SRI CAITANYA-CARITAMRTA

It would not be inaccurate to say that Śrī Caitanya-caritāmṛta is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

Within his lifetime, Śrī Caitanya transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India's history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called "līlās." Ādi-līlā (the early period) traces his life from birth through his acceptance of the renounced order, sannyāsa, at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread sāṅkīrtana movement and his civil disobedience against the repression of the Mohammedan government.

(continued on back flap)
Śrī Caitanya-caritāmṛta
BOOKS by
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of Kṛṣṇadāsa Kavirāja Gosvāmi

Madhya-lilā
Volume Eight

"The Lord's Teachings to Śrīla Sanatana Gosvāmi"

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

by

HIS DIVINE GRACE
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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the kaḍacās (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, sannyāsa. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodara Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called lilās, which literally means "pastimes"—Ādi-lilā (the early period), Madhya-lilā (the middle period) and Antya-lilā (the final period). The notes of Murāri Gupta form the basis of the Ādi-lilā, and Svarūpa Dāmodara's diary provides the details for the Madhya- and Antya-lilās.

The first twelve of the seventeen chapters of Ādi-lilā constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the avatāra (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating sankīrtana—literally, "congregational glorification of God"—especially by organizing massive public chanting of the mahā-mantra (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-avatāras and principal devotees are described and his teachings are summarized. The remaining portion of Ādi-lilā, chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread sankīrtana movement and his civil disobedience against the repression of the Mohammedan government.
The subject of *Madhya-līlā*, the longest of the three divisions, is a detailed narration of Lord Caitanya’s extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu’s miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

*Antya-līlā* concerns the last eighteen years of Śrī Caitanya’s manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya’s perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kaviṛāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya’s later life. Kṛṣṇadāsa Kaviṛāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata*. This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya’s life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya’s life, particularly the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kaviṛāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these
episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vrndavana, he began compiling Śrī Caitanya-caritāmṛta, which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: “I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.” That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, “The time will come when the people of the world will learn Bengali to read Śrī Caitanya-caritāmṛta,” and the other by Śrīla Bhaktisiddhānta’s father, Bhaktivinoda Thākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya’s followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

—The Publishers
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
“As soon as Śrī Caitanya Mahāprabhu saw Sanātana Gosvāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love. As soon as Śrī Caitanya Mahāprabhu touched Sanātana Gosvāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, ‘O my Lord, do not touch me.’ Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Gosvāmī began to cry unlimitedly. Candraśekhara was very astonished to see this.” (p.25)
“Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, per­sonally told Sanātana Gosvāmī about Lord Kṛṣṇa’s real identity. He also told him about the Lord’s conjugal love, His personal opulence and the mellows of devotional service. All these truths were explained to Sanātana Gosvāmī by the Lord Himself out of His causeless mercy. Putting a straw in his mouth and bowing down, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows. Sanātana Gosvāmī said, ‘I was born in a low family, and my associates are all low-class men. I myself am fallen in the well of sinful materialism. I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such. Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is. Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited? Actually, I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths.’” (pp.48-51)
PLATE THREE

"Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter and master of everyone. ‘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.’ ‘The original Supreme Personality of Godhead is Kṛṣṇa. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vṛndāvana.’” (pp.85-86)
"When Lord Kṛṣṇa took His birth, He appeared outside the womb as four-handed Viṣṇu. Then Devakī and Vasudeva offered their prayers to Him and asked Him to assume His two-armed form. The Lord immediately assumed His two-armed form and ordered that He be transferred to Gokula on the other side of the River Yamunā." (p.99)
PLATE FIVE

"The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles. My dear Sanātana, just hear from Me as I tell you how the different viṣṇu-mūrtis hold Their weapons, beginning with the disc, and how They are named differently according to the placement of objects in Their hands. The procedure for counting begins with the lower right hand and goes to the upper right hand, the upper left hand, and the lower left hand. Lord Viṣṇu is named according to the order the objects are held in His hands." (pp.122-123)
"The first form of Lord Viṣṇu is called Mahā-Viṣṇu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body. These universes are understood to be floating in air as the Mahā-Viṣṇu exhales. They are like atomic particles that float in sunshine and pass through the holes of a screen. All these universes are thus created by the exhalation of Mahā-Viṣṇu, and when Mahā-Viṣṇu inhales, they return to His body. The unlimited opulences of Mahā-Viṣṇu are completely beyond material conception.

After creating the total number of universes, which are unlimited, the Mahā-Viṣṇu expanded Himself into unlimited forms and entered into each of them. When Mahā-Viṣṇu entered each of the limitless universes, He saw that there was darkness all around and that there was no place to stay. He therefore began to consider the situation. With the perspiration produced from His own body, the Lord filled half the universe with water. He then lay down on that water on the bed of Lord Śeṣa. A lotus flower then sprouted from the lotus navel of that Garbhodakāśayī Viṣṇu. That lotus flower became Lord Brahmā's birthplace. In the stem of that lotus flower the fourteen worlds were generated. Then He became Lord Brahmā and created the entire universe. In this way, the Supreme Personality of Godhead in His form of Viṣṇu maintains the entire material world. Since He is always beyond the material qualities, the material nature cannot touch Him." (pp.157-162)
"The third expansion of Viṣṇu is the Kṣīrodakaśāyī Viṣṇu, who is the incarnation of the quality of goodness. He is to be counted within the two types of incarnations (puruṣa-avatāras and guṇa-avatāras). This Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Kṣīrodakaśāyī, or the Lord who lies on the ocean of milk. He is the maintainer and master of the universe." (p.165)
"When Lord Kṛṣṇa was present in the earthly Vṛndāvana, Lord Brahmā, taking Him to be an ordinary cowherd boy, wanted to test His potency. Therefore Lord Brahmā stole all the cows, calves and cowherd boys from Kṛṣṇa and hid them by his illusory energy. When Kṛṣṇa saw that Brahmā had stolen His cows, calves and cowherd boys, He immediately created many material and spiritual planets in Lord Brahmā’s presence. Within a moment, cows, cowherd boys, calves and unlimited Vaikuṇṭhas—all expansions of the Lord’s spiritual energy—were manifested. The cowherd boys then became four-handed Nārāyaṇas, predominating Deities of the Vaikuṇṭha planets. All the separate Brahmās from different universes began to offer their prayers unto the Lord. All these transcendental bodies emanated from the body of Kṛṣṇa, and within a second They all entered again into His body. When the Lord Brahmā of this universe saw this pastime, he was astonished and struck with wonder." (pp.241-245)
"The primary predominating deities of this material creation are Lord Brahmā, Lord Śiva and Lord Viṣṇu. Nonetheless, they simply carry out the orders of Lord Kṛṣṇa, who is the master of them all. Following the will of the Supreme Personality of Godhead, Lord Brahmā creates, Lord Śiva destroys, and Kṛṣṇa Himself in the form of Kṣīrodakaśāyī Viṣṇu maintains all the affairs of material nature. Thus the supreme controller of material nature is Lord Viṣṇu." (pp.251-252)
"Upon hearing this, Śrī Kṛṣṇa smiled and immediately meditated. Unlimited Brahmās arrived instantly. These Brahmās had different numbers of heads. Some had ten heads, some had twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had. There also arrived many Lord Śivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies. When the four-headed Brahmā of this universe saw all these opulences of Kṛṣṇa, he became very bewildered and considered himself a rabbit among many elephants. All the Brahmās who came to see Kṛṣṇa offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet. No one can estimate the inconceivable potency of Kṛṣṇa. All the Brahmās who were there were resting in the one body of Kṛṣṇa." (pp.267-270)
"The sound of Kṛṣṇa's flute spreads in four directions. Even though Kṛṣṇa vibrates His flute within this universe, its sound pierces the universal covering and goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vṛndāvana-dhāma and attracts the minds of the young damsels of Vrajabhūmi, bringing them forcibly to where Kṛṣṇa is present. The vibration of Kṛṣṇa's flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikuṇṭha planets, to say nothing of the poor damsels of Vṛndāvana. The vibration of His flute is just like a bird that creates a nest within the ears of the gopīs and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopīs cannot hear anything else, nor are they able to concentrate on anything else, nor even give a suitable reply. Such are the effects of the vibration of Lord Kṛṣṇa's flute." (pp.142-143)
CHAPTER 20

Lord Śrī Caitanya Mahāprabhu
Instructs Sanātana Gosvāmī in the
Science of the Absolute Truth

The following summary study of this chapter is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. When Śrīla Sanātana Gosvāmī was imprisoned by Nawab Hussain Shah, he received news from Rūpa Gosvāmī that Śrī Caitanya Mahāprabhu had gone to Mathurā. Sanātana Gosvāmī thereafter satisfied the superintendent of the jail by sweet solicitations and bribery. After giving the jailer seven thousand gold coins, Sanātana Gosvāmī was released. He then crossed the Ganges and fled. One of his servants, Tāṇa, followed him, carrying eight gold coins. Sanātana Gosvāmī and his servant then spent the night in a small hotel on the way to Benares. The hotel owner knew that Sanātana Gosvāmī and his servant had eight gold coins, and he decided to kill them and take the money. Making plans in this way, the hotel owner received them as honorable guests. Sanātana Gosvāmī, however, asked his servant how much money he had, and, taking seven of the gold coins, Sanātana offered them to the hotel owner. Thus the owner helped them reach the hilly tract toward Vārāṇasi. On the way, Sanātana Gosvāmī met his brother-in-law, Śrīkānta, at Hajipura, and Śrīkānta helped him after he had heard about all Sanātana’s troubles. Thus Sanātana Gosvāmī finally arrived at Vārāṇasi and stood before the door of Candrasekhara. Caitanya Mahāprabhu called him in and ordered him to change his dress so that he could look like a gentleman. For his garment, he used an old cloth of Tapana Miśra’s. Later, he exchanged his valuable blanket for a torn quilt. At this time Caitanya Mahāprabhu was very pleased with him, and thus Śrī Sanātana Gosvāmī received knowledge of the Absolute Truth from the Lord Himself.

First they discussed the constitutional position of the living entities, and Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī how the living entity is one of Lord Kṛṣṇa’s energies. After this, the Lord explained the way of devotional service. While discussing the Absolute Truth, Śrī Kṛṣṇa, the Lord analyzed Brahmā, Paramātma and Bhagavān, as well as the expansions of the Lord called svayam-rūpa, tad-ekātma and āveśa, which are divided into various branches known as vaibhava and prābhava. Thus the Lord described the many forms of the Supreme Personality of Godhead. He also described the incarnations of God within the material world, incarnations such as the puruṣa-avatāras, manvantara-avatāras, guṇa-avatāras and saktyāveśa-avatāras. The Lord also discussed the divisions of Kṛṣṇa’s
different ages, such as bâlya and pauganda, and the different pastimes of the different ages. He explained how Kṛṣṇa attained His permanent form when He reached youth. In this way Śrī Caitanya Mahāprabhu explained and described everything to Sanātana Gosvāmi.

TEXT 1

vande 'nantadbhutaśvaram
śri-caitanya-mahāprabhum
nīco 'pi yat-prasādāt syād
bhakti-sāstra-pravartakah

SYNONYMS

vande—l offer my respectful obeisances; ananta—unlimited; adbhuta—wonderful; aśvaryam—possessing opulences; śri-caitanya-mahāprabhum—unto Śrī Caitanya Mahāprabhu; nīco api—even a person in the lowest status of life; yat-prasādāt—by whose mercy; syāt—may become; bhakti-sāstra—of the science of devotional service; pravartakah—an inaugurator.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who has unlimited, wonderful opulences. By His mercy, even a person born as the lowest of men can spread the science of devotional service.

TEXT 2

jaya jaya śri-caitanya jaya nityānanda
jayaadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya—all glories; śri-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vrnda—to all devotees of Lord Śrī Caitanya Mahāprabhu.
All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

While Sanatana Gosvami was imprisoned in Bengal, a letter arrived from Srila Rupa Gosvami.
patri pāṅa sanātana ānandita hailā
yavana-rakṣaka-pāsa kahite lāgilā

SYNONYMS

patri pāṅa—receiving the note; sanātana—Sanātana Gosvāmī; ānandita hailā—became very pleased; yavana—meat-eater; rakṣaka—the superintendent of the jail; pāsa—before; kahite lāgilā—began to say.

TRANSLATION

When Sanātana Gosvāmī received this note from Rūpa Gosvāmī, he became very pleased. He immediately went to the jail superintendent, who was a meat-eater, and spoke as follows.

TEXT 5

“tumi eka jindā-pira mahā-bhāgyavān
ketāba-korāna-sāstre āche tomāra jñāna

SYNONYMS

tumi—you; eka jindā-pira—a living saint; mahā-bhāgyavān—very fortunate; ketāba—books; korāna—the Koran; sāstre—in the scripture; āche—there is; tomāra—your; jñāna—knowledge.

TRANSLATION

Sanātana Gosvāmī told the Mohammedan jailkeeper, “Dear sir, you are a saintly person and are very fortunate. You have full knowledge of the revealed scriptures such as the Koran and similar books.

TEXT 6

eka bandi chāde yadi nija-dharma dekhiyā
saṁsāra ha-ite tāre mukta karena gosāṅa

SYNONYMS

eka bandi—one imprisoned person; chāde—one releases; yadi—if; nija-dharma—one’s own religion; dekhiyā—consulting; saṁsāra ha-ite—from material
bondage; tāre—him; mukta kareṇa—releases; gosāṇā—the Supreme Personality of Godhead.

TRANSLATION

“If one releases a conditioned soul or imprisoned person according to religious principles, he himself is also released from material bondage by the Supreme Personality of Godhead.”

PURPORT

It appears from this statement that Sanātana Gosvāmī, who was formerly a minister of the Nawab, was trying to cheat the Mohammedan superintendent. A jail superintendent had only an ordinary education, or practically no education, and he was certainly not supposed to be very advanced in spiritual knowledge. However, just to satisfy him, Sanātana Gosvāmī praised him as a very learned scholar of the scriptures. The jailkeeper could not deny that he was a learned scholar because when one is elevated to an exalted position, one thinks oneself fit for that position. Sanātana Gosvāmī was correctly explaining the effects of spiritual activity, and the jailkeeper connected his statement with his release from jail. There are innumerable conditioned souls rotting in the material world, imprisoned by māyā under the spell of sense gratification. The living entity is so entranced by the spell of māyā that in conditioned life even a pig feels satisfied.

There are two kinds of covering powers exhibited by māyā. One is called prakṣepātmikā, and the other is called āvaranātmikā. When one is determined to get out of material bondage, the prakṣepātmikā-śakti, the spell of diversion, impels one to remain in conditioned life fully satisfied by sense gratification. Due to the other power (āvaranātmikā), a conditioned soul feels satisfied even if he is rotting in the body of a pig or a worm in stool. To release a conditioned soul from material bondage is very difficult because the spell of māyā is so strong. Even when the Supreme Personality of Godhead Himself descends to deliver conditioned souls, asking them to surrender unto Him, the conditioned souls do not agree to the Lord’s proposals. Therefore Śrī Sanātana Gosvāmī said, “Somehow or other, if one helps another gain release from the bondage of māyā, he is certainly recognized immediately by the Supreme Personality of Godhead.” As stated in Bhagavad-gītā (18.69):

na ca tasmān manuṣya-yeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyah priyataro bhuvi

The greatest service one can render to the Lord is to try to infuse devotional service into the heart of the conditioned soul so that the conditioned soul may be released from conditional life. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava
is recognized by his preaching work—that is, by convincing the conditioned soul about his eternal position, which is explained here as nija-dharma. It is the living entity’s eternal position to serve the Lord; therefore to help one get release from material bondage is to awaken one to the dormant understanding that he is the eternal servant of Kṛṣṇa. jīvera ‘svarūpa’ haya—kṛṣṇera ‘nitya-dāsa’. This will be further explained by the Lord Himself to Sanātana Gosvāmī.

TEXT 7

पुर्वे आमि तোমার করিয়াছি উপকার।
তুমি আমি ছাড়ি করে প্রত্যুপকার। ॥ ৭ ॥

pūrve āmi tomāra kariyāchi upakāra
tumi āmā chāḍi’ kara pratyupakāra

SYNONYMS

pūrve—formerly; āmi—I; tomāra—your; kariyāchi—have done; upakāra—welfare; tumi—you; āmā—me; chāḍi’—releasing; kara—do; prati-upakāra—return welfare.

TRANSLATION

Sanātana Gosvāmī continued, “Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me.

TEXT 8

পাঁচ সহস্র মুদ্রা তুমি করে অংকিকার।
পুণ্য, অর্থ,—দুই লাভ হইবে তোমার।” ৮ ॥

pānca sahasra mudrā tumī kara āṅgikāra
punya, artha,—dui lābha ha-ibe toṁāra”

SYNONYMS

pānca sahasra—five thousand; mudrā—golden coins; tumī—you; kara āṅgikāra—please accept; punya—pious activity; artha—material gain; dui lābha—two kinds of achievement; ha-ibe—will be; toṁāra—yours.

TRANSLATION

“Here are five thousand gold coins. Please accept them. By releasing me, you will receive the results of pious activities and gain material profit as well. Thus you will profit in two ways simultaneously.”
TEXT 9

The lord Instructs Sanatana Gosvami

The lord instructed Sanatana Gosvami:—“Sūrya, Mahāśaya! the jailer is charging, ‘I will release you, but I am afraid of the government.’” 9

SYNONYMS

tabe—thereafter; sei—that; yavana—meat-eater; kahe—says; śuna—just hear; mahāśaya—my dear sir; tomāre—you; chādība—I would release; kintu—but; kari rāja-bhaya—I am afraid of the government.

TRANSLATION

In this way Sanatana Gosvami convinced the jailkeeper, who replied, “Please hear me, my dear sir. I am willing to release you, but I am afraid of the government.”

TEXTS 10-11

Sanatana kahe,—“tumi nā kara rāja-bhaya daksīna giyāche yadi leuti’ āoyaya
tānhāre kahio—sei bāhya-kṛtye gela gaṅgāra nikaṭa gaṅgā dekhi’ jhānpa dila

SYNONYMS

Sanatana kahe—Sanatana replied; tumī—you; nā—not; kara—to do; rāja-bhaya—fear of the government; daksīna—to the south; giyāche—has gone; yadi—if; leuti’—returning; āoyaya—comes; tānhāre—to him; kahio—you say; sei—he; bāhya-kṛtye—to evacuate; gela—went; gaṅgāra nikaṭa—near the bank of the Ganges; gaṅgā dekhi’—seeing the Ganges; jhānpa dila—jumped.

TRANSLATION

Sanatana replied, “There is no danger. The Nawab has gone to the south. If he returns, tell him that Sanatana went to pass stool near the bank of the Ganges and that as soon as he saw the Ganges, he jumped in.”
TEXT 12

अनेक देखिल, भार लाग ना पाईल।

दाड़ू का-सहित डूबी काही। बहि' गेल॥ १२॥

aneka dekhila, tāra lāg nā pāila
dāḍukā-sahita ḍubi kāhān vahi' gela

SYNONYMS

aneka—for a long time; dekhila—I looked; tāra—of him; lāg—contact; nā pāila—could not obtain; dāḍukā-sahita—with the shackles; ḍubi—drowning; kāhān—somewhere; vahi’ gela—washed away.

TRANSLATION

"Tell him, 'I looked for him a long time, but I could not find any trace of him. He jumped in with his shackles, and therefore he was drowned and washed away by the waves.'"

TEXT 13

किचु भय नाहि; आँि e-देशे ना रब।

दरवेश हंग्रा आँि मक्काके याइब॥ १३॥

kichu bhaya nāhi, āmi e-deše nā raba
daraveśa haṅga āmi makkāke yāiba’

SYNONYMS

kichu—any; bhaya—fear; nāhi—there is not; āmi—I; e-deše—in this country; nā raba—shall not remain; daraveśa haṅga—becoming a mendicant; āmi—I; makkāke yāiba—shall go to Mecca.

TRANSLATION

"There is no reason for you to be afraid, for I shall not remain in this country. I shall become a mendicant and go to the holy city of Mecca."

TEXT 14

तथापि यवन-मन ग्रसन ना देखिल।

सात-हाजार मुद्रासे भार आगे राशि कैल॥ १४॥

tathāpi yavana-mana prasanna nā dekhilā
sāta-hājāra mudrā tāra āge rāśi kailā
SYNONYMS

tathāpi—still; yavana-mana—the mind of the meat-eater; prasanna—satisfied; nā—not; dekhilā—he saw; sāta-hājāra—seven thousand; mudrā—golden coins; tāra—of him; āge—in front; rāsi kailā—made a stack.

TRANSLATION

Sanātana Gosvāmi could see that the mind of the meat-eater was still not satisfied. He then stacked seven thousand gold coins before him.

TEXT 15

lobha ha-ila yavanera mudrā dekhiyā
rātre gangā-pāra kaila dāḍukā kāṭiyā

SYNONYMS

lobha ha-ila—there was attraction for the money; yavanera—of the meat-eater; mudrā dekhiyā—seeing the golden coins; rātre—at night; gangā-pāra kaila—he got him across the Ganges; dāḍukā—shackles; kāṭiyā—breaking.

TRANSLATION

When the meat-eater saw the coins, he was attracted to them. He then agreed, and that night he cut Sanatana’s shackles and let him cross the Ganges.

TEXT 16

gada-dvāra-patha chāḍilā, nāre tāhāṁ yāite
rātri-dina cali’ āilā pāṭaḍā-parvate

SYNONYMS

gada-dvāra-patha—the path of the fortress; chāḍilā—gave up; nāre—not able; tāhāṁ—there; yāite—to go; rātri-dina—night and day; cali’—walking; āilā—arrived; pāṭaḍā-parvate—in the hilly tract of land known as Pāṭaḍā.
TRANSLATION

In this way, Sanātana Gosvāmī was released. However, he was not able to walk along the path of the fortress. Walking day and night, he finally arrived at the hilly tract of land known as Pātaḍā.

TEXT 17

tathā eka bhaumika haya, tāra ṭhāṇī gelā
parvata pāra kara āmā’—vināti karilā

SYNONYMS
tathā—there; eka bhaumika—one landowner; haya—there is; tāra ṭhāṇī—unto him; gelā—he went; parvata—the hilly tract; pāra kara—cross over; āmā—me; vināti—submission; karilā—he made.

TRANSLATION

After reaching Pātaḍā, he met a landholder and submissively requested him to get him across that hilly tract of land.

TEXT 18

sei bhūnāra saṅge haya hāta-gaṅitā
bhūnāra kāṇe kahe sei jāni’ ei kathā

SYNONYMS
sei bhūnāra—the landlord; saṅge—with; haya—there is; hāta-gaṅitā—an expert in palmistry; bhūnāra—of the landlord; kāṇe—in the ear; kahe—says; sei—that man; jāni’—knowing; ei kathā—this statement.

TRANSLATION

A man who was expert in palmistry was at that time staying with the landlord. Knowing about Sanātana, he whispered the following in the landlord’s ear.
The Lord Instructs Sanatana Gosvami

**TEXT 19**

‘ইহার ঠাণ্ডে স্তব্ধরে আঁট মোহর হয়।’

‘ঈহারা ঠাণ্ডে স্তব্ধরে আঁট মোহর হয়।’

**SYNONYMS**

iňhāra thaṇī—in the possession of this man; suvaṛnera—of gold; aṣṭa—eight; mohara—coins; haya—there are; suni’—hearing; ānandita—pleased; bhūṇā—the landlord; sanatane—to Sanatana; kaya—says.

**TRANSLATION**

The palmist said, “This man Sanatana possesses eight gold coins.” Hearing this, the landlord was very pleased and spoke the following to Sanatana Gosvami.

**TEXT 20**

“রাত্রে পৰ্ব্বত পার করিব নিজ-লোক দিয়া।”

“রাত্রে পৰ্ব্বত পার করিব নিজ-লোক দিয়া।”

**SYNONYMS**

rātreye—at night; parvata—the hilly tract; pāra kariba—I shall cross; nija-loka diyā—with my own men; bhojana karaha—just take your meal; tumi—you; randhana kariyā—cooking.

**TRANSLATION**

The landlord said, “I shall get you across that hilly tract at night with my own men. Now just take your lunch and cook for yourself.”

**TEXT 21**

এত বলি’ অম্ব দিল করিয়া সম্মান।

“তোমাতে আসি’ তবে কৈল নদীস্নান।”

**SYNONYMS**

etal bali’ anna dila kariyā sammāna
sanatana āsi’ tabe kaila nadi-snāna
SYNONYMS

*eta bali’*-saying this; *anna dila*-supplied food grains; *kariya sammāna*-showing great respect; *sanātana*-Sanātana Gosvāmi; *āsi’*-coming; *tabe*-then; *kaila*-did; *nadi-snāna*-bathing in the river.

TRANSLATION

Saying this, the landlord offered Sanātana grains to cook. Sanātana then went to the riverside and took his bath.

TEXT 22

**SYNONYMS**

dui upavāse kailā randhana-bhojane rāja-mantri sanātana vicārilā mane

dui upavāse—fasting for two days; kailā—performed; randhana-bhojane—cooking and eating; rāja-mantri—the former minister of the Nawab; sanātana—Sanātana; vicārilā—considered; mane—in the mind.

**TRANSLATION**

Because Sanātana had been fasting for two days, he cooked the food and ate it. However, having formerly been a minister of the Nawab, he began to contemplate the situation.

TEXT 23

**SYNONYMS**

*ei bhūnā*-this landlord; *kene*-why; *more*-unto me; *sammāna karila*-offered so much respect; *eta cinti’*-thinking this; *sanātana*-Sanātana; *iśāne*-from Iśāna, his servant; *puchila*-inquired.
TRANSLATION

As a former minister for the Nawab, Sanatana could certainly understand diplomacy. He therefore thought, “Why is this landlord offering me such respect?” Thinking in this way, he questioned his servant, whose name was Isâna.

TEXT 24

‘তেজার ঠাঞ্জি জানি কিছু জ্ঞা আছায়।’
ঈশান কহে,—‘মোর ঠাঞ্জি সাত মোহর হয়’ ||২৪||

‘তমারা তাহানি জানি কিছু জ্ঞায় অচয়া।’
ঈশান কহে,—‘মোর তাহানি সাত মোহর হয়।’

SYNONYMS

tomāra tāhāni—in your possession; jāni—I understand; kichu—some; dravya—valuable thing; āchaya—there is; isāna kahe—Isāna replied; mora tāhāni—in my possession; sāta mohara—seven gold coins; haya—there are.

TRANSLATION

Sanatana asked his servant, “Isāna, I think you have some valuable things with you.” Isāna replied, “Yes, I have seven gold coins.”

TEXT 25

গুণি সনাতন তারে করিলা ভর্তর্ষন।
‘স্নেদ্য কেনে আনিয়াছ এই কাল-য়াম?’ ||২৫||

śuni’ sanatana tāre karilā bhartsana
’sahe kene âniyācha ei kāla-yama?’

SYNONYMS

śuni’—hearing; sanatana—Sanatana Gosvāmi; tāre—him; karilā bhartsana—chastised; sahe—with you; kene—why; âniyācha—have you brought; ei—this; kāla-yama—death knell.

TRANSLATION

Hearing this, Sanatana Gośvāmī chastised his servant, saying, “Why have you brought this death knell with you?”
TEXT 26

তবে সেই সাত মোহর হস্তেতে করিয়া।  
সুঞ্জার কাছে যাঞ্জ কহে মোহর ধরিয়া॥ ২৬॥

tabe sei sâta mohara hastete kariyā  
bhūnāra kâche yānā kahe mohara dhariyā

SYNONYMS
  
tabe—thereafter; sei sâta mohara—these seven golden coins; hastete kariyā—taking in the hands; bhūnāra kâche—to the landlord; yānā—going; kahe—says; mohara dhariyā—holding the golden coins.

TRANSLATION

Thereupon, Sanātana Gosvāmī took the seven gold coins in his hands and went to the landlord. Holding the gold coins before him, he spoke as follows.

TEXT 27

“এই সাত সুবর্ণ মোহর আছিল আমার।  
ইহা লঞা ধর্ম দেখি’ পর্বত কর পার॥ ২৭॥

“ei sâta suvarṇa mohara âchila âmâra  
ihā lañā dharma dekhi’ parvata kara pâra

SYNONYMS
  
ei sâta—these seven; suvarṇa mohara—golden coins; âchila—were; âmâra—mine; ihā lañā—accepting them; dharma dekhi’—observing religious principles; parvata—the hilly tract of land; kara pâra—kindly get me across.

TRANSLATION

“I have these seven gold coins with me. Please accept them, and from a religious point of view please get me across that hilly tract of land.

TEXT 28

রাজবণ্ধু আমি, গড়ন্ধার যাইতে না পারি।  
পুণ্য হবে, পর্বত আমার দেহ’ পার করি॥” ২৮॥

râja-bandhî âmi, gaḍā-dvâra yâite nā pâri  
punya habe, parvata âmâ deha’ pâra kari”
SYNONYMS

raja-bandī—a prisoner of the government; āmi—I; gada-devāra yāi-te—to go openly on the road by the ramparts; nā pāri—I am not able; puṇya—pious activity; habe—there will be; parvata—the hilly tract of land; āmā—to me; dehā’—give help; pāra kari—by crossing over.

TRANSLATION

“I am a prisoner of the government, and I cannot go along the way of the ramparts. It will be very pious of you to take this money and kindly get me across this hilly tract of land.”

SYNONYMS

bhūnā—-the landlord; hāsi’—smiling; kahe—-said; āmi—I; jāniyāchi—-knew; pahile—before this; aṣṭa mohara—eight golden coins; haya—there are; tomār—-your; sevaka-arāncalé—in the pocket of the servant.

TRANSLATION

Smiling, the landlord said, “Before you offered them, I already knew that there were eight gold coins in your servant’s possession.”

SYNONYMS

tomā māri’—killing you; mohara—golden coins; la-itāma—I would have taken; ājikāra rātrye—on this night; bhāla haila—it was very good; kahilā tumī—you have spoken; chuṭilāna—I am relieved; pāpa haite—from such a sin.
TRANSLATION

"On this very night I would have killed you and taken your coins. It is very good that you have voluntarily offered them to me. I am now relieved from such a sinful activity.

TEXT 31

सन्तुष्ट हैलाङ आमि, मोहर ना लाइब।
पुन्य लागि परवत पोरा करिर दिब।" 31

santuṣṭa ha-ilāṇa āmi, mohara nā la-iba
punya lāgi’ parvata toma’ pāra kari’ diba”

SYNONYMS

santuṣṭa—satisfied; ha-ilāṇa—have become; āmi—I; mohara—the golden coins; nā la-iba—I shall not take; punya lāgi’—simply for pious activity; parvata—the hilly tract of land; toma’—you; pāra kari’ diba—I shall get across.

TRANSLATION

"I am very satisfied with your behavior. I shall not accept these gold coins, but I shall get you across that hilly tract of land simply to perform a pious activity."

TEXT 32

गोसानिक कहेत, "केह ज्यो लाइब आमा मारि।
आमार प्राण रक्षा कर ज्यो अंधीकरि।" 32

gosāṇi kahe, “keha dravya la-ibe āmā māri’
āmāra prāṇa rakṣa kara dravya āṅgikari’”

SYNONYMS

gosāṇi kahe—Sanatana Gosvāmī said; keha—someone else; dravya—the valuable coins; la-ibe—will take; āmā māri’—killing me; āmāra—my; prāṇa—life; rakṣa kara—save; dravya āṅgikari’—by accepting these coins.

TRANSLATION

Sanātana Gosvāmī replied, "If you do not accept these coins, someone else will kill me for them. It is better that you save me from the danger by accepting the coins."
TEXT 33

The Lord Instructs Sanatana Gosvami

After this settlement was made, the landlord gave Sanatana Gosvami four watchmen to accompany him. They went through the forest path for the whole night and thus brought him over the hilly tract of land.

SYNONYMS

tabe—thereupon; bhūnā—the landlord; gosāñira saṅge—with Sanatana Gosvami; cāri pāika—four watchmen; dila—gave; rātrye rātrye—during the whole night; vana-pathe—on the jungle path; parvata—the hilly tract of land; pāra kaila—took him across.

TRANSLATION

After this settlement was made, the landlord gave Sanatana Gosvami four watchmen to accompany him. They went through the forest path for the whole night and thus brought him over the hilly tract of land.

TEXT 34

After crossing the hills, Sanatana Gosvami told his servant, "Iśāna, I think you still have some balance left from the gold coins."

SYNONYMS

tabe—thereafter; pāra hañā—after crossing; gosāñi—Sanatana Gosvami; puchilā—asked; iśāne—Iśāna; jāni—I know; seṣa dravya—something valuable left; kichu—some; ache—there is; tomā sthāne—with you.

TRANSLATION

After crossing the hills, Sanatana Gosvami told his servant, "Iśāna, I think you still have some balance left from the gold coins."

TEXT 35

After crossing, Sanatana Gosvami told his servant, "I think you still have some balance left from the gold coins."

SYNONYMS

Iśāna kahē—"I think you still have some balance left from the gold coins."
iśāna kahe,—“eka mohara āche avaśeṣa”
gosāñi kahe,—‘mohara lañā yāha’ tumi desā”

SYNONYMS
iśāna kahe—Isana replied; eka—one; mohara—gold coin; āche—is; avaśeṣa—left; gosāñi—Sanatana Gosvami; kahe—replied; mohara lañā—taking this gold coin; yāha—return; tumi—you; desā—to your country.

TRANSLATION
Isana replied, “I still have one gold coin in my possession.” Sanatana Gosvami then said, “Take the coin and return to your home.”

TEXT 36

tāre vidāya diya gosāñi calilā ekalā
hāte karoñyā, chiñḍā kānthā, nirbhaya ha-ilā

SYNONYMS
tāre vidāya diya—bidding him farewell; gosāñi—Sanatana Gosvami; calilā ekalā—began to travel alone; hāte—in the hand; karoñyā—a beggar’s pot; chiñḍā kānthā—a torn quilt; nirbhaya ha-ilā—he became free from all anxiety.

TRANSLATION
After departing from Isana, Sanatana Gosvami began traveling alone with a waterpot in his hand. Simply covered with a torn quilt, he thus lost all his anxiety.

TEXT 37

chali’ chali’ gosāñi tabe āilā hājipure
sandhyā-kāle vasilā eka udyāna-bhitare

SYNONYMS
cali’ cali’—walking and walking; gosāñi—Sanatana Gosvami; tabe—then; āilā—arrived; hājipure—at Hajipura; sandhyā-kāle—in the evening; vasilā—sat down; eka—one; udyāna-bhitare—within a garden.
Walking and walking, Sanatana Gosvami finally arrived at a place called Hajipura. That evening he sat down within a garden.

In Hajipura there was a gentleman named Srikanta, who happened to be the husband of Sanatana Gosvami’s sister. He was engaged there in government service.

Srikanta had 300,000 gold coins with him, which had been given to him by the emperor for the purchase of horses. Thus Srikanta was buying horses and dispatching them to the emperor.
TEXT 40

When Śrīkānta was sitting in an elevated place, he could see Sanātana Gosvāmi. That night he took a servant and went to see Sanātana Gosvāmi.

TEXT 41

When they met, they had many conversations. Sanātana Gosvāmi told him in detail about his arrest and release.

TEXT 42

teṅho kahe, — “dina-dui raha ei-sthāne
bhadrā hao, chāḍa’ ei malina vasane”
The Lord Instructs Sanātana Gosvāmī

SYNONYMS

tenho kahe—he said; dina-dui—at least for two days; raha—stay; ei-sthāne—in this place; bhadra hao—become like a gentleman in appearance; chāḍa’—give up; ei—this; malina—dirty; vasane—dress.

TRANSLATION

Śrīkānta then told Sanātana Gosvāmī, “Stay here for at least two days and dress up like a gentleman. Abandon these dirty garments.”

TEXT 43

গোসাঙ্গি কহে,—“একক্ষণ ইহা না রহিব।
গঙ্গা পার করি’ দেহী, এক্ষণে চলিব॥” ৪৩॥

gosāṅī kahe,—‘eka-kṣaṇa ihā nā rahiba
gāṅgā pāra kari’ deha’, e-kṣane chilib”

SYNONYMS

gosāṅi kahe—Sanātana Gosvāmī said; eka-kṣaṇa—even for one moment; ihā—here; nā rahiba—I shall not stay; gāṅgā pāra kari’ deha’—help me cross the River Ganges; e-kṣane—immediately; caliba—I shall go.

TRANSLATION

Sanātana Gosvāmī replied, “I shall not stay here even for a moment. Please help me cross the Ganges. I shall leave immediately.”

TEXT 44

ষষ্ঠ করি’ তেঁহো এক ভোটকম্বল দিল।
গঙ্গা পার করি’ দিল—গোসাঙ্গি চলিল॥ ৪৪॥

yatna kari’ tenho eka bhoṭa-kambala dila
gāṅgā pāra kari’ dila—gosāṅī chilib

SYNONYMS

yatna kari’—with great care; tenho—he (Śrīkānta); eka—one; bhoṭa-kambala—woolen blanket; dila—gave; gāṅgā pāra kari’ dila—got him across the River Ganges; gosāṅī calila—Sanātana Gosvāmī departed.
TRANSLATION

With great care, Śri Kānta gave him a woolen blanket and helped him cross the Ganges. Thus Sanātana Gosvāmi departed again.

TEXT 45

তবে বারাণসী গোসাইঁ আইলা কতদিনে।
গুনি আনন্দিত হইলা এক্ষুবে আগমনে॥ ৪৫ ॥

tabe vārāṇasi gosāñi āilā kata-dine
šuni ānandita ha-ilā prabhura āgamane

SYNONYMS
tabe—in this way; vārāṇasi—to Vārāṇasi; gosāñi—Sanātana Gosvāmi; āilā—came; kata-dine—after a few days; šuni—hearing; ānandita—very pleased; ha-ilā—he became; prabhura—of Śrī Caitanya Mahāprabhu; āgamane—about the arrival.

TRANSLATION

After a few days, Sanātana Gosvāmi arrived at Vārāṇasi. He was very pleased to hear about Śrī Caitanya Mahāprabhu's arrival there.

TEXT 46

চন্দ্রশেখরের ঘরে আসি’ দারেতে বসিলা।
মহাপ্রভু জানি’ চন্দ্রশেখরে কহিলা॥ ৪৬ ॥

candraśekharera ghare āsi’ dvārete vasilā
mahāprabhu jāni’ candraśekhare kahilā

SYNONYMS
candraśekharera ghare—to the house of Candraśekhara; āsi’—going; dvārete—at the door; vasilā—sat down; mahāprabhu—Śrī Caitanya Mahāprabhu; jāni’—knowing; candraśekhare—to Candraśekhara; kahilā—said.

TRANSLATION

Sanātana Gosvāmi then went to the house of Candraśekhara and sat down by the door. Understanding what was happening, Śrī Caitanya Mahāprabhu spoke to Candraśekhara.
TEXT 47
‘dvâre eka ‘vaiṣṇava’ haya, bolâha tânhâre’
candraśekhara dekhe—‘vaiṣṇava’ nâhika dvâre
SYNONYMS
dvâre—at your door; eka vaiṣṇava—one Vaiṣṇava devotee; haya—there is; bolâha tânhâre—please call him; candraśekhara—Candrašekhara; dekhe—sees; vaiṣṇava—a devotee; nâhika—there is not; dvâre—at the door.

TRANSLATION
Śrī Caitanya Mahāprabhu said, “There is a devotee at your door. Please call him in.” Going outside, Candrasekhara could not see a Vaiṣṇava at his door.

TEXT 48
‘dvârete vaiṣṇava nâhi’—prabhure kahila
‘keha haya’ kari’ prabhu tâhâre puchila
SYNONYMS
dvârete—at my door; vaiṣṇava nâhi—there is no Vaiṣṇava; prabhure kahila—he informed Śrī Caitanya Mahāprabhu; keha haya—is there anyone; kari’—in this way; prabhu—Śrī Caitanya Mahāprabhu; tâhâre puchila—inquired from him.

TRANSLATION
When Candrasekhara informed the Lord that no Vaiṣṇava was at his door, the Lord asked him, “Is there anyone at your door at all?”

TEXT 49
têňho kahe,—eka ‘daraveśa’ âche dvâre
‘tânre âna’ prabhura vákye kahila tânhâre
SYNONYMS

teního kahe—he replied; eka daraveśa—one Muslim mendicant; āche—there is; dvāre—at the door; tānre āna—bring him; prabhura—of Śrī Caitanya Mahāprabhu; vākye—the order; kahila—said; tānḫāre—unto him.

TRANSLATION

Candraśekhara replied, “There is a Muslim mendicant.” Śrī Caitanya Mahāprabhu immediately said, “Please bring him here.” Candraśekhara then spoke to Sanātana Gosvāmī, who was still sitting beside the door.

TEXT 50

‘प्रभु तोमाय बोलाय आइस, दरवेश!’
सुनि’ आनंदे सनातन करिला प्रवेश

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; tomāya—unto you; bolāya—calls; āisa—come here; daraveśa—O Muslim mendicant; śuni’—hearing; ānande—in great pleasure; sanātana—Sanātana Gosvāmī; karilā praveśa—entered.

TRANSLATION

“O Muslim mendicant, please come in. The Lord is calling you.” Sanātana Gosvāmī was very pleased to hear this order, and he entered Candraśekhara’s house.

TEXT 51

तान्हारे अंगनेदेखि प्रभु धाएं आइला।
तान्हारे आलिङ्गन करि’ प्रेमाविष्ट हैला।

tānḫāre āṅgane dekhi’ prabhu dhāna āilā
tānḫāre āliṅgana kari’ premāviṣṭa hailā

SYNONYMS

tānḫāre—him; āṅgane—in the courtyard; dekhi’—seeing; prabhu—Śrī Caitanya Mahāprabhu; dhāna āilā—came to see him with great haste; tānḫāre—him; āliṅgana kari’—embracing; prema-āviṣṭa hailā—became overwhelmed with ecstatic love.
The Lord Instructs Sanatana Gosvami

**TRANSLATION**

As soon as Śrī Caitanya Mahāprabhu saw Sanatana Gosvami in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.

**TEXT 52**

prabhu-sparśe premāviṣṭa ha-ilā sanātana
‘more nā chuṇīha’—kahe gadgada-vacana

**SYNONYMS**

prabhu-sparśe—by the touch of Śrī Caitanya Mahāprabhu; prema-āviṣṭa—overwhelmed with ecstatic love; ha-ilā—became; sanātana—Sanatana Gosvami; more—me; nā—do not; chuṇīha—touch; kahe—says; gadgada-vacana—in a faltering voice.

**TRANSLATION**

As soon as Śrī Caitanya Mahāprabhu touched Sanatana Gosvami, Sanatana was also overwhelmed with ecstatic love. In a faltering voice, he said, “O my Lord, do not touch me.”

**TEXT 53**

dui-jane galāgali rodana apāra
dekhī’ candrasekherera ha-ilā camatkāra

**SYNONYMS**

dui-jane—the two persons; galāgali—shoulder to shoulder; rodana—crying; apāra—unlimited; dekhī’—seeing; candrasekherera—of Candraśekhara; ha-ilā—there was; camatkāra—astonishment.

**TRANSLATION**

Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanatana Gosvami began to cry unlimitedly. Candraśekhara was very astonished to see this.
TEXT 54

tabe prabhu tāhā hāta dhari' laṅā gelā
pinḍāra upare āpana-pāše vasāilā

SYNONYMS
tabe—thereafter; prabhu—Śrī Caitanya Mahāprabhu; tāhā—of Sanātana Gosvāmī; hāta dhari’—catching the hand; laṅā gelā—took him inside; pinḍāra upare—in an elevated place; āpana-pāše—near Him; vasāilā—made Sanātana Gosvāmī sit down.

TRANSLATION

Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Gosvāmī inside and made him sit in an elevated place next to Him.

TEXT 55

śṛi-haste karena tāhā āṅga sammārjana
tenho kahe,—‘more, prabhu, nā kara sparśana’

SYNONYMS
śṛi-haste—by the spiritual hand; karena—does; tāhā āṅga—of his body; sammārjana—cleansing; tenho kahe—he said; more—me; prabhu—my Lord; nā kara sparśana—do not touch.

TRANSLATION

When Śrī Caitanya Mahāprabhu began cleansing Sanātana Gosvāmī’s body with His own transcendental hand, Sanātana Gosvāmī said, “O my Lord, please do not touch me.”

TEXT 56

prabhū kahē,—“tathā sārṣeṇā atma pārvitāte;
svaṁ-vale pārśvaṁ rūṣaṁ bhūṣātita”
prabhu kahe,—“tomā sparśi ātma pavitrite
bhakti-bale pāra tumī brahmāṇḍa śodhite

SYNONYMS
prabhu kahe—Lord Caitanya Mahāprabhu replied; tomā sparśi—I touch you; ātma pavitrite—to purify Myself; bhakti-bale—the strength of your devotional service; pāra—are able; tumī—you; brahmāṇḍa—the whole universe; śodhite—to purify.

TRANSLATION
The Lord replied, “I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe.

TEXT 57

bhavat-vidhā bhāgavatās
tīrtha-bhūtāḥ svayam prabho
tīrthī-kurvanti tīrthāṇi
svāntāḥ-sthena gadā-bhṛtā

SYNONYMS
bhavat-vidhāḥ—like you; bhāgavatāḥ—advanced devotees; tīrtha-bhūtāḥ—personified holy places of pilgrimage; svayam—personally; prabho—my lord; tīrthī-kurvanti—make into holy places; tīrthāṇi—all the holy places of pilgrimage; sva-antāḥ-sthena—situated within their hearts; gadā-bhṛtā—by Lord Viṣṇu, who carries a club.

TRANSLATION
"‘Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.’

PURPORT
This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in Śrīmad-Bhāgavatam (1.13.10). Vidura was returning home after visiting sacred places of pilgrimage, and Mahārāja Yudhiṣṭhira was receiving his saintly uncle. In essence, Mahārāja Yudhiṣṭhira was saying, “My dear Lord Vidura, you yourself are a holy place be-
cause you are an advanced devotee. People like you always carry Lord Viṣṇu in their hearts. You can revitalize all holy places after they have been polluted by the pilgrimages of sinners.”

A sinful person goes to a holy place of pilgrimage to be purified. In a holy place, there are many saintly people and temples of Lord Viṣṇu; however, the holy place becomes infected with the sins of many visitors. When an advanced devotee goes to a holy place, he counteracts all the sins of the pilgrims. Therefore Mahārāja Yudhiṣṭhira addressed Vidura in this way.

Since an advanced devotee carries Lord Viṣṇu within his heart, he is a moving temple and a moving Viṣṇu. An advanced devotee does not need to go to holy places, for wherever he stays is a holy place. In this connection, Narottama dāsa Ṭhākura states, tīrtha-yātṛā pariśrama, kevala manera bṛhma: visiting holy places is simply another type of bewilderment. Since an advanced devotee does not need to go to a holy place, why does he go? The answer is that he goes simply to purify the place.

TEXT 58

न मेहद्वंको तु वेवनी सम्भवं स्मरितः
तत्त्वाति देयम् तत्त्वा ग्राह्यं स च पुजया यथा ज्ञातम

na me ‘bhaktaś catur-vedi
mad-bhaktah śva-pacaḥ priyaḥ
tasmai deyarṁ tato grāhyarn
sa ca pūjyo yathā hy aham

SYNONYMS

na—not; me—My; abhaktah—devoid of pure devotional service; catur-vedi—a scholar in the four Vedas; mat-bhaktah—My devotee; śva-pacaḥ—even from a family of dog-eaters; priyaḥ—very dear; tasmai—to him (a pure devotee, even though born in a very low family); deyam—should be given; tataḥ—from him; grāhyam—should be accepted (remnants of food); saḥ—that person; ca—also; pūjyaḥ—worshipable; yathā—as much as; hi—certainly; aham—I.

TRANSLATION

“'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.’
PURPORT

This verse is included in the *Hari-bhakti-vilāsa* (10.127) compiled by Sanātana Gosvāmī.

**TEXT 59**

বিপ্রাতঃ দ্বিতে গুণ্যত্তাদর্বিন্দনাশ–
পাদার্বিন্দ বিমূখাৎ খণ্ডং বরিষ্ঠম।
মুক্তে ভূতিতি-মনোবচনেহিত্য–
প্রাণ্ণ পুনাভি স কুলং ন তু তুস্রিমান॥ ৫৯॥

viprād dvīṣad-guṇa-yutād aravinda-nābhā-
pādāravinda-vimukhāt śva-pacarh varīṣṭham
manye tad-arpita-manavo-vacanehitārtha-
prāṇam punāti sa kulaṁ na tu bhūri-mānaḥ

**SYNONYMS**

viprāt—that a brāhmaṇa; dvī-saṭ-guṇa-yutāt—who is qualified with twelve brahminical qualifications; aravinda-nābha—of Lord Viṣṇu, who has a lotuslike navel; pāda-aravinda—unto the lotus feet; vimukhāt—that a person bereft of devotion; śva-pacar—a caṇḍāla, or a person accustomed to eating dogs; varīṣṭham—more glorified; manye—I think; tat-arpita—dedicated unto Him; manāḥ—mind; vacana—words; ihita—activities; artha—wealth; prāṇam—life; punāti—purifies; saḥ—he; kulaṁ—his family; na tu—but not; bhūri-mānaḥ—a brāhmaṇa proud of possessing such qualities.

**TRANSLATION**

“‘One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if he is not devoted to the lotus feet of Lord Kuṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-paca or caṇḍāla is a devotee, he delivers not only himself but his whole family, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.’”

**PURPORT**

This verse is spoken by Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.9.10). A brāhmaṇa is supposed to be qualified with twelve qualities. As stated in the *Mahābhārata*:
“A brähmana must be perfectly religious. He must be truthful, and he must be able
to control his senses. He must execute severe austerities, and he must be
detached, humble and tolerant. He must not envy anyone, and he must be expert
in performing sacrifices and giving whatever he has in charity. He must be fixed in
devotional service and expert in the knowledge of the Vedas. These are the
twelve qualifications for a brähmana.”

