa, left aside the other gopīs during the rāsa dance and took Śrīmatī Rādhārāṇī to His heart, for She is the helper of the Lord in realizing the essence of His desires."

PURPORT

In this verse from the Gīta-govinda (3.1), Jayadeva Gosvāmī describes Śrī Kṛṣṇa's leaving the rāsa-līlā to search for Śrīmatī Rādhārāṇī.

TEXT 220

সেই রাধার ভাব লঞা। চৈতন্যাবতার ।
যুগাধর্ম নাম-প্রেম কৈল পরচার ॥ ২২০॥

sei rādhāra bhāva laṅā caitanya-vatāra
yuga-dharma nāma-prema kaila paracāra

SYNONYMS

sei—that; rādhāra—of Śrīmatī Rādhārāṇī; bhāva—the emotion; laṅā—taking; caitanya—of Lord Caitanya; avatāra—the incarnation; yuga-dharma—the religion of the age; nāma-prema—the holy name and love of Godhead; kaila—did; paracāra—preaching.

TRANSLATION

Lord Caitanya appeared with the sentiment of Rādhā. He preached the dharma of this age—the chanting of the holy name and pure love of God.
TEXT 221

In the mood of Śrīmatī Rādhārāṇī, He also fulfilled His own desires. This is the principal reason for His appearance.

TEXT 222

Lord Śrī Kṛṣṇa Caitanya is Kṛṣṇa [Vrajendra-kumāra], the embodiment of rasas. He is amorous love personified.

TEXT 223

He also fulfilled His own desires. This is the principal reason for His appearance.

SYNONYMS

sei—that; bhāve—in the mood; nija-vānchā—His own desires; karila—did; pūraṇa—fulfilling; avatārera—of the incarnation; ei—this; vānchā—desire; mūla—root; kāraṇa—cause.
TRANSLATION

He made His appearance to taste that conjugal mellow and incidentally to broadcast all the rasas.

TEXT 224

viśveśāṁ anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalaiḥ upanayann āṅgair anāṅgotsavam
svacchandaṁ vraja-sundaribhir abhitaḥ pratyaṅgam āliṅgitaḥ
śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ kṛīḍati

SYNONYMS

viśveśāṁ—of all the gopīs; anurañjanena—by the act of pleasing; janayann—producing; ānandam—the bliss; indīvara-śreṇī—like a row of blue lotuses; śyāmala—bluish black; komalaiḥ—and soft; upanayann—bringing; āṅgair—with His limbs; anāṅga-utsavam—a festival for Cupid; svacchandaṁ—without restriction; vraja-
sundaribhir—by the young women of Vraja; abhitaḥ—on both sides; pratyaṅgam—each limb; āliṅgitaḥ—embraced; śṛṅgāraḥ—amorous love; sakhi—O friend; mūrtimān—embodied; iva—like; madhau—in the springtime; mugdhaḥ—perplexed; hariḥ—Lord Hari; kṛīḍati—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).

TEXT 225

śrī-krṣṇa-caitanya gosāṅgi rasera sadan ।
āśeṣ-বিশেষে ীল রাস আমাদন ॥ ২২৫ ॥

śrī-krṣṇa-caṅgāṁ gosāṅgi rasera sadana
aśeṣa-višeṣe kaila rasa āsvādana
SYNONYMS

śrī-krṣṇa-caitanya gosāṇi—Lord Śrī Caitanya Mahāprabhu; rasa—of mellow; sadana—the residence; aśeṣa-višeṣe—unlimited varieties of enjoyment; kaila—did; rasa—mellow; āsvādana—tasting.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is the abode of rasa. He Himself tasted the sweetness of rasa in endless ways.

TEXT 226

sei dvāre pravartāila kali-yuga-dharma
caitanyera dāse jāne ei saba marma

SYNONYMS

sei dvāre—in that way; pravartāila—He initiated; kali-yuga—of the age of Kali; dharma—the religion; caitanyera—of Lord Caitanya Mahāprabhu; dāse—the servant; jāne—knows; ei—these; saba—all; marma—secrets.

TRANSLATION

Thus He initiated the dharma for the age of Kali. The devotees of Lord Caitanya know all these truths.

PURPORT

Lord Caitanya is Śrī Kṛṣṇa Himself, the absolute enjoyer of the love of the gopīs. He Himself assumes the role of the gopīs to taste the predominated happiness of transcendental mellows. He appeared in that mode, but simultaneously He propagated the religious process for this age in a most fascinating way. Only the confidential devotees of Śrī Caitanya Mahāprabhu can understand this transcendental secret.

TEXT 227-228

advaita ācārya, nityānanda, śrīnivāsa
gadādhara, dāmodara, murāri, haridāsa
āra yata caitanya-krṣṇera bhakta-gaṇa
bhakti-bhāve śire dhari sabāra caraṇa

SYNONYMS

advaita ācārya—Advaita Ācārya; nityānanda—Lord Nityānand ; śrīnivāsa—Śrīvāsa Paṇḍita; gadādhara—Gadādhara Paṇḍita; dāmodara—Svarūpa Dāmodara; murāri—Murāri Gupta; haridāsa—Haridāsa Ṭhākura; āra—other; yata—all; caitanya-krṣṇera—of Śrī Kṛṣṇa Caitanya; bhakta-gaṇa—devotees; bhakti-bhāve—with a devotional attitude; śire—on my head; dhari—I take; sabāra—of all of them; caraṇa—the lotus feet.

TRANSLATION

Advaita Ācārya, Nityānanda, Śrīvāsa Paṇḍita, Gadādhara, Svarūpa Dāmodara, Murāri Gupta, Haridāsa and all the other devotees of Śrī Kṛṣṇa Caitanya—bowing down with devotion, I hold their lotus feet on my head.

PURPORT

The author of Śrī Caitanya-caritāmṛta teaches us that we must offer our respectful obeisances to all such pure confidential devotees of Lord Caitanya if we indeed want to know Him in truth.

TEXT 229

षष्ठ-स्लोकेरे एই कहिल आदास ।
मूल-स्लोकेरे अर्थ शुन करिये प्रकाश ॥ २२९ ॥

ṣaṣṭha-slokera ei kahila ābhāsa
mūla slokera artha śuna kariye prakāsa

SYNONYMS

ṣaṣṭha-slokera—of the sixth verse; ei—this; kahila—has been spoken; ābhāsa—a hint; mūla slokera—of the original verse; artha—meaning; śuna—please hear; kariye prakāsa—I am revealing.

TRANSLATION

I have given a hint of the sixth verse. Now please hear as I reveal the meaning of that original verse.

TEXT 230

श्रीराधायं प्रणयमहिमं कौशले बानवैव- ।
शास्त्रे येनास्न्तमधुरिमा कौशले व यदीयं ।
सौभाग्यं मदमुखबर्तं कौशं बेति लोभा- ।
तद्वाबाद्यं समजनि शचीगर्भसिद्धः हरीन्द्रः ॥ २३० ॥
Sri Caitanya-caritamrta

Sri-radhayaḥ pranaya-mahimā kīḍāsā vānayaivā-
svādyo yenādbhuta-madhurimā kīḍāsā vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīḍāsāṃ veti lobhāt
tad-bhāvādhyayaḥ samajani śacī-garbha-sindhau harīnduḥ

SYNONYMS

Sri-radhayaḥ—of Śrīmatī Rādhārāṇī; pranaya-mahimā—the greatness of the love; kīḍāsāḥ—of what kind; vā—or; anayā—by this one (Rādhā); eva—alone; āsvādyāḥ—to be relished; yena—by that love; adbhuta-madhurimā—the wonderful sweetness; kīḍāsāḥ—of what kind; vā—or; madīyaḥ—of Me; saukhyam—the happiness; ca—and; āsyāḥ—Her; mat-anubhavataḥ—from realization of My sweetness; kīḍāsāḥ—of what kind; vā—or; iti—thus; lobhāt—from the desire; tat—Her; bhāva-āḍhyāḥ—richly endowed with the emotions; samajani—took birth; śacī-garbha—of the womb of Śacīdevī; sindhau—in the ocean; hari—Lord Kṛṣṇa; induḥ—like the moon.

TRANSLATION

"Desiring to understand the glory of Rādhārāṇī’s love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean."

TEXT 231

ए सब सिद्धांत सुगुष्ठ,—कहिते ना युयाय।
ना कहिले, केहूँ ईहार अनु भाषि पाय॥ २३१ ॥

e saba siddhānta gūḍha,—kahite nā yuyāya
nā kahile, keha ihāra anta nāhi pāya

SYNONYMS

e—this; saba—all; siddhānta—conclusions; gūḍha—very confidential; kahite—to speak; nā—not; yuyāya—quite fit; nā—not; kahile—speaking; keha—anyone; ihāra—of it; anta—end; nāhi—not; pāya—gets.

TRANSLATION

All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them.

TEXT 232

अतएव कहि किछु करिञ्च निगुष्ठ।
बुझिबे रसिक गुज्ज, न। बुझिबे मूढ़॥ २३२ ॥
ataeva kahi kichu kariṇā nigūḍha
bujhibe rasika bhakta, nā bujhībe mūḍha

SYNONYMS

ataeva—therefore; kahi—I speak; kichu—something; kariṇā—squeezing; nigūḍha—
essence; bujhībe—can understand; rasika—humorous; bhakta—devotees; nā—not; 
bujhībe—will understand; mūḍha—rascals.

TRANSLATION

Therefore I shall mention them, revealing only their essence, so that loving
devotees will understand them but fools will not.

TEXT 233

hrdaye dharaye ye caitanya- nityānanda
e-saba siddhānte sei pāibe ānanda

SYNONYMS

hrdaye—in the heart; dharaye—captures; ye—anyone who; caitanya—Śrī Caitanya 
Mahāprabhu; nityānanda—and Lord Nityānanda; e-saba—all these; siddhānte—by 
transcendental conclusions; sei—that man; pāibe—will get; ānanda—bliss.

TRANSLATION

Anyone who has captured Lord Caitanya Mahāprabhu and Lord Nityānanda 
Prabhu in his heart will become blissful by hearing all these transcendental con­
clusions.

TEXT 234

e saba siddhānta haya āmrera palla vā
bhakta-gaṇa-kokilera sarvadā vallabha

SYNONYMS

e—these; saba—all; siddhānta—transcendental conclusions; haya—are; āmrera—of 
mango; palla—twigs; bhakta-gaṇa—the devotees; kokilera—to those who are just 
like cuckoo birds; sarvadā—always; vallabha—pleasing.
TRANSLATION
All these conclusions are like the newly grown twigs of a mango tree; they are always pleasing to the devotees, who in this way resemble cuckoo birds.

TEXT 235

abhakta-uṣṭrera ithe nā haya praveṣa
tabe citte haya mora ānanda-viśeṣa

SYNONYMS

abhakta—nondevotee; uṣṭrera—of a camel; ithe—in this; nā—not; haya—is there; praveṣa—entrance; tabe—then; citte—in my heart; haya—there is; mora—my; ānanda-viśeṣa—special jubilation.

TRANSLATION
The camel-like nondevotees cannot enter into these topics. Therefore there is special jubilation in my heart.

TEXT 236

ye lāgi kahite bhaya, se yadi nā jāne
ihā va-i kibā sukha āche tribhuvane

SYNONYMS

ye lāgi—for the matter of which; kahite bhaya—afraid to speak; se yadi nā jāne—if they do not know; ihā va-i—except this; kibā—what; sukha—happiness; āche—there is; tri-bhuvane—in the three worlds.

TRANSLATION
For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?

TEXT 237

abhēc bhājgaṇe karī namsār
nirṛṣṭe kahīye, tār hūkā chāṅkār

SYNONYMS

abhēc—only; bhājgaṇe—singing; karī—say; namsār—your master's name; nirṛṣṭe—do not; kahīye—say; tār—what; hūkā—good; chāṅkār—something.
ataeva bhakta-gaṇe kari namaskāra
niḥśaṅke kahiye, tāra hauk camatkāra

SYNONYMS
ataeva—therefore; bhakta-gaṇe—unto the devotees; kari—I offer; namaskāra—obeisances; niḥśaṅke—without any doubt; kahiye—I say; tāra—of the devotees; hauk—let there be; camatkāra—astonishment.

TRANSLATION
Therefore after offering obeisances to the devotees, for their satisfaction I shall speak without hesitating.

TEXT 238

kṛṣṇera vicāra eka āchaye antare
pūrṇānanda-pūrṇa-rasa-rūpa kahe more

SYNONYMS
kṛṣṇera—of Lord Kṛṣṇa; vicāra—consideration; eka—one; āchaye—is; antare—within the heart; pūrṇa-ānanda—complete transcendental bliss; pūrṇa-rasa-rūpa—full with transcendental mellows; kahe more—they say unto Me.

TRANSLATION
Once Lord Kṛṣṇa considered within His heart: “Everyone says that I am complete bliss, full of all rasas.

TEXT 239

āmā ha-ite ānandita haya tribhuvana
āmāke ānanda dibe—aiche kon jana

SYNONYMS
āmā ha-ite—from Me; ānandita—pleased; haya—becomes; tri-bhuvana—all the three worlds; āmāke—unto Me; ānanda dibe—will give pleasure; aiche—such; kon jana—what person.

TRANSLATION
“All the world derives pleasure from Me. Is there anyone who can give Me pleasure?
TEXT 240

अमा हैते यार हृष्य शति शति गुणः।
सेईजन आहलादिते पारे मोर मन ॥ २४० ॥

āmā haite yāra haya śata śata guṇa
sei-jana āhlādite pāre mora mana

SYNONYMS

āmā haite—than Me; yāra—whose; haya—there is; śata śata guṇa—hundreds of qualities more; sei-jana—that person; āhlādite—to give pleasure; pāre—is able; mora—My; mana—to the mind.

TRANSLATION

“One who has a hundred times more qualities than Me could give pleasure to My mind.

TEXT 241

अमा हैते गुणी बड़ी जगते असम्भवः।
एकलि राधाते भाँह करि अनुभवः ॥ २४१ ॥

āmā haite guṇī baṛa jagate asambhava
ekali rādhāte tāhā kari anubhava

SYNONYMS

āmā haite—than Me; guṇī—qualified; baṛa—greater; jagate—in the world; asambhava—there is no possibility; ekali—only; rādhāte—in Śrīmatī Rādhāraṇī; tāhā—that; kari anubhava—I can understand.

TRANSLATION

“One more qualified than Me is impossible to find in the world. But in Rādhā alone I feel the presence of one who can give Me pleasure.

TEXTS 242-243

कोटिकाम जिनिः रूप वस्तिपि आमारः।
असमोध्वमाधुर्यं साम्यं नाहि यार ॥ २४२ ॥
मोर रूपं आप्यायितं हृष्य त्रिकृतवं ॥
राधार दर्शनं मोर जुश्च योङः ॥ २४३ ॥

koṭi-kāma jiniṁ rūpa yadyapi āmāra
asamodbhva mādhurya—sāmya nāhi yāra
mora rūpe āpyāyita haya tribhuvana
rādhāra darśane mora juḍāya nayana

SYNONYMS
koṭi-kāma—ten million cupids; jini’—conquering; rūpa—beauty; yadyapi—although; āmāra—Mine; asama-ūrdhva—unequaled and unsurpassed; mādhurya—sweetness; sāmya—equality; nāhi—there is not; yāra—of whom; mora—My; rūpe—in beauty; āpyāyita—pleased; haya—becomes; tri-bhuvana—all three worlds; rādhāra—of Śrīmatī Rādhārāṇī; darśane—seeing; mora—My; juḍāya—satisfies; nayana—eyes.

TRANSLATION
"Although My beauty defeats the beauty of ten million cupids, although it is unequaled and unsurpassed and although it gives pleasure to the three worlds, seeing Rādhārāṇī gives pleasure to My eyes.

TEXT 244
mora varṣī-gīte ākarsaye tribhuvana
rādhāra vacane hare āmāra śravaṇa

SYNONYMS
mora—My; varṣī-gīte—by the vibration of the flute; ākarsaye—I attract; tri-bhuvana—the three worlds; rādhāra vacane—the words of Śrīmatī Rādhārāṇī; hare—conquers; āmāra—My; śravaṇa—hearing power.

TRANSLATION
"The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Śrīmatī Rādhārāṇī.

TEXT 245
yadyapi āmāra gandhe jagat sugandha
mora citta-prāṇa hare rādhā-ahga-gandha

SYNONYMS
yadyapi—although; āmāra—My; gandhe—by the fragrance; jagat—the whole universe; su-gandha—sweet-smelling; mora—My; citta-prāṇa—mind and heart; hare—attracts; rādhā—of Śrīmatī Rādhārāṇī; aṅga—bodily; gandha—flavor.
TRANSLATION

“Although My body lends fragrance to the entire creation, the scent of Rādhārāṇī’s limbs captivates My mind and heart.

TEXT 246

yadyapi āmāra rase jagat sarasa
rādhāra adhara-rasa āmā kare vaśa

SYNONYMS

yadyapi—although; āmāra—of Me; rase—by the taste; jagat—the whole world; sa-rasa—is palatable; rādhāra—of Śrīmatī Rādhārāṇī; adhara-rasa—the taste of the lips; āmā—Me; kare—makes; vaśa—submissive.

TRANSLATION

“Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Śrīmatī Rādhārāṇī.

TEXT 247

yadyapi āmāra sparśa koṭiindu-śītala
rādhikāra sparše āmā kare suśītala

SYNONYMS

yadyapi—although; āmāra—My; sparśa—touch; koṭi-indu—like millions upon millions of moons; śītala—cool; rādhikāra—of Śrīmatī Rādhārāṇī; sparše—the touch; āmā—Me; kare—makes; su-śītala—very, very cool.

TRANSLATION

“And although My touch is cooler than ten million moons, I am refreshed by the touch of Śrīmatī Rādhikā.

TEXT 248

etō jagatārā sthāne āmī heṭu
rādhikāra rupamṛt āmār jīvātṛu

SYNONYMS

etō—although; jagatārā—of the entire creation; sthāne—in; āmī—Me; heṭu—because; rupamṛt—the taste of the lips; āmār—Me; jīvātṛu—made submissive.
ei mata jagatera sukhe āmi hetu
rādhikāra rūpa-guṇa āmāra jīvātu

SYNONYMS

ei mata—in this way; jagatera—of the whole world; sukhe—in the matter of happiness; āmi—I am; hetu—the cause; rādhikāra—of Śrīmati Rādhārāṇī; rūpa-guṇa—beauty and attributes; āmāra—My; jīvātu—life and soul.

TRANSLATION

"Thus although I am the source for the happiness of the entire world, the beauty and attributes of Śrī Rādhikā are My life and soul.

TEXT 249

এই মত অনুভও আমার প্রভূতি।
বিচারি’ দেখিয়ে যদি, সব বিপরীত। ॥ ২৪৯ ॥

ei mata anubhava āmāra pratīta
vicāri’ dekhiye yadi, saba viparīta

SYNONYMS

ei mata—in this way; anubhava—affectionate feelings; āmāra—My; pratīta—understood; vicāri’—by consideration; dekhiye—I see; yadi—if; saba—everything; viparīta—contrary.

TRANSLATION

"In this way My affectionate feelings for Śrīmati Rādhārāṇi may be understood, but on analysis I find them contradictory.

TEXT 250

রাধার দর্শনে মোর জুড়ায় নয়ন।
আমার দর্শনে রাধা স্থথে অগেয়ান। ॥ ২৫০ ॥

rādhāra darśane mora juḍāya nayana
āmāra darśane rādhā sukhe ageyāna

SYNONYMS

rādhāra—of Śrīmati Rādhārāṇī; darśane—in meeting; mora—My; juḍāya—are satisfied; nayana—eyes; āmāra—of Me; darśane—in meeting; rādhā—Śrīmati Rādhārāṇī; sukhe—in happiness; ageyāna—more advanced.
"My eyes are fully satisfied when I look upon Śrīmatī Rādhārāṇī, but by looking upon Me, She becomes even more advanced in satisfaction.

TEXT 251

paraspara veṇu-gīte haraye cetana
mora bhrame tamālere kare āliṅgana

SYNONYMS

paraspara—against each other; veṇu-gīte—the singing of the bamboo; haraye—attracts; cetana—consciousness; mora—of Me; bhrame—in mistake; tamālere—a black tree known as tamāla; kare—She does; āliṅgana—embracing.

TRANSLATION

"The flutelike murmur of the bamboos rubbing against one another steals Rādhārāṇī's consciousness, for She thinks it to be the sound of My flute. And She embraces a tamāla tree, mistaking it for Me.

TEXT 252

kṛṣṇa-āliṅgana pāinu, janama saphale
kṛṣṇa-sukhe magna rahe vrkṣa kari' kole

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; āliṅgana—the embrace; pāinu—I have gotten; janama sa-
phale—My birth is now fulfilled; kṛṣṇa-sukhe—in the matter of pleasing Kṛṣṇa; magna—immersed; rahe—She remains; vrkṣa—the tree; kari'—taking; kole—on the lap.

TRANSLATION

"'I have gotten the embrace of Śrī Kṛṣṇa,' She thinks, 'so now My life is fulfilled.' Thus She remains immersed in pleasing Kṛṣṇa, taking the tree in Her arms.

TEXT 253
anukūla-vāte yadi pāya mora gandha
gūḍiyā paḍite cahe, preme haya andha

SYNONYMS
anukūla-vāte—in a favorable breeze; yadi—if; pāya—there is; mora—My; gandha—flavor; gūḍiyā—flying; paḍite—to drop; cahe—She wants; preme—in ecstatic love; haya—becomes; andha—blind.

TRANSLATION
“When a favorable breeze carries to Her the fragrance of My body, She is blinded by love and tries to fly into that breeze.

TEXT 254

tāmbūla-carvita yabe kare āsvādane
ānanda-samudre ġube, kichui nā jāne

SYNONYMS
tāmbūla—betel nut; carvita—chewed; yabe—when; kare—does; āsvādane—tasting; ānanda-samudre—in an ocean of transcendental bliss; ġube—drowns; kichui—anything; nā—not; jāne—knows.

TRANSLATION
“When She tastes the betel chewed by Me, She merges in an ocean of joy and forgets everything else.

TEXT 255

āmāra saṅgame rādhā pāya ye ānanda
ṣata-mukhe bali, tabu nā pāi tāra anta

SYNONYMS
āmāra—My; saṅgame—in association; rādhā—Śrīmatī Rādhārāṇī; pāya—gets; ye—whatever; ānanda—transcendental bliss; ṣata-mukhe—in hundreds of mouths; bali—if I say; tabu—still; nā—not; pāi—I reach; tāra—its; anta—limitation.

TRANSLATION
“Even with hundreds of mouths I could not express the transcendental pleasure She derives from My association.
TEXT 256

After our pastimes, I am lost in happiness seeing the luster of Her complexion. I forget My identity in happiness.

SYNONYMS

līlā-ante—at the end of Our pastimes; sukhe—in happiness; iṅhāra—of Śrīmatī Radhārāṇī; açhāra—of the body; mādhurī—sweetness; tāhā—that; dekhi'—seeing; sukhe—in happiness; āmi—Myself; pāsāri—forget.

TRANSLATION

"Seeing the luster of Her complexion after Our pastimes together, I forget My own identity in happiness.

TEXT 257

Whatever the nectar, the saintly person named Bharata Muni accepts.

SYNONYMS

doñhāra—of both; ye—whatever; sama-rasa—equal mellows; bharata-muni—the saintly person named Bharata Muni; māne—accepts; āmāra—My; vrajera—of Vṛndāvana; rasa—mellows; seha—he; nāhi—not; jāne—knows.

TRANSLATION

"The sage Bharata has said that the mellows of lover and beloved are equal. But he does not know the mellows of My Vṛndāvana.

PURPORT

According to expert sexologists like Bharata Muni, both male and female enjoy equally in material sexual pleasure. But in the spiritual world the relationships are different, although this is unknown to mundane experts.

TEXT 258

I enjoy with Myself; I experience bliss.

PURPORT

With Myself I enjoy; I experience bliss.
anyera saṅgame āmi yata sukha pāi
tāhā haite rādhā-sukha sata adhikāi

SYNONYMS

anyera—others; saṅgame—by meeting; āmi—I; yata—all; sukha—happiness; pāi—get; tāhā haite—than that; rādhā-sukha—happiness by association with Rādhārāṇī; sata—one hundred times; adhikāi—increased.

TRANSLATION

"The happiness I feel when meeting Rādhārāṇī is a hundred times greater than the happiness I get from meeting others."

TEXT 259

nirdhūtāmṛta-mādhurī-parimalāḥ kalyāṇi bimbādharo
vaktraṁ paṅkaja-saurabhaṁ kuharita-ślāghā-bhidus te giraḥ
aṅgam candana-śītalāṁ tanur iyaṁ saundarya-sarvasva-bhāk
tvām āsādyā mamedam indriya-kulaṁ rādhe muhur modate

SYNONYMS

nirdhūta—defeats; amṛta—of nectar; mādhurī—the sweetness; parimalāḥ—whose flavor; kalyāṇi—O most auspicious one; bimbā-adharaḥ—red lips; vaktraṁ—face; paṅkaja-saurabhaṁ—which smells like a lotus flower; kuharita—of the sweet sounds made by the cuckoos; īyam—the pride; bhidaḥ—which defeat; te—Your; giraḥ—words; aṅgam—limbs; candana-śītalāṁ—as cool as sandalwood pulp; tanuḥ—body; iyaṁ—this; saundarya—of beauty; sarvasva-bhāk—which displays the all and all; tvām—You; āsādyā—tasting; mama—My; idam—this; indriya-kulaṁ—all the senses; rādhe—O Śrīmatī Rādhārāṇī; muhuḥ—again and again; modate—become pleased.

TRANSLATION

"My dear auspicious Rādhārāṇī, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by tasting You, who are completely decorated by beautiful qualities."
PURPORT

This verse, spoken by Lord Kṛṣṇa to Rādhā, is recorded in the Lalita-mādhava (9.9) of Śrīla Rūpa Gosvāmī.

TEXT 260

rupe karīsa-harasya lubdha-nayanāṁ sparśe 'tihṛṣyat-tvacarāṁ
vānyāṁ utkālita-śrutim parimale sarhṛṣṭa-nāśa-puṭām
ārajya-rasaṇāṁ kilādihara-puṭe nayaṁcana mukhāmbha-ruhām
dambhoṭīrṇa-mahādṛhiṁ bahir api prodyadb-vikārakulām

SYNONYMS

rupe—in the beauty; karīsa-harasya—of Kṛṣṇa, the enemy of Kamsa; lubdha—captivated; nayanāṁ—whose eyes; sparśe—in the touch; ati-hṛṣyat—very much jubilant; tvacarāṁ—whose skin; vānyāṁ—in the vibration of the words; utkālita—very eager; śrutim—whose ear; parimale—in the fragrance; sarhṛṣṭa—stolen by happiness; nāśa-puṭām—whose nostrils; ārajya—being completely attracted; rasaṇāṁ—whose tongue; kilā—what to speak of; adhara-puṭe—to the lips; nayaṁcana—bending down; mukha—whose face; ambhaḥ-ruhām—like a lotus flower; dambha—by pride; udgīra—manifesting; mahā-dṛhitim—great patience; bahiḥ—externally; api—although; prodyat—manifesting; vikāra—transformations; ākulām—overwhelmed.

TRANSLATION

“Her eyes are enchanted by the beauty of Lord Kṛṣṇa, the enemy of Kamsa. Her body thrills in pleasure at His touch. Her ears are always attracted to His sweet voice, Her nostrils are enchanted by His fragrance, and Her tongue hankers for the nectar of His soft lips. She hangs down her lotuslike face, exercising self-control only by pretense, but She cannot help showing the external signs of Her spontaneous love for Lord Kṛṣṇa.”

PURPORT

Thus Śrīla Rūpa Gosvāmī describes the countenance of Rādhārāṇī.

TEXT 261

ভাবে জানি, সেকো আছে কেন এক রস।
আমার মোহিনী রাখ, তারে করে বশ॥ ২৬১ ॥

362 Śrī Caitanya-caritāmṛta
tāte jāni, mote āche kona eka rasa
āmāra mohinī rādhā, tāre kare vaśa

SYNONYMS

tāte—thereupon; jāni—I can understand; mote—in Me; āche—there is; kona—some; eka—one; rasa—transcendental mellow; āmāra—My; mohinī—captivator; rādhā—Śrīmatī Rādhārāṇī; tāre—Her; kare vaśa—subdues.

TRANSLATION

“Considering this, I can understand that some unknown mellow in Me controls the entire existence of My captivator, Śrīmatī Rādhārāṇī.

TEXT 262

āmā haite rādhā pāya ye jātiya sukha
tāhā āsvādite āmi sadāi unmukha

SYNONYMS

āmā haite—from Me; rādhā—Śrīmatī Rādhārāṇī; pāya—gets; ye—whatever; jātiya—types of; sukha—happiness; tāhā—that; āsvādite—to taste; āmi—I; sadāi—always; unmukha—very much eager.

TRANSLATION

“I am always eager to taste the joy that Rādhārāṇī derives from Me.

TEXT 263

nānā yatna kari āmi, nāri āsvādite
sei sukha-mādhurya-ghrāṇe lobha bāḍhe citte

SYNONYMS

nānā—various; yatna—attempts; kari—do; āmi—I; nāri—I am not able; āsvādite—to taste; sei—that; sukha—of the happiness; mādhurya—the sweetness; ghrāṇe—by smelling; lobha—desire; bāḍhe—increases; citte—in the mind.

TRANSLATION

“In spite of various efforts, I have not been able to taste it. But My desire to relish that pleasure increases as I smell its sweetness.
TEXT 264

睁开慧眼，望见理智的光。

第一次，我将研磨到纯情。

**SYNONYMS**

*rasa*—mellow; *āsvādite*—to taste; *āmi*—I; *kaila*—made; *avatāra*—incarnation; *prema-rasa*—transcendental mellow of love; *āsvādiba*—I shall taste; *vividha prakāra*—different varieties of.

**TRANSLATION**

"I have appeared in the world to taste mellows. I shall taste the mells of pure love in various ways.

TEXT 265

在她们的路径上，工作以你的方式。

我的赞美，利他，是的示范。

**SYNONYMS**

*rāga-mārga*—on the path of spontaneous love; *bhakta bhakti*—the devotee; *bhakti-devotional service; kare*—does; *ye prakāre*—in what way; *tāhā*—that; *śikhāiba*—I shall teach; *līlā*—pastimes; *ācarāṇa-dvāre*—by means of practical demonstration.

**TRANSLATION**

"I shall teach devotional service, which springs from the spontaneous love of the devotees, by demonstrating it Myself with My pastimes.

TEXT 266

这个星球将被发现。

在她的位置上，没有。我

**SYNONYMS**

*ei tina tṛṣṇā mora nahila pūraṇa*—desire for the means; *vijātiya-bhāve nahe tāhā āsvādana*—I have no desire for the means.
SYNONYMS

ei—these; tina—three; tṛṣṇā—desires; mora—My; nahila—were not; pūraṇa—satisfied; vijātiya—of the opposite partner of a relationship; bhāve—in ecstasy; nahe—is not possible; tāhā—that; āsvādana—tasting.

TRANSLATION

“But these three desires have not been satisfied, for one cannot enjoy them in a contrary position.

TEXT 267

राधिकार भावकांस्ति अजीकार बिने।
सेइ तिन शुक्ष कब्जू नहें आस्वादने॥ २६७ ॥

rādhikāra bhāva-kānti aṅgikāra vine
sei tina sukha kabhu nahe āsvādane

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; bhāva-kānti—luster of ecstatic love; aṅgikāra—accepting; vine—without; sei—those; tina—three; sukha—happiness; kabhu—at any time; nahe—is not possible; āsvādana—tasting.

TRANSLATION

“Unless I accept the luster of the ecstatic love of Śrī Rādhikā, these three desires cannot be fulfilled.

TEXT 268

राधाभव अजीकरिः धरि’ तार बर्ष।
जिनस्थिते आश्रयिते हब अवतिर्न॥ २६८ ॥

rādhā-bhāva aṅgikari’ dhari’ tāra varṇa
tina-sukha āsvādite haba avatīrṇa

SYNONYMS

rādhā-bhāva—the moods of Rādhārāṇī; aṅgikari’—accepting; dhari’—taking; tāra varṇa—Her bodily complexion; tina—three; sukha—happiness; āsvādite—to taste; haba—I shall; avatīrṇa—descend as an incarnation.

TRANSLATION

“Therefore, assuming Rādhārāṇī’s sentiments and bodily complexion, I shall descend to fulfill these three desires.”
TEXT 269

sarva-bhāve kaila kṛṣṇa ei ta’ niścaya
hena-kāle āila yugāvatāra-samaya

SYNONYMS
sarva-bhāve—in all respects; kaila—made; kṛṣṇa—Lord Kṛṣṇa; ei—this; ta’—certainly; niścaya—decision; hena-kāle—at this time; āila—came; yuga-avatāra—of the incarnation according to the age; samaya—the time.

TRANSLATION
In this way Lord Kṛṣṇa came to a decision. Simultaneously, the time came for the incarnation of the age.

TEXT 270

sei-kāle śrī-advaita kareṇa ārādhana
tāṁhāra huṅkāre kaila kṛṣṇe ākāraṇa

SYNONYMS
sei-kāle—at that time; śrī-advaita—Advaita Ācārya; kareṇa—performs; ārādhana—worship; tāṁhāra—of Him; huṅkāre—by the tumultuous call; kaila—did; kṛṣṇe—to Lord Kṛṣṇa; ākāraṇa—attraction.

TRANSLATION
At that time Śrī Advaita was earnestly worshiping Him. Advaita attracted Him with His loud calls.

TEXTS 271-272

pitā-mātā, guru-gaṇa, āge abhārī’
raṣṭikār bhāv-vaṇa ālīkār karī’ || 271 ||

pitā-mātā, guru-gaṇa, āge abhārī’
rādhikāra bhāva-varṇa aṅgikāra kari’

raṣṭikār bhāv-vaṇa ālīkār karī’

raṣṭikār bhāv-vaṇa ālīkār karī’

raṣṭikār bhāv-vaṇa ālīkār karī’
nava-dvīpe Śacī-garbha-suddha-dugdha-sindhu
tāhāte prakaṭa haila kṛṣṇa pūrṇa indu

SYNONYMS
pitā-mātā—parents; guru-gaṇa—teachers; āge—first; avatāri’—descending; rādhikāra—of Śrīmatī Rādhārāṇī; bhāva-varṇa—the luster of transcendental ecstasy; aṅgikāra kari’—accepting; nava-dvīpe—in Navadvīpa; Śacī-garbha—the womb of Śacī; suddha—pure; dugdha-sindhu—the ocean of milk; tāhāte—in that; prakaṭa—manifested; haila—became; kṛṣṇa—Lord Kṛṣṇa; pūrṇa indu—full moon.

TRANSLATION
First Lord Kṛṣṇa made His parents and elders appear. Then Kṛṣṇa Himself, with the sentiments and complexion of Rādhikā, appeared in Navadvīpa, like the full moon, from the womb of mother Śacī, which is like an ocean of pure milk.

TEXT 273

এই ত’ করিলু ষষ্ঠলোকের ব্যাখ্যাও।
ঋণোপ-গোসাঞির পাদপ্রথা করি’ধ্যান॥ ২৭৩॥

ei ta’ kariluṇ ṣaṭṭha ślokera vyākhyāna
śrī-rūpa-gosāñira pāda-padma kari’ dhyāṇa

SYNONYMS
ei ta’—thus; kariluṇ—I have made; ṣaṭṭha ślokera—of the sixth verse; vyākhyāna—explanation; śrī-rūpa—Śrīla Rūpa Gosvāmī; gosāñira—of the master; pāda-padma—lotus feet; kari’—doing; dhyāṇa—meditation.

TRANSLATION
Meditating on the lotus feet of Śrī Rūpa Gosvāmī, I have thus explained the sixth verse.

TEXT 274

এই দ্বই লোকের আমি যে করিল অর্থ।
ঋণোপ-গোসাঞির লোক প্রমাণ সমর্থ॥ ২৭৪॥

ei dui ślokera āmi ye karila artha
śrī-rūpa-gosāñiraśloka pramāṇa samartha

SYNONYMS
ei—these; dui—two; ślokera—of the verses; āmi—I; ye—whatever; karila—gave; artha—the meanings; śrī-rūpa-gosāñira—of Śrī Rūpa Gosvāmī; śloka—verse; pramāṇa—evidence; samartha—competent.
TRANSLATION

I can support the explanation of these two verses [verses 5 and 6 of the First Chapter] with Śrī Rūpa Gosvāmī’s verse.

TEXT 275

अपारं कष्टापि प्राणियिन्द्रुल्लस्त कुतुकी
रसस्तोत्रम् हत्र्म मधुरमोडाक्तु कमापि यः।
रुचं सायाष्ट्रे छ्यातिमिह तथा यां एकत्रदुः
से देवशैलाकूर्तिरितितत्रां नः रुपमयः || २७५ ॥

apāraṁ kasyāpi prañayi-jana-vṛndasya kutuki
rasa-stomaṁ hṛtvā madhuram upabhoktuṁ kamapi yaḥ
rucaṁ svām āvavre dyutim iha tadiyāṁ prakaṭayan
sa devaś caitanyākṛśīr atitarāṁ naḥ kṛpayatu

SYNONYMS

apāram—boundless; kasyāpi—of someone; prañayi-jana-vṛndasya—of the multitude of lovers; kutuki—one who is curious; rasa-stomam—the group of mellows; hṛtvā—stealing; madhuram—sweet; upabhoktum—to enjoy; kamapi—some; yaḥ—who; rucam—luster; svām—own; āvavre—covered; dyutim—luster; iha—here; tadiyāṁ—related to Him; prakaṭayan—manifesting; saḥ—He; devaḥ—the Supreme Personality of Godhead; caitanya-ākṛtiḥ—having the form of Lord Caitanya Mahāprabhu; atitarāṁ—greatly; naḥ—unto us; kṛpayatu—may He show His mercy.

TRANSLATION

“Lord Kṛṣṇa desired to taste the limitless nectarean mellow of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace.”

PURPORT

This is the third verse of the second Caitanyāṭṭaka of Śrīla Rūpa Gosvāmī’s Stava-mālā.

TEXT 276

महगलाचरणं कृष्णचेतयत-तवलकिष्णम् ॥
प्रयोजनकारिके ग्राक्षकैकीर्पिरिद्धम् ॥ २७६ ॥

mahgalācaraṇāṁ krṣṇa-caitanya-tattva-lakṣaṇam
prayojanaṁ cāvatāre śloka-śaṭkair nirūpitam
SYNONYMS

maṅgala-ācaranam—invoking auspiciousness; kṛṣṇa-caitanya—of Lord Kṛṣṇa Caitanya Mahāprabhu; tattva-lakṣaṇam—symptoms of the truth; prayojanam—necessity; ca—also; avatāre—in the matter of His incarnation; śloka—verses; saṭkaiḥ—by six; nīrūpitam—ascertained.

TRANSLATION

Thus the auspicious invocation, the essential nature of the truth of Lord Caitanya, and the need for His appearance have been set forth in six verses.

TEXT 277

śrī-rūpa-raghu-nātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghu-nātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

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 the Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourth Chapter, describing the confidential reasons for the appearance of Lord Caitanya.
CHAPTER 5

This chapter is chiefly devoted to describing the essential nature and glories of Śrī Nityānanda Prabhu. Lord Śrī Kṛṣṇa is the absolute Personality of Godhead, and His first expansion in a form for pastimes is Śrī Balarāma.

Beyond the limitation of this material world is the spiritual sky, paravyoma, which has many spiritual planets, the supreme of which is called Kṛṣṇaloka. Kṛṣṇaloka, the abode of Kṛṣṇa, has three divisions, which are known as Dwārakā, Mathurā, and Gokula. In that abode the Personality of Godhead expands Himself into four plenary portions—Kṛṣṇa, Balarāma, Pradyumna (the transcendental Cupid) and Aniruddha. They are known as the original quadruple forms.

In Kṛṣṇaloka is a transcendental place known as Śvetadvīpa or Vṛndāvana. Below Kṛṣṇaloka, in the spiritual sky, are the Vaikūṭha planets. On each Vaikūṭha planet a four-handed Nārāyaṇa, expanded from the first quadruple manifestation, is present. The Personality of Godhead known as Śrī Balarāma in Kṛṣṇaloka is the original Saṅkarṣaṇa (attracting Deity), and from this Saṅkarṣaṇa expands another Saṅkarṣaṇa, called Mahā-Saṅkarṣaṇa, who resides in one of the Vaikūṭha planets. By His internal potency, Mahā-Saṅkarṣaṇa maintains the transcendental existence of all the planets in the spiritual sky, where all the living beings are eternally liberated souls. The influence of the material energy is conspicuous there by its absence. On those planets the second quadruple manifestation is present.

Outside of the Vaikūṭha planets is the impersonal manifestation of Śrī Kṛṣṇa, which is known as the Brahmaloka. On the other side of the Brahmaloka is the spiritual kāraṇa-samudra, or Causal Ocean. The material energy exists on the other side of the Causal Ocean, without touching it. In the Causal Ocean is Mahā-Viṣṇu, the original puruṣa expansion from Saṅkarṣaṇa. This Mahā-Viṣṇu places His glance over the material energy, and by a reflection of His transcendental body He amalgamates Himself within the material elements.

As the source of the material elements, the material energy is known as pradhāna, and as the source of the manifestations of the material energy it is known as māyā. But material nature is inert in that she has no independent power to do anything. She is empowered to make the cosmic manifestation by the glance of Mahā-Viṣṇu. Therefore the material energy is not the original cause of the material manifestation. Rather, the transcendental glance of Mahā-Viṣṇu over material nature produces that cosmic manifestation.

Mahā-Viṣṇu again enters every universe as the reservoir of all living entities, Garbhodakaśāyī Viṣṇu. From Garbhodakaśāyī Viṣṇu expands Kṣirodakaśāyī Viṣṇu, the Supersoul of every living entity. Garbhodakaśāyī Viṣṇu also has His own Vaikūṭha planet in every universe, where He lives as the Supersoul or supreme
controller of the universe. Garbhodakaśayī Viṣṇu reclines in the midst of the watery portion of the universe and generates the first living creature of the universe, Brahmā. The imaginary universal form is a partial manifestation of Garbhodakaśayī Viṣṇu.

In the Vaikuṇṭha planet in every universe is an ocean of milk, and within that ocean is an island called Śvetadvīpa, where Lord Viṣṇu lives. Therefore this chapter describes two Śvetadvīpas—one in the abode of Kṛṣṇa and the other in the ocean of milk in every universe. The Śvetadvīpa in the abode of Kṛṣṇa is identical with Vrndāvana-dhāma, which is the place where Kṛṣṇa appears Himself to display His loving pastimes. In the Śvetadvīpa within every universe is a Śeṣa form of Godhead who serves Viṣṇu by assuming the form of His umbrella, slippers, couch, pillows, garments, residence, sacred thread, throne and so on.

Lord Baladeva in Kṛṣṇaloka is Nityānanda Prabhu. Therefore Nityānanda Prabhu is the original Saṅkarṣaṇa, and Mahā-Saṅkarṣaṇa and His expansions as the puruṣas in the universes are plenary expansions of Nityānanda Prabhu.

In this chapter the author has described the history of his leaving home for a personal pilgrimage to Vṛndāvana and his achieving all success there. In this description it is revealed that the author's original paternal home and birthplace were in the district of Katwa, in the village of Jhāmaṭapura, which is near Naihāṭi. Kṛṣṇadāsa Kavirāja’s brother invited Śrī Minaketana Rāmadāsa, a great devotee of Lord Nityānanda, to his home, but a priest named Guṇārṇava Miśra did not receive him well, and Kṛṣṇadāsa Kavirāja Gosvāmī’s brother, not recognizing the glories of Lord Nityānanda, also took sides with the priest. Therefore Rāmadāsa became sorry, broke his flute and went away. This was a great disaster for the brother of Kṛṣṇadāsa Kavirāja Gosvāmī. But on that very night Lord Nityānanda Prabhu Himself graced Kṛṣṇadāsa Kavirāja Gosvāmī in a dream and ordered him to leave on the next day for Vṛndāvana.

**TEXT 1**

बन्धनान्तरायूँ तेजस्वरं श्रीमित्तानंतरोविश्रवम्।
बलादेव तत्त्वदर्श्यमेन निरुपयते॥ १ ॥

vande 'nantādbhutaśvaryam
śrī-nityānandam īśvaram
yasyecchayā tat-svarūpam
ajñenāpi nirūpyate

**SYNONYMS**

vande—let me offer my obeisances; ananta—unlimited; odbhuta—and wonderful; aśvaryam—whose opulence; śrī-nityānandam—unto Lord Nityānanda; īśvaram—the Supreme Personality of Godhead; yasya—whose; icchayā—by the will; tat-svarūpam—His identity; ajñena—by the ignorant; api—even; nirūpyate—can be ascertained.
TRANSLATION

Let me offer my obeisances to Lord Śrī Nityānanda, the Supreme Personality of Godhead, whose opulence is wonderful and unlimited. By His will, even a fool can understand His identity.

TEXT 2

jaya jaya Śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; Śrī-caitanya—to Śrī Caitanya Mahāprabhu; jaya nityānanda—all glories to Lord Nityānanda; 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 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

ei śaṭ-sloke kahila kṛṣṇa-caitanya-mahimā
paṇca-sloke kahi nityānanda-tattva-sīmā

SYNONYMS

ei—this; śaṭ-sloke—in six verses; kahila—described; kṛṣṇa-caitanya-mahimā—the glories of Lord Śrī Caitanya Mahāprabhu; paṇca-sloke—in five verses; kahi—let me explain; nityānanda—of Lord Nityānanda; tattva—of the truth; sīmā—the limitation.

TRANSLATION

I have described the glory of Śrī Kṛṣṇa Caitanya in six verses. Now, in five verses, I shall describe the glory of Lord Nityānanda.

TEXT 4

sarva-jñātārya kṛṣṇa śraya śrīparām
ṣṭāhāra dīptī ārde śrīparām
Sarva-avatārī Kṛṣṇa svayaṁ bhagavān
tāṁhāra dvitiya deha Śrī-balarāma

SYNONYMS
sarva-avatārī—the source of all incarnations; kṛṣṇa—Lord Kṛṣṇa; svayaṁ—personally; bhagavān—the Supreme Personality of Godhead; tāṁhāra—His; dvitiya—second; deha—expansion of the body; Śrī-balarāma—Lord Balarāma.

TRANSLATION
The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body.

PURPORT
Lord Śrī Kṛṣṇa, the absolute Personality of Godhead, is the primeval Lord, the original form of Godhead, and His first expansion is Śrī Balarāma. The Personality of Godhead can expand Himself in innumerable forms. The forms that have unlimited potency are called svāṁśa, and forms that have limited potencies (the living entities) are called vibhinnāṁśa.

TEXT 5

एकैं स्वरूप दोँहे, भिन्नमात्र कयः।
आभूष कयबुधु, कुण्डलीलार सहायः।

eka-i svarūpa doṁhe, bhinna-mātra kāya
ādyā kāya-vyūha, kṛṣṇa-liṅgāra sahāya

SYNONYMS
eka-i—one; svarūpa—identity; doṁhe—both of Them; bhinna-mātra kāya—only two different bodies; ādyā—original; kāya-vyūha—quadruple expansions; kṛṣṇa-liṅgāra—in the pastimes of Lord Kṛṣṇa; sahāya—assistance.

TRANSLATION
They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes.

PURPORT
Balarāma is a svāṁśa expansion of the Lord, and therefore there is no difference in potency between Kṛṣṇa and Balarāma. The only difference is in Their bodily structure. As the first expansion of Godhead, Balarāma is the chief Deity among the first quadruple forms, and He is the foremost assistant of Śrī Kṛṣṇa in His transcendental activities.
TEXT 6

sei Krishna—nava-dvipe Sri-caitanya-candra
sei balarama—sahe Sri-nityananda

SYNONYMS

sei Krishna—that original Krishna; nava-dvipe—at Navadvipa; Sri-caitanya-candra—Lord Sri Caitanya Mahaprabhu; sei balarama—that Lord Balarama; sahe—with Him; Sri-nityananda—Lord Nityananda.

TRANSLATION

That original Lord Krishna appeared in Navadvipa as Lord Caitanya, and Balarama appeared with Him as Lord Nityananda.

TEXT 7

saṅkarṣaṇaḥ kāraṇa-toya-sāyī
garbhoda-sāyī ca payobdhi-sāyī
šeṣaḥ ca yasyāṁśa-kalaḥ sa nityānanda-khyā-ramaḥ śaraṇāḥ mamāstu

SYNONYMS

saṅkarṣaṇaḥ—Mahā-Saṅkarṣaṇa in the spiritual sky; kāraṇa-toya-sāyī—Kāraṇodakasāyi Viṣṇu, who lies in the Causal Ocean; garbhoda-sāyī—Garbhodakasāyi Viṣṇu, who lies in the Garbhodaka Ocean of the universe; ca—and; payobdhi-sāyī—Kṣīrodakasāyi Viṣṇu, who lies in the ocean of milk; šeṣaḥ—Shaśa Nāga, the couch of Viṣṇu; ca—and; yasya—who; añśa—plenary portions; kalaḥ—and parts of the plenary portions; saḥ—He; nityānanda-khyā—known as Lord Nityananda; rāmaḥ—Lord Balarama; śaraṇam—shelter; mama—my; astu—let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Shaśa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

PURPORT

Śrī Svarūpa Dāmodara Gosvāmī has recorded this verse in his diary to offer his
respectful obeisances to Lord Nityānanda Prabhu. This verse also appears as the seventh of the first fourteen verses of Śrī Caitanya-caritāmṛta.

TEXT 8

श्रीबलराम गोसाइंगी मुल-संक्षरण।
पंक्रूप धरि’ करेन कुफेर सेवन॥ ८॥

śrī-balarāma gosāñi mūla-saṅkarṣaṇa
pañca-rūpa dhari’ kareṇa kṛṣṇera sevana

SYNONYMS
śrī-balarāma—Balarāma; gosāñi—the Lord; mūla-saṅkarṣaṇa—the original Saṅkarṣaṇa; pañca-rūpa dhari’—accepting five bodies; kareṇa—does; kṛṣṇera—of Lord Kṛṣṇa; sevana—service.

TRANSLATION

Lord Balarāma is the original Saṅkarṣaṇa. He assumes five other forms to serve Lord Kṛṣṇa.

TEXT 9

आपने करेन कुंपलिलार सहाय।
षष्ठलीला-कार्य करें धरि’ चारि काय।॥ ९॥

āpame kareṇa kṛṣṇa-līlāra sañāya
ṣaṣṭi-līlā-kārya kare dhari’ cāri kāya

SYNONYMS
āpame—personally; kareṇa—performs; kṛṣṇa-līlāra sañāya—assistance in the pastimes of Lord Kṛṣṇa; ṣaṣṭi-līlā—of the pastimes of creation; kārya—the work; kare—does; dhari’—accepting; cāri kāya—four bodies.

TRANSLATION

He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms.

TEXT 10

षष्ठदिक सेवा,—ताह्र आज्ञार पालन।
‘षे’ रूपे करे कुफेर बिबिध सेवन॥ १०॥

ṣaṣṭy-ādika sevā,—tāhra ājñāra pālana
‘ṣeṣa’-rūpe kare kṛṣṇera vividha sevana
SYNONYMS

srṣṭi-ādika sevā—service in the matter of creation; tātra—His; ajñāra—of the order; pālana—execution; ṣeṣa-rūpe—the form of Lord Ṣeṣa; kare—does; krṣṇera—of Lord Kṛṣṇa; vividha sevana—varieties of service.

TRANSLATION

He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Ṣeṣa He serves Kṛṣṇa in various ways.

PURPORT

According to expert opinion, Balarama, as the chief of the original quadruple forms, is also the original Saṅkarṣaṇa. Balarāma, the first expansion of Kṛṣṇa, expands Himself in five forms: (1) Mahā-Saṅkarṣaṇa, (2) Kāraṇābdhiśāyi, (3) Garbhodakāśāyi, (4) Kṣrodakāśāyi, and (5) Ṣeṣa. These five plenary portions are responsible for both the spiritual and material cosmic manifestations. In these five forms Lord Balarāma assists Lord Kṛṣṇa in His activities. The first four of these forms are responsible for the cosmic manifestations, whereas Ṣeṣa is responsible for personal service to the Lord. Ṣeṣa is called Ananta, or unlimited, because He assists the Personality of Godhead in His unlimited expansions by performing an unlimited variety of services. Śrī Balarāma is the servitor Godhead who serves Lord Kṛṣṇa in all affairs of existence and knowledge. Lord Nityānanda Prabhu, who is the same servitor Godhead, Balarāma, performs the same service to Lord Gaurāṅga by constant association.

TEXT 11

সর্বরূপে আৰ্যাদয়ে কৃষ্ণে-সেভানান্দ।
সেই বলরাম—গৌরসঙ্গে নিত্যানান্দ।।১১।।

sarva-rūpe āsvādaye kṛṣṇa-sevānanda
sei balarāma—gaura-saṅge nityānanda

SYNONYMS

sarva-rūpe—in all these forms; āsvādaye—tastes; kṛṣṇa-sevā-ānanda—the transcendental bliss of serving Kṛṣṇa; sei balarāma—that Lord Balarāma; gaura-saṅge—with Gaurasundara; nityānanda—Lord Nityānanda.

TRANSLATION

In all the forms He tastes the transcendental bliss of serving Kṛṣṇa. That same Balarāma is Lord Nityānanda, the companion of Lord Gaurasundara.
TEXT 12

सप्तम ण्णकोर अर्थ करि चारिण्णकोर ।
याते नित्यानन्दभव ज्ञाने सर्वलोके॥ १२ ॥

saptama śloka artha kari cārī-śloke
yāte nityānanda-tattva jāne sarva-loke

SYNONYMS

saptama śloker—all of the seventh verse; artha—the meaning; kari—I do; cārī-śloke—in four verses; yāte—in which; nityānanda-tattva—the truth of Lord Nityānanda; jāne—one knows; sarva-loke—all over the world.

TRANSLATION

I have explained this seventh verse in four subsequent verses. By these verses all the world can know the truth about Lord Nityānanda.

TEXT 13

मयातीते ब्यापितेकृतलोके
पूर्वेष्ठर्थ चिन्तुवृत्तयमये ।
रूपं यस्योद्भाति सक्ष्मणांकं
तं श्रीनित्यानन्दरामं प्रपदये॥ १३ ॥

maya-atite vyāpi-vaikuṇṭha-loke
puṛṇaiśvārye śrī-catur-vyūha-madhya
rupam yasyodbhāti saṅkarṣaṇākhyam
tarḥ śrī-nityānanda-ramaṁ prapadye

SYNONYMS

maya-atite—beyond the material creation; vyāpi—all expanding; vaikuṇṭha-loke—in Vaikuṇṭhaloka, the spiritual world; puṛṇaiśvārye—endowed with full opulence; śrī-catuḥ-vyūha-madhya—in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); rupam—form; yasya—whose; udbhāti—appears; saṅkarṣaṇa-ākhyam—known as Saṅkarṣaṇa; tam—to Him; śrī-nityānanda-ramaṁ—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.
PURPORT

This is a verse from Śrī Svarūpa Dāmodara Gosvāmi’s diary. It appears as the eighth of the first fourteen verses of Śrī Caitanya-caritāmṛta.

TEXT 14

prakṛtira pāra ‘paravyoma’-nāme dhāma
krṣṇa-vigraha yaiche vibhūty-ādi-guṇavān

SYNONYMS

prakṛtira—the material nature; pāra—beyond; para-vyoma—the spiritual sky; nāme—in name; dhāma—the place; krṣṇa-vigraha—the form of Lord Kṛṣṇa; yaiche—just as; vibhūti-ādi—like the six opulences; guṇa-vān—full with transcendental attributes.

TRANSLATION

Beyond the material nature lies the realm known as paravyoma, the spiritual sky. Like Lord Kṛṣṇa Himself, it possesses all transcendental attributes, such as the six opulences.

PURPORT

According to Sāṅkhya philosophy, the material cosmos is composed of twenty-four elements: the five gross material elements, the three subtle material elements, the five knowledge-acquiring senses, the five active senses, the five objects of sense pleasure, and the mahat-tattva (the total material energy). Empiric philosophers, unable to go beyond these elements, speculate that anything beyond them must be avyakta, or inexplicable. But the world beyond the twenty-four elements is not inexplicable, for it is explained in Bhagavad-gītā as the eternal (sanātana) nature. Beyond the manifested and unmanifested existence of material nature (vyaktāvyakta) is the sanātana nature, which is called the paravyoma, or the spiritual sky. Since that nature is spiritual in quality, there are no qualitative differences there; everything there is spiritual, everything is good, and everything possesses the spiritual form of Śrī Kṛṣṇa Himself. That spiritual sky is the manifested internal potency of Śrī Kṛṣṇa; it is distinct from the material sky manifested by His external potency.

The all-pervading Brahman, the impersonal glowing ray of Śrī Kṛṣṇa, exists in the spiritual world with the Vaikuṇṭha planets. We can get some idea of that spiritual sky by a comparison to the material sky, for the rays of the sun in the material sky can be compared to the brahmajyoti, the glowing ray of the Personality of Godhead. In the brahmajyoti there are unlimited Vaikuṇṭha planets, which are spiritual and therefore self-luminous, with a glow many times greater than that of the sun. The Personality of Godhead Śrī Kṛṣṇa, His innumerable plenary portions and the portions of His plenary portions dominate each Vaikuṇṭha planet. In the highest region of
the spiritual sky is the planet called Kṛṣṇaloka, which has three divisions, namely Dvārakā, Mathurā and Goloka.

To a gross materialist this kingdom of God, Vaikuṇṭha, is certainly a mystery. But to an ignorant man everything is a mystery for want of sufficient knowledge. The kingdom of God is not a myth. Even the material planets, which float over our heads in the millions and billions, are still a mystery to the ignorant. Material scientists are now attempting to penetrate this mystery, and a day may come when the people of this earth will be able to travel in outer space and see the variegatedness of these millions of planets with their own eyes. In every planet there is as much material variegatedness as we find in our own planet.

This planet earth is but an insignificant spot in the cosmic structure. Yet foolish men, puffed up by a false sense of scientific advancement, have concentrated their energy in a pursuit of so-called economic development on this planet, not knowing of the variegated economic facilities available on other planets. According to modern astronomy, the gravity of the moon is different from that of earth. Therefore if one goes to the moon he will be able to pick up large weights and jump vast distances. In the Rāmāyaṇa, Hanumān is described as being able to lift huge weights as heavy as hills and jump over the ocean. Modern astronomy has confirmed that this is indeed possible.

The disease of the modern civilized man is his disbelief of everything in the revealed scriptures. Faithless nonbelievers cannot make progress in spiritual realization, for they cannot understand the spiritual potency. The small fruit of a banyan contains hundreds of seeds, and in each seed is the potency to produce another banyan tree with the potency to produce millions more of such fruits. This law of nature is visible before us, although how it works is beyond our understanding. This is but an insignificant example of the potency of Godhead; there are many similar phenomena that no scientist can explain.

Everything, in fact, is inconceivable, for the truth is revealed only to the proper persons. Although there are varieties of personalities, from Brahmā down to the insignificant ant, all of whom are living beings, their development of knowledge is different. Therefore we have to gather knowledge from the right source. Indeed, we can get knowledge in reality only from the Vedic sources. The four Vedas, with their supplementary Purāṇas, the Mahābhārata, the Rāmāyaṇa and their corollaries, which are known as smṛtis, are all authorized sources of knowledge. If we are at all to gather knowledge, we must gather it from these sources without hesitation.

Revealed knowledge may in the beginning be unbelievable because of our paradoxical desire to verify everything with our tiny brains, but the speculative means of attaining knowledge is always imperfect. The perfect knowledge propounded in the revealed scriptures is confirmed by the great ācāryas, who have left ample commentations upon them; none of these ācāryas has disbelieved in the Śāstras. One who disbelieves in the Śāstras is an atheist, and we should not consult an atheist, however great he may be. A staunch believer in the Śāstras, with all their diversities, is the right person from whom to gather real knowledge. Such knowledge may seem inconceivable in the beginning, but when put forward by the proper authority its meaning is revealed, and then one no longer has any doubts about it.
TEXT 15

sarva-ga, ananta, vibhu—vaikuṇṭha-dhāma
kṛṣṇa, kṛṣṇa-avatārera tāhāni viśrāma

SYNONYMS

sarva-ga— all-pervading; ananta—unlimited; vibhu—greatest; vaikuṇṭha-ādi dhāma—all the places known as Vaikuṇṭhaloka; kṛṣṇa—of Lord Kṛṣṇa; kṛṣṇa-avatārera—of the incarnations of Lord Kṛṣṇa; tāhāni— there; viśrāma—the residence.

TRANSLATION

That Vaikuṇṭha region is all-pervading, infinite and supreme. It is the residence of Lord Kṛṣṇa and His incarnations.

TEXT 16

tāhāra upari-bhiige ‘kṛṣṇa-loka’-khyāti
dvārakā-mathurā-gokula— tri-vidhatve sthiti

SYNONYMS

tāhāra—of all of them; upari-bhiige—on the top; kṛṣṇa-loka-khyāti—the planet known as Kṛṣṇaloka; dvārakā-mathurā-gokula—the three places known as Dvārakā, Mathurā and Vṛndāvana; tri-vidhatve—in three departments; sthiti—situated.

TRANSLATION

In the highest region of that spiritual sky is the spiritual planet called Kṛṣṇaloka. It has three divisions—Dvārakā, Mathurā, and Gokula.

TEXT 17

sarvopari śrī-gokula—vraja-loka-dhāma
śrī-goloka, śveta-dvīpa, vṛndāvana nāma
SYNONYMS
sarva-upari—above all of them; śrī-gokula—the place known as Gokula; vṛaja-loka-dhāma—the place of Vraja; śrī-goloka—the place named Goloka; śveta-dvīpa—the white island; vṛndāvana nāma—also named Vṛndāvana.

TRANSLATION
Śrī Gokula, the highest of all, is also called Vraja, Goloka, Śvetadvīpa and Vṛndāvana.

TEXT 18
sarvaga, ananta, vibhu, krṣṇa-tanu-sama
upary-adha/;1-;1- up and down;
vyāpiyāche, nāhika niyama

SYNONYMS
sarva-ga—all-pervading; ananta—unlimited; vibhu—the greatest; krṣṇa-tanu-sama—exactly like the transcendental body of Kṛṣṇa; upari-adhaḥ—up and down; vyāpiyāche—expanded; nāhika—there is no; niyama—regulation.

TRANSLATION
Like the transcendental body of Lord Kṛṣṇa, Gokula is all-pervading, infinite and supreme. It expands both above and below, without any restriction.

PURPORT
Śrīla Jīva Gosvāmī, the great authority and philosopher in the line of Śrī Caitanya Mahāprabhu, has discussed the abode of Kṛṣṇa in his Kṛṣṇa-sandarbha. In Bhagavad-gītā the Lord refers to “My abode.” Śrīla Jīva Gosvāmī, examining the nature of Kṛṣṇa’s abode, refers to the Skanda Purāṇa, which states:

yā yathā bhuvi varīante
puryo bhagavatāḥ priyāḥ
tās tathā santi vaikuṃṭhe
tat-tal-lilārtham ādṛtāḥ

“The abodes of Godhead in the material world, such as Dvārakā, Mathurā and Goloka, are facsimiles representing the abodes of Godhead in the kingdom of God, Vaikuṇṭha-dhāma.” The unlimited spiritual atmosphere of that Vaikuṇṭha-dhāma is far above and beyond the material cosmos. This is confirmed in the Svāyambhuva-tantra in a discussion between Lord Śiva and Pārvatī regarding the effect of chanting the mantra of fourteen syllables. There it is stated:
While chanting the mantra, one should always remember the spiritual world, which is very extensive and full of desire trees that can yield anything one desires. Below that Vaikuntha region is the potential material energy, which causes the material manifestation." The places of the pastimes of Lord Kṛṣṇa, such as Dwārakā, Mathurā and Vṛndāvana, eternally and independently exist in Kṛṣṇaloka. They are the actual abode of Lord Kṛṣṇa, and there is no doubt that they are situated above the material cosmic manifestation.

The abode known as Vṛndāvana or Gokula is also known as Goloka. The Brahma-saṁhitā describes that Gokula, the highest region of the kingdom of God, resembles a lotus flower with thousands of petals. The outer portion of that lotus-like planet is a square place known as Śvetadvīpa. In the inner portion of Gokula there is an elaborate arrangement for Śrī Kṛṣṇa’s residence with His eternal associates such as Nanda and Yaśodā. That transcendental abode exists by the energy of Śrī Baladeva, who is the original whole of Śeṣa, or Ananta. The tantras also confirm this description by stating that the abode of Śrī Anantadeva, the plenary portion of Baladeva, is called the kingdom of God. Vṛndāvana-dhāma is the innermost abode within the quadrangular realm of Śvetadvīpa, which lies outside of the boundary of Gokula Vṛndāvana.

According to Jīva Gosvāmī, Vaikuntha is also called Brahma-loka. The Nāradapañcarātra, in a statement concerning the mystery of Vījaya, describes:

tat sarvopari goloke
tatra lokopari svayam
viharet paramānandī
govindo ’tula-nāyakaḥ

“The predominator of the gopīs, Govinda, the principal Deity of Goloka, always enjoys Himself in a place called Goloka in the topmost part of the spiritual sky.”

From the authoritative evidence cited by Jīva Gosvāmī we may conclude that Kṛṣṇaloka is the supreme planet in the spiritual sky, which is far beyond the material cosmos. For the enjoyment of transcendental variety, the pastimes of Kṛṣṇa there have three divisions, and these pastimes are performed in the three abodes Dwārakā, Mathurā and Gokula. When Kṛṣṇa descends to this universe, He enjoys the pastimes in places of the same name. These places on earth are nondifferent from those original abodes, for they are facsimiles of those original holy places in the transcendental world. They are as good as Śrī Kṛṣṇa Himself and are equally worshipable. Lord Caitanya declared that Lord Kṛṣṇa, who presents Himself as the son of the King of Vraja, is worshipable, and Vṛndāvana-dhāma is equally worshipable.

TEXT 19

ब्रजाञ्जनेय प्रकाश तार रंगेर इच्छाय।
एक एक तार, नाहि दुई कार॥ १९॥
SYNONYMS

brahmāṇḍe—within the material world; prakāśa—manifestation; tāra—of it; kṛṣṇera icchāya—by the supreme will of Lord Kṛṣṇa; eka-i—it is the same; sva-rūpa—identity; tāra—of it; nāhi—not; dui—two; kāya—bodies.

TRANSLATION

That abode is manifested within the material world by the will of Lord Kṛṣṇa. It is identical to that original Gokula; they are not two different bodies.

PURPORT

The above-mentioned dhāmas are movable, by the omnipotent will of Lord Kṛṣṇa. When Śrī Kṛṣṇa appears on the face of the earth, He can also make His dhāmas appear, without changing their original structure. One should not discriminate between the dhāmas on the earth and those in the spiritual sky, thinking those on earth to be material and the original abodes to be spiritual. All of them are spiritual. Only for us, who cannot experience anything beyond matter in our present conditioned state, do the dhāmas and the Lord Himself, in His arcā form, appear before us resembling matter to give us the facility to see spirit with material eyes. In the beginning this may be difficult for a neophyte to understand, but in due course, when one is advanced in devotional service, it will be easier, and he will appreciate the Lord’s presence in these tangible forms.

TEXT 20

SYNONYMS

cintāmaṇi-bhūmi—-the land of touchstone; kalpa-vṛkṣa-maya vana—full of desire trees; vana—forests; carma-cakṣe—-the material eyes; dekhe—see; tāre—-it; prapañcera sama—equal to the material creation.

TRANSLATION

The land there is touchstone [cintāmaṇi], and the forests abound with desire trees. Material eyes see it as an ordinary place.
PURPORT

By the grace of the Lord His dhāmas and He Himself can all be present simultaneously, without losing their original importance. Only when one fully develops in affection and love of Godhead can one see those dhāmas in their original appearance.

Śrīla Narottama dāsa Ṭhakura, a great ācārya in the preceptorial line of Lord Śrī Caitanya Mahāprabhu, has said for our benefit that one can perfectly see the dhāmas only when one completely gives up the mentality of lording it over material nature. One’s spiritual vision develops proportionately to one’s giving up the debased mentality of unnecessarily enjoying matter. A diseased person who has become diseased because of a certain bad habit must be ready to follow the advice of the physician, and as a natural sequence he must attempt to give up the cause of the disease. The patient cannot indulge in the bad habit and at the same time expect to be cured by the physician. Modern material civilization, however, is maintaining a diseased atmosphere. The living being is a spiritual spark, as spiritual as the Lord Himself. The only difference is that the Lord is great and the living being is small. Qualitatively they are one, but quantitatively they are different. Therefore, since the living being is spiritual in constitution, he can be happy only in the spiritual sky, where there are unlimited spiritual spheres called Vaikuṇṭhas. A spiritual being conditioned by a material body must therefore try to get rid of his disease instead of developing the cause of the disease.

Foolish persons engrossed in their material assets are unnecessarily proud of being leaders of the people, but they ignore the spiritual value of man. Such illusioned leaders make plans covering any number of years, but they can hardly make humanity happy in a state conditioned by threefold miseries inflicted by material nature. One cannot control the laws of nature by any amount of struggling. One must at last be subject to death, nature’s ultimate law. Death, birth, old age and illness are symptoms of the diseased condition of the living being. The highest aim of human life should therefore be to get free from these miseries and go back home, back to Godhead.

TEXT 21

prema-netre dekhe tāra svarūpa-prakāśa
gopa-gopī-saṅge yānha kṛṣṇera vilāsa

SYNONYMS

prema-netre—with the eyes of love of Godhead; dekhe—one sees; tāra—its; sva-rūpa-prakāśa—manifestation of identity; gopa—cowherd boys; gopī-saṅge—with the cowherd damsels; yānha—where; kṛṣṇera vilāsa—the pastimes of Lord Kṛṣṇa.

TRANSLATION

But with the eyes of love of Godhead one can see its real identity as the place where Lord Kṛṣṇa performs His pastimes with the cowherd boys and cowherd girls.
TEXT 22

SYNONYMS

cintāmaṇi—touchstone; prakara—groups made of; sadmasu—in abodes; kalpa-vṛkṣa—of desire trees; lakṣa—by millions; āvṛteṣu—surrounded; surabhīḥ—surabhī cows; abhipīlayantam—tending; lakṣmī—of goddesses of fortune; sahasra—of thousands; śata—by hundreds; sambhrama—with great respect; sevyamānam—being served; govindam—Govinda; ādi-puruṣaṁ—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."

PURPORT

This is a verse from Brahma-saṁhitā (5.29). This description of the abode of Kṛṣṇa gives us definite information of the transcendental place where not only is life eternal, blissful and full of knowledge, but there are ample vegetables, milk, jewels, and beautiful homes and gardens tended by lovely damsels who are all goddesses of fortune. Kṛṣṇaloka is the topmost planet in the spiritual sky, and below it are innumerable spheres, a description of which can be found in Śrīmad-Bhāgavatam. In the beginning of Lord Brahmā’s self-realization he was shown a transcendental vision of the Vaikuṇṭha spheres by the grace of Nārāyaṇa. Later, by the grace of Kṛṣṇa, he was shown a transcendental vision of Kṛṣṇaloka. This transcendental vision is like the reception of television from the moon via a mechanical system for receiving modulated waves, but it is achieved by penance and meditation within oneself.

The Śrīmad-Bhāgavatam (Second Canto) states that in Vaikuṇṭhaloka the material modes of nature, represented by the qualities of goodness, passion and ignorance, have no influence. In the material world the highest qualitative manifestation is goodness, which is characterized by truthfulness, mental equilibrium, cleanliness, control of the senses, simplicity, essential knowledge, faith in God, scientific knowl-
edge and so on. Nevertheless, all these qualities are mixed with passion and imperfection. But the qualities in Vaikuṇṭha are a manifestation of God's internal potency, and therefore they are purely spiritual and transcendental, with no trace of material infection. No material planet, even Satyaloka, is comparable in quality to the spiritual planets, where the five inherent qualities of the material world—namely, ignorance, misery, egoism, anger and envy—are completely absent.

In the material world, everything is a creation. Anything we can think of within our experience, including even our own bodies and minds, was created. This process of creation began with the life of Brahmā, and the creative principle is prevalent all over the material universe because of the quality of passion. But since the quality of passion is conspicuous by its absence in the Vaikuṇṭha planets, nothing there is created; everything there is eternally existent. And because there is no mode of ignorance, there is also no question of annihilation or destruction. In the material world one may try to make everything permanent by developing the above-mentioned qualities of goodness, but because the goodness in the material world is mixed with passion and ignorance, nothing here can exist permanently, despite all the good plans of the best scientific brains. Therefore in the material world we have no experience of eternity, bliss and fullness of knowledge. But in the spiritual world, because of the complete absence of the qualitative modes, everything is eternal, blissful and cognizant. Everything can speak, everything can move, everything can hear, and everything can see in fully blessed existence for eternity. The situation being so, naturally space and time, in the forms of past, present and future, have no influence there. In the spiritual sky there is no change because time has no influence. Consequently, the influence of māyā, the total external energy, which induces us to become more and more materialistic and forget our relationship with God, is also absent there.

As spiritual sparks of the beams emanating from the transcendental body of the Lord, we are all permanently related with Him and equal to Him in quality. The material energy is a covering of the spiritual spark, but in the absence of that material covering, the living beings in Vaikuṇṭhaloka are never forgetful of their identities; they are eternally cognizant of their relationship with God in their constitutional position of rendering transcendental loving service to the Lord. Because they constantly engage in the transcendental service of the Lord, it is natural to conclude that their senses are also transcendental, for one cannot serve the Lord with material senses. The inhabitants of Vaikuṇṭhaloka do not possess material senses with which to lord it over material nature.

Persons with a poor fund of knowledge conclude that a place void of material qualities must be some sort of formless nothingness. In reality, however, there are qualities in the spiritual world, but they are different from the material qualities because everything there is eternal, unlimited and pure. The atmosphere there is self-illuminating, and thus there is no need of a sun, a moon or fire, electricity and so on. One who can reach that abode does not come back to the material world with a material body. There is no difference between atheists and the faithful in the Vaikuṇṭha planets because all who settle there are freed from the material qualities, and thus suras and asuras become equally obedient loving servitors of the Lord.
The residents of Vaikuṇṭha have brilliantly black complexions much more fascinating and attractive than the dull white and black complexions found in the material world. Their bodies, being spiritual, have no equals in the material world. The beauty of a bright cloud when lightning flashes on it merely hints at their beauty. Generally the inhabitants of Vaikuṇṭha dress in yellow clothing. Their bodies are delicate and attractively built, and their eyes are like the petals of lotus flowers. Like Lord Viṣṇu, the residents of Vaikuṇṭha have four hands, decorated with a conchshell, wheel, club and lotus flower. Their chests are beautifully broad and fully decorated with necklaces of a brilliant diamond-like metal surrounded by costly jewels never to be found in the material world. The residents of Vaikuṇṭha are always powerful and effulgent. Some of them have complexions like red coral cat’s eyes and lotus flowers, and each of them has earrings of costly jewels. On their heads they wear flowery crowns resembling garlands.

In the Vaikuṇṭhas there are airplanes, but they make no tumultuous sounds. Material airplanes are not at all safe; they can fall down and crash at any time, for matter is imperfect in every respect. In the spiritual sky, however, the airplanes are also spiritual, and they are spiritually brilliant and bright. These airplanes do not fly business executives, politicians or planning commissions as passengers, nor do they carry cargo or postal bags, for these are all unknown there. These planes are for pleasure trips only, and the residents of Vaikuṇṭha fly in them with their heavenly beautiful fairylike consorts. Therefore these airplanes, full of residents of Vaikuṇṭha, both male and female, increase the beauty of the spiritual sky. We cannot imagine how beautiful they are, but their beauty may be compared to the clouds in the sky accompanied by silver branches of electric lightning. The spiritual sky of Vaikuṇṭha-loka is always decorated in this way.

The full opulence of the internal potency of Godhead is always resplendent in the Vaikuṇṭha-loka, where goddesses of fortune are ever-increasingly attached to serving the lotus feet of the Personality of Godhead. These goddesses of fortune, accompanied by their friends, always create a festive atmosphere of transcendental mirth. Always singing the glories of the Lord, they are not silent even for a moment.

There are unlimited Vaikuṇṭha planets in the spiritual sky, and the ratio of these planets to the material planets in the material sky is three to one. Thus the poor materialist is busy making political adjustments on a planet that is most insignificant in God’s creation. To say nothing of this planet earth, the whole universe, with innumerable planets throughout the galaxies, is comparable to a single mustard seed in a bag full of mustard seeds. But the poor materialist makes plans to live comfortably here and thus wastes his valuable human energy in something that is doomed to frustration. Instead of wasting his time with business speculations, he might have sought the life of plain living and high spiritual thinking and thus saved himself from perpetual materialistic unrest.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to planets where he can experience material pleasures much more advanced than those available on earth. The best plan is to prepare oneself to return to the spiritual sky after leaving the body. However, if one is intent on enjoying material facilities, one can transfer himself to other planets in the material sky by utilizing
yogic powers. The playful spaceships of the astronauts are but childish entertainments and are of no use for this purpose. The āstāṅga-yoga system is a materialistic art of controlling air by transferring it from the stomach to the navel, from the navel to the heart, from the heart to the collarbone and from there to the eyeballs, from there to the cerebellum and from there to any desired planet. The velocities of air and light are taken into consideration by the material scientist, but he has no information of the velocity of the mind and intelligence. We have some limited experience of the velocity of the mind because in a moment we can transfer our minds to places hundreds of thousands of miles away. Intelligence is even finer. Finer than intelligence is the soul, which is not matter like mind and intelligence but is spirit or anti-matter. The soul is hundreds of thousands of times finer and more powerful than intelligence. We can thus only imagine the velocity of the soul in its traveling from one planet to another. Needless to say, the soul travels by its own strength and not with the help of any kind of material vehicle.

The bestial civilization of eating, sleeping, fearing and sense-gratifying has misled modern man into forgetting how powerful a soul he has. As we have already described, the soul is a spiritual spark many, many times more illuminating, dazzling and powerful than the sun, moon, or electricity. Human life is spoiled when man does not realize his real identity with his soul. Lord Caitanya appeared with Lord Nityānanda to save man from this type of misleading civilization.

Śrīmad-Bhāgavatam also describes how yogīs can travel to all the planets in the universe. When the vital force is lifted to the cerebellum, there is every chance that this force will burst out from the eyes, nose, ears, etc., as these are places that are known as the seventh orbit of the vital force. But the yogīs can block these holes by complete suspension of air. The yogī then concentrates the vital force in the middle position, that is, between the eyebrows. At this position, the yogī can think of the planet into which he wants to enter after leaving the body. He can then decide whether he wants to go to the abode of Kṛśṇa in the transcendental Vaikuṇṭhas, from which he will not be required to descend into the material world, or to travel to higher planets in the material universe. The perfect yogī is at liberty to do either.

For the perfect yogī who has attained success in the method of leaving his body in perfect consciousness, transferring from one planet to another is as easy as an ordinary man's walking to the grocery store. As already discussed, the material body is just a covering of the spiritual soul. Mind and intelligence are the undercoatings, and the gross body of earth, water, air and so on is the overcoating of the soul. As such, any advanced soul who has realized himself by the yogic process, who knows the relationship between matter and spirit, can leave the gross dress of the soul in perfect order and as he desires. By the grace of God, we have complete freedom. Because the Lord is kind to us, we can live anywhere—either in the spiritual sky or in the material sky, upon whichever planet we desire. However, misuse of this freedom causes one to fall down into the material world and suffer the threefold miseries of conditioned life. The living of a miserable life in the material world by dint of the soul's choice is nicely illustrated by Milton in Paradise Lost. Similarly, by choice the soul can regain paradise and return home, back to Godhead.
At the critical time of death, one can place the vital force between the two eyebrows and decide where he wants to go. If he is reluctant to maintain any connection with the material world, he can, in less than a second, reach the transcendental Vaikuṇṭha and appear there completely in his spiritual body, which will be suitable for him in the spiritual atmosphere. He has simply to desire to leave the material world both in finer and in grosser forms and then move the vital force to the topmost part of the skull and leave the body from the hole in the skull called the brahma-randhra. This is easy for one perfect in the practice of yoga.

Of course man is endowed with free will, and as such if he does not want to free himself of the material world he may enjoy the life of brahma-pada (occupation of the post of Brahmā) and visit Siddhaloka, the planets of materially perfect beings who have full capacities to control gravity, space and time. To visit these higher planets in the material universe, one need not give up his mind and intelligence (finer matter), but need only give up grosser matter (the material body).

Each and every planet has its particular atmosphere, and if one wants to travel to any particular planet within the material universe, one has to adapt his material body to the climatic condition of that planet. For instance, if one wants to go from India to Europe, where the climatic condition is different, one has to change his dress accordingly. Similarly, a complete change of body is necessary if one wants to go to the transcendental planets of Vaikuṇṭha. However, if one wants to go to the higher material planets, he can keep his finer dress of mind, intelligence and ego, but has to leave his gross dress (body) made of earth, water, fire, etc.

When one goes to a transcendental planet, it is necessary to change both the finer and gross bodies, for one has to reach the spiritual sky completely in a spiritual form. This change of dress will take place automatically at the time of death if one so desires.

Bhagavad-gītā confirms that one can attain his next material body according to his desires at the time he leaves his body. The desire of the mind carries the soul in a suitable atmosphere as the wind carries aromas from one place to another. Unfortunately those who are not yogīs but gross materialists, who throughout their lives indulge in sense gratification, are puzzled by the disarrangement of the bodily and mental condition at the time of death. Such gross sensualists, encumbered by the main ideas, desires and associations of the lives they have led, desire something against their interest and thus foolishly take on new bodies that perpetuate their material miseries.

Systematic training of the mind and intelligence is therefore needed so that at the time of death one may consciously desire a suitable body, either on this planet or another material planet or even a transcendental planet. A civilization that does not consider the progressive advancement of the immortal soul merely fosters a bestial life of ignorance.

It is foolish to think that every soul that passes away goes to the same place. Either the soul goes to a place he desires at the time of death, or upon leaving his body he is forced to accept a position according to his acts in his previous life. The difference between the materialist and the yogī is that a materialist cannot determine his next body, whereas a yogī can consciously attain a suitable body for enjoyment.
in the higher planets. Throughout his life, the gross materialist who is constantly after sense gratification spends all day earning his livelihood to maintain his family, and at night he wastes his energy in sex enjoyment or else goes to sleep thinking about all he has done in the daytime. That is the monotonous life of the materialist. Although differently graded as businessmen, lawyers, politicians, professors, judges, coolies, pickpockets, laborers and so on, materialists all simply engage in eating, sleeping, fearing and sense gratification and thus spoil their valuable lives pursuing luxury and neglecting to perfect their lives through spiritual realization.

_Yogīs_, however, try to perfect their lives, and therefore _Bhagavad-gītā_ enjoins that everyone should become a _yogī_. _Yoga_ is the system for linking the soul in the service of the Lord. Only under superior guidance can one practice such _yoga_ in his life without changing his social position. As already described, a _yogī_ can go anywhere he desires without mechanical help, for a _yogī_ can place his mind and intelligence within the air circulating inside his body, and by practicing the art of breath control he can mix that air with the air that blows all over the universe outside his body. With the help of this universal air, a _yogī_ can travel to any planet and get a body suitable for its atmosphere. We can understand this process by comparing it to the electronic transmission of radio messages. With radio transmitters, sound waves produced at a certain station can travel all over the earth in seconds. But sound is produced from the ethereal sky, and as already explained, subtler than the ethereal sky is the mind, and finer than the mind is the intelligence. Spirit is still finer than the intelligence, and by nature it is completely different from matter. Thus we can just imagine how quickly the spirit soul can travel through the universal atmosphere.

To come to the stage of manipulating finer elements like mind, intelligence and spirit, one needs appropriate training, an appropriate mode of life and appropriate association. Such training depends upon sincere prayers, devotional service, achievement of success in mystic perfection, and the successful merging of oneself in the activities of the soul and Supersoul. A gross materialist, whether he be an empiric philosopher, a scientist, a psychologist or whatever, cannot attain such success through blunt efforts and word jugglery.

Materialists who perform _yajñas_, or great sacrifices, are comparatively better than grosser materialists who do not know anything beyond laboratories and test tubes. The advanced materialists who perform such sacrifices can reach the planet called Vaiśvānara, a fiery planet similar to the sun. On this planet, which is situated on the way to Brahmaloka, the topmost planet in the universe, such an advanced materialist can free himself from all traces of vice and its effects. When such a materialist is purified, he can rise to the orbit of the pole star (Dhruvaloka). Within this orbit, which is called the Śīśumāra _cakra_, are situated the Āditya-lokas and the Vaikuṇṭha planet within this universe.

A purified materialist who has performed many sacrifices, undergone severe penances and given the major portion of his wealth in charity can reach such planets as Dhruvaloka, and if he becomes still more qualified there, he can penetrate still higher orbits and pass through the navel of the universe to reach the planet Maharloka, where sages like Bhṛgu Muni live. In Maharloka one can live even to the time of the partial annihilation of the universe. This annihilation begins when
Anantadeva, from the lowest position in the universe, produces a great blazing fire. The heat of this fire reaches even Maharloka, and then the residents of Maharloka travel to Brahmaloka, which exists for twice the duration of parārdha time.

In Brahmaloka there is an unlimited number of airplanes that are controlled not by yantra (machine) but mantra (psychic action). Because of the existence of the mind and intelligence on Brahmaloka, its residents have feelings of happiness and distress, but there is no cause of lamentation from old age, death, fear or distress. They feel sympathy, however, for the suffering living beings who are consumed in the fire of annihilation. The residents of Brahmaloka do not have gross material bodies to change at death, but they transform their subtle bodies into spiritual bodies and thus enter the spiritual sky. The residents of Brahmaloka can attain perfection in three different ways. Virtuous persons who reach Brahmaloka by dint of their pious work become masters of various planets after the resurrection of Brahmā, those who have worshiped Garbhodakaśayī Viṣṇu are liberated with Brahmā, and those who are pure devotees of the Personality of Godhead at once push through the covering of the universe and enter the spiritual sky.

The numberless universes exist together in foamlike clusters, and so only some of them are surrounded by the water of the Causal Ocean. When agitated by the glance of Kāraṇodakaśayī Viṣṇu, material nature produces the total elements, which are eight in number and which gradually evolve from finer to gross. A part of ego is the sky, a part of which is air, a part of which is fire, a part of which is water, a part of which is earth. Thus one universe inflates to an area of four billion miles in diameter. A yogi who desires gradual liberation must penetrate all the different coverings of the universe, including the subtle coverings of the three qualitative modes of material nature. One who does this never has to return to this mortal world.

According to Śukadeva Gosvāmī, the above description of the material and spiritual skies is neither imaginary nor utopian. The actual facts are recorded in the Vedic hymns, and Lord Vāsudeva disclosed them to Lord Brahmā when Brahmā satisfied Him. One can achieve the perfection of life only when he has a definite idea of Vaikuṇṭha and the Supreme Godhead. One should always think about and describe the Supreme Personality of Godhead, for this is recommended both in Bhagavad-gītā and in the Bhāgavata Purāṇa, which are two authorized commentaries upon the Vedas. Lord Caitanya has made all these subject matters easier for the fallen people of this age to accept, and Śrī Caitanya-caritāmṛta has therefore presented them for the easy understanding of all concerned.

TEXT 23

mathurā-dvārakāya nija-rūpa prakāśiyā  
nānā-rūpe vilasaye catur-vyūha haiṁā ॥ २३ ॥
SYNONYMS

mathurā—in Mathurā; dvārakāya—in Dvārakā; nīja-rūpa—personal body; prakāśīya—manifesting; nāṇā-rūpe—in various ways; vilasaye—enjoys pastimes; catuḥ-vyūha haiṇā—expanding into four wonderful forms.

TRANSLATION

He manifests His own form in Mathurā and Dvārakā. He enjoys pastimes in various ways by expanding into the quadruple forms.

TEXT 24

vāsudeva-saṅkarṣaṇa-pradyumna-aniruddha
sarva-catuḥ-vyūha-amśi, turīya, viśuddha

SYNONYMS

vāsudeva—Lord Vāsudeva; saṅkarṣaṇa—Lord Saṅkarṣaṇa; pradyumna—Lord Pradyumna; aniruddha—and Lord Aniruddha; sarva-catuḥ-vyūha—of all other quadruple expansions; amśi—source; turīya—transcendental; viśuddha—pure.

TRANSLATION

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are the primary quadruple forms from whom all other quadruple forms are manifested. They are all purely transcendental.

TEXT 25

ei tina loke kṛṣṇa kevala-līlā-maya
nīja-gaṇa laṅā khele ananta samaya

SYNONYMS

ei—these; tina—three; loke—in the locations; kṛṣṇa—Lord Kṛṣṇa; kevala—only; līlā-maya—consisting of pastimes; nīja-gaṇa laṅā—with His personal associates; khele—He plays; ananta samaya—unlimited time.

TRANSLATION

Only in these three places [Dvārakā, Mathurā and Gokula] does the all-sporting Lord Kṛṣṇa perform His endless pastimes with His personal associates.
TEXT 26

para-vyoma-madhye kari' svarūpa prakāśa
nārāyaṇa-rūpe kareṇa vividha vilāsa

SYNONYMS

para-vyoma-madhye—within the spiritual sky; kari’—making; sva-rūpa prakāśa—manifesting His identity; nārāyaṇa-rūpe—the form of Lord Nārāyaṇa; kareṇa—performs; vividha vilāsa—varieties of pastimes.

TRANSLATION

In the Vaikuṇṭha planets of the spiritual sky the Lord manifests His identity as Nārāyaṇa and performs pastimes in various ways.

TEXTS 27-28

sva-rūpa-vigraha kṛṣnera kevala dvi-bhuja
nārāyaṇa-rūpe sei tanu catur-bhuja

SYNONYMS

sva-rūpa-vigraha—personal form; kṛṣnera—of Lord Kṛṣṇa; kevala—only; dvi-bhuja—two hands; nārāyaṇa-rūpe—in the form of Lord Nārāyaṇa; sei—that; tanu—body; catur-bhuja—four-handed; saṅkha-cakra—conchshell and disc; gada—club; padma—lotus flower; mahā—very great; aśvarya-maya—full of opulence; śrī—named śrī; bhū—named bhū; nilā—named nilā; sakti—energies; yāhra—whose; caraṇa sevaya—serve the lotus feet.

TRANSLATION

Kṛṣṇa’s own form has only two hands, but in the form of Lord Nārāyaṇa He has four hands. Lord Nārāyaṇa holds a conchshell, disc, club and lotus flower, and He is full of great opulence. The śrī, bhū and nilā energies serve at His lotus feet.
In the Rāmānuja and Madhva sects of Vaiṣṇavism there are extensive descriptions of the Ādī-līlā, Chapter 5 395  

PURPORT

In the Rāmānuja and Madhva sects of Vaiṣṇavism there are extensive descriptions of the ādī, bhū and nīlā energies. In Bengal the nīlā energy is sometimes called the nīlā energy. These three energies are employed in the service of four-handed Nārāyaṇa in Vaiṣṇavism. Relating how three of the Ālvāras, namely Bhūta-yogī, Sara-yogī and Bhrānta-yogī, saw Nārāyaṇa in person when they took shelter at the house of a brāhmaṇa in the village of Gehalī, the Prapannāṁśa of the Śrī-sampradāya describes Nārāyaṇa as follows:

\[
\text{tārākṣyādhirūḍhaṁ tādī-ambudābhaṁ}
\text{lakṣmī-dharāṁ vākṣasi pānkajākṣam}
\text{hasta-dvaye sōbhita-ṣaṅkha-cakraṁ}
\text{viṣṇuṁ dadṛśur bhagavantam ādyam}
\]

\[
\text{ājānu-bāhuṁ kamanīya-gāṭhraṁ}
\text{pārśva-dvaye sōbhita-bhūmi-nilam}
\text{pīṭāmbaram bhūṣaṇa-bhūṣitāṅgaṁ}
\text{catur-bhujaṁ candana-rūṣitāṅgaṁ}
\]

“They saw the lotus-eyed Lord Viṣṇu, the Supreme Personality of Godhead, mounted on Garuḍa and holding Lākṣmī, the goddess of fortune, to His chest. He resembled a bluish raincloud with flashing lightning, and in two of His four hands He held a conchshell and disc. His arms stretched down to His knees, and all His beautiful limbs were smeared with sandalwood and decorated with glittering ornaments. He wore yellow clothes, and by either side stood His energies Bhūmi and Nīlā.”

There is the following reference to the ādī, bhū and nīlā energies in the Śītopaṇisad:

\[
\text{mahā-lakṣmīṁ deveśasya bhinnābhinnāṁ rūpā cetanācetanātmikā. sā devī tri-vidhā bhavati—saṁkhyā-ātmanā icchā-saktīṁ kriyā-saktīṁ sākṣa-chaktiḥ iti. icchā-saktis tri-vidhā bhavati—śrī-bhūmi-nilātmikā. “Mahā-Lakṣmī, the supreme energy of the Lord, is experienced in different ways. It is divided into material and spiritual potencies, and in both features it acts as the willing energy, creative energy and the internal energy. The willing energy is again divided into three, namely ādī, bhū and nīlā.”}
\]

Quoting from the revealed scriptures in his commentary on Bhagavad-gītā (4.6), Madhvācārya has stated that mother material nature, which is conceived of as the illusory energy, Durgā, has three divisions, namely ādī, bhū and nīlā. She is the illusory energy for those who are weak in spiritual strength because such energies are created energies of Lord Viṣṇu. Although each energy has no direct relationship with the unlimited, they are subordinate to the Lord because the Lord is the master of all energies.

In his Bhagavat-sandarbha (verse 80) Śrīla Jīva Gosvāmī Prabhu states: “The Padma Purāṇa refers to the eternally auspicious abode of Godhead, which is full in all opulences, including the energies ādī, bhū and nīlā. The Mahā-saṁhitā, which discusses the transcendental name and form of Godhead, also mentions Durgā as
the potency of Supersoul in relationship with the living entities. The internal potency acts in relation with His personal affairs, and the material potency manifests the three modes." Quoting elsewhere from the revealed scriptures, he states that Śrī is the energy of Godhead that maintains the cosmic manifestation, bhū is the creative energy of that cosmic creation, and niṣṭā, Durgā, is the energy that destroys the creation. All these energies act in relation with the living beings, and thus they are together called jīva-māyā.

**TEXT 29**

ษষ्ठिपि भक्ति वर्तृत स्नातकाः धर्मः।
तत्थापि जीवेरि बुध्या करेव एक कर्मः ॥ २९ ॥

\[yadyapi kevala tāhra kṛiḍā-mātra dharma
tathāpi jīvere kṛpāya kare eka karma\]

**SYNONYMS**

- yadyapi—although; kevala—only; tāhra—His; kṛiḍā-mātra—pastime only; dharma—characteristic function; tathāpi—still; jīvere—to the fallen souls; kṛpāya—by the causeless mercy; kare—does; eka—one; karma—activity.

**TRANSLATION**

Although His pastimes are His only characteristic functions, by His causeless mercy He performs one activity for the fallen souls.

**TEXT 30**

सालोक्य-सामीप्य-सार्ष्टि-सारुप्यं प्रका।
चारि युक्ति दिया करेव जीवेरि निन्दारं ॥ ३० ॥

\[sāloka-sāmīpya-sārṣṭi-sārūpya-prakāra
cāri mukti diyā kare jīvera nistāra\]

**SYNONYMS**

- sāloka—the liberation called sāloka; sāmīpya—the liberation called sāmīpya; sārṣṭi—the liberation called sārṣṭi; sārūpya—the liberation called sārūpya; prakāra—varieties; cāri—four; mukti—liberation; diyā—giving; kare—does; jīvera—of the fallen souls; nistāra—deliverance.

**TRANSLATION**

He delivers the fallen living entities by offering them the four kinds of liberation—sālokyā, sāmīpya, sārṣṭi and sārūpya.
PURPORT

There are two kinds of liberated souls—those who are liberated by the favor of the Lord and those who are liberated by their own effort. One who gets liberation by his own effort is called an impersonalist, and he merges in the glaring effulgence of the Lord, the brahmajyoti. But devotees of the Lord who qualify themselves for liberation by devotional service are offered four kinds of liberation, namely sālokya (status equal to that of the Lord), sāmīpya (constant association with the Lord), sārṣṭi (opulence equal to that of the Lord) and sārūpya (features like those of the Lord).

TEXT 31

ब्रह्मसायुज्य-मुक्ति काहा नाहि गति ।
बैकृष्ठ-बाहिरे हय ताहार शिष्टि ॥ ३१ ॥

brahma-sāyuja-muktera tāhā nāhi gati
daikuntha-bāhire haya tā' sabāra sthitī

SYNONYMS

brahma-sāyuja—of merging into the Supreme Brahman; muktera—of the liberation; tāhā—there (in Vaikūṇṭha); nāhi—not; gati—entrance; vaikuntha-bāhire—outside the Vaikūṇṭha planets; haya—there is; tā' sabāra sthitī—the residence of all of them.

TRANSLATION

Those who attain brahma-sāyuja liberation cannot gain entrance into Vaikūṇṭha; their residence is outside the Vaikūṇṭha planets.

TEXT 32

बैकृष्ठ-बाहिरे एक ज्योतिःस्य मण्डल ।
कुक्षेर अजेर प्रेमा, परम उज्ज्वल ॥ ३२ ॥

vaikūṇṭha-bāhire eka jyotir-maya maṇḍala
krṣñera āhgera prabhā, parama ujjvala

SYNONYMS

vaikūṇṭha-bāhire—outside the Vaikūṇṭhalokas; eka—one; jyotiḥ-maya maṇḍala—the atmosphere of the glowing effulgence; krṣñera—of Lord Kṛṣṇa; āhgera—of the body; prabhā—rays; parama—supremely; ujjvala—bright.

TRANSLATION

Outside the Vaikūṇṭha planets is the atmosphere of the glowing effulgence, which consists of the supremely bright rays of the body of Lord Kṛṣṇa.
TEXT 33
‘सिद्धलोकः नाम भार गृहतिः पार।
चित्तप्रकट, साहि नाहि चिक्षिक्षण-विकार॥३३॥

‘siddha-loka’ nama tāra prakṛtī tāra
cit-svarūpa, tānhā nāhi cic-chakti-vikāra

SYNONYMS
‘siddha-loka’—the region of the Siddhas; nama—named; tāra—of the effulgent
atmosphere; prakṛtī tāra—beyond this material nature; cit-svarūpa—full of
knowledge; tānhā—there; nāhi—there is not; cit-śakti-vikāra—change of the spiritual
energy.

TRANSLATION
That region is called Siddhaloka, and it is beyond material nature. Its essence is
spiritual, but it does not have spiritual varieties.

TEXT 34
सूर्यमण्डले येन बाहिरे निर्विशेषः
भित्रेऽसूर्ये रथ-आदि सविशेषः॥३४॥

sūrya-maṇḍala yena bāhire nirviśeṣa
bhitare sūryera ratha-ādi saviśeṣa

SYNONYMS
sūrya-maṇḍala—the sun globe; yena—like; bāhire—externally; nirviśeṣa—without
varieties; bhītare—within; sūryera—of the sun-god; ratha-ādi—opulences like chariots
and other things; sa-viśeṣa—full of varieties.

TRANSLATION
It is like the homogeneous effulgence around the sun. But inside the sun are the
chariots, horses and other opulences of the sun-god.

PURPORT
Outside of Vaikuṇṭha, the abode of Kṛṣṇa, which is called paravyoma, is the
glaring effulgence of Kṛṣṇa’s bodily rays. This is called the brahmajyoti. The transcen
dental region of that effulgence is called Siddhaloka or Brahmaloaka. When im
ersonalists achieve liberation, they merge in that Brahmaloaka effulgence. This
transcendental region is undoubtedly spiritual, but it contains no manifestations
of spiritual activities or variegatedness. It is compared to the glow of the sun.
Within the sun’s glow is the sphere of the sun, where one can experience all sorts of
varieties.
 tekst 35

kāmād dveśād bhayāt snehād
yathā bhaktyeśvare manaḥ
āveśya tad aghāṁ hitvā
bahavas tad gatir gatāḥ

SYNONYMS

kāmāt—influenced by lusty desire; dveśāt—by envy; bhayāt—by fear; snehāt—or by affection; yathā—as; bhaktyā—by devotion; iśvare—in the Supreme Personality of Godhead; manaḥ—the mind; āveśya—fully absorbing; tat—that; agham—sinful activity; hitvā—giving up; bahavaḥ—many; tat—that; gatim—destination; gatāḥ—achieved.

TRANSLATION

“As through devotion to the Lord one can attain His abode, many have attained that goal by abandoning their sinful activities and absorbing their minds in the Lord through lust, envy, fear or affection.”

PURPORT

As the powerful sun, by its glowing rays, can purify all kinds of impurities, so the all-spiritual Personality of Godhead can purify all material qualities in a person He attracts. Even if one is attracted by Godhead in the mode of material lust, such attraction is converted into spiritual love of Godhead by His grace. Similarly, if one is related to the Lord in fear and animosity, he also becomes purified by the spiritual attraction of the Lord. Although God is great and the living entity small, they are spiritual individuals, and therefore as soon as there is a reciprocal exchange by the living entity’s free will, at once the great spiritual being attracts the small living entity, thus freeing him from all material bondage. This is a verse from Śrīmad-Bhāgavatam (7.1.29).

TEXT 36

yad āriṇāṁ priyāṁ ca
prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt
kiraṇārkopamājuṣoḥ
SYNONYMS

yat—that; arīṇām—of the enemies of the Supreme Personality of Godhead; priyāṇām—of the devotees, who are very dear to the Supreme Personality of Godhead; ca—and; prāpyam—destination; ekam—one only; iva—thus; utitām—said; tat—that; brahma—of impersonal Brahman; kṛṣṇayaḥ—and of Kṛṣṇa, the Supreme Personality of Godhead; aikyāt—due to the oneness; kīrṣaṇa—the sunshine; arka—and the sun; upamā—the comparison; juṣṭoḥ—which is understood by.

TRANSLATION

"Where it has been stated that the Lord’s enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."

PURPORT

This verse is from the Bhakti-rasāmṛta-sindhū (1.2.278) of Śrīla Rūpa Gosvāmī, who further discusses this same topic in his Laghu-bhāgavatāmṛta (1.5.41). There he refers to the Viṣṇu Purāṇa (4.15.1), where Maitreya Muni asked Parāśara, in regard to Jaya and Vijaya, how it was that Hiranyakaśipu next became Rāvaṇa and enjoyed more material happiness than the demigods but did not attain salvation, although when he became Śiśupāla, quarreled with Kṛṣṇa and was killed, he attained salvation and merged into the body of Lord Kṛṣṇa. Parāśara replied that Hiranyakaśipu failed to recognize Lord Viṣṇu as Lord Viṣṇu. He thought that Viṣṇu was some living entity who had acquired such opulence by various pious activities. Being overcome by the mode of passion, he considered Lord Viṣṇu an ordinary living entity, not understanding His form. Nevertheless, because Hiranyakaśipu was killed by the hands of Lord Viṣṇu, in his next life he became Rāvaṇa and had proprietorship of unlimited opulence. As Rāvaṇa, with unlimited material enjoyment, he could not accept Lord Rāma as the Personality of Godhead. Therefore even though he was killed by Rāma, he did not attain sāyujya, or oneness with the body of the Lord. In his Rāvaṇa body he was too much attracted by Rāma’s wife, Jānakī, and because of that attraction he was able to see Lord Rāma. But instead of accepting Lord Rāma as an incarnation of Viṣṇu, Rāvaṇa thought Him an ordinary living being. When killed by the hands of Rāma, therefore, he got the privilege of taking birth as Śiśupāla, who had such immense opulence that he could think himself a competitor to Kṛṣṇa. Although Śiśupāla was always envious of Kṛṣṇa, he frequently uttered the name of Kṛṣṇa and always thought of the beautiful features of Kṛṣṇa. Thus by constantly thinking and chanting of Kṛṣṇa, even unfavorably, he was cleansed of the contamination of his sinful activities. When Śiśupāla was killed by the Sudarśana cakra of Kṛṣṇa as an enemy, his constant remembrance of Kṛṣṇa dissolved the reactions of his vices, and he attained salvation by becoming one with the body of the Lord.
From this incident one can understand that even a person who thinks of Kṛṣṇa as an enemy and is killed by Him may be liberated by becoming one with the body of Kṛṣṇa. What then must be the destination of devotees who always think favorably of Kṛṣṇa as their master or friend? These devotees must attain a situation better than Brahmāloka, the impersonal bodily effulgence of Kṛṣṇa. Devotees cannot be situated in the impersonal Brahman effulgence, into which impersonalists desire to merge. The devotees are placed in Vaikuṇṭhaloka or Kṛṣṇaloka.

This discussion between Maitreya Muni and Parāśara Muni centered on whether devotees come down into the material world in every millennium like Jaya and Vijaya, who were cursed by the Kumāras to that effect. In the course of these instructions to Maitreya about Hiraṇyakaśipu, Rāvaṇa and Śiśupāla, Parāśara did not say that these demons were formerly Jaya and Vijaya. He simply described the transmigration through three lives. It is not necessary for the Vaikuṇṭha associates of the Supreme Personality of Godhead to come to take the roles of His enemies in all the millenniums in which He appears. The “fall down” of Jaya and Vijaya occurred in a particular millennium; Jaya and Vijaya do not come down in every millennium to act as demons. To think that some associates of the Lord fall down from Vaikuṇṭha in every millennium to become demons is totally incorrect.

The Supreme Personality of Godhead has all the tendencies that may be found in the living entity, for He is the chief living entity. Therefore it is natural that sometimes Lord Viṣṇu wants to fight. Just as He has the tendencies to create, to enjoy, to be a friend, to accept a mother and father, and so on, He also has the tendency to fight. Sometimes important landlords and kings keep wrestlers with whom they practice mock fighting, and Viṣṇu makes similar arrangements. The demons who fight with the Supreme Personality of Godhead in the material world are sometimes His associates. When there is a scarcity of demons and the Lord wants to fight, He instigates some of His associates of Vaikuṇṭha to come and play as demons. When it is said that Śiśupāla merged into the body of Kṛṣṇa, it should be noted that in this case he was not Jaya or Vijaya; he was actually a demon.

In his Brhad-bhāgavatāmṛta, Śrīla Sanatana Gosvāmī has explained that the attainment of salvation by merging into the Brahman effulgence of the Lord cannot be accepted as the highest success in life, because demons like Kaṁśa, who were famous for killing brāhmaṇas and cows, attained that salvation. For devotees such salvation is abominable. Devotees are actually in a transcendental position, whereas nondevotees are candidates for hellish conditions of life. There is always a difference between the life of a devotee and the life of a demon, and their realizations are as different as heaven and hell.

Demons are always accustomed to be malicious toward devotees and to kill brāhmaṇas and cows. For demons, merging in the Brahman effulgence may be very glorious, but for devotees it is hellish. A devotee’s aim in life is to attain perfection in loving the Supreme Personality of Godhead. Those who aspire to merge into the Brahman effulgence are as abominable as demons. Devotees who aspire to associate with the Supreme Lord to render Him transcendental loving service are far superior.
TEXT 37

८७ परन्योम नाना चित्तज्ञिन्यास।
निर्विशेष ज्योतिर्विल्प बाहिरे प्रकाश ॥ ३७ ॥

taiche para-vyome nānā cic-chakti-vilāsa
nirviśeṣa jyotir-bimba bāhire prakāśa

SYNONYMS

\textit{taiche—in that way; para-vyome—in the spiritual sky; nānā—varieties; cit-sakti-vilāsa—pastimes of spiritual energy; nirviśeṣa—impersonal; jyotir—of the effulgence; bimba—reflection; bāhire—externally; prakāśa—manifested.}

TRANSLATION

Thus in the spiritual sky there are varieties of pastimes within the spiritual energy. Outside the Vaikuṇṭha planets appears the impersonal reflection of light.

TEXT 38

सैकं केवल ज्योतिर्विल्प निर्विशेष
सायु्ज्येन अधिकारीः ताहाः पाया लयः ॥ ३८ ॥

\textit{nirviśeṣa-brahma sei kevala jyotir-maya}
sāyujyera adhikārī tānhā pāya laya

SYNONYMS

\textit{nirviśeṣa-brahma—the impersonal Brahman effulgence; sei—that; kevala—only; jyotir-maya—effulgent rays; sāyujyera—the liberation called sāyujya (oneness with the Supreme); adhikārī—one who is fit for; tānhā—there (in the impersonal Brahman effulgence); pāya—gets; laya—merging.}

TRANSLATION

That impersonal Brahman effulgence consists only of the effulgent rays of the Lord. Those fit for sāyujya liberation merge into that effulgence.

TEXT 39

सिद्धलोकस्य तमसः पारे यत्र बलस्ति हि ।
सिद्धा व्रजं वेले मन्म देशाङ्क्ष हरिणा हतःः ॥ ३९ ॥

\textit{siddha-lokas tu tamasah}
pāre yatra vasanti hi
siddhā brahma-sukhe magnā
daityāś ca hariṇā hatāḥ
SYNONYMS

siddha-lokaḥ—the Siddhaloka, or impersonal Brahman; tu—but; tamaśaḥ—of darkness; pāre—beyond the jurisdiction; yatra—where; vasanti—reside; hi—certainly; siddhāḥ—the spiritually perfect; brahma-sukhe—in the transcendental bliss of becoming one with the Supreme; magnāḥ—absorbed; daityaḥ ca—as well as the demons; hariṇā—by the Supreme Personality of Godhead; hatāḥ—killed.

TRANSLATION

"Beyond the region of ignorance [the material cosmic manifestation] lies the realm of Siddhaloka. The Siddhas reside there, absorbed in the bliss of Brahman. Demons killed by the Lord also attain that realm."

PURPORT

Tamaḥ means darkness. The material world is dark, and beyond the material world is light. In other words, after passing through the entire material atmosphere, one can come to the luminous spiritual sky, whose impersonal effulgence is known as Siddhaloka. Māyāvādī philosophers who aspire to merge with the body of the Supreme Personality of Godhead, as well as demoniac persons such as Kaṁsa and Śiśupāla who are killed by Kṛṣṇa, enter that Brahman effulgence. Yogīs who attain oneness through meditation according to the Patañjali yoga system also reach Siddhaloka. This is a verse from the Brahmāṇḍa Purāṇa.

TEXT 40

**seī para-vyome nārāyaṇera cāri pāse dvārakā-catur-vyūhera dvitiya prakāše**

SYNONYMS

seī—that; para-vyome—in the spiritual sky; nārāyaṇera—of Lord Nārāyaṇa; cāri pāse—on four sides; dvārakā—Dvārakā; catur-vyūhera—of the quadruple expansions; dvitiya—the second; prakāše—manifestation.

TRANSLATION

In that spiritual sky, on the four sides of Nārāyaṇa, are the second expansions of the quadruple expansions of Dvārakā.

PURPORT

Within the spiritual sky is a second manifestation of the quadruple forms of Dvārakā from the abode of Kṛṣṇa. Among these forms, which are all spiritual and immune to the material modes, Śrī Baladeva is represented as Mahā-Saṅkarṣaṇa.
The actions in the spiritual sky are manifested by the internal potency in pure spiritual existence. They expand in six transcendental opulences, which are all manifestations of Mahā-Saṅkarāṇa, who is the ultimate reservoir and objective of all living entities. Although belonging to the marginal potency known as jīva-śakti, the spiritual sparks known as the living entities are subjected to the conditions of material energy. It is because these sparks are related with both the internal and external potencies of the Lord that they are known as belonging to the marginal potency.

In considering the quadruple forms of the absolute Personality of Godhead, known as Vāsudeva, Saṅkarāṇa, Pradyumna and Aniruddha, the impersonalists, headed by Śrīpad Saṅkarācārya, have interpreted the aphorisms of the Vedānta-sūtra in a way suitable for the impersonalist school. To provide the intrinsic import of such aphorisms, however, Śrīla Rūpa Gosvāmī, the leader of the six Gosvāmīs of Vṛndāvana, has properly replied to the impersonalists in his Laghu-bhāgavatāmṛta, which is a natural commentary on the aphorisms of the Vedānta-sūtras.

The Padma Purāṇa, as quoted by Śrīla Rūpa Gosvāmī in his Laghu-bhāgavatāmṛta, describes that in the spiritual sky there are four directions, corresponding to east, west, north and south, in which Vāsudeva, Saṅkarāṇa, Aniruddha and Pradyumna are situated. The same forms are also situated in the material sky. The Padma Purāṇa also describes a place in the spiritual sky known as Vedavatī-pura where Vāsudeva resides. In the Viṣṇuloka, which is above Satyaloka, Saṅkarāṇa resides. Mahā-Saṅkarāṇa is another name of Saṅkarāṇa. Pradyumna lives in Dvārakā-pura, and Aniruddha lies on the eternal bed of Śeṣa, generally known as ananta-sayyā, in the island called Śvetadvīpa in the ocean of milk.
Purport

Śrīpāda Śaṅkarācārya has misleadingly explained the quadruple from (catur-vyūha) in his interpretation of the forty-second aphorism of the Second Khaṇḍa of Chapter Two of the Vedānta-sūtras (utpatty-asambhavāt). In verses forty-one through forty-seven of Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī answers Śrīpāda Śaṅkarācārya’s misleading objections to the personal feature of the Absolute Truth.