Bhagavad-gitā describes the brahminical qualities in this way:

śamo damas tapaḥ śaucar̥i
kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam
brahma-karma svabhāva-jarṇ

“Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowl­
dge, and religiousness—these are the qualities by which the brähmanas work.”
(Bg. 18.42)

In the Muktāphala-ṭikā, it is said:

śamo damas tapaḥ śaucar̥i
kṣānty-ārjavā-viraktayāḥ
jñāna-vijnāna-santoṣāḥ
satyāstikye dviṣad guṇāḥ

“Mental equilibrium, sense control, austerity, cleanliness, tolerance, simplicity,
detachment, theoretical and practical knowledge, satisfaction, truthfulness and
firm faith in the Vedas are the twelve qualities of a brähmana.”

TEXT 60

tomā dekhi, tomā sparsi, gāi tomāra guna
sarvendriya-phala, —ei śastra-nirūpāna
SYNONYMS

toma dekhi—by seeing you; toma sparshi—by touching you; gai toma guna—
praising your transcendental qualities; sarva-indriya-phaJha—the fulfillment of the
activities of all the senses; ei—this; sastra-nirUpaNa—the verdict of the revealed
scriptures.

TRANSLATION

SrI Caitanya Mahaprabhu continued, “By seeing you, by touching you and
by glorifying your transcendental qualities, one can perfect the purpose of all
sense activity. This is the verdict of the revealed scriptures.

PURPORT

This is confirmed in the following verse from the Hari-bhakti-sudhodaya (13.2).

TEXT 61

aksno phalam tvadrSa-darSanah hi
tano phalam tvadrSa-gatrasaNaGa
jihva phalam tvadrSa-kirtanah hi
sudurlabhah bhagaVatahi loke

SYNONYMS

aksno—of the eyes; phalam—the perfect result of the action; tvadrSa—a
person like you; darSanam—to see; hi—certainly; tano—of the body; phalam—
the perfection of activities; tvadrSa—a person like you; gatrasaNaGa—
touching the body; jihvaphalam—the perfection of the tongue; tvadrSa—a per-
son like you; kirtanam—glorifying; hi—certainly; su-durlabha—very rare;
bhagaVatahi—pure devotees of the Lord; hi—certainly; loke—in this world.

TRANSLATION

“My dear VaiShava, seeing a person like you is the perfection of one’s
eysight. Touching your lotus feet is the perfection of the sense of touch.
Glorifying your good qualities is the tongue’s real activity, for in the material
world it is very difficult to find a pure devotee of the Lord.”"
TEXT 62

**SYNONYMS**

*eta kahi—saying this; kahe—continued to speak; prabhu—Lord Śrī Caitanya Mahāprabhu; śuna—please hear; sanatana—My dear Sanatana; kṛṣṇa—Lord Kṛṣṇa; baḍa—very much; dayā-maya—merciful; patita-pāvana—deliverer of the fallen souls.*

**SYNONYMS**

*mahā-raurava haite—from the deepest hellish condition of life; tomā—you; karilā uddhāra—has delivered; kṛpāra samudra—the ocean of mercy; kṛṣṇa—Kṛṣṇa; gambhira—very grave; apāra—unlimitedly.*

**PURPORT**

As stated in Bhagavad-gītā, iśvarāḥ sarva-bhūtānāṁ hṛd-deśe ījuna tiṣṭhati. Staying within everyone’s heart, Lord Kṛṣṇa works very gravely. No one can understand how He is working, but as soon as the Lord understands the sincere activity of a person in devotional service, He helps him in such a way that the devotee cannot understand how things are happening. If the devotee is deter-
mined to serve the Lord, the Lord is always prepared to help him (dadami buddhi-yogar m tan yena mām upayanti te). Śrī Caitanya Mahāprabhu is telling Sanātana Gosvāmī how merciful the Lord is. Sanātana Gosvāmī was a minister in the service of Nawab Hussain Shah. He was always mixing with people materially inclined, particularly with Mohammedans, meat-eaters. Although he was in intimate touch with them, by Kṛṣṇa’s mercy he came to find such association distasteful. Therefore he left them. As stated by Śrīnivāsa Ācārya: tyaktva tūrnam aśeṣa-man-ḍala-pati-śreṇīṁ sadā tucchavat. Kṛṣṇa enlightened Sanātana Gosvāmī in such a way that he was able to give up his exalted post as minister. Thinking his material position insignificant, Sanātana was prepared to become a mendicant. Appreciating the activities of Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu praised his action and thanked Kṛṣṇa for His mercy upon him.

TEXT 64

Sanātana kahē—'kṛṣṇa āmi nāhi jāni
āmāra uddhāra-hetu tomāra kṛpā māni

SYNONYMS
sanātana kahē—Sanātana Gosvāmī said; kṛṣṇa—Lord Kṛṣṇa; āmi—I; nāhi jāni—do not know; āmāra—my; uddhāra-hetu—the cause of release; tomāra—Your; kṛpā—mercy; māni—I accept.

TRANSLATION
Sanātana replied, “I do not know who Kṛṣṇa is. As far as I am concerned, I have been released from prison only by Your mercy.”

TEXT 65

'kemane chuṭilā' bali prabhu praśna kailā
ādyopānta saba kathā teńho śunāilā

SYNONYMS
kemane chuṭilā—how were you released; bali—saying; prabhu—Śrī Caitanya Mahāprabhu; praśna kailā—inquired; ādyā-upānta—from beginning to the end; saba—all; kathā—the narration; teńho—he; śunāilā—described.
Śrī Caitanya Mahāprabhu then asked Sanātana Gosvāmī, “How were you released from prison?” Sanātana then described the story from beginning to end.

TEXT 66

প্রভু কহে,—“তোমার দুই ভাই প্রয়াগে মিলিলা।
রূপ, অনুপম—দুঃখে ব্রহ্মাবনে গেলা” || ৬৬ ||

prabhu kahe,—“tomāra duihāi prayāge miliā
rūpa, anupama—duñhe vṛndāvana gelā”

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; tomāra—your; duihāi—two brothers; prayāge miliā—met Me at Prayāga; rūpa—Rūpa Gosvāmī; anupama—his brother Anupama; duñhe—both of them; vṛndāvana gelā—have gone to Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “I met your two brothers, Rūpa and Anupama, at Prayāga. They have now gone to Vṛndāvana.”

TEXT 67

তপনমিশ্রের অর চন্দ্রশেখরের।
প্রভু—আনন্দায় সনাতন মিলিল। দোহারে || ৬৭ ||

tapana-miśre aśa candraśekharere
prabhu-ājñāya sanātana miliā doñhāre

SYNONYMS

tapana-miśre—unto Tapan Miśra; aśa—and; candraśekharere—unto Candraśekhara; prabhu-ājñāya—by the order of Śrī Caitanya Mahāprabhu; sanātana—Sanātana; miliā—met; doñhāre—both of them.

TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, Sanātana Gosvāmī met both Tapan Miśra and Candraśekhara.
The Lord Instructs Sanatana Gosvami

TEXT 68

তপনমিশ্র তবে তাঁরে কৈলা নিমন্ত্রণ ।
প্রভু কহে,—‘কাঁচুর করাহ, যাহ, সনাতন।’ ৬৮ ॥

tapana-miśra tabe tānre kailā nimantraṇa
prabhu kahe,—‘kṣaura karāha, yāha, sanātana’

SYNONYMS

tapana—miśra—Tapana Misra; tabe—then; tānre—unto him (Sanātana Gosvāmī); kailā—made; nimantraṇa—invitation; prabhu kahe—Caitanya Mahāprabhu said; kṣaura karāha—get shaved; yāha—go; sanātana—My dear Sanātana.

TRANSLATION

Tapana Miśra then extended an invitation to Sanatana, and Lord Caitanya Mahāprabhu asked Sanatana to go get a shave.

TEXT 69

চন্দ্রশেখরের প্রভু কহে বোলাইঞ্জ।
‘এই বেশ দুর কর, যাহ ইঁহারে লাঞ্জ।’ ৬৯ ॥

candraśekharere prabhu kahe bolānā
‘ei veṣa dūra kara, yāha inẖare laṅa’

SYNONYMS

candraśekharere—unto Candrasekhara; prabhu kahe—Śrī Caitanya Mahāprabhu said; bolānā—calling; ei veṣa—this kind of dress; dūra kara—take away; yāha—go; inẖare laṅa—taking him with you.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu called Candrasekhara and asked him to take Sanatana Gosvāmī with him. He also asked him to take away Sanatana’s present dress.

TEXT 70

ভঙ্জ করাইঞ্জ তাঁরে গঙ্গাপ্রাঙ্ক করাইল।
শেখর আমিয়া তাঁরে লুভন বল্ল দিল। ৭০ ॥
bhadra karāṇa tāṁre gaṅgā-śnāna karāilā
śekhara āniyā tāṁre nūtana vastra dīla

SYNONYMS
bhadra karāṇa—making gentle; tāṁre—him; gaṅgā-śnāna—bathing in the Ganges; karāilā—caused to do; śekhara—Candraśekhara; āniyā—bringing; tāṁre—to him; nūtana—new; vastra—clothing; dīla—delivered.

TRANSLATION
Candraśekhara then made Sanātana Gosvāmi look like a gentleman. He took him to bathe in the Ganges, and afterwards he brought him a new set of clothes.

PURPORT
The words bhadra karāṇa are significant in this verse. Due to his long hair, moustache and beard, Sanātana Gosvāmi looked like a daraveśa, or hippie. Since Śrī Caitanya Mahāprabhu did not like Sanātana Gosvāmi’s hippie features, he immediately asked Candraśekhara to get him shaved clean. If anyone with long hair or a beard wants to join this Kṛṣṇa consciousness movement and live with us, he must similarly shave himself clean. The followers of Śrī Caitanya Mahāprabhu consider long hair objectionable. Sanātana Gosvāmi was saved from a hellish condition (Mahāaurava) by the grace of Śrī Caitanya Mahāprabhu. Mahāaurava is a hell wherein animal killers are placed. In this regard, refer to Śrimad-Bhāgavatam (5.26.10-12).

TEXT 71
sei vastra sanātana nā kaila anģikāra
śuniyā prabhura mane ānanda apāra

SYNONYMS
sei vastra—that new dress; sanātana—Sanātana Gosvāmi; nā kaila—did not; anģikāra—accept; śuniyā—hearing; prabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; ānanda apāra—unlimited happiness.

TRANSLATION
Candraśekhara offered a new set of garments to Sanātana Gosvāmi, but Sanātana did not accept them. When Śrī Caitanya Mahāprabhu heard news of this, he became unlimitedly happy.
The Lord Instructs Sanatana Gosvami

**TEXT 72**

madhyāhna kariyā prabhu gelā bhikṣā karibāre
sanatane lañā gelā tapana-miśrera ghare

SYNONYMS

madhyāhna kariyā—finishing bathing at noon; prabhu—Śrī Caitanya Mahāprabhu; gelā—went; bhikṣā karibāre—to accept lunch; sanatane—Sanatana Gosvami; lañā—taking; gelā—went; tapana-miśrera ghare—to the house of Tapana Miśra.

TRANSLATION

After bathing at noon, Śrī Caitanya Mahāprabhu went to the house of Tapana Miśra for lunch. He took Sanatana Gosvami with Him.

**TEXT 73**

pāda-prakṣālana kari’ bhikṣāte vasīlā
‘sanatane bhikṣā deha’—miśire kahilā

SYNONYMS

pāda-prakṣālana—washing the feet; kari’—doing; bhikṣāte—to lunch; vasīlā—sat down; sanatane bhikṣā deha—give Sanatana also lunch; miśire kahilā—He asked Tapana Miśra.

TRANSLATION

After washing His feet, Śrī Caitanya Mahāprabhu sat down for lunch. He asked Tapana Miśra to supply Sanatana Gosvami lunch also.

**TEXT 74**

miśra kahe,—‘sanātanera kichu kṛtya āche
tumi bhikṣā kara, prasāda tāre diba pāche’
SYNONYMS
misra kahe—Tapana Misra said; sanatanera—of Sanatana Gosvami; kichu—some; kṛtya—duty; ache—there is; tumi bhiksā kara—You take Your lunch; prasāda—the remnants of Your food; tānre—unto him; dibā—I shall deliver; pāche—at the end.

TRANSLATION
Tapana Miśra then said, “Sanatana has some duty to perform; therefore he cannot accept lunch now. At the conclusion of the meal, I shall supply Sanatana with some remnants.”

TEXT 75
bhikṣā kari’ mahāprabhu visrāma karila
miśra prabhura ṣeṣa-pātra sanatane dila

SYNONYMS
bhikṣā kari’—after taking His lunch; mahāprabhu—Śrī Caitanya Mahāprabhu; visrāma karila—took rest; miśra—Tapana Miśra; prabhura—of Śrī Caitanya Mahāprabhu; seṣa-pātra—the plate of remnants; sanatane dila—delivered to Sanatana.

TRANSLATION
After eating, Śrī Caitanya Mahāprabhu took rest for a while. Tapana Miśra then gave Sanatana Gosvami the remnants of food left by Caitanya Mahāprabhu.

TEXT 76
miśra sanātane dila nūtana vasana
vastra nāhi nilā, tenho kaila nivedana

SYNONYMS
miśra—Tapana Miśra; sanātane—unto Sanatana; dilā—delivered; nūtana vasana—new cloth; vastra—the cloth; nāhi nilā—he did not accept; tenho—he; kaila—made; nivedana—submission.
When Tapana Miśra offered Saṅatana Gosvāmī a new cloth, he did not accept it. Instead, he spoke as follows.

TEXT 77

“মোরে বজ্র দিতে যদি তোমার হয় মন।
লিঙ পরিধান এক দেহে’ পুরাতন॥” ৭৭ ॥

“more vastra dite yadi tomāra haya mana
nija paridhāna eka deha’ purātana”

SYNONYMS

more—unto me; vastra dite—to offer cloth; yadi—if; tomāra—your; haya—there is; mana—mind; nija—own; paridhāna—cloth; eka—one; deha’—give; purātana—old.

TRANSLATION

“If you want to give me some cloth according to your desire, please give me an old cloth you have used.”

TEXT 78

তবে মিশ্র পুরাতন এক ধূতি দিল।
তেঁহে। দুই বাহির্বাস-কৌশিক করিল॥ ৭৮ ॥

tabe miśra purātana eka dhuti dila
teṅho dui bahirvāsa-kaupina karila

SYNONYMS

tabe—thereafter; miśra—Tapana Miśra; purātana—old; eka—one; dhuti—dhoti; dila—delivered; teṅho—he (Saṅatana Gosvāmī); dui—two; bahirvāsa—outer coverings; kaupina—underwear; karila—made.

TRANSLATION

When Tapana Miśra gave Saṅatana Gosvāmī a used dhoti, Saṅatana immediately tore it in pieces to make two sets of outer cloth and underwear.

TEXT 79

মহারাষ্ট্রীয় দিজে পূঠু মিলাইল। সনাতনে।
সেই বিপ্র তারে বৈল মহা-নিমন্ত্রণে॥ ৭৯ ॥
When Caitanya Mahaprabhu introduced the Mahārāṣṭriya brāhmaṇa to Sanatana, the brāhmaṇa immediately invited Sanatana Gosvāmi for full meals.

TEXT 80

“সনাতন কহে,—"আমি মাধুকারী করিব।
তাঙ্গের ঘরে কেনে একত্র ভিক্ষা লব?'”

Sanatana kahe,—“āmi mādhukārī karib
brāhmaṇera ghare kene ekatra bhikṣā laba?’”

SYNONYMS

Sanatana—Sanatana; khe—a reply; mādhukārī—means accepting food by mādhukārī means; brāhmaṇera ghare—in the house of a brāhmaṇa; kene—why; ekatra—in one place; bhikṣā laba—I should accept lunch.


**TRANSLATION**

Sanātana replied, “I shall practice the process of mādhukari. Why should I accept full meals in the house of a brāhmaṇa?”

**PURPORT**

The word mādhukari comes from the word madhukara, which refers to bees collecting honey from flower to flower. A mādhukari is a saintly person or a mendicant who does not accept a full meal at one house but begs from door to door, taking a little food from each householder’s place. In this way he does not overeat or give householders unnecessary trouble. A person in the renounced order may beg but not cook. His begging should not be a burden for the householders. The mādhukari process is strictly to be followed by a bābāji, that is, one who has attained the paramahārīṣa stage. This practice is still current in Vṛndāvana, and there are many places where alms are offered. Unfortunately, there are many beggars who have come to Vṛndāvana to accept alms but not follow the principles of Sanātana Gosvāmī. People try to imitate him and lead an idle life by practicing mādhukari. It is almost impossible to strictly follow Sanātana Gosvāmī or Rūpa Gosvāmī. It is better to accept food offered to Kṛṣṇa in the temple than to try to imitate Sanātana Gosvāmī and Rūpa Gosvāmī.

**TEXT 82**

sanātana-eravairage-prabhura-ananda-apara-bhota-kamba/pane-prabhu-cahe-bare-bara

**SYNONYMS**

sanātana-eravairage-prabhura-ananda-apara-bhota-kamba/pane-prabhu-cahe-bare-bara

“He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.” (Bg. 6.17)

The ideal sannyāsī strictly follows the ways practiced by the Gosvāmīs.
TRANSLATION

Śrī Caitanya Mahāprabhu felt unlimited happiness to observe Sanātana Gosvāmi’s strict following of the principles of sannyāsa. However, He repeatedly glanced at the woolen blanket Sanātana Gosvāmi was wearing.

TEXT 83

sanātana jānila ei prabhure na bhāya
bhoṭa tyāga karibāre cintilā upāya

SYNONYMS

sanātana jānila—Sanātana Gosvāmi could understand; ei—this; prabhure—by Śrī Caitanya Mahāprabhu; na bhāya—is not approved; bhoṭa—the woolen blanket; tyāga—giving up; karibāre—to do; cintilā—considered; upāya—a means.

TRANSLATION

Because Śrī Caitanya Mahāprabhu was repeatedly glancing at this valuable woolen blanket, Sanātana Gosvāmi could understand that the Lord did not approve of it. He then began to consider a way to give it up.

TEXT 84

eta cintī’ gelā gaṅgāya madhyāhna karite
eka gauḍiyā kāṁhā dhuṇā diyāche śukāite

SYNONYMS

eta cintī’—thinking this; gelā—went; gaṅgāya—to the bank of the Ganges; madhyāhna—bathing at noon; karite—to do; eka—one; gauḍiyā—Bengali Vaiṣṇava; kāṁhā—quilt; dhuṇā—washing; diyāche—spread out; śukāite—to dry.

TRANSLATION

Thinking in this way, Sanātana went to the bank of the Ganges to bathe. While there, he saw that a mendicant from Bengal had washed his quilt and had spread it out to dry.
TEXT 85

তারে কহে,—“ওরে ভাই, কর উপকারে।
এই ভোট লঞ্জা এই কাঠো দেহ মোরে।” ৮৫ অভ

тäre kahe, —“ore bhái, kara upakāre
ei bhoṭa lañā ei kānthā deha’ more”

SYNONYMS

täre kahe—he said to him; ore bhái—O my brother; kara upakāre—kindly do a favor; ei bhoṭa—this woolen blanket; lañā—taking; ei—this; kānthā—quilt; deha’—give; more—to me.

TRANSLATION

Sanātana Gosvāmī then told the Bengali mendicant, “My dear brother, please do me a favor. Trade me your quilt for this woolen blanket.”

TEXT 86

সেই কহে,—“রহস্য কর প্রামাণিক হইলা?
বহুমূল্য ভোট দিবা কেন কাঠা লঞ্জা?” ৮৬ অভ

sei kahe,—“rahasya kara prāmāṇika hañā?
bahu-mūlya bhoṭa dibā kena kānthā lañā?”

SYNONYMS

sei kahe—he said; rahasya—joking; kara—you do; prāmāṇika hañā—although being a man of authority; bahu-mūlya—very valuable; bhoṭa—woolen blanket; dibā—you would give; kena—why; kānthā lañā—taking this quilt.

TRANSLATION

The mendicant replied, “Sir, you are a respectable gentleman. Why are you joking with me? Why would you trade your valuable blanket for my torn quilt?”

TEXT 87

তেন্দ্রে কহে,—“রহস্য নহে, কহি সত্যবান।
ভোট লঞ্জা, তুমি দেহ মোরে কাঠাখানি।” ৮৭ অভ

tenho kahe,—“rahasya nahe, kahi satya-vānī
bhoṭa laha, tumī deha’ more kānthā-kañānī”
SYNONYMS

tetiho kahe—he said; rahasya nahe—there is no joking; kahi satya-vani—I am speaking the truth; bhotha laha—take this blanket; tumi—you; deha’—give; more—to me; kanthakhani—the quilt.

TRANSLATION

Sanatana said, “I am not joking; I am speaking the truth. Kindly take this blanket in exchange for your torn quilt.”

TEXT 88

 eta bali’ kanthala ila, bhotha ta’ne re diya
gosanira thani aila kanthal gale diya || 88 ||

SYNONYMS

et bali’—saying this; kanthala ila—he took the quilt; bhotha—the blanket; ta’ne unto him; diya—giving; gosanira thani—to Caitanya Mahaprabhu; aila—returned; kanthal—quilt; gale—to the shoulder; diya—keeping.

TRANSLATION

Saying this, Sanatana Gosvami exchanged the blanket for the quilt. He then returned to Sri Caitanya Mahaprabhu with the quilt on his shoulder.

TEXT 89

pra’hu kahe, ‘tomara bho’kambala kotha gela?’
pra’hu-pade saba katha gosanii kahila || 89 ||

SYNONYMS

pra’hu kahe—Sri Caitanya Mahaprabhu said; tomara—your; bho’kambala—woolen blanket; kotha gela—where did it go; pra’hu-pade unto the lotus feet of Lord Caitanya; saba—all; katha—narration; gosanii—Sanatana Gosvami; kahila—said.
TRANSLATION
When Sanatana Gosvami returned, the Lord asked, “Where is your woolen blanket?” Sanatana Gosvami then narrated the whole story to the Lord.

TEXTS 90-91

prabhu kahe,—“ihā āmi kariyāčhi vicāra viśaya-roga khaṇḍāila kṛṣṇa ye tomāra
se kene rākhibe tomāra śeṣa viśaya-bhoga?
roga khaṇḍi’ sad-vaidya nā rākhe śeṣa roga

SYNONYMS
prabhu kahe—Śri Caitanya Mahāprabhu said; ihā—this; āmi—I; kariyāčhi vicāra—considered deliberately; viśaya-roga—the disease of material attraction; khaṇḍāila—has now nullified; kṛṣṇa—Lord Kṛṣṇa; ye—since; tomāra—your; se—Lord Kṛṣṇa; kene—why; rākhibe—should allow you to keep; tomāra—your; śeṣa—last; viśaya-bhoga—attraction for material things; roga khaṇḍi’—vanquishing the disease; sat-vaidya—a good physician; nā rākhe—does not keep; śeṣa—the last part; roga—disease.

TRANSLATION
Śri Caitanya Mahāprabhu then said, “I have already deliberately considered this matter. Since Lord Kṛṣṇa is very merciful, He has nullified your attachment for material things. Why should Kṛṣṇa allow you to maintain a last bit of material attachment? After vanquishing a disease, a good physician does not allow any of the disease to remain.

TEXT 92

tina mudrāra bhoṭa gāya, mādhukari grāsa
dharma-hāni haya, loka kare upahāsa”
SYNONYMS

*tina mudrāra bhōta*—a woolen blanket costing three gold coins; *gāya*—on the body; *mādhukari grāsa*—and practicing the *mādhukari* system; *dharma-hāni haya*—that is a religious discrepancy; *loka kare upahāsa*—people will joke.

TRANSLATION

“*It is contradictory to practice mādhukari and at the same time wear a valuable blanket. One loses his spiritual strength by doing this, and one will also become an object for jokes.*”

TEXT 93

gosāṇi kahe,—‘ye khaḍgila kuśiyā-bhoga tāṅra icchāya gela mora śeṣa viśaya-rogā”

SYNONYMS

gosāṇi kahe—Sanātana Gosvāmi said; *ye khaḍgila*—the person who has vanquished; *ku-vidaya-bhoga*—enjoyment of sinful material life; *tāṅra icchāya*—by His desire; *gela*—has gone; *mora*—my; *śeṣa*—last bit; *viśaya-rogā*—material disease.

TRANSLATION

Sanātana Gosvāmi replied, “The Supreme Personality of Godhead has saved me from the sinful life of material existence. By His desire, my last piece of material attraction is now gone.”

TEXT 94

prasanna hañā prabhu tāṅre kṛpā kaila
tāṅra kṛpāya praśna karite tāṅra śakti haila

SYNONYMS

prasanna hañā—being very pleased; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kṛpā kaila*—offered His causeless mercy; *tāṅra kṛpāya*—by His mercy; *praśna karite*—to inquire; *tāṅra*—his; *śakti haila*—there was strength.
The Lord Instructs Sanatana Gosvami

TRANSLATION

Being pleased with Sanatana Gosvami, Sri Caitanya Mahaprabhu bestowed His causeless mercy upon him. By the Lord's mercy, Sanatana Gosvami received the spiritual strength to inquire from Him.

TEXTS 95-96

**SYNONYMS**

- purve—formerly; yaiche—as; raya-pase—unto Ramananda Raya; prabhu—Sri Caitanya Mahaprabhu; praśna kailā—inquired; tānra śaktye—only by His mercy; ramananda—Ramananda Raya; tānra—his; uttara—answers; dilā—gave; ihān—here; prabhura—of Sri Caitanya Mahaprabhu; śaktye—by the strength; praśna—questions; kare—puts; sanatana—Sanatana Gosvami; āpane—personally; mahāprabhu—Sri Caitanya Mahaprabhu; kare—does; tattva—the truth; nirūpaṇa—discerning.

**TRANSLATION**

Formerly, Sri Caitanya Mahaprabhu asked Ramananda Raya spiritual questions, and by the Lord's causeless mercy, Ramananda Raya could properly reply. Now, by the Lord's mercy, Sanatana Gosvami questioned the Lord, and Sri Caitanya Mahaprabhu personally supplied the truth.

TEXT 97

**SYNONYMS**

- krṣṇa-svarūpa—madhuryaīś-varya-bhakti-rasāśrayam

**TRANSLATION**

Formerly, Sri Caitanya Mahaprabhu asked Ramananda Raya spiritual questions, and by the Lord's causeless mercy, Ramananda Raya could properly reply. Now, by the Lord's mercy, Sanatana Gosvami questioned the Lord, and Sri Caitanya Mahaprabhu personally supplied the truth.
SYNONYMS

krṣṇa-svarūpa—of the real identity of Śrī Kṛṣṇa; mādhurya—of conjugal love; aśvāra—of opulence; bhakti—of devotional service; rasa—of transcendental mellow; āśrayam—the shelter; tattvam—the truth; sanātana—unto Śrī Sanātana; iśaḥ—Śrī Caitanya Mahāprabhu, the Supreme Lord; kṛpa by His causeless mercy; upadīśa— instructed; saḥ—He.

TRANSLATION

Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, personally told Sanātana Gosvāmi about Lord Kṛṣṇa's real identity. He also told him about the Lord's conjugal love, His personal opulence and the mellow of devotional service. All these truths were explained to Sanātana Gosvāmi by the Lord Himself out of His causeless mercy.

TEXT 98

‘तबे सनातन प्रभुर चरणेण धरिया’।
‘दैन्य विनायि करे दत्ते तूण लाणा’॥ ९८ ॥

tabe sanātana prabhura caraṇe dhariyā
dainya vināi kare dante tāṇa lañā

SYNONYMS

tabe—thereafter; sanātana—Sanātana Gosvāmi; prabhura—of Śrī Caitanya Mahāprabhu; caraṇa—the lotus feet; dhariyā—catching; dainya—humility; vināi—bowing; kare—does; dante—in the teeth; tāṇa—a straw; lañā—taking.

TRANSLATION

Putting a straw in his mouth and bowing down, Sanātana Gosvāmi clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows.

TEXT 99

“नीच जाति, नीच-संज्ञा, पतितत अधम।
कुविषय-कुपे पड़ि गोंजाइल जनम! ९९॥

‘nīcā jātī, nīcā-saṅgī, patitā adham
kuviṣaya-küpe paḍi’ goṇāinu janama!
SYNONYMS

nica jāti—born of a low family; nica-saṅgī—associated with low men; patita—fallen; adhama—the lowest; ku-vaśaya-kūpe—in a well of material enjoyment; paḍi’—having fallen down; goṅāinu—I have passed; janama—my life.

TRANSLATION

Sanātana Gosvāmī said, “I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.

PURPORT

Actually Śrī Sanātana Gosvāmī belonged to a brāhmaṇa family because he belonged to the Sārasvata division of the brāhmaṇas and was well cultured and well educated. Somehow or other he accepted a ministership in the Muslim government; therefore he had to associate with meat-eaters, drunkards and gross materialists. Sanātana Gosvāmī considered himself fallen, for in the association of such men, he also fell victim to material enjoyment. Having passed his life in that way, he considered that he had wasted his valuable time. This statement about how one can become fallen in this material world is made by the greatest authority in the Gauḍīya Vaiṣṇava-sampradāya. Actually the whole world is presently fallen into material existence. Everyone is a meat-eater, drunkard, woman hunter, gambler and whatnot. People are enjoying material life by committing the four basic sins. Although they are fallen, if they simply submit themselves at the lotus feet of Śrī Caitanya Mahāprabhu, they will be saved from sinful reactions.

TEXT 100

अपनार निविष्ठ किच्छु सः जानि |
ग्राम्य-न्यायविहारे प्रश्नित, ताहि सत्य मानि || १०० ||

āpanāra hitāhita kīchhui nā jāni!
gṛāmya-vyavahāre paṇḍita, tāī satya mānī

SYNONYMS

āpanāra—of my personal self; hita—welfare; ahita—in auspiciousness; kīchhui—anything; nā jāni—I do not know; gṛāmya-vyavahāre—in ordinary dealings; paṇḍita—a learned man; tāī satya mānī—I accept that as truth.

TRANSLATION

“I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such.
TEXT 101

कृपा करि यदि मोरे करियांछ उद्धार।
आपन-कुपाते कहौ 'कर्तव्य' आमार। || १०१ ||

$kṛpā kari'$ yadi more kariyācha uddhāra
āpana-kṛpāte kaha 'kartavya' āmāra

SYNONYMS

$kṛpā kari'$—by Your causeless mercy; yadi—if; more—unto me; kariyācha—You have done; uddhāra—deliverance; āpana-kṛpāte—by Your own mercy; kaha—please speak; kartavya āmāra—my duty.

TRANSLATION

"Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is.

TEXT 102

'के आमि', 'केने आमय जारे ताप्त्रय'।
इहा नाही जानि—'केमल हित या'। || १०२ ||

'ke āmi', 'kene āmāya jāre tāpa-traya'
ihā nāhi jāni—'kemane hita haya'

SYNONYMS

ke āmi—who am I; kene—why; āmāya—unto me; jāre—give trouble; tāpa-traya—the three kinds of miserable conditions; ihā—this; nāhi jāni—I do not know; kemane—how; hita—my welfare; haya—there is.

TRANSLATION

"Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"

PURPORT

The threefold material miseries are miseries arising from the body and the mind, miseries arising from dealings with other living entities, and miseries arising from natural disturbances. Sometimes we suffer bodily when we are attacked by a fever, and sometimes we suffer mentally when a close relative dies. Other living entities also cause us misery. There are living entities born of the human embryo,
of eggs, perspiration and vegetation. Miserable conditions brought about by natural catastrophes are controlled by the higher demigods. There may be severe cold or thunderbolts, or a person may be haunted by ghosts. These threefold miseries are always before us, and they entrap us in a dangerous situation. *Padaril yad vipadam.* There is danger in every step of life.

**TEXT 103**

‘sādhyā’-sādhana’-tattva puchite nā jāni
kṛpā kari’ saba tattva kaha ta’ āpani”

‘sādhyā’-sādhana’-tattva puchite nā jāni
kṛpā kari’ saba tattva kaha ta’ āpani”

**SYNONYMS**

sādhyā—of the goal of spiritual life; sādhana—of the process of obtaining that goal; tattva—truth; puchite—to inquire; nā jāni—I do not know; kṛpā kari’—by Your causeless mercy; saba tattva—all such truths; kaha ta’ āpani—please personally explain to me.

**TRANSLATION**

“Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths.”

**TEXT 104**

prabhu kahe,—“kṛṣṇa-kṛpā tomāte pūrṇa haya
saba tattva jāna, tomāra nāhi tāpa-traya”

prabhu—Śrī Caitanya Mahāprabhu; kahe—said; kṛṣṇa-kṛpā—the mercy of Kṛṣṇa; tomāte—on you; pūrṇa—full; haya—there is; saba tattva—all truths; jāna—you know; tomāra—of you; nāhi—there is not; tāpa-traya—the threefold miseries.

**TRANSLATION**

Śrī Caitanya Mahāprabhu said, “Lord Kṛṣṇa has bestowed His full mercy upon you so that all these things are known to you. For you, the threefold miseries certainly do not exist.”
TEXT 105

क्रष्णसक्ति धर तुमी, जान तत्त्वभाव ॥
जानि' दार्ध्य लागि' पुछे,—साधुर अभाव ॥ १०५ ॥

krṣṇa-saṅkṣāti dhara tumi, jāna tattva-bhāva
jāni’ dāṛḍhyā lāgi’ puche, —sādhura svabhāva

SYNONYMS

krṣṇa-saṅkṣāti—the energy of Lord Kṛṣṇa; dhara—process; tumi—you; jāna—know; tattva-bhāva—the factual position; jāni’—although knowing all these things; dāṛḍhyā lāgi’—for the sake of strictness; puche—he inquires; sādhura—of the saintly persons; sva-bhāva—the nature.

TRANSLATION

“Since you possess Lord Kṛṣṇa’s potency, you certainly know these things. However, it is the nature of a sādhu to inquire. Although he knows these things, the sādhu inquires for the sake of strictness.

TEXT 106

अचिरःदेव सर्वार्थ सिद्धये यथा निर्बंधिनी मति: ॥ १०६ ॥

acirāt eva sarvārthah
sidhhyat eṣām abhipsitah
sad-dharmasyāvabodhāya
yesāṁ nirbandhini mātiḥ

SYNONYMS

acirāt—very soon; eva—certainly; sarvārthah—the goal of life; sidhhyat—becomes fulfilled; eṣām—of these persons; abhipsitah—desired; sat-dharmasya—of the path of progressive devotional service; avabodhāya—for understanding; yesāṁ—those whose; nirbandhini—unflinching; mātiḥ—intelligence.

TRANSLATION

“Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal.”
PURPORT

This verse, quoted from the Nārādiya Purāṇa, is found in Bhakti-rasāmṛta-sindhu (1.2.103).

TEXT 107

योग्यपात्र हो तूमि भक्ति अवर्ताहिते | 
श्रीमें सब तत्त्व शुन, कहिये भोमाते || १०७ ||

yogya-pātra hao tumi bhakti pravartāite 
krame saba tattva śuna, kahiye tomāte

SYNONYMS

yogya-pātra—fit person; hao—are; tumi—you; bhakti—devotional service; 
pravartāite—to propagate; krame—one after another; saba—all; tattva—truths; 
śuna—please hear; kahiye—I shall speak; tomāte—to you.

TRANSLATION

“You are fit to propagate the cult of devotional service. Therefore gradually hear all the truths about it from Me. I shall tell you about them.

TEXTS 108-109

जीवेर ् क्रोरक हया—क्रोयं ‘नित्यदास’। 
क्रोयं ‘शतिट-शक्ति’, ‘स्तोत्रांश-प्रकाश’ || १०८ ||

sūryānīśa-kirāṇa, yaiche agni-jvālā-caya 
svābhāvika krṣnera tina-prakāra ‘śakti’ haya

SYNONYMS

jīvera—of the living entity; sva-rūpa—the constitutional position; haya—is; 
krṣnera—of Lord Kṛṣṇa; nitya-dāsa—eternal servant; krṣnera—of Lord Kṛṣṇa; tāta-
sthā—marginal; śakti—potency; bheda-abheda—one and different; prakāsa—
manifestation; sūrya-arhiśa—part and parcel of the sun; kirāṇa—a ray of sunshine;
yaiche—as; agni-jvālā-caya—molecular particle of fire; svābhāvikā—naturally; kṛṣṇera—of Lord Kṛṣṇa; tīna-prakāra—three varieties; śakti—energies; haya—there are.

TRANSLATION

"It is the living entity’s constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy.

PURPORT

Śrīla Bhaktivinoda Ṭhākura paraphrases these verses as follows: Śrī Sanātana Gosvāmī asked Śrī Caitanya Mahāprabhu, "Who am I?" In answer, the Lord replied, "You are a pure living entity. You are neither the material body nor the subtle body composed of mind and intelligence. Actually you are a spirit soul, eternal part and parcel of the Supreme Soul, Kṛṣṇa. Therefore you are His eternal servant. You belong to Kṛṣṇa’s marginal potency. There are two worlds—the spiritual world and the material world—and you are situated between the material and spiritual potencies. You have a relationship with both the material and spiritual worlds; therefore you are called the marginal potency. You are related with Kṛṣṇa as one and simultaneously different. Because you are spirit soul, you are one in quality with the Supreme Personality of Godhead, but because you are a very minute particle of spirit soul, you are different from the Supreme Soul. Therefore your position is simultaneously one with and different from the Supreme Soul. The examples given are those of the sun itself and the small particles of sunshine and of a blazing fire and the small particles of fire." Another explanation of these verses can be found in Ādi-līlā (Chapter Two, verse 96).

TEXT 110

एकदेशस्यश्चक्षुस्यविभिन्निरीमखर \\
परस्परतःशक्तिस्वश्चक्षुमयं जगं ॥ ११० ॥

eka-deśa-sthitasyāyner
ejyotsnā vistārini yathā
parasya brahmaṇaḥ śaktis
tathedam akhilāṁ jagat

SYNONYMS

eka-deśa—in one place; sthitasya—being situated; agneḥ—of fire; jyotsnā—the illumination; vistārini—expanded everywhere; yathā—just as; parasya—of
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The Supreme; brahmanah—of the Absolute Truth; śakti—the energy; tathā—similarly; idam—this; akhilam—entire; jagat—universe.

TRANSLATION

"'Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.22.53).

TEXT 111

कुम्भेर न्याभाविक तिलशक्ति-परिणति।
चिच्छक्ति, जीवशक्ति, अर मायाशक्ति॥ १११॥

kṛṣṇera svābhāvika tina-śakti-parinātī
cic-chakti, jīva-śakti, āra māyā-śakti

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; svābhāvika—natural; tina—three; śakti—of energies; parinātī—transformations; cic-śakti—spiritual potency; jīva-śakti—spiritual sparks, living entities; āra—and; māyā-śakti—illusory energy.

TRANSLATION

"Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.

TEXT 112

विष्णु-शक्तिः परं प्रोक्तं क्रेयज्ञात्या तथापरं।
अविद्व-कर्मसंज्ञाता तृतीय शक्त्यित्तेत॥ ११२॥

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyaḥ tathā parā
avidyā-karma-saṁjñānya
trītiya śaktir iṣyate
SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; parā—spiritual; proktā—it is said; kṣetra-jñā-ākhyā—the potency known as kṣetrajñā; tathā—as well as; parā—spiritual; avidyā—ignorance; karma—fruitive activities; samjñā—known as; anyā—other; tṛtiyā—third; śaktiḥ—potency; iṣyate—known thus.

TRANSLATION

"‘Originally, Krṣṇa's energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord's third potency.'

PURPORT

For a further explanation of this verse, refer to the Ādi-līlā, Chapter Seven, verse 119.

TEXT 113

śaktayaḥ sarva-bhāvānām
acintya-jñāna-gocarāh
yato 'to brahmaṇaḥ tāṁ tu
sargādyā bhāva-śaktayaḥ
bhavanti tapatāṁ śreṣṭha
pāvakasya yathoṣṇatā

SYNONYMS

śaktayah—energies; sarva-bhāvānām—of all types of creation; acintya—inconceivable; jñāna-gocarāḥ—by the range of man's knowledge; yataḥ—from whom; atah—therefore; brahmaṇaḥ—from the Absolute Truth; tāḥ—those; tu—but; sarga-ādyāḥ—bringing about creation, maintenance and annihilation; bhāva-śaktayah—the creative energies; bhavanti—are; tapatāṁ—of all the ascetics; śreṣṭha—O chief; pāvakasya—of fire; yathā—as; uṣṇatā—heat.

TRANSLATION

"‘All the creative energies, which are inconceivable to a common man, exist in the Supreme Absolute Truth. These inconceivable energies act in the process of creation, maintenance and annihilation. O chief of the ascetics, just
as there are two energies possessed by fire—namely heat and light—these inconceivable creative energies are the natural characteristics of the Absolute Truth.’

PURPORT
This is a quotation from the *Viṣṇu Purāṇa* (1.3.2).

TEXT 114

यया क्षेत्रज्ञातिः सा वेष्टिताः नरप सर्वसंसारः तात्ततान ॥ ११४ ॥

yayā kṣetra-jñā-saktih sā veṣṭitā nrpa sarva-gā
samsāra-tāpān akhilān
avāpnoty atra santatān

SYNONYMS

yayā—by which; kṣetra-jñā-saktih—the living entities, known as the kṣetra-jñā potency; sā—that potency; veṣṭitā—covered; nrpa—O King; sarva-gā—capable of going anywhere in the spiritual or material worlds; samsāra-tāpān—miseries due to the cycle of repeated birth and death; akhilān—all kinds of; avāpnoti—obtains; atra—in this material world; santatān—arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

"‘O King, the kṣetra-jñā-sakti is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidyā [nescience] potency, which covers his constitutional position.

PURPORT
This and the following verse are also quoted from the *Viṣṇu Purāṇa* (6.7.62-63).

TEXT 115

तया तिरोहितत्वं शक्तिः क्षेत्रज्ञ-संज्ञितः।
संसारसृजसू भुपल तारिक्यों संवर्ध्योते ॥ ११५ ॥

tayā tirohitatvāc ca
sākthiḥ kṣetra-jñā-samjñitā
sarva-bhūteṣu bhū-pāla
tāratamyena vartate

SYNONYMS

tayā—by her; tiraḥ-hitatvāt—from being freed from the influence; ca—also; śaktīḥ—the potency; kṣetra-jña—kṣetra-jña; saṁjñīta—known by the name; sarva-bhūteṣu—in different types of bodies; bhū-pāla—O King; tāratamyena—in different degrees; vartate—exists.

TRANSLATION

‘This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees.’

TEXT 116

apareyam itas tv anyarḥ prakṛtim viddhi me parām
jīva-bhūtaṁ mahā-bāho yayedarṁ dhāryate jagat

SYNONYMS

aparā—inferior energy; iyam—this material world; itaḥ—beyond this; tu—but; anyāṁ—another; prakṛtim—energy; viddhi—you must know; me—of Me; parām—which is superior energy; jīva-bhūtāṁ—they are the living entities; mahā-bāho—O mighty-armed; yayā—by which; idam—this material world; dhāryate—is being conducted; jagat—the cosmic manifestation.

TRANSLATION

‘Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe.’

PURPORT

This is a verse from Bhagavad-gītā (7.5). It is also quoted in the Ādi-līlā (Chapter Seven, verse 118).
TEXT 117

कृष्ण भुलि’ सेर जीव अनादि-बहिर्मुखः।
अतेर नाया तारे प्रेय संसार-दुःखः। ११७ ॥

krṣṇa bhuli’ sei jīva anādi-bahir-mukha
ataeva māya tāre deya saṁsāra-duḥkha

SYNONYMS

krṣṇa bhuli’—forgetting Krṣṇa; sei jīva—that living entity; anādi—from time immemorial; bahih-mukha—attracted by the external feature; ataeva—therefore; māya—illusory energy; tāre—to him; deya—gives; saṁsāra-duḥkha—miseries of material existence.

TRANSLATION

"Forgetting Krṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māya] gives him all kinds of misery in his material existence.

PURPORT

When the living entity forgets his constitutional position as an eternal servant of Krṣṇa, he is immediately entrapped by the illusory, external energy. The living entity is originally part and parcel of Krṣṇa and is therefore the superior energy of Krṣṇa. He is endowed with inconceivable minute energy that works inconceivably within the body. However, the living entity, forgetting his position, is situated in material energy. The living entity is called the marginal energy because by nature he is spiritual but by forgetfulness he is situated in the material energy. Thus he has the power to live either in the material energy or in the spiritual energy, and for this reason he is called marginal energy. He is sometimes attracted by the external illusory energy when he stays in the marginal position, and this is the beginning of his material life. When he enters the material energy, he is subjected to the threefold time measurement—past, present and future. Past, present and future belong only to the material world; they do not exist in the spiritual world. The living entity is eternal, and he existed before the creation of this material world. Unfortunately he has forgotten his relationship with Krṣṇa. The living entity’s forgetfulness is described herein as anādi, which indicates that it has existed since time immemorial. One should understand that due to his desire to enjoy himself in competition with Krṣṇa, the living entity comes into material existence.

TEXT 118

कठु गर्भ उठाय, कठु नरके चुबाय।
दंगलजने राजा येन नरीते चुबाय। ११८ ॥
kabhu svarge uthāya, kabhu narake ḍubāya
daṇḍya-jane rājā yena nadite cubāya

SYNONYMS
kabhu—sometimes; svarge—to higher planetary systems; uthāya—he rises; kabhu—sometimes; narake—in hellish conditions of life; ḍubāya—he is drowned; daṇḍya-jane—a criminal; rājā—a king; yena—as; nadite—in the river; cubāya—dunks.

TRANSLATION
“In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.

PURPORT
In the Vedas it is stated, asaṅgo 'yaṁ puruṣah: the living entity is always free from the contamination of the material world. One who is not materially infected and who does not forget Kṛṣṇa as his master is called nitya-mukta. In other words, one who is eternally liberated from material contamination is called nitya-mukta. From time immemorial the nitya-mukta living entity has always been a devotee of Kṛṣṇa, and his only attempt has been to serve Kṛṣṇa. Thus he never forgets his eternal servitorship to Kṛṣṇa. Any living entity who forgets his eternal relationship with Kṛṣṇa is under the sway of the material condition. Bereft of the Lord’s transcendental loving service, he is subjected to the reactions of fruitive activity. When he is elevated to the higher planetary systems due to worldly pious activities, he considers himself well situated, but when he is subjected to punishment, he thinks himself improperly situated. Thus material nature awards and punishes the living entity. When the living entity is materially opulent, material nature is rewarding him. When he is materially embarrassed, material nature is punishing him.

TEXT 119
bhayaṁ dvitiyāḥbhiniveśataḥ syād
iśād apetasya viparyayo 'smṛtih
The Lord Instructs Sanatana Gosvami

tan-māyāyato budha ābhajet tam
bhaktyaikayēśam guru-devatātmā

SYNONYMS

bhaya—fear; dvitiya-abhiniveśatah—from the misconception of being a product of material energy; syat—arises; īśat—from the Supreme Personality of Godhead, Kṛṣṇa; apetasya—of one who has withdrawn (the conditioned soul); viparyayah—reversal of the position; asmṛtib—no conception of his relationship with the Supreme Lord; tat-māyayā—because of the illusory energy of the Supreme Lord; atah—therefore; budhah—one who is wise; ābhajet—must worship; tam—Him; bhaktyā—by devotional service; ekaya—undiverted to karma and jñāna; īśam—the Supreme Personality of Godhead; guru—as the spiritual master; devatā—the worshipable Lord; ātmā—the Supersoul.

TRANSLATION

="When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa’s competitor. This is called viparyayo ‘smṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (11.2.37). It is an instruction given by Kavi Rṣi, one of the nine saintly personalities called the nine Yogendras. When Vasudeva, Kṛṣṇa’s father, asked Devarṣi Narada in Dvārakā about devotional service, it was mentioned that previously King Nimi, who was the King of Videha, was instructed by the nine Yogendras. When Śrī Nārada Muni discoursed on bhāgavata-dharma, devotional service, he indicated how a conditioned soul can be liberated by engaging in the loving transcendental service of the Lord. The Lord is the Supersoul, spiritual master and worshipable Deity of all conditioned souls. Not only is Kṛṣṇa the supreme worshipful Deity for all living entities, but He is also the guru, or caitya-guru, the Supersoul who always gives the living entity good counsel. Unfortunately the living entity neglects the Supreme Person’s instructions. He thus identifies with material energy and is consequently overpowered by a kind of fear resulting from accepting himself as the material body and considering paraphernalia related to the material body to be his property. All types of fruitive results actually come from the spirit soul, but because he has forgotten his real duty, he is embarrassed by many material consequences such as fear and at-
attachment. The only remedy is to revert to the service of the Lord and thus be saved from material nature’s unwanted harassment.

TEXT 120

śādhu-śāstra-kṛpāya yadi kṛṣṇaunmukha haya
sei jiva nistare, māyā tāhare chādaya

SYNONYMS

śādhu—of saintly persons; śāstra—of scriptures; kṛpāya—by the mercy; yadi—if; kṛṣṇa-unmukha haya—one becomes Kṛṣṇa conscious; sei—that; jiva—living entity; nistare—becomes liberated; māyā—the illusory energy; tāhare—him; chādaya—gives up.

TRANSLATION

“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up.

PURPORT

A conditioned soul is one who has forgotten Kṛṣṇa as his eternal master. Thinking that he is enjoying the material world, the conditioned soul suffers the threefold miseries of material existence. Saintly persons (śādhus), Vaiṣṇava devotees of the Lord, preach Kṛṣṇa consciousness on the basis of Vedic literature. It is only by their mercy that the conditioned soul is awakened to Kṛṣṇa consciousness. When awakened, he is no longer eager to enjoy the materialistic way of life. Instead, he devotes himself to the loving transcendental service of the Lord. When one engages in the Lord’s devotional service, he becomes detached from material enjoyment.

bhaktiḥ pareśanubhavo viraktir
anyatra caiṣa trika eka-kālaḥ

(Bhāg. 11.2.42)

This is the test by which one can tell whether he is advancing in devotional service. One must be detached from material enjoyment. Such detachment means
that māyā has actually given the conditioned soul liberation from illusory enjoyment. When one is advanced in Kṛṣṇa consciousness, he does not consider himself as good as Kṛṣṇa. Whenever he thinks that he is the enjoyer of material advantages, he is imprisoned in the bodily conception. However, when he is freed from the bodily conception, he can engage in devotional service, which is his actual position of freedom from the clutches of māyā. This is all explained in the following verse from Bhagavad-gītā (7.14).

**TEXT 121**

दैवी छेष्ठा गुणमयी मम माया दुरतयाय।

मामेव ये प्रपन्धस्ते मायामेतां तत्तथ्यते ॥ १२१ ॥

daivi hy esa gunamayi
mama maya duratayaa
mam eva ye prapadyante
mayaam etam taranti te

**SYNONYMS**

daivi—belonging to the Supreme Lord; hi—certainly; esa—this; guna-mayi—made of the three modes; mama—My; māyā—external energy; duratayā—very difficult to surpass; mām—unto Me; eva—certainly; ye—those who; prapadyante—surrender fully; māyām—illusory energy; etām—this; taranti—cross over; te—they.

**TRANSLATION**

‘This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.’

**TEXT 122**

मायायुज्य जीवे नाहि निष्ठिबः कुञ्जज्ञान।

जीवेरुपाय तैल। कुञ्ज बेद-पुराण॥ १२२ ॥

maya-mugdha jivera nahi svatah krṣṇa-jiṣṇa
jivere kṛpāya kaila krṣṇa veda-puraṇa

**SYNONYMS**

maya-mugdha—enchanted by the illusory energy; jivera—of the conditioned soul; nāhi—there is not; svataḥ—automatically; krṣṇa-jiṣṇa—knowledge of
Kṛṣṇa; jīvere—unto the conditioned soul; kṛpāya—out of mercy; kailā—presented; kṛṣṇa—Lord Kṛṣṇa; veda-purāṇa—the Vedic literature and the Purāṇas (supplements to the Vedic literature).

**TRANSLATION**

"The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.

**PURPORT**

A conditioned soul is bewildered by the Lord’s illusory energy (māyā). Māyā’s business is to keep the conditioned soul forgetful of his real relationship with Kṛṣṇa. Thus the living entity forgets his real identity as spirit soul, Brahman, and instead of realizing his factual position thinks himself the product of the material energy. According to Śrīmad-Bhāgavatam (1.7.5):

\[
yaya \text{ sammohito jiva} \\
\text{ātmānāṁ tri-guṇātmakam} \\
\text{paro 'pi manute 'nartham} \\
\text{tat-kṛtam cābhipadyate}
\]

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries."

This is a description of māyā’s action upon the conditioned soul. Thinking himself a product of the material energy, the conditioned soul engages in the service of material energy in so many ways. He becomes the servant of lust, anger, greed and envy. In this way one totally becomes a servant of the illusory energy. Later, the bewildered soul becomes a servant of mental speculation, but in any case he is simply covered by the illusory energy. Out of his causeless mercy and compassion, Kṛṣṇa has compiled various Vedic literatures in His incarnation as Vyāsadeva. Vyāsadeva is a śaktī-avesa-avatāra of Lord Kṛṣṇa. He has very kindly presented these literatures to awaken the conditioned soul to his senses. Unfortunately, at the present moment the conditioned souls are guided by demons who do not care to read the Vedic literatures. Although there is an immense treasure-house of knowledge, people are engaged in reading useless literature that will give them no information on how to get out of the clutches of māyā. The purpose of the Vedic literatures is explained in the following verses."
TEXT 123

‘sāstra-guru-ātma-rupe apanāre jānāna
‘krṣṇa mora prabhu, trātā’—jīvera haya jñāna

SYNONYMS

śāstra-guru-ātma-rupe—in the form of Vedic literature, the spiritual master and the Supersoul; āpanāre jānāna—informs about Himself; krṣṇa—Lord Kṛṣṇa; mora—my; prabhu—Lord; trātā—deliver; jīvera—of the conditioned soul; haya—there is; jñāna—knowledge.

TRANSLATION

“The forgetful conditioned soul is educated by Kṛṣṇa through the Vedic literatures, the realized spiritual master and the Supersoul. Through these, he can understand the Supreme Personality of Godhead as He is, and he can understand that Lord Kṛṣṇa is his eternal master and deliverer from the clutches of māyā. In this way one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation.

PURPORT

Being forgetful of his real position, the conditioned soul may take help from śāstra, guru and the Supersoul within his heart. Kṛṣṇa is situated within everyone’s heart as the Supersoul. As stated in Bhagavad-gītā:

iśvarah sarva-bhūtānāṁ
hṛd-deṣe ‘ṛjuna tiṣṭhati
bhṛmayaṁ sarva-bhūtānī
yantrārūḍhāṁ māyāyā

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” (Bg. 18.61)

As the śaktyāveśa-avatāra Vyāsadeva, Kṛṣṇa teaches the conditioned soul through Vedic literatures. Kṛṣṇa externally appears as the spiritual master and trains the conditioned soul to come to Kṛṣṇa consciousness. When his original Kṛṣṇa consciousness is revived, the conditioned soul is delivered from the material clutches. Thus a conditioned soul is always helped by the Supreme Personality of
Godhead in three ways—by the scriptures, the spiritual master and the Supersoul within the heart. The Lord is the deliverer of the conditioned soul and is accepted as the Supreme Lord of all living entities. Krṣṇa says in Bhagavad-gītā (18.66):

\[
\begin{align*}
\text{sarva-dharmān parityajya} \\
\text{mām ekaṁ śaraṇaṁ vraja} \\
\text{ahaṁ tvāṁ sarva-pāpebhyo} \\
\text{mokṣayiśyāmi mā śucaḥ}
\end{align*}
\]

This same instruction is found throughout all Vedic literature. Sādhu, śāstra and guru act as the representatives of Krṣṇa, and the Krṣṇa consciousness movement is also taking place all over the universe. Whoever takes advantage of this opportunity becomes liberated.

\section*{TEXT 124}

\begin{center}
egin{tabular}{l}
veda-sāstra kahe—‘sambandha’, ‘abhidheya’, ‘prayojana’
‘krṣṇa’—prāpya sambandha, ‘bhakti’—prāpyera sādhana
\end{tabular}
\end{center}

\section*{SYNONYMS}

veda-sāstra kahe—the Vedic literature instruets; sambandha—the conditioned soul’s relationship with the Lord; abhidheya—the regulated activities of the conditioned soul for reviving that relationship; prayojana—and the ultimate goal of life to be attained by the conditioned soul; krṣṇa—Lord Krṣṇa; prāpya—to be awakened; sambandha—the original relationship; bhakti—devotional service; prāpyera sādhana—the means of attaining Krṣṇa.

\section*{TRANSLATION}

“The Vedic literatures give information about the living entity’s eternal relationship with Krṣṇa, which is called sambandha. The living entity’s understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana.
The Lord Instructs Sanātana Gosvāmī

abhidheya-nāma ‘bhakti’, ‘prema’—prayojana
puruṣārtha-śiromāṇi prema mahā-dhana

SYNONYMS

abhidheya—activities to revive one’s relationship; nāma—named; bhakti—devotional service; prema—love of Godhead; prayojana—the ultimate goal of life; puruṣa-artha-śiromāṇi—the topmost interest of the living entity; prema—love of Godhead; mahā-dhana—the greatest wealth.

TRANSLATION

“Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one’s original love of Godhead, which is the goal of life. This goal is the living entity’s topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord.

PURPORT

The conditioned soul is bewildered by the external material energy, which fully engages him in a variety of sense gratification. Due to engagement in material activities, one’s original Kṛṣṇa consciousness is covered. However, as the supreme father of all living entities, Kṛṣṇa wants His sons to return home, back to Godhead; therefore He personally comes to deliver Vedic literatures like Bhagavad-gītā. He engages His confidential servants who serve as spiritual masters and enlighten the conditioned living entities. Being present in everyone’s heart, the Lord gives the living entities the conscience whereby they can accept the Vedas and the spiritual master. In this way the living entity can understand his constitutional position and his relationship with the Supreme Lord. As personally enunciated by the Lord Himself in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyah: through the study of Vedānta, one may become fully aware of his relationship with the Supreme Lord and act accordingly. In this way one may ultimately attain the platform of loving service to the Lord. It is in the living entity’s best interest to understand the Supreme Lord. Unfortunately, the living entities have forgotten; therefore Śrīmad-Bhāgavatam says: na te viduḥ svārtha-gatim hi viṣṇum (Bhāg. 7.5.31).

Everyone wants to achieve life’s ultimate goal, but due to being absorbed in the material energy, we waste our time with sense gratification. Through the study of Vedic literatures—of which the essence is Bhagavad-gītā—one comes to Kṛṣṇa consciousness. Thus one engages in devotional service, called abhidheya. When actually developed, love of Godhead is called prayojana, the living entity’s ultimate goal. When one becomes fully Kṛṣṇa conscious, he has attained the perfection of life.
TEXT 126

कृष्णमाधुर्य-सेवना-प्राप्तिর कारणः

कृष्ण-सेवा करें, आर कृष्णस-आन्यानन

krṣna-mādhurya-sevānanda-prāptira kāraṇa
krṣna-sevā kare, āra krṣna-rasa-āsvādana

SYNONYMS

krṣna-mādhurya—of an intimate relationship with Krṣṇa; sevā-ānanda—of pleasure from rendering service unto Him; prāptira—of achievement; kāraṇa—because; krṣna-sevā kare—one renders service to Krṣṇa; āra—and; krṣna-rasa—of the mellows of such service; āsvādana—tasting.

TRANSLATION

“When one attains the transcendental bliss of an intimate relationship with Krṣṇa, he renders service to Him and tastes the mellows of Krṣṇa consciousness.

TEXT 127

इहाते दृष्टान्त—बैजेट दरिज़ेर घरे।

‘सर्वज्ञ’ आठी दुःख देखि’ पुछ्ये ताहारे

ihāte dṛṣṭānta—yaiche daridrera ghare
‘sarvajña’ āsī’ duḥkha dekhi’ puchaye tāhāre

SYNONYMS

ihāte—in this connection; dṛṣṭānta—the example; yaiche—just as; daridrera ghare—in the house of a poor man; sarva-jña—an astrologer; āsī’—coming; duḥkha—distressed condition; dekhi’—seeing; puchaye tāhāre—inquires from him.

TRANSLATION

“The following example may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

PURPORT

Sometimes we go to an astrologer or palmist when we are in a distressed condition or when we want to know the future. The living entity in conditioned life is always distressed by the threefold miseries of material existence. Under the
circumstances, he is inquisitive about his position. For instance, Sanatana Gosvami approached the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, to ask Him why he was in a distressed condition. This is the position of all conditioned souls. We are always in a distressed condition, and an intelligent man naturally becomes inquisitive. This position is called brahma-jijnasa. Athato brahma-jijnasa (Vedanta-sutra 1.1.1). Brahma here refers to Vedic literature. One should consult Vedic literature to know why the conditioned soul is always in a distressed condition. Vedic literatures are meant to free the conditioned soul from the miserable conditions of material existence. In this chapter, the story of the astrologer Sarvajna and the poor man is very instructive.

**TEXT 128**

“তুমি কেনে দূঃখী; তোমার আছে পিতৃধন।
তোমারে না কহিলা, অন্যত্র ছাড়িল জীবন॥” ১২৮ ॥

“tumi kene duhkhi, tomara ache pitr-dhana
tomare na kahila, anyatra chadhila jivana”

**SYNONYMS**

tumi—you; kene—why; duhkhi—distressed; tomara—your; ache—there is; pitr-dhana—the riches of your father; tomare—unto you; na kahila—he did not disclose; anyatra—somewhere else; chadhila—gave up; jivana—his life.

**TRANSLATION**

“The astrologer asked, ‘Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere?’”

**TEXT 129**

সর্বজ্ঞের বাক্যে করে ধনের উদ্দেশে ॥
এই বেদ-পুরাণ জীবে ‘ক্রস্না’ উপদেশে ॥ ১২৯ ॥

sarvajnera vakye kare dhanera uddeše
aiche veda-purana jive ‘krṣṇa’ upadeše

**SYNONYMS**

sarvajnera—of the astrologer; vakye—the words; kare—make; dhanera—of the riches; uddeše—news; aiche—similarly; veda-purana—Vedic literatures; jive—unto the living entity, the conditioned soul; krṣṇa—of Lord Krṣṇa; upadeše—instructs.
TRANSLATION

"Just as the words of the astrologer Sarvajña gave news of the poor man’s treasure, Vedic literatures advise one about Kṛṣṇa consciousness when one is inquisitive to know why he is in a distressed material condition.

TEXT 130

sarvajñera vàkye múla-dhana anubandha
sarva-sastre upadeśe, ‘śrī-kṛṣṇa’—sambandha

SYNONYMS
sarvajñera—of the astrologer; vàkye—by the assurance; múla-dhana—with the treasure; anubandha—connection; sarva-sastre—all Vedic literatures; upadeśe—instruct; śrī-kṛṣṇa—Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead; sambandha—the central connection.

TRANSLATION

"By the words of the astrologer, the poor man’s connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Śrī Kṛṣṇa, the Supreme Personality of Godhead.

PURPORT

In Bhagavad-gītā (7.26), Śrī Kṛṣṇa says:

vedāhāṁ samatitāni
vartamānāṁi cārjuna
bhaviśyāṁ ca bhūtāṁ
māṁ tu veda na kaścana

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities, but Me no one knows."

Thus Kṛṣṇa knows the cause of the distressed condition of the conditioned soul. He therefore descends from His original position to instruct the conditioned soul and inform him about his forgetfulness of his relationship with Kṛṣṇa. Kṛṣṇa exhibits Himself in His relationships in Vṛndāvana and at the Battle of Kurukṣetra so that people will be attracted to Him and will again return home, back to Godhead. Kṛṣṇa also says in Bhagavad-gītā that He is the proprietor of all universes, the
enjoyer of everything that be and the friend of everyone. Suhrdārīn sarva-

bhūtānāṁ jñātvā māṛṇ śaṁtip rcchāti (Bg. 5.29). If we revive our original intimate

relationship with Kṛṣṇa, our distressed condition in the material world will be

mitigated. Everyone is trying to adjust to the distressed conditions of material ex-

istence, but the basic problems cannot be solved unless one is in an intimate rela-

tionship with Kṛṣṇa.

**TEXT 131**

‘বাপের ধন আছে’—জ্ঞানে ধন নাছি পাই ।
তবে সর্বক্ষ কেহ তারে আপনির উপায় || ১৩১ ||

‘bāpera dhana āche’—jñāne dhana nāhi pāya
tabe sarvajña kahe tare prāptira upāya

**SYNONYMS**

bāpera dhana āche—the father has some treasure; jñāne—by this knowledge;
dhana—treasure; nāhi pāya—one does not get; tabe—then; sarvajña—the

astrologer; kahe—says; tare unto the poor man; prāptira upāya—the means of

getting the treasure.

**TRANSLATION**

“Although being assured of his father’s treasure, the poor man cannot ac-

quire this treasure by such knowledge alone. Therefore the astrologer had to

inform him of the means whereby he could actually find the treasure.

**TEXT 132**

‘এই স্থানে আছে ধন’—যদি মধ্যে খুঁড়িয়ে খুঁড়িবে ।
‘তীব্রবল-বর্তলী’ উঠিবে, ধন না পাইবে || ১৩২ ||

‘ei sthāne āche dhana’—yadi dakṣiṇe khudibeb
‘bhimarula-barulī’ uthibeb, dhana nā paibeb

**SYNONYMS**

ei sthāne—at this place; āche—is; dhana—treasure; yadi—if; dakṣiṇe—on the

southern side; khudibeb—you will dig; bhimarula-barulī—wasps and drones;

uthibeb—will rise; dhana—the riches; nā paibeb—you will not get.

**TRANSLATION**

“The astrologer said, ‘The treasure is in this place, but if you dig toward the

southern side, the wasps and drones will rise, and you will not get your

treasure.
TEXT 133

‘paścime’ khudibe, tāhā ‘yakṣa’ eka haya
se vighna karibe,—dhane hāta nā paḍaya

SYNONYMS

paścime—on the western side; khudibe—if you dig; tāhā—there; yakṣa—ghost; eka—one; haya—there is; se—he; vighna karibe—will create disturbances; dhane—on the treasure; hāta—hand; nā—not; paḍaya—touches.

TRANSLATION

‘If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.

TEXT 134

‘uttare’ khudile āche kṛṣṇa ‘ajagare’
dhana nāhi pābe, khudite gilibe sabāre

SYNONYMS

uttare—on the northern side; khudile—if you dig; āche—there is; kṛṣṇa—black; ajagare—snake; dhana—treasure; nāhi—not; pābe—you will get; khudite—digging; gilibe—will devour; sabāre—everyone.

TRANSLATION

‘If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.

TEXT 135

pūrva-dike tāte māṭī alpa khudite
dhanera ḍhāri paḍibeka tomāra hātete

pūrva-dike tāte māṭī alpa khudite
dhanera ḍhāri paḍibeka tomāra hātete
SYNONYMS

pūrva-dīke—on the eastern side; tāte—there; māṭi—the dirt; alpa—small quantity; khudite—digging; dhanera—of the treasure; jhāri—the pot; paḍibeka—you will get; tomāra—your; hātete—in the hands.

TRANSLATION

"However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure."

PURPORT

The Vedic literatures, including the Purāṇas, state that according to the position of the conditioned soul, there are different processes—karma-kāṇḍa, jñāna-kāṇḍa, the yogic process and the bhakti-yoga process. Karma-kāṇḍa is compared to wasps and drones that will simply bite if one takes shelter of them. Jñāna-kāṇḍa, the speculative process, is simply like a ghost who creates mental disturbances. Yōga, the mystic process, is compared to a black snake that devours people by the impersonal cultivation of kaivalya. However, if one takes to bhakti-yoga, he becomes quickly successful. In other words, through bhakti-yoga, one’s hands touch the hidden treasure without difficulty.

Therefore it is said in Bhagavad-gītā: vedaiś ca sarvair aham eva vedyāḥ. One has to take to devotional service. Although the Vedas enjoin one to search out Kṛṣṇa and take shelter at His lotus feet, other Vedic processes will not help. According to Bhagavad-gītā, only the bhakti process is said to be definitive. Bhaktyā māṁ abhijānāti. This is the conclusive statement of the Vedas, and one has to accept this process if one is serious in searching for Kṛṣṇa, the Supreme Personality of Godhead. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following statement. The eastern side represents devotional service to Lord Kṛṣṇa. The southern side represents the process of fruitive activity (karma-kāṇḍa), which ends in material gain. The western side represents jñāna-kāṇḍa, the process of mental speculation, sometimes called siddhi-kāṇḍa. The northern side represents the speculative method sometimes known as the mystic yoga system. It is only the eastern side, devotional service, that enables one to attain life’s real goal. On the southern side, there are fruitive activities by which one is subject to the punishment of Yamarāja. When one follows the system of fruitive activity, his material desires remain prominent. Consequently the results of this process are compared to wasps and drones. The living entity is bitten by the wasps and drones of fruitive activity and thus suffers in material existence birth after birth. One cannot be free from material desires by following this process. The propensity for material enjoyment never ends. Therefore the cycle of birth and death continues, and the spirit soul suffers perpetually.

The mystic yoga process is compared to a black snake that devours the living entity and injects him with poison. The ultimate goal of the yoga system is to be-
come one with the Absolute. This means finishing one’s personal existence. However, the spiritual part and parcel of the Supreme Personality of Godhead has an eternal individual existence. *Bhagavat-gītā* confirms that the individual soul existed in the past, is existing in the present and will continue to exist as an individual in the future. Artificially trying to become one with the Absolute is suicidal. One cannot annihilate his natural condition.

A yakṣa, a protector of riches, will not allow anyone to take away riches for enjoyment. Such a demon will simply create disturbances. In other words, a devotee will not depend on his material resources but on the mercy of the Supreme Personality of Godhead, who can give real protection. This is called *rakṣiṣyatiti viśvāsaḥ* or (in the Bengali poetry of Bhaktivinoda Ṭhākura’s *Śaranāgati*), ’avaśya rakṣibe kṛṣṇa’—viśvāsa pālana. The surrendered soul must accept the fact that his real protector is Kṛṣṇa, not his material acquisitions.

Considering all these points, devotional service to Kṛṣṇa is the real treasure-house for the living entity. When one comes to the platform of devotional service, he always remains opulent in the association of the Supreme Personality of Godhead. One who is bereft of devotional service is swallowed by the black snake of the yoga system and bitten by the wasps and drones of fruitive activity, and he suffers consequent material miseries. Sometimes the living entity is misled into trying to merge into spiritual existence, thinking himself as good as the Supreme Personality of Godhead. This means that when he comes to the spiritual platform, he will be disturbed and will again return to the material platform. According to *Śrīmad-Bhāgavatam* (10.2.32):

\[ ye 'nye 'ravindākṣa vimukta-māninas \]
\[ tvayy asta-bhāvād aviśuddha-buddhayāḥ \]
\[ āruhya kṛccchreṇa paraṁ padartha tataḥ \]
\[ patanty adho 'nāḍṭa-yuṣmadd-aṅghrayāḥ \]

Such people may become sannyāsīs, but unless they take shelter of Kṛṣṇa’s lotus feet, they will return to the material platform to perform philanthropic activities. In this way, one’s spiritual life is lost. This is to be understood as being devoured by the black snake.

TEXT 136

এছে শাস্ত্র কহে,—কর্ম, জ্ঞান, যোগ ত্যজী।

‘ভক্তে’ কৃষ্ণ বশ হয়, ভক্তে তাহের ভজ। ১৩৬॥

*aiche śastra kahe,—karma, jnāna, yoga tyaji’

‘bhaktye’ kṛṣṇa vaśa haya, bhaktye tāṁre bhaji
SYNONYMS

aičhe—in that way; śāstra kahe—Vedic literatures confirm; karma—fruitive activities; jñāna—speculative knowledge; yoga—the mystic yoga system; tyajī—giving up; bhaktye—by devotional service; kṛṣṇa—the Supreme Absolute Personality of Godhead; vaśa haya—becomes satisfied; bhaktye—by devotional service; tānre—Him; bhaji—we worship.

TRANSLATION

"Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge and the mystic yoga system and instead take to devotional service, by which Kṛṣṇa can be fully satisfied.

TEXT 137

न साधयति मां योगं न सांख्यं धर्मं उद्द्वारः।
न स्वाध्यायं तपस्या तथा भक्तिमयोजितम्। १३७ ॥

na sādhyati māṁ yoga
na sāṅkhyaṁ dharmab uddhava
na svādhyāyas tapas tyāgo
yathā bhaktiṁ mamorjita

SYNONYMS

na—never; sādhyati—causes to remain satisfied; māṁ—Me; yogāḥ—the process of control; na—nor; sāṅkhyaṁ—the process of gaining philosophical knowledge about the Absolute Truth; dharmah—such an occupation; uddhava—My dear Uddhava; na—nor; svādhyāyāḥ—study of the Vedas; tapah—austerities; tyāgah—renunciation, acceptance of sannyāsa, or charity; yathā—as much as; bhaktih—devotional service; mama—unto Me; urjita—developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] "'My dear Uddhava, neither through āstāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.14.20). The explanation for this verse is given in Ādi-līlā (17.76).
TEXT 138

ভক্তমেক্তঃ গণ্যঃ অদ্যঃ প্রিযঃ সতামূ।
ভক্তিপূনান্তি মুনিষ্ঠা খ্যাতানি সম্বন্ধং || ১৩৮ ||

bhaktyāham ekayā grāhyah
śraddhayātmā priyah satām
bhaktih punāti man-niṣṭhā
dvapākān api sambhavāt

SYNONYMS
bhaktya—by devotional service; aham—I, the Supreme Personality of Godhead; ekayā—unflinching; grāhyah—obtainable; śraddhayā—by faith; ātmā—the most dear; priyah—to be served; satām—by the devotees; bhaktih—the devotional service; punāti—purifies; man-niṣṭhā—fixed only on Me; svā-pākān—the lowest of human beings, who are accustomed to eat dogs; api—certainly; sambhavāt—from all faults due to birth and other circumstances.

TRANSLATION

‘Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.’

PURPORT
This verse is from Śrīmad-Bhāgavatam (11.14.21).

TEXT 139

অতএব ‘ভক্তি’—কৃষ্ণপ্রাপ্তঃ উপাযঃ
‘অভিধেয়’ বলি’ তারে সর্বশান্তে গায়। || ১৩৯ ||

ataeva ‘bhakti’—krṣṇa-prāptyera upāya
‘abhidheya’ bali’ tāre sarva-sāstre gāya

SYNONYMS
ataeva—therefore; bhakti—devotional service; krṣṇa-prāptyera—of achieving the lotus feet of Kṛṣṇa; upāya—the only means; abhidheya—abhidheya; bali’—calling; tāre—this system; sarva-sāstre—in all revealed scriptures; gāya—is described.
TRANSLATION

“The conclusion is that devotional service is the only means to approach the Supreme Personality of Godhead. This system is therefore called abhidheya. This is the verdict of all revealed scriptures.

PURPORT

As stated in Bhagavad-gītā (18.55):

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

“One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter the kingdom of God.”

The aim of life is to get rid of the material conditioning and enter into spiritual existence. Although the śāstras prescribe different methods for different men, the Supreme Personality of Godhead says that one ultimately must accept the path of devotional service as the assured path of spiritual advancement. Devotional service to the Lord is the only process actually confirmed by the Lord. Sarva-dharmān parityajya māṁ ekaṁ śarāṇāṁ vraja (Bg. 18.66). One must become a devotee if one wants to return home, back to Godhead, and become eternally blissful.

TEXT 140

dain pāile yaiche sukha-bhogā phala pāya
sukha-bhogā haite duhkha āpāni palāya

SYNONYMS

dhana pāile—when one gets riches; yaiche—just as; sukha-bhogā—enjoyment of happiness; phala—result; pāya—one gets; sukha-bhogā—real enjoyment of happiness; haite—from; duhkha—all distresses; āpāni—themselves; palāya—run away.

TRANSLATION

“When one actually becomes rich, he naturally enjoys all kinds of happiness. When one is actually in a happy mood, all distressful conditions go away by themselves. No extraneous endeavor is needed.
TEXT 141

"Similarly, as a result of bhakti, one’s dormant love for Kṛṣṇa awakens. When one is so situated that he can taste the association of Lord Kṛṣṇa, material existence, the repetition of birth and death, comes to an end."

SYNONYMS

taiche-similarly; bhakti-phale-by the result of devotional service; kṛṣṇe—unto Lord Kṛṣṇa; prema—love; upajaya—arises; preme—in devotional love; kṛṣṇa-āsvāda—tasting the association of Lord Kṛṣṇa; haile—when there is; bhava—the distress of the repetition of birth and death; nāśa—annihilation; pāya—obtains.

TRANSLATION

"Similarly, as a result of bhakti, one’s dormant love for Kṛṣṇa awakens. When one is so situated that he can taste the association of Lord Kṛṣṇa, material existence, the repetition of birth and death, comes to an end."

TEXT 142

"The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss."

SYNONYMS

dārīdṛya-nāśa—the end of poverty-stricken life; bhava-kṣaya—annihilation of material existence; premera—of love of Godhead; ‘phala’—the result; naya—certainly is not; prema-sukha-bhoga—enjoyment of the happiness of love of God; mukhya—chief; prayojana—goal of life; haya—is.

TRANSLATION

"The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss."

PURPORT

The results of devotional service are certainly not material benefits or liberation from material bondage. The goal of devotional service is to be eternally situated in
the loving service of the Lord and to enjoy spiritual bliss from that service. One is said to be in a poverty-stricken condition when one forgets the Supreme Personality of Godhead. One has to end such a life of poverty in order to automatically end the miserable conditions of material existence. One is automatically liberated from material enjoyment when one tastes the service of Krishna. One does not have to endeavor separately for opulence. Opulence automatically comes to the pure devotee, even though he does not desire material happiness.

**TEXT 143**

veda-sastre kahe sambandha, abhidheya, prayojana krṣṇa, krṣṇa-bharti, prema,—tina mahā-dhana

**SYNONYMS**

veda-sastre—in Vedic literature; kahe—it is said; sambandha—relationship; abhidheya—execution; prayojana—goal; krṣṇa—Lord Krishna; krṣṇa-bharti—devotional service to the Lord; prema—love of Godhead; tina—these three; mahā-dhana—the supreme treasure.

**TRANSLATION**

"In Vedic literatures, Krishna is the central point of attraction, and His service is our activity. To attain the platform of love of Krishna is life's ultimate goal. Therefore Krishna, Krishna's service and love of Krishna are the three great riches of life.

**TEXT 144**

vedādi sakala sāstre krṣṇa—mukhya sambandha tāṇra jñāne ānusāṅge yāya māyā-bandha

**SYNONYMS**

veda-ādi—beginning with the Vedas; sakala—all; sāstre—in the revealed scriptures; krṣṇa—Lord Krishna; mukhya—chief; sambandha—central point or central attraction; tāṇra jñāne—by knowledge of Him; ānusāṅge—simultaneously; yāya—goes away; māyā-bandha—the bondage of material existence.
TRANSLATION

"In all revealed scriptures, beginning with the Vedas, the central point of attraction is Kṛṣṇa. When complete knowledge of Him is realized, the bondage of māyā, the illusory energy, is automatically broken.

TEXT 145

vyāmohāya carācarasya jagatas te te purāṇāgamasya
tāṁ tāṁ eva hi devatāṁ paramikāṁ jalpantu kalpāvadhi
siddhānte punar eka eva bhagavān viṣṇuh samastāgama-
vyāpāreṣu vivecana-vyatikaraṁ nīteṣu nīsciyate

SYNONYMS

vyāmohāya—to increase the illusion and ignorance; cara-acarasya—of all living entities, moving and nonmoving; jagatāḥ—of the world; te te—those respective; purāṇa—the supplementary Vedic literatures called the Purāṇas; āgamaḥ—and Vedas; tāṁ tāṁ—that respective; eva hi—certainly; devatāṁ—demigod; paramikāṁ—as supreme; jalpantu—let them speak about; kalpa-avadhi—until the end of the millenium; siddhānte—in conclusion; punah—but; ekaḥ—one; eva—only; bhagavān—Supreme Personality of Godhead; viṣṇuh—Lord Viṣṇu; samasta—all; āgama—of the Vedas; vyāpāreṣu—in the dealings; vivecana-vyatikaram—to collective consideration; nīteṣu—when forcibly brought; nīsciyate—is established.

TRANSLATION

"There are many types of Vedic literatures and supplementary Purāṇas. In each of them there are particular demigods who are spoken of as the chief demigods. This is just to create an illusion for moving and nonmoving living entities. Let them perpetually engage in such imaginations. However, when one analytically studies all these Vedic literatures collectively, he comes to the conclusion that Lord Viṣṇu is the one and only Supreme Personality of Godhead."

PURPORT

This is a verse from the Padma Purāṇa.
TEXT 146

mukhya-gauna-vrtti, kimvā anvaya-vyatireke
vedera pratijñā kevala kahaye kṛṣṇake

SYNONYMS

mukhya—chief; gauna—secondary; vrtti—meaning; kimvā—or; anvaya-vyatireke—directly or indirectly; vederā pratijñā—ultimate declaration of the Vedas; kevala—only; kahaye—speaks; kṛṣṇake—about Kṛṣṇa.

TRANSLATION

“When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa.

TEXTS 147-148

kim vidhatte kim ācaṣte
kim anūdyā vikalpayet
ity asyā hṛdayarēn loke
nānyo mad veda kaścana

māṁ vidhatte 'bhidhatte māṁ
vikalpyāpohyate hy aham
etāvān sarva-vedārthaḥ
śabda āsthāya māṁ bhidām
māyā-mātram anūdyānte
pratiṣidhya prasidati

SYNONYMS

kim—what; vidhatte—direct; kim—what; ācaṣte—declare; kim—what; anūdyā—taking as the object; vikalpayet—may conjecture; iti—thus; asyāḥ—of
the Vedic literature; hrdayam—intention; loke—in this world; na—not; anyah—other; mat—than Me; veda—knows; kaścana—anyone; mām—Me; vidhatte—they ordain; abhidhatte—set forth; mām—Me; vikalpya—speculating; aphyate—am fixed; hi—certainly; aham—I; etavān—of such measures; sarva-veda-arthaḥ—the purport of the Vedas; śabdaḥ—the Vedas; āsthāya—taking shelter of; mām—Me; bhidām—different; māyā—illusory energy; mātram—only; anūdyā—saying; ante—at the end; pratisidhāya—driving away; prasidati—gets satisfaction.

**TRANSLATION**

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me. The essence of all Vedic literatures is to distinguish Me from māyā. By considering the illusory energy, one comes to the platform of understanding Me. In this way one becomes free from speculation about the Vedas and comes to Me as the conclusion. Thus one is satisfied."

**PURPORT**

These two verses are quoted from Śrīmad-Bhāgavatam (11.21.42, 43). When Uddhava asked Kṛṣṇa about the purpose of Vedic speculation, the Lord informed him of the process of understanding Vedic literature. The Vedas are composed of karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. If one analytically studies the purpose of the Vedas, he understands that by karma-kāṇḍa, sacrificial activity, one comes to the conclusion of jñāna-kāṇḍa, speculative knowledge. After speculation, one comes to the conclusion that worship of the Supreme Personality of Godhead is the ultimate. When one comes to this conclusion, he becomes fully satisfied.

**TEXT 149**

कृष्णे भवन्ति अनंतं, वैभवं अपारं ।
चिन्तकं, मायाशक्ति, जीवशक्ति आर॥ १४९ ॥

kṛṣṇera svarūpa—ananta, vaibhava—apāra
cic-chakti, māyā-śakti, jīva-śakti āra

**SYNONYMS**

kṛṣṇera sva-rūpa—the transcendental form of Kṛṣṇa; ananta—unlimitedly expanded; vaibhava—opulence; apāra—unlimited; cic-śakti—internal potency; māyā-śakti—external potency; jīva-śakti—marginal potency; āra—and.
TRANSLATION

"The transcendental form of Lord Kṛṣṇa is unlimited and also has unlimited opulence. He possesses the internal potency, external potency and marginal potency.

TEXT 150

vaikuṇṭha, brahmāṇḍa-gaṇa—sakti-kārya haya
svarūpa-sakti sakti-kāryera—kṛṣṇa samāśraya

SYNONYMS

vaikuṇṭha—the spiritual world; brahmāṇḍa-gaṇa—universes of the material world; sakti-kārya haya—they are all activities of Kṛṣṇa’s potencies; svarūpa-sakti—of the internal potency; sakti-kāryera—of the activities of the external potency; kṛṣṇa—Lord Kṛṣṇa; samāśraya—the original source.

TRANSLATION

"Both the material and spiritual world are transformations of Kṛṣṇa’s internal and external potencies. Therefore Kṛṣṇa is the original source of both material and spiritual manifestations.

TEXT 151

daśame daśamam lakṣyam
āśritāśraya-vigraham
śri-kṛṣṇākhyam param dhāma
jagad-dhāma namāmi tat

SYNONYMS

daśame—in the Tenth Canto; daśamam—the tenth subject matter; lakṣyam—to be seen; āśrita—of the sheltered; āśraya—of the shelter; vigraham—who is the form; śri-kṛṣṇa-ākhyam—known as Lord Śri Kṛṣṇa; param—supreme; dhāma—abode; jagat-dhāma—the abode of the universes; namāmi—I offer my obeisances; tat—to Him.
TRANSLATION

"The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him."

PURPORT

This is a quotation from Bhāvartha-dīpikā, Śrīdharā Svāmī's commentary on the Śrīmad-Bhāgavatam (10.1.1). In the Tenth Canto of Śrīmad-Bhāgavatam there is a description of the āśraya-tattva, Śrī Kṛṣṇa. There are two tattvas—āśraya-tattva and āśrita-tattva. Āśraya-tattva is the objective, and āśrita-tattva is the subjective. Since the lotus feet of Lord Śrī Kṛṣṇa are the shelter of all devotees, Śrī Kṛṣṇa is called param dhāma. In Bhagavad-gītā it is stated: param brahma param dhāma pavitraṁ paramarṁ bhavān. Everything is resting under the lotus feet of Kṛṣṇa. In Śrīmad-Bhāgavatam (10.14.58) it is stated:

\[ \text{samāśritā ye pada-pallava-plavaṁ} \]
\[ \text{mahat-padam puṇya-yaśo-murāreḥ} \]

Under the lotus feet of Śrī Kṛṣṇa, the entire mahat-tattva is existing. Since everything is under Śrī Kṛṣṇa's protection, Śrī Kṛṣṇa is called āśraya-tattva. Everything else is called āśrita-tattva. The material creation is also called āśrita-tattva. Liberation from material bondage and the attainment of the spiritual platform are also āśrita-tattva. Kṛṣṇa is the only āśraya-tattva. In the beginning of the creation there are Mahā-Viṣṇu, Garbhodakāsāyi Viṣṇu and Kṣrodakaśāyi Viṣṇu. They are also āśraya-tattva. Kṛṣṇa is the cause of all causes (sarva-kāraṇa-kāraṇam). To understand Kṛṣṇa perfectly, one has to make an analytical study of āśraya-tattva and āśrita-tattva.

TEXT 152

क्रूङ्गेर वर्द्धन-विचार शुन, सनातन ।
अवमकज्ञान-तब, क्रं ब्रजेन्द्रनन्दन ॥ १५२ ॥

krṣnera svarūpa-vicāra śuna, sanātana
advaya-jiñāna-tattva, vraje vrajendra-nandana

SYNONYMS

krṣnera—of Lord Kṛṣṇa; svarūpa-vicāra—consideration of the eternal form; śuna—please hear; sanātana—My dear Sanātana; advaya-jiñāna-tattva—the Absolute Truth without duality; vraje—in Vṛndāvana; vrajendra-nandana—the son of Nanda Mahārāja.
TRANSLATION

"O Sanātana, please hear about the eternal form of Lord Kṛṣṇa. He is the Absolute Truth, devoid of duality but present in Vrndāvana as the son of Nanda Mahārāja.

TEXT 153

sarva-ādi, sarva-arūṣi, kīśora-śekhara
chidānanda-deha, sarvāśraya, sarveśvara

SYNONYMS

sarva-ādi—origin of everything; sarva-arūṣi—sum total of all parts and parcels; kīśora-śekhara—the supreme youth; cit-ānanda-deha—a body of spiritual blissfulness; sarvāśraya—shelter of everyone; sarva-ișvara—master of everyone.

TRANSLATION

"Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone.

PURPORT

Kṛṣṇa is the origin of all viṣṇu-tattvas, including Mahā-Viṣṇu, Garbhodakaśayī Viṣṇu and Kṣirodakaśayī Viṣṇu. He is the ultimate goal of Vaiṣṇava philosophy. Everything emanates from Him. His body is completely spiritual and is the source of all spiritual being. Although He is the source of everything, He Himself has no source. Advaitam acyutam anādim ananta-rūparī, ādyam purāṇa-puruṣaṁ nava-yauvanarī ca. Although He is the supreme source of everyone, He is still always a fresh youth.

TEXT 154

iśvaraḥ paramah kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindah
sarva-kāraṇa-kāraṇam
SYNONYMS

iśvaraḥ—the controller; paramah—supreme; kṛṣṇah—Lord Kṛṣṇa; sat—eternal existence; cit—absolute knowledge; ananda—absolute bliss; vigrahaḥ—whose form; anādiḥ—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-saṁhitā.

TEXT 155

svayam bhagavān kṛṣṇa, 'govinda' para nāma
sarva-aisvarya-pūrṇa yānra goloka—nitya-dhāma

SYNONYMS

svayam—personally; bhagavān—the Supreme Personality of Godhead; kṛṣṇa—Kṛṣṇa; govinda—Govinda; para nāma—another name; sarva-aisvarya-pūrṇa—full of all opulences; yānra—whose; goloka—Goloka Vṛndāvana; nitya-dhāma—eternal abode.

TRANSLATION

"The original Supreme Personality of Godhead is Kṛṣṇa. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vṛndāvana.

TEXT 156

ete cāṁśa-kalāḥ purūṣah
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokāṁ
mrdayanti yuge yuge
SYNONYMS

ete—these; ca—and; arîśa—plenary portions; kalâh—parts of plenary portions; purîsah—of the puruṣa-avatâras; krṣṇaḥ—Lord Kṛṣṇa; tu—but; bhagavān—the Supreme Personality of Godhead; svayam—Himself; indra-arī—the enemies of Lord Indra; vyākulaṁ—full of; lokam—the world; mṛdayanti—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-avatâras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.28). See also Ādi-līlā, Chapter Two, verse 67.

TEXT 157

jñāna, yoga, bhakti, —tina sādhanera vaśe
brahma, ātmā, bhagavān —trividha prakāśe

SYNONYMS

jñāna—knowledge; yoga—mystic power; bhakti—devotional service; tina—three; sādhanera—of the processes of spiritual life; vaśe—under the control; brahma—impersonal Brahman; ātmā—localized Paramātmā; bhagavān—the Supreme Personality of Godhead; trī-vidha prakāśe—three kinds of manifestation.

TRANSLATION

"There are three kinds of spiritual processes for understanding the Absolute Truth—the processes of speculative knowledge, mystic yoga and bhakti-yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramātmā and Bhagavān.

TEXT 158

বদনিত তত্ত্ববিদ্যাত্তু যজ্ঞ জ্ঞানমহয়ম।
অক্ষেতি পরমাত্মেতি ভগবানিতি শংকাতে॥ ১৫৮॥
vadanti tat tattva-vidas
tattvarīṇ yaj jñānam advayam
brahmeti paramātmeta
bhagavān iti śabdyaṃ
dviti-they say; tat—that; tattvavāda—learned souls; tattvam—the Absolute Truth; yat—which; jñānam—knowledge; advayam—nondual; brahma—Brahman; iti—thus; paramātmā—Paramātmā; iti—thus; bhagavān—Bhagavān; iti—thus; śabdyaṃ—is known.

SYNONYMS

vadanti—they say; tat—that; tattva-vidas—learned souls; tattvam—the Absolute Truth; yat—which; jñānam—knowledge; advayam—nondual; brahma—Brahman; iti—thus; paramātmā—Paramātmā; iti—thus; bhagavān—Bhagavān; iti—thus; śabdyaṃ—is known.

TRANSLATION

‘Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11). For an explanation, see also Ādi-līlā, Chapter Two, verse 11.

Those who are interested in the impersonal Brahman effulgence which is not different from the Supreme Personality of Godhead, can attain that goal by speculative knowledge. Those who are interested in practicing mystic yoga can attain the localized aspect of Paramātmā. As stated in Bhagavad-gītā, isvaraḥ sarva-bhūtanāṁ hṛd-deśe 'pūna āśiṣṭhaḥ: the Supreme Personality of Godhead is situated within the heart as Paramātmā. He witnesses the activities of the living entities and gives them permission to act.

TEXT 159

brahma—āṅga-kānti tānra, nirviśeṣa prakāśe
sūrya yena carma-cakṣe jyotirmaya bhāse

SYNONYMS

brahma—the impersonal Brahman effulgence; āṅga-kānti—the bodily rays; tānra—of Him; nirviśeṣa—without varieties; prakāśe—manifestation; sūrya yena—exactly like the sun; carma-cakṣe—with our ordinary material eyes; jyotiḥmaya—simply effulgent; bhāse—appears.
**TRANSLATION**

“The manifestation of the impersonal Brahman effulgence, which is without variety, is the rays of Kṛṣṇa’s bodily effulgence. It is exactly like the sun. When the sun is seen by our ordinary eyes, it simply appears to consist of effulgence.

**TEXT 160**

यस्य प्रभा प्रभावतो जगताण्डकोटि-
कोटिस्येबसुधाविभृत्तिभिः
तद्भवन्निश्चलनस्येबसुभ्वति
गौरिन्दमाधिपुरुषं तमहं भजामि ॥ १६० ॥

*yasya prabhā prabhavato jagad-āṇḍa-koti-
kotiśv aṣeṣa-vasudhādi-vibhūti-bhinnam*
*tad brahma niśkalam anantam aṣeṣa-bhūtaṁ*
*govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

**SYNONYMS**

*yasya—of whom; prabhā—the effulgence; prabhavataḥ—of one who excels in power; jagat-āṇḍa—of universes; koṭi-koṭiśu—in millions and millions; aṣeṣa—unlimited; vasudhā-ādi—with planets and other manifestations; vibhūti—with opulences; bhinnam—becoming variegated; tat—that; brahma—Brahman; niśkalam—without parts; anantam—unlimited; aṣeṣa-bhūtaṁ—being complete; govindam—Lord Govinda; ādi-puruṣaṁ—the original person; tam—Him; ahaṁ—I; bhajāmi—worship.*

**TRANSLATION**

‘I worship Govinda, the primeval Lord, who is endowed with great power. The glowing efulence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.’

**PURPORT**

This verse is quoted from *Brahma-saṁhitā* (5.40). For an explanation, refer to *Ādi-līlā*, Chapter Two, verse 14.

**TEXT 161**

परमाणुं येंहो, तेहों कुंक्षे एक अंश।
आत्मा ‘आत्मा’ हय कुंक्ष सर्व-अवतंस ॥ १६१ ॥
Sri Caitanya-caritamrta [Madhya-lila, Ch. 20]

paramātmā yeṅho, teṅho krṣnera eka arīsa
ātmāra ‘ātmā’ haya krṣṇa sarva-avatārīsa

SYNONYMS

paramātmā—the Supersoul within the heart; yeṅho—who; teṅho—He; krṣnera—of Lord Kṛṣṇa; eka—one; arīsa—plenary portion; ātmāra—of the soul; ātmā—the soul; haya—is; krṣṇa—Lord Kṛṣṇa; sarva—of everything; avatārīsa—source.

TRANSLATION

“The Paramātmā, the Supersoul feature, is the partial plenary portion of the Supreme Personality of Godhead, who is the original source of all living entities. It is also Kṛṣṇa who is the original source of Paramātmā.

TEXT 162

krṣṇam enam avehi tvam
ātmānam akhilātmānam
jagad-dhitaya so ‘py atra
dehivabhāti māyayā

SYNONYMS

krṣṇam—in the Supreme Personality of Godhead; enam—this; avehi—just try to understand; tvam—you; ātmānam—the soul; akhilā-ātmānam—of all living entities; jagat-dhitaya—the benefit of the whole universe; sab—He; api—certainly; atra—here; dehi—a human being; iva—like; ābhāti—appears; māyayā—by His internal potency.

TRANSLATION

‘You should know Kṛṣṇa as the original soul of all ātmās [living entities]. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.55). Parīkṣit Mahārāja asked Śukadeva Gosvāmī why Kṛṣṇa was so beloved by the residents of Vṛndāvana,
who loved Him even more than their own offspring or life itself. At that time Ṣukadeva Gosvāmī replied that everyone’s atmā, or soul, is very, very dear, especially to all living entities who have accepted material bodies. However, that atmā, the spirit soul, is part and parcel of Kṛṣṇa. For this reason, Kṛṣṇa is very dear to every living entity. Everyone’s body is very dear to oneself, and one wants to protect the body by all means because within the body the soul is living. Due to the intimate relationship between the soul and the body, the body is important and dear to everyone. Similarly, the soul, being part and parcel of Kṛṣṇa, the Supreme Lord, is very, very dear to all living entities. Unfortunately, the soul forgets his constitutional position and thinks he is only the body (deha-atma-buddhi). Thus the soul is subjected to the rules and regulations of material nature. When a living entity, by his intelligence, reawakens his attraction for Kṛṣṇa, he can understand that he is not the body but part and parcel of Kṛṣṇa. Thus filled with knowledge, he no longer labors under attachment to the body and everything related to the body. Janasya moho ‘yam aham mameti. Material existence, wherein one thinks, “I am the body, and this belongs to me,” is also illusory. One must redirect his attraction to Kṛṣṇa. Śrīmad-Bhāgavatam (1.2.7) states:

vāsudeve bhagavati
bhakti-yogāḥ prayojitaḥ
janayaty āśū vairāgyaṁ
jñānaṁ ca yad ahaṁtukam

“By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.”

TEXT 163

अथवा बहुनैतेन किं ज्ञातेन तथाज्ञू न।
विष्टभ्याहिंदुङ्कुशमेकांशेन स्थिते। जगत् ॥ १६३ ॥

athavā bahunaitena
kim jñātena tavārjuna
viṣṭabhyaḥham idaṁ kṛṣṇam
ekāṁśena sthito jagat

SYNONYMS

athavā—or; bahunā—much; etena—with this; kim—what use; jñātena—being known; tava—by you; arjuna—O Arjuna; viṣṭabhya—pervading; ahām—I; idaṁ—this; kṛṣṇam—entire; eka-arāṁśena—with one portion; sthitah—situated; jagat—universe.
TRANSLATION

"'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself, I pervade and support this entire universe.'

PURPORT

This is a quotation from Bhagavad-gītā (10.42).