The Supreme Personality of Godhead, the Absolute Truth, is not like a material object that can be known by experimental knowledge or sense perception. In the Nārada-pañcaratra this fact has been explained by Nārāyaṇa Himself to Lord Śiva. But Śaṅkarācārya, the incarnation of Śiva, under the order of Nārāyaṇa, his master, had to mislead the monists, who favor ultimate extinction. In the conditioned stage of existence, all living entities have four basic defects, of which one is the cheating propensity. Śaṅkarācārya has carried this cheating propensity to the extreme to mislead the monists.

Actually, the quadruple forms explained in the Vedic literature cannot be understood by the speculation of a conditioned soul. The quadruple forms should therefore be accepted just as they are described. The authority of the Vedas is such that even if one does not understand something by his limited perception, he should accept the Vedic injunction and not create interpretations to suit his imperfect understanding. In his Śārīraka-bhāṣya, however, Śaṅkarācārya has increased the misunderstanding of the monists.

The quadruple forms have a spiritual existence that can be realized in vāsudevasattva (śuddha-sattva), or unqualified goodness, which accompanies complete absorption in the understanding of Vāsudeva. The quadruple forms, who are full of the six opulences of the Supreme Personality of Godhead, are the enjoyers of the internal potency. Thinking the absolute Personality of Godhead to be poverty-stricken or to have no potency—or, in other words, to be impotent—is simply rascaldom. This rascaldom is the profession of the conditioned soul, and it increases his bewilderment. One who cannot understand the distinctions between the spiritual world and material world has no qualification to examine or know the situation of the transcendental quadruple forms. In his commentaries on the Second Khaṇḍa of the Vedānta-sūtra, Chapter Two, verses 42-45, His Holiness Śrīpāda Śaṅkarācārya has made a futile attempt to nullify the existence of these quadruple forms in the spiritual world.

Śaṅkarācārya says (verse 42) that devotees think the Supreme Personality of Godhead Vāsudeva, Śrī Kṛṣṇa, to be one, to be free from material qualities and to have a transcendental body full of bliss and eternal existence. He is the ultimate goal of the devotees, who believe that the Supreme Personality of Godhead expands Himself into four other eternal transcendental forms—Vāsudeva, Saṅkarśaṇa, Pradyumna and Aniruddha. From Vāsudeva, who is the primary expansion, come Saṅkarśaṇa, Pradyumna and Aniruddha in that order. Another name of Vāsudeva is Paramātmā, another name of Saṅkarśaṇa is jīva (the living entity), another name of Pradyumna is mind, and another name of Aniruddha is ahaṅkāra (false ego). Among these expansions, Vāsudeva is considered the origin of material nature.
Therefore Śaṅkarācārya says that Śaṅkarāṇa, Pradyumna and Aniruddha must be creations of that original cause.

Great souls assert that Nārāyaṇa, who is known as Paramātmā, the Supersoul, is beyond material nature, and this is in accordance with the statements of the Vedic literature. Māyāvādīs also agree that Nārāyaṇa can expand Himself in various forms. Śaṅkara says that he does not attempt to argue that portion of the devotees’ understanding, but he must protest the idea that Śaṅkarāṇa is produced from Vāsudeva, Pradyumna is produced from Śaṅkarāṇa, and Aniruddha is produced from Pradyumna, for if Śaṅkarāṇa is understood to represent the living entities created from the body of Vāsudeva, the living entities would have to be noneternal. The living entities are supposed to be freed from material contamination by engaging in prolonged temple worship of the Supreme Personality of Godhead, reading Vedic literature and performing yoga and pious activities to attain the Supreme Lord. But if the living entities had been created from material nature at a certain point, they would be noneternal and would have no chance to be liberated and associate with the Supreme Personality of Godhead. When a cause is nullified, its results are nullified. In the Second Chapter of Vedānta-sūtra, Ācārya Vedāyāsa has also refuted the conception that the living beings were ever born (nātmā śrouter nityatvāc ca tābhyaḥ). Because there is no creation for the living entities, they must be eternal.

Śaṅkarācārya says (verse 43) that devotees think that Pradyumna, who is considered to represent the senses, has sprung from Śaṅkarāṇa, who is considered to represent the living entities. But we cannot actually experience that a person can produce senses. Devotees also say that from Pradyumna has sprung Aniruddha, who is considered to represent the ego. But Śaṅkarācārya says that unless the devotees can show how ego and the means of knowledge can generate from a person, such an explanation of the Vedānta-sūtra cannot be accepted, for no other philosophers accept the sūtras in that way.

Śaṅkarācārya also says (verse 44) that he cannot accept the devotees’ idea that Śaṅkarāṇa, Pradyumna and Aniruddha are equally as powerful as the absolute Personality of Godhead, full in the six opulences of knowledge, wealth, strength, fame, beauty and renunciation, and free from the flaw of generation at a certain point. Even if They are full expansions, the flaw of generation remains. Vāsudeva, Śaṅkarāṇa, Pradyumna and Aniruddha, being distinct individual persons, cannot be one. Therefore if They are accepted as absolute, full and equal, there would have to be many Personalities of Godhead. But there is no need to accept that there are many Personalities of Godhead, because acceptance of one omnipotent God is sufficient for all purposes. The acceptance of more than one God is contradictory to the conclusion that Lord Vāsudeva, the absolute Personality of Godhead, is one without a second. Even if we agree to accept that the quadruple forms of Godhead are all identical, we cannot avoid the incongruous flaw of noneternity. Unless we accept that there are some differences among the personalities, there is no meaning to the idea that Śaṅkarāṇa is an expansion of Vāsudeva, Pradyumna is an expansion of Śaṅkarāṇa, and Aniruddha is an expansion of Pradyumna. There must be a distinction between cause and effect. For example, a pot is distinct from the earth from which it is made, and therefore we can ascertain that the earth is the cause and
the pot is the effect. Without such distinctions, there is no meaning to cause and effect. Furthermore, the followers of the pāncarātrīc principles do not accept any differences in knowledge and qualities between Vāsudeva, Saṅkarāśaṇa, Pradyumna and Aniruddha. The devotees accept all these expansions to be one, but why should they restrict oneness to these quadruple expansions? Certainly we should not do so, for all living entities, from Brahmā to the insignificant ant, are expansions of Vāsudeva, as accepted in all the śrutis and smṛtis.

Saṅkarācārya also says (verse 45) that the devotees who follow the Pāñcarātra state that God’s qualities and God Himself, as the owner of the qualities, are the same. But how can the Bhāgavata school state that the six opulences—wisdom, wealth, strength, fame, beauty and renunciation—are identical with Lord Vāsudeva? This is impossible.

In his Laghu-bhāgavatāmṛta, verses 80-83, Śrīla Rūpa Gosvāmī has refuted the charges directed against the devotees by Śrīpād Saṅkarācārya regarding their explanation of the quadruple forms Vāsudeva, Saṅkarāśaṇa, Pradyumna and Aniruddha. He says that these four expansions of Nārāyaṇa are present in the spiritual sky, where They are famous as Mahāvastha. Among Them, Vāsudeva is worshiped within the heart by meditation because He is the predominating Deity of the heart, as explained in Śrīmad-Bhāgavatam (4.3.23).

Saṅkarāśaṇa, the second expansion, is Vāsudeva’s personal expansion for pastimes, and since He is the reservoir of all living entities, He is sometimes called jīva. The beauty of Saṅkarāśaṇa is more than that of innumerable full moons radiating light beams. He is worshipable as the principle of ego. He has invested Anantadeva with all the potencies of sustenance. For the dissolution of the creation, He also exhibits Himself as the Supersoul in Rudra, irreligiosity, ahi (the snake), antaka (death) and the demons.

Pradyumna, the third manifestation, appears from Saṅkarāśaṇa. Those who are especially intelligent worship this Pradyumna expansion of Saṅkarāśaṇa as the principle of the intelligence. The goddess of fortune always chants the glories of Pradyumna in the place known as lāvṛta-varṣa, and she always serves Him with great devotion. His complexion appears sometimes golden and sometimes bluish like new monsoon clouds in the sky. He is the origin of the creation of the material world, and He has invested His creative principle in Cupid. It is by His direction only that all men and demigods and other living entities function with energy for regeneration.

Aniruddha, the fourth of the quadruple expansions, is worshiped by great sages and psychologists as the principle of the mind. His complexion is similar to the bluish hue of a blue cloud. He engages in the maintenance of the cosmic manifestation and is the Supersoul of Dharma (the deity of religiosity), Manu (the progenitor of mankind) and the devatās (demigods). The Mokṣa-dharma Vedic scripture indicates that Pradyumna is the Deity of the total mind, whereas Aniruddha is the Deity of the total ego, but previous statements regarding the quadruple forms are confirmed in the Pāñcarātra tantras in all respects.

In the Laghu-bhāgavatāmṛta, verses 44-66, there is a lucid explanation of the inconceivable potencies of the Supreme Personality of Godhead. Negating Saṅkarācārya’s statements, the Mahā-varāha Purāṇa declares:
sarve nityāḥ śāsvatāḥ ca
dehās tasya paritmanāḥ
hānopādāna-rahitā
naiva prakṛtiḥ kaḥcit

“All the varied expansions of the Personality of Godhead are transcendental and eternal, and all of them repeatedly descend to all the different universes of the material creation. Their bodies, composed of eternity, bliss and knowledge, are everlasting; there is no chance of their decaying, for they are not creations of the material world. Their forms are concentrated spiritual existence, always complete with all spiritual qualities and devoid of material contamination.”

Confirming these statements, the Nārada-pañcarātra asserts:

manir yathā vibhāgena
nīla-pitādibhir yutāḥ
rūpa-bhedam avāpnoti
adyāna-bhedat tathācyutāḥ

“The infallible Personality of Godhead can manifest His body in different ways according to different modes of worship, just as the vaidurya gem can manifest itself in various colors, such as blue and yellow.” Each incarnation is distinct from all the others. This is possible by the Lord’s inconceivable potency, by which He can simultaneously represent Himself as one, as various partial forms and as the origin of these partial forms. Nothing is impossible for His inconceivable potencies.

Krṣṇa is one without a second, but He manifests Himself in different bodies, as stated by Nārada in the Tenth Canto of Śrīmad-Bhāgavatam:

citrarūḥ bataitad ekena
vapuṣṭa yugapot pṛthak
gṛheṣu dvya-aṣṭa-sāhasraṁ
stṛṣya eka udāvahat

“It is wonderful indeed that one Krṣṇa has simultaneously become different Krṣṇas in 16,000 palaces to accept 16,000 queens as His wives.” (Bhāg. 10.69.2) The Padma Purāṇa also explains:

sa devo bahudhā bhūtvā
nirgunaḥ puruṣottamaḥ
ekibhūya punah śete
nirdoṣo harir ādikṛt

“The same Personality of Godhead, Puruṣottama, the original person, who is always devoid of material qualities and contamination, can exhibit Himself in various forms and at the same time lie down in one form.”
In the Tenth Canto of *Śrīmad-Bhāgavatam* it is said, *yajanti tvan-mayās tvāṁ vai bahu-mūrti-eka-mūrtikam*: "O my Lord, although You manifest Yourself in varieties of forms, You are one without a second. Therefore pure devotees concentrate upon You and worship only You." *(Bhāg. 10.40.7)* In the *Kūrma Purāṇa* it is said:

\[
\begin{align*}
\text{asthūlaḥ cānaṇuṣ caiva} \\
sthūlo 'nuṣ caiva sarvataḥ \\
avarṇaḥ sarvataḥ proktāḥ \\
śyāmo raktānta-locanāḥ
\end{align*}
\]

"The Lord is personal although impersonal, He is atomic although great, and He is blackish and has red eyes although He is colorless." By material calculation all this may appear contradictory, but if we understand that the Supreme Personality of Godhead has inconceivable potencies, we can accept these facts as eternally possible in Him. In our present condition we cannot understand the spiritual activities and how they occur, but although they are inconceivable in the material context, we should not disregard such contradictory conceptions.

Although it is apparently inconceivable, it is quite possible for the Absolute to reconcile all opposing elements. *Śrīmad-Bhāgavatam* establishes this in the Sixth Canto (6.9.34-37):

"O my Lord, Your transcendental pastimes and enjoyments all appear inconceivable because they are not limited by the causal and effective actions of material thought. You can do everything without performing bodily work. The *Vedas* say that the Absolute Truth has multifarious potencies and does not need to do anything personally. My dear Lord, You are entirely devoid of material qualities. Without anyone's help, You can create, maintain and dissolve the entire qualitative material manifestation, yet in all such activities You do not change. You do not accept the results of Your activities, unlike ordinary demons and demigods, who suffer or enjoy the reactions of their activities in the material world. Unaffected by the reactions of work, You eternally exist with Your full spiritual potency. This we cannot fully understand.

"Because You are unlimited in Your six opulences, no one can count Your transcendental qualities. Philosophers and other thoughtful persons are overwhelmed by the contradictory manifestations of the physical world and the propositions of logical arguments and judgments. Because they are bewildered by word jugglery and disturbed by the different calculations of the scriptures, their theories cannot touch You, who are the ruler and controller of everyone and whose glories are beyond conception.

"Your inconceivable potency keeps You unattached to the mundane qualities. Surpassing all conceptions of material contemplation, Your pure transcendental knowledge keeps You beyond all speculative processes. By Your inconceivable potency, there is nothing contradictory in You.

"People may sometimes think of You as impersonal or personal, but You are one. For persons who are confused or bewildered, a rope may manifest itself as different kinds of snakes. For similar confused persons who are uncertain about You, You
create various philosophical methods in pursuance of their uncertain positions."

We should always remember the differences between spiritual and material actions. The Supreme Lord, being all-spiritual, can perform any act without extraneous help. In the material world, if we want to manufacture an earthen pot, we need the ingredients, a machine and also a laborer. But we should not extend this idea to the actions of the Supreme Lord, for He can create anything in a moment without that which appears necessary in our own conception. When the Lord appears as an incarnation to fulfill a particular purpose, this does not indicate that He is unable to fulfill it without appearing. He can do anything simply by His will, but by His causeless mercy He appears to be dependent upon His devotees. He appears as the son of Yaśodāmātā not because He is dependent on her care but because He accepts such a role by His causeless mercy. When He appears for the protection of His devotees, He naturally accepts trials and tribulations on their behalf.

In Bhagavad-gītā it is said that the Lord, being equally disposed towards every living being, has no enemies and no friends, but He has special affection for a devotee who always thinks of Him in love. Therefore neutrality and partiality are both among the transcendental qualities of the Lord, and they are properly adjusted by His inconceivable energy. The Lord is Parabrahman, or the source of the impersonal Brahma, which is His all-pervading feature of neutrality. In His personal feature, however, as the owner of all transcendental opulences, the Lord displays His partiality by taking the side of His devotees. Partiality, neutrality and all such qualities are present in God, otherwise they could not be experienced in the creation. Since He is the total existence, all things are properly adjusted in the Absolute. In the relative world such qualities are displayed in a perverted manner, and therefore we experience nonduality as a perverted reflection. Because there is no logic to explain how things happen in the realm of spirit, the Lord is sometimes described as being beyond the range of experience. But if we simply accept the Lord's inconceivability, we can then adjust all things in Him. Nondevotees cannot understand the Lord's inconceivable energy, and consequently for them it is said that He is beyond the range of conceivable expression. The author of the Brahma-sūtras accepts this fact and says, śrutes tu śabda-mūlātvāt: the Supreme Personality of Godhead is not conceivable by an ordinary man; He can be understood only through the evidence of Vedic injunctions. The Skanda Purāṇa confirms, acintyāḥ khalu ye bhūvā na tāṁs tarkeṇa yojayet: "Matters inconceivable to a common man should not be a subject for argument." We find very wonderful qualities even in material jewels and drugs. Indeed, their qualities often appear inconceivable. Therefore if we do not attribute inconceivable potencies to the Supreme Personality of Godhead, we cannot establish His supremacy. It is because of these inconceivable potencies that the glories of the Lord have always been accepted as difficult to understand.

Ignorance and the jugglery of words are very common in human society, but they do not help one understand the inconceivable energies of the Supreme Personality of Godhead. If we accept such ignorance and word jugglery, we cannot accept the Supreme Lord's perfection in six opulences. For example, one of the opulences of the Supreme Lord is complete knowledge. Therefore, how could ignorance be conceivable in Him? Vedic instructions and sensible arguments establish that the Lord's
maintaining the cosmic manifestation and simultaneously being indifferent to the activities of its maintenance cannot be contradictory, because of His inconceivable energies. To a person who is always absorbed in the thought of snakes, a rope always appears as a snake, and similarly to a person bewildered by material qualities and devoid of knowledge of the Absolute, the Supreme Personality of Godhead appears according to diverse bewildered conclusions.

Someone might argue that the Absolute would be affected by duality if He were both all-cognizance (Brahman) and the Personality of Godhead with six opulences in full (Bhagavān). To refute such an argument, the aphorism svārūpa-dvayam ikṣyate declares that in spite of appearances, there is no chance of duality in the Absolute, for He is but one in diverse manifestations. Understanding that the Absolute displays varied pastimes by the influence of His energies at once removes the apparent incongruity of His inconceivably opposite energies. Śrīmad-Bhāgavatam (3.4.16) gives the following description of the inconceivable potency of the Lord:

\[ \text{karmāṇy anāhasya bhavo 'bhavasya te} \\
\text{durgāśrayo 'thāri-bhayat palāyanam} \\
\text{kālātmano yat pramadā-yutāśrayah} \\
\text{svātman-rateḥ khidyati dhīr vidām iha} \]

"Although the Supreme Personality of Godhead has nothing to do, He nevertheless acts; although He is always unborn, He nevertheless takes birth; although He is time, fearful to everyone, He flees Mathurā in fear of His enemy to take shelter in a fort; and although He is self-sufficient, He marries 16,000 women. These pastimes seem like bewildering contradictions, even to the most intelligent." Had these activities of the Lord not been a reality, sages would not have been puzzled by them. Therefore such activities should never be considered imaginary. Whenever the Lord desires, His inconceivable energy (yogamāyā) serves Him in creating and performing such pastimes.

The scriptures known as the Pañcarātra-Śāstras are recognized Vedic scriptures that have been accepted by the great ācāryas. These scriptures are not products of the modes of passion and ignorance. Learned scholars and brāhmaṇas therefore always refer to them as sātvata-sarīhitās. The original speaker of these scriptures is Nārāyaṇa, the Supreme Personality of Godhead. This is especially mentioned in the Mokṣa-dharma (349.68), which is part of the Śanti-parva of the Mahābhārata. Liberated sages like Nārada and Vyāsa, who are free from the four defects of conditioned souls, are the propagators of these scriptures. Śrī Nārada Muni is the original speaker of the Pañcarātra-Śāstra. Śrīmad-Bhāgavatam is also considered a sātvata-sarīhitā. Indeed, Śrī Caitanya Mahāprabhu declared, śrīmad-bhāgavitam puruṣam amalam: "Śrīmad-Bhāgavatam is a spotless Purāṇa." Malicious editors and scholars who attempt to misrepresent the Pañcarātra-Śāstras to refute its regulations are most abominable. In the modern age, such malicious scholars have even commented misleadingly upon Bhagavad-gītā, which was spoken by Kṛṣṇa, to prove that there is no Kṛṣṇa. How the Māyāvādīs have misrepresented the pañcarātra-vidhi will be shown below.
(1) In commenting on the forty-second verse of the *Vedânta-sûtra*, Śrîpâd Śaṅkarâcârya has claimed that Saṅkarâsaṇa is jīva, the ordinary living entity, but there is no evidence in any Vedic scripture that devotees of the Lord have ever said that Saṅkarâsaṇa is an ordinary living entity. He is an infallible plenary expansion of the Supreme Personality of Godhead in the Viṣṇu category, and He is beyond the creation of material nature. He is the original source of the living entities. The *Upaniṣads* declare, nityo nityâneḥ cetanas cetanânām: “He is the supreme living entity among all the living entities.” Therefore He is vibhu-caitanya, the greatest. He is directly the cause of the cosmic manifestation and the infinitesimal living beings. He is the infinite living entity, and ordinary living entities are infinitesimal. Therefore He is never to be considered an ordinary living being, for that would be against the conclusion of the authorized scriptures. The living entities are also beyond the limitations of birth and death. This is the version of the *Vedas*, and it is accepted by those who follow scriptural injunctions and who have actually descended in the disciplic succession.

(2) In answer to Śaṅkarâcârya’s commentary on the forty-third verse, it must be said that the original Viṣṇu of all the Viṣṇu categories, which are distributed in several ways, is Mûla Saṅkarâsaṇa. *Mûla* means “the original.” Saṅkarâsaṇa is also Viṣṇu, but from Him all other Viṣṇus expand. This is confirmed in the *Brahma-sūtrâ* wherein it is said that just as a flame transferred from another flame acts like the original, so the Viṣṇus who emanate from Mûla Saṅkarâsaṇa are as good as the original Viṣṇu. One should worship that Supreme Personality of Godhead, Govinda, who thus expands Himself.

(3) In reply to the commentary of Śaṅkarâcârya on the forty-fourth verse, it may be said that no pure devotees strictly following the principles of *Pañcarâtra* will ever accept the statement that all the expansions of Viṣṇu are different identities, for this idea is completely false. Even Śrîpâd Śaṅkarâcârya, in his commentary on the forty-second verse, has accepted that the Personality of Godhead can automatically expand Himself variably. Therefore his commentary on the forty-second verse and his commentary on the forty-fourth verse are contradictory. It is a defect of Mâyâvâda commentaries that they make one statement in one place and a contradictory statement in another place as a tactic to refute the *Bhâgavata* school. Thus Mâyâvâda commentators do not even follow regulative principles. It should be noted that the *Bhâgavata* school accepts the quadruple forms of Nârâyâna, but that does not mean that it accepts many Gods. Devotees know perfectly well that the Absolute Truth, the Supreme Personality of Godhead, is one without a second. They are never pantheists, worshipers of many Gods, for this is against the injunction of the *Vedas*. Devotees completely believe, with strong faith, that Nârâyâna is transcendental and has inconceivable proprietorship of various transcendental potencies. We therefore recommend that scholars consult the *Laghu-bhâgavatâmâta* of Śrîla Rûpa Gosvâmî, where these ideas are explicitly stated. Śrîpâd Śaṅkarâcârya has tried to prove that Vâsudeva, Saṅkarâsaṇa, Pradyumna and Aniruddha expand through cause and effect. He has compared Them with earth and earthen pots. That is completely ignorant, however, for there is no such thing as cause and effect in Their ex-
expansions (*nānyad yat sad-asat-param*). The *Kūrma Purāṇa* also confirms, *deha-dehi-vibheda 'yath neśvare vidyate kvacit*: “There is no difference between body and soul in the Supreme Personality of Godhead.” Cause and effect are material. For example, it is seen that a father’s body is the cause of a son’s body, but the soul is neither cause nor effect. On the spiritual platform there are none of the differences we find in cause and effect. Since all the forms of the Supreme Personality of Godhead are spiritually supreme, They are equally controllers of material nature. Standing on the fourth dimension, They are predominating figures on the transcendental platform. There is no trace of material contamination in Their expansions because material laws cannot influence Them. There is no such rule as cause and effect outside of the material world. Therefore the understanding of cause and effect cannot approach the full, transcendental, complete expansions of the Supreme Personality of Godhead. The Vedic literature proves this:

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orh pūrṇam adah pūrṇam idam
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate
```

“The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete by itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance.” (*Bṛhad-āraṇyaka Upaniṣad*, 5.1) It is most apparent that nondevotees violate the rules and regulations of devotional service to equate the whole cosmic manifestation, which is the external feature of Viṣṇu, with the Supreme Personality of Godhead, who is the controller of māyā, or with His quadruple expansions. The equalization of māyā and spirit, or māyā and the Lord, is a sign of atheism. The cosmic creation, which manifests life in forms from Brahmā to the ant, is the external feature of the Supreme Lord. It comprises one fourth of the Lord’s energy, as confirmed in *Bhagavad-gītā* (*ekeṁśena sthito jagat*). The cosmic manifestation of the illusory energy is material nature, and everything within material nature is made of matter. Therefore, one should not try to compare the expansions of material nature to the *catur-vyūha*, the quadruple expansions of the Personality of Godhead, but unfortunately the Mayāvādī school unreasonably attempts to do this.

(4) To answer Śaṅkarācārya’s commentary on the forty-fifth verse, the substance of the transcendental qualities and their spiritual nature is described in the *Laghu-bhāgavatāmṛta*, verses 97 through 99, as follows: “Some say that transcendence must be void of all qualities because qualities are manifested only in matter. According to them, all qualities are like temporary, flickering mirages. But this is not acceptable. Since the Supreme Personality of Godhead is absolute, His qualities are nondifferent from Him. His form, name, qualities and everything else pertaining to Him are as spiritual as He is. Every qualitative expansion of the absolute Personality
of Godhead is identical with Him. Since the Absolute Truth, the Personality of Godhead, is the reservoir of all pleasure, all the transcendental qualities that expand from Him are also reservoirs of pleasure. This is confirmed in the scripture known as Brahma-tarka, which states that the Supreme Lord Hari is qualified by Himself, and therefore Viṣṇu and His pure devotees and their transcendental qualities cannot be different from their persons. In the Viṣṇu Purāṇa Lord Viṣṇu is worshiped in the following words: ‘Let the Supreme Personality of Godhead be merciful toward us. His existence is never infected by material qualities.’ In the same Viṣṇu Purāṇa it is also said that all the qualities attributed to the Supreme Lord, such as knowledge, opulence, beauty, strength and influence, are known to be nondifferent from Him. This is also confirmed in the Padma Purāṇa, which explains that whenever the Supreme Lord is described as having no qualities, this should be understood to indicate that He is devoid of material qualities. In the First Chapter of the same Padma Purāṇa it is said: ‘O Dharma, protector of religious principles, all noble and sublime qualities are eternally manifested in the person of Kṛṣṇa, and devotees and transcendentalists who aspire to become faithful also desire to possess such transcendental qualities.’ It is to be understood that Lord Śrī Kṛṣṇa, the transcendental form of absolute bliss, is the fountainhead of all pleasurable transcendental qualities and inconceivable potencies. In this connection we may recommend references to Śrīmad-Bhāgavatam, Third Canto, Chapter Twenty-Six, verses 21, 25, 27 and 28.

Śripād Rāmānuja-cārya has also refuted the arguments of Śaṅkara in his own commentary on the Vedaṁta-sūtra, which is known as the Śrī-bhāṣya: “Śripād Śaṅkarācārya has tried to equate the Pāñcarātras with the philosophy of the atheist Kapila, and thus he has tried to prove that the Pāñcarātras contradict the Vedic injunctions. The Pāñcarātras state that the personality of jīva called Śaṅkarāśa has emerged from Vāsudeva, the supreme cause of all causes, that Pradyumna, the mind, has come from Śaṅkarāśa, and that Aniruddha, the ego, has come from Pradyumna. But one cannot say that the living entity (jīva) takes birth or is created, for such a statement is against the injunction of the Vedas. As stated in the Kātha Upaniṣad (2.18), living entities, as individual spiritual souls, can have neither birth nor death. All Vedic literature declares that the living entities are eternal. Therefore when it is said that Śaṅkarāśa is jīva, this indicates that He is the predominating Deity of the living entities. Similarly, Pradyumna is the predominating Deity of the mind, and Aniruddha is the predominating Deity of the ego.

“It has been said that Pradyumna, the mind, was produced from Śaṅkarāśa. But if Śaṅkarāśa were a living entity, this could not be accepted, because a living entity cannot be the cause of the mind. The Vedic injunctions state that everything—including life, mind and the senses—comes from the Supreme Personality of Godhead. It is impossible for the mind to be produced by a living entity, for the Vedas state that everything comes from the Absolute Truth, the Supreme Lord.

“Śaṅkarāśa, Pradyumna and Aniruddha have all the potent features of the absolute Personality of Godhead, according to the revealed scriptures, which contain undeniable facts that no one can refute. Therefore these quadruple forms are never to be considered ordinary living beings. Each of Them is a plenary expansion
of the Absolute Godhead, and thus each is identical with the Supreme Lord in knowledge, opulence, energy, influence, prowess and potencies. The evidence of *Pañcarātra* cannot be neglected. Only untrained persons who have not genuinely studied the *Pañcarātras* think that the *Pañcarātras* contradict the śrutis regarding the birth or beginning of the living entity. In this connection, we must accept the verdict of *Śrīmad-Bhāgavatam*, which says: ‘The absolute Personality of Godhead, who is known as Vāsudeva and who is very much affectionate toward His surrendered devotees, expands Himself in quadruple forms who are subordinate to Him and at the same time identical with Him in all respects.’ The *Pauskara-saṁhitā* states: ‘The scriptures that recommend that brāhmaṇas worship the quadruple forms of the Supreme Personality of Godhead are called āgamas [authorized Vedic literatures].’ In all Vaiṣṇava literature it is said that worshiping these quadruple forms is as good as worshiping the Supreme Personality of Godhead Vāsudeva, who in His different expansions, complete in six opulences, can accept offerings from His devotees of the results of their prescribed duties. Worshiping the expansions for pastimes, such as Nyāsiṁha, Rāma, Śeṣa and Kūrma, promotes one to the worship of the Saṅkarṣaṇa quadruple. From that position one is raised to the platform of worshiping Vāsudeva, the Supreme Brahman. In the *Pauskara-saṁhitā* it is said: ‘If one fully worships according to the regulative principles, one can attain the Supreme Personality of Godhead, Vāsudeva. It is to be accepted that Saṅkarṣaṇa, Pradyumna and Aniruddha are as good as Lord Vāsudeva, for They all have inconceivable power and can accept transcendental forms like Vāsudeva. Saṅkarṣaṇa, Pradyumna and Aniruddha are never born, but They can manifest Themselves in various incarnations before the eyes of pure devotees. This is the conclusion of all Vedic literature. That the Lord can manifest Himself before His devotees by His inconceivable power is not against the teaching of the *Pāvīcaritram*. Since Saṅkarṣaṇa, Pradyumna and Aniruddha are actually the predominating Deities of all living entities, the total mind, and the total ego, the descriptions of Saṅkarṣaṇa, Pradyumna and Aniruddha as jīva, mind and ego are never contradictory to the statements of the scriptures. These names identify these Deities, just as the terms ‘sky’ and ‘light’ sometimes identify the Absolute Brahman.

"The scriptures completely deny the birth or production of the living entity. In the *Parama-saṁhitā* it is described that material nature, which is used for others’ purposes, is factually inert and always subject to transformation. The field of material nature is the arena of the activities of fruitive actors and since the material field is externally related with the Supreme Personality of Godhead, it is also eternal. In every saṁhitā, the jīva (living entity) has been accepted as eternal, and in the *Pañcarātra* the birth of the jīva is completely denied. Anything that is produced must also be annihilated. Therefore if we accept the birth of the living entity, we also have to accept his annihilation. But since the Vedic literatures say that the living entity is eternal, one should not think the living being to be produced at a certain time. In the beginning of the *Parama-saṁhitā* it is definitely stated that the face of material nature is constantly changeable. Therefore beginning, annihilation and all such terms are applicable only in the material nature."
"Considering all these points, one should understand that Śaṅkarācārya's statement that Śaṅkarāṣṭra is born as a jīva is completely against the Vedic statements. His assertions are completely refuted by the above arguments. In this connection the commentary of Śrīdhara Svāmī on Śrīmad-Bhāgavatam (3.1.34) is very helpful."

For a detailed refutation of Śaṅkarācārya's arguments to prove Śaṅkarāṣṭra an ordinary living being, one may refer to Śrīmat Sudarśana-cārya's commentary on Śrī-bhāṣya, which is known as the Śruta-prakāśikā.

The original quadruple forms Kṛṣṇa, Baladeva, Pradyumna and Aniruddha expand into another quadruple, which is present in the Vaikuṇṭha planets of the spiritual sky. Therefore the quadruple forms in the spiritual sky are the second manifestation of the original quadruple in Dvārakā. As explained above, Vāsudeva, Śaṅkarāṣṭra, Pradyumna and Aniruddha are all changeless, transcendental plenary expansions of the Supreme Lord who have no relation to the material modes. The Śaṅkarāṣṭra form in the second quadruple is not only a representation of Balarāma but also the original cause of the Causal Ocean, where Kāraṇodakāśayī Viṣṇu lies asleep, breathing out the seeds of innumerable universes.

In the spiritual sky there is a spiritual creative energy technically called sūdha-sattva, which is a pure spiritual energy that sustains all the Vaikuṇṭha planets with the full opulences of knowledge, wealth, prowess, etc. All these actions of sūdha-sattva display the potencies of Mahā-Śaṅkarāṣṭra, who is the ultimate reservoir of all individual living entities who are suffering in the material world. When the cosmic creation is annihilated, the living entities, who are indestructible by nature, rest in the body of Mahā-Śaṅkarāṣṭra. Śaṅkarāṣṭra is therefore sometimes called the total jīva. As spiritual sparks, the living entities have the tendency to be inactive in the association of material energy, just as sparks of a fire have the tendency to be extinguished as soon as they leave the fire. The spiritual nature of the living being can be rekindled, however, in association with the Supreme Being. Because the living being can appear either in matter or in spirit, the jīva is called the marginal potency.

Śaṅkarāṣṭra is the origin of Kāraṇa Viṣṇu, who is the original form who creates the universes, and that Śaṅkarāṣṭra is but a plenary expansion of Śrī Nityānanda Rāma.

**TEXT 42**

**tānhā ye rāmera rūpa—mahā-saṅkarāṣṭra**
**cīc-chakti-āśraya tiṅho, kāraṇera kāraṇa**

**SYNONYMS**

tānhā—there; ye—which; rāmera rūpa—the personal feature of Balarāma; mahā-saṅkarāṣṭra—Mahā-Śaṅkarāṣṭra; cīc-sakti-āśraya—the shelter of the spiritual potency; tiṅho—He; kāraṇera kāraṇa—the cause of all causes.
TRANSLATION

There the personal feature of Balarama called Mahā-Saṅkarṣaṇa is the shelter of the spiritual energy. He is the primary cause, the cause of all causes.

TEXT 43

चिन्हकृक्ति-विलास एकः—‘शुद्धसत्त्व’ नाम ।
शुद्धसत्त्वमयঃ যত বৈকুণ্ঠাপি-ধāম || ৪৩ ||

cit-chakti-vilāsa eka—‘śuddha-sattva’ nāma
śuddha-sattva-maya yata vaikuṇṭhādi-dhāma

SYNONYMS

cit-śakti-vilāsa—pastimes in the spiritual energy; eka—one; śuddha-sattva nāma—named śuddha-sattva, pure existence, free from material contamination; śuddha-sattva-maya—of purely spiritual existence; yata—all; vaikuṇṭha-ādi-dhāma—the spiritual planets, known as Vaikuṇṭhas.

TRANSLATION

One variety of the pastimes of the spiritual energy is described as pure goodness [viśuddha-sattva]. It comprises all the abodes of Vaikuṇṭha.

TEXT 44

ষড় বিদ্ধাশ্বর তাহা সকল চিন্ত য় ।
সন্ধ্যান বিভূতি সব, জানিহ নিশ্ময় || ৪৪ ||

śaṭ-vidhaiśvarya tāṁhā sakala cinmaya
saṅkarṣapera vibhūti saba, jāniha niścaya

SYNONYMS

śaṭ-vidha-aiśvarya—six kinds of opulences; tāṁhā—there; sakala cit-maya—everything spiritual; saṅkarṣapera—of Lord Saṅkarṣaṇa; vibhūti saba—all different opulences; jāniha niścaya—know certainly.

TRANSLATION

The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Saṅkarṣaṇa.

TEXT 45

‘চীর’-নাম জট্টাখ্য এক শক্তি হয় ।
মহাসত্ত্বর্থ—সব চীরের আশ্রয় || ৪৫ ||
SYNONYMS

*jīva*-the living entity; *nāma*-named; *taṭa-sthā-ākhyā*-known as the marginal potency; *eka*-one; *sakti*-energy; *haya*-is; *mahā-saṅkarṣaṇa*-of the name Mahā-Saṅkarṣaṇa; *saba*-all; *āśraya*-of living entities; *aśraya*-the shelter.

TRANSLATION

There is one marginal potency, known as the jīva. Mahā-Saṅkarṣaṇa is the shelter of all jīvas.

TEXT 46

यांही छैठै विभों प्रभो, यांही तहे अलेय ।
सेन पुरुषे सद्वर्ष जमश्रय ॥ ४६ ॥

yānha haite viṣvotpatti, yānha te pralaya
sai puruṣera saṅkarṣaṇa samāśraya

SYNONYMS

yānha haite—from whom; viṣva-utpatti—the creation of the material cosmic manifestation; yānha te—in whom; pralaya—merging; sei puruṣera—of that Supreme Personality of Godhead; saṅkarṣaṇa—of the name Saṅkarṣaṇa; samāśraya—the original shelter.

TRANSLATION

Saṅkarṣaṇa is the original shelter of the puruṣa, from whom this world is created and in whom it is dissolved.

TEXT 47

सरवाश्रय, सरवाश्रय, अश्र्य अपार ।
‘अनुमु’ कहिते मारे महिष महावार ॥ ४७ ॥

sarva-aśraya, sarvādbhuta, aśvarya apāra
‘ananta’ kahite nāre mahimā yānha ra

SYNONYMS

sarva-aśraya—the shelter of everything; sarva-ādbhuta—wonderful in every respect; aśvarya—opulences; apāra—unfathomed; ananta—Ananta Śeṣa; kahite nāre—cannot speak; mahimā yānha ra—the glories of whom.

TRANSLATION

He [Saṅkarṣaṇa] is the shelter of everything. He is wonderful in every respect, and His opulences are infinite. Even Ananta cannot describe His glory.
TEXT 48

तुरिया, विशुद्धसत्त्व, ‘सत्त्वर्ण’ नाम।
तिहो याह्र अर्हा, सेय नित्यनन्द-राम ए॥ ४८ ॥

turiya, viśuddha-sattva, ‘saṅkarṣaṇa’ nāma
tiṅho yāhṛ arhṛ, seī nityānanda-rāma

SYNONYMS

turiya—transcendental; viśuddha-sattva—pure existence; saṅkarṣaṇa nāma—named Saṅkarṣaṇa; tiṅho yāhṛ arhṛ—of whom that Saṅkarṣaṇa is also a partial expansion; seī nityānanda-rāma—that person is known as Balarāma or Nityānanda.

TRANSLATION

That Saṅkarṣaṇa, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma.

TEXT 49

अष्टम ग्लोकेकैल संक्षेपे विवरण ।
नवम ग्लोकेकैर्थ शुन दिया मन ॥ ४९ ॥

aṣṭama ślokerā kaila saṅkṣepe vivaraṇa
navama ślokerā artha śūna diyā mana

SYNONYMS

aṣṭama—eighth; ślokerā—of the verse; kaila—I have done; saṅkṣepe—in brief; vivaraṇa—description; navama—the ninth; ślokerā—of the verse; artha—the meaning; śūna—please hear; diyā mana—with mental attention.

TRANSLATION

have briefly explained the eighth verse. Now please listen with attention as I explain the ninth verse.

TEXT 50

मायाभरतान्त्राओस्माण्यायः
शेते साक्षां कारणास्तोषि-मध्ये ।
वैत्तिकांशं एष्पुमानादिदेव–
सं अनन्तनन्दरामं प्रपदेः ॥ ५० ॥

māyā-bhartājānta-ṣaṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbodhi-madhye
SYNONYMS

māyā-bhartā—the master of the illusory energy; ajāṅga-saṅgha—of the multitude of universes; dāraya—the shelter; āṅgaḥ—whose body;  śrote—He lies; sākṣat—directly; kārṇa-ambodhi-madhye—in the midst of the Causal Ocean; yasya—whose; eka-arhāḥ—one portion; sripumān—the Supreme Person; ādi-devaḥ—the original puruṣa incarnation; tam—to Him; śri-nityānanda-rāmaḥ—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.

TEXT 51

vaikuṇṭha-bāhire yei jyotir-maya dhāma
tāhāra bāhire ‘kāraṇārṇava’ nāma

SYNONYMS

vaikuṇṭha-bāhire—outside the Vaikuṇṭha planets; yei—that; jyotih-maya dhāma— impersonal Brahman effulgence; tāhāra bāhire—outside that effulgence; kāraṇa-arṇava nāma—an ocean called Kāraṇa.

TRANSLATION

Outside the Vaikuṇṭha planets is the impersonal Brahman effulgence, and beyond that effulgence is the Kāraṇa Ocean, or Causal Ocean.

PURPORT

The impersonal glowing effulgence known as impersonal Brahman is the outer space of the Vaikuṇṭha planets in the spiritual sky. Beyond that impersonal Brahman is the great Causal Ocean, which lies between the material and spiritual skies. The material nature is a by-product of this Causal Ocean.

Kāraṇodakaśāyī Viṣṇu, who lies on the Causal Ocean, creates the universes merely by glancing upon material nature. Therefore Kṛṣṇa personally has nothing to do with
the material creation. *Bhagavad-gītā* confirms that the Lord glances over material nature, and thus she produces the many material universes. Neither Kṛṣṇa in Goloka nor Nārāyaṇa in Vaikuṇṭha comes directly in contact with the material creation. They are completely aloof from the material energy.

It is the function of Mahā-Saṅkaraṇa in the form of Kāraṇodakaśayī Viṣṇu to glance over the material creation, which is situated beyond the limits of the Causal Ocean. Material nature is connected with the Personality of Godhead by His glance over her and nothing more. It is said that she is impregnated by the energy of His glance. The material energy, *māyā*, never even touches the Causal Ocean, for the Lord’s glance focuses upon her from a great distance away.

The glancing power of the Lord agitates the entire cosmic energy, and thus its actions begin at once. This indicates that matter, however powerful she may be, has no power by herself. Her activity begins by the grace of the Lord, and then the entire cosmic creation is manifested in a systematic way. The example of a woman’s conception can help us understand this subject to a certain extent. The mother is passive, but the father puts his energy within the mother, and thus she conceives. She supplies the ingredients for the birth of the child in her womb. Similarly, the Lord activates material nature, which then supplies the ingredients for cosmic development.

Material nature has two different phases. The aspect called *pradhāna* supplies the material ingredients for cosmic development, and the aspect called *māyā* causes the manifestation of her ingredients, which are temporary like foam in the ocean. In reality, the temporary manifestations of material nature are originally caused by the spiritual glance of the Lord. The Personality of Godhead is the direct, or remote, cause of creation, and material nature is the indirect, or immediate, cause. Materialistic scientists, puffed-up by the magical changes their so-called inventions have brought about, cannot see the real potency of Godhead behind matter. Therefore the jugglery of science is gradually leading people to a godless civilization at the cost of the goal of human life. Having missed the goal of life, materialists run after self-sufficiency, not knowing that material nature is already self-sufficient by the grace of God. Thus creating a colossal hoax in the name of civilization, they create an imbalance in the natural self-sufficiency of material nature.

To think of material nature as all in all, not knowing the original cause, is ignorance. Lord Caitanya appeared to dissipate this darkness of ignorance by igniting the spark of spiritual life that can, by His causeless mercy, enlighten the entire world.

To explain how *māyā* acts by Kṛṣṇa’s power, the author of *Śrī Caitanya-caritāmṛta* gives the example that an iron rod in a fire, although it is not fire, becomes red-hot and acts like fire itself. Similarly, all the actions and reactions of material nature are not actually the work of material nature, but are actions and reactions of the energy of the Supreme Lord manifested through matter. The power of electricity is transmitted through the medium of copper, but this does not mean that the copper is electricity. The power is generated at a powerhouse under the control of an expert living being. Similarly, behind all the jugglery of the natural laws is a great living being, who is a person like the mechanical engineer in the powerhouse. It is by His intelligence that the entire cosmic creation moves in a systematic way.
The modes of nature that directly cause material actions are also originally activated by Nārāyaṇa. A simple example will explain how this is so. When a potter manufactures a pot from earth, the potter’s wheel, his tools and the potter himself are the remote causes of the pot, but the potter is the chief cause. Similarly, Nārāyaṇa is the chief cause of all material creations, and the material energy supplies the ingredients of matter. Therefore without Nārāyaṇa, all other causes are useless, just as the potter’s wheel and tools are useless without the potter himself. Since materialistic scientists ignore the Personality of Godhead, it is as if they were concerned with the potter’s wheel and its rotation, the potter’s tools and the ingredients for the pots, but had no knowledge of the potter himself. Therefore modern science has created an imperfect, godless civilization that is in gross ignorance of the ultimate cause. Scientific advancement should have a great goal to attain, and that great goal should be the Personality of Godhead. In Bhagavad-gītā it is said that after conducting research for many, many births, great men of knowledge who stress the importance of experimental thought can know the Personality of Godhead, who is the cause of all causes. When one knows Him perfectly, one surrenders unto Him and then becomes a mahātmā.

TEXT 52

बैकुण्ठ बैरिया एक आचे अलि निधिः ।
अनंत, अपार—तार नाहिक अवधि ॥ ५२ ॥

vaikuṇṭha beḍiyā eka āche jala-nidhi
ananta, apāra—tāra nāhika avadhī

SYNONYMS
vaikuṇṭha—the spiritual planets of Vaikuṇṭha; beḍiyā—surrounding; eka—one; āche—there is; jala-nidhi—ocean of water; ananta—unlimited; apāra—unfathomed; tāra—of that; nāhika—no; avadhī—limitation.

TRANSLATION
Surrounding Vaikuṇṭha is a mass of water that is endless, unfathomed and unlimited.

TEXT 53

बैकुण्ठे पृथिव्यादि सकल चिदम् ।
मायिक भूतेऽति जन्म नाहि हस्य ॥ ५३ ॥

vaikuṇṭherea prthivy-ādi sakala cinmaya
māyika bhūtera tathi janya nāhi haya
SYNONYMS
vaikuṭṭhara—of the spiritual world; prthivi-ādi—earth, water, etc.; sakala—all; cit-maya—spiritual; māyika—material; bhūtera—of elements; tathi—there; janma—generation; nāhi haya—there is not.

TRANSLATION
The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.

TEXT 54
चिन्मया-जल सेई परम कारणं।
धार एक कणा गाङा पतितपावन || 54 ||

cinmaya-jala sei parama kāraṇa
yāra eka kaṇā gaṅgā patita-pāvana

SYNONYMS
cit-maya—spiritual; jala—water; sei—that; parama kāraṇa—original cause; yāra—of which; eko—one; kaṇā—drop; gaṅgā—the sacred Ganges; patita-pāvana—the deliverer of fallen souls.

TRANSLATION
The water of the Kāraṇa Ocean, which is the original cause, is therefore spiritual. The sacred Ganges, which is but a drop of it, purifies the fallen souls.

TEXT 55
सेई त् कारणार्थसं सेई संसर्थं।
आपनार एक अंशे करेन शयनं || 55 ||

sei ta’ kāraṇārṇave sei saṅkarṣaṇa
āpanāra eka arhṛṣe kareṇa śayana

SYNONYMS
sei—that; ta’—certainly; kāraṇa-arṇave—in the Ocean of Cause, or Causal Ocean; sei—that; saṅkarṣaṇa—Lord Saṅkarṣaṇa; āpanāra—of His own; eka—one; arhṛṣe—by the part; kareṇa śayana—lies down.

TRANSLATION
In that ocean lies one plenary portion of Lord Saṅkarṣaṇa.
TEXT 56

mahat-sraṣṭā puruṣa, tiṁho jagat-kāraṇa
ādya-avatāra kare māyāya īkṣaṇa

SYNONYMS

mahat-sraṣṭā—the creator of the total material energy; puruṣa—the person; tiṁho—He; jagat-kāraṇa—the cause of the material cosmic manifestation; ādya—original; avatāra—incarnation; kare—does; māyāya—over the material energy; īkṣaṇa—glance.

TRANSLATION

He is known as the first puruṣa, the creator of the total material energy. He, the cause of the universes, the first incarnation, casts His glance over māyā.

TEXT 57

māyā-śakti rahe kāraṇābdhira bāhire
kāraṇa-samudra māyā paraśite nāre

SYNONYMS

māyā-śakti—material energy; rahe—remains; kāraṇābdhira—to the Causal Ocean; bāhire—external; kāraṇa-samudra—the Causal Ocean; māyā—material energy; paraśite nāre—cannot touch.

TRANSLATION

Māyā-śakti resides outside the Ocean of Kāraṇa. Māyā cannot touch its waters.

TEXT 58

sei ta’ māyāra dui-vidha avasthiti
jagatera upādana ‘pradhāna’, prakṛti

SYNONYMS

sei—that; ta’—certainly; māyāra—of the material energy; dui-vidha—two varieties; avasthiti—existence; jagatera—of the material world; upādana—the ingredients; pradhāna—named pradhāna; prakṛti—material nature.
TRANSLATION

Māyā has two varieties of existence. One is called pradhāna or prakṛti. It supplies the ingredients of the material world.

PURPORT

Māyā, the external energy of the Supreme Personality of Godhead, is divided into two parts. Māyā is the cause and the ingredient of the cosmic manifestation. As the cause of the cosmic manifestation she is known as māyā, and as the agent supplying the ingredients of the cosmic manifestation she is known as pradhāna. An explicit description of these divisions of external energy is given in Śrīmad-Bhāgavatam (11.24.1-4). Elsewhere in Śrīmad-Bhāgavatam (10.63.26) the ingredients and cause of the material cosmic manifestation are described as follows:

\[
\begin{align*}
\text{kālo daivarth karma jīvaḥ svabhāvo} \\
\text{dravyarth kṣetraḥ pṛāṇa ātmā vikāraḥ} \\
\text{tat-saṅghāto bija-roha-pravāhas} \\
\text{tvan-māyaiṣā tan-niṣedhaṁ prapadye}
\end{align*}
\]

"O my Lord! Time, activity, providence and nature are four parts of the causal aspect [māyā] of the external energy. The conditioned vital force, the subtle material ingredients called the dravya, and material nature (which is the field of activity where the false ego acts as the soul), as well as the eleven senses and five elements (earth, water, fire, air and ether), which are the sixteen ingredients of the body—these are the ingredient aspect of māyā. The body is generated from activity, and activity is generated from the body, just as a tree is generated from a seed that is generated from a tree. This reciprocal cause and effect is called māyā. My dear Lord, You can save me from this cycle of cause and effect. I worship Your lotus feet."

Although the living entity is primarily related to the causal portion of māyā, he is nevertheless conducted by the ingredients of māyā. Three forces work in the causal portion of māyā: knowledge, desire and activity. The material ingredients are a manifestation of māyā as pradhāna. In other words, when the three qualities of māyā are in a dormant stage, they exist as prakṛti, avyakta or pradhāna. The word avyakta, referring to the nonmanifest, is another name of pradhāna. In the avyakta stage, material nature is without varieties. Varieties are manifested by the pradhāna portion of māyā. The word pradhāna is therefore more important than avyakta or prakṛti.

TEXT 59

जगत्‌कारण नहे प्रकृति जड़रूपाः \\
शक्ति संधारिता तारे क्रुः करे क्रूपः ॥ ५९ ॥

jagat-kāraṇa nahe prakṛti jaḍa-rūpā 
śakti saṅcāriyā tāre kṛṣṇa kare kṛpā
SYNONYMS

jagat—of the material world; kāraṇa—the cause; nahe—cannot be; prakṛti—the material nature; jaṭa-rūpā—dull, without action; sakti—energy; saṅcāryā—infusing; tāre—unto the dull material nature; kṛṣṇa—Lord Kṛṣṇa; kare—shows; kṛpā—mercy.

TRANSLATION

Because prakṛti is dull and inert, it cannot actually be the cause of the material world. But Lord Kṛṣṇa shows His mercy by infusing His energy into the dull, inert material nature.

TEXT 60

कृष्णशक्तियो भक्ति है गौण कारण ।
अयोध्यशक्ति लोप बैत्रे करए कारण ॥ ६० ॥

kṛṣṇa-saṅktye prakṛti haya gauṇa kāraṇa
agni-saṅktye lauha yaiche karaye jāraṇa

SYNONYMS

kṛṣṇa-saṅktye—by the energy of Kṛṣṇa; prakṛti—the material nature; haya—becomes; gauṇa—indirect; kāraṇa—cause; agni-saṅktye—by the energy of fire; lauha—iron; yaiche—just as; karaye—becomes; jāraṇa—powerful or red-hot.

TRANSLATION

Thus prakṛti, by the energy of Lord Kṛṣṇa, becomes the secondary cause, just as iron becomes red-hot by the energy of fire.

TEXT 61

অতএব কৃষ্ণ মূল জগৎকারণ ।
প্রক্রিয়া কারণ বৈচ্ছেদে অজগরণতন ॥ ৬১ ॥

ataeva kṛṣṇa mūla-jagat-kāraṇa
prakṛti—kāraṇa yaiche ajā-gala-stana

SYNONYMS

ataeva—therefore; kṛṣṇa—Lord Kṛṣṇa; mūla—original; jagat-kāraṇa—the cause of the cosmic manifestation; prakṛti—material nature; kāraṇa—cause; yaiche—exactly like; ajā-gala-stana—nipples on the neck of a goat.

TRANSLATION

Therefore Lord Kṛṣṇa is the original cause of the cosmic manifestation. Prakṛti is like the nipples on the neck of a goat, for they cannot give any milk.
PURPORT

The external energy, composed of pradhāna or prakṛti as the ingredient-supplying portion and māyā as the causal portion, is known as māyā-śakti. Inert material nature is not the actual cause of the material manifestation, for Kāraṇārṇavaśayī, Mahā-Viṣṇu, the plenary expansion of Kṛṣṇa, activates all the ingredients. It is in this way that material nature has the power to supply the ingredients. The example given is that iron has no power to heat or burn, but after coming in contact with fire the iron becomes red-hot and can then diffuse heat and burn other things. Material nature is like iron, for it has no independence to act without the touch of Viṣṇu, who is compared to fire. Lord Viṣṇu activates material nature by the power of His glance, and then the ironlike material nature becomes a material-supplying agent just as iron made red-hot becomes a burning agent. Material nature cannot independently become an agent for supplying the material ingredients. This is more clearly explained by Śrī Kapiladeva, an incarnation of Godhead, in Śrīmad-Bhāgavatam (3.28.40):

\[
yatholmukād visphuliṅgād \\
dhūmād vāpi sva-sambhavāt \\
apy ātmatvenābhimatād \\
yathāgniḥ pṛthag ulmukāt
\]

“Although smoke, flaming wood, and sparks are all considered together as ingredients of a fire, the flaming wood is nevertheless different from the fire, and the smoke is different from the flaming wood.” The material elements (earth, water, fire, etc.) are like smoke, the living entities are like sparks, and material nature as pradhāna is like the flaming wood. But all of them together are recipients of power from the Supreme Personality of Godhead and are thus able to manifest their individual capacities. In other words, the Supreme Personality of Godhead is the origin of all manifestations. Material nature can supply only when it is activated by the glance of the Supreme Personality of Godhead.

Just as a woman can deliver a child after being impregnated by the semen of a man, so material nature can supply the material elements after being glanced upon by Mahā-Viṣṇu. Therefore pradhāna cannot be independent of the superintendence of the Supreme Personality of Godhead. This is confirmed in Bhagavad-gītā (9.10). Mayādhyakṣeṇa prakṛtiḥ sāyate sa-carācaram: prakṛti, the total material energy, works under the superintendence of the Lord. The original source of the material elements is Kṛṣṇa. Therefore the attempt of the atheistic Sāṅkhya philosophers to consider material nature the source of these elements, forgetting Kṛṣṇa, is useless, like trying to get milk from the nipple-like bumps of skin hanging on the neck of a goat.

TEXT 62

माया-अंश कहि तारे निमित्त-कारण ।
नेंह नहंं षाते कर्ता-हेतु- मायायणः ॥ ६२ ॥
māyā-arhāse kahi tāre nimitta-kāraṇa
seha nahe, yāte kartā-hetu—nārāyaṇa

SYNONYMS
māyā-arhāse—to the other portion of the material nature; kahi—I say; tāre—unto her; nimitta-kāraṇa—immediate cause; seha nahe—that cannot be; yāte—because; kartā-hetu—the original cause; nārāyaṇa—Lord Nārāyaṇa.

TRANSLATION
The māyā aspect of material nature is the immediate cause of the cosmic manifestation. But it also cannot be the real cause, for the original cause is Lord Nārāyaṇa.

TEXT 63

ghaṭera nimitta-hetu yaiche kumbhakāra
taiche jagatera kartā—puruṣāvatāra

SYNONYMS
ghaṭera—of the earthen pot; nimitta-hetu—original cause; yaiche—just as; kumbhakāra—the potter; taiche—similarly; jagatera kartā—the creator of the material world; puruṣa-avatāra—the puruṣa incarnation, or Kāraṇārṇavaśāyī Viṣṇu.

TRANSLATION
Just as the original cause of an earthen pot is the potter, so the creator of the material world is the first puruṣa incarnation [Kāraṇārṇavaśāyī Viṣṇu].

TEXT 64

kṛṣṇa—kartā, māyā tānra kareṇa sahāya
ghaṭera kāraṇa—cakra-daṇḍādi upāya

SYNONYMS
kṛṣṇa—Lord Kṛṣṇa; kartā—the creator; māyā—material energy; tānra—His; kareṇa—does; sahāya—assistance; ghaṭera kāraṇa—the cause of the earthen pot; cakra-daṇḍādi—the wheel, the rod, and so on; upāya—instruments.
TRANSLATION

Lord Kṛṣṇa is the creator, and māyā only helps Him as an instrument, just like the potter's wheel and other instruments, which are the instrumental causes of a pot.

TEXT 65

दुर छैठे पुरुष करे मायाते अवधान ||
जीवरूप वैर्ष ताते करेन आधान || ६५ ||

dūra haite puruṣa kare māyāte avadhāna
jīva-rūpa vīrya tāte karena ādhāna

SYNONYMS

dūra haite—from a distance; puruṣa—the Supreme Personality of Godhead; kare—does; māyāte—unto the material energy; avadhāna—glancing over; jīva-rūpa—the living entities; vīrya—seed; tāte—in her; karena—does; ādhāna—impregnation.

TRANSLATION

The first puruṣa casts His glance at māyā from a distance, and thus He impregnates her with the seed of life in the form of the living entities.

TEXT 66

एक अल्पात्रासे करे मायाते मिलन।
माया छैठे समो तवे ब्रह्मांडेन गण || ६६ ||

eka aṅgābhāse kare māyāte milana
māyā haite janme tabe brahmāṇḍera gaṇa

SYNONYMS

eka—one; aṅga-ābhāse—bodily reflection; kare—does; māyāte—in the material energy; milana—mixture; māyā—the material energy; haite—from; janme—grows; tabe—then; brahma-āṇḍera gaṇa—the groups of universes.

TRANSLATION

The reflected rays of His body mix with māyā, and thus māyā gives birth to myriads of universes.

PURPORT

The Vedic conclusion is that the cosmic manifestation visible to the eyes of the conditioned soul is caused by the Absolute Truth, the Personality of Godhead, through the exertion of His specific energies, although in the conclusion of
atheistic deliberations this manifested cosmic exhibition is attributed to material nature. The energy of the Absolute Truth is exhibited in three ways: spiritual, material and marginal. The Absolute Truth is identical with His spiritual energy. Only when contacted by the spiritual energy can the material energy work and the temporary material manifestations thus appear active. In the conditioned state the living entities of the marginal energy are a mixture of spiritual and material energies. The marginal energy is originally under the control of the spiritual energy, but, under the control of the material energy, the living entities have been wandering in forgetfulness within the material world since time immemorial.

The conditioned state is caused by misuse of the individual independence of the spiritual platform, for this separates the living entity from the association of the spiritual energy. But when the living entity is enlightened by the grace of the Supreme Lord or His pure devotee and becomes inclined to revive his original state of loving service, he is on the most auspicious platform of eternal bliss and knowledge. The marginal jīva, or living entity, misuses his independence and becomes averse to the eternal service attitude when he independently thinks he is not energy but the energetic. This misconception of his own existence leads him to the attitude of lording it over material nature.

Material nature appears to be just the opposite of the spiritual energy. The fact is that the material energy can work only when in contact with the spiritual energy. Originally the energy of Kṛṣṇa is spiritual, but it works in diverse ways, like electrical energy, which can exhibit the functions of refrigerating or heating through its manifestations in different ways. The material energy is spiritual energy covered by a cloud of illusion, or māyā. Therefore, the material energy is not self-sufficient in working. Kṛṣṇa invests His spiritual energy into material energy, and then it can act, just as iron can act like fire after being heated by fire. The material energy can act only when empowered by the spiritual energy.

When covered by the cloud of material energy, the living entity, who is also a spiritual energy of the Supreme Personality of Godhead, forgets about the activities of the spiritual energy and considers all that happens in the material manifestation to be wonderful. But a person who is engaged in devotional service in full Kṛṣṇa consciousness and who is therefore already situated in the spiritual energy can understand that the material energy has no independent powers; whatever actions are going on are due to the help of the spiritual energy. The material energy, which is a perverted form of the spiritual energy, presents everything pervertedly, thus causing misconceptions and duality. Material scientists and philosophers conditioned by the spell of material nature suppose that material energy acts automatically, and therefore they are frustrated, like an illusioned person who tries to get milk from the nipple-like bunches of skin on the neck of a goat. As there is no possibility of getting milk from these bunches of skin, there is similarly no possibility that anyone will be successful in understanding the original cause of creation by forwarding theories produced by the material energy. Such an attempt is a manifestation of ignorance.

The material energy of the Supreme Personality of Godhead is called māyā, or illusion, because in two capacities (by supplying the material elements and by
causing the material manifestation) it makes the conditioned soul unable to understand the real truth of creation. When a living entity is liberated, however, from the conditional life of matter, he can understand the two different activities of material nature, namely covering and bewildering.

The origin of creation is the Supreme Personality of Godhead. As confirmed in Bhagavad-gītā (9.10), the cosmic manifestation is working under the direction of the Supreme Lord, who invests the material energy with three material qualities. Agitated by these qualities, the elements supplied by the material energy produce varieties of things, just as an artist produces varieties of pictures by mixing the three colors red, yellow and blue. Yellow represents the quality of goodness, red represents passion, and blue represents ignorance. Therefore the colorful material creation is but an interaction of these three qualities, represented in eighty-one varieties of mixtures \((3 \times 3 \text{ equalling } 9, 9 \times 9 \text{ thus equalling } 81)\). Deluded by material energy, the conditioned soul, enamored by these eighty-one varieties of manifestations, wants to lord it over material energy, just as a fly wants to enjoy a fire. This illusion is the net result of the conditioned soul’s forgetfulness of his eternal relationship with the Supreme Personality of Godhead. When conditioned, the soul is impelled by the material energy to engage in sense gratification, whereas one enlightened by the spiritual energy engages himself in the service of the Supreme Lord in his eternal relationship.

Kṛṣṇa is the original cause of the spiritual world, and He is the covered cause of the material manifestation. He is also the original cause of the marginal potency, the living entities. He is both the leader and maintainer of the living entities, who are called marginal potency because they can act under the protection of the spiritual energy or under the cover of the material energy. With the help of the spiritual energy we can understand that independence is visible only in Kṛṣṇa, who by His inconceivable energy is able to act in any way He likes.

The Supreme Personality of Godhead is the Absolute Whole, and the living entities are parts of the Absolute Whole. This relationship of the Supreme Personality of Godhead and the living entities is eternal. One should never mistakenly think that the spiritual whole can be divided into small parts by the small material energy. Bhagavad-gītā does not support this Māyāvāda theory. Rather, it clearly states that the living entities are eternally small fragments of the supreme spiritual whole. As a part can never be equal with the whole, so a living entity, as a minute fragment of the spiritual whole, cannot be equal at any time to the Supreme Whole, the absolute Personality of Godhead. Although the Supreme Lord and the living entities are quantitatively related as the whole and the parts, the parts are nevertheless qualitatively one with the whole. Thus the living entities, although always qualitatively one with the Supreme Lord, are in a relative position. The Supreme Personality of Godhead is the controller of everything, and the living entities are always controlled either by the spiritual energy or by the material energy. Therefore a living entity can never become the controller of material or spiritual energies. The natural position of the living being is always as a subordinate of the Supreme Personality of Godhead. When one agrees to act in such a position, he attains perfection in life, but if one rebels against this principle, he is in the conditioned state.
**TEXT 67**

अग्निय, अनन्त यत अंश-सान्निवेश ।

तठकुशे पुरुष करे सबाते प्रकाश ॥ ६७ ॥

*agnya, ananta yataanga-sanniveṣa

tata-rūpe puruṣa kare sabāte prakāśa*

**SYNONYMS**

*agnya—innumerable; ananta—unlimited; yata—all; anāga—universes; sanniveṣa—groups; tata-rūpe—in as many forms; puruṣa—the Lord; kare—does; sabāte—in every one of them; prakāśa—manifestation.*

**TRANSLATION**

The puruṣa enters each and every one of the countless universes. He manifests Himself in as many separate forms as there are universes.

**TEXT 68**

पुरुष-नासाते यबे बाहिराय वास ।

निखास सहिते हय ब्रजांगु-प्रकाश ॥ ६८ ॥

*puruṣa-nāsāte yabe bāhirāya svāsa

niśvāsa sahite haya brahmāṇḍa-prakāśa*

**SYNONYMS**

*puruṣa-nāsāte—in the nostrils of the Lord; yabe—when; bāhirāya—expels; svāsa—breath; niśvāsa sahite—with that exhalation; haya—there is; brahmāṇḍa-prakāśa—manifestation of universes.*

**TRANSLATION**

When the puruṣa exhalates, the universes become manifest with each outward breath.

**TEXT 69**

पुनरुपि वास यबे प्रवेशे अंतरे ।

वास-सह ब्रजांगु पैशेपे पुरुष-शरीरे ॥ ६९ ॥

*punarapi svāsa yabe praveše antare

śvāsa-saha brahmāṇḍa paiše puruṣa-saṁre*

**SYNONYMS**

*punarapi—thereafter; śvāsa—breath; yabe—when; praveše—enters; antare—within; śvāsa-saha—with that inhaled breath; brahmāṇḍa—universes; paiše—enter; puruṣa-saṁre—within the body of the Lord.*
TRANSLATION

Thereafter, when He inhales, all the universes again enter His body.

PURPORT

In His form as Kāraṇodakaśāyī Viṣṇu the Lord impregnates material nature by His glance. The transcendental molecules of that glance are particles of spirit, or spiritual atoms, which appear in different species of life according to the seeds of their individual *karma* from the previous cosmic manifestation. And the Lord Himself, by His partial representation, creates a body of innumerable universes and again enters each of those universes as Garbodakaśāyī Viṣṇu. His coming in contact with māyā is explained in *Bhagavad-gītā* by a comparison between air and the sky. The sky enters everything material, yet it is far away from us.

TEXT 70

> gavākṣera randhre yena trasareṇu cale
> puruṣera loma-kūpe brahmāṇḍera jāle

SYNONYMS

- *gavākṣera*—of windows of a room;
- *randhre*—within the holes;
- *yena*—like;
- *trasareṇu*—six atoms together;
- *cale*—moves;
- *puruṣera*—of the Lord;
- *loma-kūpe*—in the holes of the hair;
- *brahmāṇḍera*—of universes;
- *jāle*—a network.

TRANSLATION

Just as atomic particles of dust pass through the openings of a window, so the networks of universes pass through the pores of the skin of the puruṣa.

TEXT 71

> yasyaika-niśvasita-kālam athāvalambya
> jīvanti loma-vilajā jagad-aṅga-nāthāḥ
> viṣṇur mahān sa iha yasya kalā-viśeṣo
> govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
SYNONYMS

yasya—whose; eka—one; niṣvasita—of breath; kālam—time; atha—thus; avalambya—taking shelter of; jīvanti—live; loma-vilajāḥ—grown from the hair holes; jagat-aṇḍa-nāthaḥ—the masters of the universes (the Brahmās); viṣṇuḥ mahān—the Supreme Lord Mahā-Viṣṇu; saḥ—that; iha—here; yasya—whose; kalā-viṣeṣaḥ—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 description of the Lord's creative energy is from the Brahma-saṁhitā (5.48), which Lord Brahmā compiled after his personal realization. When Mahā-Viṣṇu exhales, the spiritual seeds of the universe emanate from Him in the form of molecular particles like those that are visible, three times the size of an atom, when sunlight is diffused through a small hole. In these days of atomic research it will be a worthwhile engagement for atomic scientists to learn from this statement how the entire universe develops from the spiritual atoms emanating from the body of the Lord.

TEXT 72

kvāham tamo-mahad-aham-kha-carāgni-vār-bhū-

saṁveṣṭita-gaṭa-sapta-vitasti-kāyaḥ

kvedṛg vidhāvīgaṇītā-paraṇu-caryā-
vātādhva-roma-vivarasya ca te mahītvam

SYNONYMS

kva—where; aham—I; tamaḥ—material nature; mahat—the total material energy; aham—false ego; kha—ether; cara—air; agni—fire; vāḥ—water; bhū—earth; saṁveṣṭita—surrounded by; aṇḍa-gaṭa—a pot-like universe; sapta-vitasti—seven vitastis; kāyaḥ—body; kva—where; īḍṛk—such; vidhā—like; avīgaṇīta—unlimited; aṇḍa—universes; paraṇu-caryā—moving like the atomic dust; vāṭa-adhva—air holes; roma—of hair on the body; vivarasya—of the holes; ca—also; te—Your; mahītvam—greatness.
TRANSLATION

"Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."

PURPORT

When Lord Brahmā, after having stolen all Kṛṣṇa’s cows and cowherd boys, returned and saw that the cows and boys were still roaming with Kṛṣṇa, he offered this prayer (Bhāg. 10.14.11) in his defeat. A conditioned soul, even one so great as Brahmā, who manages the affairs of the entire universe, cannot compare to the Personality of Godhead, for He can produce numberless universes simply by the spiritual rays emanating from the pores of His body. Material scientists should take lessons from the utterances of Śrī Brahmā regarding our insignificance in comparison to God. In these prayers of Brahmā there is much to learn for those who are falsely puffed up by the accumulation of power.

TEXT 73

अंशेण अंश येइ ‘कला’ तार नाम।
गोविंदे प्रति-मूर्ति श्री-बलराम || ७३ ||

arṣera arṣa yei, ‘kalā’ tāra nāma
govindera prati-mūrti śrī-balarāma

SYNONYMS

arṣera—of the part; arṣa—part; yei—that which; kalā—a kalā, or part of the plenary portion; tāra—its; nāma—name; govindera—of Lord Govinda; prati-mūrti—counter-form; śrī-balarāma—Lord Balarāma.

TRANSLATION

A part of a part of a whole is called a ‘kalā.’ Śrī Balarāma is the counter-form of Lord Govinda.

TEXT 74

ताह्रा एक त्रिमहासकर्षण।
ताह्रा अंश ‘पुरुष’ हय कलाते गणन || ७४ ||

tāhra eka tri-mahā-saṅkarṣaṇa
tāhra arṣa ‘puruṣa’ haya kalāte gaṇana
SYNONYMS

tāṅra—His; eka—one; sva-rūpa—manifestation; śrī-mahā-saṅkarṣaṇa—the great Lora Mahā-Saṅkarṣaṇa; tāṅra—His; aṁśa—part; puruṣa—the Mahā-Viṣṇu incarnation; haya—is; kalāte gaṅana—counted as a kalā.

TRANSLATION

Balarāma’s own expansion is called Mahā-Saṅkarṣaṇa, and His fragment, the puruṣa, is counted as a kalā, or a part of a plenary portion.

TEXT 75

yānāhāke ta’ kalā kahi, tiṅho mahā-viṣṇu
mahā-puruṣāvatārī teṅho sarva-jīṣṇu

SYNONYMS

yānāhāke—unto whom; ta’—certainly; kalā kahi—I say kalā; tiṅho—He; mahā-viṣṇu—Lord Mahā-Viṣṇu; mahā-puruṣāvatārī—the source of other puruṣa incarnations, Mahā-Viṣṇu; teṅho—He; sarva—all; jīṣṇu—pervading.

TRANSLATION

I say that this kalā is Mahā-Viṣṇu. He is the Mahā-puruṣa, who is the source of the other puruṣas and who is all-pervading.

TEXT 76

garbhoda-kṣiroda-sāyi doṅhe ‘puruṣa’ nāma
sei dui, yāhra aṁśa,—viṣṇu, viśva-dhāma

SYNONYMS

garbha-uda—in the ocean known as Garbhodaka within the universe; kṣīra-uda-sāyi—one who lies in the ocean of milk; doṅhe—both of Them; puruṣa nāma—known as puruṣa, Lord Viṣṇu; sei—one of Them; dui—two; yāhra aṁśa—whose plenary portions; viṣṇu viśva-dhāma—Lord Viṣṇu, the abode of the total universes.

TRANSLATION

Garbhoda-sāyi and Kṣīroda-sāyi are both called puruṣas. They are plenary portions of Kāraṇoda-sāyi Viṣṇu, the first puruṣa, who is the abode of all the universes.
PURPORT

The symptoms of the puruṣa are described in Laghu-bhāgavatāmṛta. While describing the incarnations of the Supreme Personality of Godhead, the author has quoted from the Viṣṇu Purāṇa (6.8.59), where it is said: “Let me offer my respectful obeisances unto Puruṣottama, Lord Kṛṣṇa, who is always free from the contamination of the six material dualities; whose plenary expansion, Mahā-Viṣṇu, glances over matter to create the cosmic manifestation; who expands Himself in various transcendental forms, all of which are one and the same; who is the master of all living entities; who is always free and liberated from the contamination of material energy; and who, when He appears in this material world, seems one of us, although He has an eternally spiritual, blissful, transcendental form.” In summarizing this statement, Rūpa Gosvāmī has concluded that the plenary expansion of the Supreme Personality of Godhead who acts in cooperation with the material energy is called the puruṣa.

TEXT 77

विष्णोऽसि त्रिपि रुपादि
पुरुषाक्षर्यं अथो विदुह
एकाः महातः स्रस्तः
द्वितीयणं तानि ज्ञाति विमुच्यते। ॥ ७७ ॥

viṣṇoḥ—of Lord Viṣṇu; tu—certainly; triṇī—three; rūpādi—forms; puruṣa-ākhyāni—celebrated as the puruṣa; atho—how; viduḥ—they know; ekaṁ—one of them; tu—but; mahatāḥ sraṣṭṛ—the creator of the total material energy; dvitiyam—the second; tu—but; aṇḍa-saṁsthitam—situ­ated within the universe; tṛtiyam—the third; sarva-bhūta-sthaṁ—within the hearts of all living entities; tāni—these three; jñātvā—knowing; vimucyate—one becomes liberated.

SYNONYMS

viṣṇoḥ—of Lord Viṣṇu; tu—certainly; triṇī—three; rūpādi—forms; puruṣa-ākhyāni—celebrated as the puruṣa; atho—how; viduḥ—they know; ekaṁ—one of them; tu—but; mahatāḥ sraṣṭṛ—the creator of the total material energy; dvitiyam—the second; tu—but; aṇḍa-saṁsthitam—situ­ated within the universe; tṛtiyam—the third; sarvabhūta-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 Garbhodasaśī, who is situated within each universe, and the third is Kaśirodaśī, 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 78

Although Kśrīdāsa Viśṇu is called a “kalā” of Lord Kṛṣṇa, He is the source of Matsya, Kurma and the other incarnations.

TEXT 79

“All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avataras. 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.”
TEXT 80

সেই পুরুষ স্রষ্টি-স্থিতি-প্রায়-লের কর্তা।
মানা অবতার করে, জগতের জর্জ। ॥ ৮০ ॥

sei puruṣa sṛṣṭi-sthiti-pralayera kartā
nānā avatāra kare, jagatera bharta

SYNONYMS

sei—that; puruṣa—the Personality of Godhead; sṛṣṭi-sthiti-pralayera—of creation, maintenance and annihilation; kartā—creator; nānā—various; avatāra—incarnations; kare—makes; jagatera—of the material world; bharta—maintainer.

TRANSLATION

That puruṣa [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world.

TEXT 81

স্রষ্টিভিষিক্তে সেই অংশের অব্ধান।
সেই তা' অংশের কহি 'অবতার' নাম। ॥ ৮১ ॥

sṛṣṭi-ādi-nimitte yei arhṣere avadhāna
sei ta' arhṣere kahi 'avatāra' nāma

SYNONYMS

sṛṣṭi-ādi-nimitte—for the cause of creation, maintenance and annihilation; yei—which; arhṣere avadhāna—manifestation of the part; sei ta'—that certainly; arhṣere kahi—I speak about that plenary expansion; avatāra nāma—by the name "incarnation."

TRANSLATION

That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance and annihilation is called an incarnation.

TEXT 82

আদ্যা অবতার, মহাপুরুষ, ভগবান।
সর্ব-অবতার-বীজ, সর্বাগ্র-ধাম। ॥ ৮২ ॥

ādyāvatāra, mahā-puruṣa, bhagavān
sarva-avatāra-bīja, sarvāγrāya-dhāma
SYNONYMS

adya-avatāra—the original incarnation; mahā-puruṣa—Lord Mahā-Viṣṇu; bhagavān—the Personality of Godhead; sarva-avatāra-bīja—the seed of all different kinds of incarnations; sarva-aśraya-dhāma—the shelter of everything.

TRANSLATION

That Mahā-puruṣa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.

TEXT 83

अजोवंतारं पुरुषम् परम्
कालं वज्रवं सदसामनस्य
हस्त्वं बिस्तारं गुण इतिरायणि
विराटं वराहं स्वाभवं चरितं भूयः ॥ ८३ ॥

adya ʿvatārah puruṣah parasya
kālah svabhāvah sad-asa-manas ca
dravyam vikāro guṇa indriyāṇi
vīrāṭ svārāṭ sthāsnu carīṣṇu bhūmnaḥ

SYNONYMS

adyaḥ avatāraḥ—original incarnation; puruṣaḥ—the Lord; parasya—of the Supreme; kālaḥ—time; svabhāvaḥ—nature; sat-asat—cause and effect; manah ca—as well as the mind; dravyam—the five elements; vikāraḥ—transformation or the false ego; guṇaḥ—modes of nature; indriyāṇi—senses; vīrāṭ—the universal form; svarāṭ—complete independence; sthāsnu—immovable; carīṣṇu—movable; bhūmnaḥ—of the Supreme Personality of Godhead.

TRANSLATION

“The puruṣa is the primary incarnation of the Supreme Personality of Godhead. Time, nature, prakṛti (as cause and effect), the mind, the material elements, false ego, the modes of nature, the senses, the universal form, complete independence and the moving and nonmoving beings appear subsequently as His opulences.”

PURPORT

Describing the incarnations and their symptoms, the Laghu-bhāgavatāmṛta has stated that when Lord Kṛṣṇa descends to conduct the creative affairs of the material manifestation, He is an avatāra, or incarnation. The two categories of avatāras are empowered devotees and tad-ekātma-rūpa (the Lord Himself). An example of
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tad-ekātma-rūpa is Śeṣa, and an example of a devotee is Vasudeva, the father of Lord Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has commented that the material cosmic manifestation is a partial kingdom of God where God must sometimes come to execute a specific function. The plenary portion of the Lord through whom Lord Kṛṣṇa executes such actions is called Mahā-Viṣṇu, who is the primal beginning of all incarnations. Inexperienced observers presume that the material energy provides both the cause and elements of the cosmic manifestation and that the living entities are the enjoyers of material nature. But the devotees of the bhāgavata school, which has scrutinizingly examined the entire situation, can understand that material nature can independently be neither the supplier of the material elements nor the cause of the material manifestation. Material nature gets the power to supply the material elements from the glance of the supreme puruṣa, Mahā-Viṣṇu, and when empowered by Him she is called the cause of the material manifestation. Both features of material nature, as the cause of the material creation and as the source of its elements, exist due to the glance of the Supreme Personality of Godhead. The various expansions of the Supreme Lord who act to empower the material energy are known as plenary expansions or incarnations. As illustrated by the example of many flames lit from one flame, all these plenary expansions and incarnations are as good as Viṣṇu Himself; nevertheless, because of their activities in controlling māyā, sometimes they are known as māyika, or having a relationship with māyā. This is a verse from Śrīmad-Bhāgavatam (2.6.42).

TEXT 84

अग्नीहे पौरुषं रूपं भगवानहस्यदिवीः।
स्यकुडं बौद्धकलमादौ लोकसिद्धक्ष्या ॥ ८४ ॥

jagrhe pauruṣam rūpam
bhagavān mahat-ādibhiḥ
sambhūtariṁ śoḍaśa-kalam
ādau loka-sisṛkṣayā

SYNONYMS

jagrhe—accepted; pauruṣam—the puruṣa incarnation; rūpam—the form; bhagavān—the Supreme Personality of Godhead; mahat-ādibhiḥ—by the total material energy, etc.; sambhūtariṁ—created; śoḍaśa—sixteen; kalam—energies; ādau—originally; loka—the material worlds; sisṛkṣayā—with the desire to create.