TEXT 164

‘भक्त्येऽ’ भगवानेर अनुभव—पुर्वरूपं।
एकाय विग्रहेऽऽयर अनन्त अरूपं॥ १६४॥

'bhaktye' bhagavānera anubhava—pūrṇa-rūpa
eka-i vigrahe tāhira ananta svarūpa

SYNONYMS

bhaktye—by devotional service; bhagavānera—of the Supreme Personality of Godhead; anubhava—perception; pūrṇa-rūpa—perfectly; eka-i—one; vigrahe—in the transcendental form; tāhira—His; ananta—unlimited; sva-rūpa—expansions of plenary portions.

TRANSLATION

"Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, He can expand His form into unlimited numbers by His supreme will.

TEXT 165

स्वयंरूपं, तदेकात्मरूपं, अवेशं—नाम।
प्रथमेइ तिलरूपं रहेन भगवानं॥ १६५॥

svayam-rūpa, tad-ekātma-rūpa, āveśa—nāma
prathamei tina-rūpe rahena bhagavān

SYNONYMS

svayam-rūpa—the personal form; tat-ekātma-rūpa—the same form, non-different from svayam-rūpa; āveśa—especially empowered; nāma—named; prathamei—in the beginning; tina-rūpe—in three forms; rahena—remains; bhagavān—the Supreme Personality of Godhead.

**TRANSLATION**

"The Supreme Personality of Godhead exists in three principal forms—svayarīṇ-ruṣpa, tad-ekatma-ruṣpa, and āveśa-ruṣpa."

**PURPORT**

Śrīla Rūpa Gosvāmi has described svayarīṇ-ruṣpa in his Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa, verse 12, ananyāpekiṣ i ṣad ṛupaṁ svayarīṇ-ruṣpaḥ sa ucyate: the original form of the Supreme Personality of Godhead does not depend on other forms. The original form is called svayarīṇ-ruṣpa, and it is described in Śrīmad-Bhāgavatam: kṛṣṇas tu bhagavān svayam (1.3.28). Kṛṣṇa’s original form as a cowherd boy in Vṛndāvana is called svayarīṇ-ruṣpa. It is confirmed in Brahma-saṁhitā (5.1):

iśvarah paramah kṛṣṇah  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam

There is nothing superior to Govinda. He is the ultimate source and the cause of all causes. In Bhagavad-gitā (7.7) the Lord says, mattah parataram nānyat: ‘There is no truth superior to Me.’

The tad-ekatma-ruṣpa is also described in the Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa, verse 14:

yad rūpaṁ tad-abhedena  
vāraṇpeṇa virajate  
ākṛtyādhibhir anyādṛk  
sa tad-ekatma-rūpakaḥ

The tad-ekatma-ruṣpa forms exist simultaneously with the svayarīṇ-ruṣpa form and are nondifferent. At the same time, the bodily features and specific activities appear to be different. This tad-ekatma-ruṣpa is also divided into two categories—svāṁśa and vilāsa.

His āveśa form is also explained in the Laghu-bhāgavatāmṛta, verse 18:

jñāna-śaktyādi-kalyāṇaḥ  
yatrāvistō janārdanaḥ  
ta āveśa nigadyante  
jīva eva mahattamāḥ

A living entity who is specifically empowered by the Lord with knowledge or strength is technically called āveša-ruṣpa. As stated in the Caitanya-caritāmṛta (An-
Sri Caitanya-caritamrta [Madhya-lila, Ch. 20]

tya 7.11), kṛṣṇa-saṅkti vinā nahe tāra pravartana: unless a devotee is specifically empowered by the Lord, he cannot preach the holy name of the Lord all over the world. This is an explanation of the word āveśa-rūpa.

TEXT 166

‘āvyāṅrūpa ‘āvyāṅ-prakāśa’,—dui rūpe prūttā।
āvyāṅrūpe—ēka ‘kṛṣṇa’ vraje gopa-mūrti। 166 ॥

‘savyaṁ-rūpa’ ‘savyaṁ-prakāśa’, —dui rūpe sphūrtī svayaṁ-rūpe —eka ‘kṛṣṇa’ vraje gopa-mūrti

SYNONYMS
svayaṁ-rūpa—the original form of the Lord; svayaṁ-prakāśa—the personal manifestation; dui rūpe—in two forms; sphūrtī—exhibition; svayaṁ-rūpe—in the original form; ēka—one; kṛṣṇa—Kṛṣṇa, the Supreme Personality of Godhead; vraje—in Vṛndāvana; gopa-mūrti—the cowherd boy.

TRANSLATION

“The original form of the Lord [svayaṁ-rūpa] is exhibited in two forms—svayaṁ-rūpa and svayaṁ-prakāśa. In His original form as svayaṁ-rūpa, Kṛṣṇa is observed as a cowherd boy in Vṛndāvana.

TEXT 167

‘prabhava-vaibhava’-rūpe dvividha prakāśe
eka-vapu bahu rūpa yaiche haila rāse। 167 ॥

prabhava—prabhava; vaibhava—vaibhava; rūpe—in forms; dvī-vidha prakāśe—twofold manifestations; eka-vapu—the same original form; bahu rūpa—expanded into unlimited numbers; yaiche—like; haila—it was; rāse—while dancing in the rāsa dance with the gopīs.

TRANSLATION

“In His original form, Kṛṣṇa manifests Himself in two features—prabhava and vaibhava. He expands His one original form into many, as He did during the rāsa-līlā dance.
**TEXT 168**

महिषि-विवाहेन हेल बहुविध युवति।
‘प्राभव प्रकाश’—एहें शास्त्र-परसिद्धि॥ १६८॥

mahīṣi-vivāhe haila bahu-vidha mūrti
‘prābhava prakāśa’—ei śāstra-parasiddhi

**SYNONYMS**

mahīṣi-vivāhe—in the matter of marrying 16,108 wives at Dvārakā; haila—there were; bahu-vidha mūrti—many forms; prābhava prakāśa—called prābhava-prakāśa; ei—this; śāstra-parasiddhi—determined by reference to the revealed scriptures.

**TRANSLATION**

“When the Lord married 16,108 wives at Dvārakā, He expanded Himself into many forms. These expansions and the expansions at the rāsa dance are called prabhava-prakāśa, according to the directions of revealed scriptures.

**TEXT 169**

सौभर्यादिप्राय सेठ कायबुध नयं।
कायबुध तीले नारदेर विश्वय न हयं॥ १६९॥

saubhary-ādi-prāya sei kāya-vyūha naya
kāya-vyūha haile nāradera vismaya nā haya

**SYNONYMS**

saubhari-ādi—beginning with the sage named Saubhari; prāya—like; sei—that; kāya-vyūha—the expansion of one’s body; naya—is not; kāya-vyūha—expansions of the body; haile—if there are; nāradera—of Nārada Muni; vismaya—the astonishment; nā haya—there cannot be.

**TRANSLATION**

“The prabhava-prakāśa expansions of lord Kṛṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to see them.

**TEXT 170**

चित्रं वैतैतदेकेन बपुषं। युग्मं पृथक्।
गृहे धार्षसहिं ब्रिय एक उदारबहं॥ १७०॥

चित्रं वैतैतदेकेन बपुषं। युग्मं पृथक्।
गृहे धार्षसहिं ब्रिय एक उदारबहं॥ १७०॥
Sri Caitanya-caritamrta [Madhya-lila, Ch. 20]

citram bataitad ekena
vapusa yugapat prthak
greusu dvy-astra-sahasram
striya eka udavahat

SYNONYMS

citram—wonderful; bata—oh; etat—this; ekena—with one; vapusa—form; yugapat—simultaneously; prthak—separately; greusu—in the houses; dvy-astra-sahasram—sixteen thousand; striya—all the queens; eka—the one Sri Krsna; udavahat—married.

TRANSLATION

"'It is astounding that Lord Sri Krsna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes.'"

PURPORT

This verse is spoken by Narada Muni in Srimad-Bhagavatam (10.69.2).

TEXT 171

sei vapu, sei akrti prthak yadi bhase
bhavavesa-bhede nama 'vaibhava-prakase'

SYNONYMS

sei vapu—that form; sei akrti—that feature; prthak—different; yadi—if; bhase—appears; bhava-avesa—of the ecstatic emotion; bhede—according to varieties; nama—named; vaibhava-prakase—vaibhava-prakasa.

TRANSLATION

"'If one form or feature is differently manifested according to different emotional features, it is called vaibhava-prakasa.'

TEXT 172

ananta-prakase krsnes nama murti-vendre
akar-vara-acara-vendre nama-vendre

SYNONYMS

ananta—eternal; prakasa—manifestation; krsnes—the Lord; nama—named; murti—manifestation; var-air; acara—motion; vendre—place; nama—named; vrksa—tree; krsna—Lord.

TRANSLATION

"If one form or feature is differently manifested according to different features, it is called murti-vendre.

TEXT 173

bhubanesa-prakasa harse
bhuvanesa-prakasa

SYNONYMS

bhuvanesa—Lord; prakasa—manifestation; harse—place; bhuvanesa—Lord; prakasa—manifestation.

TRANSLATION

"If one form or feature is differently manifested according to different places, it is called bhuvanesa-prakasa.
ananta prakāše kṛṣnera nāhi mūrti-bheda
ākāra-varṇa-astra-bhede nāma-vibheda

SYNONYMS
ananta prakāše—in innumerable manifestations; kṛṣnera—of Lord Kṛṣṇa; nāhi—there is not; mūrti-bheda—difference of form; ākāra—of features; varṇa—of color; astra—of weapons; bhede—according to differentiation; nāma-vibheda—difference of names.

TRANSLATION
“When the Lord expands Himself in innumerable forms, there is no difference in the forms, but due to different features, bodily colors and weapons, the names are different.

TEXT 173
anye ca sarīnṣṭātmāno
vidhinābhihitena te
yajanti tvan-mayās tvāṁ vai
bahu-mūrtyeka-mūrtikam

SYNONYMS
anye—different persons; ca—also; sarīnṣṭā—persons who are purified; vidhinā—by the regulative principles; abhihitena—stated in the revealed scriptures; te—such persons; yajanti—worship; tvat-mayāḥ—being absorbed in You; tvāṁ—You; vai—certainly; bahu-mūrti—having many forms; eka-mūrtikam—although one.

TRANSLATION
“In different Vedic scriptures, there are prescribed rules and regulative principles for worshiping different types of forms. When one is purified by these rules and regulations, he worships You, the Supreme Personality of Godhead. Although manifest in many forms, You are one.’

PURPORT
This verse is quoted from Śrīmad-Bhāgavatam (10.40.7). In the Vedas it is stated that the one becomes many (eko bahu syām). The Supreme Personality of Godhead expands Himself in various forms—viṣṇu-tattva, jīva-tattva and śakti-tattva.
According to the Vedic literatures, there are different regulative principles for the worship of each of these forms. If one takes advantage of the Vedic literatures and purifies himself by following the rules and regulations, ultimately he worships the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa says in Bhagavad-gītā (4.11): mama vartmanuvartante manusyaḥ pārtha sarvaśah. Worship of the demigods is in a sense worship of the Supreme Personality of Godhead, but such worship is said to be avidhi-pūrvakam, improper. Actually demigod worship is meant for unintelligent men. One who is intelligent considers the words of the Supreme Personality of Godhead: sarva dharmān parityajya mām ekaṁ īśaranī vraja. One who worships demigods worships the Supreme Lord indirectly, but according to the revealed scriptures, there is no need to worship Him indirectly. One can worship Him directly.

TEXT 174

vaibhava-prakāśa kṛṣṇera—sri-balarama
varṇa-mātra-bheda, saba—kṛṣṇera samāna

SYNONYMS

vaibhava-prakāśa—manifestation of the vaibhava feature; kṛṣṇera—of Lord Kṛṣṇa; sri-balarama—Śrī Balaramä; varṇa-mātra—color only; bheda—difference; saba—everything; kṛṣṇera samāna—equal to Kṛṣṇa.

TRANSLATION

“The first manifestation of the vaibhava feature of Kṛṣṇa is Śrī Balarāmaji. Śrī Balarāma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarāma is equal to Kṛṣṇa in all respects.

PURPORT

To understand the difference between svayam-rūpa, tad-ekāṭma-rūpa, āveśa, prabhava and vaibhava, Śrīla Bhaktivinoda Ṭhākura has given the following description. In the beginning, Kṛṣṇa has three bodily features: (1) svayam-rūpa, as a cowherd boy in Vṛndāvana; (2) tad-ekāṭma-rūpa, which is divided into svārūḍha and vilāsa; and (3) āveśa-rūpa. The svārūḍha, or expansions of the personal potency, are (1) Kārṇodakaśāyī, Garbhodakaśāyī, Kṣirodakaśāyī and (2) incarnations such as the fish, tortoise, boar and Nṛśimha. The vilāsa-rūpa has a prabhava division, including Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. There is also a vaibhava division in which there are twenty-four forms, including
the second Vāsudeva, Sañkarṣaṇa, Pradyumna and Aniruddha. For each of these, there are three forms; therefore there are twelve forms altogether. These twelve forms constitute the predominant names for the twelve months of the year as well as the twelve tilaka marks on the body. Each of the four Personalities of Godhead expands into two other forms; thus there are eight forms, such as Puruṣottama, Acyuta, etc. The four forms (Vāsudeva, etc.), the twelve (Keśava, etc.), and the eight (Puruṣottama, etc.) all together constitute twenty-four forms. All the forms are differently named in accordance with the weapons They hold in Their four hands.

**TEXT 175**

\[ वैभवप्रकाश याचे देवकी-तनुज | ब्रह्मुर-स्रूप केव व गुहय चतुभुज | १७५ |

vaibhava-prakāśa yaiche devaki-tanuja
dvibhujya-svarūpa kabhu, kabhu haya caturbhujya

**SYNONYMS**

vaibhava-prakāśa—the feature of vaibhava-prakāśa; yaiche—just as; devaki-tanuja—the son of Devaki; dvibhujya—two-handed; svarūpa—form; kabhu—sometimes; kabhu—sometimes; haya—is; catusbhujya—four-handed.

**TRANSLATION**

"An example of vaibhava-prakāśa is the son of Devaki. He sometimes has two hands and sometimes four hands.

**PURPORT**

When Lord Kṛṣṇa took His birth, He appeared outside the womb as four-handed Viṣṇu. Then Devaki and Vasudeva offered their prayers to Him and asked Him to assume His two-handed form. The Lord immediately assumed His two-handed form and ordered that He be transferred to Gokula on the other side of the River Yamunā.

**TEXT 176**

\[ ये-काले द्विभुज, नाम—वैभवप्रकाश | चतुभुज छहले, नाम—प्राभवप्रकाश | १७६ |

ye-kāle dvibhujya, nāma—vaibhava-prakāśa
caturbhujya haile, nāma—prābhava-prakāśa
SYNONYMS

ye-kāle dvi-bhuja—when the Lord appears as two-handed; nāma—named; vaibhava-prakāśa—vaibhava-prakāśa; catuḥ-bhuja haile—when He becomes four-handed; nāma—named; prabhava-prakāśa—prabhava-prakāśa.

TRANSLATION

“When the Lord is two-handed, He is called vaibhava-prakāśa, and when He is four-handed He is called prabhava-prakāśa.

TEXT 177

svayam-rūpera gopa-veṣa, gopa-abhimāna
vāsudevera kṣatriya-veṣa, ‘āmi—kṣatriya’-jñāna

SYNONYMS

svayam-rūpera—of the original form; gopa-veṣa—the dress of a cowherd boy; gopa-abhimāna—thinking Himself a cowherd boy; vāsudevera—of Vasudeva, the son of Vasudeva and Devaki; kṣatriya-veṣa—the dress is like that of a kṣatriya; āmi—I; kṣatriya—a kṣatriya; jñāna—knowledge.

TRANSLATION

“In His original form, the Lord dresses like a cowherd boy and thinks Himself one of them. When He appears as Vasudeva, the son of Vasudeva and Devaki, His dress and consciousness are those of a kṣatriya, a warrior.

TEXT 178

saundarya, aśvarya, mādhurya, vaidagdhyā-vilāsa
vrajendra-nandane ihā adhika ullāsa

SYNONYMS

saundarya—the beauty; aśvarya—the opulence; mādhurya—the sweetness; vaidagdhyā-vilāsa—the intellectual pastimes; vrajendra-nandane—of the son of Nanda Mahārāja and Yaśodā; ihā—all these; adhika ullāsa—more jubilant.
TRANSLATION

“When one compares the beauty, opulence, sweetness and intellectual pastimes of Vāsudeva, the warrior, to Kṛṣṇa, the cowherd boy, son of Nanda Mahārāja, one sees that Kṛṣṇa’s attributes are more pleasant.

TEXT 179

gosvāmīভোধ ভাবেী দেখি বাহুবলের ক্ষেত্রে ঐ মাধুরী আশায়তে উপজয় লোন্ত || ১৭৯ ||

govindera mādhuri dekhi vāsudevera kṣobha
se mādhuri āsvādite upajaya lobha

SYNONYMS

govindera—of Lord Govinda; mādhuri—the sweetness; dekhi—seeing; vāsudevera—of Vāsudeva; kṣobha—agitation; se—that; mādhuri—sweetness; āsvādite—to taste; upajaya—awakens; lobha—greed.

TRANSLATION

“Indeed, Vāsudeva is agitated just to see the sweetness of Govinda, and a transcendental greed awakens in Him to enjoy that sweetness.

TEXT 180

उद्गिर्नाद्भुत-माधुरी-परिमलसयभीरलिला ये
बौद्धत्तं हस्तं समीक्षयन् युक्तरोपों चित्राय়তं চারণং ।
চরं কেলি কুতুভলোকলিং সত্যং সচে মামকং
যত প্রেক্ষ্য নিজতাং ব্রজবৃদ্ধিসাধারণয়মিতি || ১৮০ ||

udgirna-adbhuta-mādhuri-parimalasyabhira-lilasya me
dvaitarh hanta samikṣayan muhur asau citriyate caránah
cetah keli-kutūhalottaralitam satyarn sakhe māmakarn
yasya prēksya svarūpatār̥n vraja-vadhū-śārūpyam anvicchati

SYNONYMS

udgirna—overflowing; adbhuta—wonderful; mādhuri—sweetness; parimalasya—whose fragrance; abhira—of a cowherd boy; lilasya—who has pastimes; me—My; dvaitam—second form; hanta—alas; samikṣayan—showing; muhuh—again and again; asau—that; citriyate—is acting like a picture;
cāraṇah—dramatic actor; cetaḥ—heart; keli-kutūhala—by longing for pastimes; uttaralitam—greatly excited; satyam—actually; sakhe—O dear friend; māmakam—My; yasya—of whom; prekṣya—by seeing; sva-rūpātām—similarity to My form; vraja-vadhū—of the damsels of Vrajabhūmi; sārūpyam—a form like the forms; anvicchati—desires.

TRANSLATION

"'My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like the damsels of Vraja.'"

PURPORT

This verse is found in the Lalita-mādhava (4.19).

TEXT 181

मथुराया यैছে गंधर्वनृत्य-दरासने।
पुनः द्वारकाते यैছे चित्र-विलोकने ॥ १८१ ॥

mathurāya yaiche gandharva-nṛtya-darasane
punah dvārakāte yaiche citra-vilokane

SYNONYMS

mathurāya—at Mathurā; yaiche—just as; gandharva-nṛtya—the dance of the Gandharvas; daraśane—by seeing; punah—again; dvārakāte—at Dvārakā; yaiche—just as; citra-vilokane—by seeing a picture of Kṛṣṇa.

TRANSLATION

"One instance of Vāsudeva's attraction to Kṛṣṇa occurred when Vāsudeva saw the Gandharva dance at Mathurā. Another instance occurred in Dvārakā when Vāsudeva was surprised to see a picture of Kṛṣṇa.

TEXT 182

অপরিকলিতপূর্বঃ কষ্টং কর্মান্তরিতারায়ী
স্তুতু মদ গরীবানেস্ত মাধুপূর্বঃ।
অঘ্যস্মহপি নন্দ প্রেক্ষা যং সূচিতঃ
সরসমুপগোকুলং কাময়ে রাধিকেক্ষ ॥ ১৮২ ॥
SYNONYMS

aparikalita—not experienced; pūrvaḥ—previously; kaḥ—who; camatkāra-kāri—causing wonder; sphuratu—manifests; mama—My; gariyān—more great; esah—this; mādhuṛya-pūrṇaḥ—abundance of sweetness; ayam—this; aham—I; api—even; hanta— alas; prekṣya—seeing; yam—which; lubḍha-cetāḥ—My mind being bewildered; sa-rabhasam—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 verse spoken by Vasudeva in Dvārakā is recorded by Śrīla Rūpa Gosvāmī in his Lalita-mādhava (8.34).

SYNONYMS

sei vapu—that body; bhinnābhāse—manifested differently; kichu—some; bhinnā-ākāra—bodily differences; bhava-āveśa-ākṛti—forms and transcendental emotions; bhede—by different; tat-ekātma nāma—the name is tad-ekātma; tāḥra—of Kṛṣṇa.

TRANSLATION

"When that body is a little differently manifest and its features a little different in transcendental emotion and form, it is called tad-ekātma."
TEXT 184

In the tad-ekatma-rupa there are pastime expansions [vilasa] and personal expansions [svarsha]. Consequently there are two divisions. According to pastime and personal expansion, there are various differences.

SYNONYMS

tat-ekatma-rupa—in the form of tad-ekatma; vilasa—pastime; svarsha—personal expansion; dui bheda—two divisions; vilasa—of the pastime expansion; svarsha—of the personal expansion; bheda—by differences; vividha—various; vibheda—distinctions.

TRANSLATION

“In the tad-ekatma-rupa there are pastime expansions [vilasa] and personal expansions [svarsha]. Consequently there are two divisions. According to pastime and personal expansion, there are various differences.

TEXT 185

Again the vilasa forms are divided into twofold categories—prabhava and vaibhava. Again the pastimes of these forms are of unlimited variety.

SYNONYMS

prabhava-vaibhava-bhede—by the differences between prabhava and vaibhava; vilasa—pastime expansion; dvidhā-akāra—twofold; vilasa—of pastime forms; vilasa-bheda—by the different pastimes; ananta prakāra—unlimited varieties.

TRANSLATION

“Again the vilasa forms are divided into twofold categories—prabhava and vaibhava. Again the pastimes of these forms are of unlimited variety.

PURPORT

In the Laghu-bhagavatamrta, Purva-khaṇḍa, verse 17, it is stated:
When a form of Kṛṣṇa is nondifferent from the original form but is less important and exhibits less potency, it is called svārūpa. Examples of the svārūpa expansion can be found in the quadruple forms of the Lord residing in their respective places, beginning with Saṅkarṣaṇa, Pradyumna and Aniruddha and including the puruṣa-avatāras, līlā-avatāras, manvantara-avatāras and yuga-avatāras.

**TEXT 186**

prabhava-vilāsa—vāsudeva, saṅkarṣaṇa; pradyumna, aniruddha, —mukhya cāri-jana

**SYNONYMS**

prabhava-vilāsa—the prabhava-vilāsa forms; vāsudeva—Vāsudeva; saṅkarṣaṇa—Saṅkarṣaṇa; pradyumna—Pradyumna; aniruddha—Aniruddha; mukhya cāri-jana—the four chief expansions.

**TRANSLATION**

“The chief quadruple expansions are named Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are called prabhava-vilāsa.”

**TEXT 187**

vraje gopa-bhāva rāmera, pure kṣatriya-bhāvana; varṇa-veṣa-bhedā, tāte ‘vilāsa’ tānra nāma

**SYNONYMS**

vraje—in Vṛndāvana; gopa-bhāva—emotion of a cowherd boy; rāmera—of Balarāma; pure—in Dwārakā; kṣatriya-bhāvana—the emotion of a kṣatriya; varṇa-veṣa-bhedā—by differences of dress and color; tāte—therefore; vilāsa—pastime expansion; tānra nāma—His name.
“Balarama, who has the same original form of Krsna, is Himself a cowherd boy in Vrndavana, and He also considers Himself to belong to the ksatriya race in Dvaraka. Thus His color and dress are different, and He is called a pastime form of Krsna.

TEXT 188

vaibhava-prakase ara prabhava-vilase
eka-i murye baladeva bhava-bhede bhasa

SYNONYMS

vaibhava-prakase—in vaibhava manifestation; ara—and; prabhava-vilase—in the prabhava pastime form; eka-i murye—in one form; baladeva—Lord Baladeva; bhava-bhede—according to different emotions; bhasa—exists.

TRANSLATION

“Sri Balarama is a vaibhava-prakasa manifestation of Krsna. He is also manifest in the original quadruple expansion of Vasudeva, Sankarshana, Pradyumna and Aniruddha. These are prabhava-vilasa expansions with different emotions.

TEXT 189

adi-catur-vyuhah—inhara keha nahi sama
ananta caturvyuhagane caranam 189

SYNONYMS

adi-catur-vyuhah—the original quadruple group; inhara—of this; keha nahi—no one; sama—equal; ananta—unlimited; catur-vyuhagane—of the quadruple expansions; prakatya—of manifestation; karna—the cause.

TRANSLATION

“The first expansion of the caturvyuh, quadruple forms, is unique. There is nothing to compare with Them. These quadruple forms are the source of unlimited quadruple forms.
TEXT 190

krṣnera ei cāri prabhava-vilāsa
dvārakā-mathurā-pure nitya iñhāra vāsa

SYNONYMS

krṣnera—of Lord Kṛṣṇa; ei—these; cāri—four; prabhava-vilāsa—prabhava pastime forms; dvārakā-mathurā-pure—in the two cities Dvārakā and Mathurā; nitya—eternal; iñhāra—of Them; vāsa—the residential quarters.

TRANSLATION

“These four prabhava pastime forms of Lord Kṛṣṇa reside eternally in Dvārakā and Mathurā.

TEXT 191

ei cāri haite cabbisa mūrti parakāsa
astra-bhede nāma-bheda—vaibhava-vilāsa

SYNONYMS

ei cāri haite—from these four; cabbisa—twenty-four; mūrti—forms; parakāsa—manifestation; astra-bhede—according to the different weapons; nāma-bheda—the difference of names; vaibhava-vilāsa—the vaibhava pastime expansions.

TRANSLATION

“From the original quadruple expansion, twenty-four forms are manifest. They differ according to the placement of weapons in Their four hands. They are called vaibhava-vilāsa.

TEXT 192

punah kṛṣṇa catur-vyūha lañā pūrva-rūpe
paravyoma-madhye vaise nārāyaṇa-rūpe
SYNONYMS

punah—again; krṣṇa—Krṣṇa; caṭuḥ-vyūha—the quadruple expansions; laṅā—taking; pūrva-rūpe—as previously; paravyoma-madhya—in the paravyoma area; vaise—resides; nārāyaṇa-rūpe—in the form of four-handed Nārāyaṇa.

TRANSLATION

“Lord Krṣṇa again expands, and within the paravyoma, the spiritual sky, He is situated in fullness as the four-handed Nārāyaṇa, accompanied by expansions of the original quadruple form.

PURPORT

At the top of the paravyoma, the spiritual sky, there is Goloka Vṛndāvana, which is divided into three parts. Two of the parts, called Mathurā and Dvārakā, are the residences of Krṣṇa in His prabhava-vilāsa forms. Balarāma, Krṣṇa’s vaibhava-prakāśa, is eternally situated in Gokula. From the quadruple prabhava-vilāsa, twenty-four forms of the vaibhava-vilāsa are expanded. Each has four hands holding weapons in different positions. The topmost planet in the spiritual sky is Goloka Vṛndāvana, and below that planet is the spiritual sky itself. In that spiritual sky, Krṣṇa Himself is four-handed and is situated as Nārāyaṇa.

TEXT 193

तान्ह हैते पुन: चतुर्व्युः-परकाश ।
आवरणरूपे चारिक पै याँर वास ॥ १९३ ॥

tāṅhā haite punah caṭuḥ-vyūha-parakāśa
āvarana-rūpe cāri-dike yāṅra vāsa

SYNONYMS

tāṅhā haite—from that original caṭuḥ-vyūha; punah—again; caṭuḥ-vyūha-parakāśa—manifestation of quadruple expansions; āvarana-rūpe—in the form of a covering; cāri-dike—in four directions; yāṅra—whose; vāsa—residence.

TRANSLATION

“Thus the original quadruple forms again manifest Themselves in a second quadruple expansion. The residences of these second quadruple expansions cover the four directions.
TEXT 194

The Lord Instructs Sanatana Gosvami

194

cāri-janera punah prthak tina tina mūrti
keśavādi yāhā haite vilāsera pūrte

SYNONYMS

cāri-janera—of the original of the four expansions; punah—again; prthak—separate; tina tina—three each; mūrti—forms; keśava-ādi—beginning with Lord Keśava; yāhā haite—from which; vilāsera pūrte—the vilāsa expansions are fulfilled.

TRANSLATION

"Again these quadruple forms expand three times, beginning with Keśava. That is the fulfillment of the pastime forms.

TEXT 195

The Lord Instructs Sanatana Gosvami

195

cakrādi-dhāraṇa-bhede nāma-bheda saba
vāsudevera mūrti—keśava, nārāyaṇa, mādhava

SYNONYMS

cakra-ādi—of the disc and other weapons; dhāraṇa—of holding; bhede—by differences; nāma—of names; bheda—differences; saba—all; vāsudevera mūrti—the expansions of Vāsudeva; keśava—Keśava; nārāyaṇa—Nārāyaṇa; mādhava—Mādhava.

TRANSLATION

"Out of the catur-vyūha, there are three expansions of each and every form, and they are named differently according to the position of the weapons. The Vāsudeva expansions are Keśava, Nārāyaṇa and Mādhava.

TEXT 196

The Lord Instructs Sanatana Gosvami

196
saṅkaraṅera mūrti — govinda, viṣṇu, madhusūdana
e anya govinda — nahe vrajendra-nandana

SYNONYMS
saṅkaraṅera mūrti — the expansions of Saṅkaraṅa; govinda — Govinda; viṣṇu — Viṣṇu; madhu-sūdana — Madhusūdana; e — this; anya — another; go­vinda — Govinda; nahe vrajendra-nandana — not the son of Nanda Mahārāja.

TRANSLATION
“The expansions of Saṅkaraṅa are Govinda, Viṣṇu and Madhusūdana. This Govinda is different from the original Govinda, for He is not the son of Mahārāja Nanda.

TEXT 197

pradyumnera mūrti — trivikrama, vāmana, śridhara
aniruddhera mūrti — hṛṣikeśa, padmanābha, dāmodara

SYNONYMS
pradyumnera mūrti — expansions of the form of Pradyumna; tri-vikrama — Tri­vikrama; vāmana — Vāmana; śridhara — Śridhara; aniruddhera mūrti — expansions of Aniruddha; hṛṣikeśa — Hṛṣikeśa; padmanābha — Padmanābha; dāmodara — Dāmodara.

TRANSLATION
“The expansions of Pradyumna are Trivikrama, Vāmana and Śridhara. The expansions of Aniruddha are Hṛṣikeśa, Padmanābha and Dāmodara.

TEXT 198

dvādaśa-māsera devatā — ei-bāra jana
mārga-śirṣe — keśava, pausē — nārāyana

SYNONYMS
dvādaśa-māsera — of the twelve months; devatā — predominating Deities; ei — these; bāra jana — twelve Personalities of Godhead; mārga-śirṣe — the month of
Agrahāyana (November-December); keśava—Keśava; pauṣe—the month of Pauṣa (December-January); nārāyaṇa—Nārāyaṇa.

**TRANSLATION**

“These twelve are the predominating Deities of the twelve months. Keśava is the predominating Deity of Agrahāyana, and Nārāyaṇa is the predominating Deity of Pauṣa.

**TEXT 199**

माघे देवता—माधव, गोविंद—फाल्गुनः।
चार्त्रे—विष्णु, वैशाखे—श्रीमधुसूदनः॥ १९९ ॥

māghera devatā—mādhava, govinda—phalgune
caitre—viṣṇu, vaisākhe—śri-madhusūdana

**SYNONYMS**

māghera devatā—the predominating Deity of the month of Māgha (January-February); mādhava—Mādhava; govinda—Govinda; phalgune—in the month of Phalguna (February-March); caitre—in the month of Caitra (March-April); viṣṇu—Lord Viṣṇu; vaisākhe—in the month of Vaiśākha (April-May); śri-madhusūdana—Madhusūdana.

**TRANSLATION**

“The predominating Deity for the month of Māgha is Mādhava, and the predominating Deity for the month of Phalguna is Govinda. Viṣṇu is the predominating Deity for Caitra, and Madhusūdana is the predominating Deity for Vaiśākha.

**TEXT 200**

ज्याईठे—त्रिविक्रम, आशांचे—वामन देवेश।
अरवने—श्रीधर, भाद्रे—देव ह्रीकेशा॥ २०० ॥

jyaiṣṭhe—trvikrama, āśādhe—vāmana deveśa
śrāvane—śridhara, bhādre—deva hṛṣikeśa

**SYNONYMS**

jyaiṣṭhe—in the month of Jyaiṣṭha (May-June); trvikrama—Trvikrama; āśādhe—in the month of Āśādha (June-July); vāmana deva-iśa—Lord Vāmana; śrāvane—in the month of Śrāvaṇa (July-August); śrīdhara—Śrīdhara; bhādre—in the month of Bhādra (August-September); deva hṛṣikeśa—Lord Hṛṣikeśa.
TRANSLATION

"In the month of Jyaiṣṭha, the predominating Deity is Trivikrama. In Āṣādha the Deity is Vāmana, in Śrāvana the Deity is Śridhara, and in Bhādra the Deity is Hṛṣikeśa.

TEXT 201

ाśvine—padmanābha, kārtike dāmodara
‘rādhā-dāmodara’ anya vrajendra-koṇara

SYNONYMS

ाśvine—in the month of Āśvina (September-October); padma-nābha—Padmanābha; kārtike—in the month of Kārttika (October-November); dāmodara—Dāmodara; rādhā-dāmodara—the Dāmodara of Śrīmatī Rādhārāṇī; anya—another; vrajendra-koṇara—the son of Mahārāja Nanda.

TRANSLATION

"In the month of Āśvina, the predominating Deity is Padmanābha, and in Kārttika it is Dāmodara. This Dāmodara is different from Rādhā-Dāmodara, the son of Nanda Mahārāja in Vṛndāvana.

TEXT 202

dvādaśa-tilaka-mantra ei dvādaśa nāma
ācamane ei nāme sparśi tat-tat-sthāna

SYNONYMS

dvādaśa-tilaka—for twelve marks of tilaka; mantra—the mantra; ei—these; dvādaśa nāma—twelve names; ācamane—in washing with water; ei nāme—with these names; sparśi—we touch; tat-tat-sthāna—the respective places.

TRANSLATION

"When putting the twelve tilaka marks on the twelve places of the body, one has to chant the mantra consisting of these twelve Viṣṇu names. After
daily worship, when one anoints the different parts of the body with water, these names should be chanted as one touches each part of the body.

**PURPORT**

While marking the body with *tilaka*, one should chant the following *mantra*, which consists of the twelve names of Lord Viṣṇu.

\[
\begin{align*}
lalāṭe keśavaṁ dhyāyen & \\
nārāyanam athodare & \\
vakṣaḥ-sṭhale mādhavaṁ tu & \\
govindaṁ kaṇṭha-kūpake \end{align*}
\]

\[
\begin{align*}
viṣṇurā ca daksine kuksau & \\
bhāhu ca madhusūdanam & \\
trivikramarā kandhare tu & \\
vāmanarā vāma-pārśvake & \\
śrīdharaṁ vāma-bhāhu tu & \\
hṛṣikeśāṁ tu kandhare & \\
prṣte ca padmanābhaṁ ca & \\
kaṭyāṁ dāmodaraṁ nyaset & \\
\end{align*}
\]

“When one marks the forehead with *tilaka*, he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For the chest, one should remember Mādhava, and when marking the hollow of the neck one should remember Govinda. Lord Viṣṇu should be remembered while marking the right side of the belly, and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the left side of the belly. Śrīdhara should be remembered while marking the left arm, and Hṛṣikeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the back.”

**TEXT 203**

एই চারিজনের বিলাস-মূর্ত্তি আর অষ্ট জন।

র্তা সবার নাম কহিয়া শুন সনাতন॥ ২০৩॥

\[
ei cări-jaṇera vilāsa-mūrti āra aṣṭa jana \\
tañ sabāra nāma kahi, śuna sanātana
\]
SYNONYMS

ei cārī-panera—of the four personalities; vilāsa-mūrti—pastime forms; āra—more; aṣṭa jana—eight personalities; tāṁ sabāra—of all of them; nāma—the holy names; kahi—I shall mention; śuna—hear; sanātana—O Sanātana.

TRANSLATION

“From Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, there are eight additional pastime expansions. O Sanātana, please hear Me as I mention Their names.

TEXT 204

पुरुषोत्तम, अचुत, नृसिंह, जनार्दन।
हरि, कृष्ण, अधोक्ष्ज, उपेन्द्र,—अष्टज। ॥ २०४ ॥

puruṣottama, acyuta, nṛsiṁha, janārdana
hari, krṣṇa, adhokṣaja, upendra,—aṣṭa-jana

SYNONYMS

puruṣottama—Puruṣottama; acyuta—Acyuta; nṛsiṁha—Nṛsiṁha; janārdana—Janārdana; hari—Hari; krṣṇa—Krṣṇa; adhokṣaja—Adhokṣaja; upendra—Upendra; aṣṭa-jana—eight persons.

TRANSLATION

“The eight pastime expansions are Puruṣottama, Acyuta, Nṛsiṁha, Janār­dana, Hari, Krṣṇa, Adhokṣaja and Upendra.

TEXT 205

वासुदेवर विलास द्वै—अधोक्ष्ज, पुरुषोत्तम।
सन्तर्थ सिद्धाण्ड विलास, अचुत द्वैज। ॥ २०५ ॥

vāsudevera vilāsa dui—adhokṣaja, puruṣottama
saṅkarṣaṇera vilāsa—upendra, acyuta dui-jana

SYNONYMS

vāsudevera vilāsa—the pastime expansions of Vāsudeva; dui—two; adhokṣaja—Adhokṣaja; puruṣottama—Puruṣottama; saṅkarṣaṇera vilāsa—the pastime expansions of Saṅkarṣaṇa; upendra—Upendra; acyuta—Acyuta; dui-jana—the two persons.
TRANSLATION

“Of these eight expansions, two are pastime forms of Vāsudeva. Their names are Adhokṣaja and Puruṣottama. The two pastime forms of Saṅkarṣaṇa are Upendra and Acyuta.

TEXT 206

pradyumnera vilāsa—Nṛśirīha, janārdana
aniruddhera vilāsa—hari, krṣṇa dui-jana

SYNONYMS

pradyumnera vilāsa—the pastime forms of Pradyumna; Nṛśirīha—Nṛśirīha; janārdana—Janārdana; aniruddhera vilāsa—the pastime forms of Aniruddha; hari—Hari; krṣṇa—Krṣṇa; dui-jana—the two persons.

TRANSLATION

“The pastime forms of Pradyumna are Nṛśirīha and Janārdana, and the pastime forms of Aniruddha are Hari and Krṣṇa.

TEXT 207

ei cabbīsa mūrti—prābhava-vilāsa pradhāna
astra-dhārana-bhede dhare bhinna bhinna nāma

SYNONYMS

ei cabbīsa mūrti—all of these twenty-four forms; prābhava-vilāsa—pastime forms of the prābhava expansions; pradhāna—chief; astra-dhārana—of holding the weapons; bhede—in terms of differences; dhare—accept; bhinna bhinna—separate from one another; nāma—names.

TRANSLATION

“All these twenty-four forms constitute the chief prābhava-vilāsa pastime forms of the Lord. They are named differently according to the position of weapons in Their hands.
TEXT 208

ṁhaṁ mādhye māhār haṁ ākār-veṣa-bheda
sei sei haṁ viḷās-vāibhava-viṁśedha II 208 II

inhāra madhye yāhāra haya ākāra-veṣa-bheda
sei sei haya viḷās-vāibhava-viṁśedha

SYNONYMS

inhāra madhye—out of Them all; yāhāra—of whom; haya—there is; ākāra—of bodily features; veṣa—of dress; bheda—difference; sei sei haya—they are; viḷās-vāibhava—of vāibhava-viḷāsa; viṁśedha—the difference.

TRANSLATION

"Of all these, the forms that differ in dress and features are distinguished as vāibhava-viḷāsa.

TEXT 209

paṁnaṁ, trīvikrama, nṛṣirhha, vāmana
hṛri, kṛṇa ādi haya ‘ākāre’ viṁśedha II 209 II

padmanābha, trivikrama, nṛṣirhha, vāmana
hari, kṛṣṇa ādi haya ‘ākāre’ viṁśeṇa

SYNONYMS

padmanābha—Padmanābha; trivikrama—Trivikrama; nṛṣirhha—Nṛṣirhha; vāmana—Vāmana; hari—Hari; kṛṣṇa—Kṛṣṇa; ādi—and so on; haya—are; ākāre viṁśeṇa—different in bodily feature.

TRANSLATION

"Of them, Padmanābha, Trivikrama, Nṛṣirhha, Vāmana, Hari, Kṛṣṇa, and so on all have different bodily features.

TEXT 210

kṛṣṇe prābhava-viḷāsa...vāṣudēvādi cāri jana
sei cāri-janāra viḷāsa—viṁśati ganana

kṛṣṇera prābhava-viḷāsa—vāṣudevādi cāri jana
sei cāri-janāra viḷāsa—viṁśati ganana
SYNONYMS

krṣṇera—of Lord Kṛṣṇa; prābhava-vilāsa—prābhava pastime forms; vāsudeva-ādi—Vāsudeva and others; cārī jana—quadruple expansions; sei—those; cārī-janāra—of the four personalities; vilāsa—pastime forms; virāsa gaṇana—counted as twenty.

TRANSLATION

"Vāsudeva and the three others are direct prābhava pastime forms of Lord Kṛṣṇa. Of these quadruple forms, the pastime expansions are twenty in number.

TEXT 211

इंहा-सबार पृथक बैकुण्ठ—परव्योम-धामे ।
पूर्वादि अष्टादीके तिन तिन क्रमे ॥ २११ ॥

inha-saba-ra prthak vaikuṇṭha—paravyoma-dhāme
pūrvādi aṣṭa-ādi ke tīn tīn krama

SYNONYMS

inha—of them; saba-ra—of all; prthak—separate; vaikuṇṭha—a Vaikuṇṭha planet; paravyoma-dhāme—in the spiritual world; pūrva-ādi—beginning from the east; aṣṭa-ādi—in the eight directions; tīn tīn—three in each; krama—in consecutive order.

TRANSLATION

"All these forms preside over different Vaikuṇṭha planets in the spiritual world, beginning from the east in consecutive order. In each of eight directions, there are three different forms.

TEXT 212

यद्यापि परव्योम सबाकार नियंत्राम ।
तथापि ब्रह्माण्डे कारो निषादे सन्निधाम ॥ २१२ ॥

yadya-prise paravyoma sabākāra nitya-dhāma
tathā-prise brahmaṇḍe kāro kānho sannidhāma

SYNONYMS

yadyapi—although; paravyoma—the spiritual sky; sabākāra—of all of Them; nitya-dhāma—the eternal abode; tathāpi—still; brahmaṇḍe—in the material uni-
verses; kāro—of some of Them; kānho—somewhere; sannidhāna—the residential places.

TRANSLATION

“Although They all have Their residences eternally in the spiritual sky, some of Them are situated within the material universes.

TEXT 213

परव्योम-मध्ये नरायणेण निव्वत्ता 
परव्योम-उपरि कुंजलोके बिन्भूति॥ २१३॥

paravyoma-madhya nārāyaṇeṇa nitya-sthitī 
paravyoma-upari kuṃjalokera vibhuti

SYNONYMS

paravyoma-madhya—in the spiritual sky; nārāyaṇeṇa—of Nārāyaṇa; nitya-sthitī—eternal residence; paravyoma-upari—in the upper portion of the spiritual sky; kuṃjalokera vibhuti—the opulence of the Kuṃjaloka planet.

TRANSLATION

“There is an eternal residence of Nārāyaṇa in the spiritual sky. In the upper portion of the spiritual sky is a planet known as Kuṃjaloka, which is filled with all opulences.

TEXT 214

एक ‘कुंजलोक’ हय त्रिविधप्रकार ॥
गोकुलख्य, मथुराख्य, द्वारकाख्य आर॥ २१४॥

eka ‘kuṃjaloka’ haya trividha-prakāra 
gokulākhya, mathurākhya, dvārakākhya āra

SYNONYMS

eka—one; kuṃjaloka—the planet known as Kuṃjaloka; haya—there is; trividha-prakāra—in three different divisions; gokula-ākhya—Gokula; mathurā-ākhya—Mathurā; dvārakā-ākhya—Dvārakā; āra—and.

TRANSLATION

“The planet of Kuṃjaloka is divided into three sections—Gokula, Mathurā and Dvārakā.
TEXT 215

mathurāte keśavera nitya sannidhāna
nilācale puruṣottama—‘jagannātha’ nāma

SYNONYMS

mathurāte—in Mathurā; keśavera—of Lord Keśava; nitya—eternal; sannidhāna—residence; nilācale—in Nilācala (Jagannātha Puri); puruṣottama—Puruṣottama; jagannātha nāma—also known as Jagannātha.

TRANSLATION

“Lord Keśava eternally resides at Mathurā, and Lord Puruṣottama, known by the name Jagannātha, eternally resides at Nilācala.

TEXT 216

prayāge mādhava, mandāre śrī-madhusūdana
ānandārāṇye vāsudeva, padmanābha janārdana

SYNONYMS

prayāge—at Prayāga; mādhava—Bindu Mādhava; mandāre—at Mandāraparvata; śrī-madhusūdana—Śrī Madhusūdana; ānanda-arāṇye—at the place known as Ānandārāṇya; vāsudeva—Lord Vāsudeva; padmanābha—Lord Padmanābha; janārdana—Lord Janārdana.

TRANSLATION

“At Prayāga, the Lord is situated as Bindu Mādhava, and at Mandāraparvata, the Lord is known as Madhusūdana. Vāsudeva, Padmanābha and Janārdana reside at Ānandārāṇya.

TEXT 217

비효시각에 비효시, 희리 뒤했, 마야파르치.
ঐছে আর নানা মূর্তি ব্রহ্মাণ্ড-ভিতরে।

The Lord Instructs Sanātana Gosvāmī

Text 217] - The Lord Instructs Sanātana Gosvāmī
viṣṇu-kāṇḍite viṣṇu, hari rahe, māyāpura
daiche āra nānā mūrti brahmāṇḍa-bhitare

SYNONYMS

viṣṇu-kāṇḍite—at Viṣṇu-kāṇḍi; viṣṇu—Lord Viṣṇu; hari—Lord Hari; rahe—remains; māyāpura—at Māyāpur; daiche—similarly; āra—also; nānā—various; mūrti—forms; brahmāṇḍa-bhitare—throughout the universe.

TRANSLATION

"At Viṣṇu-kāṇḍi there is Lord Viṣṇu, at Māyāpur Lord Hari, and throughout the universe a variety of other forms.

PURPORT

All of these forms are mūrti forms, and They are worshiped in the temples. Their names are Keśava at Mathurā, Puruṣottama or Jagannātha at Nlācala, Śri Bindu Mādhava at Prayāga, Madhusūdana at Mandāra, and Vāsudeva, Padmanābha and Janārdana at Ānandāranya, which is situated in Kerala, South India. At Viṣṇu-kāṇḍi, which is situated in the Barada state, there is Lord Viṣṇu, and Hari is situated at Māyāpur, Lord Caitanya’s birthsite. Thus in different places throughout the universe there are various Deities in temples bestowing Their causeless mercy upon the devotees. All these Deity forms are nondifferent from the mūrtis in the spiritual world of the Vaiṣṇavas. Although the arcā-mūrti, the worshipable Deity form of the Lord, appears to be made of material elements, it is as good as the spiritual forms found in the spiritual Vaikuṇṭhalokas. The Deity in the temple, however, is visible to the material eyes of the devotee. It is not possible for one in material conditional life to see the spiritual form of the Lord. To bestow causeless mercy upon us, the Lord appears as arcā-mūrti so that we can see Him. It is forbidden to consider the arcā-mūrti to be made of stone or wood. In the Padma Purāṇa it is said:

arcye viṣṇau śilā-dhir guruṣu nara-matir vaisṇave jāti-buddhir
viṣṇor vā vaisṇavānāṁ kali-mala-mathane pāda-tirthe ‘mbu-buddhiḥ
śri-viṣṇor nāmni mantra sakala-kaluṣa-he śābde-sāmānyā-buddhir
viṣṇau sarveśvareśe tad-itara-sama-dhir yasya vā nārakī saḥ

No one should consider the Deity in the temple to be made of stone or wood, nor should one consider the spiritual master an ordinary human being. No one should consider a Vaiṣṇava to belong to a particular caste or creed, and no one should consider caraṇāṁrta or Ganges water to be like ordinary water. Nor should anyone consider the Hare Kṛṣṇa maha-mantra to be a material vibration. All these expansions of Kṛṣṇa in the material world are simply demonstrations of the Lord’s
mercy and willingness to give facility to His devotees who are engaged in His devotional service within the material world.

**TEXT 218**

एँषैं मद्य ब्रह्माण्डमध्ये सबार 'परकाश'

सप्तध्वीपं नभवें यांहऱ्य विलास ॥ २१८ ॥

ei-mata brahmāṇḍa-madhye sabāra ‘parakāśa’
sapta-dvīpe nava-khaṇḍe yānhāra vilāsa

**SYNONYMS**

ei-mata—in this way; brahmāṇḍa-madhye—within this universe; sabāra—of all of Them; parakāśa—manifestations; sapta-dvīpe—on seven islands; nava-khaṇḍe—in different sections, nine in number; yānhāra vilāsa—the pastimes of whom.

**TRANSLATION**

“Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on.