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 verse from Śrīmad-Bhāgavatam (1.3.1). The commentary of Madhva on Śrīmad-Bhāgavatam mentions that the following sixteen spiritual energies are present in the spiritual world: (1) śrī, (2) bhū, (3) ilā, (4) kānti, (5) kīrti, (6) tuṣṭi, (7) gīh, (8) puṣṭi, (9) satyā, (10) jñānājñānā, (11) jayā utkārṣitī, (12) virālā, (13) yogamāyā, (14) prahvī, (15) iśānā and (16) anugrahā. In his commentary on the Laghubhāgavatāmṛta, Śrī Baladeva Vidyābhūṣaṇa has said that the above energies are also known by nine names: (1) vimalā, (2) utkārṣitī, (3) jñānā, (4) kriyā, (5) yogā, (6) prahvī, (7) satyā, (8) iśānā and (9) anugrahā. In the Bhagavat-sandarbha of Śrīla Jīva Gosvāmī (verse 117) they are described as śrī, puṣṭi, gīh, kānti, kīrti, tuṣṭi, ilā, jayā, vidyā, māyā, samvit, sandhini, hladini, bhakti, mūrti, vimalā, yogā, prahvī, iśānā, anugrahā, etc. All these energies act in different spheres of the Lord’s supremacy.

TEXT 85

yadyapi sarva-śrīra tiṁho, tāṁhāte sarhsāra
antarātmā-rūpe tiṁho jagat-ādhāra

SYNONYMS

yadyapi—although; sarva-śrīra—the shelter of everything; tiṁho—He (the Lord); tāṁhāte—in Him; sarhsāra—the material creation; antarātmā-rūpe—in the form of the Supersoul; tiṁho—He; jagat-ādhāra—the support of the whole creation.

TRANSLATION

Although the Lord is the shelter of everything and although all the universes rest in Him, He, as the Supersoul, is also the support of everything.

TEXT 86

prakṛti-sahite tāṁra ubhaya sambandha
tathāpi prakṛti-saha nāhi sparśa-gandha

SYNONYMS

prakṛti-sahite—with the material energy; tāṁra—His; ubhaya sambandha—both relationships; tathāpi—still; prakṛti-saha—with the material nature; nāhi—there is not; sparśa-gandha—even the slightest contact.
TRANSLATION

Although He is thus connected with the material energy in two ways, He does not have the slightest contact with it.

PURPORT

In the Laghu-bhāgavatāmṛta, Śrīla Rūpa Gosvāmī, commenting upon the Lord's transcendental position beyond the material qualities, says that Viṣṇu, as the controller and superintendent of material nature, has a connection with the material qualities. That connection is called "yoga." However, the person who directs a prison is not also a prisoner. Similarly, although the Supreme Personality of Godhead Viṣṇu directs or supervises the qualitative nature, He has no connection with the material modes of nature. The expansions of Lord Viṣṇu always retain their supremacy; they are never connected with the material qualities. One may argue that Mahā-Viṣṇu cannot have any connection with the material qualities, because if He were so connected, Śrīmad-Bhāgavatam would not state that material nature, ashamed of her thankless task of acting to induce the living entities to become averse to the Supreme Lord, remains behind the Lord in shyness. In answer to this argument, it may be said that the word guṇa means "regulation." Lord Viṣṇu, Lord Brahmā and Lord Śiva are situated within this universe as the directors of the three modes, and their connection with the modes is known as yoga. This does not indicate, however, that these personalities are bound by the qualities of nature. Lord Viṣṇu specifically is always the controller of the three qualities. There is no question of His coming under their control.

Although the causal and element-supplying features exist in material nature by dint of the glance of the Supreme Personality of Godhead, the Lord is never affected by glancing over the material qualities. By the will of the Supreme Lord the different qualitative changes in the material world take place, but there is no possibility of material affection, change or contamination for Lord Viṣṇu.

TEXT 87

एत्रीशनमीषेत् एकतिष्ठोंसि तदन्तः ।
न युज्यते सदायस्थिर्या बुद्धिस्वरूपायः ॥ ८७ ॥

etad iṣanam īsasya
prakṛti-stho 'pi tat-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tat-āśrayā

SYNONYMS

etat—this is; iṣanam—opulence; īsasya—of the Lord; prakṛti-sthaḥ—within this material world; api—although; tat-guṇaiḥ—by the material qualities; na yujyate—never affected; sadā—always; ātma-sthaḥ—situated in His own energy; yathā—as also; buddhiḥ—intelligence; tat—His; āśrayā—devotees.
TRANSLATION

“This is the opulence of the Lord. Although situated within the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and have fixed their intelligence upon Him are not influenced by the modes of nature.”

PURPORT

This is a verse from *Srimad-Bhagavatam* (1.11.38).

TEXT 88

एइ नय गीतात्थेन पुनः पुनः करः।
सर्वं इष्टर-द्व अचिन्त्यविन्यस्ति हैं। || ८८ ||

*ei mata gītāteha punah punah kaya*

*sarvadā iśvara-tattva acintya-śakti haya*

SYNONYMS

*ei mata*—in this way; *gītāteha*—in Bhagavad-gītā; *punah punah*—again and again; *kaya*—it is said; *sarvadā*—always; *iśvara-tattva*—the truth of the Absolute Truth; *acintya-śakti haya*—is inconceivable.

TRANSLATION

Thus Bhagavad-gītā also states again and again that the Absolute Truth always possesses inconceivable power.

TEXT 89

আমি তা’ জগতে বসি, জগৎ আমাতে।
না আমি জগতে বসি, না আমার জগতে। || ৮৯ ||

*āmi ta’ jagate vasi, jagat āmāte*

*nā āmi jagate vasi, nā āmā jagate*

SYNONYMS

*āmi*—I; *ta’*—certainly; *jagate*—in the material world; *vasi*—situated; *jagat*—the whole material creation; *āmāte*—in Me; *nā*—not; *āmi—I; *jagate*—within the material world; *vasi*—situated; *nā*—nor; *āmā*—on Me; *jagate*—the material world.

TRANSLATION

“I am situated in the material world, and the world rests in Me. But at the same time I am not situated in the material world, nor does it rest on Me in truth.”
PURPORT

Nothing in existence is possible unless energized by the will of the Lord. The entire manifested creation is therefore resting on the energy of the Lord, but one should not therefore presume that the material manifestation is identical with the Supreme Personality of Godhead. A cloud may rest in the sky, but that does not mean that the sky and the cloud are one and the same. Similarly, the qualitative material nature and its products are never identical with the Supreme Lord. The tendency to lord it over material nature, or māyā, cannot be a feature of the Supreme Personality of Godhead. When He descends to the material world, He maintains His transcendental nature, unaffected by the material qualities. In both the spiritual and material worlds, He is always the controller of all energies. The uncontaminated spiritual nature always exists within Him. The Lord appears and disappears in the material world in different features for His pastimes, yet He is the origin of all cosmic manifestations.

The material manifestation cannot exist separate from the Supreme Lord, yet Lord Viṣṇu, the Supreme Personality of Godhead, in spite of His connection with material nature, cannot be subordinate to nature’s influence. His original form of eternal bliss and knowledge is never subordinate to the three qualities of material nature. This is a specific feature of the Supreme Lord’s inconceivable potencies.

TEXT 90

अचिन्त्य ऐर्थ एই जानिहताः आभारः।
एই তু গীতার অর্থে কৈল পরচায় || ৯০ ||

acintya aisvarya ei jāniha āmāra
ei ta' gītāra artha kaila paracāra

SYNONYMS
acintya—inconceivable; aisvarya—opulence; ei—this; jāniha—you must know; āmāra—of Me; ei ta’—this; gītāra artha—the meaning of Bhagavad-gītā; kaila paracāra—Lord Kṛṣṇa propagated.

TRANSLATION
"O Arjuna, you should know this as My inconceivable opulence." This is the meaning propagated by Lord Kṛṣṇa in Bhagavad-gītā.

TEXT 91

সেই তু পুকুঃষ বায়ির ‘অংশ’ ধরে নাম।
চৈতন্যের সঙ্গে সেই নিত্যানন্দ-রাম || ৯১ ||
sei ta' puruṣa yāhṛa 'arḥa dhare nāma
caitanyera saṅge sei nityānanda-rāma

SYNONYMS
sei ta’—that; puruṣa—Supreme Person; yāhṛa—of whom; arḥa—as part; dhare nāma—is known; caitanyera saṅge—with Śrī Caitanya Mahāprabhu; sei—that; nityānanda-rāma—Lord Nityānanda or Balarāma.

TRANSLATION
That Mahā-puruṣa [Karaṇodakāśayī Viṣṇu] is known as a plenary part of Him who is Lord Nityānanda Balarāma, the favorite associate of Lord Caitanya.

TEXT 92

एँ तः नवमक्षेर अर्थविवरण ।
वर्षमक्षेर अर्थ शुम दिय। मल ॥ ९२ ॥

ei ta’ navama śloka artha-vivaraṇa
daśama śloka artha śuna diyā mana

SYNONYMS
ei ta’—thus; navama śloka—of the ninth verse; artha-vivaraṇa—description of the meaning; daśama śloka—of the tenth verse; artha—meaning; śuna—hear; diyā mana—with attention.

TRANSLATION
I have thus explained the ninth verse, and now I shall explain the tenth. Please listen with rapt attention.

TEXT 93

यतस्त्वेश्चः स्री-गर्भोदशयि
यतस्त्वेश्च लोकसंग्रामिनि ॥

yasyāḥśārṣaḥ śrīla-garbhoda-sāyī
yat-nābhy-abjarḥ loka-saṅghata-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
tarḥ śrī-nityānanda-rāmar prapadye

SYNONYMS
yasya—whose; arḥa-arḥaḥ—portion of a plenary portion; śrīla-garbha-uda-sāyī—Garbhodakaśayī Viṣṇu; yat—of whom; nābhi-abjam—the navel lotus; loka-saṅghata
I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśayi Viṣṇu. From the navel of Garbhodakaśayi Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

PURPORT

In the Mahābhārata, Śānti-parva, it is said that He who is Pradyumna is also Aniruddha. He is also the father of Brahmā. Thus Garbhodakaśayi Viṣṇu and Kṣirodakaśayi Viṣṇu are identical plenary expansions of Pradyumna, the original Deity of Brahmā, who is born from the lotus flower. It is Pradyumna who gives Brahmā direction for cosmic management. A full description of Brahmā’s birth is given in Śrīmad-Bhāgavatam (3.8.15-16).

Describing the features of the three puruṣas, the Laghu-bhāgavatāmṛta says that Garbhodakaśayi Viṣṇu has a four-handed form, and when He Himself enters the hollow of the universe and lies down in the ocean of milk He is known as Kṣirodakaśayi Viṣṇu, who is the Supersoul of all living entities, including the demigods. In the Sātvata Tantra it is said that the third puruṣa incarnation, Kṣirodakaśayi Viṣṇu, is situated as the Supersoul in everyone’s heart. This Kṣirodakaśayi Viṣṇu is an expansion of Garbhodakaśayi Viṣṇu for pastimes.

TEXT 94

sei ta' puruṣa ananta-brahmaṇḍa sṛjīya
saba ane praveśilā bahu-mūrti haṁā

SYNONYMS

sei—that; ta’—certainly; puruṣa—incarnation; ananta-brahmaṇḍa—innumerable universes; sṛjīya—creating; saba—all; ane—in the egg-like universes; praveśilā—entered; bahu-mūrti haṁā—taking multifarious forms.

TRANSLATION

After creating millions of universes, the first puruṣa entered into each of them in a separate form, as Śrī Garbhodakaśayi.
TEXT 95

Entering the universe, He found only darkness, with no place in which to reside. Thus He began to consider.

SYNONYMS

*bhitare*—within the universe; *praveśi’*-entering; *dekhe*—He sees; *saba*-all; *andhakāra*-darkness; *rahite*-to stay; *nāhika*-there is not; *sthāna*-place; *karila vicāra*-considered.

TRANSLATION

Then He created water from the perspiration of His own body and with that water filled half the universe.

TEXT 96

SYNONYMS

*nija-aṅga*-of His own body; *sveda-jala*-water from perspiration; *karila*-did; *srjana*-creation; *sei jale*—with that water; *kaila*-did; *ardha-brahmāṇḍa*-half of the universe; *bharaṇa*-filling.

TRANSLATION

*brahmāṇḍa-pramāṇa pañcāṣat-koṭi-yojana*—measurement of the universe; *pancāṣat*-fifty; *koṭi*-ten millions; *yojana*-lengths of eight miles; *āyāma*-length; *vistāra*-breadth; *dui*-both of them; *haya*-are; *eka sama*-one and the same.
TRANSLATION

The universe measures five hundred million yojanas. Its length and breadth are one and the same.

TEXT 98

jarī' ārthī tāṇhā kaila nija-vāsa
āra ardhe kaila caudda-bhuvana prakāśa

SYNONYMS

jarī—with water; ārthī—filling; ardhe—half; tāṇhā—there; kaila—made; nija-vāsa— own residence; āra—other; ardhe—in the half; kaila—did; caudda-bhuvana—fourteen worlds; prakāśa—manifestation.

TRANSLATION

After filling half the universe with water, He made His own residence therein and manifested the fourteen worlds in the other half.

PURPORT

The fourteen worlds are enumerated in Śrīmad-Bhāgavatam, Second Canto, Fifth Chapter. The upper planetary systems are (1) Bhū, (2) Bhūvah, (3) Svāh, (4) Mahāh, (5) Jana, (6) Tapah and (7) Satya. The seven lower planetary systems are (1) Tala, (2) Atala, (3) Vitala, (4) Nitala, (5) Talātala, (6) Mahātala and (7) Sutala. The lower planets, as a whole, are called Pātāla. Among the upper planetary systems, Bhū, Bhūvah and Svāh constitute Svargaloka, and the rest are called Martya. The entire universe is thus known as Triloka.

TEXT 99

tāṇhāi prakāṣa kaila vaikuṇṭha nija-dhāma
śeṣa-sayana-jale karila viśrāma

SYNONYMS

tāṇhāi—there; prakāṣa—manifestation; kaila—did; vaikuṇṭha—the spiritual world; nija-dhāma—His own abode; śeṣa—of Lord Śeṣa; sayana—on the bed; jale—on the water; karila—did; viśrāma—rest.
TRANSLATION

There He manifested Vaikuṇṭha as His own abode and rested in the waters on the bed of Lord Śeṣa.

TEXTS 100-101

ananta-śayyāte tāḥḥā karila śayana
sahasra mastaka tāhra sahasra vadana

sahasra-carana-hasta, sahasra-nayana
sarva-avatāra-bija, jagat-karaṇa

SYNONYMS

ananta-śayyāte—on Lord Ananta as a bed; tāḥḥā—there; karila śayana—lay down; sahasra—thousands; mastaka—heads; tāhra—His; sahasra vadana—thousands of faces; sahasra—thousands; carana—legs; hasta—hands; sahasra-nayana—thousands of eyes; sarva-avatāra-bija—the seed of all incarnations; jagat-karaṇa—the cause of the material world.

TRANSLATION

He lay there with Ananta as His bed. Lord Ananta is a divine serpent having thousands of heads, thousands of faces, thousands of eyes and thousands of hands and feet. He is the seed of all incarnations and is the cause of the material world.

PURPORT

In the reservoir of water first created by the perspiration of Garbhodakaśayī Viṣṇu, the Lord lies on the Śeṣa plenary expansion of Viṣṇu, who is described in the Śrīmad-Bhāgavatam and in the four Vedas as follows:

sahasra-śirṣā puruṣāḥ sahasrākṣaḥ sahasra-pāt
sa bhūmirḥ viśvato vṛtvatyatiṣṭhad daśāṅgulam

"The Viṣṇu form called Ananta-śayana has thousands of hands and legs and thousands of eyes, and He is the active generator of all the incarnations within the material world."
TEXT 102

ঠাকুর নাভিপত্তি হেতু উঠিল এক পদ্ম।
সেই পদ্মে হেল ব্রহ্মার জন্ম-স্থ। ॥ ১০২ ॥

tāhra nābhi-padma haite uṭhila eka padma
sei padme haila brahmāra janma-sadma

SYNONYMS

tāhra—His; nābhi-padma—lotus navel; haite—from; uṭhila—grew; eka—one; padma—lotus flower; sei padme—on that lotus; haila—there was; brahmāra—of Lord Brahmā; janma-sadma—the place of birth.

TRANSLATION

From His navel grew a lotus flower, which became the birthplace of Lord Brahmā.

TEXT 103

সেই পদ্মনালে হেল চৌদ্দশুরুম।
ঠেছে ব্রহ্ম হংশা পৃষ্ঠি করিল পর্বে। ॥ ১০৩ ॥

sei padma-nāle haila caudda-bhuvana
tēnho brahmā haṇā srṣṭi karila srjana

SYNONYMS

sei padma-nāle—within the stem of that lotus flower; haila—were; caudda-bhuvana—the fourteen worlds; teṇho—He Himself; brahmā haṇā—appearing as Brahmā; srṣṭi—the creation; karila srjana—created.

TRANSLATION

Within the stem of that lotus were the fourteen worlds. Thus the Supreme Lord, as Brahmā, created the entire creation.

TEXT 104

বিষ্ণুরূপ হংস করে অগত পালন।
গুণাতীত-বিষ্ণু মাহি মায়া-গুণে। ॥ ১০৪ ॥

viṣṇu-rūpa haṇā kare jagat pālane
guṇātīta-viṣṇu sparśa nāhi māyā-guṇe
SYNONYMS

viṣṇu-rūpa—the form of Lord Viṣṇu; hañā—becoming; kare—does; jagat pālane—maintenance of the material world; guṇa-atīta—beyond the material qualities; viṣṇu—Lord Viṣṇu; sparśa—touch; nāhi—not; māyā-guṇe—in the material qualities.

TRANSLATION

And as Lord Viṣṇu He maintains the entire world. Lord Viṣṇu, being beyond all material attributes, has no touch with the material qualities.

PURPORT

Śrī Baladeva Vidyābhūṣaṇa says that although Viṣṇu is the predominating Deity of the quality of goodness in the material world, He is never affected by the quality of goodness, for He directs that quality simply by His supreme will. It is said that all living entities can derive all good fortune from the Lord simply by His will. In the Vāmanā Purāṇa it is said that the same Viṣṇu expands Himself as Brahmā and Śiva to direct the different qualities.

Because Lord Viṣṇu expands the quality of goodness, He has the name Sattvatanu. The multifarious incarnations of Kṣirodakaśāyī Viṣṇu are known as Sattvatanu. Therefore in all Vedic scriptures Viṣṇu has been described as being free from all material qualities. In the Tenth Canto of Śrīmad-Bhāgavatam it is said:

\[
\text{harir hi nirguṇaḥ sākṣat} \\
\text{puruṣaḥ prakṛteḥ paraḥ} \\
\text{sa sarva-dṛg upadraṣṭā} \\
\text{taṁ bhajan nirguṇo bhavet}
\]

"The Supreme Personality of Godhead, Hari, is always uncontaminated by the modes of material nature, for He is beyond the material manifestation. He is the source of the knowledge of all the demigods, headed by Lord Brahmā, and He is the witness of everything. Therefore one who worships the Supreme Lord Viṣṇu also attains freedom from the contamination of material nature." (Bhāg. 10.88.5) One can attain freedom from the contamination of material nature by worshiping Viṣṇu, and therefore He is called Sattvatanu, as described above.

TEXT 105

रुद्ररूप धरि करे जगत संहार ।
प्रस्थि-स्थिति-प्रलय—इच्छया बीहार ॥ १०५ ॥

rudra-rūpa dhari' kare jagat saṁhāra
sṛṣṭi-sthiti-pralaya—icchāya yaṁhāra
SYNONYMS

*rudra-rūpa*—the form of Lord Śiva; *dhari’*—accepting; *kare*—does; *jagat sarhāra*—annihilation of the material world; *srṣṭi-sthīti-pralaya*—creation, maintenance and annihilation; *icchāya*—by the will; *yāhāra*—of whom.

TRANSLATION

Assuming the form of Rudra, He destroys the creation. Thus creation, maintenance and dissolution are created by His will.

PURPORT

Maheśvara, or Lord Śiva, is not an ordinary living being, nor is he equal to Lord Viṣṇu. Effectively comparing Lord Viṣṇu and Lord Śiva, the *Brahma-saṁhitā* says that Viṣṇu is like milk, whereas Śiva is like curd. Curd is nothing like milk, but nevertheless it is milk also.

TEXT 106

हिरण्यगर्भ, अन्तर्यामी, जगत-कारणः ।
हाँर अंश करि’ करेन बिराट-कल्पन || १०६ ||

*hiraṇya-garbha*—of the name Hiraṇyagarbha; *antaryāmī*—the Supersoul; *jagat-kāraṇa*—the cause of the material world; *yāhāra arīśa kari’ kare virāṭa-kalpana*

SYNONYMS

*hiraṇya-garbha*—of the name Hiraṇyagarbha; *antaryāmī*—the Supersoul; *jagat-kāraṇa*—the cause of the material world; *yāhāra arīśa kari’*—taking as His expansion; *kare*—does; *virāṭa-kalpana*—conception of the universal form.

TRANSLATION

He is the Supersoul, Hiraṇyagarbha, the cause of the material world. The universal form is conceived as His expansion.

TEXT 107

हेन नारायणः—हाँर अंशेर अंशः ।
सेइ प्रभु नित्यानंदः—सर्व-अवतारः || १०७ ||

*hena nārāyaṇa*—yāhāra arīśa arīśa
*seī prabhu nityānanda*—sarva-avatarārha
SYNONYMS

hena—such; nārāyaṇa—Lord Nārāyaṇa; yāhra—of whom; arhṣera—of the plenary part; arhṣa—a part; sei—that; prabhu—the Lord; nityānanda—of the name Nityānanda; sarva-avatārṣa—the source of all incarnations.

TRANSLATION

That Lord Nārāyaṇa is a part of a plenary part of Lord Nityānanda Balarāma, who is the source of all incarnations.

TEXT 108

dāsama ślokaṁ arthaṁ kailaṁ vivaraṇa
ekādaśa ślokaṁ arthaṁ sunaṁ diyā mana

SYNONYMS

dāsama—tenth; ślokaṁ—of the verse; arthaṁ—meaning; kailaṁ—have done; vivaraṇa—description; ekādaśa—eleventh; ślokaṁ—of the verse; arthaṁ—meaning; sunaṁ—please hear; diyā mana—with the mind.

TRANSLATION

I have thus explained the tenth verse. Now please listen to the meaning of the eleventh verse with all your mind.

TEXT 109

yasyāṁ sāṁśāṁśaṁ puraṁ viśilanaṁ
potiona viśuddhātiv yoddhakavianī ṭaṁ
cōśībhera śatvkalā saṁgahanāṁ
ānti śrīnityānandaṟaṁ prapadeye

SYNONYMS

yasya—whose; arhṣa-arhṣa-arhṣa—a portion of a portion of a plenary portion; para-ātmā—the Supersoul; ākhilānāṁ—of all living entities; poṣṭā—the maintainer;
viṣṇuḥ—Viṣṇu; bhāti—appears; dugdha-abdhi-sāyī—Kṣīrodakaśāyī Viṣṇu; kṣauṇī-bhartā—upholder of the earth; yat—whose; kalā—portion of a portion; saḥ—He; api—certainly; anantāḥ—Śeṣa Nāga; tam—to Him; Śrī-nityānanda-rāmam—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part.

TEXT 110

नारायणेर नाभिनाल-मध्येते धरणी।
धरणीं मध्ये सप्त समुद्रं ये गानि॥ ११०॥

nārāyaṇera nābhi-nāla-madhhyete dharaṇī
dharaṇīra madhye sapta samudra ye gaṇi

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; nābhi-nāla—the stem from the navel; madhyete—within; dharaṇī— the material planets; dharaṇīra madhye—among the material planets; sapta—seven; samudra—oceans; ye gaṇi—they count.

TRANSLATION

The material planets rest within the stem that grew from the lotus navel of Lord Nārāyaṇa. Among these planets are seven oceans.

TEXT 111

ताहं क्षीरोद्धि-मध्ये ‘स्वेतद्वीप’ नाम।
पालयिताद्रुसु—ठार सेई निज धाम॥ १११॥

tāḥhā kṣīrodaḥdi-madhya ‘śvetadvīpa’ nāma
pālayitā viṣṇu,—tāhra sei nija dhāma

SYNONYMS

tāḥhā—within that; kṣīra-udadhi-madhye—in part of the ocean known as the ocean of milk; śveta-dvīpa nāma—the island named Śvetadvīpa; pālayitā viṣṇu—the.
maintainer; Lord Viṣṇu; tāhra—of Him; sei—that; nīja dhāma—own residential quarters.

TRANSLATION

There, in part of the ocean of milk, lies Śvetadvīpa, the abode of the sustainer, Lord Viṣṇu.

PURPORT

In the Siddhānta-Śiromaṇi, an astrological text, the different oceans are described as follows: (1) the ocean of salt, (2) the ocean of milk, (3) the ocean of curd, (4) the ocean of clarified butter, (5) the ocean of sugar cane juice, (6) the ocean of liquor and (7) the ocean of sweet water. On the southern side of the ocean of salt is the ocean of milk, where Lord Kṣirodakaśayī Viṣṇu resides. He is worshiped there by demigods like Brahmā.

TEXT 112

sakala jīvera tinho haye antaryāmī
ejagat-pālaka tinho jagatera svāmī

SYNONYMS

sakala—all; jīvera—of the living entities; tinho—He; haye—is; antaryāmī—the Supersoul; jagat-pālaka—the maintainer of the material world; tinho—He; jagatera svāmī—the Lord of the material world.

TRANSLATION

He is the Supersoul of all living entities. He maintains this material world, and He is its Lord.

PURPORT

The Laghu-bhāgavatāmṛta gives the following description of the Viṣṇuloka within this universe, quoted from the Viṣṇu-dharmottara: "Above Rudraloka, the planet of Lord Śiva, is the planet called Viṣṇuloka, 400,000 miles in circumference, which is inaccessible for any mortal living being. Above that Viṣṇuloka and east of the Sumeru Hill is a golden island called Mahā-Viṣṇuloka in the ocean of salt. Lord Brahmā and other demigods sometimes go there to meet Lord Viṣṇu. Lord Viṣṇu lies there with the goddess of fortune, and it is said that during the four months of the rainy season He enjoys sleeping on that Śeṣa Nāga bed. East of Sumeru is the ocean of milk, in which there is a white city on a white island where the Lord can be seen sitting with His consort, Lākṣmījī, on a throne of Śeṣa. That feature of Viṣṇu also enjoys sleeping during the four months of the rainy season. The Śvetadvīpa in the milk ocean is situated just south of the ocean of salt. It is calculated that the area of Śvetadvīpa is 200,000 square miles. This transcendentally
beautiful island is decorated with desire trees to please Lord Viṣṇu and His consort.” There are references to Śvetadvīpa in the Brahmāṇḍa Purāṇa, Viṣṇu Purāṇa, Mahābhārata and Padma Purāṇa, and there is the following reference in the Śrīmad-Bhāgavatam (11.15.18).

śveta-dvīpa-patau cittār
śuddhe dharma-maye mayi
dhārayān chvetatāṁ yāti
ṣaḍ-ūrmi-rahito naraḥ

“My dear Uddhava, you may know that My transcendental form of Viṣṇu in Śvetadvīpa is identical with Me in divinity. Anyone who places this Lord of Śvetadvīpa within his heart can surpass the pangs of the six material tribulations: hunger, thirst, birth, death, lamentation and illusion. Thus one can attain his original transcendental form.”

TEXT 113

yuga-manvantare dhari’ nānā avatāra
dharma sarhsthāpana kare, adharma sarhāra

SYNONYMS

yuga-manvantare—in the ages of millennia of Manu; dhari’—accepting; nānā—various; avatāra—incarnations; dharma sarhsthāpana kare—establishes the principles of religion; adharma sarhāra—vanquishing irreligious principles.

TRANSLATION

In the ages and millennia of Manu, He appears as different incarnations to establish the principles of real religion and vanquish the principles of irreligion.

PURPORT

Lord Viṣṇu, who lies in the ocean of milk, incarnates Himself in various forms to maintain the laws of the cosmos and annihilate the causes of disturbance. Such incarnations are visible in every manvantara (i.e., in the course of the reign of each Manu, who lives for 71 x 4,300,000 years). Fourteen such Manus take their birth and die, to yield a place for the next, during one day of Brahmā.

TEXT 114
deva-gaṇe nā pāya yāṅhāra daraṇa
kṣīrodaka-tīre yā'ī' kareṇa stavana

SYNONYMS

deva-gaṇe—the demigods; nā—not; pāya—get; yāṅhāra—whose; daraṇa—sight; kṣīra-udaka-tīre—on the bank of the ocean of milk; yā'ī'—go; kareṇa stavana—offer prayers.

TRANSLATION

Unable to see Him, the demigods go to the bank of the ocean of milk and offer prayers to Him.

PURPORT

The denizens of heaven, who live in the planetary systems beginning from Svarloka, cannot even see Lord Viṣṇu in Śvetadvīpa. Unable to reach the island, they can simply approach the beach of the milk ocean to offer transcendental prayers to the Lord, appealing to Him on special occasions to appear as an incarnation.

TEXT 115

তবে অবতরিত করে অঙ্গ পালন।
অনন্ত বৈতরণ তাহা নাহিক গন্ধন॥ ১১৫॥

tabe avatari' kare jagat pālana
ananta vaibhava tāhra nāhika gaṇana

SYNONYMS

tabe—at that time; avatari’—descending; kare—does; jagat pālana—maintenance of the material world; ananta—unlimited; vaibhava—the opulences; tāhra—of Him; nāhika—there is not; gaṇana—counting.

TRANSLATION

He then descends to maintain the material world. His unlimited opulences cannot be counted.

TEXT 116

সেই বিষ্ণু হয় যাহা অঞ্চলের অংশ॥
সেই প্রভু নিত্যানন্দ—সর্ব-অবতঃ॥ ১১৬॥

sei viṣṇu haya yāhra arhārḥāra arhā
sei prabhu nityānanda—sarva-avatārṣa

SYNONYMS

sei—that; viṣṇu—Lord Viṣṇu; haya—is; yāhra—whose; arhā-arhāra—of the part of the plenary part; arhā—part; sei—that; prabhu—Lord; nityānanda—Nityānanda; sarva-avatārṣa—the source of all incarnations.
That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations.

The Lord of Śvetadvīpa has immense potency for creation and destruction. Śrī Nityānanda Prabhu, being Baladeva Himself, the original form of Saṅkarṣaṇa, is the original form of the Lord of Śvetadvīpa.

That same Lord Viṣṇu, in the form of Lord Seṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads.

His thousands of extended hoods are adorned with dazzling jewels surpassing the sun.
TEXT 119

pañcaśat-koṭi-yojana pṛthivī-vistāra
yāhāra eka-phaṇe rahe sarṣapa-ākāra

SYNONYMS

pañcaśat—fifty; koṭi—ten millions; yojana—eight miles; pṛthivī—of the universe; vistāra—breadth; yāhāra—whose; eka-phaṇe—on one of the hoods; rahe—stays; sarṣapa-ākāra—like a mustard seed.

TRANSLATION

The universe, which measures five hundred million yojanas in diameter, rests on one of His hoods like a mustard seed.

PURPORT

The Lord of Śvetadvīpa expands Himself as Śeṣa Nāga, who sustains all the planets upon His innumerable hoods. These huge global spheres are compared to grains of mustard resting on the spiritual hoods of Śeṣa Nāga. The scientists' law of gravity is a partial explanation of Lord Saṅkarṣaṇa's energy. The name “Saṅkarṣaṇa” has an etymological relationship to the idea of gravity. There is a reference to Śeṣa Nāga in the Bhāgavata Purāṇa (5.17.21), where it is said:

yam āhur asya sthit-janma-saṁyamarḥ
tribhir vihīnāṁ yam anantam ṣayāḥ
na veda siddārtham iva kvacit sthitāṁ
bhū-maṇḍalaṁ mūrdha-sahasra-dhāmasu

“O my Lord, the hymns of the Vedas proclaim that You are the effective cause for the creation, maintenance and destruction. But in fact You are transcendental to all limitations and are therefore known as unlimited. On Your thousands of hoods rest the innumerable global spheres, like grains of mustard so insignificant that You have no perception of their weight.” The Bhāgavatam further says (5.25.2):

yasyedāṁ kṣiti-maṇḍalāṁ bhagavato
'nanta-mūrteḥ sahasra-śīrṣa ekasminn
eva Śrīṣāni dhriyamāṇāṁ siddhārtha iva laksyate

“Lord Anantadeva has thousands of hoods. Each sustains a global sphere that appears like a grain of mustard.”
TEXT 120

sei ta 'ananta' 'seša'—bhakta-avatāra
īśvarera sevā vinā nāhi jāne āra

SYNONYMS

sei ta’—that; ananta—Lord Ananta; seša—the incarnation Seša; bhakta-avatāra—incarnation of a devotee; īśvarera sevā—the service of the Lord; vinā—without; nāhi—not; jāne—knows; āra—anything else.

TRANSLATION

That Ananta-Seša is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa.

PURPORT

Śrīla Jiva Gosvāmī, in his Kṛṣṇa-sandarbha, has described Seša Nāga as follows: “Śrī Anantadeva has thousands of faces and is fully independent. Always ready to serve the Supreme Personality of Godhead, He waits upon Him constantly. Saṅkarṣaṇa is the first expansion of Vāsudeva, and because He appears by His own will, He is called svarāṭī, fully independent. He is therefore infinite and transcendental to all limits of time and space. He Himself appears as the thousand-headed Seša.” In the Skanda Purāṇa, in the Ayodhya-māhātmya Chapter, the demigod Indra requested Lord Seša, who was standing before him as Lakṣmana, “Please go to Your eternal abode, Viṣṇuloka, where Your expansion Seša, with His serpentine hoods, is also present.” After thus dispatching Lakṣmana to the regions of Pātaḷa, Lord Indra returned to his abode. This quotation indicates that the Saṅkarṣaṇa of the quadruple form descends with Lord Rāma as Lakṣmana. When Lord Rāma disappears, Seša again separates Himself from the personality of Lakṣmana. Seša then returns to His own abode in the Pātaḷa regions, and Lakṣmana returns to His abode in Vaikuṇṭha.

The Laghu-bhāgavatāmṛta gives the following description: “The Saṅkarṣaṇa of the second group of quadruple forms appears as Rāma, taking with Him Seša, who bears the global spheres. There are two features of Seša. One is the bearer of the globes, and the other is the bedstead servitor. The Seša who bears the globes is a potent incarnation of Saṅkarṣaṇa, and therefore He is sometimes also called Saṅkarṣaṇa. The bedstead feature of Seša always presents himself as an eternal servitor of the Lord.”

TEXT 121

saṅkarṣaṇa-bhakṣe kare rucāṇuḥ gām
niśravārī guṇ gāmas, abhī maṁ paṁ ॥ १२१ ॥
sahasra-vadane kare krśṇa-guṇa gāṇa
niravadhi guṇa gā'na, anta nāhi pā'na

SYNONYMS

sahasra-vadane—in thousands of mouths; kare—does; krśṇa-guṇa gāṇa—chanting of the holy attributes of Kṛṣṇa; niravadhi—continuously; guṇa gā'na—chanting of the transcendental qualities; anta nāhi pā'na—does not reach the end.

TRANSLATION

With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord.

TEXT 122

sanakādi bhāgavata śune yāhṛa mukhe
bhagavānera guṇa kahe, bhaśe prema-sukhe

SYNONYMS

sanaka-ādi—the great sages headed by Sanaka, Sananda, etc.; bhāgavata—Śrīmad-Bhāgavatam; śune—hear; yāhṛa mukhe—from whose mouth; bhagavānera—of the Personality of Godhead; guṇa—attributes; kahe—say; bhaśe—float; prema-sukhe—in the transcendental bliss of love of Godhead.

TRANSLATION

The four Kumāras hear Śrīmad-Bhāgavatam from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.

TEXT 123

chatra, pāḍukā, śayyā, upādhāna, vasana
ārāma, āvāsa, yajña-sūtra, sirhāsana

SYNONYMS

chatra—umbrella; pāḍukā—slippers; śayyā—bed; upādhāna—pillow; vasana—garments;ārāma—resting chair;āvāsa—residence; yajña-sūtra—sacred thread; sirhāsana—throne.
TRANSLATION

He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne.

TEXT 124

এত মূর্তিভেদে করি’ কৃষঃসেবা করে।
কৃষঃ শেষভা পাঞ্জা ‘শেষ’ নাম ধরে ॥ ১২৪ ॥

\eta \text{ta} \ mūrti-bheda \ kari’ \ kṛṣṇa-sevā \ kare
kṛṣṇera \ sēṣatā \ pānā \ ‘sēṣa’ \ nāma \ dhare

SYNONYMS

\eta \text{ta}–so \ many; \ mūrti-bheda–different \ forms; \ kari’–taking; \ kṛṣṇa-sevā \ kare–serves \ Lord \ Kṛṣṇa; \ kṛṣṇera–of \ Lord \ Kṛṣṇa; \ sēṣatā–ultimate \ end; \ pānā–having \ reached; \ sēṣa \ nāma \ dhare–assumes \ the \ name \ Śeṣa \ Nāga.

TRANSLATION

He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord.

TEXT 125

সেই ত’ অনন্ত, যাহা কথি এক কলা।
চেষ্ট প্রভু নিত্যানন্দ, কে জানে তাহার খেলা। ॥ ১২৫ ॥

\text{sei} \ \text{ta’} \ ananta, \ yāhra \ kahi \ eka \ kalā
\text{hena} \ \text{prabhu} \ \text{nityānanda}, \ \text{ke} \ \text{jāne} \ \text{tāhra} \ \text{khelā}

SYNONYMS

\text{sei} \ \text{ta’}–that; \ \text{ananta}–Lord \ Ananta; \ yāhra–of whom; \ kahi–! \ say; \ eka \ kalā–one \ part \ of \ the \ part; \ \text{hena}–such; \ \text{prabhu} \ \text{nityānanda}–Lord \ Nityānanda \ Prabhu; \ \text{ke}–who; \ jāne–knows; \ tāhra–His; \ khelā–pastimes.

TRANSLATION

That person of whom Lord Ananta is a kalā, or part of a plenary part, is Lord Nityānanda Prabhu. Who, therefore, can know the pastimes of Lord Nityānanda?

TEXT 126

এসব প্রমাণে জানি বিশ্বাসহত্যাকায়।
ঝাড়াকে ‘অনন্ত’ কথি, কি জাত মহিমা। ॥ ১২৬ ॥
SYNONYMS

e-saba—all these; pramâne—by the evidences; jâni—I know; nityânanda-tattva-simâ—
the limit of the truth of Lord Nityânanda; tânhâke—to Him (Lord Nityânanda, 
Balarâma); ananta—Lord Ananta; kahi—if I say; ki tâhre mahimâ—what glory do I 
speak about Him.

TRANSLATION

From these conclusions we can know the limit of the truth of Lord Nityânanda. 
But what glory is there in calling Him Ananta?

TEXT 127

अधवा जक्षे के बाल्क्य मानि सत्य करि’। 
सकल सम्पदेव तात्ते, याते अवतारी॥ १२७॥

athavâ bhaktera vâkya mâni satya kari’
sakala sambhave tâhte, yâte avatârî

SYNONYMS

athavâ—otherwise; bhaktera vâkya—anything spoken by a pure devotee; mâni—I 
accept; satya kari’—as truth; sakala—everything; sambhave—possible; tâhte—in Him; 
yâte—since; avatârî—the original source of all incarnations.

TRANSLATION

But I accept it as the truth because it has been said by devotees. Since He is the 
source of all incarnations, everything is possible in Him.

TEXT 128

अवतार-अबतारी—अनेके, यें जाने। 
पूर्वें बैजंके केहके केहो काहे ते करि’ माने॥

avatâra-avatârî—abheda, ye jâne 
pûrve yaiche kîṣṇake keho kâho kari’ mâne

SYNONYMS

avatâra-avatârî—an incarnation and the source of all incarnations; abheda—identical; 
ye jâne—anyone who knows; pûrve—formerly; yaiche—just as; kîṣṇake—unto 
Lord Kîṣṇa; keho—somebody; kâho—somewhere; kari’—making; mâne—accepts.
They know that there is no difference between the incarnation and the source of all incarnations. Previously Lord Kṛṣṇa was regarded in the light of different principles by different people.

**TEXT 129**

けへひ かれ、かう さか な な な り り や り。

けへひ かれ、かう はの さか な な り り や り。

*keho kahe, kṛṣṇa sākṣat nara-nārāyaṇa*

*keho kahe, kṛṣṇa haya sākṣat vāmana*

**SYNONYMS**

*keho kahe—someone says; kṛṣṇa—Lord Kṛṣṇa; sākṣat—directly; nara-nārāyaṇa—Lord Nara-Nārāyaṇa; keho kahe—someone says; kṛṣṇa haya—Kṛṣṇa is; sākṣat vāmana—Lord Vāmanadeva.*

**TRANSLATION**

Some said that Kṛṣṇa was directly Lord Nara-Nārāyaṇa, and some called Him Lord Vāmanadeva incarnate.

**TEXT 130**

けへひ かれ、かう か し ろ だ か い り や り あ む よ ら。

あさ さ か な れ、さつ つ か し ん さ や り。

*keho kahe, kṛṣṇa kṣīroda-sāyī avatāra*

*asambhava nahe, satya vacana sabāra*

**SYNONYMS**

*keho kahe—someone says; kṛṣṇa—Lord Kṛṣṇa; kṣīroda-sāyī avatāra—an incarnation of Lord Viṣṇu lying in the ocean of milk; asambhava nahe—there is not impossibility; satya—true; vacana sabāra—everyone’s statement.*

**TRANSLATION**

Some called Lord Kṛṣṇa an incarnation of Lord Kṣīrodakāśayī. All these names are true; nothing is impossible.

**TEXT 131**

かう か や ゃ ば か げ ゃ した め や ゃ。

*surāṅga ṣāli’ tave kuke te bilay*

*131*
**SYNONYMS**

krṣṇa—Lord Kṛṣṇa; yabe—when; avatare—descends; sarvāṁśa-āśraya—the shelter of all other viṣṇu-tattvas; sarva-āṁśa—all plenary portions; āsi’—coming; tabe—at that time; krṣṇete—in Kṛṣṇa; milaya—join.

**TRANSLATION**

When the Supreme Personality of Godhead Kṛṣṇa appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him.

**TEXT 132**

येि येि रुपे जाने, सेि ताहा काहे।
सकल सम्भव कृष्णे, किचू मिथ्या नाहे॥

yeı yeı rūpe jāne, seı tāhā kahe
sakala sambhave krṣne, kichu mithyā nahe

**SYNONYMS**

yeı yeı—whatever; rūpe—in the form; jāne—one knows; seı—he; tāhā—that; kahe—says; sakala sambhave krṣne—everything is possible in Kṛṣṇa; kichu mithyā nahe—there is no falsity.

**TRANSLATION**

In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Kṛṣṇa.

**PURPORT**

In this connection we may mention an incident that took place between two of our sannyāsīs while we were preaching the Hare Kṛṣṇa mahā-mantra in Hyderabad. One of them stated that “Hare Rāma” refers to Śrī Balarāma, and the other protested that “Hare Rāma” means Lord Rāma. Ultimately the controversy came to me, and I gave the decision that if someone says that “Rāma” in “Hare Rāma” is Lord Rāmacandra and someone else says that the “Rāma” in “Hare Rāma” is Śrī Balarāma, both are correct because there is no difference between Śrī Balarāma and Lord Rāma. Here in Śrī Caitanya-caritāmṛta we find that Kṛṣṇadāsa Kaviṛāja Gosvāmī has stated the same conclusion:

yeı yeı rūpe jāne, seı tāhā kahe
sakala sambhave krṣne, kichu mithyā nahe
If someone calls Lord Rāmacandra by the vibration Hare Rāma, or if he understands Rāmacandra, he is quite right. Similarly, if one says that Hare Rāma means Śrī Balarāma, he is also right. Those who are aware of the viṣṇu-tattva do not fight over all these details.

In the Laghu-bhāgavatāmṛta Śrīla Rūpa Gosvāmī has explained Kṛṣṇa’s being both Kṣīrodakaśayī Viṣṇu and Nārāyana in the spiritual sky and expanding in quadruple forms like Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. He has refuted the idea that Kṛṣṇa is an incarnation of Nārāyana. Some devotees think that Nārāyana is the original Personality of Godhead and that Kṛṣṇa is an incarnation. Even Saṅkarācārya, in his commentary on Bhagavad-gītā, has accepted Nārāyana as the transcendental Personality of Godhead who appeared as Kṛṣṇa, the son of Devakī and Vasudeva. Therefore this matter may be difficult to understand. But the Gauḍīya-Vaiṣṇava-sampradāya, headed by Rūpa Gosvāmī, has established the principle of Bhagavad-gītā that everything emanates from Kṛṣṇa, who says in Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ: “I am the original source of everything.” “Everything” includes Nārāyana. Therefore Rūpa Gosvāmī, in the Laghu-bhāgavatāmṛta, has established that Kṛṣṇa, not Nārāyana, is the original Personality of Godhead.

In this connection he has quoted a verse from Śrīmad-Bhāgavatam (3.2.15) that states:

sva-tānta-rūpeṣv itaraiḥ sva-rūpair
abhyayardamāneṣv anukampitātmā
parāvareṣo mahad-ārūḍa-yukto
hy ajo 'pi jāto bhagavān yathāgniḥ

“When pure devotees of the Lord like Vasudeva are greatly disturbed by dangerous demons like Kaṁsa, Lord Kṛṣṇa joins with all His pastime expansions, such as the Lord of Vaiṣṇava, and, although unborn, becomes manifest, just as fire becomes manifest by the friction of arañī wood.” Arañī wood is used to ignite a sacrificial fire without matches or any other flame. Just as fire appears from arañī wood, the Supreme Lord appears when there is friction between devotees and nondevotees. When Kṛṣṇa appears, He appears in full, including within Himself all His expansions like Nārāyana, Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna. Kṛṣṇa is always integrated with His other incarnations, like Nṛsiṁhadeva, Varāha, Vāmana, Nara-Nārāyaṇa, Hayagrīva and Ajīta. In Vṛndāvana sometimes Lord Kṛṣṇa exhibits the functions of such incarnations.

In the Brahmāṇḍa Purāṇa it is said: “The same Personality of Godhead who is known in Vaiṣṇava as the four-handed Nārāyana, the friend of all living entities, and in the milk ocean as the Lord of Śvetadvīpa, and who is the best of all puruṣas, appeared as the son of Nanda. In a fire there are many sparks of different dimensions; some of them are very big, and some are small. The small sparks are compared to the living entities, and the large sparks are compared to the Viṣṇu expansions of Lord Kṛṣṇa. All the incarnations emanate from Kṛṣṇa, and after the end of their pastimes they again merge with Kṛṣṇa.”

Therefore in the various Purāṇas Kṛṣṇa is described sometimes as Nārāyaṇa, sometimes as Kṣīrodakaśayī Viṣṇu, sometimes as Garbhodakaśayī Viṣṇu and some-
times as Vaikunṭhanātha, the Lord of Vaikunṭha. Because Kṛṣṇa is always full, Mūla Saṅkarṣaṇa is in Kṛṣṇa, and since all incarnations are manifested from Mūla Saṅkarṣaṇa, it should be understood that He can manifest different incarnations by His supreme will, even in the presence of Kṛṣṇa. Great sages have therefore glorified the Lord by different names. Thus when the original person, the source of all incarnations, is sometimes described as an incarnation, there is no discrepancy.

TEXT 133

अतएव श्रीकृष्णचैतन्य गोसाञि।
सर्व अबवा-लीला करि’ सवारे देखाइ॥ १३३॥

ataeva śrī-kṛṣṇa-caitanya gosāñi
sarva avatāra-lilā kari’ sabāre dekhāi

SYNONYMS
ataeva—therefore; śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; gosāñi—the Lord; sarva—all; avatāra-lilā—the pastimes of different incarnations; kari’—exhibiting; sabāre—to everyone; dekhāi—He showed.

TRANSLATION

Therefore Lord Caitanya Mahāprabhu has exhibited to everyone all the pastimes of all the various incarnations.

TEXT 134

एइतुपे नित्यानन्द ‘अनुद्व-प्रकाश।
सेहेंबेब—कहे मुख ‘चैतन्यके गदा॥ १३४॥

ei-rūpe nityānanda ‘ananta’-prakāśa
sei-bhāve—kahe muñi caitaneyā dāsa

SYNONYMS
ei-rūpe—in this way; nityānanda—Lord Nityānanda; ananta-prakāśa—unlimited manifestations; sei-bhāve—in that transcendental emotion; kahe—He says; muñi—I; caitaneyā dāsa—the servant of Lord Caitanya.

TRANSLATION

Thus Lord Nityānanda has unlimited incarnations. In transcendental emotion He calls Himself a servant of Lord Caitanya.

TEXT 135

कछु गुरु, कछु सदा, कछु ज्ञ-लीला।
पुर्वें शेन तिलिंठाबे जन्तु वैज पेदाल॥ १३५॥
Adi-līlā, Chapter 5

\[ \text{kabhu guru, kabhu sakhā, kabhu bhṛtya-līlā} \]
\[ \text{pūrve yena tina-bhāve vraje kaila khelā} \]

SYNONYMS

\text{kabhu—sometimes; guru—spiritual master; kabhu—sometimes; sakhā—friend; kabhu—sometimes; bhṛtya-līlā—pastimes as a servant; pūrve—formerly; yena—as; tina-bhāve—in three different modes; vraje—in Vṛndāvana; kaila khelā—played with Kṛṣṇa.}

TRANSLATION

Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarāma played with Lord Kṛṣṇa in these three different modes in Vraja.

TEXT 136

\[ \text{vṛṣa haṅga kṛṣṇa-sane māthā-māthi raṇa} \]
\[ \text{kabhu kṛṣṇa kare tāṅra pāda-saṁvāhana} \]

SYNONYMS

\text{vṛṣa haṅga—becoming a bull; kṛṣṇa-sane—with Kṛṣṇa; māthā-māthi raṇa—fighting head to head; kabhu—sometimes; kṛṣṇa—Kṛṣṇa; kare—does; tāṅra—His; pāda-saṁvāhana—massaging the feet.}

TRANSLATION

Playing like a bull, Lord Balarāma fights with Kṛṣṇa head to head. And sometimes Lord Kṛṣṇa massages the feet of Lord Balarāma.

TEXT 137

\[ \text{āpanāke bhṛtya kari' kṛṣṇe prabhu jāne} \]
\[ \text{kṛṣṇera kalāra kalā āpanāke māne} \]

SYNONYMS

\text{āpanāke—Himself; bhṛtya kari’—considering a servant; kṛṣṇa—Kṛṣṇa; prabhu—master; jāne—He knows; kṛṣṇera—of Lord Kṛṣṇa; kalāra kalā—as a plenary portion of a plenary portion; āpanāke—Himself; māne—He accepts.}
TRANSLATION

He considers Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion.

TEXT 138

vrṣāyamāṇau nardantau
yuyudhāte parasparam
anukṛtya rutair jantūṁś
ceratuḥ prākṛtau yathā

SYNONYMS

vrṣāyamāṇau—becoming like bulls; nardantau—making roaring sounds; yuyudhāte—both used to fight; parasparam—one another; anukṛtya—imitating; rutaiḥ—with cries; jantūṁ—the animals; ceratuḥ—used to play; prākṛtau—ordinary boys; yathā—just as.

TRANSLATION

"Acting just like ordinary boys, They played like roaring bulls as they fought each other, and they imitated the calls of various animals."

PURPORT

This and the following quotations are from Bhāgavatam (10.11.40) and (10.15.14).

TEXT 139

kvacit kṛiḍā-pariśrāntaṁ
gopotsaṅgopabarhaṇaṁ
svayaṁ viśrāmayaty āryaṁ
pāda-saṁvāhanādibhiḥ

SYNONYMS

kvacit—sometimes; kṛiḍā—playing; pariśrāntaṁ—very much fatigued; gopa-utsarīga—the lap of a cowherd boy; upabarhaṇaṁ—whose pillow; svayaṁ—personally Lord Kṛṣṇa; viśrāmayati—causing to rest; āryaṁ—His elder brother; pāda-saṁvāhanādibhiḥ—by massaging His feet, etc.
TRANSLATION

“Sometimes when Lord Kṛṣṇa’s elder brother, Lord Balarāma, felt tired after playing and lay His hand on the lap of a cowherd boy, Lord Kṛṣṇa Himself served Him by massaging His feet.”

TEXT 140

केष्वं वा कुस्त आयाता दैवी वा नायुर्ताहरी ।
प्रायो मायाः म भूत्व नायुं काल्यं मेंपि विमोहिनी ॥ १४० ॥

keyaṁ vā kuta āyātā
daiṁ vā nāry utāsurī
pṛāyo māyāstu me bhartur
nānyā me 'pi vimohini

SYNONYMS

kā—who; iyam—this; vā—or; kutah—from where; āyātā—has come; daiṁ—whether demigod; vā—or; nārī—woman; uṭa—or; āsurī—demoness; pṛāyaḥ—in most cases; māyā—illusory energy; astu—she must be; me—My; bhartuḥ—of the master, Lord Kṛṣṇa; na—not; anyā—any other; me—My; api—certainly; vimohinī—bewilderer.

TRANSLATION

“Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?”

PURPORT

The playful pastimes of the Lord caused suspicion in the mind of Lord Brahmā, and therefore Lord Brahmā, to test Kṛṣṇa’s Lordship, stole all the Lord’s cows and cowherd boys with his own mystic power. Śrī Kṛṣṇa responded, however, by replacing all the cows and boys in the field. Lord Balarāma’s thoughts of astonishment at such wonderful retaliation are recorded in this verse (Bhāg. 10.13.37).

TEXT 141

yasyāṅghri-paṅkaja-rajo ‘khila-loka-pālair
aulūyuttamair dhṛtam upāsita-tīrtha-tīrtham
brahmā bhavo ‘ham api yasya kalāḥ kalāyāḥ
śrīś cordinhema ciram asya nṛpāsanaṁ kva
SYNONYMS

yasya—whose; aṅghri-paṅkaja—lotuslike feet; rajaḥ—the dust; akhila-loka—of the universal planetary systems; pālaṁ—by the masters; mauli-uttamaṁ—with valuable turbans on their heads; dhṛtam—accepted; upāsita—worshipped; 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

When the Kauravas, to flatter Baladeva so that He would become their ally, spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse (Bhāg. 10.68.37).

TEXT 142

एकले कृष्ण कुष्ठ, आर सब भूत्य।
बारे बैठे नाचाय, से तैहे करे भूत्य ॥ १४२॥

ekale iśvara kṛṣṇa, āra saba bhṛtya
yāre yāiche nācāya, se taiche kare nṛtya

SYNONYMS

ekale—alone; iśvara—the Supreme Personality of Godhead; kṛṣṇa—Kṛṣṇa; āra—others; saba—all; bhṛtya—servants; yāre—unto whom; yāiche—as; nācāya—He causes to dance; se—He; taiche—in that way; kare nṛtya—dances.

TRANSLATION

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

TEXT 143

एই মত চেন্ত্যাগোসাঞ্জি একলে সত্র।
আর সব পারিষ্ঠ, কেহ বা কিছু। ১৪৩॥

ei mata Caitanya-gosāñi ekale iśvara
āra saba pāriṣṭa, keha vā kiṅkara
SYNONYMS

ei mata—in this way; caitanya-gosâñī—Lord Śrī Caitanya Mahâprabhu; ekale—alone; īsvara—the Supreme Personality of Godhead; āra saba—all others; pāriśada—associates; keha—someone; vā—or; kinkara—servants.

TRANSLATION

Thus Lord Caitanya is also the only controller. All others are His associates or servants.

TEXTS 144-145

ɡʊɾʊɾˈɡɜː, nɪtɪˈnəndə, əvˈɛɪtə əˈtʃɑːr

sɾɪvəsəˈdiː, ˈɑːɾə ˈyaːtə—lɑːɡhʊ, sɑːmə, əɾya

sabe pāriṣada, sabe lîlāra sahāya

sabā laṅhā nije-kârya sâdhe gaurâ-râya

SYNONYMS

guru-varga—elders; nityānanda—Lord Nityānanda; advaita ācārya—and Advaita Ācārya; śrīvāsa-ādi—Śrīvāsa Thākura and others; āra—others; yata—all; lâghu, sama, ârya—junior, equal or superior; sabe—everyone; pāriṣada—associates; sabe—everyone; lîlāra sahāya—helpers in the pastimes; sabā laṅhā—taking all of them; nije-kârya—His own aims; sâdhe—executes; gaurâ-râya—Lord Śrī Caitanya Mahâprabhu.

TRANSLATION

His elders such as Lord Nityānanda, Advaita Ācārya and Śrīvāsa Thākura, as well as His other devotees—whether His juniors, equals, or superiors—are all His associates who help Him in His pastimes. Lord Gaurânga fulfills His aims with their help.

TEXT 146

əvˈɛɪtə əˈtʃɑːr, nɪtɪˈnəndə,—ɗuˈiː ɾaŋə

dul-ʃən ləŋə əɾtʊɾ ʰaɾt kɨtʃu ɾaŋə 146

advaita ācārya, nityānanda,—dui aṅga
dul-jana laṅhā prabhura yata kichu raṅga
SYNONYMS

advaīta acārya—Śrī Advaita Ācārya; nityānanda—Lord Nityānanda; dui aṅga—two limbs of the Lord; dui-jana laṅka—taking the two of Them; prabhura—of Lord Śrī Caitanya Mahāprabhu; yata—all; kichu—some; rāhga—playful activities.

TRANSLATION

Śrī Advaita Ācārya and Śrīla Nityānanda Prabhu, who are plenary parts of the Lord, are His principal associates. With these two the Lord performs His pastimes in various ways.

TEXT 147

advaita-ācārya-gosāñi sākṣāt iśvara
prabhu guru kari’ māne, tiṁho ta’ kiṁkara

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; gosāñi—the Lord; sākṣāt iśvara—directly the Supreme Personality of Godhead; prabhu—Lord Śrī Caitanya Mahāprabhu; guru kari’ māne—accepts Him as His teacher; tiṁho ta’ kiṁkara—but He is the servant.

TRANSLATION

Lord Advaita Ācārya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Ācārya is a servant of the Lord.

PURPORT

Lord Caitanya always offered respects to Advaita Prabhu as He would to His father because Advaita was even older than His father; yet Advaita Prabhu always considered Himself a servant of Lord Caitanya. Śrī Advaita Prabhu and Īśvara Purī, Lord Caitanya’s spiritual master, were both disciples of Mādhavendra Purī, who was also the spiritual master of Nityānanda Prabhu. Thus Advaita Prabhu, as Lord Caitanya’s spiritual uncle, was always to be respected because one should respect one’s spiritual master’s Godbrothers as one respects one’s spiritual master. Because of all these considerations, Śrī Advaita Prabhu was superior to Lord Caitanya, yet Advaita Prabhu considered Himself Lord Caitanya’s subordinate.

TEXT 148

ācārya-gosāñīra tattva nā yāya kathana
kṛṣṇa avatāri yeṁho tārila bhuvana
SYNONYMS

ācārya-gosāñira—of Advaita Ācārya; tattva—the truth; nā yāya kathana—cannot be described; kṛṣṇa—Lord Kṛṣṇa; avatārī—making descend; yehho—who; tārilā—delivered; bhuvana—all the world.

TRANSLATION

I cannot describe the truth of Advaita Ācārya. He has delivered the entire world by making Lord Kṛṣṇa descend.

TEXT 149

नित्यानंद-स्वरूप पूर्वे हात यक्षमाना
लघु-भ्राता हाय वरे रामेरे सेवन || १४९ ||

nityānanda-svarūpa pūrve ha-iyā lakṣmaṇa
laghu-bhratā haiyā kare rāmera sevana

SYNONYMS

nityānanda-svarūpa—Lord Nityānanda Svarūpa; pūrve—formerly; ha-iyā—becoming; lakṣmaṇa—Lakṣmaṇa, Lord Rāmacandra's younger brother; īlaghu-bhratā haiyā—becoming the younger brother; kare—does; rāmera sevana—service to Lord Rāmacandra.

TRANSLATION

Lord Nityānanda Svarūpa formerly appeared as Lakṣmaṇa and served Lord Rāma as His younger brother.

PURPORT

Among the sannyāsīs of the Śaṅkara-sampradāya there are different names for brahmacārīs. Each sannyāsī has some assistants, known as brahmacārīs, who are called by different names according to the names of the sannyāsī. Among such brahmacārīs there are four names: Svarūpa, Ānanda, Prakāśa and Caitanya. Nityānanda Prabhu maintained himself as a brahmacārī; He never took sannyāsa. As a brahmacārī His name was Nityānanda Svarūpa, and therefore the sannyāsī under whom He was living must have been from the tīrthas or āśramas because the assistant brahmacārī of such a sannyāsī is called Nityānanda Svarūpa.

TEXT 150

रामेरे चरित्र सब,—ञुंखेश कारण ||
अष्टेष लीलाय दुंख सहेन लक्षम || १५० ||

rāmera caritra saba,—duḥkhera kāraṇa
sva-tantra ilāya duḥkha sahena lakṣmaṇa
SYNONYMS

rāmera caritra saba—all the activities of Lord Rāmacandra; duḥkhera kāraṇa—causes of suffering; sva-tantra—although independent; ilāya—in the pastimes; duḥkha—unhappiness; sahena lakṣmaṇa—Lakṣmaṇa tolerates.

TRANSLATION

The activities of Lord Rāma were full of suffering, but Lakṣmaṇa, of His own accord, tolerated that suffering.

TEXT 151

निषेध करिते नारे, याते छोट भाई।
मोन धरि' रक्ष मने दुःख पाई' || १५१ ||

niṣedha karite nāre, yāte choṭa bhāī
amauna dhari' rahe lakṣmaṇa mane duḥkha pāī'

SYNONYMS

niṣedha karite nāre—unable to prohibit Lord Rāmacandra; yāte—because; choṭa bhāī—younger brother; mauna dhari'—becoming silent; rahe—remains; lakṣmaṇa—Lakṣmaṇa; mane—in the mind; duḥkha—unhappiness; pāī’—getting.

TRANSLATION

As a younger brother He could not stop Lord Rāma from His resolution, and so He remained silent, although unhappy in His mind.

TEXT 152

क्रṣṇ-अवतारे ज्येष्ठ हेला सेवार कारण ।
क्रṣṇके कराइल नाना घुस आशादन || १५२ ||

kṛṣṇa-avatāre jyeṣṭha haila sevāra kāraṇa
kṛṣṇake karāila nānā sukha āsvādana

SYNONYMS

kṛṣṇa-avatāre—in the incarnation of Lord Kṛṣṇa; jyeṣṭha haila—He became the elder brother; sevāra kāraṇa—for the purpose of service; kṛṣṇake—to Kṛṣṇa; karāila—made; nānā—various; sukha—happinesses; āsvādana—tasting.

TRANSLATION

When Lord Kṛṣṇa appeared, He [Balarāma] became His elder brother to serve Him to His heart’s content and make Him enjoy all sorts of happiness.
TEXT 153

Sri Rama and Sri Lakshmana, who are plenary portions of Lord Krsna and Lord Balarama, entered into Them at the time of Krsna's and Balarama's appearance.

PURPORT

With reference to the Visnu-dharmottara, the Laghu-bhagavatam explains that Rama is an incarnation of Vrsudeva, Lakshmana is an incarnation of Sankarshana, Bharata is an incarnation of Pradyumna, and Satrughna is an incarnation of Aniruddha. The Padma Purana describes that Rama and Lakshmana, Bharata and Satrughna are respectively Shesa, Cakra, and Saunkt (the conchshell in the hand of Narayana). In the Rama-git of the Skanda Purana, Lakshmana, Bharata, and Satrughna have been described as the triple attendants of Lord Rama.
TRANSLATION

Krṣṇa and Balarāma present Themselves as elder or younger brother, but in the scriptures They are described as the original Supreme Personality of Godhead and His expansion.

TEXT 155

रामादिपूर्वित्स बलानियमेन विष्णु
नानावतारणकरोरत्तवेनसु विष्णु।
कृष्ण ब्रह्म नयं समवेत धरमः पुरुषान्ने।
गोविन्दमार्गकृष्ण तमहं भजामि ॥ १५५ ॥

rāmādī-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatārām akarod bhuvaneṣu kintu
kṛṣṇaḥ svayam samabhavat paramāḥ pumān yo
govindam ādi puruṣārth tam aham bhajāmi

SYNONYMS

rāma-ādi—the incarnation of Lord Rāma, etc.; mūrtiṣu—in different forms; kalā-niyamena—by the order of plenary portions; tiṣṭhan—existing; nānā—various; avatāram—incarnations; akarot—executed; bhuvaneṣu—within the worlds; kintu—but; kṛṣṇaḥ—Lord Kṛṣṇa; svayam—personally; samabhavat—appeared; paramāḥ—the supreme; pumān—person; yah—who; govindam—unto Lord Govinda; ādi-puruṣam—the original person; tam—unto Him; aham—I; bhajāmi—offer obeisances.

TRANSLATION

“I worship Govinda, the primeval Lord, who by His various plenary portions appeared in the world in different forms and incarnations such as Lord Rāma, but who personally appears in His supreme original form as Lord Kṛṣṇa.”

PURPORT

This is a quotation from Brahma-saṁhitā (5.39).

TEXT 156

স্রীচৈতন্ত্য—সেই কৃষ্ণ, নিয়তান্ন—রাম।
নিয়তান্ন পূর্ণ করে চৈতন্যের কাম। ॥ ১৫৬ ॥

śrī-caitanya—sei kṛṣṇa, nityānanda—rāma
nityānanda pūrṇa kare caitanyera kāma
SYNONYMS

śrī-caitanya—Lord Śrī Caitanya; sei kṛṣṇa—that original Kṛṣṇa; nityānanda—Lord Nityānanda; rāma—Balarāma; nityānanda—Lord Nityānanda; pūrṇa kare—fulfills; caitanyera kāma—all the desires of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya's desires.

TEXT 157

नित्यानन्द-महिमा-सिंहु अनत, अपार।
एक कणा स्पर्शि मात्र,—से कुपा ताहार ॥ १५७ ॥

nityānanda-mahima-sindhu ananta, apāra
eka kaṇā sparśi mātra,—se kṛpā tānhāra

SYNONYMS

nityānanda-mahima—of the glories of Lord Nityānanda; sindhu—the ocean; ananta—unlimited; apāra—unfathomed; eka kaṇā—one fragment; sparśi—1 touch; mātra—only; se—that; kṛpā—mercy; tānhāra—His.

TRANSLATION

The ocean of Lord Nityānanda's glory is infinite and unfathomable. Only by His mercy can I touch even a drop of it.

TEXT 158

আর এক শুন তাঁর কুপার মহিমা।
অথম জীবের চূড়াইল উদ্ধর্ষীম। ॥ ১৫৮ ॥

āra eka śuna tāhra kṛpāra mahima
adhama jīvere caḍhāila ūrdhva-sīmā

SYNONYMS

āra—another; eka—one; śuna—please hear; tāhra kṛpāra mahima—glory of His mercy; adhama jīvere—the downtrodden living being; caḍhāila—He elevated; ūrdhva-sīmā—to the topmost limit.
TRANSLATION

Please listen to another glory of His mercy. He made a fallen living entity climb to the highest limit.

TEXT 159

veda-guhya kathā ei ayogya kahite
tathāpi kahiye tāhra kīpā prakāṣite

SYNONYMS

veda—like the Vedas; guhya—very confidential; kathā—incident; ei—this; ayogya kahite—not fit to disclose; tathāpi—still; kahiye—I speak; tāhra—His; kīpā—mercy; prakāṣite—to manifest.

TRANSLATION

To disclose it is not proper, for it should be kept as confidential as the Vedas, yet I shall speak of it to make His mercy known to all.

TEXT 160

ullāsa-upari lekhoh tomāra prasāda
nityānanda prabhu, mora kṣama aparādha

SYNONYMS

ullāsa-upari—on account of great ecstasy; lekhoh—I write; tomāra prasāda—Your mercy; nityānanda prabhu—Lord Nityānanda; mora—my; kṣama—please excuse; aparādha—offenses.

TRANSLATION

O Lord Nityānanda, I write of Your mercy out of great exultation. Please forgive me for my offenses.

TEXT 161

avadhūta gosāñira eka bhṛtya prema-dhāma
mīnaketana rāmadāsa haya tāhra nāma
SYNONYMS

*avadhūta*—the mendicant; *gosāñīra*—of Lord Nityānanda; *eka*—one; *bhātya*—servant; *prema-dhāma*—reservoir of love; *mīnaketaṇa*—Minaketana; *rāma-dāsa*—Rāmadāsa; *haya*—is; *tāhra*—his; *nāma*—name.

TRANSLATION

Lord Nityānanda Prabhu had a servant named Śrī Minaketana Rāmadāsa, who was a reservoir of love.

TEXT 162

अमार आलये अहोरात्र संकीर्तनं।
ताहाते आईला तेंहो पाञ्जः निम्नत्राऊँ। ॥ १६२ ॥

*āmāra ālaye aho-rātra-saṅkīrtana
	tāhāte ālā teṅho pāṅā nimantraṇa*

SYNONYMS

*āmāra ālaye*—at my house; *ahāḥ-rātra*—day and night; *saṅkīrtana*—chanting the Hare Kṛṣṇa *mantra*; *tāhāte*—on account of this; *ālā*—came; *teṅho*—he; *pāṅā nimantraṇa*—getting an invitation.

TRANSLATION

At my house there was saṅkīrtana day and night, and therefore he visited there, having been invited.

TEXT 163

महाप्रेममये तिन्हो वसिला अंगने।
सकल वैष्णव तूर वसिला चरणेः। ॥ १६३ ॥

*mahā-prema-maya tiṅho vasilā aṅgane
	sakala vaiṣṇava tāṅra vandilā caraṇe*

SYNONYMS

*mahā-prema-maya*—absorbed in emotional love; *tiṅho*—he; *vasilā*—sat; *aṅgane*—in the courtyard; *sakala vaiṣṇava*—all other Vaiṣṇavas; *tāṅra*—his; *vandilā*—worshiped; *caraṇe*—lotus feet.

TRANSLATION

Absorbed in emotional love, he sat in my courtyard, and all the Vaiṣṇavas bowed down at his feet.
TEXT 164

नमस्कार करिते, का'र उपरेते चढ़े।
प्रेमे का'रे बंगी मारे, काहाके चार्पड़े॥ १६४ ॥

namaskāra karite, kā'ra uparete cađe
preme kā're varhī māre, kāhāke cāpađe

SYNONYMS

namaskāra karite—while offering obeisances, bowing down; kā'ra—of someone; uparete—on the body; cađe—gets up; preme—in ecstatic love; kā're—someone; varhī—the flute; māre—strikes; kāhāke—someone; cāpađe—slaps.

TRANSLATION

In a joyful mood of love of God he sometimes climbed upon the shoulder of someone offering obeisances, and sometimes he struck others with his flute or mildly slapped them.

TEXT 165

बे नयान देखिते अश्रु हय प्रेम, मने यार॥
सेई नेत्रे अविच्छिन्न बहे अश्रुःद्वार॥ १६५ ॥

ye nayana dekhite aśru haya mane yāra
sei netre avicchinna vahe aśru-dhāra

SYNONYMS

ye—his; nayana—eyes; dekhite—seeing; aśru—tears; haya—appear; mane—from the mind; yāra—of someone; sei netre—in his eyes; avicchinna—continuously; vahe—flows; aśru-dhāra—a shower of tears.

TRANSLATION

When someone saw the eyes of Minaketana Rāmadāsa, tears would automatically flow from his own eyes, for a constant shower of tears flowed from the eyes of Minaketana Rāmadāsa.

TEXT 166

कब्जु कोन अज्जे देखि पुलक-कपड़े।
एक अज्जे जाड्य ताँहर, आर अज्जे कुम्प॥ १६६ ॥

kabhu kona aŋge dekhi pulaka-kadamba
eka aŋge jādyā tāhira, āra aŋge kampa
SYNONYMS

*kabhu*—sometimes; *kona*—some; *ānge*—in parts of the body; *dekhi*—I see; *pulaka-kadamba*—eruptions of ecstasy like *kadamba* flowers; *eka ānge*—in one part of the body; *jāḍya*—stunned; *tāhra*—his; *āra ānge*—in another limb; *kampa*—trembling.

TRANSLATION

Sometimes there were eruptions of ecstasy like kadamba flowers on some parts of his body, and sometimes one limb would be stunned while another would be trembling.

TEXT 167

*नित्यानन्द बलि’ यबे करेन छुक्कार।
ताहा देखि’ लोकेर हय महा-चमकार॥ १६७॥*

*nityānanda bali’ yabe kareṇa huṅkāra
tāhā dekhi’ lokera haya mahā-camatkāra*

SYNONYMS

*nityānanda*—the name Nityānanda; *bali’*—saying; *yabe*—whenever; *kareṇa huṅkāra*—makes a great sound; *tāhā dekhi’*—seeing that; *lokera*—of the people; *haya*—there is; *mahā-camatkāra*—great wonder and astonishment.

TRANSLATION

Whenever he shouted aloud the name Nityānanda, the people around him were filled with great wonder and astonishment.

TEXT 168

*गुणार्गव मिर्श्र नामे एक बिग्र आर्य।
श्रीयुर्तिनिकटे तेंहो करे सेव-कारः॥ १६८॥*

*guṇārṇava miśra nāme eka vipra ārya
śrī-mūrti-nikaṭe teṅho kare seva-kārya*

SYNONYMS

*guṇārṇava miśra*—of Guṇārṇava Miśra; *nāme*—by the name; *eka*—one; *vipra-brāhmaṇa*; *ārya*—very respectable; *śrī-mūrti-nikaṭe*—by the side of the Deity; *teṅho*—he; *kare*—does; *seva-kārya*—activities in devotion.

TRANSLATION

One respectable brāhmaṇa named Śrī Guṇārṇava Miśra was serving the Deity.
TEXT 169

When Minaketana was seated in the yard, this brähmaṇa did not offer him respect. Seeing this, Sri Ramadasa became angry and spoke.

SYNONYMS

aṅgane—to the courtyard; āsiyā—coming; teṅho—he; nā—not; kaila—did; sambhāṣa—address; tāhā dekhi’—seeing this; kruddha haṅṅa—becoming angry; bale—says; rāmadāsa—Sri Rāmadāsa.

TRANSLATION

When Minaketana was seated in the yard, this brahmapa did not offer him respect. Seeing this, Sri Ramadasa became angry and spoke.

TEXT 170

‘Ei ta’ dvitiya sūta romaharaṣaṇa
baladeva dekhi’ ye nā kaila pratyudgama’

SYNONYMS

ei ta’—this; dvitiya—second; sūta romaharaṣaṇa—of the name Romaharaṣaṇa-sūta; baladeva dekhi’—seeing Lord Balarama; ye—who; nā—not; kaila—did; pratyudgama—stand up.

TRANSLATION

“When I find the second Romaharaṣaṇa-sūta, who did not stand to show honor when he saw Lord Balarama.”

TEXT 171

Here I find the second Romaharaṣaṇa-sūta, who did not stand to show honor when he saw Lord Balarama.”
SYNONYMS

ita bali’—saying this; nāce—he dances; gāya—chants; karaye santōsa—becomes satisfied; kṛṣṇa-kārya—the duties of Deity worship; kare—performs; vipra—the brāhmaṇa; nā karilā—did not become; roṣa—angry.

TRANSLATION

After saying this, he danced and sang to his heart’s content, but the brāhmaṇa did not become angry, for he was then serving Lord Kṛṣṇa.

PURPORT

Minaketana Rāmadāsa was a great devotee of Lord Nityānanda. When he entered the house of Kṛṣṇadāsa Kavirāja, Guṇārṇava Miśra, the priest who was worshiping the Deity installed in the house, did not receive him very well. A similar event occurred when Romaharṣaṇa-sūta was speaking to the great assembly of sages at Naimiśarāṇya. Lord Baladeva entered that great assembly, but since Romaharṣaṇa-sūta was on the vyāsāsana, he did not get down to offer respect to Lord Baladeva. The behavior of Guṇārṇava Miśra indicated that he had no great respect for Lord Nityānanda, and this idea was not at all palatable to Minaketana Rāmadāsa. For this reason the mentality of Minaketana Rāmadāsa is never deprecated by devotees.

TEXT 172

उत्सवांते गेला तिङ्गो करिया प्रसाद ।
मोर जांजङ-सले तांर किंचु हैल बांड ॥ १७२ ॥

utsavānte gelā tīhho kariyā prasāda
mora bhratā-sane tāhra kichu haila vāda

SYNONYMS

utsava-ante—after the festival; gelā—went away; tīhho—he; kariyā prasāda—showing mercy; mora—of me; bhratā-sane—with the brother; tāhra—of him; kichu—some; haila—there was; vāda—controversy.

TRANSLATION

At the end of the festival Minaketana Rāmadāsa went away, offering his blessings to everyone. At that time he had some controversy with my brother.

TEXT 173

चेतन्यप्रवृत्तेति तांर स्वच्छ विख्यास ।
निविधायनसूति तांर बिख्यास-अन्तल ॥ १७३ ॥
SYNONYMS

caitanya-prabhute—unto Lord Caitanya; tāhra—his; su-dṛḍha—fixed; viśvāsa—faith; nityānanda-prati—unto Lord Nityānanda; tāhra—his; viśvāsa-ābhāsa—dim reflection of faith.

SYNONYMS

ihā—this; jāni’—knowing; rāma-dāsera—of the saint Rāmadāsa; duḥkha—unhappiness; ha-ila—there was; mane—in the mind; tabe—at that time; ta’—certainly; bhrātāre—to my brother; āmi—1; karinu—did; bhartsane—chastisement.

TRANSLATION

My brother had firm faith in Lord Caitanya but only a dim glimmer of faith in Lord Nityānanda.

Knowing this, Śrī Rāmadāsa felt unhappy in his mind. I then rebuked my brother.

“These two brothers,” I told him, “are like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down.
TEXT 176

एकेते बिषास, अन्येना कर सम्मान।
“अर्धकुक्कुटी-न्याय” तीर्थ ग्रंथाणि ॥ १७६ ॥

ekete viśvāsa, anye nā kara sammāna
"ardha-kukkuṭī-nyāya" tomāra pramāṇa

SYNONYMS

ekete viśvāsa—faith in one; anye—in the other; nā—not; kara—do; sammāna—respect; ardha-kukkuṭī-nyāya—the logic of accepting half of a hen; tomāra—your; pramāṇa—evidence.

TRANSLATION

“If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen.”

TEXT 177

किंवा, दोह्वा ना मानिको हेतु त' पार्षद।
एके मानि' जारे ना मानि,— एिमेत तध ॥ १७७ ॥

kirṇvā, doḥhā nā māniṅa hao ta' pāsaṇḍa
ekte māni' āre nā māni,—ei-mata bhaṇḍa

SYNONYMS

kirṇvā—otherwise; doḥhā—both of Them; nā—not; māniṅa—accepting; hao—you become; ta'—certainly; pāsaṇḍa—atheist; eke—one of Them; māni'—accepting; āre—the other; nā māni—not accepting; ei-mata—this kind of faith; bhaṇḍa—hypocrisy.

TRANSLATION

“It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other.”

TEXT 178

क्रूड्ह हैया बंगङी ताजि' चलेह रामदास।
तत्काले आचार जातार हैल सर्वाश। ॥ १७८ ॥

kruddha haiyā vaṁśī bhaṅgi' cale rāmadāsa
tat-kāle āmāra bhrātāra haila sarva-nāsa
SYNONYMS

krūḍḍha hariyā—being very much angry; varṇṣi—the flute; bhāṅgi’—breaking; cale—departs; rāma-dāsā—of the name Rāmadāsa; īt-kāle—at that time; āmāra—my; bhrātāra—of the brother; hāila—there was; sarva-nāṣa—downfall.

TRANSLATION

Thus Śrī Rāmadāsa broke his flute in anger and went away, and at that time my brother fell down.

TEXT 179

এই তা কহিল তার সেবক-প্রভাব।
আর এক কহি তার দয়ার প্রভাব। || ১৭৯ ||

ei ta' kahila tāhra sevaka-prabhāva
āra eka kahi tāhra dayāra svabhāva

SYNONYMS

ei ta’—thus; kahila—explained; tāhra—of Him; sevaka-prabhāva—the power of the servant; āra—other; eka—one; kahi—I say; tāhra—His; dayāra—of mercy; svabhāva—characteristic.

TRANSLATION

I have thus described the power of the servants of Lord Nityānanda. Now I shall describe another characteristic of His mercy.

TEXT 180

ভাইকে জঃ সিদ্ধ মুঞ্জি, লঞ্জ এই গুণ।
সেই রাত্রে প্রভু মোরে দিলা দরশন। || ১৮০ ||

bhāike bhartsinu muṇi, laṅa eī guṇa
sei rātre prabhu more dilā darašana

SYNONYMS

bhāike—my brother; bhartsinu—chastised; muṇi—I; laṅa—taking; eī—this; guṇa—as a good quality; sei rātre—on that night; prabhu—my Lord; more—unto me; dilā—gave; darašana—appearance.

TRANSLATION

That night Lord Nityānanda appeared to me in a dream because of my good quality in chastising my brother.
TEXT 181

naihāti-nikaṭe 'jḥāmaṭapura' nāme grāma
tān̄hā svapne dekhā dilā nityānanda-rāma

SYNONYMS

naihāti-nikaṭe—near the village Naihāti; jḥāmaṭapura—Jhāmaṭapura; nāme—by the name; grāma—village; tān̄hā—there; svapne—in a dream; dekhā—appearance; dilā—gave; nityānanda-rāma—Lord Nityānanda Balarāma.

TRANSLATION

In the village of Jhāmaṭapura, which is near Naihāti, Lord Nityānanda appeared to me in a dream.

PURPORT

There is now a railway line to Jhāmaṭapura. If one wants to go there, he can take a train on the Katwa railway line and go directly to the station known as Sālāra. From that station one can go directly to Jhāmaṭapura.

TEXT 182

danḍavat haiyā āmi paḍinu pāyete
nija-pāda-padma prabhu dilā mora māthe

SYNONYMS

danḍavat haiyā—offering obeisances; āmi—I; paḍinu—fell down; pāyete—at His lotus feet; nija-pāda-padma—His own lotus feet; prabhu—the Lord; dilā—placed; mora—my; māthe—on the head.

TRANSLATION

I fell at His feet, offering my obeisances, and He then placed His own lotus feet upon my head.

TEXT 183

‘उठ’, ‘उठ’ बलि मोरे बले बार बार।
उठि ताँर रूप रेखि’ हैसू चमत्कार॥ १८३॥
uṭha uṭha—get up, get up; bali’—saying; more—unto me; bale—says; bāra bāra—again and again; uṭhi’—getting up; tāhra—His; rūpa dekhi’—seeing the beauty; hainu—became; camatkāra—astonished.

TRANSLATION

“Arise! Get up!” He told me again and again. Upon rising, I was greatly astonished to see His beauty.

TEXT 184

śyāma-cikkaṇa kānti, prakāṇḍa śārīra
sākṣāt kandarpa, yaiche mahā-malla-vīra

SYNONYMS

śyāma—blackish; cikkaṇa—glossy; kānti—luster; prakāṇḍa—heavy; śārīra—body; sākṣāt—directly; kandarpa—Cupid; yaiche—like; mahā-malla—very stout and strong; vīra—hero.

TRANSLATION

He had a glossy blackish complexion, and His tall, strong, heroic stature made Him seem like Cupid himself.

TEXT 185

suvalīta hasta, pada, kamala-nayāna
paṭṭa-vastra śire, paṭṭa-vastra paridhāna

SYNONYMS

suvalīta—well-formed; hasta—hands; pada—legs; kamala-nayāna—eyes like lotus flowers; paṭṭa-vastra—silk cloth; śire—on the head; paṭṭa-vastra—silk garments; paridhāna—wearing.

TRANSLATION

He had beautifully formed hands, arms and legs, and eyes like lotus flowers. He wore a silk cloth, with a silk turban on His head.
TEXT 186

suvarṇa-kuṇḍala karṇe, svarṇāṅgada-vālā
pāyete nūpura bāje, kaṇṭhe puṣpa-māla

SYNONYMS

suvarṇa-kuṇḍala—gold earrings; karṇe—on the ears; svarṇāṅgada—golden armlets; vālā—on the feet; pāyete—on the neck; nūpura—ankle bells; bāje—tinkle; kaṇṭhe—flower garland.

TRANSLATION

He wore golden earrings on His ears, and golden armlets and bangles. He wore tinkling anklets on His feet and a garland of flowers around His neck.

TEXT 187

candana-lepita-aṅga, tilaka suṭhāma
matta-gaja jini’ mada-manthara payāna

SYNONYMS

candana—with sandalwood pulp; lepita—smeared; aṅga—body; tilaka suṭhāma—nicely decorated with tilaka; matta-gaja—a mad elephant; jini’—surpassing; mada-manthara—maddened by drinking; payāna—movement.

TRANSLATION

His body was anointed with sandalwood pulp, and He was nicely decorated with tilaka. His movements surpassed those of a maddened elephant.

TEXT 188

koṭi-candra jini’ mukha ujjvala-vāraṇa
dāḍimba-bīja-sama danta tāmbūla-carvaṇa
SYNONYMS

koṭi-candra—millions upon millions of moons; jini’—surpassing; mukha—face; ujjvala-varaṇa—bright and brilliant; dāḍimba-bija—pomegranate seeds; sama—like; danta—teeth; tāmbūla-carvaṇa—chewing betel nut.

TRANSLATION

His face was more beautiful than millions upon millions of moons, and His teeth were like pomegranate seeds because of His chewing betel.

TEXT 189

preme matta āṅga dāhine-vāme dole
‘krṣṇa’ ‘krṣṇa’ baliyā gambhīra bola bale

SYNONYMS

preme—in ecstasy; matta—absorbed; āṅga—the whole body; dāhine—to the right side; vāme—to the left side; dole—moves; krṣṇa krṣṇa—Krṣṇa, Krṣṇa; baliyā—saying; gambhīra—deep; bale—words; bale—was uttering.

TRANSLATION

His body moved to and fro, right and left, for He was absorbed in ecstasy. He chanted “Krṣṇa, Krṣṇa” in a deep voice.

TEXT 190

rāṅgā-yāṣṭi haste dole yena matta sirīha
cāri-pāse veḍī āche caraṇete bhṛṅga

SYNONYMS

rāṅgā-yāṣṭi—a red stick; haste—in the hand; dole—moves; yena—like; matta—mad; sirīha—lion; cāri-pāse—all around; veḍī—surrounding; āche—there is; caraṇete—at the lotus feet; bhṛṅga—bumblebees.

TRANSLATION

His red stick moving in His hand, He seemed like a maddened lion. All around the four sides of His feet were bumblebees.
TEXT 191

पारिषदगणे देखिए सब गोप-वेशें।
'कृष्ण' कृष्ण कहें सबे सप्रेम आवेशें॥ १९१॥

pārīṣada-gaṇe dekhi' saba gopa-veśe
'krṣṇa' 'krṣṇa' kahe sabe saprema āveśe

SYNONYMS

pārīṣada-gaṇe—associates; dekhi’—seeing; saba—all; gopa-veśe—in the dress of cowherd boys; krṣṇa krṣṇa—Krṣṇa, Krṣṇa; kahe—says; sabe—all; sa-prema—of ecstatic love; āveśe—in absorption.

TRANSLATION

His devotees, dressed like cowherd boys, surrounded His feet like so many bees and also chanted "Krṣṇa, Krṣṇa," absorbed in ecstatic love.

TEXT 192

शिन्धा बींधि बाजार केहूँ केहूँ नाचें गाय।
सेवक गोपागय भाँडू से पीके चुलूँ॥ १९२॥

śīṅgā vāṁśi bājāya keha, keha nāce gāya
sevaka yogāya tāṁbūla, cāmara āhulāya

SYNONYMS

śīṅgā vāṁśi—horns and flutes; bājāya—play; keha—some; keha—some of them; nāce—dance; gāya—sing; sevaka—a servant; yogāya—supplies; tāṁbūla—betel nut; cāmara—fan; āhulāya—moves.

TRANSLATION

Some of them played horns and flutes, and others danced and sang. Some of them offered betel nuts, and others waved cāmara fans about Him.

TEXT 193

नित्यांनां-स्वरूपेण देखिया बैठन।
किबा रूप, गुण, लीला—अलौकिक सब॥ १९३॥

nityānanda-svarūpera dekhiyā vaibhava
kibā rūpa, guṇa, līlā—alaukika saba
SYNONYMS

nityānanda-svarūpā—of Lord Nityānanda Svarūpa; dekhiyā—seeing; vaibhava—the opulence; kibā rūpa—what a wonderful form; guṇa—qualities; līlā—pastimes; alaukika—uncommon; saba—all.

TRANSLATION

Thus I saw such opulence in Lord Nityānanda Svarūpa. His wonderful form, qualities and pastimes are all transcendental.

TEXT 194

अनन्दे विहळा आमी, किछु नाहि जानी।
तबे हासि' प्रभु नोरे कहिलेन बागी॥ १९४॥

änande vihvalā āmi, kichu nāhi jānī
tabe hāsi' prabhu more kahilena vāṇī

SYNONYMS

änande—in transcendental ecstasy; vihvala—overwhelmed; āmi—I; kichu—anything; nāhi—not; jānī—know; tabe—at that time; hāsi'—smiling; prabhu—the Lord; more—unto me; kahilena—says; vāṇī—some words.

TRANSLATION

I was overwhelmed with transcendental ecstasy, not knowing anything else. Then Lord Nityānanda smiled and spoke to me as follows.

TEXT 195

आँँचले क्रसादास, मा करह भय।
ब्रजाबलि याह,—जाहा सर्व लभ्य हस॥ १९५॥

äre ère kṛṣṇadāsa, nā karaha bhaya
vṛndāvane yāha,—tānha sarva labhya haya

SYNONYMS

äre ère—O! O!; kṛṣṇa-dāsa—of the name Kṛṣṇadāsa; nā—not; karaha—make; bhaya—fear; vṛndāvane yāha—go to Vṛndāvana; tānha—there; sarva—everything; labhya—available; haya—is.

TRANSLATION

"O my dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things."
TEXT 196

एड बली' प्रेरिला बोरे हातसानि दिया।
अनुर्धन बैल प्रत्र निजगण लंग।॥ १९६॥

*eta bali' prerilā more hātasāni diyā*
*antardhāna kaila prabhu nija-gaṇa lañā*

SYNONYMS

*eta bali'-*saying this; *prerilā*-dispatched; *more*-me; *hātasāni*-indication of the hand; *diyā*-giving; *antardhāna kaila*-disappeared; *prabhu*-my Lord; *nija-gaṇa lañā*-taking His personal associates.

TRANSLATION

After saying this, He directed me toward Vṛndāvana by waving His hand. Then He disappeared with His associates.

TEXT 197

মুর্ছিত হইয়া মুঢ়শ পড়িন্ত মূমিতে।
অশ্চ্যভেদ হীল, দেখি, হংচাছে প্রভুতে॥ ১৯৭॥

*mūrcchita ha-iyā muñi paḍinu bhūmite:
svapna-bhaṅga haila, dekhi, haṅāche prabhāte*

SYNONYMS

*mūrcchita ha-iyā*-fainting; *muñi*-I; *paḍinu*-fell; *bhūmite*-on the ground; *svapna-bhaṅga*-breaking of the dream; *haila*-there was; *dekhi*-I saw; *haṅāche*-there was; *prabhāte*-morning light.

TRANSLATION

I fainted and fell to the ground, my dream broke, and when I regained consciousness I saw that morning had come.

TEXT 198

কি দেখিনু কি শুনিনু, করিয়ে বিচার।
অশু-আজ্জা হীল বৃদ্ধাবল বাইবার॥ ১৯৮॥

*ki dekhinu ki šuninu, kariye vicāra*
*prabhu-āj̄ña haila vṛndāvana yāibāra*
SYNONYMS

ki dekhinu—what did I see; ki śuninu—what did I hear; kariye vicāra—I began to consider; prabhu-ājñā—the order of my Lord; haila—there was; vṛndāvana—to Vṛndāvana; yāibāra—to go.

TRANSLATION

I thought about what I had seen and heard and concluded that the Lord had ordered me to proceed to Vṛndāvana at once.

TEXT 199

sei kṣaṇe vṛndāvane karinu gamaṇa
prabhura kṛpāte sukhe āinu vṛndāvana

SYNONYMS

sei kṣaṇe—that very second; vṛndāvane—toward Vṛndāvana; karinu—I did; gamana—starting; prabhura kṛpāte—by the mercy of Lord Nityānanda; sukhe—in great happiness; āinu—arrived; vṛndāvana—at Vṛndāvana.

TRANSLATION

That very second I started for Vṛndāvana, and by His mercy I reached there in great happiness.

TEXT 200

jaya jaya nityānanda, nityānanda-rāma
yāṅhāra kṛpāte pāinu vṛndāvana-dhāma

SYNONYMS

jaya jaya—all glories; nityānanda—to Lord Nityānanda; nityānanda-rāma—to Lord Balarāma, who appeared as Nityānanda; yāṅhāra kṛpāte—by whose mercy; pāinu—I got; vṛndāvana-dhāma—shelter at Vṛndāvana.

TRANSLATION

All glory, all glory to Lord Nityānanda Balarāma, by whose mercy I have attained shelter in the transcendental abode of Vṛndāvana.
TEXT 201

jaya jaya nityānanda, jaya kṛpā-maya
yāhhā haite pāiu rūpa-sanātanāșraya

SYNONYMS

jaya jaya—all glories; nityānanda—to Lord Nityānanda; jaya kṛpā-maya—all glories to the most merciful Lord; yāhhā haite—from whom; pāiu—I got; rūpa-
sanātana-āșraya—shelter at the lotus feet of Rūpa Gosvāmī and Sanatana Gosvāmī.

TRANSLATION

All glory, all glory to the merciful Lord Nityānanda, by whose mercy I have attained shelter at the lotus feet of Śrī Rūpa and Śrī Sanatana.

TEXT 202

yāhhā haite pāiu rāghunātha-mahāșaya
yāhhā haite pāiu śrī-svarūpa-āșraya

SYNONYMS

yāhhā haite—from whom; pāiu—I got; rāghunātha-mahāșaya—the shelter of Rāghunātha dāsa Gosvāmī; yāhhā haite—from whom; pāiu—I got; śrī-svarūpa-
āșraya—shelter at the feet of Svarūpa Dāmodara Gosvāmī.

TRANSLATION

By His mercy I have attained the shelter of the great personality Śrī Rāghunātha dāsa Gosvāmī, and by His mercy I have found the refuge of Śrī Svarūpa Dāmodara.

PURPORT

Anyone desiring to become expert in the service of Śrī Śrī Rādhā and Kṛṣṇa should always aspire to be under the guidance of Svarūpa Dāmodara Gosvāmī, Rūpa Gosvāmī, Sanatana Gosvāmī and Rāghunātha dāsa Gosvāmī. To come under the protection of the Gosvāmīs, one must get the mercy and grace of Nityānanda Prabhu. The author has tried to explain this fact in these two verses.
TEXT 203

sanatana-kṛpāya pāinu bhaktira siddhānta
śrī-rūpa-kṛpāya pāinu bhakti-rasa-prānta

SYNONYMS

sanātana-kṛpāya—by the mercy of Sanatana Gosvāmi; pāinu—l got; bhaktira siddhānta—the conclusions of devotional service; śrī-rūpa-kṛpāya—by the mercy of Śrīla Rūpa Gosvāmi; pāinu—l got; bhakti-rasa-prānta—the limit of the mellows of devotional service.

TRANSLATION

By the mercy of Sanatana Gosvāmi I have learned the final conclusions of devotional service, and by the grace of Śrī Rūpa Gosvāmi I have tasted the highest nectar of devotional service.

PURPORT

Śrī Sanatana Gosvāmi Prabhu, the teacher of the science of devotional service, wrote several books, of which the Brhad-bhāgavatāmṛta is very famous; anyone who wants to know about the subject matter of devotees, devotional service and Kṛṣṇa must read this book. Sanatana Gosvāmi also wrote a special commentary on the Tenth Canto of Srimad-Bhāgavatam known as the Daśama-ṭīpānti, which is so excellent that by reading it one can understand very deeply the pastimes of Kṛṣṇa in His exchanges of loving activities. Another famous book by Sanatana Gosvāmi is the Hari-bhakti-vilāsa, which states the rules and regulations for all divisions of Vaiṣṇavas, namely, Vaiṣṇava householders, Vaiṣṇava brahmacārīs, Vaiṣṇava vānaprasthas and Vaiṣṇava sannyāsīs. This book was especially written, however, for Vaiṣṇava householders. Śrīla Raghunātha dāsa Gosvāmi has described Sanatana Gosvāmi in his prayer Vilāpa-kusumāṇjali, verse six, where he has expressed his obligation to Sanatana Gosvāmi in the following words:

vairāgya-yug-bhakti-rasaṁ prayatnair
apāyayan mām anabhīṣṭum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanās tarh parbhum āśrayāmi

"I was unwilling to drink the nectar of devotional service possessed of renunciation, but Sanatana Gosvāmi, out of his causeless mercy, made me drink it, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very much compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet." Kṛṣṇadāsa Kavirāja Gosvāmi also, in the last section
of Caitanya-caritāmṛta, specifically mentions the names of Rūpa Gosvāmī, Sanātana Gosvāmī and Śrīla Jīva Gosvāmī and offers his respectful obeisances unto the lotus feet of these three spiritual masters, as well as Raghunātha dāsa. Śrīla Raghunātha dāsa Gosvāmī also accepted Sanātana Gosvāmī as the teacher of the science of devotional service. Śrīla Rūpa Gosvāmī is described as the bhakti-rasācārya, or one who knows the essence of devotional service. His famous book Bhakti-rasāmṛta-sindhu is the science of devotional service, and by reading this book one can understand the meaning of devotional service. Another of his famous books is Ujjvala-nilamani. In this book he elaborately explains the loving affairs and transcendental activities of Lord Kṛṣṇa and Rādhārāṇī.

TEXT 204

jaya jaya nityānanda-caraṇāravinda
yānhā haite pāinu śrī-rādhā-govinda

SYNONYMS

jaya jaya—all glories to; nityānanda—of Lord Nityānanda; caraṇa-aravinda—the lotus feet; yānhā haite—from whom; pāinu—I got; śrī-rādhā-govinda—the shelter of Śrī Rādhā and Govinda.

TRANSLATION

All glory, all glory to the lotus feet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda.

PURPORT

Śrīla Narottama dāsa Ṭhākura, who is famous for his poetic composition known as Prarthanā, has lamented in one of his prayers, “When will Lord Nityānanda be merciful upon me so that I will forget all material desires?” Śrīla Narottama dāsa Ṭhākura confirms that unless one is freed from material desires to satisfy the needs of the body and senses, one cannot understand the transcendental abode of Lord Kṛṣṇa, Vṛndāvana. He also confirms that one cannot understand the loving affairs of Rādhā and Kṛṣṇa without going through the direction of the six Gosvāmīs. In another verse Narottama dāsa Ṭhākura has stated that without the causeless mercy of Nityānanda Prabhu, one cannot enter into the affairs of Rādhā and Kṛṣṇa.

TEXT 205

agnai māyāi hīte muīṇa se pārśīd ||
purīṣeśe kīct hīte muīṇa se lāṁḍī || 205 ||
jagāi mādhāi haite muni se pāpiṣṭha
purṣera kīṭa haite muni se laghiṣṭha

SYNONYMS
jagāi mādhāi— the two brothers Jagāi and Mādhāi; haite— than; muni— 1; se— that; pāpiṣṭha— more sinful; purṣera— in stool; kīṭa— the worms; haite— than; muni— I am; se— that; laghiṣṭha— lower.

TRANSLATION
I am more sinful than Jagāi and Mādhāi and even lower than the worms in the stool.

TEXT 206
মোর নাম শুনে যেই তার পুণ্য কর।
মোর নাম লয়ে যেই তার পাপ হয় ॥ ২০৬ ॥

mora nāma śune yei tāra puṇya kṣaya
mora nāma laya yei tāra pāpa haya

SYNONYMS
mora nāma— my name; śune— hears; yei— anyone who; tāra— his; puṇya kṣaya— destruction of piety; mora nāma— my name; laya— takes; yei— anyone; tāra— his; pāpa— sin; haya— is.

TRANSLATION
Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.

TEXT 207
এমন নিষ্ঠুর মোরে কেবা কৃপা করে।
এক নিত্যানন্দ বিশু জগৎ ভিতরে ॥ ২০৭ ॥

emana nirghṛṇa more kebā kṛpā kare
eka nityānanda vinu jagat bhitare

SYNONYMS
emana— such; nirghṛṇa— abominable; more— unto me; kebā— who; kṛpā— mercy; kare— shows; eka— one; nityānanda— Lord Nityānanda; vinu— but; jagat— world; bhitare— within.
TRANSLATION

Who in this world but Nityānanda could show His mercy to such an abominable person as me?

TEXT 208

preme matta nityānanda kṛpā-avatāra
uttama, adhama, kichu nā kare vicāra

SYNONYMS

preme—in ecstatic love; matta—mad; nityānanda—Lord Nityānanda; kṛpā—merciful; avatāra—incarnation; uttama—good; adhama—bad; kichu—any; nā—not; kare—makes; vicāra—consideration.

TRANSLATION

Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad.

TEXT 209

ye āge paḍaye, tāre karaye nistāra
ataeva nistārilā mo-hena durācāra

SYNONYMS

ye—whoever; āge—in front; paḍaye—falls down; tāre—unto him; karaye—does; nistāra—deliverance; ataeva—therefore; nistārilā—delivered; mo—as me; hena—such; durācāra—sinful and fallen person.

TRANSLATION

He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me.

TEXT 210

mo-paśīṇe ānimē nṛṣṭāvaṁ
mo-hena aṣṭame ṛḍiḥ nṛṣṭa-ṛupa-ḥaraṁ
mo-pāpiṣṭhe ānilena śrī-vaṇḍāvana
mo-hena adhame dilā śrī-rūpa-carāṇa

SYNONYMS
mo-pāpiṣṭhe—unto me, who am so sinful; ānilena—He brought; śrī-vaṇḍāvana—to Vṛndāvana; mo-hena—such as me; adhame—to the lowest of mankind; dilā—delivered; śrī-rūpa-carāṇa—the lotus feet of Rūpa Gosvāmī.

TRANSLATION
Although I am sinful and I am the most fallen, He has conferred upon me the lotus feet of Śrī Rūpa Gosvāmī.

TEXT 211

Srīmadanagopāla-Śrīgоборот-दरणन ।
कहिबारे योग्य नहे एसव कथन || २११ ||

Srī-madana-gopāla-Śrī-govinda-daraṇa kahibāra yogya nahe e-saba kathana

SYNONYMS
Srī-madana-gopāla—Lord Madanagopāla; Śrī-govinda—Lord Rādhā-Govinda; daraṇa—visiting; kahibāra—to speak; yogya—fit; nahe—not; e-saba kathana—all these confidential words.

TRANSLATION
I am not fit to speak all these confidential words about my visiting Lord Madanagopāla and Lord Govinda.

TEXT 212

व्रंदावन-पूर्वदर श्रीमदनगोपाल ।
रासविलासी साजां ब्रजेश्वरकुमार || २१२ ||

vaṇḍāvana-purandara śrī-madana-gopāla
rāsa-vilāsī sākṣāt vrajendra-kumāra

SYNONYMS
vaṇḍāvana-purandara—the chief Deity of Vṛndāvana; śrī-madana-gopāla—Lord Madanagopāla; rāsa-vilāsī—the enjoyer of the rāsa dance; sākṣāt—directly; vrajendra-kumāra—the son of Nanda Mahārāja.
TRANSLATION

Lord Madanagopāla, the chief Deity of Vrnda-vana, is the enjoyer of the rāsa dance and is directly the son of the King of Vraja.

TEXT 213

śrī-śādā-lalitā-sahge rāsa-vilāsa
manmatha-manmatha-rūpe yāhhāra prakāṣa

SYNONYMS
śrī-rādhā—Śrīmatī Rādhārāṇī; lalitā—Her personal associate named Lalitā; sahge—with; rāsa-vilāsa—enjoyment of the rāsa dance; manmatha—of Cupid; manmatha-rūpe—in the form of Cupid; yāhhāra—of whom; prakāṣa—manifestation.

TRANSLATION

He enjoys the rāsa dance with Śrīmatī Rādhārāṇī, Śrī Lalitā and others. He manifests Himself as the Cupid of Cupids.

TEXT 214

tāsām āvirabhūc chaṇirī
smayamāna-mukhāmbujāḥ
pīṭāmbara-dharāḥ sragvī
sākṣān manmatha-manmathāḥ

SYNONYMS
tāsām—among them; āvirabhūt—appeared; chaṇirī—Lord Kṛṣṇa; smayamāna—smiling; mukhā-ambujāḥ—lotus face; pīṭāmbara-dharāḥ—dressed with yellow garments; sragvī—decorated with a flower garland; sākṣāt—directly; manmatha—of Cupid; manmathāḥ—Cupid.

TRANSLATION

"Wearing yellow garments and decorated with a flower garland, Lord Kṛṣṇa, appearing among the gopīs with His smiling lotus face, looked directly like the charmer of the heart of Cupid."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.32.2).
TEXT 215

sva-mādhurye lokera mana kare ākāraṇa
dui pāše rādhā lalitā kareṇa sevana

SYNONYMS

sva-mādhurye—in His own sweetness; lokera—of all people; mana—the minds; kare—does; ākāraṇa—attracting; dui pāše—on two sides; rādhā—Śrīmatī Rādhārāṇī; lalitā—and Her associate Lalitā; kareṇa—do; sevana—service.

TRANSLATION

With Rādhā and Lalitā serving Him on His two sides, He attracts the hearts of all by His own sweetness.

TEXT 216

nityānanda-dayā more tāhre dekhāila
śrī-rādhā-madana-mohane prabhu kari’ dila

SYNONYMS

nityānanda-dayā—the mercy of Lord Nityānanda; more—unto me; tāhre—Madanamohana; dekhāila—showed; śrī-rādhā-madana-mohane—Rādhā-Madanamohana; prabhu kari’ dila—gave as my Lord and master.

TRANSLATION

The mercy of Lord Nityānanda showed me Śrī Madanamohana and gave me Śrī Madanamohana as my Lord and master.

TEXT 217

mo-adhame dila śrī-govinda darašana
kahibāra kathā nahe akathya-kathana
SYNONYMS

mo-adhame—to one as abominable as me; dila—delivered; ſrī-govinda daraſhana—the audience of Lord ſrī Govinda; kahibāra—to speak this; kathā—words; nahe—there are not; akathya—unspeakable; kathana—narration.

TRANSLATION

He granted to one as low as me the sight of Lord Govinda. Words cannot describe this, nor is it fit to be disclosed.

TEXTS 218-219

vṛndāvana yogā-pīṭhe kalpa-taru-vane
ratna-maṇḍapa, tāhe ratna-simhāsane

śrī-govinda vasiyāchena vrajendra-nandana
mādhurya prakaśi’ kareṇa jagat mohana

SYNONYMS

vṛndāvana—at Vṛndāvana; yoga-pīṭhe—at the principal temple; kalpa-taru-vane—in the forest of desire trees; ratna-maṇḍapa—an altar made of gems; tāhe—upon it; ratna-simhāsane—the throne of gems; śrī-govinda—Lord Govinda; vasiyāchena—was sitting; vrajendra-nandana—the son of Nanda Mahārāja; mādhurya prakaśi’—manifesting His sweetness; kareṇa—does; jagat mohana—enchantment of the whole world.

TRANSLATION

On an altar made of gems in the principal temple of Vṛndāvana, amidst a forest of desire trees, Lord Govinda, the son of the King of Vraja, sits upon a throne of gems and manifests His full glory and sweetness, thus enchanting the entire world.

TEXT 220

vāma-pārśve śrī-rādhikā sakhi-gaṇa-saṅge
rāsādika-līlā prabhu kare kata raṅge

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SYNONYMS

vāma-pārśve—on the left side; śrī-rādhikā—Śrīmatī Rādhārāṇī; sakhi-gaṇa-saṅge—with Her personal friends; rāsa-ādīka-līlā—pastimes like the rāsa dance; prabhu—Lord Kṛṣṇa; kare—performs; kata raṅge—in many ways.

TRANSLATION

By His left side is Śrīmatī Rādhārāṇī and Her personal friends. With them Lord Govinda enjoys the rāsa-līlā and many other pastimes.

TEXT 221

yāḥra dhyāna nija-loke kare padmāsana
aṣṭādaśākṣara-mantre kare upāsana

SYNONYMS

yāḥra—of whom; dhyāna—the meditation; nija-loke—in his own abode; kare—does; padma-āsana—Lord Brahmā; aṣṭādaśākṣara-mantre—by the hymn composed of eighteen letters; kare—does; upāsana—worshiping.

TRANSLATION

Lord Brahmā, sitting on his lotus seat in his own abode, always meditates on Him and worships Him with the mantra consisting of eighteen syllables.

PURPORT

In his own planet, Lord Brahmā, with the inhabitants of that planet, worships the form of Lord Govinda, Kṛṣṇa, by the mantra of eighteen syllables, kliṁ kṛṣṇāya govindāya gopījana-vallabhaṁ svāhā. Those who are initiated by a bona fide spiritual master and who chant the Gāyatrī mantra three times a day know this aṣṭādaśākṣara, eighteen-syllable mantra. The inhabitants of Brahmaloka and the planets below Brahmaloka worship Lord Govinda by meditating with this mantra. There is no difference between meditating and chanting, but in the present age meditation is not possible on this planet. Therefore loud chanting of a mantra like the mahā-mantra, Hare Kṛṣṇa, with soft chanting of the aṣṭādaśākṣara, the mantra of eighteen syllables, is recommended.

Lord Brahmā lives in the highest planetary system, known as Brahmaloka or Satyaloka. In every planet there is a predominating deity. As the predominating deity in Satyaloka is Lord Brahmā, so in the heavenly planets Indra is the predominating deity, and on the sun, the sun-god, Vivasvān, is the predominating deity. The
inhabitants and predominating deities of every planet are all recommended to worship Govinda either by meditation or by chanting.

**TEXT 222**

\[\text{caudda-bhuvane yāhra sabe kare dhyāna} \]
\[\text{vaikuṇṭhādi-pure yāhra līlā-guṇa gāna} \]

**SYNONYMS**

\[\text{caudda-bhuvane—within the fourteen worlds; yāhra—of whom; sabe—all; kare dhyāna—perform meditation; vaikuṇṭhādi-pure—in the abodes of the Vaikuṇṭha planets; yāhra—of whom; līlā-guṇa—attributes and pastimes; gāna—chanting.} \]

**TRANSLATION**

Everyone in the fourteen worlds meditates upon Him, and all the denizens of Vaikuṇṭha sing of His qualities and pastimes.

**TEXT 223**

\[\text{yāhra mādhurīte kare laṅkāṅā ākarṣaṇa} \]
\[\text{rūpa-gosāṅī kariyāchenā se-rūpa varṇana} \]

**SYNONYMS**

\[\text{yāhra—of whom; mādhurīte—by the sweetness; kare—does; laṅkāṅā—the goddess of fortune; ākarṣaṇa—attraction; rūpa-gosāṅī—Śrīla Rūpa Gosvāmī; kariyāchenā—has done; se—that; rūpa—of the beauty; varṇana—enunciation.} \]

**TRANSLATION**

The goddess of fortune is attracted by His sweetness, which Śrīla Rūpa Gosvāmī has described in this way:

**PURPORT**

Śrīla Rūpa Gosvāmī, in his *Laghu-bhāgavatāmṛta*, has quoted from the *Padma Purāṇa*, where it is stated that Lakṣmīdevī, the goddess of fortune, after seeing the attractive features of Lord Kṛṣṇa, was attracted to Him, and to get the favor of
Lord Kṛṣṇa she engaged herself in meditation. When asked by Kṛṣṇa why she engaged in meditation with austerity, Lakṣmīdevī answered, “I want to be one of Your associates like the gopīs in Vṛndāvāna.” Hearing this, Lord Śri Kṛṣṇa replied that it was quite impossible. Lakṣmīdevī then said that she wanted to remain just like a golden line on the chest of the Lord. The Lord granted the request, and since then Lakṣmī has always been situated on the chest of Lord Kṛṣṇa as a golden line. The austerity and meditation of Lakṣmīdevī are also mentioned in the Śrīmad-Bhāgavatam (10.16.36), where the Nāgapatnīs, the wives of the serpent Kāliya, in the course of their prayers to Kṛṣṇa, said that the goddess of fortune, Lakṣmī, also wanted His association as a gopī and desired the dust of His lotus feet.

TEXT 224

smerāṁ bhaṅgi-traya-paricitāṁ sāci-vistīrṇa-dṛṣṭīṁ
vaṁśī-nyastādharā-kiśalyāṁ ujjvalāṁ candrakeśa
govinda-ākhyāṁ hari-tanum itāḥ keśi-tīrtha-pakaṇṭhe
mā prekṣiṣṭhās tava yadi sakhe bandhu-saṅge 'sti raṅgaḥ

SYNONYMS

smerāṁ—smiling; bhaṅgi-traya-paricitāṁ—bent in three places, namely the neck, waist and knees; sāci-vistīrṇa-dṛṣṭīṁ—with a broad sideways glance; vaṁśī—on the flute; nyastā—placed; adhara—lips; kiśalyāṁ—newly blossomed; ujjvalāṁ—very bright; candrakeśa—by the moonshine; govinda-ākhyāṁ—named Lord Govinda; hari-tanum—the transcendental body of the Lord; itāḥ—here; keśi-tīrtha-upakaṇṭhe—on the bank of the Yamunā in the neighborhood of the Kesīghāta; mā—do not; prekṣiṣṭhāḥ—glance over; tava—your; yadi—if; sakhe—O dear friend; bandhu-saṅge—to worldly friends; asti—there is; raṅgaḥ—attachment.

TRANSLATION

“My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamunā at Kesīghāta. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight.”

PURPORT

This is a verse quoted from Bhakti-rasāmṛta-sindhu (1.2.239) in connection with practical devotional service. Generally people in their conditioned life engage in the
pleasure of society, friendship and love. This so-called love is lust, not love. But people are satisfied with such a false understanding of love. Vidyāpati, a great and learned poet of Mithila, has said that the pleasure derived from friendship, society and family life in the material world is like a drop of water, but our hearts desire pleasure like an ocean. Thus the heart is compared to a desert of material existence that requires the water of an ocean of pleasure to satisfy its dryness. If there is a drop of water in the desert, one may indeed say that it is water, but such a minute quantity of water has no value. Similarly, in this material world no one is satisfied in the dealings of society, friendship and love. Therefore if one wants to derive real pleasure within his heart, he must seek the lotus feet of Govinda. In this verse Rūpa Gosvāmī indicates that if one wants to be satisfied in the pleasure of society, friendship and love, he need not seek shelter at the lotus feet of Govinda, for if one takes shelter under His lotus feet he will forget that minute quantity of so-called pleasure. One who is not satisfied with that so-called pleasure may seek the lotus feet of Govinda, who stands on the shore of the Yamunā at Keśitirtha, or Keśīghāta, in Vṛndāvana and attracts all the gopīs to His transcendental loving service.

TEXT 225

সাক্ষাত ব্রজেন্দ্রসূত ইথে নাহি অন।
ষেবা অজ্ঞে করে তাঁরে প্রতিমা-হেন ব্যান।॥ ২২৫ ॥

sākṣāt vrajendra-sūta ithe nāhi āna
yebā ajīhe kare tāhre pratimā-hena jñāna

SYNONYMS

sākṣāt—directly; vrajendra-sūta—the son of Nanda Mahārāja; ithe—in this matter; nāhi—there is not; āna—any exception; yebā—whatever; ajīhe—a foolish person; kare—does; tāhre—unto Him; pratimā—as a statue; hena jñāna—such a consideration.

TRANSLATION

Without a doubt He is directly the son of the King of Vraja. Only a fool considers Him a statue.

TEXT 226

সেই অপরাধে ভার নাহিক নিষ্ঠার।
যের সরকেতে পড়ে, কি বলিব আর।॥ ২২৬ ॥

sei aparādhe tāra nāhika nistāra
ghora narakete paḍe, ki baliba āra
SYNONYMS

sei aparādhe—by that offense; tāra—his; nāhika—there is not; nistāra—deliverance; ghora—terrible; narakete—in a hellish condition; pāde—falls down; ki balība—what will I say; āra—more.

TRANSLATION

For that offense, he cannot be liberated. Rather, he will fall into a terrible hellish condition. What more should I say?

PURPORT

In the Bhakti-sandarbha Jīva Gosvāmī has stated that those who are actually very serious about devotional service do not differentiate between the form of the Lord made of clay, metal, stone or wood and the original form of the Lord. In the material world a person and his photograph, picture or statue are different. But the statue of Lord Kṛṣṇa and Kṛṣṇa Himself, the Supreme Personality of Godhead, are not different, because the Lord is absolute. What we call stone, wood and metal are energies of the Supreme Lord, and energies are never separate from the energetic. As we have several times explained, no one can separate the sunshine energy from the energetic sun. Therefore material energy may appear separate from the Lord, but transcendentally it is nondifferent from the Lord.

The Lord can appear anywhere and everywhere because His diverse energies are distributed everywhere like sunshine. We should therefore understand whatever we see to be the energy of the Supreme Lord and should not differentiate between the Lord and His arca form made from clay, metal, wood or paint. Even if one has not developed this consciousness, one should accept it theoretically from the instructions of the spiritual master and should worship the arca-mūrti, or form of the Lord in the temple, as nondifferent from the Lord.

The Padma Purāṇa specifically mentions that anyone who thinks the form of the Lord in the temple to be made of wood, stone or metal is certainly in a hellish condition. Impersonalists are against the worship of the Lord’s form in the temple, and there is even a group of people who pass as Hindus but condemn such worship. Their so-called acceptance of the Vedas has no meaning, for all the ācāryas, even the impersonalist Śaṅkarācārya, have recommended the worship of the transcendental form of the Lord. Impersonalists like Śaṅkarācārya recommend the worship of five forms, known as pañcopāsana, which include Lord Viṣṇu. Vaiṣṇavas, however, worship the forms of Lord Viṣṇu in His varied manifestations, such as Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa, Śītā-Rāma and Rukmīṇi-Kṛṣṇa. Māyāvādīs admit that worship of the Lord’s form is required in the beginning, but they think that in the end everything is impersonal. Therefore, since they are ultimately against worship of the Lord’s form, Lord Śrī Caitanya Mahāprabhu has described them as offenders.

Śrīmad-Bhāgavatam has condemned those who think the body to be the self as bhauma ījya-dhiḥ. Bhauma means earth, and ījya-dhiḥ means worshiper. There are two kinds of bhauma ījya-dhiḥ: those who worship the land of their birth, such as nationalists, who make many sacrifices for the motherland, and those who condemn
the worship of the form of the Lord. One should not worship the planet earth or
land of his birth, nor should one condemn the form of the Lord, which is mani-
fested in metal or wood for our facility. Material things are also the energy of the
Supreme Lord.

TEXT 227

हेना ये गोविंदा प्रभु, पाईनु याहा हैँटे।
ठाहार चरण-कुपा के पारे वर्णिते॥ २२७॥

hena ye govinda prabhu, pāinu yāṇhā haite
tānhrā caraṇa-kṛpā ke pāre varṇite

SYNONYMS

hena—thus; ye govinda—this Lord Govinda; prabhu—master; pāinu—I got; yāṇhā
haite—from whom; tānhrā—His; caraṇa-kṛpā—mercy of the lotus feet; ke—who;
pāre—is able; varṇite—to describe.

TRANSLATION

Therefore who can describe the mercy of the lotus feet of Him [Lord Nityānanda]
by whom I have attained the shelter of this Lord Govinda?

TEXT 228

व्रंवावने वाईसे यत वैष्णव-मंडल।
केशव-परायण, परम-मंगल॥ २२८॥

vrṇḍāvane vaiśe yata vaiṣṇava-maṇḍala
kṛṣṇa-nāma-parāyaṇa, parama-maṅgala

SYNONYMS

vrṇḍāvane—in Vṛṇḍāvana; vaiśe—there are; yata—all; vaiṣṇava-maṇḍala—groups of
devotees; kṛṣṇa-nāma-parāyaṇa—addicted to the name of Lord Kṛṣṇa; parama-
maṅgala—all-auspicious.

TRANSLATION

All the groups of Vaiṣṇavas who live in Vṛṇḍāvana are absorbed in chanting the
all-auspicious name of Kṛṣṇa.

TEXT 229

यार प्राप्तन—नित्यानन्द-प्रियचंतन।
राधाकृष्ण-कुक्ति विने माहि जाने अन्य॥ २२९॥
yāhра pṛaṇa-dhana—nityānanda-Śrī-caitanya
rādhā-kṛṣṇa-bhakti vine nāhi jāne anya

SYNONYMS

yāhра—whose; pṛaṇa-dhana—life and soul; nityānanda-Śrī-caitanya—Lord Nityā-
nanda and Śrī Caitanya Mahāprabhu; rādhā-kṛṣṇa—to Kṛṣṇa and Rādhārāṇī; bhakti—devotional service; vine—except; nāhi jāne anya—do not know anything else.

TRANSLATION

Lord Caitanya and Lord Nityānanda are their life and soul. They do not know anything but devotional service to Śrī Śrī Rādhā-Kṛṣṇa.

TEXT 230

se bāṇabāra pada-reru, tāra pada-chāyā
adhamere dila prabhu-nityānanda-dayā

SYNONYMS

se vaiṣṇavera—of all those Vaiṣnavaś; pada-reṇu—the dust of the feet; tāra—their; pada-chāyā—the shade of the feet; adhamere—unto this fallen soul; dila—gave; prabhu-nityānanda-dayā—the mercy of Lord Nityānanda Prabhu.

TRANSLATION

The dust and shade of the lotus feet of the Vaiṣṇavas have been granted to this fallen soul by the mercy of Lord Nityānanda.

TEXT 231

‘tāhā sarva labhya haya’—prabhura vacana
sei sūtra—ei tāra kaila vivaraṇa

SYNONYMS

tāhā—at that place; sarva—everything; labhya—obtainable; haya—is; prabhura—of the Lord; vacana—the word; sei sūtra—that synopsis; ei—this; tāra—His; kaila vivaraṇa—has been described.
TRANSLATION

Lord Nityānanda said, “In Vrndavana all things are possible.” Here I have explained His brief statement in detail.

TEXT 232

se saba pāinu āmi vṛndāvane āya
sei saba labhya ei prabhura kṛpāya

SYNONYMS

se saba—all this; pāinu—got; āmi—I; vṛndāvane—to Vṛndāvana; āya—coming; sei saba—all this; labhya—obtainable; ei—this; prabhura kṛpāya—by the mercy of Lord Nityānanda.

TRANSLATION

I have attained all this by coming to Vṛndāvana, and this was made possible by the mercy of Lord Nityānanda.

PURPORT

All the inhabitants of Vṛndāvana are Vaiṣṇavas. They are all-auspicious because somehow or other they always chant the holy name of Kṛṣṇa. Even though some of them do not strictly follow the rules and regulations of devotional service, on the whole they are devotees of Kṛṣṇa and chant His name directly or indirectly. Purposely or without purpose, even when they pass on the street they are fortunate enough to exchange greetings by saying the name of Rādhā or Kṛṣṇa. Thus directly or indirectly they are auspicious.

The present city of Vṛndāvana has been established by the Gauḍīya Vaiṣṇavas since the six Gosvāmīs went there and directed the construction of their different temples. Of all the temples in Vṛndāvana, ninety percent belong to the Gauḍīya Vaiṣṇava sect, the followers of the teachings of Lord Caitanya Mahāprabhu and Nityānanda, and seven temples are very famous. The inhabitants of Vṛndāvana do not know anything but the worship of Rādhā and Kṛṣṇa. In recent years some unscrupulous so-called priests known as caste gosvāmīs have introduced the worship of demigods privately, but no genuine and rigid Vaiṣṇavas participate in this. Those who are serious about the Vaiṣṇava method of devotional activities do not take part in such worship of demigods.

The Gauḍīya Vaiṣṇavas never differentiate between Rādhā-Kṛṣṇa and Lord Caitanya. They say that since Lord Caitanya is the combined form of Rādhā-Kṛṣṇa, He is not different from Rādhā and Kṛṣṇa. But some misled people try to prove that they are greatly elevated by saying that they like to chant the holy name of
Lord Gaura instead of the names Rādhā and Kṛṣṇa. Thus they purposely differentiate between Lord Caitanya and Rādhā-Kṛṣṇa. According to them, the system of nadiyā-nāgarī, which they have recently invented in their fertile brains, is the worship of Gaura, Lord Caitanya, but they do not like to worship Rādhā and Kṛṣṇa. They put forward the argument that since Lord Caitanya Himself appeared as Rādhā and Kṛṣṇa combined, there is no necessity of worshiping Rādhā and Kṛṣṇa. Such differentiation by so-called devotees of Lord Caitanya Mahāprabhu is considered disruptive by pure devotees. Anyone who differentiates between Rādhā-Kṛṣṇa and Gaurāṅga is to be considered a plaything in the hands of māyā.

There are others who are against the worship of Caitanya Mahāprabhu, thinking Him mundane. But any sect that differentiates between Lord Caitanya Mahāprabhu and Rādhā-Kṛṣṇa, either by worshiping Rādhā-Kṛṣṇa as distinct from Lord Caitanya or by worshiping Lord Caitanya but not Rādhā-Kṛṣṇa, is in the group of prākṛta-sahajiyās.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Caitanya-caritāmṛta, predicts in verses 225 and 226 that in the future those who manufacture imaginary methods of worship will gradually give up the worship of Rādhā-Kṛṣṇa, and although they will call themselves devotees of Lord Caitanya, they will also give up the worship of Caitanya Mahāprabhu and fall down into material activities. For the real worshipers of Lord Caitanya, the ultimate goal of life is to worship Śrī Śrī Rādhā and Kṛṣṇa.

TEXT 233

अपनार कथा लिखि निर्लज्ज हाय। ॥
नित्यानन्द गुप्ते लेख्या उमत्ता करियाः ॥ २३३ ॥

āpanāra kathā likhi nirlajja ha-iyā
nityānanda-guṇe lekhāya unmatta kariyā

SYNONYMS

āpanāra—personal; kathā—description; likhi—I write; nirlajja ha-iyā—being shameless; nityānanda-guṇe—the attributes of Nityānanda; lekhāya—cause to write; unmatta kariyā—making like a madman.

TRANSLATION

I have described my own story without reservations. The attributes of Lord Nityānanda, making me like a madman, force me to write these things.

TEXT 234

नित्यानन्द-प्रकृतु गुण-महिमा अपाय।
'सहस्रबद्धे' शेष नाहि पाय यः ॥ २३४ ॥
nityānanda-prabhura guṇa-mahimā apāra
'sahasra-vadane' ṣeṣa nāhi pāya yāhra

SYNONYMS
nityānanda-prabhura—of Lord Nityānanda; guṇa-mahimā—glories of transcendental attributes; apāra—unfathomable; sahasra-vadane—in thousands of mouths; ṣeṣa—ultimate end; nāhi—does not; pāya—get; yāhra—whose.

TRANSLATION
The glories of Lord Nityānanda's transcendental attributes are unfathomable. Even Lord Śeṣa with His thousands of mouths cannot find their limit.

TEXT 235

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

SYNONYMS
śrī-ṛūpa—Śrīla Rupa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

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 the Śrī Caitanya-caritāmṛta, Ādi-līlā, Fifth Chapter, describing the glories of Lord Nityānanda Balarāma.
CHAPTER 6

The truth of Advaita Ācārya has been described in two different verses. It is said that material nature has two features, namely the material cause and the efficient cause. The efficient causal activities are caused by Mahā-Viṣṇu, and the material causal activities are caused by another form of Mahā-Viṣṇu, known as Advaita. That Advaita, the superintendent of the cosmic manifestation, has descended in the form of Advaita to associate with Lord Caitanya. When He is addressed as the servitor of Lord Caitanya, His glories are magnified because unless one is invigorated by this mentality of servitorship one cannot understand the mellows derived from devotional service to the Supreme Lord, Kṛṣṇa.

TEXT 1

\[\text{vande tam śrīmad-advaitācāryam adbhuta-ceṣṭitam}
\text{yasya prasādād ajño ’pi tat-svarūpaṁ nirūpayet} \]

SYNONYMS

\text{vande—} I offer my respectful obeisances; \text{tam—} unto Him; \text{śrīmat—} with all opulences; \text{advaita-ācāryam—} Śrī Advaita Ācārya; \text{adbhuta-ceṣṭitam—} whose activities are wonderful; \text{yasya—} of whom; \text{prasādād—} by the mercy; \text{ajño api—} even a foolish person; \text{tat-svarūpaṁ—} His characteristics; \text{nirūpayet—} may describe.

TRANSLATION

I offer my respectful obeisances to Śrī Advaita Ācārya, whose activities are all wonderful. By His mercy, even a foolish person can describe His characteristics.

TEXT 2

\[\text{jaya jaya Śrī-caitanya jaya nityānanda}
\text{jayādvaita-candra jaya gaura-bhakta-vṛnda} \]

517
SYNONYMS

\[ jaya \ jaya - \text{all glories; } s\text{r}-\text{caitanya} - \text{Lord } s\text{r} \text{ Caitanya Mahâprabhu; } jaya - \text{all glories; } nityânanda - \text{to Lord Nityânanda; } jaya \ \text{advaita-candra} - \text{all glories to Advaita Ācârya; } jaya \ gaura-bhakta-vrnda - \text{all glories to the devotees of } s\text{r} \text{ Caitanya Mahâprabhu. } \]

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


gñæç śloke kahila śrī-nityânanda-tattva
śloka-dvaye kahi advaitâcâryera mahattva

SYNONYMS

\[ pañca śloke - \text{in five verses; } kahila - \text{described; } śrī-nityânanda-tattva - \text{the truth of } śrī \text{ Nityânanda; } śloka-dvaye - \text{in two verses; } kahi - \text{describe; } advaita-ācâryera - \text{of Advaita Ācârya; } mahattva - \text{the glories. } \]

TRANSLATION

In five verses I have described the principle of Lord Nityānanda. Then in the following two verses I describe the glories of Śrī Advaita Ācārya.

TEXT 4


gmahâ-viṣṇur jagat-kartā
mâyayā yâḥ srjaty adah
tasyâvatâra evâyam
advaitâcârya īsvarah

SYNONYMS

\[ maha-viṣṇuḥ - \text{of the name Mahâ-Viṣṇu, the resting place of the efficient cause; } jagat-kartā - \text{the creator of the cosmic world; } mâyayā - \text{by the illusory energy; } yâḥ - \text{who; srjati - creates; adah - that universe; } tasya - \text{His; } avatâraḥ - \text{incarnation; eva- } \]
certainly; *ayam*—this; *advaita-ācāryaḥ*—of the name Advaita Ācārya; *iśvaraḥ*—the Supreme Lord, the resting place of the material cause.

**TRANSLATION**

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā.

**TEXT 5**

अद्वैतं हरीणाद्वैताधाि भक्तिशंसनातः।
भक्तातारधीशं स्वदैताताधार्याश्शेः॥५॥

*advaitam hariṇādvaitād ācāryam bhakti-saṁsanat bhaktāvatāram iśāṁ tam advaitācāryam āśraye*

**SYNONYMS**

*advaitam*—known as Advaita; *hariṇā*—with Lord Hari; *advaitāt*—from being nondifferent; *ācāryam*—known as Ācārya; *bhakti-saṁsanat*—from the propagation of devotional service to Śrī Kṛṣṇa; *bhaktāvatāram*—the incarnation as a devotee; *iśam*—to the Supreme Lord; *tam*—to Him; *advaita-ācāryam*—to Advaita Ācārya; *āśraye*—I surrender.

**TRANSLATION**

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord’s devotee. Therefore I take shelter of Him.

**TEXT 6**

अद्वैत-आचार्य गोसाञी सांका िं िशरः।
वाहार महिमः नेह जीवेिर गोिििर॥६॥

*advaita-ācārya gosāñi sākṣat iśvara yānhāra mahimā nahe jīvera gocara*

**SYNONYMS**

*advaita-ācārya*—of the name Advaita Ācārya; *gosāñi*—the Lord; *sākṣat iśvara*—directly the Supreme Personality of Godhead; *yānhāra mahimā*—whose glories; *nahe*—not; *jīvera gocara*—within the reach of the understanding of ordinary living beings.
TRANSLATION

Śrī Advaita Ācārya is indeed directly the Supreme Personality of Godhead Himself. His glory is beyond the conception of ordinary living beings.

TEXT 7

mahā-viṣṇu śṛṣṭi kareṇa jagad-ādi kārya
tāhre avatāra sākṣat advaita ācārya

SYNONYMS

mahā-viṣṇu— the original Viṣṇu; śṛṣṭi— creation; kareṇa— does; jagad-ādi— the material world; kārya— the occupation; tāhre— His; avatāra— incarnation; sākṣat— directly; advaita ācārya— Prabhu Advaita Ācārya.

TRANSLATION

Mahā-Viṣṇu performs all the functions for the creation of the universes. Śrī Advaita Ācārya is His direct incarnation.

TEXT 8

ye puruṣa śṛṣṭi-sthitī kareṇa māyāya
ananta brahmanḍa śṛṣṭi kareṇa lilāya

SYNONYMS

ye puruṣa— that personality who; śṛṣṭi-sthitī— creation and maintenance; kareṇa— performs; māyāya— through the external energy; ananta brahmanḍa— unlimited universes; śṛṣṭi— creation; kareṇa— does; lilāya— by pastimes.

TRANSLATION

That puruṣa creates and maintains with His external energy. He creates innumerable universes in His pastimes.

TEXT 9

ichchāya ananta mūrti kareṇe prakāsha
ek ek mūrti kareṇe brahmane prāveṣe
icchāya ananta mūrti kareṇa prakāśa
eka eka mūrte kareṇa brahmāṇḍe praveśa

SYNONYMS

icchāya—by His will; ananta mūrti—unlimited forms; kareṇa—does; prakāśa—manifestation; eka eka—each and every; mūrte—form; kareṇa—does; brahmāṇḍe—within the universe; praveśa—entrance.

TRANSLATION

By His will He manifests Himself in unlimited forms, in which He enters each and every universe.

TEXT 10

से पुरुषेर अंश—अभेद, नाहि किछु भेदः।
शरीरीलोकेष तः, नाहिक विच्छेदः॥ १०॥

se puruṣera anśa—advaita, nāhi kichu bheda
śarīra-viśeṣa tānra—nāhika viccheda

SYNONYMS

se—that; puruṣera—of the Lord; anśa—part; advaita—Advaita Ācārya; nāhi—not; kichu—any; bheda—difference; śarīra-viṣeṣa—another specific transcendental body; tānra—of Him; nāhika viccheda—there is no separation.

TRANSLATION

Śrī Advaita Ācārya is a plenary part of that puruṣa and so is not different from Him. Indeed, Śrī Advaita Ācārya is not separate but is another form of that puruṣa.

TEXT 11

सहाय करेन तः लईया 'प्रधान' ॥
कोटि ब्रह्माण्ड करेन इच्छाय निर्माण ॥ ११ ॥

sahāya kareṇa tānra la-iyā 'pradhāna'
koti brahmāṇḍa kareṇa icchāya nirmāṇa

SYNONYMS

sahāya kareṇa—He helps; tānra—His; la-iyā—with; pradhāna—the material energy; koti-brahmāṇḍa—millions of universes; kareṇa—does; icchāya—only by the will; nirmāṇa—creation.