**PURPORT**

The seven islands are mentioned in the Siddhānta-śiromāṇi:

bhūmer ardhan kṣira-sindhor udaka-sthām
jambu-dvīparn prāhur ācārya-varyāh
ardhe ’nyasmin dvīpa-sātkasya yāmye
kṣāra-kṣirādy-ambudhināṁ niveśaḥ

śākaṁ tataḥ śāmalar-matra kausāṁ
krauṁcarī ca go-medaka-puṣkare ca
dvayor dvayor antaram ekam ekam
samudrayor dvipam udāharanti

The seven islands (dvīpas) are known as (1) Jambu, (2) Śāka, (3) Śāmala, (4) Kuśa, (5) Krauṇca, (6) Go meda, or Plakṣa, and (7) Puṣkara. The planets are called dvīpa. Outer space is like an ocean of air. Just as there are islands in the watery ocean, these planets in the ocean of space are called dvīpas, or islands in outer space. There are nine khaṇḍas, known as (1) Bhārata, (2) Kinnara, (3) Hari, (4) Kuru, (5) Hiraṇmaya, (6) Ramyaka, (7) Ilāvṛta, (8) Bhadrāśva and...
(9) Ketumāla. These are different parts of the Jambudvīpa. A valley between two mountains is called a khaṇḍa or varṣa.

**TEXT 219**

sarvatra prakāśa tāṇra—bhakte sukha dite
jagatera adharma nāśi’ dharma sthāpite

**SYNONYMS**

sarvatra—everywhere; prakāśa—manifestations; tāṇra—His; bhakte—to the devotees; sukha dite—to give happiness; jagatera—of the material world; adharma—irreligious principles; nāśi’—destroying; dharma—religious principles; sthāpite—to establish.

**TRANSLATION**

“The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles.

**PURPORT**

In the material world the Lord is situated in different arca-mūrtis (Deities) in the temples, just to decrease the material activities of the conditioned soul and increase his spiritual activities. Particularly in India there are many temples throughout the country. Devotees may take advantage of them and go see the Lord at Jagannātha Purī, Vṛndāvana, Prayāga, Mathurā, Hardwar and Viśnupāñcī. When the devotees travel to these places and see the Lord, they become very happy in devotional service.

**TEXT 220**

inhāra madhye kāro haya ‘avatāre’ gaṇana
yaiche viṣṇu, trivikrama, nṛsiṁha, vāmana

**SYNONYMS**

inhāra madhye—of Them; kāro—of some; haya—there is; avatāre—as incarnations; gaṇana—counting; yaiche—as; viṣṇu—Lord Viṣṇu; trivikrama—Lord Tri-vikrama; nṛsiṁha—Lord Nṛsiṁha; vāmana—Lord Vāmana.
TRANSLATION

"Of these forms, some are considered incarnations. Examples are Lord Viṣṇu, Lord Trivikrama, Lord Nṛsimha and Lord Vāmana.

TEXT 221

अनुभूति-वेदना—नाम-वेदने कारणा।
चक्रादि-धारण-वेद जन, सनातन ॥ २२१ ॥

astra-dhṛti-bheda—nāma-bhedera kāraṇa
cakra-dhāraṇa-bheda śuna, sanātana

SYNONYMS

astra-dhṛti—of holding the weapon; bheda—difference; nāma-bhedera—of differences of names; kāraṇa—the cause; cakra-ādi—of weapons, beginning with the disc; dhāraṇa—of holding; bheda—differences; śuna—please hear; sanātana—O Sanatana.

TRANSLATION

"My dear Sanatana, just hear from Me as I tell you how the different viṣṇu-mūrtis hold Their weapons, beginning with the disc, and how They are named differently according to the placement of objects in Their hands.

TEXT 222

दक्षिणाद्वा हस्ते हैंते बामां धर्म पर्यंत।
चक्रादि-अन्यधारण-गणनार अंत ॥ २२२ ॥

dakṣiṇādho hasta haite vāmādhaḥ paryanta
cakra-ādi astra-dhāraṇa-gaṇanāra anta

SYNONYMS

dakṣiṇa-adhāḥ—the lower right; hasta—hand; haite—from; vāma-adhāḥ—the lower left hand; paryanta—up to; cakra-ādi—beginning with the disc; astra-dhāraṇa—of holding the weapons; gaṇanāra—of counting; anta—the end.

TRANSLATION

"The procedure for counting begins with the lower right hand and goes to the upper right hand, the upper left hand, and the lower left hand. Lord Viṣṇu is named according to the order the objects are held in His hands.
TEXT 223

siddhārtha-saṁhitā kare cabbiśā mūrti gañana
tāra mate kahi āge cakra-di-dhāraṇa

SYNONYMS

siddhārtha-saṁhitā—the revealed scripture named Siddhārtha-saṁhitā; kare—does; cabbiśa—twenty-four; mūrti—forms; gañana—counting; tāra mate—according to the opinion of Siddhārtha-saṁhitā; kahi—I shall describe; āge—first; cakra-ādi-dhāraṇa—holding of the weapons, beginning with the disc.

TRANSLATION

“According to the Siddhārtha-saṁhitā there are twenty-four forms of Lord Viṣṇu. First I shall describe, according to the opinion of that book, the location of the weapons, beginning with the disc.

PURPORT


TEXT 224

vāsudeva—gadā-śaṅkha-cakra-padma-dhara
saṅkarṣaṇa—gadā-śaṅkha-padma-cakra-kara

SYNONYMS

vāsudeva—Vāsudeva; gadā—club; śaṅkha—conchshell; cakra—disc; padma—lotus flower; dhara—holding; saṅkarṣaṇa—Saṅkarṣaṇa; gadā—club; śaṅkha—conchshell; padma—lotus flower; cakra-kara—the disc in the hand.
"In His lower right hand, Lord Vāsudeva holds a club, in the upper right hand a conchshell, in the upper left hand a disc and in the lower left hand a lotus flower. In His lower right hand, Saṅkarṣana holds a club, in His upper right hand a conchshell, in His upper left hand a lotus flower and in His lower left hand a disc.

Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.

Thus in the spiritual sky the expansions, headed by Vāsudeva, hold weapons in Their own respective order. I am repeating the opinion of Siddhārtha-saṁhitā in describing Them.
TEXT 227

śrī-keśava—padma-śaṅkha-cakra-gadā-dhara
nārāyaṇa—śaṅkha-padma-gadā-cakra-dhara

SYNONYMS
śrī-keśava—Lord Keśava; padma—lotus; śaṅkha—conch; cakra—disc; gadā—club; dhara—holding; nārāyaṇa—Lord Nārāyaṇa; śaṅkha—conch; padma—lotus; gadā—club; cakra—disc; dhara—holding.

TRANSLATION
“Lord Keśava holds the lotus, conch, disc and club. Lord Nārāyaṇa holds the conch, lotus, club and disc.

TEXT 228

śrī-madhava—gadā-cakra-śaṅkha-padma-kara
śrī-govinda—cakra-gadā-padma-śaṅkha-dhara

SYNONYMS
śrī-madhava—Lord Mādhava; gadā—club; cakra—disc; śaṅkha—conch; padma—lotus; kara—in the hands; śrī-govinda—Lord Govinda; cakra—disc; gadā—club; padma—lotus; śaṅkha—conch; dhara—holding.

TRANSLATION
“Lord Mādhava holds the club, disc, conch and lotus. Lord Govinda holds the disc, club, lotus and conch.

TEXT 229

viṣṇu-mūrti—gadā-padma-śaṅkha-cakra-kara
madhusūdana—cakra-śaṅkha-padma-gadā-dhara
SYNONYMS

viṣṇu-mūrti—Lord Viṣṇu; gadā—club; padma—lotus; śaṅkha—conch; cakra—disc; kara—in the hands; madhusūdana—Lord Madhusūdana; cakra—disc; śaṅkha—conch; padma—lotus; gadā—club; dhara—holding.

TRANSLATION

"Lord Viṣṇu holds the club, lotus, conch and disc. Lord Madhusūdana holds the disc, conch, lotus and club.

TEXT 230

trivikrama—padma-gadā-cakra-śaṅkha-kara
śri-vāmana—śaṅkha-cakra-gadā-padma-dhara

SYNONYMS

trivikrama—Lord Trivikrama; padma—lotus; gadā—club; cakra—disc; śaṅkha—conch; kara—in the hands; śri-vāmana—Lord Vāmana; śaṅkha—conch; cakra—disc; gadā—club; padma—lotus; dhara—holding.

TRANSLATION

"Lord Trivikrama holds the lotus, club, disc and conch. Lord Vāmana holds the conch, disc, club and lotus.

TEXT 231

śridhara—padma-cakra-gadā-śaṅkha-kara
hrṣikeśa—gadā-cakra-padma-śaṅkha-dhara

SYNONYMS

śridhara—Lord Śridhara; padma—lotus; cakra—disc; gadā—club; śaṅkha—conch; kara—in the hands; hrṣikeśa—Lord Hṛṣikeśa; gadā—club; cakra—disc; padma—lotus; śaṅkha—conch; dhara—holding.
TRANSLATION

“Lord Śrīdhara holds the lotus, disc, club and conch. Lord Hṛṣīkeśa holds the club, disc, lotus and conch.

TEXT 232

पद्मनाभे - शंकपद्मचक्रगदाकर
धमोदरे - पद्मचक्रगदाशधिर || २३२ ||

padmanābha—ṣaṅkha-padma-cakra-gadā-kara
dāmodara—padma-cakra-gadā-ṣaṅkha-dhara

SYNONYMS

padmanābha—Lord Padmanābha; ṣaṅkha—conch; padma—lotus; cakra—disc; gadā—club; kara—in the hands; dāmodara—Lord Dāmodara; padma—lotus; cakra—disc; gadā—club; ṣaṅkha—conch; dhara—holding.

TRANSLATION

“Lord Padmanābha holds the conch, lotus, disc and club. Lord Dāmodara holds the lotus, disc, club and conch.

TEXT 233

पुरुषोत्तमे - चक्रपद्मशंकगदाधर || २३३ ||

puruṣottama—cakra-padma-ṣaṅkha-gadā-dhara
śrī-acyuta—gadā-padma-cakra-ṣaṅkha-dhara

SYNONYMS

puruṣottama—Lord Puruṣottama; cakra—disc; padma—lotus; ṣaṅkha—conch; gadā—club; dhara—holding; śrī-acyuta—Lord Acyuta; gadā—club; padma—lotus; cakra—disc; ṣaṅkha—conch; dhara—holding.

TRANSLATION

“Lord Puruṣottama holds the disc, lotus, conch and club. Lord Acyuta holds the club, lotus, disc and conch.

TEXT 234

श्रीवृṣिंध - चक्रपद्मशंकगदाधर || २३४ ||
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sri-nrsimha — cakra-padma-gadā-śaṅkha-dhara
janārdana — padma-cakra-śaṅkha-gadā-kara

SYNONYMS

sri-nrsimha — Lord Nṛṣimha; cakra — disc; padma — lotus; gadā — club; śaṅkha — conch; dhara — holding; janārdana — Lord Janārdana; padma — lotus; cakra — disc; śaṅkha — conch; gadā — club; kara — in the hands.

TRANSLATION

“Lord Nṛṣimha holds the disc, lotus, club and conch. Lord Janārdana holds the lotus, disc, conch and club.

235

sri-hari — śaṅkha-cakra-padma-gadā-kara
sri-krṣṇa — śaṅkha-gadā-padma-cakra-kara

SYNONYMS

sri-hari — Lord Hari; śaṅkha — conch; cakra — disc; padma — lotus; gadā — club; kara — in the hand; sri-krṣṇa — Lord Krṣṇa; śaṅkha — conch; gadā — club; padma — lotus; cakra — disc; kara — in the hands.

TRANSLATION

“Śri Hari holds the conch, disc, lotus and club. Lord Śri Krṣṇa holds the conch, club, lotus and disc.

236

adhokṣaja — padma-gadā-śaṅkha-cakra-kara
upendra — śaṅkha-gadā-cakra-padma-kara

SYNONYMS

adhokṣaja — Lord Adhokṣaja; padma — lotus; gadā — club; śaṅkha — conch; cakra — disc; kara — in hand; upendra — Lord Upendra; śaṅkha — conch; gadā — club; cakra — disc; padma — lotus; kara — in hand.
"Lord Adhokṣaja holds the lotus, club, conch and disc. Lord Upendra holds the conch, club, disc and lotus.

Lord Mādhava; cakra—disc; gadā—club; śaṅkha—conch; padma—lotus; kara—in the hands.

**TRANSLATION**

“Keśava is described differently as holding the lotus, conch, club and disc, and Mādhava is described as holding disc, club, conch and lotus in His hands.”

**TEXT 239**

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SYNONYMS

**TRANSLATION**

“According to the Hayāśira Pañcarātra, Nārāyaṇa and others are also presented differently as holding the weapons in different hands.”

**TEXT 240**

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SYNONYMS

svayam bhagavān—the Supreme Personality of Godhead; āra—and; lilā-puruṣottama—the Lord Puruṣottama of pastimes; ei dui—these two; nāma—names; dhare—takes; vrajendra-nandana—Krṣṇa, the son of Nanda Mahārāja.
TRANSLATION

"Krṣna, the original Supreme Personality of Godhead, indicated as the son of Mahārāja Nanda, has two names. One is svayam bhagavān, and the other is lilā-puruṣottama.

TEXT 241

पुरिरं आवरणरूपं पुरिरं नवदेशं।
नवरूपं नवयूहेऽन्ति परकाशं॥ २४१ ॥

purira āvarana-rūpe purira nava-deśe
nava-vyūha-rūpe nava-mūrti parakāśe

SYNONYMS

purira—of Dvārakā Puri; āvarana-rūpe—as a covering for the four sides; purira nava-deśe—in nine different parts of the city; nava-vyūha-rūpe—in nine Deities; nava-mūrti—in nine forms; parakāśe—manifests.

TRANSLATION

"Lord Krṣna personally surrounds Dvārakā Puri as its protector. In different parts of the Puri, in nine places, He expands in nine different forms.

TEXT 242

चत्वारों वासुदेववाहण नारायणमुखिये।
हयाञ्जीवो महाकोर्डो ब्रह्मा चेति नवदिता॥ २४२॥

catvāro vāsudevādyā
nārāyana-ṛṣimhakau
hayagrivo mahākrodha
brahmā ceti navoditāḥ

SYNONYMS

catvāraḥ—four principal protectors; vāsudeva-ādyāḥ—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; nārāyana—including Lord Nārāyaṇa; ṛṣimhakau—as well as Lord Nṛsiṁha; hayagrivaḥ—Lord Hayagriva; mahākrodhaḥ—Lord Varāha; brahmā—Lord Brahmā; ca—also; iti—thus; nava-uditāḥ—nine personalities.

TRANSLATION

"The nine personalities mentioned are Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Nṛsiṁha, Hayagriva, Varāha and Brahmā."
PURPORT

This verse is found in the *Laghu-bhāgavatāmṛta* (1.451). The Brahmā mentioned herein is not a living entity. Sometimes, when there is a scarcity of living entities to take charge of Brahmā’s post, Mahā-Viśnu expands Himself as Lord Brahmā. This Brahmā is not considered to be a living entity; He is an expansion of Viśnu.

TEXT 243

प्रकाश-विलासेः एवं ८४

śaṅkarṣaṇa, matsya-ādika, —dui bheda tānra

SYNONYMS

prakāśa-vilāsera —of pastime forms and manifestations; ei —this; kailuṁ —I have made; vivarāṇa —description; svāṁśera —of personal expansions; bhede —the differences; ebe —now; śuna —please hear; sanaṭana —O Sanātana Gosvāmī.

TRANSLATION

“I have already described the pastime and prakāśa forms. Now please hear about the different personal expansions.

TEXT 244

saṅkarṣaṇa—Saṅkarṣaṇa; matsya-ādika—two; bheda—differentiations; tānra—His; saṅkarṣaṇa—Saṅkarṣaṇa; puruṣa-avatāra—incarnations of Viśnu; lilā-avatāra—pastime incarnations; āra—and.

SYNONYMS

saṅkarṣaṇa—Saṅkarṣaṇa; matsya-ādika—two; bheda—differentiations; tānra—His; saṅkarṣaṇa—Saṅkarṣaṇa; puruṣa-avatāra—incarnations of Viśnu; lilā-avatāra—pastime incarnations; āra—two; bheda—differentiations; tānra—His; saṅkarṣaṇa—Saṅkarṣaṇa; puruṣa-avatāra—incarnations of Viśnu; lilā-avatāra—pastime incarnations; āra—two.

TRANSLATION

“The first personal expansion is Saṅkarṣaṇa, and the others are incarnations like the fish incarnation. Saṅkarṣaṇa is an expansion of the Puruṣa, or Viśnu. The incarnations such as Matsya, the fish incarnation, appear in different yugas for specific pastimes.
PURPORT


These twenty-five Personalities of Godhead are known as lilā-avataras. Because they appear in each day of Brahmā, or in each kalpa (millennium), they are sometimes known as kalpa-avataras. Of these incarnations, Hārīsa and Mohiṇī are not very permanent or well known, but they are listed among the prabhava-avataras. Kapila, Dattātreya, Rṣabha, Dhanvantari and Vyāsa are eternally situated and very widely known. They are also counted among the prabhava incarnations. Kūrma, Matsya, Nārāyaṇa, Varāha, Hayagrīva, Pṛśṇigarbha, and Baladeva, the killer of Pralambāsura, are counted among the vaibhava-avataras.

TEXT 245

अवतार है कुक्षे केवल विविध प्रकार ।
पुरुषावतार एक, लीलावतार आर || २४५ ||

avatāra haya kṛṣṇera śaṭ-vidha prakāra
puruṣa-vatāra eka, lilāvatāra āra

SYNONYMS

avatāra—incarnations; haya—there are; kṛṣṇera—of Lord Kṛṣṇa; śaṭ-vidha prakāra—six kinds; puruṣa-vatāra—incarnations of Viṣṇu; eka—one; lilā-vatāra—incarnations for the execution of pastimes; āra—also.

TRANSLATION

“There are six types of incarnations [avatāras] of Kṛṣṇa. One is the incarnations of Viṣṇu [puruṣa-avatāras], and another is the incarnations meant for the performance of pastimes [lilā-avatāras].

TEXT 246

गुणावतार, आर मधुनरावतार ।
शुचिब्रजावत, आर शक्तवेशवतार || २४६ ||
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guṇāvatāra, āra manvantarāvatāra
yugāvatāra, āra śaktyāvēśāvatāra

SYNONYMS

guṇa-avatāra—the incarnations to control the material qualities; āra—also;
manu-antara-avatāra—the incarnations of the Manus; yuga-avatāra—the incarnations according to different yugas; āra—and; śakti-āvēśa-avatāra—empowered incarnations.

TRANSLATION

“There are incarnations that control the material qualities [guṇa-avatāras], incarnations of the Manus [manvantara-avatāras], incarnations in different millenniums [yuga-avatāras] and incarnations of empowered living entities [śaktyāvēśa-avatāras].

PURPORT

The guṇa-avatāras are three—Lord Brahmā, Lord Śiva and Lord Viṣṇu (Bhāg. 10.88.3). The avatāras of Manu, or manvantara-avatāras, are listed as follows in Śrīmad-Bhāgavatam (8.1.5,13): (1) Yajña, (2) Vibhu, (3) Satyesena, (4) Hari, (5) Vaikuṇṭha, (6) Ajīta, (7) Vāmana, (8) Śārvabhauma, (9) Ṛṣabha, (10) Viśvaksena, (11) Dharmaśeta, (12) Sudhāmā, (13) Yogesvara and (14) Bṛhadbhaṅgu. Altogether these are fourteen in number, and of these, both Yaja and Vāmana are also counted among the lilā-avatāras. All these Manu incarnations are sometimes called vaibhava-avatāras.

The four yuga-avatāras are (1) śukla (white) in the Satya-yuga (Bhāg. 11.5.21), (2) rakta (red) in the Treta-yuga (Bhāg. 11.5.24), (3) śyāma (dark blue) in the Dvāpara-yuga (Bhāg. 11.5.27), and (4) generally kṛṣna (black) but in special cases pita (yellow) as Caitanya Mahāprabhu in the Kali-yuga, (Bhāg. 11.5.32 and 10.8.13).

The śaktyāvēśa-avatāra is categorized into (1) forms of divine absorption (bhagavad-āvēśa) like Kapiladeva or Rṣabhadeva and (2) divinely empowered forms (śaktyāvēśa), of whom there are seven: (1) Śeṣa Nāga in the Vaikuṇṭha world, empowered for the personal service of the Supreme Lord (sva-sevana-śakti), (2) Anantadeva, empowered to bear all the planets within the universe (bhū-dhāraṇa-śakti), (3) Lord Brahmā, empowered with the energy to create the cosmic manifestation (srṣṭi-śakti), (4) Catuḥśana, or the Kumāras, specifically empowered to distribute transcendental knowledge (jnāna-śakti), (5) Nārada Muni, empowered to distribute devotional service (bhakti-śakti), (6) Mahārāja Prthu, specifically empowered to rule and maintain the living entities (pālana-śakti) and (7) Parāśurāma, specifically empowered to cut down rogues and demons (duṣṭa-damana-śakti).
TEXT 247

बाल्य, पौप्नु हौय बिग्रहेष धर्मः।
एतरुपे लीलः करेन राजेन्द्रनंदनः || २४७ ||

bālya, pauganda haya vigrahera dharma
etā-rupe lilā kareṇa vrajendra-nandana

SYNONYMS

bālya—childhood; pauganda—boyhood; haya—there are; vigrahera—of the Deity; dharma—characteristics; etā-rupe—in so many forms; lilā—pastimes; kareṇa—executes; vrajendra-nandana—Krṣṇa, the son of Nanda Mahārāja.

TRANSLATION

“Childhood and boyhood are the typical ages of the Deity. Krṣṇa, the son of Mahārāja Nanda, performed His pastimes as a child and as a boy.

TEXT 248

अनाल अवतार कृष्णर, नाहिक गणनः।
शाखा-चक्र-स्याय करि दिग्दरशनः || २४८ ||

ananta avatāra krṣnera, nāhika gaṇana
śākha-candra-nyāya kari dig-daraśana

SYNONYMS

ananta—unlimited; avatāra—inincarnations; krṣnera—of Lord Krṣṇa; nāhika gaṇana—there is no possibility of counting; śākha-candra-nyāya—by the analogy of the moon and the branches of a tree; kari—I make; dik-daraśana—a slight indication.

TRANSLATION

“There are innumerable incarnations of Krṣṇa, and there is no possibility of counting them. We can simply indicate them by giving the example of the moon and the branches of a tree.

PURPORT

Although the moon appears to be located in the branches of a tree, it is actually situated very far away. Similarly, none of the avatāras, or incarnations, of Lord Krṣṇa are within this material world, but they are visible by the causeless mercy of
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the Lord. We should not consider them to belong to this material world. As stated in Bhagavad-gita:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
param bhaţavam ajānonto
mama bhūta-mahiśvaram

“Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.” (Bg. 9.11)

Avatāras descend of their own free will, and although they may act like ordinary human beings, they do not belong to this material world. Lord Kṛṣṇa and His avatāras can be understood only by the grace of the Lord.

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiśa vṛṇute tena labhyas
tasyaiśa ātmā vivṛṇute tanūṁ svām
(Katha Upaniṣad 1.2.23)

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhita eva hi
janāti tattvam bhagavan-mahimno
na cānya eko ‘pi ciraṁ vicinvan
(Bhāg. 10.14.29)

SYNONYMS

avatāraḥ—all the incarnations; hi—certainly; asaṁkhyeyāḥ—beyond counting; hareḥ—from the Supreme Personality of Godhead; sattva-nidheḥ—who is the
reservoir of spiritual energy; dvijah—O brahmaunas; yathaa—as; avidaisnah—containing a great reservoir of water; kulyah—small ponds; sarasah—from a lake; syuh—must be; sahasrasah—by hundreds and thousands of times.

TRANSLATION

‘O learned brahmaunas, just as hundreds and thousands of small ponds issue from great reservoirs of water, innumerable incarnations flow from Sri Hari, the Supreme Personality of Godhead and the reservoir of all power.’

PURPORT

This verse is quoted from Srimad-Bhagavatam (1.3.26).

TEXT 250

prathamei kare krsna purusavatara
seita purusa haya trividha prakara

SYNONYMS

prathamei—in the beginning; kare—does; krsna—Lord Krsna; purusaa-avatara—the incarnation of the three Viisus (Mahaa-Viisus, Garbhodakaasayi Viisus and Ksiodakaasayi Viisus); seita—that; purusa—Viisus; haya—becomes; tri-vidha prakara—three different manifestations.

TRANSLATION

“In the beginning, Krsna incarnates Himself as purusa-avataras, or Viisus incarnations. These are of three types.

PURPORT

Up to this verse, the many types of expansions have been described. Now the manifestations of the Lord’s different potencies will be described.

TEXT 251

visnus tu trini rupani
purusakhyany ato viduh
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ekaṁ tu mahataḥ sraṣṭr
dvitiyāṁ tv anḍa-saṁsthītam
trīyāṁ sarva-bhūta-sthāṁ
tāṇi jñātvā vimucyate

SYNONYMS
viṣṇoh—of Lord Viṣṇu; tu—certainly; triṇi—three; rūpāṇi—forms; puruṣa-ākhyāṇi—celebrated as the puruṣa; atho—how; viduḥ—they know; ekam—one of them; tu—but; mahataḥ sraṣṭr—the creator of the total material energy; dvitiyam—the second; tu—but; anḍa-saṁsthītān—situated within the universe; trīyam—the third; sarva-bhūta-sthān—within the hearts of all living entities; tāṇi—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 Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.'

PURPORT
This verse appears in the Laghu-bhāgavata-mārta (Pūrva-khaṇḍa 33), where it has been quoted from the Sātvata-tantra.

TEXT 252

अनन्तशक्तिः-मध्ये क्रुङ्गेर किन शक्ति प्रधानं।
‘इच्छा-शक्ति’, ‘ज्ञानशक्ति’, ‘क्रियाशक्ति’ नाम || २५२ ||
ananta-śakti-madhye kṛṣṇera tina śakti pradhāna
‘icchā-śakti’, ‘jnāna-śakti’, ‘kriyā-śakti’ nāma

SYNONYMS
ananta-śakti—of unlimited potencies; madhye—in the midst; kṛṣṇera—of Lord Kṛṣṇa; tina—three; śakti—potencies; pradhāna—are chief; icchā-śakti—willpower; jnāna-śakti—the power of knowledge; kriyā-śakti—the creative energy; nāma—named.

TRANSLATION
"Kṛṣṇa has unlimited potencies, out of which three are chief—willpower, the power of knowledge and the creative energy."
TEXT 253

icchā-sakti-pradhāna krṣṇa—icchāya sarva-kartā
jñāṇa-sakti-pradhāna vāsudeva adhiṣṭhātā

SYNONYMS

icchā-sakti—of willpower; pradhāna—predominator; krṣṇa—Lord Kṛṣṇa; icchāya—simply by willing; sarva-kartā—the creator of everything; jñāṇa-sakti—pradhāna—the preeminent of the power of knowledge; vāsudeva—Lord Vāsudeva; adhiṣṭhātā—reservoir.

TRANSLATION

"The preeminent of the willing potency is Lord Kṛṣṇa, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vāsudeva.

TEXT 254

icchā-jñāṇa-kriyā vinā nā haya srjana
tiner tina-sakti meli prapañca-racana

SYNONYMS

icchā-jñāṇa-kriyā—thinking, feeling, willing, knowledge and activity; vinā—without; nā—not; haya—there is; srjana—creation; tiner—of the three; tina-sakti—three potencies; meli—being amalgamated; prapañca-racana—there is the cosmic manifestation.

TRANSLATION

"There is no possibility of creation without thinking, feeling, willing, knowledge and activity. The combination of the supreme will, knowledge and action brings about the cosmic manifestation.

TEXT 255

krṣṇa-jñāna-kriyā sādhvān balarāma
śrīkṛṣṇa-priyānta-kareṇ nirvāṇa
SYNONYMS

kriyā-śakti-pradhāna— the predominator of the creative energy; saṅkarṣaṇa— Lord Saṅkarṣaṇa; balarāma— Lord Balarāma; prākṛta— material; aprākṛta— spiritual; srṣṭi— worlds; kareṇa— does; nirmanā— creation.

TRANSLATION

“Lord Saṅkarṣaṇa is Lord Balarāma. Being the predominator of the creative energy, He creates both the material and spiritual worlds.

SYNONYMS

ahaṅkāera— of egotism; adhiṣṭhāta— the source or predominating Deity; krṣnera— of Lord Krṣna; icchāya— by the will; goloka— the supreme spiritual planet, known as Golokā; vaikuṇṭha— other, lower planets, known as Vaikuṇṭhas; srje— creates; cit-śakti-dvāraẏa— by the spiritual energy.

TRANSLATION

“That original Saṅkarṣaṇa [Lord Balarāma] is the cause of both the material and spiritual creation. He is the predominating deity of egotism, and by the will of Krṣṇa and the power of the spiritual energy, He creates the spiritual world, which consists of the planet Goloka Vṛndāvana and the Vaikuṇṭha planets.

SYNONYMS

yadyapi asṛjya nitya cic-chakti-vilāsa

tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa
SYNONYMS

*yadyapi*—although; *asrīya*—there is no question of creation; *nitya*—eternal; *cit-sakti-vilāsa*—pastimes of the eternal spiritual energy; *tathāpi*—still; *saṅkar-śaṇa-icchāya*—by the will of Saṅkar-śaṇa; *tāhāra*—of the spiritual world; *prakāśa*—manifestation.

TRANSLATION

“Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Saṅkar-śaṇa. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

TEXT 258

सहस्रपत्रं कमलं गोकुलाखं महःपदम ।
तत्कारकरं तत्त्वाय तदन्तरं शस्त्रिभवम् ॥ २५८ ॥

*sahasra-patram* with thousands of petals; *kamalam*—resembling a lotus flower; *gokula-ākhyan*—named Gokula; *mahat-padam*—the supreme abode; *tat-kārakaraṁ* the whorl of that lotus flower; *tat-dhāma*—the abode of the Lord; *tat*—that; *ananta-arinya*—from the expansion of energy of Ananta; *sambhavam*—creation.

TRANSLATION

‘Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The whorl of that lotus is the abode of the Supreme Lord, Kṛṣṇa. This lotus-shaped supreme abode is created by the will of Lord Ananta.’

PURPORT

This verse is quoted from *Brahma-saṁhitā* (5.2)

TEXT 259

मयाः-द्वारे श्रेयं तेठेहो ब्रह्माण्डे गं ।
जड़ःपा प्रकृति नेवेह ब्रह्माण्ड-कारण ॥ २५९ ॥
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SYNONYMS

maya-dvare—by the agency of the external energy; srjho—creates; tehho—Lord Sañkarṣaṇa; brahmāṇḍera gaṇa—all the groups of universes; jada-rūpā—appearing dull; prakṛti—the material energy; nahe—is not; brahmāṇḍa-kāraṇa—the cause of the cosmic manifestation.

TRANSLATION

“By the agency of the material energy, this same Lord Sañkarṣaṇa creates all the universes. The dull material energy—known in modern language as nature—is not the cause of the material universe.

TEXT 260

SYNONYMS

jada haite—from the dull material energy; srṣṭi nahe—the cosmic manifestation is not possible; iṣvara-sakti vine—without the help of the energy of the Supreme Lord, the Personality of Godhead; tāhātei—in the material energy; sañkarṣaṇa—Lord Sañkarṣaṇa; kare—does; śaktira—of the spiritual energy; ādhāne—empowering.

TRANSLATION

“Without the Supreme Personality of Godhead’s energy, dull matter cannot create the cosmic manifestation. Its power does not arise from the material energy itself but is endowed by Sañkarṣaṇa.

TEXT 261

SYNONYMS

iṣvarera śaktye srṣṭi karaye prakṛti—iṣvara’s energy creates the cosmic manifestation; lauha yena agni-śaktye pāya dāha-śakti—fire acquires the power of causing fire.
SYNONYMS

iśvarera śaktye—by the energy of the Supreme Personality of Godhead; srṣṭi—creation; karaye—does; prakṛti—material energy; lauha—iron; yena—as; agni-śaktye—by the power of fire; pāya—gets; dāha-śakti—the power to burn.

TRANSLATION

“Dull matter alone cannot create anything. The material energy produces the creation by the power of the Supreme Personality of Godhead. Iron itself has no power to burn, but when iron is placed in fire, it is empowered to burn.

TEXT 262

etau hi viśvasya ca bija-yoni
rāmo mukundāḥ puruṣāḥ pradhānam
anviya bhūteṣu vilakṣaṇasya
jñānasya ceśāta imau purāṇau

SYNONYMS

etau—these two, namely Rāma and Krṣṇa; hi—certainly; viśvasya—of the universe; ca—and; bija-yoni—both the cause and ingredient; rāmaḥ—Balarāma; mukundaḥ—Krṣṇa; puruṣāḥ—the original Mahā-Viṣṇu; pradhānam—material energy; anviya—after entering; bhūteṣu—into the material elements; vilakṣaṇasya—of varieties of manifestation; jñānasya—of knowledge; ca—also; iśāte—are the controlling power; imau—both of Them; purāṇau—are the original cause.

TRANSLATION

“Balarāma and Krṣṇa are the original efficient and material causes of the material world. As Mahā-Viṣṇu and the material energy, They enter into the material elements and create the diversities by multi-energies. Thus They are the cause of all causes.’

PURPORT

This verse is quoted from Śrimad-Bhāgavatam (10.46.31).
TEXT 263

The form of the Lord that descends into the material world to create is called an avatāra, or incarnation.

SYNONYMS

srṣṭi-hetu—for the purpose of creation; yei mūrti—which form of the Lord; prapañce—in the material world; avatāre—descends; sei—that; īśvara-mūrti—form of the Lord; avatāra—incarnation; nāma dhare—takes the name.

TRANSLATION

“The form of the Lord that descends into the material world to create is called an avatāra, or incarnation.

TEXT 264

All the expansions of Lord Kṛṣṇa are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [avatāras].

SYNONYMS

māyā-atita—beyond the material nature; para-vyome—in the spiritual sky; sabāra—all of them; avasthāna—residence; viśve—within the material universe; avatāri—coming down; dhare—take; avatāra nāma—the name avatāra.

TRANSLATION

“All the expansions of Lord Kṛṣṇa are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [avatāras].

TEXT 265

sei māyā avalokite śri-saṅkarṣaṇa
puruṣa-rūpe avatīrṇa ha-ilā prathama

sei maya abalokite shri-sankarsha
purusa-rupa abatiirna ha-ilaa prathama
SYNONYMS

sei māyā—that material energy; avalokite—just to glance over; sri-saṅkar-śaṇa—Saṅkarṣaṇa; purusa-rūpe—in the original form of Mahā-Viṣṇu; avatīra—incarnated; ha-īlā—became; prathama—at first.

TRANSLATION

“To glance over that material energy and empower her, Lord Saṅkarṣaṇa first incarnates as Lord Mahā-Viṣṇu.

TEXT 266

 jagrhe pauruṣam rūpam
 bhagavān mahad-ādibhiḥ
 sambhūtarṣeṣā-kalām
 ādau loka-sīrṣkṣayā

SYNONYMS

 jagrhe—accepted; pauruṣam rūpam—the form of the puruṣa incarnation; bhagavān—the Supreme Personality of Godhead; mahat-ādibhiḥ—with the material energy, etc.; sambhūtareṣā—the creation; ādau—in the beginning; loka—of the material worlds; sīrṣkṣayā—with a desire for the creation.

TRANSLATION

‘In the beginning of the creation, the Lord expanded Himself in the form of the puruṣa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.1). For an explanation, refer to Ādi-līlā, Chapter Five, verse 84.

TEXT 267

āsthoṭṭhāvādār: puruṣo puruṣo kālā: svadā: sarvasām
 brāhmaṇo vikāraḥ 47 ikṣvākunibhrātāḥ brāhmaḥ caṁkṣaḥ 267
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Text 268

adyaḥ 'vatarah puruṣah parasya
kālaḥ svabhāvah sad-asan-manaḥ ca
dravyaḥ vikāra ṣūna indriyāni
vīrāṭ vīraṭ sthāṇu caīṣṇu bhūmnaḥ

SYNONYMS

adyaḥ avatarah—the original incarnation; puruṣah—the Lord; parasya—of the Supreme; kālaḥ—time; svabhāvah—nature; sat-asaṭ—cause and effect; manaḥ ca—as well as the mind; dravyam—the five elements; vikāraḥ—transformation or the false ego; gunaḥ—modes of nature; indriyāni—senses; vīrāṭ— the universal form; vīraṭ—complete independence; sthāṇu—immovable; caīṣṇu—movable; bhūmnaḥ—of the Supreme Personality of Godhead.

TRANSLATION

"Karaṇābdhiṣayi Viṣṇu [Mahā-Viṣṇu] is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, elements, material ego, modes of nature, senses, the universal form of the Lord, Garbhodakasayi Viṣṇu, and the sum total of all living beings, both moving and nonmoving."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.6.42). For an explanation, refer to Ādi-līlā, Chapter Five, verse 83.

Text 268

sei puruṣa virajaṁ kareṇa śayana
‘karaṇābdhiṣayi’ nāma jagat-kāraṇa

SYNONYMS

sei puruṣa— the Supreme Personality of Godhead; virajaṁ—on the border known as Virajā; kareṇa śayana—lies down; kāraṇa-abdhi-śayi—Karaṇābdhiṣayi; nāma—named; jagat-kāraṇa—is the original cause of material creation.

TRANSLATION

"That original Personality of Godhead, named Śaṅkarāṇa, first lies down in the River Virajā, which serves as a border between the material and spiritual
worlds. As Kāraṇābdhiśayī Viṣṇu, He is the original cause of the material creation.

TEXT 269

कारणाब्द्धिपारे मायार नित्य अवस्थिति।
बिरजार पारे परवृत्तमेलाहिं गति॥ २६९॥

kāraṇābdhi-pāre māyāra nitya avasthiti
virajāra pāre paravyome nāhi gati

SYNONYMS

kāraṇa-abdhi-pāre—on one bank of the Causal Ocean; māyāra—of the material energy; nitya—eternal; avasthiti—position; virajāra pāre—on the other bank of the Virajā, or the Causal Ocean; para-vyome—in the spiritual world or sky; nāhi—there is not; gati—admission.

TRANSLATION

“The Virajā, or Causal Ocean, is the border between the spiritual and material worlds. The material energy is situated on one shore of that ocean, and it cannot enter onto the other shore, which is the spiritual sky.

TEXT 270

प्रवर्तते यत्र रजस्तमसात्रोः।
सब्रक्ष मीरां न च कालविक्रमः।
न यत्र माया किमूड्टपरहरे—
रुज्जुर्वता यत्र स्युह्रुपरिचितः॥ २७०॥

pravartate yatra rajas tamas tayoh
sattvam ca miśram na ca kāla-vikramaḥ
na yatra māyā kim utāpare hare
anuvratā yatra surāsurārcitāḥ

SYNONYMS

pravartate—exists; yatra—where; rajaḥ—the mode of passion; tamah—the mode of ignorance; tayoh—of both of them; sattvam ca—and the mode of goodness; miśram—mixture; na—not; ca—also; kāla-vikramaḥ—the influence of time or annihilation; na—not; yatra—where; māyā—external energy; kim—what; uta—to speak; apare—others; hareḥ—of the Supreme Personality of Godhead;
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anuvratāḥ—strict followers; yatra—where; sura—by demigods; asura—and by demons; arcitāḥ—being worshiped.

**TRANSLATION**

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‘In the spiritual world, there is neither the mode of passion, the mode of ignorance nor a mixture of both, nor is there adulterated goodness, nor the influence of time or māyā itself. Only the pure devotees of the Lord, who are worshiped both by demigods and by demons, reside in the spiritual world as the Lord’s associates.’
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**PURPORT**

This verse from Śrīmad-Bhāgavatam (2.9.10) was spoken by Śrīla Śukadeva Gosvāmī. He was answering the questions of Parīkṣit Mahārāja, who asked how the living entity falls down into the material world. Śukadeva Gosvāmī explained the cream of Śrīmad-Bhāgavatam in four verses, which had been explained to Lord Brahmā at the end of the severe austerities he performed for one thousand celestial years. At that time, Brahmā was shown the spiritual world and its transcendental nature.

**TEXT 271**

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māyāra ye dui vṛtti—‘māyā’ āra ‘pradhāṇa’
‘māyā’ nimitta-hetu, viśera upādāna ‘pradhāṇa’
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**SYNONYMS**

māyāra—of the material nature; ye—which; dui—two; vṛtti—functions; māyā—called māyā; āra—and; pradhāṇa—ingredients; māyā—the word māyā; nimitta-hetu—the efficient cause; viśera—of the material universe; upādāna— ingredients; pradhāṇa—is called pradhāṇa.

**TRANSLATION**

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‘Māyā has two functions. One is called māyā, and the other is called pradhāṇa. Māyā refers to the efficient cause, and pradhāṇa refers to the ingredients that create the cosmic manifestation.
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**PURPORT**

For a further explanation, see Ādi-līlā, Chapter Five, verse 58.
TEXT 272

sei puruṣa māyā-pāne kare avadhāna
prakṛti kṣobhita kari’ kare viryera ādhāna

SYNONYMS
sei puruṣa—that Supreme Personality of Godhead; māyā-pāne—toward māyā; kare avadhāna—glances; prakṛti—the material nature; kṣobhita kari’—making agitated; kare—impregnates; viryera—of the semina; ādhāna—injection.

TRANSLATION
“When the Supreme Personality of Godhead glances over the material energy, she becomes agitated. At that time, the Lord injects the original semina of the living entities.

PURPORT
In Bhagavad-gitā (7.10), Kṛṣṇa says, bijam mām sarva-bhūtānām: “I am the original seed of all existences.” This is also confirmed in another verse in Bhagavad-gitā (14.4):

sarva-yoniśu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahād-yonir
ahāṁ bija-pradaḥ pitā

“It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.” For a further explanation, one may refer to Brahmā-saṁhitā (Chapter Five, verses 10-13). Brahmā-saṁhitā also states (5.51):

agnir mahi gaganam ambu marud disaś ca
kālas tathātma-manasīt jagat-trayāṇi
yasmād bhavanti vibhavanti viśānti yaṁ ca
govindam ādi-puruṣaṁ tam aham bhajāmi

All material elements, as well as the spiritual sparks (individual souls), are emanating from the Supreme Personality of Godhead. This is also confirmed by the Vedānta-sūtra (1.1). Jānmaṇḍy asya yataḥ: “The Absolute Truth is He from
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whom everything emanates.” He is the Supreme Truth: satyam paraṁ dhimahi (Bhāg. 1.1.1). The absolute ultimate truth is Kṛṣṇa. Om namo bhagavate vāsudevāya/ jaimādy asya yato ‘nvayād itaratas cārthēśv abhijñāh sva-rāṭ: “The Absolute Truth is a person who is directly and indirectly cognizant of the entire cosmic manifestation.” (Bhāg. 1.1.1)

The Absolute Truth, the Supreme Personality of Godhead, educated Lord Brahmā from the heart (Bhāg. 1.1.1): tene brahma hṛḍā ya ādi-kavaye. Therefore the Absolute Truth cannot be dull matter; the Absolute Truth must be the Supreme Person Himself. Sei puruṣa māyā-pāne kare avadhāna. Simply by His glance, material nature is impregnated with all living entities. According to their karma and fruitive activity, they emerge in different bodies. That is the explanation given by Bhagavad-gītā (2.13):

dehino ’smin yathā dehe
kaumārām yauvanārāh jarā
tathā dehāntara-prāptir
dhīras tatra na mūhyati

“As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.”

TEXT 273

svaṅga-viśeṣāḥ-bhūsa-rūpe prakṛti-sparśāna
jīva-rūpa ‘bija’ tāte kailā samarpaṇa

SYNONYMS

sva-aṅga-viśeṣa-ābhūsa-rūpe—in the form of a specific shadow from His personal body; prakṛti-sparśāna—the Lord glances over the material nature; jīva-rūpa—having the form of the sparklike living entities, who are parts and parcels; bija—semina; tāte—in that material nature; kailā samarpaṇa—impregnated.

TRANSLATION

“To impregnate with the seeds of living entities, the Lord Himself does not directly touch the material energy, but by His specific functional expansion, He touches the material energy, and thus the living entities, who are His parts and parcels, are impregnated into material nature.
According to Bhagavad-gītā:

mamaivāṁśo jiva-loke
jiva-bhūtaḥ sanātanaḥ
manah saṣṭhānindriyāni
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The word prakṛti-sparśana is explained in Caitanya-caritāmṛta in reference to the way the living entities come in contact with dull matter. The glancing is performed by Mahā-Viṣṇu: sa aikṣata lokān na sījā iti (Aitareya Upaniṣad 1.1.1). In the conditional stage we impregnate according to the bodily conception—that is, by sexual intercourse—but the Supreme Lord does not need sexual intercourse to impregnate. The impregnation is performed simply by His glance. This is also explained in Brahma-saṁhitā (5.32):

aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣarh tam ahaṁ bhājami

Govinda can impregnate simply by glancing. In other words, His eyes can work as His genitals. He does not need genitals to beget a child. Indeed, Kṛṣṇa can beget any one of the living entities with any part of His body.

The word svāṅga-viśeṣābhāsa-rūpe, the form by which the Lord begets living entities in the material world, is explained herein. He is Lord Śiva. In Brahma-saṁhitā it is stated that Lord Śiva, who is another form of Mahā-Viṣṇu, is like yogurt. Yogurt is nothing but milk, yet it is not milk. Similarly, Lord Śiva is considered the father of this universe, and material nature is considered the mother. The father and mother are known as Lord Śiva and the goddess Durgā. Together, Lord Śiva’s genitals and the vagina of goddess Durgā are worshiped as śiva-Śiva. This is the origin of the material creation. Thus Lord Śiva’s position is between the living entity and the Supreme Lord. Lord Śiva is neither the Supreme Personality of Godhead nor the living entity. He is the form through which the Supreme Lord works to beget living entities within this material world. As yogurt is prepared when milk is mixed with a culture, the form of Lord Śiva expands when the Supreme Personality of Godhead is in touch with material nature. The impregnation of material nature by the father, Lord Śiva, is wonderful because at one time
innumerable living entities are conceived. Bhāgo jīvah sa viṁeyah sa cânantyāya kalpate (Śvetāśvatara Upaniṣad 5.9). These living entities are very, very small.

kesāgra-śata-bhāgasya
śatāṁśa-saḍrśātmakaḥ
jīvah sūkṣma-svarūpo ‘yarṁ
saṁkhyātito hi cit-kaṇah

"If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all cit-kaṇa, particles of spirit, not matter."

The innumerable brahmāṇḍas, or universes, come from the pores of the Lord’s body, and innumerable living entities also come from the pores of the transcendental body of the Lord. This is the process of material creation. Without the living entity, this material nature has no value. Both emanate from the pores of the transcendental body of Lord Mahā-Viśnu. They are different energies. That is explained in Bhagavad-gītā:

bhūmir āpo ‘nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra iti yaṁ me
bhinnā prakṛtir aṣṭadha

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." (Bg. 7.4) The material elements also come from the body of the Supreme Personality of Godhead, and they are also a different type of energy. Although the living entities also come from the Lord’s body, they are categorized as a superior energy.

apareyam itas tv anyāṁ
prakṛtīṁ viddhi me parāṁ
jīva-bhūtāṁ mahā-bāho
yayedāṁ dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5) The inferior energy, matter, cannot act without the superior energy. All these things are very clearly explained in the Vedas. The materialistic theory that life develops from matter is incorrect. Life and
matter come from the supreme living entity; therefore, being the source of both, that supreme living entity, Kṛṣṇa, is described in Vedānta-sūtra as janmādy asya yataḥ (1.1), or the original source of everything, sarva-kāraṇa-kāraṇam. This is further explained in the following verse.

TEXT 274

daivāt kṣubhita-dharminyām
svasyām yonau paraḥ pumān
ādhatta viryām sa śūta
mahat-tattvam hiraṇmayam

SYNONYMS
daivāt—from time immemorial; kṣubhita-dharminyām—the material nature, which is subjected to agitation; svasyām—which belongs to the Supreme as one of His energies; yonau—in the womb from which the living entity takes his birth; paraḥ pumān—the Supreme Brahman, the Personality of Godhead; ādhatta—impregnated; viryām—semina; śūta—that material nature; asūta—produced; mahat-tattvam—the total material energy; hiraṇmayam—the original source for the emanation of varieties of material things.

TRANSLATION

“From time immemorial, after agitating the material nature into three qualities, the Supreme Personality of Godhead places the semina of innumerable living entities within the womb of that material nature. Thus material nature gives birth to the total material energy known as the hiraṇmaya-mahat-tattva, the original symbolic representation of the cosmic manifestation.”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.26.19). Lord Kapila is explaining to His mother the relationship between the Supreme Personality of Godhead and material nature. He is informing her how the Supreme Personality of Godhead is the original cause of the living entities, who emanated from material nature. Over and above the twenty-eight elements of the material creation is the Supreme Personality of Godhead, the cause of all causes. Life comes not from matter but from
life itself. As explained in the Vedas: nityo nityānāṁ cetanas cetanānāṁ (Kātha Upaniṣad 2.2.13). The Supreme Lord is the original source of life.