TRANSLATION

He [Advaita Ācārya] helps in the pastimes of the puruṣa, with whose material energy and by whose will He creates innumerable universes.

TEXT 12

jagat-mahāgala advaita, maṅgala-guṇa-dhāma maṅgala-caritra sadā, ‘maṅgala’ yāhār nāma

SYNONYMS

jagat-maṅgala—all-auspicious to the world; advaita—Advaita Ācārya; maṅgala-guṇa-dhāma—the reservoir of all auspicious attributes; maṅgala-caritra—all characteristics are auspicious; sadā—always; maṅgala—auspicious; yāhār nāma—whose name.

TRANSLATION

Śrī Advaita Ācārya is all-auspicious to the world, for He is a reservoir of all-auspicious attributes. His characteristics, activities and name are always auspicious.

PURPORT

Śrī Advaita Prabhu, who is an incarnation of Mahā-Viṣṇu, is an ācārya, or teacher. All His activities and all the other activities of Viṣṇu are auspicious. Anyone who can view the all-auspiciousness in the pastimes of Lord Viṣṇu also becomes auspicious simultaneously. Therefore, since Lord Viṣṇu is the fountainhead of auspiciousness, anyone who is attracted by the devotional service of Lord Viṣṇu can render the greatest service to human society. Rejected persons of the material world who refuse to understand pure devotional service as the eternal function of the living entities, and as actual liberation of the living being from conditional life, become bereft of all devotional service because of their poor fund of knowledge.

In the teachings of Advaita Prabhu there is no question of fruitive activities or impersonal liberation. Bewildered by the spell of material energy, however, persons who could not understand that Advaita Prabhu is nondifferent from Viṣṇu wanted to follow Him with their impersonal conceptions. The attempt of Advaita Prabhu to punish them is also auspicious. Lord Viṣṇu and His activities can bestow all good fortune, directly and indirectly. In other words, being favored by Lord Viṣṇu and being punished by Lord Viṣṇu are one and the same because all the activities of Viṣṇu are absolute. According to some, Maṅgala was another name of Advaita Prabhu. As the causal incarnation, or Lord Viṣṇu’s incarnation for a particular occasion, He is the supply agent or ingredient in material nature. However, He is never to be considered material. All His activities are spiritual. Anyone who hears about and glorifies Him becomes glorified himself, for such activities free one from
all kinds of misfortune. One should not invest any material contamination or impersonalism in the Viṣṇu form. Everyone should try to understand the real identity of Lord Viṣṇu, for by such knowledge one can attain the highest stage of perfection.

TEXT 13

कोटि अंश, कोटि शक्ति, कोटि अवतार।
एव लघु ज्ञेज पुरुष सकल संसार॥ १३॥

koṭi aṁśa, koṭi śakti, koṭi avatāra
eta laṁśa sṛje puruṣa sakala saṁśāra

SYNONYMS

koṭi aṁśa—millions of parts and parcels; koṭi śakti—millions and millions of energies; koṭi avatāra—millions upon millions of incarnations; eta—all this; laṁśa—taking; sṛje—creates; puruṣa—the original person, Mahā-Viṣṇu; sakala saṁśāra—all the material world.

TRANSLATION

Mahā-Viṣṇu creates the entire material world, with millions of His parts, energies and incarnations.

TEXT 14-15

মায়া বৈচে দুই অংশ — 'নিমিত্ত', 'উপাদান'।
মায়া—'নিমিত্ত'-হেতু, উপাদান—'প্রধান'॥ ১৪॥

পুরুষ কৈশ্র এচে বিষয়িত হইয়া।
বিষ-স্তোত্র করে 'নিমিত্ত' 'উপাদান' লঞ্জা॥ ১৫॥

māyā yaiche dui aṁśa—'nimitta', 'upādana'
māyā—'nimitta'-hetu, upādana—'pradhāna'
puruṣa iśvara aiche dvi-mūrti ha-iẏā
viśva-sṛṣṭi kare 'nimitta' 'upādana' laṁśa

SYNONYMS

māyā—the external energy; yaiche—as; dui aṁśa—two parts; nimitta—the cause; upādana—the ingredients; māyā—the material energy; nimitta-hetu—original cause; upādana—ingredients; pradhāna—immediate cause; puruṣa—the person Lord Viṣṇu; iśvara—the Supreme Personality of Godhead; aiche—in that way; dvi-mūrti ha-iẏā—taking two forms; viśva-sṛṣṭi kare—creates this material world; nimitta—the original cause; upādana—the material cause; laṁśa—with.
TRANSLATION

Just as the external energy consists of two parts—the efficient cause [nimitta] and the material cause [upādāna], māyā being the efficient cause and pradhāṇa the material cause—so Lord Viṣṇu, the Supreme Personality of Godhead, assumes two forms to create the material world with the efficient and material causes.

PURPORT

There are two kinds of research to find the original cause of creation. One conclusion is that the Supreme Personality of Godhead, the all-blissful, eternal, all-knowing form, is indirectly the cause of this cosmic manifestation and directly the cause of the spiritual world, where there are innumerable spiritual planets known as Vaikūṭhas as well as His personal abode, known as Goloka Vṛndāvana. In other words, there are two manifestations—the material cosmos and the spiritual world. As in the material world there are innumerable planets and universes, so in the spiritual world there are also innumerable spiritual planets and universes, including the Vaikūṭhas and Goloka. The Supreme Lord is the cause of both the material and spiritual worlds. The other conclusion, of course, is that this cosmic manifestation is caused by an inexplicable unmanifested void. This argument is meaningless.

The first conclusion is accepted by the Vedānta philosophers, and the second is supported by the atheistic philosophical system of the Sāṅkhya smṛti, which directly opposes the Vedāntic philosophical conclusion. Material scientists cannot see any cognizant spiritual substance that might be the cause of the creation. Such atheistic Sāṅkhya philosophers think that the symptoms of knowledge and living force visible in the innumerable living creatures are caused by the three qualities of the cosmic manifestation. Therefore the Sāṅkhya philosophers are against the conclusion of Vedānta regarding the original cause of creation.

Factually, the supreme absolute spirit soul is the cause of every kind of manifestation, and He is always complete, both as the energy and as the energetic. The cosmic manifestation is caused by the energy of the Supreme Absolute Person, in whom all energies are conserved. Philosophers who are subjectively engaged in the cosmic manifestation can appreciate only the wonderful energies of matter. Such philosophers accept the conception of God only as a product of material energy. According to their conclusions, the source of the energy is also a product of the energy. Such philosophers wrongly observe that the living creatures within the cosmic manifestation are caused by the material energy, and they think that the supreme absolute conscious being must similarly be a product of the material energy.

Since materialistic philosophers and scientists are too much engaged with their imperfect senses, naturally they conclude that the living force is a product of a material combination. But the actual fact is just the opposite. Matter is a product of spirit. According to Bhagavad-gītā, the supreme spirit, the Personality of Godhead, is the source of all energies. When one advances in research work by studying a limited substance within the limits of space and time, one is amazed by the various wonderful cosmic manifestations, and naturally one goes on hypnotically accepting the path of research work or the inductive method. Through the deductive way of
understanding, however, one accepts the Supreme Absolute Person, the Personality of Godhead, as the cause of all causes, who is full with diverse energies and who is neither impersonal nor void. The impersonal manifestation of the Supreme Person is another display of His energy. Therefore the conclusion that matter is the original cause of creation is completely different from the real truth. The material manifestation is caused by the glance of the Supreme Personality of Godhead, who is inconceivably potent. Material nature is electrified by the supreme authority, and the conditioned soul, within the limits of time and space, is trapped by awe of the material manifestation. In other words, the Supreme Personality of Godhead is actually realized in the vision of a material philosopher and scientist through the manifestations of His material energy. For one who does not understand the power of the Supreme Personality of Godhead or His diverse energies because of not knowing the relationship between the source of the energies and the energies themselves, there is always a chance of error, which is known as vivarta. As long as materialistic scientists and philosophers do not come to the right conclusion, certainly they will hover above the material field, bereft of proper understanding of the Absolute Truth.

The great Vaishnava philosopher Śrīla Baladeva Vidyābhūṣaṇa has very nicely explained the materialistic conclusion in his Govinda-bhāṣya on the Vedānta-sūtra. He writes as follows:

"The Sāṅkhya philosopher Kapila has connected the different elementary truths according to his own opinion. Material nature, according to him, consists of the equilibrium of the three material qualities, goodness, passion and ignorance. Material nature produced the material energy, known as mahat, and mahat produced the false ego. The ego produced the five objects of sense perception, which produced the ten senses (five for acquiring knowledge and five for working), the mind and the five gross elements. Counting the puruṣa, or the enjoyer, with these twenty-four elements, there are twenty-five different truths. The nonmanifested stage of these twenty-five elementary truths is called prakṛti, or material nature. The qualities of material nature can associate in three different stages, namely as the cause of happiness, the cause of distress and the cause of illusion. The quality of goodness is the cause of material happiness, the quality of passion is the cause of material distress, and the quality of ignorance is the cause of illusion. Our material experience lies within the boundaries of these three manifestations of happiness, distress and illusion. For example, a beautiful woman is certainly a cause of material happiness for one who possesses her as a wife, but the same beautiful woman is a cause of distress to a man whom she rejects or who is the cause of her anger, and if she leaves a man she becomes the cause of illusion.

"The two kinds of senses are the ten external senses and the one internal sense, the mind. Thus there are eleven senses. According to Kapila, material nature is eternal and all-powerful. Originally there is no spirit, and matter has no cause. Matter itself is the chief cause of everything. It is the all-pervading cause of all causes. The Sāṅkhya philosophy regards the total energy (mahat-tattva), the false ego and the five objects of sense perception as the seven diverse manifestations of material nature, which has two features, known as the material cause and efficient cause. The
puruṣa, the enjoyer, is without transformation, whereas material nature is always subject to transformation. But although material nature is inert, it is the cause of enjoyment and salvation for many living creatures. Its activities are beyond the conception of sense perception, but still one may guess at them by superior intelligence. Material nature is one, but because of the interaction of the three qualities, it can produce the total energy and the wonderful cosmic manifestation. Such transformations divide material nature into two features, namely the efficient and material causes. The puruṣa, the enjoyer, is inactive and without material qualities, although at the same time He is the master, existing separately in each and every body as the emblem of knowledge. By understanding the material cause, one can guess that the puruṣa, the enjoyer, being without activity, is aloof from all kinds of enjoyment or superintendence. Sāṅkhya philosophy, after describing the nature of prakṛti (material nature) and puruṣa (the enjoyer), asserts that the creation is only a product of their unification or proximity to one another. With such unification the living symptoms are visible in material nature, but one can guess that in the person of the enjoyer, puruṣa, there are powers of control and enjoyment. When the puruṣa is illusioned for want of sufficient knowledge, He feels Himself to be the enjoyer, and when He is in full knowledge He is liberated. In the Sāṅkhya philosophy the puruṣa is described to be always indifferent to the activities of prakṛti.

"The Sāṅkhya philosopher accepts three kinds of evidences, namely direct perception, hypothesis and traditional authority. When such evidence is complete, everything is perfect. The process of comparison is within such perfection. Beyond such evidence there is no proof. There is not much controversy regarding direct perceptual evidence or authorized traditional evidence. The Sāṅkhya system of philosophy identifies three kinds of procedures—namely, parimāṇaḥ (transformation), samanvayaḥ (adjustment) and śaktitaḥ (performance of energies)—as the causes of the cosmic manifestation."

Śrīla Baladeva Vidyābhūṣāna, in his commentary on the Vedānta-sūtra, has tried to nullify this conclusion because he thinks that discrediting these so-called causes of the cosmic manifestation will nullify the entire Sāṅkhya philosophy. Materialistic philosophers accept matter to be the material and efficient cause of creation; for them, matter is the cause of every type of manifestation. Generally they give the example of a water pot and clay. Clay is the cause of the water pot, but the clay can be found as both cause and effect. The water pot is the effect and clay itself is the cause, but clay is visible everywhere. A tree is matter, but a tree produces fruit. Water is matter, but water flows. In this way, say the Sāṅkhyaites, matter is the cause of movements and production. As such, matter can be considered the material and efficient cause of everything in the cosmic manifestation. Śrīla Baladeva Vidyābhūṣāna has therefore enunciated the nature of pradhāna as follows:

"Material nature is inert, and as such it cannot be the cause of matter, neither as the material nor as the efficient cause. Seeing the wonderful arrangement and management of the cosmic manifestation generally suggests that a living brain is behind this arrangement, for without a living brain such an arrangement could not exist. One should not imagine that such an arrangement can exist without conscious
direction. In our practical experience we never see that inert bricks can themselves construct a big building.

"The example of the water pot cannot be accepted because a water pot has no perception of pleasure and distress. Such perception is within. Therefore the covering body, or the water pot, cannot be synchronized with it.

"Sometimes the material scientist suggests that trees grow from the earth automatically, without assistance from a gardener, because that is a tendency of matter. They also consider the intuition of living creatures from birth to be material. But such material tendencies as bodily intuition cannot be accepted as independent, for they suggest the existence of a spirit soul within the body. Actually, the tree or the body of a living creature has no tendency or intuition; the tendency and intuition exist because the soul is present within the body. In this connection, the example of a car and driver may be given very profitably. The car has a tendency to turn right and left, but one cannot say that the car itself, as matter, turns right and left without the direction of a driver. A material car has neither tendencies nor intuitions independent of the intentions of the driver within the car. The same principle applies for the automatic growth of trees in the forest. The growth takes place because of the soul's presence within the tree.

"Sometimes foolish people take for granted that because scorpions are born from heaps of rice, the rice has produced the scorpions. The real fact, however, is that the mother scorpion lays eggs within the rice, and by the proper fermentation of the rice the eggs give birth to several baby scorpions, which in due course come out. This does not mean that the rice gives birth to the scorpions. Similarly, sometimes bugs are seen to come from dirty beds. This does not mean, however, that the beds give birth to the bugs. It is the living soul that comes forth, taking advantage of the dirty condition of the bed. There are different kinds of living creatures. Some of them come from embryos, some from eggs and some from the fermentation of perspiration. Different living creatures have different sources of appearance, but one should not conclude that matter produces such living creatures.

"The example cited by materialists that trees automatically come from the earth follows the same principle. Taking advantage of a certain condition, a living entity comes from the earth. According to the Brhad-âraânyaka Upaniâsad, every living being is forced by divine superintendence to take a certain type of body according to his past deeds. There are many varieties of bodies, and because of a divine arrangement a living entity takes bodies of different shapes.

"When a person thinks, 'I am doing this,' the 'I am' does not refer to the body. It refers to something more than the body, or within the body. As such, the body as it is has neither tendencies nor intuition; the tendencies and intuition belong to the soul within the body. Material scientists sometimes suggest that the tendencies of male and female bodies cause their union and that this is the cause of the birth of the child. But since the purûsa, according to Sâňkhya philosophy, is always unaffected, where does the tendency to give birth come from?

"Sometimes material scientists give the example that milk turns into curd automatically and that distilled water pouring from the clouds falls down to earth,
produces different kinds of trees, and enters different kinds of flowers and fruits with different flavors and tastes. Therefore, they say, matter produces varieties of material things on its own. In reply to this argument, the same proposition of the *Brhad-āraṇyaka Upaniṣad*—that different kinds of living creatures are put into different kinds of bodies by the management of a superior power—is repeated. Under superior superintendence, various souls, according to their past activities, are given the chance to take a particular type of body, such as that of a tree, animal, bird or beast, and thus their different tendencies develop under these circumstances. *Bhagavad-gītā* also further affirms:

\[
puruṣaḥ prakṛti-stho hi \\
bhuṅkte prakṛti-jān guṇān \\
kāraṇam guṇa-saṅga 'syā \\
sad-asad-yoni-janmasu
\]

'The living entity in material nature 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.' (Bg. 13.22) The soul is given different types of bodies. For example, were souls not given varieties of tree bodies, the different varieties of fruits and flowers could not be produced. Each class of trees produce a particular kind of fruit and flower, it is not that there is no distinction between the different classes. An individual tree does not produce flowers of different colors, nor fruits of different tastes. There are demarcated classes, as we find them among humans, animals, birds and other species. There are innumerable living entities, and their activities, performed in the material world according to the different qualities of the material modes of nature, give them the chance to have different kinds of life. Thus one should understand that *pradhāna*, matter, cannot act unless impelled by a living creature. The materialistic theory that matter independently acts cannot, therefore, be accepted. Matter is called *prakṛti*, which refers to female energy. A woman is *prakṛti*, a female. A female cannot produce a child without the association of a *puruṣa*, a man. The *puruṣa* causes the birth of a child because the man injects the soul, which is sheltered in the semina, into the womb of the woman. The woman, as the material cause, supplies the body of the soul, and as the efficient cause she gives birth to the child. But although the woman appears to be the material and efficient cause of the birth of a child, originally the *puruṣa*, the male, is the cause of the child. Similarly, this material world gives rise to varieties of manifestations due to the entrance of Garbhodakaśāyī Viṣṇu within the universe. He is present not only within the universe but within the bodies of all living creatures, as well as within the atom. We understand from the *Brahma-samhitā* that the Supersoul is present within the universe, within the atom and within the heart of every living creature. Therefore the theory that matter is the cause of the entire cosmic manifestation cannot be accepted by any man with sufficient knowledge of matter and spirit.

'Materialists sometimes give the argument that as straw eaten by a cow produces milk automatically, so material nature, under different circumstances, produces
varieties of manifestations. Thus originally matter is the cause. In refuting this argument, we may say that an animal of the same species as the cow—namely, the bull—also eats straw like the cow but does not produce milk. Under the circumstances, it cannot be said that straw in connection with a particular species produces milk. The conclusion should be that there is superior management, as confirmed in Bhagavad-gītā (9.10), where the Lord says, mayādhyākṣeṇa prakṛtiḥ sūyate sacaracaram: ‘This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings.’ The Supreme Lord says, mayādhyākṣeṇa (‘under My superintendence’). When He desires that the cow produce milk by eating straw, there is milk, and when He does not so desire it, the mixture of such straw cannot produce milk. If the way of material nature had been that straw produced milk, a stack of straw could also produce milk. But that is not possible. And the same straw given to a human female also cannot produce milk. That is the meaning of Bhagavad-gītā’s statement that only under superior orders does anything take place. Matter itself has no power to produce independently. The conclusion, therefore, is that matter, which has no self-knowledge, cannot be the cause of the material creation. The ultimate creator is the Supreme Personality of Godhead.

‘If matter were accepted as the original cause of creation, all the authorized scriptures in the world would be useless, for in every scripture, especially the Vedic scriptures like the Manu-smṛti, the Supreme Personality of Godhead is said to be the ultimate creator. The Manu-smṛti is considered the highest Vedic direction to humanity. Manu is the giver of law to mankind, and in the Manu-smṛti it is clearly stated that before the creation the entire universal space was darkness, without information and without variety, and was in a state of complete suspension, like a dream. Everything was darkness. The Supreme Personality of Godhead then entered the universal space, and although He is invisible, He created the visible cosmic manifestation. In the material world the Supreme Personality of Godhead is not manifested by His personal presence, but the presence of the cosmic manifestation in different varieties is the proof that everything has been created under His direction. He entered the universe with all creative potencies, and thus He removed the darkness of the unlimited space.

‘The form of the Supreme Personality of Godhead is described to be transcendental, very subtle, eternal, all-pervading, inconceivable and therefore nonmanifested to the material senses of a conditioned living creature. He desired to expand Himself into many living entities, and with such a desire He first created a vast expanse of water within the universal space and then impregnated that water with living entities. By that process of impregnation a massive body appeared, blazing like a thousand suns, and in that body was the first creative principle, Brahmā. The great Parāśara Rṣi has also confirmed this in the Viṣṇu Purāṇa. He says that the cosmic manifestation visible to us is produced from Lord Viṣṇu and sustained under His protection. He is the principal maintainer and destroyer of the universal form.

‘This cosmic manifestation is one of the diverse energies of the Supreme Personality of Godhead. As a spider secretes saliva and weaves a web by its own movements but at the end winds the web within its body, so Lord Viṣṇu produces this cosmic
manifestation from His transcendental body and at the end winds it up within Himself. All the great sages of the Vedic understanding have accepted that the Supreme Personality of Godhead is the original creator.

“It is sometimes claimed that the impersonal speculations of great philosophers are meant for the advancement of knowledge without religious ritualistic principles. But the religious ritualistic principles are actually meant for the advancement of spiritual knowledge. By performance of religious rituals one ultimately reaches the supreme goal of knowledge by understanding that Vāsudeva, the Supreme Personality of Godhead, is the cause of everything. It is clearly stated in Bhagavad-gītā that even those who are advocates of knowledge only, without any religious ritualistic processes, advance in knowledge after many, many lifetimes of speculation and thus come to the conclusion that Vāsudeva is the supreme cause of everything that be. As a result of this achievement of the goal of life, such an advanced learned scholar or philosopher surrenders unto the Supreme Personality of Godhead. Religious ritualistic performances are actually meant to cleanse the contaminated mind in the material world, and the special feature of this age of Kali is that one can easily execute the process of cleansing the mind of contamination by chanting the holy names of God—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.

“A Vedic injunction states, sarve vedā yat padamāṇanti: all Vedic knowledge is searching after the Supreme Personality of Godhead. Similarly, another Vedic injunction states, nārāyaṇa-parā vedāḥ: the Vedas are meant for understanding Nārāyaṇa, the Supreme Lord. Similarly, Bhagavad-gītā also confirms, vedaiś ca sarvair aham eva vedyaḥ: by all the Vedas, Kṛṣṇa is to be known. Therefore, the main purpose of understanding the Vedas, performing Vedic sacrifices and speculating on the Vedānta-sūtras is to understand Kṛṣṇa. Accepting the impersonalist view of voidness or the nonexistence of the Supreme Personality of Godhead negates all study of the Vedas. Impersonal speculation aims at disproving the conclusion of the Vedas. Therefore any impersonal speculative presentation should be understood to be against the principles of the Vedas or standard scriptures. Since the speculation of the impersonalists does not follow the principles of the Vedas, their conclusion must be considered to be against the Vedic principles. Anything not supported by the Vedic principles must be considered imaginary and lacking in standard proof. Therefore no impersonalist explanation of any Vedic literature can be accepted.

“If one tries to nullify the conclusions of the Vedas by accepting an unauthorized scripture or so-called scripture, it will be very hard for him to come to the right conclusion about the Absolute Truth. The system for adjusting two contradictory scriptures is to refer to the Vedas, for references from the Vedas are accepted as final judgments. When we refer to a particular scripture, it must be authorized, and for this authority it must strictly follow the Vedic injunctions. If someone presents an alternative doctrine he himself has manufactured, that doctrine will prove itself useless, for any doctrine that tries to prove that Vedic evidence is meaningless immediately proves itself meaningless. The followers of the Vedas unanimously accept the authority of Manu and Parāśara in the disciplic succession. Their state-
ments, however, do not support the atheistic Kapila because the Kapila mentioned in the Vedas is a different Kapila, the son of Kardama and Devahūti. The atheistic Kapila is a descendant of the dynasty of Agni and is one of the conditioned souls. But the Kapila who is the son of Kardama Muni is accepted as an incarnation of Vāsudeva. The Padma Purāṇa gives evidence that the Supreme Personality of Godhead Vāsudeva takes birth in the incarnation of Kapila and, by His expansion of theistic Sāṅkhya philosophy, teaches all the demigods and a brahmaṇa of the name Āsuri. In the doctrine of the atheist Kapila there are many statements directly against the Vedic principles. The atheist Kapila does not accept the Supreme Personality of Godhead. He says that the living entity is himself the Supreme Lord and that no one is greater than him. His conceptions of so-called conditional and liberated life are materialistic, and he refuses to accept the importance of immortal time. All such statements are against the principles of the Vedaṇta-sūtras.”

TEXT 16

आपने पुक्रस्—विष्क्रे ‘निमित्त’-कारण ।
अर्धित-रूपे ‘उपादान’ हन नारायण ॥ १६ ॥

āpape puruṣa—viṣ(per ‘nimitta’-kāraṇa
advaita-rūpe ‘upādāna’ hana nārāyaṇa

SYNONYMS

āpape—personally; puruṣa—Lord Viṣṇu; viṣ—of the entire material world; nimitta kāraṇa—the original cause; advaita-rūpe—in the form of Advaita; upādāna—the material cause; hana—becomes; nārāyaṇa—Lord Nārāyaṇa.

TRANSLATION

Lord Viṣṇu Himself is the efficient [nimitta] cause of the material world, and Nārāyaṇa in the form of Śrī Advaita is the material cause [upādāna].

TEXT 17

‘निमित्तांशे’ करे तेन्हो मायाते िशक ।
‘उपादान’ अर्थित करेन ब्रह्मांश-श्रजन ॥ १७ ॥

‘nimittāṁśe’ kare teṅho māyāte iksaṇa
‘upādāna’ advaita kareṇa brahmāṇḍa-śrjana

SYNONYMS

nimitta-āṁśe—in the portion as the original cause; kare—does; teṅho—He; māyāte—in the external energy; iksaṇa—glancing; upādāna—the material cause; advaita—Advaita Ācārya; kareṇa—does; brahmāṇḍa-śrjana—creation of the material world.
TRANSLATION

Lord Viṣṇu, in His efficient aspect, glances over the material energy, and Śrī Advaita, as the material cause, creates the material world.

TEXT 18

yadyapi sāṅkhya māne, ‘pradhāna’—kāraṇa jaḍha ha-ite kābhu nahe jagat-sṛjana

SYNONYMS

yadyapi—although; sāṅkhya—Śaṅkhya philosophy; māne—accepts; pradhāna—ingredients; kāraṇa—cause; jaḍha ha-ite—from matter; kābhu—at any time; nahe—there is not; jagat-sṛjana—the creation of the material world.

TRANSLATION

Although the Śaṅkhya philosophy accepts that the material ingredients are the cause, the creation of the world never arises from dead matter.

TEXT 19

niṣa sṛṣṭi-śakti prabhu saṅcāre pradhāne
iśvarera śaktye tabe haye ta‘ nirmāṇe

SYNONYMS

niṣa—own; sṛṣṭi-śakti—power for creation; prabhu—the Lord; saṅcāre—infuses; pradhāne—in the ingredients; iśvarera śaktye—by the power of the Lord; tabe—then; haye—there is; ta‘—certainly; nirmāṇe—the beginning of creation.

TRANSLATION

The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, creation takes place.

TEXT 20

অনৈতিকুশে করে শক্তি-সঞ্চারণ।
অতএব অনৈত হয়েন মুখ্য কারণ।॥ ২০ ॥
advaita-rūpe kare śakti-saṅcāraṇa
ataeva advaita hayena mukhya kāraṇa

SYNONYMS
advaita-rūpe—in the form of Advaita Ācārya; kare—does; śakti-saṅcāraṇa—infusion of the energy; ataeva—therefore; advaita—Advaita Ācārya; hayena—is; mukhya kāraṇa—the original cause.

TRANSLATION
In the form of Advaita He infuses the material ingredients with creative energy. Therefore, Advaita is the original cause of creation.

TEXT 21
अवैद्य-आचार्य—कोषिब्रह्माण्डरं कर्ता।
आर एक एक मूर्त्यं ब्रह्माण्डं कर्त्ता॥ २१ ॥
advaita-ācārya koṭi-brahmāṇḍera kartā
āra eka eka mūrye brahmāṇḍera bhartā

SYNONYMS
advaita-ācārya—of the name Advaita Ācārya; koṭi-brahmāṇḍera kartā—the creator of millions and millions of universes; āra—and; eka eka—each and every; mūrye—by expansions; brahmāṇḍera bhartā—maintainer of the universe.

TRANSLATION
Śrī Advaita Ācārya is the creator of millions and millions of universes, and by His expansions [as Garbhodakaśāyi Viṣṇu] He maintains each and every universe.

TEXT 22
সেই নারায়ণের মূখ্য অংশ,—অবৈদ্য।
‘অঙ্ক’-প্রত্য অংশ করি’ কহে ভাগবত॥ ২২ ॥
sei nārāyaṇera mukhya aṅga,—advaita
‘aṅga’-sabde amśa kari’ kahe bhāgavata

SYNONYMS
sei—that; nārāyaṇera—of Lord Nārāyaṇa; mukhya aṅga—the primary part; advaita—Advaita Ācārya; aṅga-sabde—by the word aṅga; amśa kari’—taking as a plenary portion; kahe—says; bhāgavata—Śrīmad-Bhāgavatam.
TRANSLATION


TEXT 23

नारायणस्यं न हि सर्वदेहिनायाम्यात्मैशीखिल-लोकसंकी।
नारायणेऽकां सर्व-जलायनात्मकापि सत्यं न तैवेऽम।॥ २३ ॥

nārāyaṇas tvāṁ na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ṅgam nara-bhū-jalāyanaṁ
tac cāpi satyaṁ na tavaiva māyā

SYNONYMS

nārāyaṇah—Lord Nārāyaṇa; tvam—You; na—not; hi—certainly; sarva—all; dehinām—of the embodied beings; ātmā—the Supersoul; asi—You are; adhīṣa—O Lord; akhila-loka—of all the worlds; sākṣī—the witness; nārāyaṇah—known as Nārāyaṇa; aṁgam—plenary portion; nara—of Nara; bhū—born; jala—in the water; ayaṇāt—due to the place of refuge; tat—that; ca—and; api—certainly; satyam—highest truth; na—not; tava—Your; eva—at all; māyā—the illusory energy.

TRANSLATION

“O Lord of lords, You are the seer of all creation. You are indeed everyone’s dearest life. Are You not, therefore, my father, Nārāyaṇa? ‘Nārāyaṇa’ refers to one whose abode is in the water born from Nara [Garbhodakaśayī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā.”

PURPORT

This text is from the Śrīmad-Bhāgavatam (10.14.14).

TEXT 24

िष्वरेऽ‘अं’ अंश—चिदानलक्ष्मय।
मायार शक्ति माहि’ एइ लोकेके कस।॥ २४ ॥

iṣvarera ‘aṅga’ aṁśa—cid-aṁanda-maya
māyāra sambandha nāhi’ ei śloke kaya

SYNONYMS

iṣvarera—of the Lord; aṅga—limb; aṁśa—part; cit-aṁnda-maya—all-spiritual; māyāra—of the material energy; sambandha—relationship; nāhi’—there is not; ei śloke—this verse; kaya—says.
TRANSLATION
This verse describes that the limbs and plenary portions of the Lord are all spiritual; they have no relationship with the material energy.

TEXT 25

‘अंश’ ना कहिया, केने कह तोँरे ‘अंश’ ITEMS
‘अंश’ छेदे ‘अंश’, याते हस्य अन्तरा

‘aṁśa’ nā kahiyā, kene kaha tāṅre ‘aṁga’
‘aṁśa’ haite ‘aṁga,’ yāte haya antaraṁga

SYNONYMS

aṁśa—part; nā kahiyā—not saying; kene—why; kaha—you say; tāṅre—Him; aṁga—limb; aṁśa haite—than a part; aṁga—limb; yāte—because; haya—is; antaraṁga—more.

TRANSLATION
Why has Śrī Advaita been called a limb and not a part? The reason is that “limb” implies greater intimacy.

TEXT 26

महाविश्वुर अंश—अर्तेद गुणधाम |
जिथरे अर्तेद, भेकिन्य अर्तेद गुण नाम

mahā-viśṣūra aṁśa—advaita guṇa-dhāma
iśvare abheda, teṭi ‘advaita’ pūrṇa nāma

SYNONYMS

mahā-viśṣūra—of Lord Mahā-Viṣṇu; aṁśa—part; advaita—Advaita Ācārya; guṇa-dhāma—reservoir of all attributes; iśvare—from the Lord; abheda—nondifferent; teṭi—therefore; advaita—nondifferent; pūrṇa nāma—full name.

TRANSLATION
Śrī Advaita, who is a reservoir of virtues, is the main limb of Mahā-Viṣṇu. His full name is Advaita, for He is identical in all respects with that Lord.

TEXT 27

পূর্বে বৈচে কৈল সর্ব-বিশেষ দ্বজন |
অবতারি কৈল এবে তুফ্তি-প্রবর্তন

pūrve yaiche kaila sarva-viśṣeva sṛjana
avatari’ kaila ebe bhakti-pravartana
SYNONYMS

pūrve—formerly; yaiche—as; kaila—performed; sarva—all; viśva—of the universes; sṛjana—creation; avatari’—taking incarnation; kaila—did; ebe—now; bhakti-pravartana—inauguration of the bhakti cult.

TRANSLATION

As He had formerly created all the universes, now He descended to introduce the path of bhakti.

TEXT 28

देश प्रत्येककाल प्रकृति करी दान।
गीता-दागवतेदे केल भक्ति ब्याघ्याम॥ २८॥

jiwa nistari a krṣṇa-bhakti kari' dana
gītā-bhāgavate kaila bhaktira vyākhyaṇa

SYNONYMS

jiwa—the living entities; nistari—delivered; krṣṇa-bhakti—devotional service to Lord Kṛṣṇa; kari’—making; dana—gift; gītā-bhāgavate—in Bhagavad-gītā and Śrīmad-Bhāgavatam; kaila—performed; bhaktira vyākhyaṇa—explanation of devotional service.

TRANSLATION

He delivered all living beings by offering the gift of krṣṇa-bhakti. He explained Bhagavad-gītā and Śrīmad-Bhāgavatam in the light of devotional service.

PURPORT

Although Śrī Advaita Prabhu is an incarnation of Viṣṇu, for the welfare of the conditioned souls He manifested Himself as a servitor of the Supreme Personality of Godhead, and throughout all His activities He showed Himself to be an eternal servitor. Lord Caitanya and Lord Nityānanda also manifested the same principle, although They also belong to the category of Viṣṇu. If Lord Caitanya, Lord Nityānanda and Advaita Prabhu had exhibited Their all-powerful Viṣṇu potencies within this material world, people would have become greater impersonalists, monists and self-worshipers than they had already become under the spell of this age. Therefore the Personality of Godhead and His different incarnations and forms played the parts of devotees to instruct the conditioned souls how to approach the transcendental stage of devotional service. Advaita Ācārya especially intended to teach the conditioned souls about devotional service. The word ācārya means “teacher.” The special function of such a teacher is to make people Kṛṣṇa conscious. A bona fide teacher following in the footsteps of Advaita Ācārya has no other business than to spread the principles of Kṛṣṇa consciousness all over the world. The real qualification of an ācārya is that he presents himself as a servant of the Supreme.
Such a bona fide ācārya can never support the demoniac activities of atheistic men who present themselves as God. It is the main business of an ācārya to defy such imposters posing as God before the innocent public.

TEXT 29

bhakti-upadeśa vinu tānra nāhi kārya
ataeva nāma haila ‘advaita ācārya’

SYNONYMS

bhakti-upadeśa—instruction of devotional service; vinu—without; tānra—His; nāhi—there is not; kārya—occupation; ataeva—therefore; nāma—the name; haila—became; advaita ācārya—the supreme teacher (ācārya) Advaita Prabhu.

TRANSLATION

Since He has no other occupation than to teach devotional service, His name is Advaita Ācārya.

TEXT 30

vaiṣṇavera guru teṅho jagatera ārya
dui-nāma-milane haila ‘advaita-ācārya’

SYNONYMS

vaiṣṇavera—of the devotees; guru—spiritual master; teṅho—He; jagatera ārya—the most respectable personality in the world; dui-nāma-milane—by combining the two names; haila—there was; advaita-ācārya—the name Advaita Ācārya.

TRANSLATION

He is the spiritual master of all devotees and is the most revered personality in the world. By a combination of these two names, His name is Advaita Ācārya.

PURPORT

Śrī Advaita Ācārya is the prime spiritual master of the Vaiṣṇavas, and He is worshipable by all Vaiṣṇavas. Devotees and Vaiṣṇavas must follow in the footsteps of Advaita Ācārya, for by so doing one can actually engage in the devotional service of the Lord.
TEXT 31

कमल-नयनेरे तेन्हो, याते 'अंग', 'अंश'।
'कमलाक्ष' करी धरे नाम अवतर्भस || ३१ ||

*kamala-nayanera teňho, yăte ‘aṅga’, ‘aṁśa’
‘kamalākṣa’ kari dhare nāma avatāṁsa

SYNONYMS

*kamala-nayanera—of the lotus-eyed; teňho—He; yăte—since; aṅga—limb; aṁśa—part; kamala-akṣa—the lotus-eyed; kari’—accepting that; dhare—takes; nāma—the name; avatāṁsa—partial expansion.

TRANSLATION

Since He is a limb or part of the lotus-eyed Supreme Lord, He also bears the name Kamalākṣa.

TEXT 32

ईश्वरासरूपया पाय पारिषदगण।
चतुर्भुज, पीतवस, याचे नारायण। || ३२ ||

*iśvara-sārūpya pāya pāriṣada-gaṇa
catur-bhuja, pīta-vāsa, yaiche nārāyaṇa

SYNONYMS

*iśvara-sārūpya—the same bodily features as the Lord; pāya—gets; pāriṣada-gaṇa—the associates; catur-bhuja—four hands; pīta-vāsa—yellow dress; yaiche—just as; nārāyaṇa—Lord Nārāyaṇa.

TRANSLATION

His associates have the same bodily features as the Lord. They all have four arms and are dressed in yellow garments like Nārāyaṇa.

TEXT 33

अद्वैत-आचार्य—ईश्वरे अंशवर्ग।
उँच तत्त्व-नाम-झूण, सकल आंशवर्ग। || ३३ ||

advaita-ācārya—iśvarera aṁśa-varya
tāṅra tattva-nāma-guṇa, sakali āṁśavarga
SYNONYMS

advaita-ācārya—Advaita Ācārya Prabhu; jñāvāera—of the Supreme Lord; artha-varya—principal part; tāhā—His; tattva—truths; nāma—names; guṇa—attributes; sakali—all; āscarya—wonderful.

TRANSLATION

Śrī Advaita Ācārya is the principal limb of the Supreme Lord. His truths, names and attributes are all wonderful.

TEXT 34

यांहार तुलसीजले, यांहार हुंकारे।
स्वगण सहिते चैतन्येर अवतारे॥ ३४ ॥

yānhāra tulasī-jale, yānhāra huṅkāre
sva-gaṇa sahite caitanyēra avatāre

SYNONYMS

yānhāra—whose; tulasī-jale—by tulasī leaves and Ganges water; yānhāra—of whom; huṅkāre—by the loud voice; sva-gaṇa—His personal associates; sahite—accompanied by; caitanyēra—of Lord Śrī Caitanya Mahāprabhu; avatāre—in the incarnation.

TRANSLATION

He worshiped Kṛṣṇa with tulasī leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahāprabhu appeared on earth, accompanied by His personal associates.

TEXT 35

यान्हर द्वार कैल प्रभु कैर्तन प्रचार।
यान्हर द्वार कैल प्रभु जगत् निस्तार॥ ३५ ॥

yānhra dvārā kaila prabhu kīrtana pracāra
yānhra dvārā kaila prabhu jagat nistāra

SYNONYMS

yānhra dvārā—by whom; kaila—did; prabhu—Lord Śrī Caitanya Mahāprabhu; kīrtana pracāra—spreading of the saṅkīrtana movement; yānhra dvārā—by whom; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; jagat nistāra—deliverance of the entire world.
TRANSLATION

It is through Him [Advaita Ācārya] that Lord Caitanya spread the saṅkīrtana movement and through Him that He delivered the world.

TEXT 36

The glory and attributes of Advaita Ācārya are unlimited. How can the insignificant living entities fathom them?

TEXT 37

Śrī Advaita Ācārya is a principal limb of Lord Caitanya. Another limb of the Lord is Nityānanda Prabhu.
**SYNONYMS**

prabhura upāṅga—Śrīvāsa-ādi bhakta-gaṇa
hasta-mukha-netra-aṅga cakrādī-āstra-sama

**TRANSLATION**

The devotees headed by Śrīvāsa are His smaller limbs. They are like His hands, face, eyes and His disc and other weapons.

**TEXT 39**

एसव लाईया चैतन्याचारी विहार ।
एसव लाईया करेन बालिक्त प्रजाह ॥ ३९ ॥

e-saba la-iyā caitanya-prabhura vihāra
e-saba la-iyā kareṇa vāṅchita pracāra

**SYNONYMS**

e-saba—all these; la-iyā—taking; caitanya-prabhura—of Śrī Caitanya Mahāprabhu; vihāra—pastimes; e-saba—all of them; la-iyā—taking; kareṇa—does; vāṅchita pracāra—spreading His mission.

**TRANSLATION**

With all of them Lord Caitanya performed His pastimes, and with them He spread His mission.

**TEXT 40**

माधवेन्द्रपुरिर इं हो शिष्य, एइ भाने ।
आचार्य-गोसाञिक्रे प्रभु गुरु करि’ माने ॥ ४० ॥

mādhavendra-purīra iṅho śiṣya, ei jñāne
ācārya-gosāṁire prabhu guru kari’ māne

**SYNONYMS**

mādhavendra-purīra—of Mādhavendra Purī; iṅho—Advaita Ācārya; śiṣya—disciple; ei jñāne—by this consideration; ācārya-gosāṁire—unto Advaita Ācārya; prabhu—Śrī Caitanya Mahāprabhu; guru—spiritual master; kari’—taking as; māne—obeys Him.
Thinking, “He [Śrī Advaita Ācārya] is a disciple of Śrī Mādhavendra Purī,” Lord Caitanya obeys Him, respecting Him as His spiritual master.

Śrī Mādhavendra Purī is one of the ācāryas in the disciplic succession from Madhvācārya. Mādhavendra Purī had two principal disciples, Tīvra Purī and Śrī Advaita Prabhu. Therefore the Gauḍīya-Vaiṣṇava-sampradāya is a disciplic succession from Madhvācārya. This fact has been accepted in the authorized books known as Gaura-gaṇoddeśa-dīpikā and Prameya-ratnāvalī, as well as by Gopāla Guru Gosvāmī. The Gaura-gaṇoddeśa-dīpikā clearly states the disciplic succession of the Gauḍīya Vaiṣṇavas as follows: “Lord Brahmā is the direct disciple of Viṣṇu, the Lord of the spiritual sky. His disciple is Nārada, Nārada’s disciple is Vyāsa, and Vyāsa’s disciples are Śukadeva Gosvāmī and Madhvācārya. Padmanābha Ācārya is the disciple of Madhvācārya, and Narahari is the disciple of Padmanābha Ācārya. Mādhava is the disciple of Narahari, Akṣobhya is the direct disciple of Mādhava, and Jayātīrtha is the disciple of Akṣobhya. Jayātīrtha’s disciple is Jñānasindhu, and his disciple is Mahānīdhi. Vidyānīdhi is the disciple of Mahānīdhi, and Rājendra is the disciple of Vidyānīdhi. Jayadharma is the disciple of Rājendra. Puruṣottama is the disciple of Jayadharma. Śrīman Lakṣmīpati is the disciple of Vyāsatīrtha, who is the disciple of Puruṣottama. And Mādhavendra Purī is the disciple of Lakṣmīpati.”

To maintain the proper etiquette for the principles of religion, Lord Caitanya bows down at the lotus feet of Śrī Advaita Ācārya with reverential prayers and devotion.

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Adi-līlā, Chapter 6

\[\text{caitanya-gosāṅike ācārya kare 'prabhu'-jñāna}\]
\[\text{āpanāke karena tāḥra 'dāsa'-abhimāna}\]

SYNONYMS

\[\text{caitanya-gosāṅike—unto Śrī Caitanya Mahāprabhu; ācārya—Advaita Ācārya; kare—does; prabhu-jñāna—considering His master; āpanāke—unto Himself; kare—does; tāḥra—of Śrī Caitanya Mahāprabhu; dāsa—as a servant; abhimāna—conception.}\]

TRANSLATION

Śrī Advaita Ācārya, however, considers Lord Caitanya Mahāprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahāprabhu.

PURPORT

The \textit{Bhakti-rasāmrtā-sindhu} of Rūpa Gosvāmī explains the superexcellent quality of devotional service as follows:

\[
\begin{align*}
\text{brahmānando bhaved eṣa} \\
\text{cet parārdha-guṇīkṛtah} \\
\text{naiti bhakti-sukhāṃbhodheḥ} \\
\text{paramāṇu-tulām api}
\end{align*}
\]

"If multiplied billions of times, the transcendental pleasure derived from impersonal Brahman realization still could not compare to even an atomic portion of the ocean of bhakti, or transcendental service." (\textit{B.r.s.} 1.1.38) Similarly, the \textit{Bhāvārtha-dīpikā} states:

\[
\begin{align*}
\text{tvat-kathāmṛta-pāthodhau} \\
\text{viharanto mahā-mudāḥ} \\
\text{kurvanti kṛtīnaḥ kecic} \\
\text{catur-vargam īṭnopamam}
\end{align*}
\]

"For those who take pleasure in the transcendental topics of the Supreme Personality of Godhead, the four progressive realizations of religiosity, economic development, sense gratification and liberation, all combined together, cannot compare, any more than a straw, to the happiness derived from hearing about the transcendental activities of the Lord." Those who engage in the transcendental service of the lotus feet of Kṛṣṇa, being relieved of all material enjoyment, have no attraction to topics of impersonal monism. In the \textit{Padma Purāṇa}, in connection with the glorification of the month of Kārttika, it is stated that devotees pray:

\[
\begin{align*}
\text{varam deva mokṣāṁ na mokṣāvadhirām vā} \\
\text{na cānyāṁ vṛṇe 'haṁ vareśād apiṇa}
\end{align*}
\]
"Dear Lord, always remembering Your childhood pastimes at Vrndavana is better for us than aspiring to merge into the impersonal Brahman. During Your childhood pastimes You liberated the two sons of Kuvera and made them great devotees of Your Lordship. Similarly, I wish that instead of giving me liberation You may award me such devotion unto You.” In the Hayasriya-sri-narayana-vyaha-stava, in the chapter called Narayana-stotra, it is stated:

\[
\text{na dhamnam khamar artham vā}
\text{mokṣam vā varadeśvāra}
\text{prārthaye tava padābe}
\text{dāsyam evābhikāmaye}
\]

“My dear Lord, I do not wish to become a man of religion nor a master of economic development or sense gratification, nor do I wish for liberation. Although I can have all these from You, the supreme benedictor, I do not pray for all these. I simply pray that I may always be engaged as a servant of Your lotus feet.” Nṛsinhadeva offered Prahlada Mahārāja all kinds of benedictions, but Prahlada Mahārāja did not accept any of them, for he simply wanted to engage in the service of the lotus feet of the Lord. Similarly, a pure devotee wishes to be blessed like Mahārāja Prahlāda by being thus endowed with devotional service. Devotees also offer their respects to Hanumān, who always remained a servant of Lord Rāma. The great devotee Hanumān prayed:

\[
\text{bhava-bandha-cchide tasyai}
\text{sprḥayāmi na muktaye}
\text{bhavān prabhur aham dāsa}
\text{iti yatra vilupyate}
\]

“I do not wish to take liberation or to merge in the Brahman effulgence, where the conception of being a servant of the Lord is completely lost.” Similarly, in the Narada-paṅcarātra it is stated:

\[
\text{dharmārtha-kāma-mokṣeṣu}
\text{nechā mama kadācana}
\text{tvat-pāda-paṅkajasyādho}
\text{jīvitaṁ diyatāṁ mama}
\]
"I do not want any one of the four desirable stations. I simply want to engage as a servant of the lotus feet of the Lord." King Kulaśekhara, in his very famous book Mukunda-mālā-stotra, prays:

\[
\begin{align*}
nāharṁ vande pada-kamalayor dvandvam advandva-hetoh \\
kumbhī-pākarṁ gurum api hare nārakaṁ nāpanetum \\
ramyā-rāmā-mṛdu-tanu-latā-nandane nābhiraṇtam \\
bhāve bhāve ṛṣṇya-bhavane bhāvayeyam bhavantam
\end{align*}
\]

"My Lord, I do not worship You to be liberated from this material entanglement, nor do I wish to save myself from the hellish condition of material existence, nor do I ever pray for a beautiful wife to enjoy in a nice garden. I wish only that I may always be in full ecstasy with the pleasure of serving Your Lordship."

(M.m.s. 6) In Śrīmad-Bhāgavatam also there are many instances in the Third and Fourth Cantos in which devotees pray to the Lord simply to be engaged in His service, and nothing else (Bhāg. 3.4.15, 3.25.34, 3.25.36, 4.1.22, 4.9.10 and 4.20.24).

**TEXT 43**

सेइ अभिमान-सुखे आपना पासरे।
क्रृष्णदास हाओ—जीवे उपदेश करे॥ ४३ ॥

\[
\begin{align*}
\text{sei abhimāna-sukhe āpanā pāsare} \\
\text{‘kṛṣṇa-dāsa hao—jīve upadeśa kare}
\end{align*}
\]

**SYNONYMS**

sei—that; abhimāna-sukhe—in the happiness of that conception; āpanā—Himself; pāsare—He forgets; kṛṣṇa-dāsa hao—You are servants of Lord Kṛṣṇa; jīve—the living beings; upadeśa kare—He instructs.

**TRANSLATION**

He forgets Himself in the joy of that conception and teaches all living entities, "You are servants of Śrī Caitanya Mahāprabhu."

**PURPORT**

The transcendental devotional service of the Supreme Personality of Godhead is so ecstatic that even the Lord Himself plays the part of a devotee. Forgetting Himself to be the Supreme, He personally teaches the whole world how to render service to the Supreme Personality of Godhead.
TEXT 44

कृप्तस-अविमाने ये अनन्यसिद्धृः।
कोण्टि-ब्रह्मसुख नहे तार एक बिंदु || ॥

krṣṇa-dāsa-abhimāne ye ānanda-sindhu
koṭi-brahma-sukha nahe tāra eka bindu

SYNONYMS

krṣṇa-dāsa-abhimāne—under this impression of being a servant of Kṛṣṇa; ye—that; ānanda-sindhu—ocean of transcendental bliss; koṭi-brahma-sukha—ten million times the transcendental bliss of becoming one with the Absolute; nahe—not; tāra—of the ocean of transcendental bliss; eka—one; bindu—drop.

TRANSLATION

The conception of servitude to Śrī Kṛṣṇa generates such an ocean of joy in the soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it.

TEXT 45

मुनि ये कैतप्यदास, आर नित्यानंद ||
दास-भाव-सम नहें अग्न्ये आनंद || ॥

muṇi ye caitanya-dāsa āra nityānanda
dāsa-bhāva-sama nahe anyatra ānanda

SYNONYMS

muṇi—I; ye—that; caitanya-dāsa—servant of Lord Caitanya; āra—and; nityānanda—of Lord Nityānanda; dāsa-bhāva—the emotion of being a servant; sama—equal to; nahe—not; anyatra—anywhere else; ānanda—transcendental bliss.

TRANSLATION

He says, “Nityānanda and I are servants of Lord Caitanya.” Nowhere else is there such joy as that which is tasted in this emotion of servitude.

TEXT 46

परमप्रेयसी लक्ष्मी क्रदये बसति ||
स्त्रेष्ठे दास-पुख सागे करिया मिलति || ॥

Sri Caitanya-caritāmṛta
Adi-līlā, Chapter 6

para-prēyasī lakṣmī hṛdaye vasati
tenho dāṣya-sukha māge kariyā minati

SYNONYMS
para-prēyasī—the most beloved; lakṣmī—the goddess of fortune; hṛdaye—on the chest; vasati—residence; tenho—she; dāṣya-sukha—the happiness of being a maidservant; māge—begs; kariyā—offering; minati—prayers.

TRANSLATION
The most beloved goddess of fortune resides on the chest of Śrī Kṛṣṇa, yet she too, earnestly praying, begs for the joy of service at His feet.

TEXT 47

daṁst-ṭābe āmṛdhitā pārīṣadgaṇa
vidyā, bhava, nārada āra śuka, sanātana

dāṣya-bhāve ānandita pārīṣada-gaṇa
vidhi, bhava, nārada āra śuka, sanātana

SYNONYMS
daṁst-ḍāve—in the conception of being a servant; ānandita—very pleased; pārīṣada-gaṇa—all the associates; vidhi—Lord Brahmā; bhava—Lord Śiva; nārada—the great sage Nārada; āra—and; śuka—Śukadeva Gosvāmī; sanātana—and Sanātana.

TRANSLATION
All the associates of Lord Kṛṣṇa, such as Brahmā, Śiva, Nārada, Śuka and Sanātana, are very much pleased in the sentiment of servitude.

TEXT 48

nityānanda avadhūta sabāte āgala
caitanyera dāṣya-preme ha-ilā pāgala

SYNONYMS
nityānanda avadhūta—the mendicant Lord Nityānanda; sabāte—among all; āgala—foremost; caitanyera dāṣya-preme—in the emotional ecstatic love of being a servant of Śrī Caitanya Mahāprabhu; ha-ilā pāgala—became mad.
Sri Nityananda, the wandering mendicant, is the foremost of all the associates of Lord Caitanya. He became mad in the ecstasy of service to Lord Caitanya.

TEXTS 49-50

śrīvāsa, hariḍāsa, rāmadāsa, gadādhara
murāri, mukunda, candraśekhara, vakreśvara

e-saba paṇḍita-loka para-ma-mahattva
caitanyera dāśya sabāya karaye unmatta

SYNONYMS

śrīvāsa—Śrīvāsa Thākura; haridāsa—Haridāsa Thākura; rāmadāsa—Rāmadāsa; gadādhara—Gadādhara; murāri—Murāri; mukunda—Mukunda; candraśekhara—Candraśekhara; vakreśvara—Vakreśvara; e-saba—all of them; paṇḍita-loka—very learned scholars; para-ma-mahattva—very much glorified; caitanyera—of Śrī Caitanya Mahāprabhu; dāśya—the servitude; sabāya—all of them; karaye unmatta—makes mad.

TRANSLATION

Śrīvāsa, Haridāsa, Rāmadāsa, Gadādhara, Murāri, Mukunda, Candraśekhara and Vakreśvara are all glorious and are all learned scholars, but the sentiment of servitude to Lord Caitanya makes them mad in ecstasy.

TEXT 51

এই মত গায়, নাচে, করে অট্টহাস।
লোকে উপদেশে,—‘হাো চৈতন্যের দাসা’।

ei mata gāya, nāce, kare aṭṭahāsa
loke upadeśe,—‘hao caitanyera dāsa’

SYNONYMS

ei mata—in this way; gāya—chant; nāce—dance; kare—do; aṭṭahāsa—laughing like madmen; loke—unto the people in general; upadeśe—instruct; hao—just become; caitanyera dāsa—servants of Śrī Caitanya.
TRANSLATION

Thus they dance, sing, and laugh like madmen, and they instruct everyone, “Just be loving servants of Lord Caitanya.”

TEXT 52

চৈতন্যগোসাঙ্গি মোরে করে গুরু-জ্ঞান।
তথাপি মোর হয় দাস-অভিমান॥ ৫২ ॥

caitanya-gosâni more kare guru-jñâna
tathâpiha mora haya dâsa-abhimâna

SYNONYMS

caitanya-gosâni—Lord Śrī Caitanya Mahâprabhu; more—unto Me; kare—does; guru-jñâna—consideration as a spiritual master; tathâpiha—still; mora—My; haya—there is; dâsa-abhimâna—the conception of being His servant.

TRANSLATION

Śrī Advaita Ācārya thinks, “Lord Caitanya considers Me His spiritual master, yet I feel Myself to be only His servant.”

TEXT 53

কৃষ্ণপ্রেমের এই এক অগুরু প্রভাব।
গুরু-সম-লগ্নে করায় দাশ-ব্যাব॥ ৫৩ ॥

krṣṇa-premera ei eka apūrva prabhāva
guru-sama-laghuke karāya dāsyya-bhāva

SYNONYMS

krṣṇa-premera—of love of Kṛṣṇa; ei—this; eka—one; apūrva prabhāva—unprecedented influence; guru—to those on the level of the spiritual master; sama—equal level; laghuke—unto the less important; karāya—makes; dāsyya-bhāva—the conception of being a servant.

TRANSLATION

Love for Kṛṣṇa has this one unique effect: it imbues superiors, equals and inferiors with the spirit of service to Lord Kṛṣṇa.

PURPORT

There are two kinds of devotional service: the way of pāñcarātrika regulative principles and the way of bhāgavata transcendental loving service. The love of
Godhead of those engaged in pāñcarātriṇa regulative principles depends more or less on the opulent and reverential platform, but the worship of Rādhā and Kṛṣṇa is purely on the platform of transcendental love. Even persons who play as the superiors of Kṛṣṇa also take the chance to offer transcendental loving service to the Lord. The service attitude of the devotees who play the parts of superiors of the Lord is very difficult to understand, but can be very plainly understood in connection with the superexcellence of their particular service to Lord Kṛṣṇa. A vivid example is the service of mother Yaśodā to Kṛṣṇa, which is distinct. In the feature of Nārāyaṇa, the Lord can accept services only from His associates who play parts in which they are equal to or less than Him, but in the feature of Lord Kṛṣṇa He accepts service very plainly from His fathers, teachers and other elders who are His superiors, as well as from His equals and His subordinates. This is very wonderful.

TEXT 54

इहारे प्रमाण शुन—पाठकेर व्याख्यान।
महादभव याते अणुष्ट्रू प्रमाण। ॥ ५४ ॥

ihāra pramāṇa śuna—śāstrera vyākhyāna
mahad-anubhava yāte sudṛḍha pramāṇa

SYNONYMS

ihāra—of this; pramāṇa—evidence; śuna—please hear; śāstrera vyākhyāna—the description in the revealed scriptures; mahat-anubhava—the conception of great souls; yāte—by which; su-dṛḍha—strong; pramāṇa—evidence.

TRANSLATION

For evidence, please listen to the examples described in the revealed scriptures, which are also corroborated by the realization of great souls.

TEXTS 55-56

अक्षरे का कथा, व्रजे नन्द महाशय।
तार सम ‘गुरु’ कुंडेर आर केह लय। ॥ ५५ ॥
शुभवांसले भृत्तर-श्यान माहि तार।
ताहाकेति प्रेमे कराय दास्त-अमुकार। ॥ ५६ ॥

anyera kā kathā, vraje nanda mahāśaya
tāra sama ‘guru’ kṛṣṇera āra keha naya

śuddha-vātsalye īśvara-jñāna nāhi tāra
tāhākei preme karāya dāsya-anukāra
SYNONYMS

anyera—of others; kā—what; kathā—to speak; vraje—in Vṛndāvana; nanda mahāśaya—Nanda Mahārāja; tāra sama—like him; guru—a superior; kṛṣṇera—of Lord Kṛṣṇa; āra—another; keha—anyone; naya—not; śuddha-vātsalye—in transcendental paternal love; īśvara-jñāna—conception of the Supreme Lord; nāhi—not; tāra—his; tāhākei—unto him; preme—ecstatic love; karāya—makes; dāsyā-anukāra—the conception of being a servant.

TRANSLATION

Although no one is a more respected elder for Kṛṣṇa than Nanda Mahārāja in Vraja, who in transcendental paternal love has no knowledge that his son is the Supreme Personality of Godhead, still ecstatic love makes him, not to speak of others, feel himself to be a servant of Lord Kṛṣṇa.

TEXT 57

तेहो रति-मति शागे कुक्षे चरणेण ।
ताहार स्रीमुखवाणी तहाते प्रमाणे ॥ ५७ ॥

teṅho rati-mati māge kṛṣṇera caraṇe
tāhāra śrī-mukha-vāṇi tāhāte pramāṇe

SYNONYMS

teṅho—he also; rati-mati—affection and attraction; māge—begs; kṛṣṇera caraṇe—unto the lotus feet of Kṛṣṇa; tāhāra—his; śrī-mukha-vāṇi—words from his mouth; tāhāte—in that; pramāṇe—evidence.

TRANSLATION

He too prays for attachment and devotion to the lotus feet of Lord Kṛṣṇa, as the words from his own mouth give evidence.

TEXTS 58-59

पुनु उद्धव, सत्य, कुक्ष—आमार जनम ।
तेहेह इखर—हेन यदि भोगार मने लय ॥ ५८ ॥
तथापि ताहाते रचू मोर मनोबुझि ।
तोमार इखर-कुक्षे हउक मोर मति ॥ ५९ ॥

śuna uddhava, satya, kṛṣṇa—āmāra tanaya
tēṅho īśvara—hena yadi tomāra mane laya
tathāpi tāhāte rahu mora mano-vṛtti
tomāra īśvara-kṛṣṇe hauka mora mati
SYNONYMS

śuna uddhava—my dear Uddhava, please hear me; satya—the truth; kṛṣṇa—Lord Kṛṣṇa; āmāra tanaya—my son; tehho—He; īśvara—the Supreme Personality of Godhead; hena—thus; yadi—if; tomāra—your; mane—the mind; laya—takes; tathāpi—still; tāṅhāte—unto Him; rahu—let there be; mora—my; manah-vṛtti—mental functions; tomāra—your; īśvara-kṛṣṇe—to Kṛṣṇa, the Supreme Lord; hauka—let there be; mora—my; mati—attention.

TRANSLATION

“My dear Uddhava, please hear me. In truth Kṛṣṇa is my son, but even if you think that He is God, I would still bear toward Him my own feelings for my son. May my mind be attached to your Lord Kṛṣṇa.”

TEXT 60

manaso vṛttayo naḥ syuḥ
kṛṣṇa-pādāmbujāśrayāḥ
vāco 'bhiddhāyinīr nāmnāṁ
kāyas tat-prahvaṇādiṣu

SYNONYMS

manasaḥ—of the mind; vṛttayah—activities (thinking, feeling and willing); naḥ—of us; syuḥ—let there be; kṛṣṇa—of Lord Kṛṣṇa; pāda-ambuja—the lotus feet; āśrayāḥ—those sheltered by; vācaḥ—the words; abhidhāyiniḥ—speaking; nāmnāṁ—of His holy names; kāyaḥ—the body; tat—to Him; prahvaṇa-ādiṣu—bowing down to Him, etc.

TRANSLATION

“May our minds be attached to the lotus feet of your Lord Kṛṣṇa, may our tongues chant His holy names, and may our bodies lie prostrate before Him.”

TEXT 61

karmabhir bhrāmyamāṇānāṁ yatra kvāpiśvareccayā
mahāgalācaritair dānai
ratir naḥ kṛṣṇa ṭsvare
SYNONYMS

karmabhīḥ—by the activities; bhrāmyamāṇānāṁ—of those wandering within the material universe; yatra—wherever; kvāpi—anywhere; īśvara-icchayā—by the supreme will of the Personality of Godhead; maṅgala-ācaritaiḥ—by auspicious activities; dānaiḥ—like charity and philanthropy; ratiḥ—the attraction; nāḥ—our; kṛṣṇe—in Kṛṣṇa; īśvare—the Supreme Personality of Godhead.

TRANSLATION

“Wherever we wander in the material universe under the influence of karma by the will of the Lord, may our auspicious activities cause our attraction to Lord Kṛṣṇa to increase.”

PURPORT

These verses from Śrīmad-Bhāgavatam (10.47.66-67) were spoken by the denizens of Vṛndāvana, headed by Mahārāja Nanda and his associates, to Uddhava, who had come from Mathurā.

TEXT 62

Śrīdāmādi brāhmaṇe yata sakhāra nicayā
aśvarya-jñāna-hīna, kevala-sakhya-maya

SYNONYMS

Śrīdāma-ādi—Kṛṣṇa’s friends, headed by Śrīdāma; vraje—in Vṛndāvana; yata—all; sakhāra—of the friends; nicayā—the group; aśvarya—of opulence; jñāna—knowledge; hīna—without; kevala—purely; sakhya-maya—fraternal affection.

TRANSLATION

Lord Kṛṣṇa’s friends in Vṛndāvana, headed by Śrīdāma, have pure fraternal affection for Lord Kṛṣṇa and have no idea of His opulences.

TEXT 63

kṛṣṇa-saṅge yuddha kare, ścandhe arohaṇa
ṭārā dāṣya-bhāve kare caraṇa-sevana
SYNONYMS

$kṛṣṇa$-saṅge—with $Kṛṣṇa$; $yuddha$ kare—fight; $skandhe$—on His shoulders; $ārohaṇa$—getting up; $tārā$—they; $dāsyā-bhāve$—in the conception of being Lord $Kṛṣṇa$’s servants; $kare$—do; $carana$-sevana—worship the lotus feet.

TRANSLATION

Although they fight with Him and climb upon His shoulders, they worship His lotus feet in a spirit of servitude.

TEXT 64

$pāda-saṁvāhanaṁ$ cakruḥ
kecit tasya mahātmanaḥ
apare hata-pāṃśuno
vyajanaṅ saṃvaṇījan

SYNONYMS

$pāda-saṁvāhanam$—massaging the feet; $cakruḥ$—performed; $kecit$—some of them; $tasya$—of Lord $Kṛṣṇa$; $mahā-ātmanaḥ$—of the Supreme Personality of Godhead; $apare$—others; $hata$—destroyed; $pāṃśuṇaḥ$—whose resultant actions of sinful life; $vyajanaṅ$—with hand-held fans; $saṃvaṇījan$—fanned very pleasingly.

TRANSLATION

“Some of the friends of Śrī $Kṛṣṇa$, the Supreme Personality of Godhead, massaged His feet, and others whose sinful reactions had been destroyed fanned Him with hand-held fans.”

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (10.15.17), describes how Lord $Kṛṣṇa$ and Lord Balarama were playing with the cowherd boys after killing Dhenukāsura in Tālavana.

TEXTS 65-66

রূপের শ্রোতী রঞ্জে যত গোপীগণ।
ষ্টার পদধূলি করে উংঃ প্রার্থনা। ৬৫ ॥
ষ্টার সীতার উপরে রূপের প্রিয় নাই আন।
উত্তারে আপনাকে করে দাসী-অভিমান। ৬৬ ॥
"O Lord, remover of the afflictions of the inhabitants of Vrndavana! O hero of all women! O Lord who destroys the pride of Your devotees by Your sweet, gentle smile! O friend! We are Your maidservants. Please fulfill our desires and show us Your attractive lotus face."
PURPORT

This verse in connection with the rāsa dance of Kṛṣṇa with the gopīs is quoted from Śrīmad-Bhāgavatam (10.31.6). When Kṛṣṇa disappeared from His companions in the course of dancing, the gopīs sang like this in separation from Kṛṣṇa.

TEXT 68

अपि वत मधुपूर्णार्थपुत्रोऽख्यनात्
स्नरिति स पितुर्गहन् सौम्य वञ्चुः कोपान्।
कृतिकिल्प स देशत नः बिक्षरीवाण पृणिते
तुज्जमुरुशुग्रद्वं मुखर्धान्तसं कित छह। ६८ ॥

SYNONYMS

api—certainly; bata—regrettable; madhu-puryām—in the city of Mathura; ārya-putraḥ—the son of Nanda Mahārāja; adhunā—now; āste—resides; smarati—remembers; sah—He; pitṛ-gehān—the household affairs of His father; saumya—O great soul (Uddhava); bandhūn—His many friends; ca—and; gopān—the cowherd boys; kvacit—sometimes; api—or; sah—He; kathām—talks; naḥ—of us; kīṅkarirnām—of the maidservants; gritrē—relates; bhujam—hand; aguru-sugandham—having the fragrance of aguru; murdhni—on the head; adhāsyat—will keep; kadā—when; nu—maybe.

TRANSLATION

"O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathura. Does He remember His father's household affairs, His friends and the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?"

PURPORT

This verse appears in the Śrīmad-Bhāgavatam (10.47.21) in the section known as the Bhramara-gītā. When Uddhava came to Vṛndāvana, Śrīmatī Rādhārāṇī, in complete separation from Kṛṣṇa, sang like this.

TEXTS 69-70

तृती-सबार कथा रसन्—प्रीती राधिका।
सब ते तेन सकलांशे परम-अधिक। ॥ ६९ ॥
Not to speak of the other gopis, even Šrī Rādhikā, who in every respect is the most elevated of them all and who has bound Šrī Kṛṣṇa forever by Her loving attributes, serves His feet as His maidservant.

"O My Lord, O My husband, O most dearly beloved! O mighty-armed Lord! Where are You? Where are You? O my friend, reveal Yourself to Your maidservant, who is very much aggrieved by Your absence."
PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.30.39). When the rāsa dance was going on in full swing, Kṛṣṇa left all the gopīs and took only Śrīmati Rādhārāṇī with Him. At that time all the gopīs lamented, and Śrīmati Rādhārāṇī, being proud of Her position, requested Kṛṣṇa to carry Her wherever He liked. Then Kṛṣṇa immediately disappeared from the scene, and Śrīmati Rādhārāṇī began to lament.

TEXT 72

dvārakāte rukmiṇy-ādi yateka māhiṣī
tābhārāo āpanāke māne kṛṣṇa-dāsī
dvārakāte—in Dvārakā-dhāma; rukmiṇi-ādi—headed by Rukmiṇi; yateka—all of them; māhiṣī—the queens; tābhārāo—all of them also; āpanāke—themselves; māne—consider; kṛṣṇa-dāsī—maidservants of Kṛṣṇa.

SYNONYMS

cvaidyāya mārpayitum udyata-kārmukeśu
rājasv ajeya-bhaṭa-śekharitāṅghri-reṇuḥ
ninye mṛgendra iva bhāgam ajāvi-yūthāt
tac chrī-niketa-caraṇo 'stu mamārcanāya
cvaidyāya—unto Śīśupāla; mā—me; arpayitum—to deliver or to give in charity; udyata—upraised; kārmukeśu—whose bows and arrows; rājasu—among the kings headed by Jarāsandha; ajēya—unconquerable; bhaṭa—of the soldiers; śekharitā-āṅghri-reṇuḥ—the dust of whose lotus feet is the crown; ninye—forcibly took; mṛga-
transliteration

**TRANSLATION**

“When Jarasandha and other kings, bows and arrows upraised, stood ready to deliver me in charity to Śiśupāla, He forcibly took me from their midst, as a lion takes its share of goats and sheep. The dust of His lotus feet is therefore the crown of inconquerable soldiers. May those lotus feet, which are the shelter of the goddess of fortune, be the object of my worship.”

**PURPORT**

This verse is from *Śrīmad-Bhāgavatam* (10.83.8).

**TEXT 74**

তপন্ধরস্তীমাত্মায় স্পন্দস্পর্শনাশয়।
সখ্যপেত্যাঙ্গেহি পাতি সাঃঃ সদৃশ্যার্জানী॥ ৭৪ ॥

tapaḥ caranti mājñāya
sva-pāda-sparśanāśayā
sakhyopetyāgrahīt pāniṁ
sāharṁ tad-grha-mārganī

**SYNONYMS**

tapaḥ—austerity; caranti—performing; mā—me; ājñāya—knowing; sva-pāda-sparśana—of touching His feet; ādayā—with the desire; sakhyā—with His friend Arjuna; upetya—coming; āgrahīt—accepted; pāniṁ—my hand; sā—that woman; aham—I; tat—His; grha-mārganī—keeper of the home.

**TRANSLATION**

“Knowing me to be performing austerities with the desire to touch His feet, He came with His friend Arjuna and accepted my hand. Yet I am but a maidservant engaged in sweeping the floor of the house of Śrī Kṛṣṇa.”

**PURPORT**

This verse appears in *Śrīmad-Bhāgavatam* (10.83.11) in connection with the meeting of the family ladies of the Kuru and Yadu dynasties at Samanta-pañcaka. At the time of that meeting, the queen of Kṛṣṇa named Kālindī spoke to Draupadī in this way.
TEXT 75

ātmāraṁsyā tasyemā
vayaṁ vai grha-dāsikāḥ
sarva-saṅga-nivṛttyāddhā
tapasā ca babhūvima

SYNONYMS
ātmāraṁsyā—of the Supreme Personality of Godhead, who is satisfied in Himself; tasya—His; imāḥ—all; vayaṁ—we; vai—certainly; grha-dāsikāḥ—the maidservants of the home; sarva—all; saṅga—association; nivṛttyā—fully bereft of; addhā—directly; tapasā—on account of austerity; ca—also; babhūvima—we have become.

TRANSLATION
“Through austerity and through renunciation of all attachments, we have become maidservants in the home of the Supreme Personality of Godhead, who is satisfied in Himself.”

PURPORT
During the same incident, this verse, quoted from Śrīmad-Bhāgavatam (10.83.39), was spoken to Draupādi by another queen of Kṛṣṇa’s.

TEXT 76

ānera ki kathā, baladeva mahāśaya
yāṅra bhāva—śuddha-sakhyā-vātsalyādi-maya

SYNONYMS
ānera—of others; ki kathā—what to speak; baladeva—Lord Baladeva; mahāśaya—the Supreme Personality; yāṅra—His; bhāva—emotion; śuddha-sakhyā—pure friendship; vātsalyā-ādi-maya—with a touch of paternal love.

TRANSLATION
Not to speak of others, even Lord Baladeva, the Supreme Personality of Godhead, is full of emotions like pure friendship and paternal love.
PURPORT

Although Lord Baladeva appeared before the birth of Lord Kṛṣṇa and is therefore Kṛṣṇa’s worshipable elder brother, He used to act as Kṛṣṇa’s eternal servitor. In the spiritual sky all the Vaikuṇṭha planets are predominated by the quadruple expansions of Kṛṣṇa known as the catur-vyūha. They are direct expansions from Baladeva. It is the singularity of the Supreme Lord that everyone in the spiritual sky thinks himself a servitor of the Lord. According to social convention one may be superior to Kṛṣṇa, but factually everyone engages in His service. Therefore in the spiritual sky or the material sky, in all the different planets, no one is able to supersede Lord Kṛṣṇa or demand service from Him. On the contrary, everyone engages in the service of Lord Kṛṣṇa. As such, the more a person engages in the service of the Lord, the more he is important; and, conversely, the more one is bereft of the transcendental service of Kṛṣṇa, the more he invites the bad fortune of material contamination. In the material world, although materialists want to become one with God or compete with God, everyone directly or indirectly engages in the service of the Lord. The more one is forgetful of the service of Kṛṣṇa, the more he is considered to be dying. Therefore, when one develops pure Kṛṣṇa consciousness, he immediately develops his eternal servitorship to Kṛṣṇa.

TEXT 77

तेघो आपनाके करेन दास-भावना।
कङ्को-दास-भाव बिनु आँचे कोन जना॥ ७७ ॥

tेघो—He also; आपनाके—Himself; करेन—does; दास-भावना—considering a serv­ant; कङ्को-दास-भाव— the conception of being a servant of Kṛṣṇa; बिनु—without; आँचे—is; कोन—what; जना—person.

SYNONYMS

tehho—He also; apanake—Himself; karena—does; dasa-bhavan—considering a serv­ant; krsna-dasa-bhava—the conception of being a servant of Kṛṣṇa; vinu—without; ache—is; kona—what; jan—person.

TRANSLATION

He also considers Himself a servant of Lord Kṛṣṇa. Indeed, who is there who does not have this conception of being a servant of Lord Kṛṣṇa?

TEXT 78

सहस्र-बाणनें खेघो षोष-संधर्भ।
शश खेघ धरित करे क्रृष्ण सेवन॥ ७८ ॥

सहस्र-बाणनें खेघो षोष-संधर्भ।
शश खेघ धरित करे क्रृष्ण सेवन॥ ७८ ॥
sahasra-vadane yeñho śeṣa-saṅkarṣaṇa  
daśa deha dhari’ kare kṛṣṇera sevana

SYNONYMS

sahasra-vadane—with thousands of mouths; yeñho—one who; śeṣa-saṅkarṣaṇa—  
Lord Śeṣa, the incarnation of Saṅkarṣaṇa; daśa—ten; deha—bodies; dhari’—accepting;  
kare—does; kṛṣṇera—of Lord Kṛṣṇa; sevana—service.

TRANSLATION

He who is Śeṣa, Saṅkarṣaṇa, with His thousands of mouths, serves Śrī Kṛṣṇa by  
assuming ten forms.

TEXT 79

अनन्त ब्रह्म लोके रुद्र—सदासिवेर अंग ।  
शुनावतार तेंहो, सर्वदेव-अवतंस ॥ ७९ ॥

ananta brahmāṇḍe rudra—sadāsivera arṇa  
guṇāvatāra teṇho, sarva-deva-avataṁsa

SYNONYMS

ananta—unlimited; brahmāṇḍe—in the universes; rudra—Lord Śiva; sadāsivera  
arṇa—part and parcel of Sadāśiva; guṇa-avatāra—an incarnation of a quality; teṇho  
—he also; sarva-deva-avataṁsa—the ornament of all the demigods.

TRANSLATION

Rudra, who is an expansion of Sadāśiva and who appears in unlimited universes,  
is also a guṇāvatāra [qualitative incarnation] and is the ornament of all the demi-  
gods in the endless universes.

PURPORT

There are eleven expansions of Rudra, or Lord Śiva. They are as follows: Ajai  
apāt, Ahibradhna, Virūpākṣa, Raivata, Hara, Bahurūpa, Devaśreṣṭha Tryambaka, Sāvit  	ra, Jayanta, Pināki and Aparājīta. Besides these expansions there are eight forms of  
Rudra called earth, water, fire, air, sky, the sun, the moon and soma-yājī. Generally  
all these Rudras have five faces, three eyes and ten arms. Sometimes it is found that  
Rudra is compared to Brahmā and considered a living entity. But when Rudra is  
explained to be a partial expansion of the Supreme Personality of Godhead, he is  
compared to Śeṣa. Lord Śiva is therefore simultaneously an expansion of Lord Viṣṇu and,  
in his capacity for annihilating the creation, one of the living entities. As  
an expansion of Lord Viṣṇu he is called Hara, and he is transcendental to the mate-  
rial qualities, but when he is in touch with tamo-guṇa he appears contaminated
by the material modes of nature. This is explained in the *Śrīmad-Bhāgavatam* and the *Brahma-saṁhitā*. In the *Śrīmad-Bhāgavatam*, Tenth Canto, it is stated that Lord Rudra is always associated with the material nature when she is in the neutral, unmanifested stage, but when the modes of material nature are agitated he associates with material nature from a distance. In the *Brahma-saṁhitā* the relationship between Viṣṇu and Lord Śiva is compared to that of milk and yogurt. Milk is converted into yogurt by certain additives, but although milk and yogurt have the same ingredients, they have different functions. Similarly, Lord Śiva is an expansion of Lord Viṣṇu, yet because of his taking part in the annihilation of the cosmic manifestation, he is considered to be changed, like milk converted into yogurt. In the Purāṇas it is found that Durgā appears sometimes from the heads of Brahmā and sometimes from the heads of Viṣṇu. The annihilator, Rudra, is born from Saṅkarṣaṇa and the ultimate fire to burn the whole creation. In the *Vāyu Purāṇa* there is a description of Sadāśiva in one of the Vaikuṇṭha planets. That Sadāśiva is a direct expansion of Lord Kṛṣṇa’s form for pastimes. It is said that Sadāśiva (Lord Śambhu) is an expansion from the Sadāśiva in the Vaikuṇṭha planets (Lord Viṣṇu) and that his consort, *mahāmāyā*, is an expansion of Rāma-devī, or Lakṣmī. Mahāmāyā is the origin or birthplace of material nature.

**TEXT 80**

तेहौ करेन कुञ्जरः दास्त-प्रत्याशा |  
निरंतरं कहे शिब, 'मुँिे कुञ्जरास' ॥ ८० ॥

tēnho kareṇa kṛṣnera dāsya-pratyāśa  
nirantarā kahe śiva, 'muñi kṛṣṇa-dāsa'  

**SYNONYMS**

tēnho—he; kareṇa—does; kṛṣnera—of Lord Kṛṣṇa; dāsya-pratyāśa—expectation of being a servant; nirantarā—constantly; kahe—says; śiva—Lord Śiva; muñi—she; kṛṣṇa-dāsa—a servant of Kṛṣṇa.

**TRANSLATION**

He also desires only to be a servant of Lord Kṛṣṇa. Śrī Sadāśiva always says, “I am a servant of Lord Kṛṣṇa.”

**TEXT 81**

कुञ्जरेमें उम्मट्ट, विह्वल दिगम्बर |  
कुञ्ज-गुण-लीला गाय, नाचे निरंतर ॥ ८१ ॥

kṛṣṇa-preme unmatta, vihvala digambara  
kṛṣṇa-guṇa-līlā gāya, nāce nirantar
SYNONYMS

\textit{kṛṣṇa-preme}—in ecstatic love of Kṛṣṇa; \textit{unmatta}—almost mad; \textit{vihvala}—overwhelmed; \textit{digambara}—without any dress; \textit{kṛṣṇa}—of Lord Kṛṣṇa; \textit{guṇa}—attributes; \textit{līlā}—pastimes; \textit{gāya}—chants; \textit{nāce}—dances; \textit{nirantarā}—constant.

TRANSLATION

Intoxicated by ecstatic love for Lord Kṛṣṇa, he becomes overwhelmed and incessantly dances without clothing and sings about Lord Kṛṣṇa’s qualities and pastimes.

TEXT 82

\textit{pitā-mātā-guru-sakhī-bhīva kene naya}

\textit{kṛṣṇa-premera sva-bhīve dāsyā-bhāva se karaya}

SYNONYMS

\textit{pitā}—father; \textit{mātā}—mother; \textit{guru}—superior teacher; \textit{sakhī}—friend; \textit{bhīva}—the emotion; \textit{kene naya}—let it be; \textit{kṛṣṇa-premera}—of love of Kṛṣṇa; \textit{svabhāva}—in a natural inclination; \textit{dāsyā bhāva}—the emotion of becoming a servant; \textit{se}—that; \textit{karaya}—does.

TRANSLATION

All the emotions, whether those of father, mother, teacher or friend, are full of sentiments of servitude. That is the nature of love of Kṛṣṇa.

TEXT 83

\textit{ekā kṛṣṇa—sarva-sevya, jagat-iśvara}

\textit{āra yata saba, —tāhra sevakānucara}

SYNONYMS

\textit{ekā kṛṣṇa}—one Lord Kṛṣṇa; \textit{sarva-sevya}—worthy of being served by all; \textit{jagat-iśvara}—the Lord of the universe; \textit{āra yata saba}—all others; \textit{tāhra}—His; \textit{sevakānucara}—servants of the servants.

TRANSLATION

Lord Kṛṣṇa, the one master and the Lord of the universe, is worthy of being served by everyone. Indeed, everyone is but a servant of His servants.
TEXT 84

sei kṛṣṇa avatīṛṇa— Caitanya-Īśvara
ataeva āra saba,—tāṅhāra kiṅkara

SYNONYMS

sei—that; kṛṣṇa—Lord Kṛṣṇa; avatīṛṇa—descended; caitanya-Īśvara—Lord Caitanya, the Supreme Personality of Godhead; ataeva—therefore; āra—others; saba—all; tāṅhāra kiṅkara—His servants.

TRANSLATION

That same Lord Kṛṣṇa has descended as Lord Caitanya, the Supreme Personality of Godhead. Everyone, therefore, is His servant.

TEXT 85

keha māne, keha nā māne, saba tāṅra dāsa
ye nā māne, tāra haya sei pāpe nāsa

SYNONYMS

keha māne—someone accepts; keha nā māne—someone does not accept; saba tāṅra dāsa—all His servants; ye nā māne—one who does not accept; tāra—of him; haya—there is; sei—that; pāpe—in sinful activity; nāsa—annihilation.

TRANSLATION

Some accept Him whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities.

PURPORT

When a living entity forgets his constitutional position, he prepares himself to be an enjoyer of the material resources. Sometimes he is also misguided by the thought that service to the Supreme Personality of Godhead is not absolute engagement. In other words, he thinks that there are many other engagements for a living entity besides the service of the Lord. Such a foolish person does not know that in any position he either directly or indirectly engages in activities of service to the Supreme Lord. Actually, if a person does not engage in the service of the Lord, all
inauspicious activities encumber him because service to the Supreme Lord, Lord Caitanya, is the constitutional position of the infinitesimal living entities. Because the living entity is infinitesimal, the allurement of material enjoyment attracts him, and he tries to enjoy matter, forgetting his constitutional position. But when his dormant Kṛṣṇa consciousness is awakened, he no longer engages in the service of matter but engages in the service of the Lord. In other words, when one is forgetful of his constitutional position, he appears in the position of the lord of material nature. Even at that time he remains a servant of the Supreme Lord, but in an unqualified or contaminated state.

TEXT 86

चैतन्यरः दास यूँचि, चैतन्यरः दास।
चैतन्यरः दास यूँचि, ताह्र दासेः दास। ॥ ८६ ॥

caitanyera dāsa muñi, caitanyera dāsa
caitanyera dāsa muñi, tāhra dāsera dāsa

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; dāsa—servant; muñi—l; caitanyera dāsa—a servant of Lord Caitanya; caitanyera dāsa muñi—l am a servant of Caitanya Mahāprabhu; tāhra dāsera dāsa—a servant of His servant.

TRANSLATION

"I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a servant of Lord Caitanya, and a servant of His servants."

TEXT 87

এত বলিয়া নাচে, গায়, হুঠাকার গল্পিত।
ক্ষণেকে বসিল। আচার্য হৈলে স্থিতি। ॥ ৮৭ ॥

eta bali'nāce, gāya, huṅkāra gambhīra
kṣāneke vasilā ācārya haiṁā susthira

SYNONYMS

eta bali'—saying this; nāce—dances; gāya—sings; huṅkāra—loud vibrations; gambhīra—deep; kṣāneke—in a moment; vasilā—sits down; ācārya—Advaita Ācārya; haiṁā su-sthira—being very patient.

TRANSLATION

Saying this, Advaita Prabhu dances and loudly sings. Then at the next moment He quietly sits down.
TEXT 88

bhakta-abhimāna mūla śrī-balarāme
sei bhāve anugata tāṅra amśa-gaṅe

SYNONYMS

bhakta-abhimāna—to think oneself a devotee; mūla—original; śrī-balarāme—in Lord Balarāma; sei bhāve—in that ecstasy; anugata—followers; tāṅra amśa-gaṅe—all His parts and parcels.

TRANSLATION

The source of the sentiment of servitude is indeed Lord Balarāma. The plenary expansions who follow Him are all influenced by that ecstasy.

TEXT 89

tāṅra avatāra eka śrī-saṅkarṣaṇa
bhakta bali’ abhimāna kare sarva-kṣaṇa

SYNONYMS

tāṅra avatāra—His incarnation; eka—one; śrī-saṅkarṣaṇa—Lord Saṅkarṣaṇa; bhakta bali’—as a devotee; abhimāna—conception; kare—does; sarva-kṣaṇa—always.

TRANSLATION

Lord Saṅkarṣaṇa, who is one of His incarnations, always considers Himself a devotee.

TEXT 90

tāṅra avatāra āna śrī-yuta laksmaṇa
śrī-rāmera dāśya tiṅho kaila anukṣaṇa

SYNONYMS

tāṅra avatāra—His incarnation; āna—another; śrī-yuta—with all beauty and opulence; laksmaṇa—Lord Laksmaṇa; śrī-rāmera—of Rāmacandra; dāśya—servitude; tiṅho—He; kaila—did; anukṣaṇa—always.
TRANSLATION

Another of His incarnations, Lakṣmaṇa, who is very beautiful and opulent, always serves Lord Rāma.

TEXT 91

saṅkarṣaṇa-avatāra kāraṇābdhi-śāyi
tānḥāra hṛdaye bhakta-bhāva anuyāyī

SYNONYMS

saṅkarṣaṇa-avatāra—an incarnation of Lord Saṅkarṣaṇa; kāraṇā-abdhi-śāyi—Lord Viṣṇu lying on the Causal Ocean; tānḥāra—His; hṛdaye—in the heart; bhakta-bhāva—the emotion of being a devotee; anuyāyī—accordingly.

TRANSLATION

The Viṣṇu who lies on the Causal Ocean is an incarnation of Lord Saṅkarṣaṇa, and, accordingly, the emotion of being a devotee is always present in His heart.

TEXT 92

tānḥāra prakāśa-bheda, advaita-ācārya
kāya-mano-vākye tānḥra bhakti sadā kārya

SYNONYMS

tānḥāra—His; prakāśa-bheda—separate expansion; advaita-ācārya—Advaita Ācārya; kāya-manaḥ-vākye—by His body, mind and words; tānḥra—His; bhakti—devotion; sadā—always; kārya—occupational duty.

TRANSLATION

Advaita Ācārya is a separate expansion of Him. He always engages in devotional service with His thoughts, words and actions.

TEXT 93

bāke nume, ‘muṇḍi chītanaḥḥ anumOUN’
muṇḍi tār भक्तुमने भावे निरेतुरा
vākye kahe, 'muṇi caitanyera anucara'
muṇi tāṅra bhakta—mane bhāve nirantara

SYNONYMS
vākye—by words; kahe—He says; muṇi—I am; caitanyera anucara—a follower of Lord Śrī Caitanya Mahāprabhu; muṇi—I; tāṅra—His; bhakta—devotee; mane—in His mind; bhāve—in this condition; nirantara—always.

TRANSLATION
By His words He declares, “I am a servant of Lord Caitanya.” Thus with His mind He always thinks, “I am His devotee.”

TEXT 94

jala-tulasi diya kare kāyāte sevana
bhakti pracāriyā saba tārīlā bhuvana

SYNONYMS
jala-tulasi—Ganges water and tulasi leaves; diya—offering together; kare—does; kāyāte—with the body; sevana—worship; bhakti—the cult of devotional service; pracāriyā—preaching; saba—all; tārīlā—delivered; bhuvana—the universe.

TRANSLATION
With His body He worshiped the Lord by offering Ganges water and tulasi leaves, and by preaching devotional service He delivered the entire universe.

TEXT 95

prthivī dharena yei śeṣa-saṅkaraṇa
kāya-vyūha kari’ kareṇa krṣṇera sevana

SYNONYMS
prthivī—planets; dharena—holds; yei—that one who; śeṣa-saṅkaraṇa—Lord Śeṣa Saṅkaraṇa; kāya-vyūha kari’—expanding Himself in different bodies; kareṇa—does; krṣṇera sevana—service to Lord Kṛṣṇa.
TRANSLATION

Śeṣa Saṅkarṣaṇa, who holds all the planets on His head, expands Himself in different bodies to render service to Lord Kṛṣṇa.

TEXT 96

এই সব হয় শ্রীকৃষ্ণের অবতার ।
বিরাতনীর্দেশে সবার ভক্তির অচার || ৯৬ ||

ei saba haya śri-kṛṣṇera avatāra
nirantara dekhi sabāra bhaktira acāra

SYNONYMS

ei saba—all of them; haya—are; śri-kṛṣṇera avatāra—incarnations of Lord Kṛṣṇa; nirantara—constantly; dekhi—I see; sabāra—of all; bhaktira acāra—behavior as devotees.

TRANSLATION

These are all incarnations of Lord Kṛṣṇa, yet we always find that they act as devotees.

TEXT 97

এসবাকে শাস্ত্রে কহে ‘ভক্ত-অবতার’।
‘ভক্ত-অবতার’-পদ উপরি সবার || ৯৭ ||

e-sabāke śāstre kahe ‘bhakta-avatāra’
‘bhakta-avatāra’-pada upari sabāra

SYNONYMS

e-sabāke—all of them; śāstre—the scriptures; kahe—say; bhakta-avatāra—incarnations as devotees; bhakta-avatāra—of such an incarnation as a devotee; pada—the position; upari sabāra—above all other positions.

TRANSLATION

The scriptures call them incarnations as devotees [bhakta-avatāra]. The position of being such an incarnation is above all others.

PURPORT

The Supreme Personality of Godhead appears in different incarnations, but His appearance in the role of a devotee is more beneficial to the conditioned souls than the other incarnations, with all their opulences. Sometimes a conditioned soul is bewildered when he tries to understand the incarnation of Godhead with full
opulence. Lord Kṛṣṇa appeared and performed many uncommon activities, and some materialists misunderstood Him, but in His appearance as Lord Caitanya He did not show much of His opulences, and therefore fewer conditioned souls were bewildered. Misunderstanding the Lord, many fools consider themselves incarnations of the Supreme Personality of Godhead, but the result is that after leaving the material body they enter the species of jackals. Persons who cannot understand the real significance of an incarnation must attain such lower species of life as punishment. Conditioned souls who are puffed up by false egoism and who try to become one with the Supreme Lord become Māyāvādīs.

TEXT 98

एकमात्र ्अंशं—कृष्णं, ्अंशं—अबधार ।
अंশं अंशे देखि ज्येष्ठ—कनिष्ठ—आचार || ९८ ||

eka-mātra 'aṁśi'—kṛṣṇa, 'aṁśa'—avatāra
aṁśi aṁśe dekhi jyeṣṭha-kaniṣṭha-ācāra

SYNONYMS

eka-mātra—only one; aṁśi—source of all incarnations; kṛṣṇa—Lord Kṛṣṇa; aṁśa—of the part; avatāra—incarnations; aṁśi—is the source of all incarnations; aṁśe—in the incarnation; dekhi—we can see; jyeṣṭha—as superior; kaniṣṭha—and inferior; ācāra—behavior.

TRANSLATION

Lord Kṛṣṇa is the source of all incarnations, and all others are His parts or partial incarnations. We find that the whole and the part behave as superior and inferior.

TEXT 99

ज्येष्ठ—भावे अंशिते ह्यं प्रभु—ज्ञान ।
कनिष्ठ—भावे आपनाते भक्त—अभिमान || ९९ ||

jyeṣṭha-bhāve aṁśīte haya prabhu-jñāna
kaniṣṭha-bhāve āpanāte bhakta-abhimāna

SYNONYMS

jyeṣṭha-bhāve—in the emotion of being superior; aṁśīte—in the original source of all incarnations; haya—there is; prabhu-jñāna—knowledge as master; kaniṣṭha-bhāve—in an inferior conception; āpanāte—in Himself; bhakta-abhimāna—the conception of being a devotee.
TRANSLATION
The source of all incarnations has the emotions of a superior when He considers Himself the master, and He has the emotions of an inferior when He considers Himself a devotee.

PURPORT
A fraction of a particular thing is called a part, and that from which the fraction is distinguished is called the whole. Therefore the fraction, or part, is included within the whole. The Lord is the whole, and the devotee is the part or fractional part. That is the relationship between the Lord and the devotee. There are also gradations of devotees, who are calculated as greater and lesser. When a devotee is great he is called prabhu, and when he is lesser he is called bhakta, or a devotee. The supreme whole is Kṛṣṇa, and Baladeva and all Viṣṇu incarnations are His fractions. Lord Kṛṣṇa is therefore conscious of His superior position, and all Viṣṇu incarnations are conscious of Their positions as devotees.

TEXT 100

krṣṇera samatā haite baḍa bhakta-pada
ātmā haite krṣṇera bhakta haya prema-āspada

SYNONYMS
krṣṇera— with Lord Kṛṣṇa; samatā—equality; haite—than this; baḍa—greater; bhakta-pada—the position of a devotee; ātmā haite—than His own self; krṣṇera—of Lord Kṛṣṇa; bhakta—a devotee; haya—is; prema-āspada—the object of love.

TRANSLATION
The position of being a devotee is higher than that of equality with Lord Kṛṣṇa, for the devotees are dearer to Lord Kṛṣṇa than His own self.

PURPORT
The conception of oneness with the Supreme Personality of Godhead is inferior to that of eternal service to the Lord because Lord Kṛṣṇa is more affectionate to devotees than to His personal self. In Śrīmad-Bhāgavatam (9.4.68) the Lord clearly says:

śādīhakaḥ ṛḍayaṁ mahyaṁ
śādīhūnāṁ ṛḍayaṁ tv aham
mad anyat te na jānanti
nāhaṁ te bhīyo maṁ āpi
"The devotees are My heart, and I am the heart of My devotees. My devotees do not know anyone but Me; similarly, I do not know anyone but My devotees." This is the intimate relationship between the Lord and His devotees.

TEXT 101

अत्मार्क्षण भक्ति वाड़ा करि’ माने ||
हातेव बहुत शास्त्र-बचन प्रमाणे || १०१ ||

अत्मा हाईते कृष्ण भक्ति बड़ा करि’ माने
ihāte bahuta śāstra-vacana pramāṇe

SYNONYMS

datma haite—than His own self; kṛṣṇa—Lord Kṛṣṇa; bhakte—His devotee; baḍa kari’ māne—accepts as greater; ihāte—in this connection; bahuta—many; śāstra-vacana—quotations from revealed scripture; pramāṇe—evidences.

TRANSLATION

Lord Kṛṣṇa considers His devotees greater than Himself. In this connection the scriptures provide an abundance of evidence.

TEXT 102

न तथा मे प्रियतम आदयान्तर्निर्न शक्रः
च संक्षेप्यो न श्रीसैवाया च यथा भवान् || १०२ ||

na tathā me priyatama
aśkaraḥ
na ca saṅkarasaṇo na śrīr
daivatmā ca yathā bhavān

SYNONYMS

na tathā—not so much; me—My; priyatamaḥ—dearmost; atma-yonih—Lord Brahmā; na saṅkaraḥ—nor Śaṅkara (Lord Śiva); na ca—nor; saṅkarasaṇaḥ—Lord Saṅkarṣaṇa; na—nor; śrīḥ—the goddess of fortune; na—nor; eva—certainly; atmā—My self; ca—and; yathā—as; bhavān—you.

TRANSLATION

"O Uddhava! Neither Brahmā, nor Śaṅkara, nor Saṅkarṣaṇa, nor Lakṣmī, nor even My own self is as dear to Me as you."

PURPORT

This text is from the Śrīmad-Bhāgavatam (11.14.15).
TEXT 103

krṣṇa-sāmye nahe tāṅra mādhuryāsvādana
bhakta-bhāve kare tāṅra mādhurya carvaṇa

SYNONYMS

krṣṇa-sāmye—on an equal level with Krṣṇa; nahe—not; tāṅra—His; mādhurya-
āsvādana—relishing the sweetness; bhakta-bhāve—as a devotee; kare—does; tāṅra—
His; mādhurya carvaṇa—chewing of the sweetness.

TRANSLATION

The sweetness of Lord Krṣṇa is not to be tasted by those who consider them-
selves equal to Krṣṇa. It is to be tasted only through the sentiment of servitude.

TEXT 104

śāstrera siddhānta ei,—vijñera anubhava
mūḍha-loka nāhi jāne bhāvera vaibhava

SYNONYMS

śāstrera—of the revealed scriptures; siddhānta—conclusion; ei—this; vijñera
anubhava—realization by experienced devotees; mūḍha-loka—fools and rascals; nāhi
jāne—do not know; bhāvera vaibhava—devotional opulences.

TRANSLATION

This conclusion of the revealed scriptures is also the realization of experienced
devotees. Fools and rascals, however, cannot understand the opulences of devo-
tional emotions.

PURPQRT

When a person is liberated in the sārūpya form of liberation, having a spiritual
form exactly like Viṣṇu, it is not possible for him to relish the relationship of
Krṣṇa’s personal associates in their mellow exchanges. The devotees of Krṣṇa,
however, in their loving relationships with Krṣṇa, sometimes forget their own
identities; sometimes they think themselves one with Krṣṇa and yet relish still
greater transcendental mellow in that way. People in general, because of their
foolishness only, try to become masters of everything, forgetting the transcendental mellow of servitorship to the Lord. When a person is actually advanced in spiritual understanding, however, he can accept the transcendental servitorship of the Lord without hesitation.

**TEXTS 105-106**

bhakta-bhāva aṅgikari’ balarāma, laksmaṇa
advaita, nityānanda, śeṣa, saṅkarṣaṇa

krṣnera mādhurya-rasāmṛta kare pāna
sei sukhe matta, kichu nāhi jāne āna

**SYNONYMS**

bhakta-bhāva—the conception of being a devotee; aṅgikari’—accepting; balarāma—Lord Balarāma; laksmaṇa—Lord Laksmaṇa; advaita—Advaita Ācārya; nityānanda—Lord Nityānanda; śeṣa—Lord Śeṣa; saṅkarṣaṇa—Lord Saṅkarṣaṇa; krṣnera—of Lord Kṛṣṇa; mādhurya—transcendental bliss; rasa-amṛta—the nectar of such a taste; kare pāna—they drink; sei sukhe—in such happiness; matta—mad; kichu—anything; nāhi—do not; jāne—know; āna—else.

**TRANSLATION**

Baladeva, Laksmaṇa, Advaita Ācārya, Lord Nityānanda, Lord Śeṣa and Lord Saṅkarṣaṇa taste the nectarean mellows of the transcendental bliss of Lord Kṛṣṇa by recognizing Themselves as being His devotees and servants. They are all mad with that happiness, and they know nothing else.

**TEXT 107**

anyera āchuk kārya, āpane śrī-kṛṣṇa
āpane-mādhurya-pāne ha-ilā satṛṣṇa

**SYNONYMS**

anyera—of others; āchuk—let be; kārya—the business; āpane—personally; śrī-kṛṣṇa—Lord Śrī Kṛṣṇa; āpane-mādhurya—personal sweetness; pāne—in drinking; ha-ilā—became; sa-ṭṛṣṇa—very much eager.
TRANSLATION

Not to speak of others, even Lord Kṛṣṇa Himself becomes thirsty to taste His own sweetness.

TEXT 108

svā-mādhurya āsvādite kareṇa yatana
bhakta-bhāva vinu nahe tāhā āsvādana

SYNONYMS

svā-mādhurya—the sweetness of Himself; āsvādite—to taste; kareṇa yatana—makes endeavors; bhakta-bhāva—the emotion of being a devotee; vinu—without; nahe—there is not; tāhā—that; āsvādana—tasting.

TRANSLATION

He tries to taste His own sweetness, but He cannot do so without accepting the emotions of a devotee.

PURPORT

Lord Śrī Kṛṣṇa wanted to relish the transcendental mellow of a devotee, and therefore He accepted the role of a devotee by appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 109

bhakta-bhāva aṅgīkari’ hailā avatīrṇa
śrī-kṛṣṇa-caitanya-rupe sarva-bhāve pūrṇa

SYNONYMS

bhakta-bhāva—the ecstasy of being a devotee; aṅgīkari’—accepting; hailā—became; avatīrṇa—incarnated; śrī-kṛṣṇa-caitanya-rupe—in the form of Lord Śrī Kṛṣṇa Caitanya; sarva-bhāve pūrṇa—complete in every respect.

TRANSLATION

Therefore Lord Kṛṣṇa accepted the position of a devotee and descended in the form of Lord Caitanya, who is complete in every respect.
TEXT 110

नाना-भक्तिभावे करेन स्वामधुर्य पान ।
पूर्वे करियाछि एই सिद्धांत ब्याख्यान || ११० ||

nānā-bhakta-bhāve kareṇa sva-mādhurya pāna
pūrve kariyāchī ei siddhānta vyākhyaṇa

SYNONYMS

nānā-bhakta-bhāve—various emotions of a devotee; kareṇa—does; sva-mādhurya pāna—drinking the sweetness of Himself; pūrve—formerly; kariyāchī—I discussed; ei—this; siddhānta—conclusion; vyākhyaṇa—the explanation.

TRANSLATION

He tastes His own sweetness through the various emotions of a devotee. I have formerly explained this conclusion.

PURPORT

Lord Caitanya, who is known as Śrī Gaurahari, is complete in relishing all the different mellows, namely, neutrality, servitorship, fraternity, parental affection and conjugal love. By accepting the ecstasy of different grades of devotees, He is complete in relishing all the mellows of these relationships.

TEXT 111

অবতারগণের ভক্তিভাবে অধিকার ।
ভক্তিভাব হীতে অধিক সুখ নাহি আর || ১১১ ||

avatāra-gānera bhakta-bhāve adhikāra
bhakta-bhāva haite adhika sukha nāhi āra

SYNONYMS

avatāra-gānera—of all the incarnations; bhakta-bhāve—in the emotion of a devotee; adhikāra—there is the right; bhakta-bhāva—the emotion of being a devotee; haite—than; adhika—greater; sukha—happiness; nāhi—not; āra—any other.

TRANSLATION

All the incarnations are entitled to the emotions of devotees. There is no higher bliss than this.
PURPORT

All the different incarnations of Lord Viṣṇu have the right to play the roles of servitors of Lord Kṛṣṇa by descending as devotees. When an incarnation gives up the understanding of His Godhood and plays the part of a servitor, He enjoys a greater transcendental mellow taste than when He plays the part of the Supreme Personality of Godhead.

TEXT 112

[mūla bhakta-avatāra śrī-sāṅkarāṇa]  
bhakta-avatāra taḥhi advaita gaṇana

SYNONYMS

mūla—original; bhakta—of a devotee; avatāra—incarnation; śrī-sāṅkarāṇa—Lord Śrī Śaṅkarāṇa; bhakta-avatāra—the incarnation of a devotee; taḥhi—as that; advaita—Advaita Ācārya; gaṇana—counting.

TRANSLATION

The original bhakta-avatāra is Śaṅkarāṇa. Śrī Advaita is counted among such incarnations.

PURPORT

Although Śrī Advaita Prabhu belongs to the Viṣṇu category, He displays servitorship to Lord Caitanya Mahāprabhu as one of His associates. When Lord Viṣṇu appears as a servitor, He is called an incarnation of a devotee of Lord Kṛṣṇa. Śrī Śaṅkarāṇa, who is an incarnation of Viṣṇu in the spiritual sky known as the greater Vaikuṇṭha, is the chief of the quadruple incarnations and is the original incarnation of a devotee. Lord Mahā-Viṣṇu, who is lying on the Causal Ocean, is another manifestation of Śaṅkarāṇa. He is the original Personality of Godhead who glances over the material and efficient causes of the cosmic manifestation. Advaita Prabhu is accepted as an incarnation of Mahā-Viṣṇu. All the plenary manifestations of Śaṅkarāṇa are indirect expansions of Lord Kṛṣṇa. That consideration also makes Advaita Prabhu an eternal servitor of Gaura Kṛṣṇa. Therefore He is accepted as a devotee incarnation.

TEXT 113

[advaita-ācārya gosāñīra mahimā apāra]  
yānhāra huṅkāre kaila caitanyāvatāra
SYNONYMS

advaita-ācārya—Advaita Ācārya; gosāṅīra—of the Lord; mahimā-apāra—unlimited glories; yāṅhāra—of whom; huṅkāre—by the vibration; kaila—brought; caitanya-avatāra—the incarnation of Lord Caitanya.

TRANSLATION

The glories of Śrī Advaita Ācārya are boundless, for His sincere vibrations brought about Lord Caitanya’s descent upon this earth.

TEXT 114

संकीर्तन प्रचारिया सब जगत तारिल ।
अवैत-प्रसादे लोक प्रेमधन पाइल ॥ ११४ ॥

sāṅkīrtana pragāriya saba jagat tārila
advaita-prasāde loka prema-dhana pāila

SYNONYMS

sāṅkīrtana pragāriya—by preaching the cult of sāṅkīrtana; saba—all; jagat—the universe; tārila—delivered; advaita-prasāde—by the mercy of Advaita Ācārya; loka—all people; prema-dhana pāila—received the treasure of loving God.

TRANSLATION

He liberated the universe by preaching sāṅkīrtana. Thus the people of the world received the treasure of love of Godhead through the mercy of Śrī Advaita.

TEXT 115

अवैत-महिमा अनंत के पारे कहिते ।
सै लिखि, येि शुनि महाजन हैते ॥ ११५ ॥

advaita-mahimā ananta ke pāre kahite
sei likhi, yei śuni mahājana haite

SYNONYMS

advaita-mahimā—the glories of Advaita Ācārya; ananta—unlimited; ke—who; pāre—is able; kahite—to say; sei—that; likhi—I write; yei—whatever; śuni—I hear; mahājana haite—from authority.

TRANSLATION

Who can describe the unlimited glories of Advaita Ācārya? I write here as much as I have known from great authorities.
TEXT 116

(acārya-caraṇe mora koṭi namaskāra
ithe kichu aparādha nā labe āmāra)

SYNONYMS

acārya-caraṇe—at the lotus feet of Advaita Ācārya; mora—my; koṭi namaskāra—offering obeisances ten million times; ithe—in this connection; kichu—some; aparādha—offense; nā labe—please do not take; āmāra—my.

TRANSLATION

I offer my obeisances ten million times to the lotus feet of Śrī Advaita Ācārya. Please do not take offense at this.

TEXT 117

(tomāra mahimā—koṭi-samudra agādha
tāhāra iyattā kahi,—e baḍa aparādha)

SYNONYMS

tomāra mahimā—Your glories; koṭi-samudra agādha—as unfathomable as the millions of seas and oceans; tāhāra—of that; iyattā—the measure; kahi—I say; e—this; baḍa—great; aparādha—offense.

TRANSLATION

Your glories are as fathomless as millions of oceans and seas. Speaking of its measure is a great offense indeed.

TEXT 118

(jaya jaya jaya Śrī-advaita acārya
jaya jaya Śrī- Caitanya, nityānanda ārya)
SYNONYMS

jaya jaya—all glories; jaya—all glories; śrī-advaita ācārya—to Śrī Advaita Ācārya; jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; nityānanda—Lord Nityānanda; ārya—the superior.

TRANSLATION

All glories, all glories to Śrī Advaita Ācārya! All glories to Lord Caitanya Mahāprabhu and the superior Lord Nityānanda!

TEXT

119

dui sloke kahila advaita-tattva-nirūpaṇa
pañca-tattvera vicāra kichu šuna, bhakta-gaṇa

SYNONYMS

dui sloke—in two verses; kahila—described; advaita—Advaita; tattva-nirūpaṇa—ascertaining the truth; pañca-tattvera—of the five truths; vicāra—consideration; kichu—something; šuna—please hear; bhakta-gaṇa—O devotees.

TRANSLATION

Thus in two verses I have described the truth concerning Advaita Ācārya. Now, O devotees, please hear about the five truths [pañca-tattva].

TEXT

120

śrī-rūpa-raghuṇātha-pade yāra ṛṣa
caitanya-caritāmṛta kahe krṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghuṇātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; ṛṣa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; krṣṇa-dāsa—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 the Śrī Caitanya-caritāmṛta, Ādi-līlā, Sixth Chapter, describing the glories of Śrī Advaita Ācārya.
The statements of *Śri Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śri Caitanya-caritāmṛta*’s translations. Numerals in regular type are references to its purports.

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A

Abhidheya—action one is duty-bound to perform according to one’s constitutional relationship with God.
Ācārya—an authorized teacher who teaches by his example.
Acyuta—the name of Kṛṣṇa which means He who never falls down (infallible).
Adhokṣaja—the Supreme Lord, who is beyond all conception through material senses.
Advaita-vāda—realization of the oneness of the Absolute; the philosophy of monism.
Advaita—nondual.
Āgamas—authorized Vedic literatures.
Amṛta—inconceivable.
Arca-mūrti—the form of the Lord in the temple.
Ārka—unmanifested.
Arca—vīgraha—the manifestation of the Lord of whom one must take shelter.
Aṣṭāṅga-yoga—the eightfold system of mystic yoga meant for realizing the presence of Paramātmā, the Lord in the heart.
Asuras—demons.
Ayakṣa—unmanifested.

B

Bhagavān—the name of Kṛṣṇa which means the possessor of all opulences in full.
Bhāgavata-dharma—the transcendental religion that is the eternal function of the living being.
Bhāgavatas—persons or things in relationship with the Lord.
Bhakta—a devotee, one who performs devotional service (bhakti).
Bhākta-avatāra—inincarnations of God as devotees.
Bhakti—ordinary devotional service in love of God.
Bhakti-rasācārya—one who knows the essence of devotional service.
Bhava—the stage of transcendental love experienced after transcendental affection.
Bhava-śūna—material miseries or diseases.
Bhrama—false knowledge or mistakes.
Bhū—the creative energy of the cosmic creation.
Brahmajyoti—the impersonal effulgence of Kṛṣṇa's body.
Brahman—the Lord's all-pervading feature of neutrality.
Brahmānanda—the spiritual bliss derived from impersonal Brahman realization.
Brahmāṇḍa—the universe.
Brahma-randhra—the hole in the skull through which the perfected yogī quits his body.

C

Caitanya—living force.
Caitanya-caritāmṛta—the character of the living force in immortality.
Caitya-guru—Kṛṣṇa, who is seated as the spiritual master within the heart of the living being.
Catur-vyāha—the quadruple expansions of Kṛṣṇa who predominate over the Vaikuṇṭha planets.
Cintāmani—touchstone; when applied to a metal transforms it into gold.
Cit—unlimited knowledge.
Cit-ākṣaṭi—the internal potency of the Lord.
Cupid—the demigod of love, Kāmadeva.

D

Daivi prakṛti—See: Yogamāyā.
Dāsya-rasa—the relationship.
Devas—administrative demigods.
Dhāma—abode.
Dharma—the capacity to render service, which is the essential quality of a living being.

G

Gauḍīya Vaiṣṇavas—followers of Lord Caitanya.
Gopijana-vallabha—the name of Kṛṣṇa which means "the transcendental lover of the gopīs."
Gopīs—pure devotees of Kṛṣṇa who were related to Him as cowherd girl friends.
Govinda—the name of Kṛṣṇa which means "He who pleases the senses and the cows."
Guru—spiritual master.
Glossary

Hlādinī—Krṣṇa’s pleasure potency.

Īsānukathā—scriptural information about the Lord and His devotees.

Jīvas—souls, or the atomic living beings.
Jñāna-mārga—the path of the culture of knowledge by empirical philosophical speculation.

Kalmāṣa—sin.
Kalpa-vṛkṣa—wish-fulfilling trees.
Kāma—lust, the desire to gratify one’s own senses.
Karāṇāpāṭava—imperfectness of the material senses.
Karma—material activities subject to reaction.
Karma-kāṇḍa—the path of fruitive work.
Keśava—the name of Krṣṇa which means “He who has long, black, curling hair.”
Krṣṇa-bhakti—love of Krṣṇa.

Madana-mohana—the name of Krṣṇa which means “He who charms Cupid.”
Mādhurya-rasa—relationship with Krṣṇa in conjugal love.
Madhusūdana—the name of Krṣṇa which means “the killer of the Madhu demon.”
Mahā-bhāgavata—a devotee in the highest stage of devotional life.
Mahābhāva—the highest pitch of transcendental sentiment.
Mahājanas—the twelve authorized agents of the Lord whose duty is to preach the cult of devotional service to the people in general.
Manvantara—the regulative principles for living beings who desire to achieve perfection in human life.
Māyā—the external illusory energy of the Lord.
Māyā-sāktyi—See Māyā.
Miśra-sattva—mundane goodness.
Mukti—liberation of the conditioned souls from material consciousness.
Mukunda—the name of Kṛṣṇa which means the giver of liberation.

Nama-saṅkīrtana—the congregational chanting of the holy names.
Niśā—the energy that destroys the creation.
Nirodha—the winding up of all energies employed in creation.

Pāñcarātrika—the system of regulations for devotional service of the Lord.
Pāñca-tattva—the Lord, His plenary portion, His incarnation, His energies and His devotees.
Parakiya-rasa—relationship with Kṛṣṇa as a paramour.
Paramahaṁsas—the topmost class of God-realized devotees.
Paramparā—disciplic succession.
Paravyoma—the spiritual sky.
Pāriṣats—devotees who are personal associates of the Lord.
Pāṣaṇḍa—one who compares the Supreme Lord to the demigods or who considers devotional activities to be material.
Poṣaṇa—special care and protection for the devotees by the Lord.
Prabhu—master.
Prakāśa-vigrahas—forms of the Lord manifested for His pastimes.
Prākṛta-sahajiyā—pseudo-devotees of Kṛṣṇa.
Pramāda—inattention or misunderstanding of reality.
Prema—real love of God, the highest perfeclional stage of life.

Rādhā-bhava-mūrti—the mood of Rādhārāṇī.
Rādhā-kuṇḍa—the bathing place of Śrīmati Rādhārāṇī.
Rāga-bhakti—devotional service in transcendental rapture.
Rasābhāsa—an incompatible mixture of rasas.
Rāsa-līlā—Kṛṣṇa’s pastime of dancing with the apāpis.
Rasas—spiritual relationships.
Rūḍha-bhāva—the love of the gopīs.

Śabda—transcendental sound.
Sac-cid-ānanda—full life, knowledge and bliss.
Sādhakas—neophyte devotees.
Sahajiyās—a class of so-called devotees who try to imitate the Lord’s pastimes.
Sākhya-rasa—relationship with Kṛṣṇa in friendship.
Śāktyāveśa—jīvas empowered as incarnations of God.
Sālokya—liberation of living on a Vaikuṇṭha planet.
Samādhi—trance, total absorption in the service of the Lord.
Śambhu-tattva—the principle of Lord Śiva.
Sāmīpya—liberation of living as a personal associate of the Lord.
Samvit—the cognitive potency of the Lord.
Sanātana-dharma—See Bhāgavata-dharma.
Sandhinī—the existential potency of the Lord.
Śaṅkīrtana—congregational chanting of the holy name of the Lord.
Śānta-rasa—relationship with Kṛṣṇa in neutral appreciation.
Sarga—the first creation by Viṣṇu.
Sārṣṭi—liberation of achieving opulences equal to those of the Lord.
Sārūpya—liberation of having a form the same as the Lord’s.
Śāstras—revealed scriptures or Vedic literatures.
Sat—unlimited existence.
Sattvatanu—Viṣṇu who expands the quality of goodness.
Sātvata-saṁhitās—scripts that are products of the mode of goodness.
Śāyuyya—liberation of merging with Brahman.
Śiddhaloka—the planets of materially perfect beings.
Śīksā-guru—an instructing spiritual master.
Śīṣumāra cakra—the orbit of the pole star.
Śrī—the energy of Godhead that maintains the cosmic manifestation.
Śyāgāra—conjugal love of God.
Śthāna—the maintenance of the universe by Viṣṇu.
Śuddha-bhakti—pure devotional service.
Śuddha-sattva—the condition of pure goodness.
Surabhi cows—the cows in the spiritual world which can give unlimited milk.
Śvākīyā—relationship with Kṛṣṇa as a formally married husband.
Śvāṁśa—forms of God having unlimited potencies.
Śvārāt—fully independent.
Śyāmasundara—the name of Kṛṣṇa which means “the very beautiful black form.”
Tamo-guṇa—the mode of ignorance.
Tapaḥ—the acceptance of hardships for spiritual realization.

Urugāya—the name of the Lord which means “He who is glorified by sublime prayers.”
Ūti—the urge for creation that is the cause of all inventions.

Vaikuṇṭha-nātha—the Lord of Vaikuṇṭha.
Vātsalya-rasa—the relationship with Kṛṣṇa in parental love.
Vibhinnāṁśa—the living beings, all of whom have limited potencies.
Viddha-bhakti—mixed devotional service.
Vidhi-bhakti—devotional service under scheduled regulations.
Vilāsa-vigrahas—expansions of the Lord who manifest bodily differences.
Vipra-lipsā—the cheating propensity.
Visarga—the secondary creation by Brahmā.
Viṣṇu-bhaktas—devotees in Kṛṣṇa consciousness.
Viṣṇu-tattva—a primary expansion of Kṛṣṇa having full status as Godhead.
Viśvambhara—one who maintains the entire universe and who leads all living beings.
Vrajendra-kumāra—Kṛṣṇa, the child of King Nanda.

Yajñas—sacrifices.
Yoga—the process of linking with the Supreme Lord.
Yoga-mārga—the path of developing mystic powers.
Yogamāyā—the internal potency of the Lord.
Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

अ आ इ ई उ ऊ ए ऐ ओ औ

। m (anusvāra) । n (candra-bindu) । h (visarga)

Consonants

Gutterals: क ka ख kha ग ga घ gha ङ ña

Palatals: च ca छ cha ज ja छ jha ए ña

Cerebrals: ट ta ठ tha ड da ढ dha ण ña

Dentals: भ ta ध tha ब da ध dha न na

Labials: प pa फ pha ब ba भ bha म ma

Semivowels: य ya र ra ल la ब va

Sibilants: श śa ष şa स sa ह ha

Vowel Symbols

The vowels are written as follows after a consonant:

टा टिटु टू टृ टे टौ टौ

For example: का किं की किं कु कु कु कृ कृ के के कै कै को को कौ
The letter \( a \) is implied after a consonant with no vowel symbol.

The symbol \( \text{virāma} (\text{ం}) \) indicates that there is no final vowel. \( \text{k} \)

The letters above should be pronounced as follows:

\( a \) — like the \( o \) in \( \text{hot} \); sometimes like the \( o \) in \( \text{go} \);

\( ā \) — like the \( a \) in \( \text{far} \).

\( i, ī \) — like the \( ee \) in \( \text{meet} \).

\( u, ū \) — like the \( u \) in \( \text{rule} \).

\( ri \) — like the \( ri \) in \( \text{rim} \).

\( ĵh \) — like the \( ree \) in \( \text{reed} \).

\( e \) — like the \( ai \) in \( \text{pain} \); rarely like \( e \) in \( \text{bet} \).

\( ai \) — like the \( oi \) in \( \text{boil} \).

\( o \) — like the \( o \) in \( \text{go} \).

\( au \) — like the \( ow \) in \( \text{owl} \).

\( ōm \) — (\text{anusvāra}) like the \( ng \) in \( \text{song} \).

\( ōh \) — (\text{visarga}) a final \( h \) sound like in \( \text{Ah} \).

\( ōn \) — (\text{candra-bindu}) a nasal \( n \) sound like in the French word \( \text{bon} \).

\( ḍ \) — like the \( d \) in \( \text{dawn} \).

\( ḍh \) — like the \( dh \) in \( \text{good-house} \).

\( ŋ \) — like the \( n \) in \( \text{graw} \).

\( t \) — as in \( \text{talk} \) but with the tongue against the teeth.

\( th \) — as in \( \text{hot-house} \) but with the tongue against the teeth.

\( d \) — as in \( \text{dawn} \) but with the tongue against the teeth.

\( dh \) — as in \( \text{good-house} \) but with the tongue against the teeth.

\( n \) — as in \( \text{nor} \) but with the tongue against the teeth.

\( p \) — like the \( p \) in \( \text{pine} \).

\( ph \) — like the \( ph \) in \( \text{philosopher} \).

\( b \) — like the \( b \) in \( \text{bird} \).

\( bh \) — like the \( bh \) in \( \text{rub-hard} \).

\( m \) — like the \( m \) in \( \text{mother} \).

\( y \) — like the \( j \) in \( \text{jaw} \).

\( y \) — like the \( y \) in \( \text{year} \).

\( r \) — like the \( r \) in \( \text{run} \).

\( l \) — like the \( l \) in \( \text{law} \).

\( v \) — like the \( b \) in \( \text{bird} \) or like the \( w \) in \( \text{dwarf} \).

\( s, ś \) — like the \( sh \) in \( \text{shop} \).

\( h \) — like the \( h \) in \( \text{home} \).

\( t, th \) — as in \( \text{talk} \) but with the tongue against the teeth.

\( d, dh \) — as in \( \text{dawn} \) but with the tongue against the teeth.

\( n \) — as in \( \text{nor} \) but with the tongue against the teeth.

\( p \) — like the \( p \) in \( \text{pine} \).

\( ph \) — like the \( ph \) in \( \text{philosopher} \).

\( b \) — like the \( b \) in \( \text{bird} \).

\( bh \) — like the \( bh \) in \( \text{rub-hard} \).

\( m \) — like the \( m \) in \( \text{mother} \).

\( y \) — like the \( j \) in \( \text{jaw} \).

\( y \) — like the \( y \) in \( \text{year} \).

\( r \) — like the \( r \) in \( \text{run} \).

\( l \) — like the \( l \) in \( \text{law} \).

\( v \) — like the \( b \) in \( \text{bird} \) or like the \( w \) in \( \text{dwarf} \).

\( s, ś \) — like the \( sh \) in \( \text{shop} \).

\( h \) — like the \( h \) in \( \text{home} \).

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 W. State Avenue, Los Angeles, California 90034.
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