**TEXT 275**

कालवृत्त्यः तु मायायाम्
 पुरुषेण्यत्तेन बौध्यमानं बौध्यान् ॥ २७५ ॥

\[ kāla-vṛttyā tu māyāyām \\
\text{gūna-mayyām adhokṣajah} \\
puruṣenātma-bhūtena \\
viryam ādhatta viryavān \]

**SYNONYMS**

\begin{itemize}
\item kāla-vṛttyā—in due course of time, as the immediate cause of creation; tu—but; māyāyām—within the material nature; gūna-mayyām—full of the three material modes of nature (sattva-gūna, rajo-gūna and tamo-gūna); adhokṣajah—the Supreme Personality of Godhead, who is beyond material conceptions; puruṣena—by the enjoyer of material nature; ātma-bhūtena—who is an expansion of His personal self; viryam—semina; ādhatta—placed; viryavān—the omnipotent.
\end{itemize}

**TRANSLATION**

"In due course of time, the Supreme Personality of Godhead [Mahā-Viśnu or Mahā-Vaikuṇṭhanātha], by the agency of a further expansion of His personal self, places the seed of the living entities within the womb of material nature.'

**PURPORT**

This is a quotation from Śrimad-Bhāgavatam (3.5.26). This verse tells how the living entities come in contact with material nature. Just as a woman cannot beget children without uniting with a man, material nature cannot beget living entities without being in union with the Supreme Personality of Godhead. There is a history of how the Absolute Lord becomes the father of all living entities. In every system of religion, it is accepted that God is the supreme father of all living entities. According to Christianity, the supreme father, God, provides the living entities with all of life's necessities. Therefore they pray, "Give us this day our daily bread." Any religion that does not accept the Supreme Lord as the absolute father is called kaitava-dharma, or a cheating religion. Such religious systems are rejected in Śrimad-Bhāgavatam (1.1.2): dharmah ājñāna-kaitava ʻtra. Only an atheist does...
not accept the omnipotent supreme father. If one accepts the omnipotent supreme father, he abides by His orders and becomes a religious person.

TEXT 276

ভবে মহাত্ত্ব হীতে ত্রিভিদ অহংকার ।
যাহা হীতে দেবতেলিন্যভূতের প্রচার ॥ ২৭৬ ॥

tabe mahat-tattva haite trividha ahaṅkāra
yāhā haite devatendriya-bhūtera pracāra

SYNONYMS

tabe—thereafter; mahat-tattva haite—from the total material energy; trividha—three kinds of; ahaṅkāra—egotism; yāhā haite—from which; devatā—of predominating deities; indriya—of the senses; bhūtera—and of material elements; pracāra—expansion.

TRANSLATION

"First the total material energy is manifest, and from this arise the three types of egotism, which are the original sources from which all demigods [controlling deities], senses and material elements expand.

PURPORT

The three types of egotism (ahaṅkāra) are technically known as vaikārika, taitaja and tāmasa. The mahat-tattva is situated within the heart, or citta, and the predominating Deity of the mahat-tattva is Lord Vāsudeva (Bhāg. 3.26.21). The mahat-tattva is transformed into three divisions: (1) vaikārika, egotism in goodness (sattvika-ahaṅkāra), from which the eleventh sense organ, the mind, is manifest and whose predominating Deity is Aniruddha (Bhāg. 3.26.27-28); (2) taitasa, or egotism in passion (rājasa-ahaṅkāra), from which the senses and intelligence are manifest and whose predominating Deity is Lord Pradyumna (Bhāg. 3.26.29-31); (3) tāmasa, or egotism in ignorance, from which sound vibration (śabda-tanmātra) expands. From the sound vibration, the sky (ākāśa) is manifest and, the senses, beginning with the ear, are also manifest (Bhāg. 3.26.32). Of these three types of egotism, Lord Saṅkarṣaṇa is the predominating Deity. In the philosophical discourse known as the Sāṅkhya-kārikā, it is stated: sattvika ekādaśakah pravartate vaikṛtād ahaṅkārāt—bhūtādes tanmātanm tāmasa-taijasādy-ubhayam.

TEXT 277

সর্ব ভক্ত মিলিত ব্যতনেং গণ ।
অনন্ত ভক্তাণ্ড, তার নামিক গণন ॥ ২৭৭ ॥
The Lord Instructs Sanatana Gosvāmi

sarva tattva mili’ sṛjila brahmāṇḍera gaṇa
ananta brahmāṇḍa, tāra nāhika gaṇana

SYNONYMS
sarva tattva—all different elements; mili’—combining; sṛjila—created; brahmāṇḍera gaṇa—all the universes; ananta brahmāṇḍa—those universes are unlimited in number; tāra nāhika gaṇana—there is no possibility of counting them.

TRANSLATION
“Combining all the different elements, the Supreme Lord created all the universes. Those universes are unlimited in number; there is no possibility of counting them.

TEXT 278

ईं हो महत्त्रस्तः पुरुः—‘महाविष्णु’ नाम ।
अनंत त्र्यां त्यार लोमकुपे धाम || २७८ ||

iṅho mahat-sraṣṭā puruṣa—‘mahā-viṣṇu’ nāma
ananta tāṅra loma-kūpe dhāma

SYNONYMS
iṅho—He; mahat-sraṣṭā—the creator of the mahat-tattva, or total material energy; puruṣa—the person; mahā-viṣṇu nāma—called Lord Mahā-Viṣṇu; ananta—unlimited; brahmāṇḍa—universes; tāṅra—of His body; loma-kūpe—within the hair holes; dhāma—are situated.

TRANSLATION
“The first form of Lord Viṣṇu is called Mahā-Viṣṇu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body.

TEXTS 279-280

गवाक्षे उज्ज्वला बैले रेनु असे याय ।
पुरुष-निश्चास-सह त्र्यां बाहिराय || २७९ ||
पुरुषवि निश्चास-सह याय अन्यत्तोर ।
अनंत ऐश्वर्य त्यार, सब—माय-पार || २८० ||

gavākṣe udiyā yaiche renu āse yāya
puruṣa-niśvāsa-sah brahmāṇḍa bāhirāya
punarapi niśvāsa-saha yāya abhyantara
ananta aśvarya tāṅra, saba—māyā-pāra

SYNONYMS

gavākṣe—from a hole at the top of a wall; uḍīy—a floating; yaiche—as; reṇu—atomic particles; āse yāya—come and go; puruṣa-niśvāsa-saha—with the exhalation of Mahā-Viṣṇu; brahmāṇḍa—the universes; bāhirāya—come outside; punarapi—again; niśvāsa-saha—by His inhalation; yāya—go; abhyantara—with-in; ananta—unlimited; aśvarya—opulences; tāṅra—of Him; saba—everything; māyā-pāra—beyond the material conception.

TRANSLATION

“These universes are understood to be floating in air as the Mahā-Viṣṇu exhales. They are like atomic particles that float in sunshine and pass through the holes of a screen. All these universes are thus created by the exhalation of Mahā-Viṣṇu, and when Mahā-Viṣṇu inhales, they return to His body. The unlimited opulences of Mahā-Viṣṇu are completely beyond material conception.

TEXT 281

yasyaika-niśvasita-kālam athāvalambya
jivanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

SYNONYMS

yasya—whose; eka—one; niśvasita—of breath; kālam—time; atha—thus; avalambya—taking shelter of; jivanti—live; loma-vilajā—grown from the hair holes; jagat-aṇḍa-nāthāḥ—the masters of the universes (the Brahmās); viṣṇuḥ mahān—the Supreme Lord Mahā-Viṣṇu; saḥ—that; iha—here; yasya—whose; kalā-viśeṣaḥ—particular plenary portion or expansion; govindam—Lord Govinda; ādi-puruṣaṁ—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.
tion. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.'

PURPORT
This is a quotation from Brahma-saṁhitā (5.48).

TEXT 282

samātā brahmāṇḍa-gaṇera iṁho antaryāmi
kāraṇābdhiśāyi — saba jagatera svāmi

SYNONYMS
samāta brahmāṇḍa-gaṇera—of the aggregate of the brahmāṇḍas, or universes; iṁho—that Lord Mahā-Viṣṇu; antaryāmi—the Supersoul; kāraṇā-abdhiśāyi—Lord Mahā-Viṣṇu, lying on the Causal Ocean; saba jagatera—of all the universes; svāmi—the Supreme Lord.

TRANSLATION
"Mahā-Viṣṇu is the Supersoul of all the universes. Lying on the Causal Ocean, He is the master of all material worlds.

TEXT 283

eita kahilūṇ prathama puruṣera tattva
dvitiya puruṣera ebe śunaha mahattva

SYNONYMS
eita—thus; kahilūṇ—I have explained; prathama puruṣera—of the first incarnation of the Personality of Godhead; tattva—the truth; dvitiya puruṣera—of the second incarnation of the Personality of Godhead; ebe—now; śunaha—please hear; mahattva—glories.

TRANSLATION
"I have thus explained the truth of the first Personality of Godhead, Mahā-Viṣṇu. I shall now explain the glories of the second Personality of Godhead.
TEXT 284

sei puruṣa ananta-koti brahmāṇḍa sṛṣṭi
ekaika-mūrtye praveśiḥ bahu mūrti haṅgā

SYNONYMS
sei puruṣa—that Personality of Godhead, Mahā-Viṣṇu; ananta-koti brahmāṇḍa—millions and trillions of brahmāṇḍas, or universes; sṛṣṭi—after creating; eka-eka—in each one of them; mūrtye—in a form; praveśiḥ—entered; bahu mūrti haṅgā—becoming many forms.

TRANSLATION
"After creating the total number of universes, which are unlimited, the Mahā-Viṣṇu expanded Himself into unlimited forms and entered into each of them.

TEXT 285

praveśa kariyā dekhe, saba—andhakāra
rahite nāhika sthāna, karilā vicāra

SYNONYMS
praveśa kariyā—after entering; dekhe—He sees; saba—everywhere; andhakāra—complete darkness; rahite—to remain there; nāhika sthāna—there was no place; karilā vicāra—then He considered.

TRANSLATION
"When Mahā-Viṣṇu entered each of the limitless universes, He saw that there was darkness all around and that there was no place to stay. He therefore began to consider the situation.

TEXT 286

nirjān-saṃdajale prakāśaṅgārthā karilā
sei jale śeṣa-saṃyayā śayān karilā
The Lord Instructs Sanātana Gosvāmī

Text 288

nijaṅga-sveda-jale brahmāṇḍārdha bharila
sei jale ṣeṣa-ṣayyāya ṣayana karila

SYNONYMS

nija-āṅga—from His own personal body; sveda-jale—by emitting the water of perspiration; brahmāṇḍa-ardha—half of the universe; bharila—filled; sei jale—on that water; ṣeṣa-ṣayyāya—on the bed of Lord ṣeṣa; ṣayana karila—lay down.

TRANSLATION

"With the perspiration produced from His own body, the Lord filled half the universe with water. He then lay down on that water on the bed of Lord ṣeṣa.

Text 287

tāṅra nābhi-padma haite uṭhila eka padma
sei padme ha-ila brahmā janma-sadma

SYNONYMS

tāṅra nābhi-padma haite—from His lotus navel; uṭhila—grew; eka—one; padma—lotus flower; sei padme—on that lotus flower; ha-ila—there was; brahmā—of Lord Brahmā; janma-sadma—the place of generation.

TRANSLATION

"A lotus flower then sprouted from the lotus navel of that Garbhodakāśayī Viṣṇu. That lotus flower became Lord Brahmā's birthplace.

Text 288

sei padma-nāle ha-ila caudda bhuvana
tēṅho ‘brahmā’ haṅā srṣṭi karila srjana

SYNONYMS

sei padma-nāle—within the stem of that lotus; ha-ila—became manifested; caudda—fourteen; bhuvana—planetary systems; teṅho—He; brahmā—Lord
Brahmā; hañā—having become; sṛṣṭi—the material creation; karila sṛjana—created.

**TRANSLATION**

“In the stem of that lotus flower the fourteen worlds were generated. Then He became Lord Brahmā and created the entire universe.

**TEXT 289**

‘विष्नु’-रूप हाना करे जगत पालने।
<गुणात्मक विष्नु>—स्पर्श नाहि मया-सने॥ २८९॥

‘viṣṇu’-rūpa hañā kare jagat pālāne
guṇātīta viṣṇu—sparśa nāhi māyā-sane

**SYNONYMS**

viṣṇu-rūpa—Lord Kṛṣṇa in His form as Viṣṇu; hañā—becoming; kare—does; jagat pālāne—maintenance of the material world; guṇa-atīta—beyond the material qualities, transcendental; viṣṇu—Lord Viṣṇu; sparśa—touching; nāhi—there is not; māyā-sane—with māyā, the material energy.

**TRANSLATION**

“In this way, the Supreme Personality of Godhead in His form of Viṣṇu maintains the entire material world. Since He is always beyond the material qualities, the material nature cannot touch Him.

**PURPORT**

The influence of the material energy cannot touch Lord Viṣṇu as she touches Lord Brahmā and Lord Śiva. Therefore it is said that Lord Viṣṇu is transcendental to the material qualities. The incarnations of the material qualities—Lord Śiva and Lord Brahmā—are under the jurisdiction of the external energy. Lord Viṣṇu, however, is different. In the mantras of the Rg Veda it is said: orī tad viṣṇoh paramāṁ padam (Rg Veda-saṁhitā 1.22.20). The words paramāṁ padam indicate that He is transcendental to the material qualities. Because Lord Viṣṇu is not within the jurisdiction of the material qualities, He is always superior to the living entities who are controlled by material energy. This is one of the differences between the Supreme Lord and the living entities. Lord Brahmā is a very powerful living entity, and Lord Śiva is even more powerful. Therefore Lord Śiva is not accepted as a living entity, but at the same time is not considered to be on the level of Lord Viṣṇu.
TEXT 290
‘रुद्र-रूप धरि करे जगत संहार।
षृष्टि, स्थिति, प्रलय हय इच्छाय बाहर॥ २९०॥

‘rudra’-rupa dhari kare jagat saṁhāra
ṣrṣṭi, sthiti, pralaya haya icchāya yānhāra

SYNONYMS
rudra-rūpa dhari—accepting the form of Lord Śiva; kare—performs; jagat saṁhāra—dissolution of the universal creation; ṣrṣṭi—creation; sthiti—maintenance; pralaya—and dissolution; haya—take place; icchāya—by the will; yānhāra—of whom.

TRANSLATION
“The Supreme Lord, and His form of Rudra [Lord Śiva], brings about the dissolution of this material creation. In other words, by His will only, there is creation, maintenance and dissolution of the whole cosmic manifestation.

TEXT 291
ब्रह्म, बिष्णु, शिव - साँच गुण-अवतार।
षृष्टि-स्थिति-प्रलय-विने अधिकार॥ २९१॥

brahmā, viṣṇu, śiva—tāńra guna-avatāra
ṣrṣṭi-sthiti-pralaya tinera adhikāra

SYNONYMS
brahmā—Lord Brahmā; viṣṇu—Lord Viṣṇu; śiva—Lord Śiva; tāńra—of Garbhodakāśayī Viṣṇu; guna-avatāra—incarnations of the material qualities; ṣrṣṭi-sthiti-pralaya—of the three functions, namely creation, maintenance and dissolution; tinera adhikāra—there is control by the three deities (Lord Brahmā, Lord Viṣṇu and Lord Śiva).

TRANSLATION
“Brahmā, Viṣṇu and Śiva are His three incarnations of the material qualities. Creation, maintenance and destruction respectively are under the charge of these three personalities.

TEXT 292
हिरण्यगर्भ-अनूठाभी—गर्भोदकाशी।
‘सहस्रीरादिक’ करि’ बदे खाँरे गाइ॥ २९२॥
SYNONYMS

hiranyagarbha—named Hiranyakagbha; antaryami—the Supersoul; garbhoudaka-sayi—Lord Garbhodaka-sayi Viṣṇu; sahasra-sirṣā-ādi kari’—by the Vedic hymns beginning with sahasra-sirṣā (Ṛg Veda-saṁhita 10.90); vede yānre gāi—unto whom the Vedas pray.

TRANSLATION

“Garbhodaka-sayi Viṣṇu, known within the universe as Hiranyakagbha and the antaryami, or Supersoul, is glorified in the Vedic hymns, beginning with the hymn that starts with the word sahasra-sirṣā.

TEXT 293

एि ौ’ द्वितीय-पुरुष—ब्रह्मादेव इह भव ।
मयार ‘अश्रय यह है, भव मया-पार इि २९३ इि

ei ta’ dvitiya-puruṣa—brahmāndera īsvara
māyā ‘āśraya haya, tabu māyā-pāra

SYNONYMS

ei ta’—in this way; dvitiya-puruṣa—the second Personality of Godhead; brahmāndera īsvara—the master of the universe; māyā—of the external, material energy; āśraya haya—becomes the shelter; tabu—still; māyā-pāra—is beyond the touch of the material energy.

TRANSLATION

“This second Personality of Godhead, known as Garbhodakasāyī Viṣṇu, is the master of each and every universe and the shelter of the external energy. Nonetheless, He remains beyond the touch of the external energy.

TEXT 294

तृतीय-पुरुष विषु—‘गुण-अवतार’।
त्रृि अवतार-भितर गणना ताहार इि २९४ इि

tritiya-puruṣa viṣṇu—‘guṇa-avatāra’
dui avatāra-bhitara gaṇanā tānḥāra
SYNONYMS
tr̥ṭīya-pūrṣa—the third Personality; viṣṇu—Lord Viṣṇu; guṇa-avatāra—the incarnation of the material quality of goodness; dui avatāra-bhitara—within the two incarnations; gaṇānā-tāhāra—He is designated.

TRANSLATION
“The third expansion of Viṣṇu is the Kṣīrodakaśāyī Viṣṇu, who is the incarnation of the quality of goodness. He is to be counted within the two types of incarnations [pūrṣa-avatāras and guṇa-avatāras].

TEXT 295

virāṭ-vyāṣṭi-jīвера teṅho antaryāmi
kṣīrodakaśāyī teṅho—pālana-kartā, svāmī

SYNONYMS
virāṭ—the universal form; vyāṣṭi-jīvera—of all other living entities; teṅho—He; antaryāmi—the Supersoul; kṣīra-udaka-śāyī—Lord Viṣṇu who lies down in the ocean of milk; teṅho—He; pālana-kartā—the maintainer; svāmī—the master.

TRANSLATION
“This Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Kṣīrodakaśāyī, or the Lord who lies on the ocean of milk. He is the maintainer and master of the universe.

TEXT 296

puruṣa-avatārera ei kailuṁ nirūpaṇa
līlāvatāra ebe śuna, sanātana

SYNONYMS
puruṣa-avatārera—of all the puruṣa-avatāras; ei—this; kailuṁ nirūpaṇa—I have described; līlā-avatāra—incarnations for pastimes; ebe—now; śuna—please hear; sanātana—O Sanātana.
“O Sanātana, I have definitively described the three puruṣa-avatāras of Viṣṇu. Now please hear from Me about the pastime incarnations.

TRANSLATION

“No one can count the innumerable pastime incarnations of Lord Kṛṣṇa, but I shall describe the principal ones.

TEXT 297

līlāvatāra kṛṣṇera nā yāya gaṇana
pradhāna kariyā kahi dig-daraśana

SYNONYMS

līlā-avatāra—infections for pastimes; kṛṣṇera—of Lord Kṛṣṇa; nā yāya gaṇana—are not countable; pradhāna kariyā—chiefly; kahi—let me describe; dik-daraśana—by a sample direction.

TRANSLATION

“Some of the pastime incarnations are the fish incarnation, the tortoise incarnation, Lord Rāmacandra, Lord Nṛsiṁha, Lord Vāmana, and Lord Varāha. There is no end to them.

TEXT 298

matsya, kūrma, raghunātha, nṛsiṁha, vāmana
varāhādi—lekhā yānra nā yāya gaṇana

SYNONYMS

matsya—the fish incarnation; kūrma—the tortoise incarnation; raghunātha—Lord Rāmacandra; nṛsiṁha—the man-lion incarnation; vāmana—the dwarf incarnation; varāhā-ādi—the hog incarnation and others; lekhā—describing; yānra—of which incarnations; nā yāya gaṇana—cannot be counted.
TEXT 299

The Lord Instructs Sanatana Gosvami

The Lord of the universe, best of the Yadu dynasty, we are offering our prayers unto You mainly to diminish the heavy burden of the universe. Indeed, You diminished this burden formerly by incarnating in the form of a fish, a horse [Hayagriva], a tortoise, a lion [Lord Nrsimha], a boar [Lord Varaha] and a swan. You also incarnated as Lord Rāmacandra, Parasurāma and Vāmana the dwarf. You have always protected us demigods and the universe in this way. Now please continue.'

PURPORT

This is a quotation from Śrimad-Bhāgavatam (10.2.40).
SYNONYMS

līlā-avatārera—of the incarnations of pastimes; kailuṅ—I have done; dik­daraśana—indicating the direction only; guṇa-avatārera—of incarnations of the material qualities; ebe—now; śuna vivaraṇa—hear the description.

TRANSLATION

“I have given a few examples of pastime incarnations. Now I will describe the guṇa-avatāras, the incarnations of the material qualities. Please listen.

TEXT 301

bhrāmā, viṣṇu, śiva,—tina guṇa avatāra
tri-guṇa aṅgikari’ kare srṣṭi-ādi-vyavahāra

SYNONYMS

bhrāmā, viṣṇu, śiva—Lord Brahmā, Lord Viṣṇu and Lord Śiva; tina—three; guṇa avatāra—the incarnations of the material qualities; tri-guṇa—the three qualities of material nature; aṅgikari’—accepting; kare—does; srṣṭi-ādi-vyavahāra—transactions in reference to the creation, maintenance and dissolution.

TRANSLATION

“There are three functions within this material world. Everything here is created, everything is maintained for some time, and everything is finally dissolved. The Lord therefore incarnates Himself as the controllers of the three qualities—sattva-guṇa, rajo-guṇa and tamo-guṇa [goodness, passion and ignorance]. Thus the transactions of the material world take place.

TEXT 302

bhakti-miṣra-kṛta-puṇye kona jīvottama
rajo-guṇe vibhāvita kari’ tāṅra mana
SYNONYMS

bhakti-miśra-kṛta-puṇye—because of pious activities mixed with devotional service; kona—someone; jiva-uttama—the best of the living entities; rajah-gune—by the mode of passion; vibhāvita—influenced; kari’—making; tāṇra—his; mana—mind.

TRANSLATION

“Because of his past pious activities mixed with devotional service, the first-class living entity is influenced by the mode of passion within his mind.

TEXT 303

গর্ভোদাকাশায়িত্রাং শক্তি সন্ধারি’।
ব্যাঘ্য পশ্চিম করে কৃষ্ণ ব্রহ্ম-রূপ ধরি’॥ ৩০৩ ॥

garbhodakaśāyi-dvārā śakti sañcāri’
vyāṣṭi śṛṣṭi kare krṣṇa brahmā-rūpa dhari’

SYNONYMS

garba-udaka-sāyi-dvārā—by Lord Garbhodakaśāyi Viṣṇu; śakti sañcāri’—giving him special powers; vyāṣṭi—total; śṛṣṭi—creation; kare—does; krṣṇa—Lord Kṛṣṇa; brahmā-rūpa dhari’—accepting the form of Lord Brahmā.

TRANSLATION

“Such a devotee is empowered by Garbhodakaśāyi Viṣṇu. In this way, an incarnation of Kṛṣṇa in the form of Brahmā engineers the total creation of the universe.

PURPORT

The Garbhodakaśāyi Viṣṇu puruṣa-avatāra expansion of Lord Viṣṇu accepts the material modes—sattva-guṇa, rajo-guṇa and tamo-guṇa— and thus incarnates as Lord Viṣṇu, Brahmā and Śiva. These are incarnations of the material qualities. Among the many superior living entities qualified with pious activities and devotional service, one, called Lord Brahmā, is infused with the quality of passion by the supreme will of Garbhodakaśāyi Viṣṇu. Thus Lord Brahmā becomes the incarnation of the creative energy of the Lord.

TEXT 304

ভাষানূত্যায় মলমলক্ষনু নিন্দেষ্য তেজঃ
শীয়ৎ কিং প্রকাশত্যাপি তথ্যতঃ।
bhāsvān yathāśma-sakaleṣu nījēṣu tejaḥ
svīyam kiyat prakaṭayaty api tadvad atra
brahmā ya eṣa jagad-āṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam aham bhajāmi

SYNONYMS
bhāsvān—the illuminating sun; yathā—as; aṣma-sakaleṣu—in various types of precious stones; nījēṣu—his own; tejaḥ—brilliance; svīyam—his own; kiyat—to some extent; prakaṭayati—manifests; api—also; tadvad—similarly; atra—here; brahmā—Lord Brahmā; yah—who is; eṣaḥ—the Lord; jagat-āṇḍa-vidhāna-kartā—becomes the chief of the universe; govindam ādi-puruṣaṁ—Lord Govinda, the original Supreme Personality of Godhead; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION
‘The sun manifests his brilliance in a gem, although it is stone. Similarly, the original Personality of Godhead, Govinda, manifests His special power in a pious living entity. Thus the living entity becomes Brahmā and manages the affairs of the universe. Let me worship Govinda, the original Personality of Godhead.’

PURPORT
This is a quotation from Brahma-saṁhitā (5.49).

TEXT 305
kona kalpe yadi yogya jiva nāhi pāya
āpane iśvara tabe arūṣe 'brahmā' haya

SYNONYMS
kona kalpe—in some lifetime of Brahmā; yadi—if; yogya—suitable; jiva—living entity; nāhi—not; pāya—is available; āpane—personally; iśvara—the Supreme Lord; tabe—then; arūṣe—by His plenary expansion; brahmā haya—becomes Lord Brahmā.
The Lord Instructs Sanātana Gosvāmī

TRANSLATION

"If in a kalpa a suitable living entity is not available to take charge of Brahmā’s post, the Supreme Personality of Godhead Himself personally expands and becomes Lord Brahmā.

PURPORT

One day of Brahmā consists of the four yugas multiplied a thousand times—or, according to solar calculations, 4,320,000,000 years—and such also is the duration of his night. One year of Brahmā’s life consists of 360 days and nights, and Brahmā lives for one hundred such years. Such is the life of a Brahmā.

SYNONYMS

yasya—whose; anghri-paṅkaja—lotuslike feet; rajaḥ—the dust; akhila-loka—with valuable turbans on their heads; dhrāt—accepted; upāsita—worshiped; tīrtha-tīrtham—the sanctifier of the holy places; brahmā—Lord Brahmā; bhava—Lord Śiva; aham api—even I; yasya—of whom; kalāḥ—portions; kalāyāḥ—of a plenary portion; śriḥ—the goddess of fortune; ca—and; udvahema—we carry; ciram—eternally; asya—of Him; nrpa-āsanam—the throne of a king; kva—where.

TRANSLATION

‘What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I myself, who are all portions of His plenary portion, eternally carry that dust on our heads.’
PURPORT

This is a quotation from Srimad-Bhagavatam (10.68.37). When the Kauravas flattered Baladeva so that He would become their ally and spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse.

TEXT 307

निजांशः-कलाय रूपः-तमो अन्तःकरिः
संहारार्थव माया-संगं रूपं धरिः \| 307 \|

nijāṁśa-kalāya krṣṇa tamā-guṇa anāgikari'
saṁhārārthe māya-saṅge rudra-rūpa dhari

SYNONYMS

nija-arhśa—of His personal plenary expansion; kalāya—by an expansion known as kalā; krṣṇa—Lord Kṛṣṇa; tamā-guṇa—the material mode of darkness; anāgikari’—accepting; saṁhāra-arthe—for the purpose of dissolution; māya-saṅge—in association with the external energy; rudra-rūpa—the form of Rudra; dhari—assumes.

TRANSLATION

“Lord Kṛṣṇa, the Supreme Personality of Godhead, expands a portion of His plenary portion and, accepting the association of the material mode of ignorance, assumes the form of Rudra to dissolve the cosmic manifestation.

PURPORT

This is a description of the Rudra form, which is another expansion of Kṛṣṇa. Only viṣṇu-mūrtis are expansions of Kṛṣṇa’s personal and plenary portions. Mahā-Viṣṇu, who lies on the Causal Ocean, is an expansion of Saṅkarṣaṇa. When Garbhodakāsāyī Viṣṇu accepts the material modes of nature for the purpose of dissolving the cosmic manifestation, His form is called Rudra. As already explained, Lord Viṣṇu is the controller of māyā. How, then, can He associate with māyā? The conclusion is that the incarnation of Lord Śiva or Lord Brahmā indicates the absence of the supreme power of Viṣṇu. When the supreme power is not there, it is possible to associate with māyā, the external energy. Lord Brahmā and Lord Śiva are to be considered creations of māyā.

TEXT 308

मायासज-विकारी रूपः-स्वरास्तिन्य रूपः
जीवनस्तु नहेत, नहेत कुप्रेये 'स्वरूपः' \| 308 \|
māyā-saṅga-vikāri rudra—bhinnābhinnā rūpa
jīva-tattva nahe, nahe krṣṇera ‘svarūpa’

SYNONYMS
māyā-saṅga—by association with māyā; vikāri—transformed; rudra—the form of Rudra; bhinnā-abhinna rūpa—having different types of forms; jīva-tattva nahe—still he is not called jīva-tattva; nahe—nor; krṣṇera—of Lord Kṛṣṇa; svarūpa—personal form.

TRANSLATION
“Rudra, Lord Śiva, has various forms, which are transformations brought about by association with māyā. Although Rudra is not on a level with the jīva-tattvas, he still cannot be considered a personal expansion of Lord Kṛṣṇa.

PURPORT
Rudra is simultaneously one with and different from the viṣṇu-tattva. Due to his association with māyā, he is different from the viṣṇu-tattva, but at the same time he is an expansion of Kṛṣṇa’s personal form. This situation is called bhedābheda-tattva, or acintya-bhedābheda-tattva, simultaneously one and different.

TEXT 309

dugdha yena amla-yoge dadhi-rūpa dhare
dugdhāntara vastu nahe, dugdha haite nāre

SYNONYMS
dugdha—milk; yena—as; amla-yoge—in association with a sour substance; dadhi-rūpa—the form of yogurt; dhare—takes; dugdha-antara—something other than milk; vastu—substance; nahe—is not; dugdha—milk; haite—to be; nāre—is not able.

TRANSLATION
“Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk, but still it is not milk.

PURPORT
Of the three deities supervising the creation, maintenance and dissolution of the universe, Lord Viṣṇu is never separate from the original Viṣṇu. However, Lord Śiva and Brahmā, due to their association with māya, are different from Viṣṇu.
Viṣṇu cannot be transformed into any form of material energy. Whenever there is association with māyā, the personality involved must be different from Lord Viṣṇu. Therefore Lord Śiva and Lord Brahmā are called guṇa-avatāras, for they associate with the material qualities. The conclusion is that Rudra is a transformation of Viṣṇu, but he is not exactly Lord Viṣṇu. Therefore, he does not come within the category of the viṣṇu-tattvas. Thus he is inconceivably one with Viṣṇu and different from Him. The example given in this verse is very clear. Milk is compared to Viṣṇu. As soon as milk touches a sour substance, it becomes yogurt, or Lord Śiva. Although yogurt is constitutionally milk it cannot be used in place of milk.

**TEXT 310**

क्षिरम् यथा दधि विकारविभेदयोगां
संज्ञायते न तु ततः पृथगपृण प्रेतोऽः।
यः शब्दतामपि तथा समैतिक कार्याद
gोविन्दम् तद्पुरुसर्म तम आहरम् भ्रजामि॥ ३१०॥

**SYNONYMS**
kṣīram—milk; yathā—as; dadhi—yogurt; vikāra-viśeṣa—with a special transforming agent; yogāt—by mixing; saṁjñāyate—is transformed into; na—not; tu—but; tataḥ—from the milk; prthak—separated; astī—is; hetoh—which is the cause; yaḥ—who; śambhutam—the nature of Lord Śiva; api—even though; tathā—as; samupaiti—accepts; kāryāt—from the matter of some particular business; govindam—unto Govinda, the Supreme Personality of Godhead; ādi-puruṣam—the original person; tam—unto Him; aham—I; bhajāmi—offer my respectful obeisances.

**TRANSLATION**

“Milk changes into yogurt when mixed with a yogurt culture, but actually it is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva [Śambhu] for the special purpose of material transactions. I offer my obeisances at His lotus feet.”

**PURPORT**

This is a quotation from Brahma-samhitā (5.45).
TEXT 311

‘śiva’—māyā-śakti-saṅgī, tamo-guṇāveśa
māyātita, guṇatita ‘viṣṇu’—paramēśa

SYNONYMS
śiva—Lord Siva; māyā-śakti-saṅgī—an associate of the external energy; tamah-guṇa-āveśa—absorbed by the quality of ignorance; māyā-atita—transcendental to the external energy; guṇa-atita—transcendental to the qualities of matter; viṣṇu—Viṣṇu; parama-iša—the Supreme Lord.

TRANSLATION

‘Lord Śiva is an associate of the external energy; therefore he is absorbed in the material quality of darkness. Lord Viṣṇu is transcendental to māyā and the qualities of māyā. Therefore He is the Supreme Personality of Godhead.

PURPORT

Viṣṇu is beyond the range of the material manifestation, and He is not within the control of the material energy. He is the supreme independent Personality of Godhead. This is even admitted by Śaṅkarācārya: nārāyaṇaḥ paro ‘vyaktat (Gītā-bhāṣya). In his constitutional form, Śiva is a mahā-bhāgavata, a supreme devotee of the Lord, but because he accepts māyā’s association—especially the quality of ignorance—he is not free from māyā’s influence. Such an intimate association is completely absent in the Supreme Personality of Godhead, Viṣṇu. Lord Śiva accepts māyā, but in the presence of Lord Viṣṇu, māyā does not exist. Consequently Lord Śiva has to be considered a product of māyā. When Lord Śiva is free from māyā’s influence, he is in the position of a mahā-bhāgavata, a supreme devotee of Lord Viṣṇu. Vaiṣṇavānāṁ yathā śambhuḥ.

TEXT 312

śivaḥ śakti-yuktah śaśvat
trilīṅgo guṇa-saṁvṛtah
vaikārikas tajjasat ca
tāmasaḥ cety aharṁ tridhā
SYNONYMS
śivah—Lord Śiva; śakti-yuktah—associated with material nature; śaśvat—eternally; tri-liṅgah—in three features; guṇa-saṁvitah—covered by the modes of nature; vaikārikaḥ—one is called vaikārika; taijasaḥ ca—another is called taijasa; tāmasah ca—as well as tāmasa; iti—thus; aham—egotism; tri-dhā—three kinds.

TRANSLATION
"'The truth about Lord Śiva is that he is always covered with three material coverings—vaikārika, taijasa and tāmasa. Because of these three modes of material nature, he always associates with the external energy and egotism itself.'

PURPORT
This is a quotation from Śrīmad-Bhāgavatam (10.88.3).

TEXT 313

harir hi nirguṇah sākṣat
puruṣah prakṛteh param
sa sarva-dṛg upadraṣṭā
tāṁ bhajan nirguṇo bhavet

SYNONYMS
harir—the Supreme Personality of Godhead, Viśnu; hi—certainly; nirguṇah—transcendental to all material qualities; sākṣat—directly; puruṣah—the supreme enjoyer; prakṛteh—material nature; param—beyond; saḥ—He; sarva-dṛk—the seer of everything; upadraṣṭā—the overseer of everything; tam—Him; bhajan—by worshiping; nirguṇah—transcendental to material qualities; bhavet—one becomes.

TRANSLATION
"'Śri Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is the supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position.'

PURPORT
This is also a quotation from Śrīmad-Bhāgavatam (10.88.5).
TEXT 314

pālana-artha svāmśa viṣṇu-rūpe avatāra
sattva-guṇa draṣṭā, tāte guṇa-māyā-pāra

SYNONYMS

pālana-artha—for maintenance; svāmśa—personal plenary expansion; viṣṇu-rūpe—in the form of Lord Viṣṇu; avatāra—incarnation; sattva-guṇa—of the mode of goodness; draṣṭā—director; tāte—therefore; guṇa-māyā-pāra—transcendental to the material modes of nature.

TRANSLATION

“For the maintenance of the universe, Lord Kṛṣṇa descends as His personal plenary expansion in the form of Viṣṇu. He is the director of the mode of goodness; therefore He is transcendental to the material energy.

TEXT 315

sva-rūpa—aśvarya-pūrṇa, kṛṣṇa-sama prāya
kṛṣṇa arhī, tenho arhī, vede hena gāya

SYNONYMS

sva-rūpa—personal expansion; aśvarya-pūrṇa—full of all opulences; kṛṣṇa-sama—equal to Kṛṣṇa; prāya—almost; kṛṣṇa arhī—Kṛṣṇa is the Supreme Personality of Godhead; tenho—Lord Viṣṇu; arhī—personal expansion; vede—the Vedas; hena—thus; gāya—sing.

TRANSLATION

“Lord Viṣṇu is in the category of svāmśa because He has opulences almost equal to Kṛṣṇa’s. Kṛṣṇa is the original person, and Lord Viṣṇu is His personal expansion. This is the verdict of all Vedic literature.

PURPORT

Although an incarnation of the material energy, Lord Brahmā is nonetheless the director of the material mode of passion. Similarly, Lord Śiva, although
simultaneously one with and different from Lord Kṛṣṇa, is still the incarnation of the mode of darkness. However, Lord Viṣṇu is Kṛṣṇa's personal expansion; therefore He is the director of the mode of goodness and is always transcendentally situated beyond the jurisdiction of the modes of material nature. Lord Viṣṇu is the original personal expansion of Kṛṣṇa, and Kṛṣṇa is the original source of all incarnations. As far as power is concerned, Lord Viṣṇu is as powerful as Lord Kṛṣṇa because He possesses all the opulences.

**TEXT 316**

*dīpārcīr eva hi dāsāntaram abhyupetya dīpāyate vivṛta-hetu-samāna-dharmā yas tādṛg eva hi ca viśṇutayā vibhātī govindam ādi-puruṣarāṁ tam aham bhajāmi‖ ॥

**SYNONYMS**

dīpārcīḥ—the flame of a lamp; eva—as; hi—certainly; dāsā-antaram—another lamp; abhyupetya—expanding; dīpāyate—illuminates; vivṛta-hetu—with its expanded cause; samāna-dharmā—equally powerful; yas—who; tādṛg—similarly; eva—certainly; hi—certainly; ca—also; viśṇutayā—by His expansion as Lord Viṣṇu; vibhātī—illuminates; govindam—to Lord Kṛṣṇa; ādi-puruṣam—the supreme original person; tam—to Him; aham—I; bhajāmi—offer my worshipful respect.

**TRANSLATION**

“When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle. Similarly, the Supreme Personality of Godhead, Govinda, expands Himself in different forms as Viṣṇu, who is equally luminous, powerful and opulent. Let me worship that Supreme Personality of Godhead, Govinda.’

**PURPORT**

This is a quotation from *Brahma-saṁhitā* (5.46).


**TEXT 317**

The lord Instructs Sanatana Gosvami

brahma, siva—ajña-kārī bhakta-avatāra
pālanārthe viṣṇu—krṣnera svarūpa-ākāra

**SYNONYMS**

brahma—Lord Brahmā; siva—Lord Śiva; ajña-kārī—order carriers; bhakta-avatāra—incarnations of devotees; pālanārthe—for maintenance; viṣṇu—Lord Viṣṇu; krṣnera—of Lord Kṛṣṇa; svarūpa-ākāra—in the form of a personal feature.

**TRANSLATION**

“The conclusion is that lord Brahmā and lord Śiva are simply devotee incarnations who carry out orders. However, Lord Viṣṇu, the maintainer, is the personal feature of Lord Kṛṣṇa.”

**TEXT 318**

srjāmi tan-niyukto ‘haṁ
hara harati tad-vaśaṁ
viṣvara puruṣa-rūpeṇa
paripāti triśakti-dhṛk

**SYNONYMS**

srjāmi—create; tat-niyuktah—engaged by Him; aham—I; haraḥ—Lord Śiva; harati—annihilates; tat-vaśaḥ—under His control; viṣvam—the whole universe; puruṣa-rūpeṇa—in the form of Lord Viṣṇu; paripāti—maintains; tri-śakti-dhṛk—the controller of the three modes of material nature.

**TRANSLATION**

‘Lord Brahmā said, “I am engaged by the Supreme Personality of Godhead to create. Following His orders, Lord Śiva dissolves everything. The Supreme Personality of Godhead, in His form of Kṣirodakaśāyī Viṣṇu, maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu.”’
PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.6.32). Lord Brahmā gave this information to Devarṣi Nārada when he was receiving instructions from Lord Brahmā to understand the Supreme Personality of Godhead, Paramātmā. After describing the universal form of the Lord, Lord Brahmā explained that his position and Lord Viṣṇu’s position are controlled by Lord Viṣṇu.

TEXT 319

manvantara-avatāra ebe śuna, sanātana
asaṅkhya gaṇana tāṅra, śunaha kāraṇa

SYNONYMS

manu-antara-avatāra—the Manu incarnations; ebe—now; śuna—hear; sanātana—O Sanātana Gosvāmi; asaṅkhya—unlimited; gaṇana—counting; tāṅra—of them; śunaha—just hear; kāraṇa—the cause.

TRANSLATION

“O Sanātana, just hear about the Manu incarnations [manvantara-avatāras]. They are unlimited, and no one can count them. Just hear of their source.

TEXT 320

brahmāra eka-dine haya caudda manvantara
caudda avatāra tāhān kareṇa iśvara

SYNONYMS

brahmāra eka-dine—in one day of Brahmā; haya—there are; caudda—14; manu-antara—changes of Manu; caudda—14; avatāra—incarnations; tāhān—in that time; kareṇa—manifests; iśvara—the Supreme Personality of Godhead.

TRANSLATION

“In one day of Brahmā, there are fourteen changes of the Manus, and all those fourteen Manus are considered incarnations manifested by the Supreme Personality of Godhead.
PURPORT

In one day of Brahma, there are 14 Manus, and all of them are considered to be manvantara-avatāras of the Supreme Personality of Godhead. Thus in one month of Brahma’s life, there are 420 manvantara-avatāras, or Manus. In one year (360 days) of Brahma’s life, there are 5,040 Manu incarnations. Thus for the one hundred years of Brahma’s life, there is a total of 504,000 manvantara-avatāras.

TEXT 321

चौद्दा एक दिने, मासे चारिसंक बिबल।
प्रत्यङ्ग वंसरे पक्षसहस्र चलिस। ३ २ १ ॥

caudda eka dine, māse cāri-satā biśa
brahmāra vatsare pāṇca-sahasra caḷiśa

SYNONYMS

caudda—14; eka dine—in one day; māse—in one month; cāri-satā biśa—420;
brahmāra vatsare—in one year of Brahma; pāṇca-sahasra caḷiśa—5,040 avatāras.

TRANSLATION

“There are 14 manvantara-avatāras in one day of Brahma, 420 in one month, and 5,040 in one year.

TEXT 322

शतेक वंसरे हय ‘जीवन’ प्रज्ञार।
पक्षलक्ष चारिसंक मन्यत्रावतार। ३ २ २ ॥

śateka vatsara haya ‘jivana’ brahmāra
pāṇca-lakṣa cāri-sahasra manvantara-avatāra

SYNONYMS

śateka vatsara haya—there are one hundred years; jivana—the duration of life;
brahmāra—of Brahma; pāṇca-lakṣa—500,000; cāri-sahasra—4,000; manvantara-avatāra—incarnations of Manu.

TRANSLATION

“During the hundred years of Brahma’s life, there are 504,000 manvantara-avatāras."
TEXT 323

अनंत ब्रह्माण्डे ऐछे करहु गणन।
महाबिश्वु एकर्षासे ब्रह्मार जीवन॥ ३२३॥

ananta brahmāṇde aiche karaha gaṇana
mahā-viṣṇu eka-svāse brahmāra jīvana

SYNONYMS

ananta brahmāṇde—in innumerable universes; aiche—in that way; karaha gaṇana—just try to count; mahā-viṣṇu—Lord Mahā-Viṣṇu; eka-svāse—by one exhalation; brahmāra jīvana—the duration of life of one Brahmā.

TRANSLATION

"The number of manvantara-avatars for only one universe has been given. One can only imagine how many manvantara-avatars exist in the innumerable universes. And all these universes and Brahmas exist only during one exhalation of Mahā-Viṣṇu."

TEXT 324

महाबिश्वु निश्वासेज नाहिका पर्यंत।
एक मनवंतरावतारे देख सेक्षार अंश॥ ३२४॥

mahā-viṣṇura niśvāsa nāhika paryanta
eka manvantarāvatārera dekha lekhāra anta

SYNONYMS

mahā-viṣṇura—of Lord Mahā-Viṣṇu; niśvāsa—of the exhalations; nāhika paryanta—there is no limit; eka manvantara-avatārera—of only one feature of the Lord, namely the manvantara-avatāra; dekha—just see; lekhāra anta—it is beyond the power of writing.

TRANSLATION

"There is no limit to the exhalations of Mahā-Viṣṇu. Just see how impossible it is to speak or write of even only the manvantara-avatāra."

TEXT 325

श्यामजुवे 'यज्ञ', श्यामोचिबे 'बिष्णु' नाम।
३न्द्रमें 'सत्यपन', तामसे 'हरि' अवतिष्ठन॥ ३२५॥

Sri Caitanya-caritāmṛta [Madhya-lila, Ch. 20]
svāyambhūve ‘yajña’, svārocīṣe ‘vibhu’ nāma
auttame ‘satyasena’, tāmase ‘hari’ abhidhāṇa

SYNONYMS

svāyambhūve—in the Svāyambhuva-manvantara; yajña—the avatarā named Yajña; svārocīṣe—in the Svārociṣa-manvantara; vibhu—the avatarā Vibhu; nāma—named; auttame—in the Auttama-manvantara; satyasena—the avatarā named Satyasena; tāmase—in the Tāmasa-manvantara; hari—Hari; abhidhāṇa—named.

TRANSLATION

“In the Svāyambhuva-manvantara, the avatarā was named Yajña. In the Svārociṣa-manvantara, he was named Vibhu. In the Auttama-manvantara, he was named Satyasena, and in the Tāmasa-manvantara he was named Hari.

TEXT 326

raivate ‘vaikuṇṭha’, cākṣuṣe ‘ajita’, vaivasvate ‘vāmana’
sāvarṇye ‘sārvabhauma’, dakṣa-sāvarṇye ‘ṛṣabha’ gaṇana

SYNONYMS

raivate—in the Raivata-manvantara; vaikuṇṭha—the avatarā named Vaikuṇṭha; cākṣuṣe—in the Cākṣuṣa-manvantara; ajita—the avatarā named Ajita; vaivasvate—in the Vaivasvata-manvantara; vāmana—the avatarā named Vāmana; sāvarṇye—in the Sāvarṇya-manvantara; sārvabhauma—the avatarā named Sārvabhauma; dakṣa-sāvarṇye—in the Dakṣa-sāvarṇya-manvantara; ṛṣabha—the avatarā ṛṣabha; gaṇana—named.

TRANSLATION

“In the Raivata-manvantara, the avatarā was named Vaikuṇṭha, and in the Cākṣuṣa-manvantara, he was named Ajita. In the Vaivasvata-manvantara, he was named Vāmana, and in the Sāvarṇya-manvantara, he was named Sārvabhauma. In the Dakṣa-sāvarṇya-manvantara, he was named ṛṣabha.

TEXT 327

bhūṣṇa-saṁveṇe ‘bhūṣṇa’bhūṣṇa-saṁveṇe”

bhūṣṇa-saṁveṇe ‘bhūṣṇa’bhūṣṇa-saṁveṇe”
SYNONYMS

brahma-sāvarṇye—in the Brahma-sāvarṇya-manvantara; vișvaksena—the avatāra named Vișvaksena; dharma-sāvarṇye—in the Dharma-sāvarṇya-manvantara; rudra-sāvarṇye—in the Rudra-sāvarṇya-manvantara; sudhāmā—the avatāra named Sudhāmā; yogesvara—the avatāra named Yogesvara; deva-sāvarṇye—in the Deva-sāvarṇya-manvantara.

TRANSLATION

“In the Brahma-sāvarṇya-manvantara, the avatāra was named Vișvaksena, and in the Dharma-sāvarṇya, he was named Dharmasetu. In the Rudra-sāvarṇya he was named Sudhāmā, and in the Deva-sāvarṇya, he was named Yogesvara.

SYNONYMS

indra-sāvarṇye—in the Indra-sāvarṇya-manvantara; brhadbhānu—the avatāra named Brhadbhānu; abhidhāna—named; ei caudda manvantare caudda ‘avatāra’ nāma

TRANSLATION

“In the Indra-sāvarṇya-manvantara, the avatāra was named Brhadbhānu. These are the names of the fourteen avatāras in the fourteen manvantaras.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Thākura, in his Anubhāṣya, gives a list of Manus and their fathers’ names: (1) Svāyambhuva Manu, the son of Lord Brahmā; (2) Svārociṣa, the son of Svārociṣh, or Agni, the predominating deity of fire; (3) Utama, the son of King Priyavrata; (4) Tāmasa, the brother of Utama;
The Lord Instructs Sanatana Gosvami

(5) Raivata, the twin brother of Tāmasa; (6) Cākṣuṣa, the son of the demigod Cākṣu; (7) Vaśivasvata, the son of Vivasvān, the sun-god (whose name is also mentioned in Bhagavad-gītā, (4.1); (8) Śāvarṇi, a son born to the sun-god and wife named Chāyā; (9) Dakṣa-sāvarṇi, the son of the demigod Varuṇa; (10) Brahma-sāvarṇi, the son of Upāsoka; (11-14) Rudra-sāvarṇi, Dharma-sāvarṇi, Deva-sāvarṇi and Indra-sāvarṇi, the sons of Rudra, Ruci, Satyasahā and Bhūti respectively.

TEXT 329

yugāvatāra ebe śuna, sanatana
satya-treta-dvāpara-kali-yugera gañana

SYNONYMS
yuga-avatāra—incarnation of millenniums; ebe—now; śuna—hear; sanatana—O Sanatana Gosvāmī; satya-treta-dvāpara-kali-yugera—of the Satya-yuga, Treta-yuga, Dvāpara-yuga and Kali-yuga; gañana—the chronological order.

TRANSLATION
"O Sanatana, now hear from Me about the yuga-avatāras, the incarnations for the millennials. First of all, there are four yugas—Satya-yuga, Treta-yuga, Dvāpara-yuga and Kali-yuga.

TEXT 330

śukla-rakta-krṣṇa-pita—krame cāri varṇa
cāri varṇa dhari’ krṣṇa karena yuga-dharma

SYNONYMS
śukla—white; rakta—red; krṣṇa—black; pita—yellow; krame—one after another; cāri varṇa—four colors; cāri varṇa dhari’—accepting these four colors; krṣṇa—Lord Kṛṣṇa; karena yuga-dharma—manifests His pastimes in different millennials.
TRANSLATION

“In the four yugas—Satya, Treta, Dvapara and Kali—the Lord incarnates in four colors: white, red, black and yellow respectively. These are the colors of the incarnations in different millenniums.

TEXT 331

āsana varaṁ trayo hy asya
grhnato 'nuyugam tanūḥ
śuklo rakta tathā pita
idānim kṛṣṇatāṁ gataḥ

SYNONYMS

āsan—there were; varṇāḥ—colors; trayāḥ—three; hi—certainly; asya—of your son; grhnataḥ—accepting; anuyugam—according to the millennium; tanūḥ—body; śuklah—white; raktāḥ—red; tathā—as well as; pitaḥ—yellow; idānim—just now; kṛṣṇatāṁ gataḥ—He has assumed a blackish hue.

TRANSLATION

"This child formerly had three colors according to the prescribed color for different millenniums. Formerly He was white, red and yellow, and now He has assumed a blackish color."

PURPORT

This verse from Śrīmad-Bhāgavatam (10.8.13) was spoken by Gargamuni when performing the name-giving ceremony for Kṛṣṇa at the house of Nanda Mahārāja. The following two verses are also from Śrīmad-Bhāgavatam (11.5.21,24).

TEXT 332

kṛte śuklaś catur-bāhur
jatilo valkalāmbarah
kṛṣṇājinopavitāksan
bibhrad danda-kamaṇḍalā
SYNONYMS

krte—in the Satya-yuga; suklaḥ—having a white color and bearing the name Śukla; catuh-bāhuḥ—having four arms; jaṭilah—with a bunch of hair; vālkala-ambarah—wearing a garment made of tree bark; kṛṣṇa-ajīna—black-colored antelope skin; upavita—sacred thread; aksan—a garland of beads for chanting; bibhrat—carried; dānḍa-kamāṇḍalū—a rod and waterpot.

TRANSLATION

‘In the Satya-yuga, the Lord appeared in a body colored white with four arms and matted hair. He wore tree bark and bore a black antelope skin. He wore a sacred thread and a garland of rudrākṣa beads. He carried a rod and a waterpot, and He was a brahmacāri.’

TEXT 333

त्रेतायं रक्तवर्णो त्रिमेक्षलोऽसु ।
हिरण्यकेशस्त्रयाः त्रृंक्वदाहुपलक्षः ॥ ३३३ ॥

tretayāṁ rakta-varṇo 'sau
catur-bāhus trimekhalah
hiranya-keśas trayyā-ātmā
sruk-sruv-ādi-upalakṣaṇah

SYNONYMS

tretayāṁ—in the Treta-yuga; rakta-varṇaḥ—of a reddish color; asau—He; catuh-bāhuḥ—with four arms; tri-mekhalah—having three circles on the abdomen; hiranya-keśaḥ—hair colored like gold; trayi-ātmā—whose form manifests the Vedas; sruk-sruv-ādi-upalakṣaṇaḥ—decorated with the sacrificial spoon, ladle and so on.

TRANSLATION

‘In the Treta-yuga, the Lord appeared in a body that had a reddish hue and four arms. There were three distinctive lines on His abdomen, and His hair was golden. His form manifested the Vedic knowledge, and He bore the symbols of a sacrificial spoon, ladle and so on.’

TEXT 334

सत्ययुगे धर्म-ध्यान करायं ‘शुक्ल-पूर्वी धरी’।
कर्मकेः बर दिया बँहे कुँड़ा करि’ ॥ ३३४ ॥
**SYNONYMS**

satya-yuge—in the millennium of Satya-yuga; dharma-dhyāna—religious principles and meditation; karāya—induces; śukla—whitish; mūrti—form; dhari’—accepting; kardamake—to Kardama Muni; vara dilā—gave benedictions; yeṅho—who; kṛpā kari’—out of causeless mercy.

**TRANSLATION**

“As the white incarnation, the Lord taught religion and meditation. He offered benedictions to Kardama Muni, and in this way He showed His causeless mercy.

**PURPORT**

Kardama Muni was one of the prajāpatis. He married Devahūti, the daughter of Manu, and their son was Kapiladeva. The Supreme Lord was very pleased with Kardama Muni’s austerities, and He appeared before Kardama Muni in a whitish body. This happened in the Satya-yuga millennium, when people were accustomed to practicing meditation.

**TEXT 335**

**SYNONYMS**

krṣṇa—meditation upon Kṛṣṇa; kare—perform; loka—the people; jñāna—advanced in spiritual knowledge; tretāra—of the Treta-yuga; dharma—the occupational duty; yajña—performance of sacrifices; karāya—induces; rakta-varna dhari’—assuming a reddish color.

**TRANSLATION**

“In the Satya-yuga the people were generally advanced in spiritual knowledge and could meditate upon Kṛṣṇa very easily. The people’s occupational duty in Tretā-yuga was to perform great sacrifices. This was induced by the Personality of Godhead in His reddish incarnation.
TEXT 336

‘क्रस्नपदार्चन’ हय जापरेर धर्म ।
‘क्रस्न-वर्षे कराय लोके क्रस्नाचर-कर्म’ ॥ ३३६ ॥

‘क्रस्न-पदार्चना’ हया द्वापरा धर्मो.
‘क्रस्ना’-वर्षे कराय लोके क्रस्नार्चना-कर्म.

SYNONYMS

क्रस्नापदार्चना—worshiping the lotus feet of Kṛṣṇa; हया—is; द्वापरा—of the Dvāpara millennium; धर्मा—the occupational duty; क्रस्ना-वर्षे—in a blackish color; कराया—induces; लोके—to the people; क्रस्नार्चना-कर्मा—the activities of worshiping Lord Kṛṣṇa.

TRANSLATION

“In Dvāpara-yuga the people’s occupational duty was to worship the lotus feet of Kṛṣṇa. Therefore lord Kṛṣṇa, appearing in a blackish body, personally induced people to worship Him.”

TEXT 337

जापरे भगवान् श्राम पीतवसा निजायुधः ।
श्रीवंगसिद्धरैश्च लक्षणरूपलक्षितः ॥ ३३७ ॥

dvāpare bhagavān śyāmaḥ
pīta-vāsā nijāyudhaḥ
śri-vatsādibhir aṅkaiṣ ca
lakṣaṇair upalakṣitaḥ

SYNONYMS

dvāpare—in the Dvāpara-yuga; bhagavān—the Supreme Personality of Godhead; śyāmaḥ—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. That is how His symptoms are described.’
PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.27). The śyāma color is not exactly blackish. Śrila Bhaktisiddhānta Sarasvati Tḥākura compares it to the color of the atasi flower. It is not that Lord Kṛṣṇa Himself appears in a blackish color in all the Dvāpara-yugas. In other Dvāpara-yugas, previous to Lord Kṛṣṇa’s appearance, the Supreme Lord appeared in a greenish body by His own personal expansion. This is mentioned in the Viṣṇu Purāṇa, Hari-varṣīya and Mahābhārata.

TEXT 338


SYNONYMS
	namah—let me offer my respectful obeisances; te—unto You; vāsudevāya—Lord Vāsudeva; namah—respectful obeisances; saṅkarṣaṇāya ca—also to Lord Saṅkarṣaṇa; pradyumnāya—to Lord Pradyumna; aniruddhāya—unto Aniruddha; tubhyam—unto You; bhagavate—unto the Supreme Personality of Godhead; namah—my respectful obeisances.

TRANSLATION

‘I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.’

PURPORT

This is a prayer from Śrīmad-Bhāgavatam (11.5.29) spoken by Karabhājana Muni when he was questioned by Mahārāja Nimi, the King of Videha, about the incarnations in specific yugas and their method of worship. Karabhājana Muni was one of the nine Yogendraś, and he met the King to inform him about future incarnations.

TEXT 339


‘कृप्यानाम-संगीतर्णः—कलियुगेऽर्थं || ३३९ ||

एই মন্ত্রে দ্বাপরে করে কৃষ্ণাচরন।

ত্রিসঙ্গীতর্ণঃ—কলিযুগের ধর্ম || ৩৩৯ ||
ei mainte dvapare kare krsna-arcanac
‘krsna-nama-sanekirtana’—kali-yugera dharma

SYNONYMS

ei mantre—by this mantra; dvapare—in the age of Dvapara; kare—perform; krsna-arcanac—the worship of Lord Krsna; krsna-nama-sanekirtana—chanting of the holy name of Lord Krsna; kali-yugera dharma—the occupational duty in the age of Kali.

TRANSLATION

“By this mantra, the people worship Lord Krsna in the Dvapara-yuga. In the Kali-yuga the occupational duty of the people is to chant congregationally the holy name of Krsna.

PURPORT

As stated in Srimad-Bhagavatam (12.3.51):

\[
kaler doṣa-nidhe rājann
asti hy eko mahān guṇah
kirtanād eva kṛṣṇasya
mukta-bandhaḥ paraṁ vrajet
\]

In Kali-yuga one worships Lord Krsna by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Krsna, Hare Rama, Hare Rama, Rama Rama, Hare Rama. To propagate this movement, Lord Krsna personally appeared as Lord Caitanya Mahaprabhu. That is described in the following verse.

TEXT 340

‘पिता-वर्ण धरि’ तबे कैला प्रवर्तन।
प्रेमभक्ति दिल। लोके लंग। भक्तगण। || ३४० ||

‘pita-varna dhari’ tabe kaila pravartana
prema-bhakti dil laña bhakta-gana

SYNONYMS

pita-varna dhari’—assuming the color yellow; tabe—thereafter; kaila pravartana—introduced the sankirtana movement; prema-bhakti dil—He distributed love of Krsna; loke—to the people in general; laña bhakta-gana—accompanied by His devotees.
TRANSLATION

“Accompanied by His personal devotees, Lord Kṛṣṇa, assuming a golden color, introduces the hari-nāma-saṅkīrtana, the chanting of the Hare Kṛṣṇa mantra, in the age of Kali. By this process, He delivers love for Kṛṣṇa to the general populace.

TEXT 341

dharma pravartana kare vrajendra-nandana
preme gāya nāce loka kare saṅkīrtana

SYNONYMS

dharma pravartana kare—introduces a particular type of religious activity; vrajendra-nandana—Kṛṣṇa Himself; preme—in love; gāya—chants; nāce—dances; loka—all people; kare—perform; saṅkīrtana—congregational chanting.

TRANSLATION

“Lord Kṛṣṇa, the son of Nanda Mahārāja, personally introduces the occupational duty of the age of Kali. He personally chants and dances in ecstatic love, and thus the entire world chants congregationally.

TEXT 342

krṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasah

SYNONYMS

krṣṇa-varṇam—repeating the syllables krṣṇa; tviṣā—with a luster; akrṣṇam—not black (golden); sa-arṣa—with associates; upāṅgā—servitors; astra—weapons; pārśadam—confidential companions; yajñaiḥ—by sacrifice; saṅkīrtana-prāyaiḥ—consisting chiefly of congregational chanting; yajanti—they worship; hi—certainly; su-medhasah—intelligent persons.
TRANSLATION

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

PURPORT

This is a quotation from Śrimad-Bhāgavatam (11.5.32). See also Ādi-līlā, Chapter Three, text 52.

TEXT

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.

SYNONYMS

ara tina-yuge— in the three other yugas; dhyānādite—by processes beginning with meditation; yei—whatever; phala—result; haya—there is; kali-yuge—in this age of Kali; kṛṣṇa-nāme—by chanting the Hare Kṛṣṇa mahā-mantra; sei phala pāya—one gets the same achievement.

TRANSLATION

"In the other three yugas—Satya, Treta and Dvāpara—people perform different types of spiritual activities. Whatever results they achieve in that way, they can achieve in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.

TEXT

In the other three yugas—Satya, Treta and Dvāpara—people perform different types of spiritual activities. Whatever results they achieve in that way, they can achieve in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.

SYNONYMS

kaleḥ—of the age of Kali; dosa-nidhe— in the ocean of faults; rājann—O King; asti—there is; hi—certainly; ekaḥ—one; mahān—very great; guṇah—good
quality; *kirtanāt*—by chanting; *eva*—certainly; *kṛṣṇasya*—of the holy name of Kṛṣṇa; *mukta-bandha*—liberated from material bondage; *param*—to the transcendental spiritual kingdom; *vrajet*—one can go.

**TRANSLATION**

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

**PURPORT**

This is a verse from *Śrīmad-Bhāgavatam* (12.3.51).

**TEXT 345**

\begin{quote}
krte yad dhyāyato viṣṇu

tretāyam yajato makhaih

dvāpare paricaryayāṁ

kalau tad dhari-kirtanāt
\end{quote}

**SYNONYMS**

*kṛte*—in the Satya-yuga; *yat*—which; *dhyāyata*—from meditation; *viṣṇum*—on Lord Viṣṇu; *tretāyam*—in the Treta-yuga; *yajata*—from worshipping; *makhaih*—by performing sacrifices; *dvāpare*—in the age of Dvāpara; *paricaryayāṁ*—by worshipping the lotus feet of Kṛṣṇa; *kalau*—in the age of Kali; *tat*—that same result (can be achieved); *hari-kirtanāt*—simply by chanting the Hare Kṛṣṇa mahā-mantra.

**TRANSLATION**

"Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Treta-yuga by performing sacrifices and in Dvāpara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra."

**PURPORT**

This verse is quoted from *Śrīmad-Bhāgavatam* (12.3.52). At the present moment in Kali-yuga there are many false meditators who concoct some imaginary form
and try to meditate upon it. It has become fashionable to meditate, but people
know nothing about the object of meditation. That is explained here. \textit{Yad}
\textit{dhyāyato viṣṇum}. One has to meditate upon Lord Viṣṇu or Lord Kṛṣṇa. Without
referring to the śāstras, so-called meditators aim at impersonal objects. Lord Kṛṣṇa
has condemned them in \textit{Bhagavad-gītā} (12.5):

\begin{quote}
\begin{tiny}
\begin{verbatim}
kleśo ‘dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkham
dehavadbhīr avāpyate
\end{verbatim}
\end{tiny}
\end{quote}

"For those whose minds are attached to the unmanifested, impersonal feature of
the Supreme, advancement is very troublesome. To make progress in that dis-
cipline is always difficult for those who are embodied."

Not knowing how to meditate, foolish people simply suffer, and there is no
benefit derived from their spiritual activities. The same reference can be found in
the following verse from the \textit{Viṣṇu Purāṇa} (6.2.17), \textit{Padma Purāṇa} (Uttara-
khāṇḍa 72.25) and \textit{Bṛhan-nārādiya Purāṇa} (38.97).

\begin{quote}
\textit{dhyāyau kṛte yajnau yajnau yajnau tretāyau dvāpara-yau yad apnoti tat apnoti
kalau sarikartya keśavau} \textit{346}\textit{.}
\end{quote}

\begin{quote}
\textit{dhyāyau—meditating; kṛte—in the Satya-yuga; yajnau—worshiping; yajnauh—by
the performance of great sacrifices; tretāyau—in the Tretā-yuga; dvāpara—in
the Dvāpara-yuga; arcayan—worshiping the lotus feet; yat—whatever; apnoti—is
achieved; tat—that; apnoti—is obtained; kalau—in the age of Kali; saṅkīrtya—simply
by chanting; keśavau—the pastimes and qualities of Lord Keśava.}
\end{quote}

\begin{quote}
\textit{‘Whatever is achieved by meditation in Satya-yuga, by the performance of
yajnau in Tretā-yuga or by the worship of Kṛṣṇa’s lotus feet in Dvāpara-yuga is
also obtained in the age of Kali simply by chanting and glorifying Lord Keśava.’}
\end{quote}
TEXT 347

kalim sabhājayanty āryā
guṇa-jñāḥ sāra-bhāginaḥ
yatra saṅkirtanenaiva
sarva-svārtho ‘bhilabhyate

SYNONYMS
kalim—the Kali-yuga; sabhājayanti—worship; āryā—advanced people; guṇa-jñāḥ—appreciating this good quality of Kali-yuga; sāra-bhāginaḥ—persons who accept the essence of life; yatra—in which age; saṅkirtanena—simply by performing saṅkirtana-yajña, the chanting of the Hare Kṛṣṇa mantra; eva—certainly; sarva-svārthaḥ—all interests of life; abhilabhyate—are achieved.

TRANSLATION

‘Those who are advanced and highly qualified and are interested in the essence of life, know the good qualities of Kali-yuga. Such people worship the age of Kali because in this age, simply by chanting the Hare Kṛṣṇa mahā-mantra, one can advance in spiritual knowledge and attain life’s goal.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.36) spoken by the great sage Karabhajana Rṣi, one of the nine Yogendras. The sage was informing Maharaja Nimi about the people’s duty to worship the Supreme Personality of Godhead according to different processes in different yugas.

TEXT 348

pūrvavat likhi yabe guṇavaṭāra-gaṇa
asaṅkhya saṅkhya tāṁra, nā haya gaṇana

SYNONYMS
pūrva-vat—as previously; likhi—I write; yabe—when; guṇa-avatāra-gaṇa—in-carnations of the material modes of nature; asaṅkhya—innumerable; saṅkhya—counting; tāṁra—of them; nā haya gaṇana—not actually countable.
TRANSLATION

“As stated before when I described the incarnations of the material modes [guna-avatāras], one should consider that these incarnations also are unlimited and that no one can count them.

TEXT 349

chāriyugāvatāre ēi t' ganana
śuni' bhāngi kari' ta'ra puche sanātana || 349 ||

cāri-yugāvatāre ei ta' gaṇana
śuni' bhaṅgi kari' tāhre puche sanātana

SYNONYMS

cañ-yauga-avatāre—of the incarnations in the four different yugas; ei ta' gañana—such enumeration; śuni'—hearing; bhaṅgi kari'—giving a hint; tāhre—unto Lord Śrī Caitanya Mahāprabhu; puche—inquired; sanātana—Sanātana Gosvāmī.

TRANSLATION

“Thus I have given a description of the incarnations of the four different yugas.” After hearing all this, Sanātana Gosvāmī gave an indirect hint to the Lord.

TEXT 350

rajantri sanātana—buddhye bhāspati
prabhura kṛpāte puche asaṅkoca-mati || 350 ||

raja-mantri sanātana—buddhye bṛhaspati
prabhura kṛpāte puche asaṅkoca-mati

SYNONYMS

raja-mantri sanātana—Sanātana Gosvāmī was formerly an intelligent minister for Nawab Hussain Shah; buddhye—in intelligence; bṛhaspati—exactly like Bṛhaspati, the priest in the heavenly kingdom; prabhura kṛpāte—because of the unlimited mercy of the Lord; puche—inquires; asaṅkoca-mati—without hesitation.

TRANSLATION

Sanātana Gosvāmī had been a minister under Nawab Hussain Shah, and he was undoubtedly as intelligent as Bṛhaspati, the chief priest of the heavenly
kingdom. Due to the Lord's unlimited mercy, Sanātana Gosvāmī questioned Him without hesitation.

TEXT 351

‘अति क्षुद्र जीव मुनि नीच, नीचचार।
केमने जानिब कलितें कोलु अवतार? ’ ३५१ ॥

‘ati kṣudra jīva muni nīca, nīcācāra
ekeman jāniba kalite kon avatāra?’

SYNONYMS
ati—very; kṣudra—unimportant, insignificant; jīva—living entity; muni—I;
nīca—low; nīcācāra—having very abominable behavior; keman—how;
jāniba—shall I know; kalite—in this age; kon avatāra—who is the incarnation.

TRANSLATION
Sanātana Gosvāmī said, “I am a very insignificant living entity. I am low and poorly behaved. How can I understand who is the incarnation for this age of Kali?”

PURPORT
This verse is very important in reference to the incarnations of God. At present there are especially many rascals prevalent in India who proclaim themselves incarnations of God or goddesses. Thus they are fooling and bluffing foolish people. On behalf of the general populace, Sanātana Gosvāmī presented himself as a foolish, lowborn, poorly behaved person, although he was a most exalted personality. Inferior people cannot accept the real God, yet they are very eager to accept an imitation God who can simply bluff foolish people. All this is going on in this age of Kali. To guide these foolish people, Śrī Caitanya Mahāprabhu answers the question as follows.

TEXT 352

प्रभु कहे,—“अम्मावतार्ष शास्त्र-द्वारे जानि।
कलितेः अवतार तैचे शास्त्राभक्ये मानि॥ ३५२ ॥

prabhu kahe,—“anyāvatāra śāstra-dvāre jāni
kalite avatāra taiche śāstra-vākye māni
SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; anya-avatāra—the incarnations in other yugas; śāstra-dvāre jāni—one has to accept by reference to the śāstras; kalite—in this age of Kali; avatāra—incarnation; taiche—similarly; śāstrāvākye māni—one has to accept according to the description of revealed scriptures.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “As in other ages an incarnation is accepted according to the directions of the śāstras, in this age of Kali an incarnation of God should be accepted in that way.”

PURPORT

According to Śrī Caitanya Mahāprabhu, this is the way an incarnation should be accepted. Śrīla Narottama dāsa Ṭhākura says, sādhu-śāstra-guru-vākya, cittete kariyā aikya. One should accept a thing as genuine by studying the words of saintly people, the spiritual master and śāstra. The actual center is śāstra, the revealed scripture. If a spiritual master does not speak according to revealed scripture, he is not to be accepted. Similarly, if a saintly person does not speak according to the śāstra, he is not a saintly person. Śāstra is the center for all. Unfortunately, at the present moment, people do not refer to the śāstras; therefore they accept rascals as incarnations, and consequently they have made incarnations into a very cheap thing. Intelligent people who follow Śrī Caitanya Mahāprabhu’s instructions and the instructions of the acārya, the bona fide spiritual master, will not accept a pretender as an incarnation of God. In Kali-yuga, the only incarnation is Śrī Caitanya Mahāprabhu. Imitation incarnations take advantage of Śrī Caitanya Mahāprabhu. The Lord appeared within the past five hundred years, played as the son of a brāhmaṇa from Nadia and introduced the sankirtana movement. Imitating Śrī Caitanya Mahāprabhu and ignoring the śāstra, rascals present themselves as incarnations and introduce their rascaldom as a religious process. As we have repeatedly said, religion can be given only by the Supreme Personality of Godhead. From the discussions in Caitanya-caritāmṛta, we can understand that in different ages the Supreme Lord introduces different systems and different religious duties. In this age of Kali, the only incarnation of Kṛṣṇa is Śrī Caitanya Mahāprabhu, and He introduced the religious duty of Kali-yuga, the chanting of the Hare Kṛṣṇa maha-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 353

সর্বজন মুখির বাক্য—শাস্ত্র-’পরমাণ’।
অত্মা-সব জীবের হয় শাস্ত্ররায় ‘অঞ্জন’। ৩৫৩॥
sarvajña munira vákya—śāstra-‘paramāṇa’
āmā-sabā jīvera haya śāstra-dvārā ‘jñāna’

SYNONYMS
sarvajña—words of the omniscient muni (Vyasadeva); śāstra-paramāṇa—evidence of revealed scriptures; āmā-sabā—all of us; jīvera—of the conditioned souls; haya—there is; śāstra-dvārā—through the medium of revealed scriptures; jñāna—knowledge.

TRANSLATION
“The Vedic literatures composed by the omniscient Mahāmuni Vyāsadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge.

PURPORT
Foolish people try to concoct knowledge by manufacturing something in their brains. That is not the real way of knowledge. Knowledge is śābda-pramāṇa, evidence from Vedic literature. Śrīla Vyāsadeva is called Mahāmuni. He is also known as Vedavyāsa because he has compiled so many śāstras. He has divided the Vedas into four divisions—Sāma, Rg, Yajur and Atharva. He has expanded the Vedas into eighteen Purāṇas and has summarized Vedic knowledge in the Vedānta-sūtra. He also compiled the Mahābhārata, which is accepted as the fifth Veda. Bhagavad-gītā is contained within the Mahābhārata. Therefore Bhagavad-gītā is also Vedic literature (smṛti). Some of the Vedic literatures are called śrutis, and some are called smṛtis. Śrīla Rūpa Gosvāmī recommends in Bhakti-rasāmṛta-sindhu (1.2.101):

śrutī-smṛti-purāṇādi—
pañcarātra-vidhīrvinā
aikāntiki harer bhaktir
utpātayaiwa kalpate

Unless one refers to śāstra (śrutis, smṛti and purānādi), one’s spiritual activity simply disturbs society. There is no king or government to check people, and therefore society has fallen into a chaotic condition as far as spiritual understanding is concerned. Taking advantage of this chaotic condition, many rascals have appeared and proclaimed themselves incarnations of God. As a result, the entire population is indulging in sinful activities such as illicit sex, intoxication, gambling and meat-eating. Out of many sinful people, many incarnations of God are emerging. This is a very regrettable situation, especially in India.
TEXT 354

अवतार नाहि कहे—‘अमि अवतार’
muni sabā jānī' kare laksāṇa-vicāra

SYNONYMS

avatāra— the actual incarnation of Godhead; nāhi—never; kahe—says; āmi avatāra— I am an incarnation; muni—the great sage Mahāmuni Vyāsadeva; sabā jānī'—knowing all (past, present and future); kare laksāṇa-vicāra—describes the symptoms of the avatāras.

TRANSLATION

"An actual incarnation of God never says, 'I am God,' or 'I am an incarnation of God.' The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the avataras in the śāstras.

PURPORT

In this verse it is clearly stated that a real incarnation of God never claims to be a real incarnation. According to the symptoms described in the śāstra, one can understand who is an avatāra and who is not.

TEXT 355

yasyāvataḥ jñāyante
śārīrīṣv aśārīrīṇāḥ
tais tair atulyātiśayair
viryair dehiṣv asaṅgataiḥ

SYNONYMS

yasya—whose; avatārāḥ—incarnations; jñāyante—can be known; śārīrīṣu—among the living entities; aśārīrīṇāḥ—of the Lord, who has no material body; tāih tāih—all those; atulya—incomparable; atiśayaiḥ—extraordinary; viryaiḥ—by prowess; dehiṣu—among the living entities; asaṅgataiḥ—impossible.
TRANSLATION

"The Lord does not have a material body, yet He descends among human beings in His transcendental body as an incarnation. Therefore it is very difficult for us to understand who is an incarnation. Only by His extraordinary prowess and uncommon activities, which are impossible for embodied living entities, can one partially understand the incarnation of the Supreme Personality of Godhead."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.10.34).

TEXT 356

‘स्वरूप-लक्षण, आर ‘उदय-लक्षण’।
এই দুই লক্ষণে ‘বস্ত’ জানে মুলিঙ্গ।॥ ৩৫৬ ॥

‘svarūpa’-lakṣaṇa, āra ‘uday-lakṣaṇa’
ei dui lakṣaṇe ‘vastu’ jāne mūlīṅga

SYNONYMS

svarūpa-lakṣaṇa—the personal characteristics; āra—and; tatastha-lakṣaṇa—the marginal characteristics; ei dui lakṣaṇe—by these two symptoms; vastu—an object; jāne—know; muni-gaṇa—the great sages.

TRANSLATION

"By two symptoms—personal characteristics and marginal characteristics—the great sages can understand an object.

TEXT 357

‘आकृति, प्रकृति, स्वरूप—स्वरूप-लक्षण।
কার্যভার জান,—এই ‘উদয-লক্ষণ।॥ ৩৫৭ ॥

ākṛti, prakṛti, svarūpa,—svarūpa-lakṣaṇa
kārya-dvārā jñāna,—ei tatastha-lakṣaṇa

SYNONYMS

ākṛti—bodily features; prakṛti—nature; svarūpa—form; svarūpa-lakṣaṇa—personal symptoms; kārya-dvārā—by activities; jñāna—knowledge; ei—this; tatastha-lakṣaṇa—the marginal symptom.
TRANSLATION

“Bodily features, nature and form are the personal characteristics. Knowledge of His activities provides the marginal characteristic.

TEXT 358

भागवतारम्भे व्यास मंगलाचरणे।
‘परमेश्वर’ निरुपिल एहै द्विः लक्षणे॥ ३५८॥

bhāgavatā-ārambhe vyāsa maṅgalācaraṇe
‘parameśvara’ nirūpila ei dui laksane

SYNONYMS

bhāgavata-ārambhe—in the beginning of the Śrimad-Bhāgavatam; vyāsa—the great author Vyasadeva; maṅgala-ācaraṇe—in the auspicious invocation; parama-iśvara—the Supreme Personality of Godhead; nirūpila—has described; ei dui laksane—by these two characteristics, namely svarūpa (personal) and tatastha (marginal) symptoms.

TRANSLATION

“In the auspicious invocation in the beginning of Śrimad-Bhāgavatam, Śrila Vyāsa has described the Supreme Personality of Godhead by these symptoms.

TEXT 359

जन्माद्य यतोंहस्यादिभिरभवत्सत्त्वत्वार्थिष्ठित्वा न्यथार्थ तेनेन जन्म छदं। य आदिक्षेत्रे मूलस्तिं यं हरयः।
भेगोभारिक्षियं यथा बिनिमयं यत्र क्रिश्चर्केत्यमाः
धायं। यत्म कल्याणं परं धीमहि॥ ३५९॥

janmādy asya yato ‘nvayaḥ itaratāś cārthēṣv abhijñāḥ svarāt
tene bhraṃmaḥ hṛḍā ya ādi-kavye muhyanti yat sūrayaḥ
tējō-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo ‘mṛṣā
dhāmna svena sadā nirasta-kuḥakahāṁ satyam param dhimahi

SYNONYMS

janma-ādi—creation, maintenance and dissolution; asya—of this (the universe); yataḥ—from whom; anvayāt—directly from the spiritual connection;
itara-tah—indirectly from the lack of material contact; ca—also; arthe-su—in all affairs; abhi-nah—perfectly cognizant; sva-rat—indepen dent; tene—imparted; brahma—the Absolute Truth; hrdā—through the heart; yah—who; ādi-kavaye—unto Lord Brahmā; mūhayanti—are bewildered; yat—in whom; sūrayah—great personalities like Lord Brahmā and other demigods or great brahmaṇas; tejaḥ-vāri mrdam—of fire, water and earth; yathā—as; vinimayah—the exchange; yat— in whom; tri-sargah—the material creation of three modes; amṛta—factual; dhām nā—with the abode; svena—His own personal; sadā—always; nirasta-kuhakam—devoid of all illusion; satyam—the truth; param—absolute; dhīmaḥi— let us meditate upon.

TRANSLATION

"'I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear factual, although they are unreal. I meditate, therefore, upon Him, the Absolute Truth, who is eternally existent in His transcendental abode and who is forever free of illusion.'

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (1.1.1), links the Śrīmad-Bhāgavatam with the Vedanta-sūtra with the words janmady asya yatāḥ. It is stated that the Supreme Personality of Godhead, Vāsudeva, is the Absolute Truth beyond the material creation. This has been accepted by all ācāryas. Even Śaṅkarācārya, the most elevated impersonalist, says in the beginning of his commentary on Bhagavad-gītā: nārāyaṇaḥ para 'vyaktāt. When this material creation is not yet manifested from the mahat-tattva, it is called avyakta, and when it is demonstrated from that total energy, it is called vyakta. Nārāyaṇa, the Supreme Personality of Godhead, is beyond this vyakta-avyakta, manifested and unmanifested material nature. This is the chief qualification of the Supreme Personality of Godhead when He assumes a particular incarnation. Kṛṣṇa tells Arjuna that they both took birth many, many times before. Kṛṣṇa remembers everything about His previous appearances, but Arjuna does not remember. Since Kṛṣṇa is beyond the cosmic creation, He is in the exalted position of being able to remember everything in the past. Everything within the cosmic creation has a material body, but Kṛṣṇa, being beyond the material cosmic creation, always has a spiritual body. He im-
parted Vedic knowledge into the heart of Brahmā. Although Brahmā is the most important and exalted personality within this universe, he could not remember what he did in his past life. Kṛṣṇa has to remind him through the heart. When Lord Brahmā was thus inspired, he was able to create the entire universe. Remembering everything about the past and inspiring Lord Brahmā to create are vivid examples of the characteristics called svarūpa-lakṣaṇa and tatāstha-lakṣaṇa.

TEXT 360

एहै श्लोके ‘परं’-शब्दे ‘कृष्णा’-निरुपण ।
 ‘सत्यम’ शब्दे कहे तान्रा श्रवणा-लक्षणः // ३६० //</br>

ei śloke ‘param’-śabde ‘kṛṣṇa’-nirūpāṇa
‘satyam’ śabde kahe tāṇra svarūpa-lakṣaṇa

SYNONYMS

ei śloke—in this verse; param-śabde—by the word param, or supreme; kṛṣṇa—of Lord Kṛṣṇa; nirūpāṇa—there is an indication; satyam śabde—by the word satyam, or Absolute Truth; kahe—indicates; tāṇra—His; svarūpa-lakṣaṇa—personal characteristics.

TRANSLATION

“In this invocation from Śrimad-Bhāgavatam, the word param indicates Lord Kṛṣṇa, the Supreme Personality of Godhead, and the word satyam indicates His personal characteristics.

TEXT 361

विश्व-स्तूत्यादि कैल, वेद भजन्ते पदाङ्कल ।
अर्थाबिभिन्न, श्रवणा-स्तोत्रम् मयान दुर्जैल // ३६१ //</br>

viśva-sṛṣṭy-ādi kaila, veda brahmāke paḍāila
arthābhīhnātā, svarūpa-sāktī māyā dūra kaila

SYNONYMS

viśva-sṛṣṭi-ādi—creation, maintenance and dissolution of the cosmic manifestation; kaila—performed; veda—the Vedic knowledge; brahmāke—unto Lord Brahmā; paḍāila—instructed; artha-abhihnātā—having full knowledge of past, present and future; svarūpa-sāktī—by His personal energy; māyā—the illusory energy; dūra kaila—separated.
"In that same verse it is stated that the Lord is the creator, maintainer and annihilator of the cosmic manifestation, and that He enabled Lord Brahmā to create the universe by infusing him with the knowledge of the Vedas. It is also stated that the Lord has full knowledge directly and indirectly, that He knows past, present and future and that His personal energy is separate from māyā, the illusory energy.

TEXT 362

एत सब कार्य—ताँर तात्स्ता-लक्षणा।
अन्य अवतार ऐरए जाने मूर्तिण।। ३६२।।

ei saba kārya—tāṅra taṭastha-lakṣaṇa
anya avatāra aiche jāne muni-gaṇa

SYNONYMS

ei saba kārya—all these activities; tāṅra—His; taṭastha-lakṣaṇa—marginal characteristics; anya avatāra—another incarnation; aiche—in that same way; jāne—know; muni-gaṇa—the great saintly persons like Vyāsadeva.

TRANSLATION

“All these activities are His marginal characteristics. Great saintly persons understand the incarnations of the Supreme Personality of Godhead by the indications of the two characteristics known as svārūpa and taṭastha. All the incarnations of Kṛṣṇa should be understood in this way.

TEXT 363

अवतार-काले हय जगते गोचर ।
एत दुई लक्षणे केह जाने ईश्वर ॥ ३६३ ॥

avatāra-kāle haya jagate gocara
ei dui lakṣaṇe keha jānaye iśvara’

SYNONYMS

avatāra-kāle—at the time of incarnation; haya—there is; jagate—in the world; gocara—information; ei dui lakṣaṇe—by these two characteristics, namely svārūpa and taṭastha; keha—some persons; jānaye—know; iśvara—the incarnation of the Supreme Lord.
TRANSLATION

“At the time of Their appearance, the incarnations of the Lord are known in the world because people can consult the śāstras to understand the incarnation’s chief characteristics, known as svarūpa and tatastha. In this way the incarnations become known to great saintly persons.”

TEXT 364

sanatana kahe, —“yāte iśvara-lakṣaṇa
pīta-varṇa, kārya —prema-dāna-saṅkīrtana

SYNONYMS

sanatana kahe—Sanatana said; yāte—in whom; iśvara-lakṣaṇa—the characteristics of the Lord are found; pīta-varṇa—yellowish color; kārya—activities; prema-dāna—distributing love of Godhead; saṅkīrtana—and chanting congregationally the holy name of the Lord.

TRANSLATION

Sanatana Gosvami, “The color of the personality in whom the characteristics of the Lord are found is yellowish. His activities include the distribution of love of Godhead and the chanting of the holy names of the Lord.

TEXT 365

kali-kāle sei ‘krṣṇavaṭāra’ niścaya
su-dṛḍha kariyā kaha, yāuka sarṁśaya”

SYNONYMS

kali-kāle—in the age of Kali; sei—that personality; krṣṇa-avatāra—the incarnation of Kṛṣṇa; niścaya—certainly; su-dṛḍha kariyā—firmly; kaha—kindly inform me; yāuka sarṁśaya—so that all doubts may go away.

TRANSLATION

“The incarnation of Kṛṣṇa for this age is indicated by these symptoms. Please confirm this definitely so that all my doubts will go away.”
Sanātana Gosvāmī wanted to confirm the fact that Śrī Caitanya Mahāprabhu is the incarnation of Kṛṣṇa for this age. According to śāstra, in Kali-yuga the Lord would assume a golden or yellow color and would distribute love of Kṛṣṇa and the saṅkirtana movement. In accordance with śāstra and saintly persons, these characteristics were vividly displayed by Śrī Caitanya Mahāprabhu, and it was therefore clear that Śrī Caitanya Mahāprabhu was an incarnation of Kṛṣṇa. He was confirmed by the śāstras, and His characteristics were accepted by saintly people. Since Śrī Caitanya Mahāprabhu could not escape Sanātana Gosvāmī’s argument, He remained silent on this point and thereby indirectly accepted Sanātana’s statement. By this we can clearly understand that Śrī Caitanya Mahāprabhu was the direct incarnation of Lord Kṛṣṇa.

**TEXT 366**

रूद्ध कहे,—चतुरालि छाड़, सनातन।
शक्त्यावेशावतारेर शुन विबरण || ३६६ ||

*prabhu kahe,—caturāli chāda, sanātana šaktyāvesāvatārera śuna vivarāṇa*

**SYNONYMS**

prabhu kahe—Śrī Caitanya Mahāprabhu replied; caturāli—very intelligent argument; chāda—give up; sanātana—O Sanātana; šakti-āveśa-avatārera—of the especially empowered incarnations; śuna—hear; vivarāṇa—the description.

**TRANSLATION**

Śrī Caitanya Mahāprabhu replied, “O Sanātana, you must give up your intelligent tricks. Just try to understand the meaning of the šakti-āveśa-avatāra.

**TEXT 367**

शक्त्यावेशावतार कुस्फो असंख्य गणन।
दिग्दर्शन करि मुख्य मुख्य जन || ३६७ ||

*šaktyāvesāvatāra kṛṣnera asaṅkhyā gaṇana
dig-daraśana kari mukhya mukhya jana*

**SYNONYMS**

šakti-āveśa-avatāra—incarnations especially empowered by the Lord; kṛṣnera—of Lord Kṛṣṇa; asaṅkhyā gaṇana—unlimited and innumerable; dik-
The Lord Instructs Sanātana Gosvāmi

*daraśana kari—*let Me describe some of them; *mukhya mukhya jana—who are counted as the chief.*

**TRANSLATION**

"There are unlimited śaktyāvēsa-avatāras of Lord Kṛṣṇa. Let Me describe the chief among them.

**TEXT 368**

शक्त्यावेश द्विरूप—‘मुख्य’, ‘गौण’ देखि।
साक्त्यावेश ‘अवतार’, ‘विभूति’ लिखि। ॥ ३६८ ॥

śaktyāvēsa dui-rūpa—‘mukhya’, ‘gaunā’ dekhi
sākṣāt-śaktye ‘avatāra’, ābhāse ‘vibhūti’ likhi

**SYNONYMS**

śakti-āvēsa—empowered incarnations; dui-rūpa—two categories; mukhya—primary; gaunā—secondary; dekhi—I see; sākṣāt-śaktye—when there is direct power; avatāra—they are called incarnations; ābhāse—when there is indication; vibhūti likhi—they are called vibhūti, or possessing special favor.

**TRANSLATION**

“Empowered incarnations are of two types—primary and secondary. The primary one is directly empowered by the Supreme Personality of Godhead and is called an incarnation. The secondary one is indirectly empowered by the Supreme Personality of Godhead and is called vibhūti.

**TEXT 369**

‘सनकादि’, ‘नारद’, ‘पृथु’, ‘परशुराम’।
जीवरूप ‘ब्रह्मराज’ ‘अवेशावतार-नाम’ ॥ ३६९ ॥

’sanaka-ādi’, ‘nārada’, ‘prīthu’, ‘parāśurāma’
jīva-rūpa ‘brahmāra’ āvesāvatāra-nāma

**SYNONYMS**

sanaka-ādi—the four Kumāras; nārada—Nārada; prīthu—Mahārāja Prīthu; parāśurāma—Paraśurāma; jīva-rūpa—as the living entity; brahmāra—of Lord Brahmā; āvesā-avatāra-nāma—all of them are called empowered incarnations.
TRANSLATION

"Some śaktyāvēsa-avatāras are the four Kumāras, Nārada, Mahārāja Prthu and Paraśurāma. When a living being is empowered to act as Lord Brahmā, he is also considered a śaktyāvēsa-avatāra.

TEXT 370

vaikuṇṭhe 'śeṣa'—dharā dharaye 'ananta'

ei mukhyāvēṣāvatāra—vistāre nāhi anta

SYNONYMS

vaikuṇṭhe—in the spiritual world; śeṣa—Lord Śeṣa; dharā dharaye—carries innumerable planets; ananta—Ananta; ei—these; mukhyāvēṣāvatāra—primary directly empowered incarnations; vistāre—in expanding them; nāhi—there is not; anta—limit.

TRANSLATION

"Lord Śeṣa in the spiritual world of Vaikuṇṭha and, in the material world, Lord Ananta, who carries innumerable planets on His hood, are two primary empowered incarnations. There is no need to count the others, for they are unlimited.

TEXT 371

sanakādye 'jñāna'-sakti, nārade śakti 'bhakti'

bhrāmaya 'ṛṣṭi'-sakti, anante 'bhū-dhāraṇa'-sakti

SYNONYMS

sanaka-ādye—in the four Kumāras; jñāna-sakti—the power of knowledge; nārade—in Nārada Muni; śakti—the power; bhakti—of devotional service; bhrāmaya—in Lord Brahmā; ṛṣṭi-sakti—the power of creation; anante—in Lord Ananta; bhū-dhāraṇa-sakti—the power to carry the planets.

TRANSLATION

"The power of knowledge was invested in the four Kumāras, and the power of devotional service was invested in Nārada. The power of creation was in-
vested in Lord Brahmā, and the power to carry innumerable planets was invested in Lord Ananta.

TEXT 372

śeṣe 'sva-sevana'-śakti, prthute 'pālana'
paraśurāme 'duṣṭa-nāśaka-virya-saṅcāraṇa'

SYNONYMS

śeṣe—in Lord Śeṣa; sva-sevana şakti—the power to serve the Lord personally; prthute—in King Prthu; pālana—the power to rule; paraśurāme—in Paraśurāma; duṣṭa-nāśaka-virya—the extraordinary power to kill rogues and miscreants; saṅcāraṇa—empowering.

TRANSLATION

"The Supreme Personality of Godhead invested the power of personal service to Lord Śeṣa, and He invested the power to rule the earth in King Prthu. Lord Paraśurāma received the power to kill rogues and miscreants.

PURPORT

Krṣṇa says in Bhagavad-gitā (Bg. 4.8): paritṛṣṇāya sādhūnāṁ vināśāya ca duṣkṛtāṁ. Sometimes the Lord invests His power to rule in a king like Prthu and enables such a king to kill rogues and miscreants. He also invests His power in incarnations like Paraśurāma.

TEXT 373

jñāna-śakty-ādi-kalayā
yatrāviṣṭo janārdanaḥ
ta āvesā nigadyante
jīvā eva mahattamāḥ

SYNONYMS

jñāna-śakti-ādi-kalayā—by portions of the potencies of knowledge, devotional service, creation, personal service, ruling over the material world, carrying the dif-
ferent planets, and killing the rogues and miscreants; yatra—wherever; āvīṣṭah—is entered; janārdanah—the Supreme Personality of Godhead, Viṣṇu; te—they; āveśāḥ—empowered; nigadyante—are called; jivāḥ—living entities; eva—although; mahat-tamāḥ—most exalted devotees.

TRANSLATION

‘Whenever the Lord is present in someone by portions of His various potencies, the living entity representing the Lord is called śaktyāveśa-avatāra—that is, an incarnation invested with special power.’

PURPORT

This verse is found in the Laghu-bhāgavatāmṛta (1.18).

TEXT 374

‘विभूति’ कहिये यज्ञः गीता-एकादाशे।
जगत्य व्यापिल कृष्णशक्तं भासातः। ३७४

‘vibhūti’ kahiye yaiche gītā-ekādaśe
jagat vyāpila krṣṇa-śakti-ābhāsa-āvase

SYNONYMS

vibhūti—specific power; kahiye—we say; yaiche—just like; gītā—of Bhagavad-gītā; ekādaśe—in the Eleventh Chapter; jagat—throughout the whole universe; vyāpila—He expanded; krṣṇa-śakti-ābhāsa-āvese—by the reflection of His power.

TRANSLATION

“As explained in the Eleventh Chapter of Bhagavad-gītā, Kṛṣṇa has spread Himself all over the universe in many personalities through specific powers, known as vibhūti.

PURPORT

The expansion of specific māyā powers is explained in Śrīmad-Bhāgavatam (2.7.39).

TEXT 375

यद्यविभूतियम् सवं श्रीमददृज्जितमेव व॥
तत्र दृढ्याबिगच्छ स्वं मम तेजोंः शस्त्रयम् ॥ ३७५ ॥
The Lord Instructs Sanatana Gosvami

**SYNONYMS**

yat yat—whatever and wherever; vibhūtimat—extraordinarily opulent; sattvam—living entity; śrimat—full of wealth; īrījam—full of power; eva—certainly; vā—or; tat tat—there; eva—certainly; avagaccha—should know; tvam—you; mama—of Me; tejaḥ—of power; arīsa—of a part; sambhavam—exhibition.

**TRANSLATION**

"‘Know that all beautiful, glorious and mighty creations spring but from a spark of My splendor."

**PURPORT**

This is a statement made by Kṛṣṇa in Bhagavad-gītā (10.41).

**TEXT 376**

Athava bahunaityena
kim jñātena tavārjuna
viṣṭābhīyāham idam kṛtsnam
ekāṁśena sthito jagat

**SYNONYMS**

athava—or; bahuna—much; etena—with this; kim—what use; jñātena—being known; tava—by you; arjuna—O Arjuna; viṣṭābhya—pervading; aham—I; idam—this; kṛtsnam—entire; eka-arīśena—with one portion; sthitāḥ—situated; jagat—universe.

**TRANSLATION**

"‘But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.’

**PURPORT**

This is also a statement made by Kṛṣṇa in Bhagavad-gītā (10.42).
Thus I have explained specifically empowered incarnations. Now please hear about the characteristics of Lord Kṛṣṇa’s childhood, boyhood and youth.

As the son of Mahārāja Nanda, Lord Kṛṣṇa is by nature the paragon of kisora [youth]. He chooses to exhibit His pastimes at that age.
SYNONYMS

śādau—first; prakāta—manifest; karāya—He makes; mātā-pītā—His mother and father; bhakta-gaṇe—similar devotees; pāche—after that; prākāta haya—becomes manifest; janmā-ādika-līlā-krame—such pastimes as birth, in order.

TRANSLATION

"Before His personal appearance, the Lord causes some of His devotees to appear as His mother, father and intimate associates. He then appears later as if He were taking birth and growing from a baby to a child and gradually into a youth.

TEXT 380

vayasa vividhatve’pi
sarva-bhakti-rasāśrayah
dharmi kiśora evātra
nitya-līlā-vilāsavān

SYNONYMS

vayasaḥ—of age; vividhatve—in varieties; api—although; sarva—of all kinds; bhaktī-rasa-āśrayah—the shelter of devotional service; dharmi—whose constitutional nature; kiśoraḥ—in the age before youth; eva—certainly; atra—in this; nitya-līlā—of eternal pastimes; vilāsavān—the supreme enjoyer.

TRANSLATION

"The Supreme Personality of Godhead is eternally enjoying Himself, and He is the shelter of all kinds of devotional service. Although His ages are various, His age known as kiśora [pre-youth] is best of all.'

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (2.1.63).

TEXT 381

purusārthasātmakādhyāya-līlā kṣaṇe kṣaṇe
svarūpādhaiva nityā prakṛta kare ahamukhme

SYNONYMS

purusārthasātmaka—by the means of the four purusārthas; ādhyāya—chapter; līlā—pastimes; kṣaṇa—momentary; svarūpa—personal; adhaiva—the status of the personal; nitya—eternal; prakṛta—primordial; kare—carries; aham—My; ahamukhme—alone.
When Lord Kṛṣṇa appears, from moment to moment He exhibits His different pastimes, beginning with the killing of Pūtana. All these pastimes are eternally being demonstrated one after another.

The consecutive pastimes of Kṛṣṇa are manifest in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifest at every moment in one universe or another.
SYNONYMS

ei-mata—in this way; saba līlā—all pastimes; yena—like; gaṅgā-dhāra—the flowing of the water of the Ganges; se-se—those; līlā—pastimes; prakāta kare—demonstrates; vrajendra-kumāra—the son of Mahārāja Nanda.

TRANSLATION

“Thus the Lord’s pastimes are like flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Mahārāja.

TEXT 384

The c,omparison made here is very interesting. Kṛṣṇa does not grow like an ordinary human being, even though He exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches the age of pre-youth, kaiśora, He does not grow any older. He simply remains in His kaiśora age: He is therefore described in Brahma-saṁhitā (5.33) as nava-yauvana.

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣaṁ nava-yauvanam ca
vedeṣu durlabhām adurlabhām ātmabhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

This nava-yauvana, or pre-youth, is the eternal transcendental form of Kṛṣṇa. Kṛṣṇa never grows older than nava-yauvana.
TEXT 385

‘नित्यलीला’ कृष्णे सर्वशास्त्रे कया।
बुझिते ना पारे लीला केमने ‘नित्य’ हय। ३८५॥

‘nitya-lila’ kṛṣnera sarva-śāstre kaya
bujhite nā pāre lilā kemane ‘nitya’ haya

SYNONYMS

nitya-lilā—eternal pastimes; kṛṣnera—of Lord Kṛṣṇa; sarva-śāstre kaya—described in every śāstra; bujhite nā pāre—not able to understand; lilā—pastimes; kemane—how; nitya haya—are eternal.

TRANSLATION

“Descriptions of Kṛṣṇa’s eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally.

TEXT 386

दृष्टांतां दिया कहवे लोक यदि जाने।
कृष्णलीला—नित्य, ज्योतिषचक्र—प्रमाणे ३८६॥

drṣṭānta diya kahi tabe loka yadi jāne
kṛṣṇa-lilā—nitya, jyotiścakra-pramāṇe

SYNONYMS

drṣṭānta diya—giving an example; kahi—let Me say; tabe—then; loka—people; yadi—if; jāne—can understand; kṛṣṇa-lilā—pastimes of Lord Kṛṣṇa; nitya—eternal; jyotiḥ-cakra—of the zodiac; pramāṇe—by evidence.

TRANSLATION

“Let me give an example by which people may understand Lord Kṛṣṇa’s eternal pastimes. An example can be found in the zodiac.

TEXT 387

ज्योतिषचक्रे सूर्य येन फ़िरे रात्रि—दिले।
सप्तद्वीपां धुम लंबिज फ़िरे क्रमे क्रमे ३८७॥

jyotiścakre sūrya yena phire rātri-dine
sapta-dvipāmbudhi laṅghī phire krame krame
SYNONYMS

jyotih-cakre—in the zodiac; sūrya—of the sun; yena—as; phire—moves; rātridine—the day and night; sapta-dvipa-ambudhi—the oceans of the islands; laṅghi’—crossing; phire—rotates; krame krame—one after another.

TRANSLATION

“The sun moves across the zodiac day and night and crosses the oceans between the seven islands one after the other.

TEXT 388

रात्रि-दिने हय सष्टिदप-परिमान | तिलनसहस्र-चयाशत ‘पल’ तार मान || ३८८ ||

rātridine haya şaṣṭi-danḍa-parimāna
tina-sahasra chaya-şata ‘pala’ tāra māna

SYNONYMS

rātridine—during the whole day and night; haya—there is; şaṣṭi-danḍa—of sixty danḍas (a measure of time); parimāna—duration; tina-sahasra—three thousand; chaya-şata—six hundred; pala—palas; tāra—of that; māna—measurement.

TRANSLATION

“According to Vedic astronomical calculations, the rotation of the sun consists of sixty danḍas, and it is divided into thirty-six hundred palas.

TEXT 389

सूर्योदय तेजते वष्टिपल-क्रमोदय |
सेइ एक दण्ड, अष्ट दण्ड ‘प्रहर’ हय || ३८९ ||

sūryodaya haite şaṣṭi-pala-kramodaya
sei eka āṇḍa, aṣṭa āṇḍe ‘prahara’ haya

SYNONYMS

sūrya-udaya haite—beginning from the sunrise; şaṣṭi-pala—sixty palas; krama-udaya—gradually rising higher and higher; sei—that; eka āṇḍa—one āṇḍa; aṣṭa āṇḍe—in eight āṇḍas; prahara haya—there is a prahara.
TRANSLATION

“The sun rises in steps consisting of sixty palas. Sixty palas equal one daṇḍa, and eight daṇḍas comprise one prahara.

TEXT 390

एक-दुई-तिन-चारी प्रहरे अंत है।
चारिप्रहर रात्रि गेले पुनः सुर्योदय || ३९० ||

eka-dui-tina-cāri prahare asta hāya
cāri-prahara rātri gele punah sūryodaya

SYNONYMS

eka-dui-tina-cāri—one, two, three, four; prahare—in praharas; asta hāya—the sun sets in the evening; cāri-prahara—generally after four praharas; rātri—the night; gele—when it passes; punah—again; sūryodaya—the sun rises.

TRANSLATION

“Day and night are divided into eight praharas—four belonging to the day and four belonging to the night. After eight praharas, the sun rises again.

TEXT 391

এছে কৃষ্ণের লিলামণ্ডল চৌদ্দমন্ত্রে ।
ব্রহ্মমণ্ডল ব্যাপি’ একম ক্রমে ফিরে || ৩৯১ ||

aiche kṛṣṇera lilā-maṇḍala caudda-manvantare
brahmāṇḍa-maṇḍala vyāpi’ krame krame phire

SYNONYMS

aiche—in the same way; kṛṣṇera—of Lord Kṛṣṇa; lilā-maṇḍala—groups of different pastimes; caudda-manvantare—in the duration of fourteen Manus; brahmāṇḍa-maṇḍala—all of the universes; vyāpi’—spreading through; krame krame—gradually; phire—return.

TRANSLATION

“Just like the sun, there is an orbit to Kṛṣṇa's pastimes, which are manifest one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another.
TEXT 392

saoyāsata vatsara kṛṣṇera prakata-prakāśa
tāhā yaiche vraja-pure karila vilāsa

SYNONYMS

saoyāsata—125; vatsara—years; kṛṣṇera—of Lord Kṛṣṇa; prakata-prakāśa—manifestation of the appearance; tāhā—that; yaiche—like; vraja-pure—in Vṛndāvana and Dvārakā; karila vilāsa—enjoys the pastimes.

TRANSLATION

“Kṛṣṇa remains within a universe for 125 years, and He enjoys His pastimes both in Vṛndāvana and Dvārakā.

TEXT 393

alāta-cakra-prāya sei lilā-cakra phire
saba lilā saba brahmānche krame udaya kare

SYNONYMS

alāta-cakra-prāya—exactly like a wheel of fire; sei—that; lilā-cakra—the cycle of Kṛṣṇa’s pastimes; phire—turns; saba lilā—all these pastimes; saba brahmānche—in all the universes; krame—one after another; udaya kare—become manifest.

TRANSLATION

“The cycle of His pastimes turns like a wheel of fire. Thus Kṛṣṇa exhibits His pastimes one after the other in every universe.

TEXT 394

jñāna, bālā, pūrgaṇu, kṛṣṇeśa prakāśa
puññan-bhadādi kari’ mohalānche vilāsa
SYNONYMS
janma—birth; bālya—childhood; paugānda—boyhood; kaišora—pre-youth; prakāśa—manifestation; pūtanā-vadhādi—killing the demons, beginning from Pūtanā; kari’—manifesting; mauṣalānta—until the end of the mauṣala pastimes; vilāsa—pastimes.

TRANSLATION
“Krṣṇa’s pastimes—appearance, childhood, boyhood and youth—are all manifest, beginning with the killing of Pūtanā and extending to the end of mauṣala-līlā, the annihilation of the Yadu dynasty. All of these pastimes are rotating in every universe.

SYNONYMS
kona brahmāṇḍe—in some universe; kona līlāra—some pastimes; haya—there is; avasthāna—the presence; tāte—therefore; līlā—pastimes; nitya—eternal; kahe—explains; āgama-purāṇa—the Vedas and Purāṇas.

TRANSLATION
“Since all Krṣṇa’s pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the Vedas and Purāṇas.

TEXT 396
goloka, gokula-dhāma—‘vibhu’ krṣṇa-sama krṣṇecchāya brahmāṇḍa-gane tāhāra saṅkrama
SYNONYMS

goloka—the planet known as Goloka; gokula-dhāma—the spiritual land, the pasturing fields for the surabhi cows; vibhu—opulent and powerful; kṛṣṇa-sama—as much as Kṛṣṇa; kṛṣṇa-icchāya—by the supreme will of Kṛṣṇa; brahmān-da-gaṇe—in each of the universes; tāhāra—of the Goloka and Gokula dhāmas; saṅkrama—appearance.

TRANSLATION

“The spiritual abode known as Goloka, which is a pasturing land for surabhi cows, is as powerful and opulent as Kṛṣṇa. By the will of Kṛṣṇa, the original Goloka and Gokula dhāmas are manifest with Him in all the universes.

TEXT 397

ataeva goloka-sthāne nitya vihāra
brahmānda-gaṇe krame prākaṭya tāhāra

SYNONYMS

ataeva—therefore; goloka-sthāne—in the original Goloka Vṛndāvana planet; nitya vihāra—eternal pastimes; brahmānda-gaṇe—within the material universes; krame—gradually; prākaṭya—manifestation; tāhāra—of them.

TRANSLATION

“The eternal pastimes of Kṛṣṇa are continuously taking place in the original Goloka Vṛndāvana planet. These same pastimes are gradually manifest within the material world, in each and every brahmānda.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura elucidates this complicated explanation of Kṛṣṇa’s pastimes. Kṛṣṇa’s pastimes are always present in the material world in one of the many universes. These pastimes appear in the universes one after the other, just as the sun moves across the sky and measures the time. Kṛṣṇa’s appearance may be manifest in this universe at one moment, and immediately after His birth, this pastime is manifest in the next universe. After His killing of Puṭana is manifest in this universe, it is next manifest in another universe. Thus all the pastimes of Kṛṣṇa are eternally existing both in the original Goloka Vṛndāvana planet and in the material universes. The 125 years calculated in our solar system to be Kṛṣṇa’s lifetime equal one moment for Kṛṣṇa. One moment these pastimes
are manifest in one universe, and the next moment they are manifest in the next universe. There are unlimited universes, and Krṣṇa’s pastimes are manifest one moment after the other in all of them. This rotation is explained through the example of the sun’s moving across the sky. Krṣṇa appears and disappears in innumerable universes, just as the sun appears and disappears during the day. Although the sun appears to rise and set, it is continuously shining somewhere on the earth. Although Krṣṇa’s pastimes seem to appear and disappear, they are continuously existing in one brahmāṇda (universe) or another. Thus all of Krṣṇa’s lilās are present simultaneously throughout the innumerable universes. By our limited senses we cannot appreciate this; therefore Krṣṇa’s eternal pastimes are very difficult for us to understand. One should try to understand how they are taking place by understanding the allegory of the sun. Although the Lord is appearing constantly in the material universes, His pastimes are eternally present in the original Goloka Vṛndāvana. Therefore these pastimes are called nitya-lilā (eternally present pastimes). Because we cannot see what is going on in other universes, it is a little difficult for us to understand how Krṣṇa is eternally manifesting His pastimes. There are fourteen Manus in one day of Brahmā, and this time calculation is also taking place in other universes. Krṣṇa’s pastimes are manifest before fourteen Manus expire. Although it is a little difficult to understand the eternal pastimes of Krṣṇa in this way, we must accept the verdict of Vedic literatures.

There are two types of devotees—the sadhaka, who is preparing for perfection, and the siddha, who is already perfect. As far as those who are already perfect are concerned, Bhagavad-gītā says, tyaktvā dehaṁ punar janma naiti māṁ eti so ‘rjuna: “After giving up this material body, such a devotee comes to Me.” After leaving the material body, the perfect devotee takes birth in the womb of a gopi on a planet where Krṣṇa’s pastimes are going on. This may be in this universe or another universe. This statement is found in the Ujjvala-nilamaṇi, which is commented upon by Viśvanātha Cakravartī Thākura. When a devotee becomes perfect, he is transferred to the universe where Krṣṇa’s pastimes are taking place. Krṣṇa’s eternal associates go wherever Krṣṇa manifests His pastimes. As stated before, first the father and mother of Krṣṇa appear, then the other associates. Quitting his material body, the perfect devotee also goes to associate with Krṣṇa and His other associates.

TEXT 398

vrjae krṣṇa—sarbēkhaḥ-prakāṣe ‘pūrṇatama’
puri-dvaye, paravyome—‘pūrṇata’, ‘pūrṇa’ || 398 ||
SYNONYMS

vraje—in Vrindavana; krṣṇa—Lord Kṛṣṇa; sarva-aishvarya-prakāše—manifestation of His full opulence; pūrṇa-tama—most complete; puri-dvaye—in Dvārakā and Mathurā; para-vyome—and in the spiritual world; pūrṇa-tara—more complete; pūrṇa—complete.

TRANSLATION

“Kṛṣṇa is complete in the spiritual sky [Vaikunṭha]. He is more complete in Mathurā and Dvārakā, and He is most complete in Vrindavana, Vraja, due to His manifesting all His opulences.

PURPORT

This is confirmed in the following three verses from Bhakti-rasāmṛta-sindhu (2.1.221-223).

TEXT 399

hariḥ pūrṇatamaḥ pūrṇa-taraḥ pūrṇa iti tridhā
śrēṣṭha-madhyādibhiḥ sabdair nāṭye yah paripathyate

SYNONYMS

hariḥ—the Supreme Personality of Godhead; pūrṇa-tamaḥ—most complete; pūrṇa-taraḥ—more complete; pūrṇaḥ—complete; iti—thus; tri-dhā—three stages; śrēṣṭha—best; madhya-ādibihīḥ—middle, etc.; sabdaiḥ—by the words; nāṭye—in books on dramatics; yah—who; paripathyate—is proclaimed.

TRANSLATION

“This is stated in the dramatic literatures as “perfect,” “more perfect,” and “most perfect.” Thus Lord Kṛṣṇa manifests Himself in three ways—perfect, more perfect and most perfect.

TEXT 400

prakāśitaḥ prabhāgatāḥ prakāśitaḥ puruṣottamaḥ bṛdhīḥ;
āsakṣaravācaḥ puruṣottamaḥ pūrṇaḥ prabhāgatāḥ ॥ ॥
Sri Caitanya-caritamrta
Prakasitakhya-gunah
Smrta-purvatamo budhai
Asarva-vyanajaka-purna-
tara-purno 'lpa-darsaka

SYNONYMS

prakasita-akhila-gunah—having all transcendental qualities manifested;
smrta—is understood;
purvatama—most perfect;
buddhi—by learned scholars;
asarva-vyanajaka—having qualities not fully manifested;
purna-tara—more perfect;
purnah—perfect;
alpha-darsaka—still less fully manifested.

TRANSLATION

‘When the Supreme Personality of Godhead does not manifest all His transcendental qualities, He is called complete. When all the qualities are manifest, but not fully, He is called more complete. When He manifests all His qualities in fullness, He is called most complete. This is the version of all learned scholars in the devotional science.

TEXT 401

krsna-purvtamata vyaktabhad gokulantare
purvtata-purtaratata dvarka-mathuradi

SYNONYMS

krsnasya—of Lord Krsna; purna-tamat—being most perfect; vyakt—manifested; abhut—became; gokula-antare—in the domain of Gokula Vrndavana; purnata—completeness; purna-tarat—more completeness; dvarka—in Dvarka; mathura—disu—and Mathur, and so on.

TRANSLATION

‘The most complete qualities of Krsna are manifest within Vrndavana, and His complete and more complete qualities are manifest in Dvarka and Mathur.'
TEXT 402

एई कृष्ण—व्रजे ‘पूर्वित्यम’ स्वगवान्।
आर सब श्रूप—‘पूर्वित्र’ ‘पूर्व’ नाम॥ ४०२॥

ei krṣṇa—vraje ‘pūrṇatama’ bhagavān
āra saba svarūpa—‘pūrṇatara’ ‘pūrṇa’ nāma

SYNONYMS

ei krṣṇa—the same Krṣṇa; vraje—Vṛndāvana; pūrṇa-tama bhagavān—the most complete manifestation of the Supreme Personality of Godhead; āra—other; saba—all; sva-rūpa—forms; pūrṇa-tara—more complete; pūrṇa—complete; nāma—named.

TRANSLATION

“Lord Krṣṇa is the most complete Supreme Personality of Godhead in Vṛndāvana. Elsewhere all His expansions are either complete or more complete.

TEXT 403

संक्षेपे काहिलु कुफ्रेर श्रूप-बिचार।
‘अलन्त’ काहिते नारे इहार विष्टार॥ ४०३॥

saṅkṣepe kahilū krṣnera svarūpa-vicāra
’ananta’ kahite nāre ihāra vistāra

SYNONYMS

saṅkṣepe—in brief; kahilū—I have described; krṣnera—of Lord Krṣṇa; svarūpa-vicāra—consideration of His different forms and features; ananta—Lord Ananta; kahite nāre—not able to describe; ihāra—of this; vistāra—the expanse.

TRANSLATION

“Thus I have briefly described Krṣṇa’s manifestation of transcendental forms. This subject matter is so large that even Lord Ananta cannot describe it fully.

TEXT 404

अनन्त श्रूप कुफ्रेर नाहिक गणन।
शाखा-चक्र-स्तारे करि दिग दरशन॥ ४०४॥
ananta svarūpa kṛṣṇera nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana

SYNONYMS

ananta—unlimited; svarūpa—forms; kṛṣṇera—of Lord Kṛṣṇa; nāhika gaṇana—there is no counting; śākhā-candra-nyāye—by the logic of showing the moon through the branches of a tree; kari—I do; dik-daraśana—only partial showing.

TRANSLATION

“In this way Kṛṣṇa’s transcendental forms are expanded unlimitedly. No one can count them. Whatever I have explained is simply a little glimpse. It is like showing the moon through the branches of a tree.”

TEXT 405

ihā yei sune, pade, sei bhāgyavān
kṛṣṇera svarūpa-tattvera haya kichu jñāna

SYNONYMS

ihā—this narration; yei sune—anyone who hears; pade—or reads; sei—such a person; bhāgyavān—is most fortunate; kṛṣṇera—of Lord Kṛṣṇa; svarūpa-tattvera—of personal bodily features; haya—there is; kichu—something; jñāna—knowledge.

TRANSLATION

Whoever hears or recites these descriptions of the expansions of Kṛṣṇa’s body is certainly a very fortunate man. Although this is very difficult to understand, one can nonetheless acquire some knowledge about the different features of Kṛṣṇa’s body.

TEXT 406

śri-rūpa-raghunātha pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa
SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āsa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; krṣṇadāsa—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, Madhya-līlā, Twentieth Chapter, describing how Sanātana Gosvāmī met the Lord at Vārāṇasi and received knowledge of the Absolute Truth.
The Opulence and Sweetness of Lord Śrī Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura gives the following summary study of the Twenty-first Chapter. In this chapter Śrī Caitanya Mahāprabhu fully describes Kṛṣṇaloka, the spiritual sky, the Causal Ocean and the material world, which consists of innumerable universes. Śrī Caitanya Mahāprabhu then describes Lord Brahmā’s interview with Kṛṣṇa at Dvārakā and the Lord’s curbing the pride of Brahmā. There is also a description of one of Kṛṣṇa’s pastimes with Brahmā. In this chapter the author of Caitanya-caritāmṛta has presented some nice poems about the pastimes of Kṛṣṇa and Kṛṣṇa’s superexcellent beauty. Throughout the rest of the chapter, our intimate relationship (sambandha) with Kṛṣṇa is described.

TEXT 1

Offering my obeisances unto Śrī Caitanya Mahāprabhu, let me describe a particle of His opulence and sweetness. He is most valuable for a fallen conditioned soul bereft of spiritual knowledge, and He is the only shelter for those who do not know the real goal of life.

SYNONYMS

agati-eka-gatim—to the only shelter for the conditioned souls who do not know the goal of life; natvā—offering obeisances; hīna-artha—of the necessities of the conditioned souls, who are poor in spiritual knowledge; adhika—increase; sādham—bringing about; śrī-caitanyam—unto Lord Śrī Caitanya Mahāprabhu; likhāmi—I am writing; asya—of Him; mādhurya-aiśvarya—of the sweetness and opulence; sīkaram—a small portion.

TRANSLATION

Offering my obeisances unto Śrī Caitanya Mahāprabhu, let me describe a particle of His opulence and sweetness. He is most valuable for a fallen conditioned soul bereft of spiritual knowledge, and He is the only shelter for those who do not know the real goal of life.
TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jaya-devita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! All glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

sarva svarūpera dhāma—paravyoma-dhāme
prthak prthak vaikuṇṭha saba, nāhika gaṇane

SYNONYMS

sarva—all; svarūpera—of the personal forms; dhāma—abode; para-vyoma-dhāme—in the spiritual sky; prthak prthak—separate; vaikuṇṭha—Vaikuṇṭha planets; saba—all; nāhika gaṇane—there is no counting.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “All the transcendental forms of the Lord are situated in the spiritual sky. They preside over spiritual planets in that abode, but there is no counting those Vaikuṇṭha planets.

TEXT 4

শত, সহস্র, অমূত, লক্ষ, কোটিযোজন।
এক এক বৈকুণ্ঠের বিষ্টার বর্ণন।
The Opulence and Sweetness of Kṛṣṇa

 śata, sahasra, ayuta, lakṣa, koṭi-yojana
eka eka vaikuṇṭhera vistāra varṇana

SYNONYMS
śata—a hundred; sahasra—a thousand; ayuta—ten thousand; lakṣa—a hundred thousand; koṭi—ten million; yojana—a distance of eight miles; eka—each and every one; vaikuṇṭhera—of the spiritual planets; vistāra—the breadth; varṇana—description.

TRANSLATION
“The breadth of each Vaikuṇṭha planet is described as eight miles multiplied by one hundred, by one thousand, by ten thousand, by one hundred thousand, and by ten million. In other words, each Vaikuṇṭha planet is expanded beyond our ability to measure.

TEXT 5

saba vaikuṇṭha—vyāpaka, ānanda-cinmaya
pāriṣada-ṣadaiśvarya-pūrṇa saba haya

SYNONYMS
saba—all; vaikuṇṭha—the spiritual planets; vyāpaka—vast; ānanda-cit-maya—made of spiritual bliss; pāriṣada—associates; ṣat-aiśvarya—six kinds of opulence; pūrṇa—in full; saba—all; haya—are.

TRANSLATION
“Each Vaikuṇṭha planet is very large, and each is made of spiritual bliss. The inhabitants are all associates of the Supreme Lord, and they have full opulence like the Lord Himself. Thus they are all situated.

TEXT 6

ananta vaikuṇṭha eka eka deše yāra
sei paravyoma-dhāmera ke karu vistāra

“Each Vaikuṇṭha planet is very large, and each is made of spiritual bliss. The inhabitants are all associates of the Supreme Lord, and they have full opulence like the Lord Himself. Thus they are all situated.
SYNONYMS

ananta vaikuṇṭha—unlimited Vaikuṇṭha planets; eka eka—certain; dese—in a place; yāra—of which; sei—that; para-vyoma—of the spiritual sky; dhāmera—of the abode; ke karu vistāra—who can understand the breadth.

TRANSLATION

“Since all the Vaikuṇṭha planets are located in a certain corner of the spiritual sky, who can measure the spiritual sky?

TEXT 7

ananta vaikuṇṭha-paravyoma yāra dala-śreṇi
sarvopari kṛṣṇaloka ‘kārṇikāra’ gani

SYNONYMS

ananta—unlimited; vaikuṇṭha—Vaikuṇṭha planets; para-vyoma—the spiritual sky; yāra—of which; dala-śreṇi—the bunches of outlying petals; sarva-upari—in the topmost portion of the spiritual sky; kṛṣṇa-loka—the abode of Lord Kṛṣṇa; kārṇikāra gani—we consider the whorl of the lotus flower.

TRANSLATION

“The shape of the spiritual sky is compared to a lotus flower. The topmost region of that flower is called the whorl, and within that whorl is Kṛṣṇa’s abode. The petals of the spiritual lotus flower consist of many Vaikuṇṭha planets.

TEXT 8

ei-mata saḍ-aiśvarya, sthāna, avatāra
brahmā, śiva anta nā pāya—jīva kon chāra

SYNONYMS

ei-mata—such; saḍ-aiśvarya—six opulences; sthāna—abode; avatāra—incarnations; brahmā—Lord Brahmā; śiva—Lord Śiva; anta nā pāya—cannot find the limit; jīva—a living entity; kon—what of; chāra—worthless.
TRANSLATION

“Each Vaikuṇṭha planet is full of spiritual bliss, complete opulence and space, and each is inhabited by incarnations. If Lord Brahmā and Lord Śiva cannot estimate the length and breadth of the spiritual sky and the Vaikuṇṭha planets, how can ordinary living entities begin to imagine them?

SYNONYMS

kah—who; vetti—knows; bhūman—O supreme great one; bhagavan—O Supreme Personality of Godhead; para-ātman—O Supersoul; yoga-īśvara—O master of mystic power; ātiḥ—pastimes; bhavataḥ—of Your Lordship; tri-lokyām—in the three worlds; kva—where; vā—or; katham—how; vā—or; kati—how many; vā—or; kadā—when; iti—thus; vistarayan—expanding; kriḍasi—You play; yoga-māyām—spiritual energy.

TRANSLATION

“‘O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities.’

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.14.21).
ei-mata krśnera divya sad-guṇa ananta
brahma-śiva-sanakādi nā pāya yānra anta

SYNONYMS

ei-mata—in this way; krśnera—of Lord Kṛṣṇa; divya—transcendental; sat-guṇa—spiritual qualities; ananta—unlimited; brahma—Lord Brahmā; śiva—Lord Śiva; sanaka-ādi—the four Kumāras and so on; nā—not; pāya—obtain; yānra—of which; anta—the limit.

TRANSLATION

“The spiritual qualities of Kṛṣṇa are also unlimited. Great personalities like Lord Brahmā, Lord Śiva and the four Kumāras cannot estimate the spiritual qualities of the Lord.

TEXT 11

guṇa-ātmanas te ‘pi guṇān vimāturī
hitāvātirnasya ka iśiye ‘syā
kālena yair vā vimitāḥ sukālpair
bhū-pāṃśavah khe mihikā dyūbhāsah

SYNONYMS

guṇa-ātmanah—the overseer of the three qualities; te—of You; api—certainly; guṇān—the qualities; vimāturī—to count; hitāvātirnasya—who have descended for the benefit of all living entities; ke—who; iśiye—were able; asya—of the universe; kālena—in due course of time; yaiḥ—by whom; vā—or; vimitāḥ—counted; su-kalpaiḥ—by great scientists; bhū-pāṃśavah—the atoms of the universe; khe—in the sky; mihikā—particles of snow; dyū-bhāsah—the illuminating stars and planets.

TRANSLATION

‘In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities.’
PURPORT
This verse is quoted from Śrīmad-Bhāgavatam (10.14.7).

TEXT 12

ब्रह्मादी रहुः—सहस्रवदन ‘अनात्त’
निर्मतार गाय सुखे, ना पाय गुणेर अत्त ॥ १२ ॥

brahmādi rahu—sahasra-vadane ‘ananta’
nirantara gāya mukhe, nā pāya guṇera anta

SYNONYMS
brahmā-ādi rahu—leave aside Lord Brahmā and others; sahasra-vadane—in thousands of mouths; ananta—Lord Ananta; nirantara—continuously; gāya—chants; mukhe—in the mouths; nā pāya—does not obtain; guṇera—of qualities of the Lord; anta—the end.

TRANSLATION
‘To say nothing of Lord Brahmā, even Lord Ananta, who has thousands of heads, could not reach the end of the Lord’s transcendental qualities, even though He is continuously chanting their praises.

TEXT 13

नान्तम विदाँमी मुनयोऽहप्रजाते
मयाबलस्य पुरुषस्य कुतोहरा ये
गायन गुणन दशसतानन आविश्वेनः
शेषोधुनृपि समवसायति नास्य पारम ॥ १३ ॥

nāntam vidāmy aham ami munayo ‘grajās te
māyā-balasya puruṣasya kuto ‘varā ye
gāyan gunān daśa-satānana ādi-devah
śeṣo ‘dhunāpi samavasyati nāsyā pāram

SYNONYMS
na antam—no limit; vidāmi—know; aham—1; ami—those; munayaḥ—great saintly persons; agrajāḥ—brothers; te—you; māyā-balasya—who has multi-energies; puruṣasya—of the Personality of Godhead; kutah—how; avarah—less intelligent; ye—those who; gāyan—chanting; guṇān—the qualities; daśa-satānanaḥ—who has a thousand hoods; ādi-devah—the Personality of Godhead; śeṣaḥ—Ananta Śeṣa; adhunā api—even until now; samavasyati—reaches; na—not; asya—of the Lord; pāram—limit.
TRANSLATION

‘‘If I, Lord Brahmā, and your elder brothers, the great saints and sages, cannot understand the limits of the Supreme Personality of Godhead, who is full of various energies, who else can understand them? Although constantly chanting about His transcendental qualities, the thousand-hooded Lord Śeṣa has not yet reached the end of the Lord’s activities.’

PURPORT

This verse, spoken to Nārada Muni, is from Śrīmad-Bhāgavatam (2.7.41).

TEXT 14

seho rahu—sarva-jña—siromaṇi śrī-krṣṇa
nija-guṇera anta nā pāṇā hayena satṛṣṇa

SYNONYMS

seho rahu—let Him (Ananta) alone; sarva-jña—the omniscient; siromaṇi—the topmost; śrī-krṣṇa—Lord Kṛṣṇa; nija-guṇera—of His personal qualities; anta—limit; nā—not; pāṇā—getting; hayena—becomes; sa-trṣṇa—very inquisitive.

TRANSLATION

‘To say nothing of Anantadeva, even Lord Kṛṣṇa Himself cannot find an end to His transcendental qualities. Indeed, He Himself is always eager to know them.

TEXT 15

dyu-pataya eva te na yayur antam anantatayā
tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ
kha iva rajārṣi vānti vayasā saha yac chrutayas
tvayi hi phalanty atannirasanaṇa bhavan-nidhanāḥ
SYNONYMS

dyu-patayah—the predominating deities of higher planetary systems (Lord Brahmā and others); eva—also; te—Your; na—not; yayuh—could reach; antam—the limit of transcendental qualities; anantataya—due to being unlimited; tvam api—You also; yat—since; antara—withwithin You; anda-nicayāh—the groups of universes; nanu—O sir; sāvanāh—having different coverings; khe—in the sky; iva—like; rajārṣi—atoms; vānti—rotate; vayasa—the course of time; saha—with; yat—what; śrutayah—great personalities who understand the Vedas; tvayi—in You; hi—certainly; phalanti—end in; atannirasanena—by refuting the inferior elements; bhavat-nidanāḥ—whose conclusion is in You.

TRANSLATION

"‘My Lord, You are unlimited. Even the predominating deities of the higher planetary systems, including Lord Brahmā, could not find Your limitations. Nor could You Yourself ascertain the limit of Your qualities. Like atoms in the sky, there are multi-universes with seven coverings, and these are rotating in due course of time. All the experts in Vedic understanding are searching for You by eliminating the material elements. In this way, searching and searching, they come to the conclusion that everything is complete in You. Thus You are the resort of everything. This is the conclusion of all Vedic experts.’

PURPORT

This verse from Śrīmad-Bhāgavatam (10.87.41) is confirmed in Bhagavad-gītā:

bahūnāṁ janmanāṁ ante
jñānavān māṁ prapadyate
vāsudevah sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

After searching for the Absolute Truth throughout the universe, learned scholars and Vedic experts cannot reach the ultimate goal. In this way they come to Kṛṣṇa.

When there is a discussion about the Absolute Truth, there are always various pros and cons. The purpose of such arguments is to come to the right conclusion. Such an argument is generally known as neti neti (“not this, not that”). Until one comes to the right conclusion, the process of thinking, “This is not the Absolute Truth, that is not the Absolute Truth,” will continue. When we come to the right
conclusion, we accept the Supreme Personality of Godhead, Kṛṣṇa, as the ultimate truth.

TEXT 16

सेह राहु—व्रजे यवे कृष्ण अवतारः
ताँर चरित्र बिचारितेत मन न पाय पारः || १६ ||

seha rahu —vraje yabe kṛṣṇa avatāra
tāṇra caritra vicārite mana nā pāya pāra

SYNONYMS

seha rahu —leave aside such negative arguments; vraje—in Vṛndāvana; yabe—when; kṛṣṇa—Lord Kṛṣṇa; avatāra—incarnation; tāṇra—His; caritra—character; vicārite—to deliberate; mana—mind; nā—not; pāya—gets; pāra—the limit.

TRANSLATION

“Apart from all argument, logic and negative or positive processes, when Lord Śrī Kṛṣṇa was present as the Supreme Personality of Godhead at Vṛndāvana, one could not find a limit to His potencies by studying His characteristics and activities.

TEXT 17

प्राकृताप्राकृत स्रष्टि कैला एककृते
अशेष-बैकृष्टिका जागृ अश्लात-सने || १७ ||

prakṛta-aprakṛta srṣṭi kailā eka-kṣaṇe
aśeṣa-vaikuṇṭhājaṅga svasvanātha-sane

SYNONYMS

prakṛta-aprakṛta—material and spiritual; srṣṭi—creation; kailā—did; eka-kṣaṇe—in one moment; aśeṣa—unlimited; vaikuṇṭha—Vaikuṇṭha planets; aja-aṅgā—material planets; sva-sva-nātha-sane—with their own predominating deities.

TRANSLATION

“At Vṛndāvana, the Lord immediately created all material and spiritual planets in one moment. Indeed, all of them were created with their predominating deities.
TEXT 18

The Opulence and Sweetness of Kṛṣṇa

SYNONYMS

* e-mata—like this; anyatra—anywhere else; nāhi—not; śuniye—I hear; adbhuta—wonderful event; yāhāra—of which; śravaṇe—by hearing; citta—consciousness; haya—becomes; avadhūta—agitated and cleansed.

TRANSLATION

"We do not hear of such wonderful things anywhere. Simply by hearing of those incidents, one's consciousness is agitated and cleansed.

PURPORT

When Lord Kṛṣṇa was present in the earthly Vṛndāvana, Lord Brahmā, taking Him to be an ordinary cowherd boy, wanted to test His potency. Therefore Lord Brahmā stole all the cows, calves and cowherd boys from Kṛṣṇa and hid them by his illusory energy. When Kṛṣṇa saw that Brahmā had stolen His cows, calves and cowherd boys, He immediately created many material and spiritual planets in Lord Brahmā's presence. Within a moment, cows, cowherd boys, calves and unlimited Vaikuṇṭhas—all expansions of the Lord's spiritual energy—were manifested. As stated in the *Brahma-saṁhitā*: ananda-cinmaya-rasa-pratibhāvitābhīḥ. Not only did Kṛṣṇa create all the paraphernalia of His spiritual energy, but He also created unlimited material universes with unlimited Brahmās. All these pastimes, which are described in *Śrīmad-Bhāgavatam*, will cleanse one's consciousness. In this way one can actually understand the Absolute Truth. The spiritual planets in the spiritual sky are called Vaikuṇṭhas, and each of them has a predominating Deity (Nārāyaṇa) with a specific name. Similarly, in the material sky there are innumerable universes, and each is dominated by a specific deity, a Brahmā. Kṛṣṇa simultaneously created all these Vaikuṇṭha planets and universes within a moment of Brahmā's return.

The word *avadhūta* means "rambling, agitating, moving, absorbed, defeated." In some readings of *Caitanya-caritāmṛta*, it is said: yāhāra śravaṇe citta-mala haya dhūta. Instead of the word *avadhūta*, the words *haya dhūta*, meaning that the heart or consciousness is cleansed, is used. When the consciousness is cleansed, one can understand what and who Kṛṣṇa is. This is also confirmed in *Bhagavad-gītā* (7.28):
“Persons who have acted piously in previous lives and in this life, whose sinful ac­tions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.”

Unless one is freed from the reaction of sinful activities, one cannot understand Kṛṣṇa or engage in His transcendental loving service.

**TEXT 19**

“कृष्णं वै संगं गोपं—संख्या नाहि जानि || १९ ||”

“kṛṣṇa-vatsair asaṁkhyātaib”—sukadeva-vāṇi
kṛṣṇa-saṅge kata gopa—saṁkhyā nahi jāni

**SYNONYMS**

kṛṣṇa-vatsaiḥ asaṁkhyātaib—Kṛṣṇa was accompanied by an unlimited number of calves and cowherd boys; suka-deva-vāṇi—the words of Sukadeva Gosvāmi; kṛṣṇa-saṅge—with Lord Kṛṣṇa; kata gopa—how many cowherd boys; saṁkhyā—the count; nahi jāni—we do not know.

**TRANSLATION**

“According to Sukadeva Gosvāmi, Kṛṣṇa had unlimited cows and cowherd boys with Him. No one could count their actual number.

**TEXT 20**

एक एक गोप करे ये बंस चारण ||
कोटि, अर्बुदा, शंक, पद्म, ताहार गाना || २० ||

eka eka gopa kare ye vatsa cārana
koṭi, arbuda, šāṅkha, padma, tāhāra gaṇana

**SYNONYMS**

eka eka—one after another; gopa—cowherd boys; kare—do; ye—whatever; vatsa—calves; cārana—grazing; koṭi—ten millions; arbuda—a hundred million; šāṅkha—one trillion; padma—ten trillion; tāhāra gaṇana—the enumeration of that.
"Each of the cowherd boys was tending calves to the extent of a koti, arbuda, śaṅkha and padma. That is the way of counting.

According to Vedic mathematical calculations, the following enumeration system is used: units, tens (daśa), hundreds (śata), thousands (sahasra), ten thousands (ayuta) and hundred thousands (lakṣa). Ten times lakṣa is niyuta. Ten times niyuta is koti. Ten times koti is arbuda. Ten times arbuda is vṛnda. Ten times vṛnda is kharva. Ten times kharva is nikharva. Ten times nikharva is śaṅkha. Ten times śaṅkha is padma, and ten times padma is sāgara. Ten times sāgara is antya, and ten times antya is madhya, and ten times madhya is parārdha. Each item is ten times greater than the previous one. Thus all the cowherd boys who were companions of Kṛṣṇa had many calves to take care of.

"All the cowherd boys had unlimited calves. Similarly, their canes, flutes, lotus flowers, horns, garments and ornaments were all unlimited. They cannot be limited by writing about them.

sabe hailā caturbhujā vaikuṇṭhera pati
prthak prthak brahmāṇḍera brahmā kare stuti
SYNONYMS

sabe—all of them; hailā—became; catuḥ-bhuja—four-handed; vaikuṇṭhāra pati—predominating Deities of the Vaikuṇṭha planets; prthak prthak—separately; brahmāṇḍera—of the universes; brahmā—the predominating deities known as Lord Brahmā; kare stuti—offer prayers.

TRANSLATION

“The cowherd boys then became four-handed Nārāyaṇas, predominating Deities of Vaikuṇṭha planets. All the separate Brahmās from different universes began to offer their prayers unto the Lords.

TEXT 23

एक कृष्णदेह छैते सबार प्रकाशे।
क्षणे के सबाई तै सरीरे प्रवेशे॥ २३॥

eka krṣṇa-deha haite sabāra prakāše
kṣaṇeke sabāi sei sarīre praveśe

SYNONYMS

eka—one; krṣṇa-deha—transcendental body of Kṛṣṇa; haite—from; sabāra—of everyone; prakāše—the manifestation; kṣaṇeke—in a second; sabāi—every one of Them; sei sarīre—in that body of Kṛṣṇa; praveśe—enter.

TRANSLATION

“All these transcendental bodies emanated from the body of Kṛṣṇa, and within a second They all entered again into His body.

TEXT 24

इह देखि ग्लोम हैलामोहित, विस्मित।
स्तुति करि’ एथे बारिला निष्पित॥ २४॥

ihā dekhi’ brahmā hailā mohita, vismita
stuti kari’ ei pāche karilā niṣcita

SYNONYMS

ihā dekhi’—seeing this; brahmā—Lord Brahmā; hailā—became; mohita—astonished; vismita—struck with wonder; stuti kari’—offering prayers; ei—this; pāche—at the end; karilā—made; niṣcita—conclusion.
TRANSLATION

“When the Lord Brahma from this universe saw this pastime, he was astonished and struck with wonder. After offering his prayers, he gave the following conclusion.

TEXT 25

“ये कहे—‘कृष्ण के रूप में सब जाने।’

से जानक,—कृष्ण के रूप में ये मानोः ॥ २५ ॥

‘ये कहे—‘कृष्ण रा वैभव र्‍याृ जाँणौ’

से जांणूक,—कायिमने वैभव ये मानोः ॥ २५ ॥

SYNONYMS

ये कहे—if anyone says; कृष्ण—of Lord Krishna; वैभव—opulences; मुनि—I; सबा—all; जानौन—know; से जानूका—let him know; कायिमने—by my body and mind; मुनि—myself; ये—this; मानोः—accept.

TRANSLATION

‘Lord Brahma said, ‘If someone says that he knows everything about Krishna’s opulence, let him think that way. However, as far as I am concerned, with my body and mind I consider it in this way.

TEXT 26

एइ ये तोमार अनंत वैभवांकुंडसिङ्खू।

मोर बांथ मनौसेंगम्य नहे एक बिन्दु ॥ २६ ॥

 SYNONYMS

एइ ये—all this; तोमार—Your; अनंत—unlimited; वैभवांकुंडसिङ्खू—ocean of the nectar of Your opulence; मोर—my; वाँकमनांग्यम्य—within the reach of words and mind; नाहे—not; एक बिन्दु—even a drop.

TRANSLATION

‘My Lord, Your opulence is like an unlimited ocean of nectar, and it is verbally and mentally impossible for me to realize even a drop of that ocean.
TEXT 27

Sri Caitanya-caritamrta [Madhya-lila, Ch. 21]

TEXT 27

जानन्त एव जानन्त किं बहुक्या । न मे प्रभो ॥
मनसो वपुशो वाचे वैवहं तव गोचरः ॥ २७ ॥

jānanta eva jānantu
kim bahūktyā na me prabho
manaso vapusō vāco
vaibhavaṁ tava gocaraḥ"

SYNONYMS

jānantaḥ—persons who think they are aware of Your unlimited potency; eva—certainly; jānantu—let them think like that; kim—what is the use; bahu-uktyā—with many words; na—not; me—my; prabho—O Lord; manasaḥ—of the mind; vapusah—of the body; vācaḥ—of the words; vaibhavam—opulences; tava—Your; gocaraḥ—within the range.

TRANSLATION

‘There are people who say, “I know everything about Kṛṣṇa.” Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (10.14.38), spoken by Lord Brahmā after he had stolen Lord Kṛṣṇa's cows, calves and cowherd boys and Kṛṣṇa had exhibited His transcendental opulence by re-creating all the stolen cows, calves and cowherd boys by His viṣṇu-mūrti expansions. After he had seen this, Brahmā offered the above prayer.

TEXT 28

क्रṣ्णेर महिमा रचि केबां तारा ज्ञाता ॥
व्रंदावन-श्तानेर देख आश्चर्य बिभूता ॥ २८ ॥

kṛṣṇera mahimā rahu—kebā tāra jñātā
vṛndāvana-sthānera dekha āścarya vibhutā

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; mahimā—glories; rahu—let be; kebā—who; tāra—of those; jñātā—a knower; vṛndāvana-sthānera—of the abode of Kṛṣṇa, Vṛndāvana; dekha—just see; āścarya—wonderful; vibhutā—opulences.
TRANSLATION

"Let the glories of Lord Kṛṣṇa be! Who could be aware of all of them? His abode, Vṛndāvana, has many wonderful opulences. Just try to see them all.

TEXT 29

ṣola-kroṣa vṛndāvana,—śāstrera prakāśe
tāra eka-dese vaikuṇṭha-gana bhāse

SYNONYMS

ṣola-kroṣa—measuring sixteen kroṣas (thirty-two miles); vṛndāvana—Vṛndāvana-dhāma; śāstrera prakāśe—according to the revelation of revealed scripture; tāra—of Vṛndāvana; eka-dese—in one corner; vaikuṇṭha—all the Vaikuṇṭha planets; ajāṇḍa-gana—the innumerable universes; bhāse—are situated.

TRANSLATION

"According to the revelations of revealed scripture, Vṛndāvana extends only sixteen kroṣas [thirty-two miles]. Nonetheless, all the Vaikuṇṭha planets and innumerable universes are located in one corner of this tract.

PURPORT

In Vraja, the land is divided into various vanas, or forests. The forests total twelve, and their extension is estimated to be eighty-four kroṣas. Of these, the special forest known as Vṛndāvana is located from the present municipal city of Vṛndāvana to the village called Nanda-grāma. This distance is sixteen kroṣas (thirty-two miles).

TEXT 30

apāra āśīvarya kṛṣṇera—nāhika gaṇana
śākhā-candra-nyāye kari dig-daraṇa

SYNONYMS

apāra—unlimited; āśīvarya—opulence; kṛṣṇera—of Lord Kṛṣṇa; nāhika gaṇana—there is no estimation; śākhā-candra-nyāye—according to the logic of
seeing the moon through the branches of a tree; \textit{kari}—I make; \textit{dik-daraśana}—an indication only.

\textbf{TRANSLATION}

“No one can estimate the opulence of Kṛṣṇa. That is unlimited. However, just as one sees the moon through the branches of a tree, I wish to give a little indication.”

\textbf{PURPORT}

First a child is shown the branches of a tree, and then he is shown the moon through the branches. This is called \textit{sākhā-candra-nyāya}. The idea is that first one must be given a simpler example. Then the more difficult background is explained.

\textbf{TEXT 31}

\texttt{aiśvarya kahite sphurila aiśvarya-sagara}  
\texttt{manendriya đubilā, prabhu ha-ilā phāñpara}

\textbf{SYNONYMS}

\textit{aiśvarya}—opulence; \textit{kahite}—to describe; \textit{sphurila}—there manifested; \textit{aiśvarya-sagara}—an ocean of opulence; \textit{mana-indriya}—the chief sense, namely the mind; \textit{đubilā}—immersed; \textit{prabhu}—Śrī Caitanya Mahāprabhu; \textit{ha-ilā}—became; \textit{phāñpara}—perplexed.

\textbf{TRANSLATION}

While describing the transcendental opulences of Kṛṣṇa, the ocean of opulence manifested in the mind of Śrī Caitanya Mahāprabhu, and His mind and senses were immersed in this ocean. Thus He was perplexed.

\textbf{TEXT 32}

\texttt{bhagavatera ei śloka pañcilā āpane}  
\texttt{artha āsvādite sukhe karena vyākhyaṅe}
**SYNONYMS**

bhāgavata—of Śrīmad-Bhāgavatam; ei—this; śloka—verse; paḍilā—recited; āpane—personally; artha—the meaning; āsvādīte—to taste; sukhā—happiness; kareṇa vyākhyāne—describes the meaning.

**TRANSLATION**

Śrī Caitanya Mahāprabhu personally recited the following verse from Śrīmad-Bhāgavatam, and to relish the meaning, He began to explain it Himself.

**TEXT 33**

svayam tv asāmyātīśayas tryadhīśah
svārājya-lakṣmy-āpta-samasta-kāmah
balim haradbhiś cira-loka-pālaiḥ
kīṛti-kotiṣṭha-pāda-piṭṭhaḥ

**SYNONYMS**

svayam—personally the Supreme Personality of Godhead; tu—but; asāmyātīśayah—who has no equal nor superior; tri-adhiśah—the master of three places, namely Goloka Vṛndāvana, Vaikuṇṭhaloka and the material world, or the master of Mahā-Viśṇu, Garbhodakāśayī Viśṇu and Kṣirodakaśayī Viśṇu, or the master of Brahmā, Viśṇu and Maheśvara, or the master of the three worlds (the higher, lower and middle planetary systems); svārājya-lakṣmī—by His personal spiritual potency; āpta—already achieved; samasta-kāmah—all desirable objects; balim—a presentation or taxation; haradbhiḥ—who are offering; cira-loka-pālaiḥ—by the predominating deities of different planets; kīṛti-kotiḥ—by millions of helmets; iḍita—being worshiped; pāda-piṭṭhaḥ—whose lotus feet.

**TRANSLATION**

"The Supreme Personality of Godhead, Kṛṣṇa, is the master of the three worlds and the three principal demigods [Brahmā, Viśṇu and Śiva]. No one is equal to or greater than Him. By His spiritual potency, known as svārājya-lakṣmī, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of all the planets touch the lotus feet of the Lord with their helmets. Thus they offer prayers to the Lord."
Purport

This quotation is verse 21 of the Second Chapter, Third Canto of Śrīmad-Bhāgavatam.

Text 34

Parama ighara kṛṣṇa svayaṁ bhagavān
tāte baḍa, tānra sama keha nāhi āna

Synonyms

parama—supreme; ighara—controller; kṛṣṇa—Lord Kṛṣṇa; svayaṁ—personally; bhagavān—the original Personality of Godhead; tāte—therefore; baḍa—most exalted; tānra—His; sama—equal; keha—anyone; nāhi—there is not; āna—else.

Translation

"Kṛṣṇa is the original Supreme Personality of Godhead; therefore He is the greatest of all. No one is equal to Him, nor is anyone greater than Him.

Text 35

īṣvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindah
sarva-kāraṇa-kāraṇam

Synonyms

īṣvaraḥ—the controller; paramaḥ—supreme; kṛṣṇaḥ—Lord Kṛṣṇa; sat—eternal existence; cit—absolute knowledge; ānanda—absolute bliss; vigrahaḥ—whose form; anādiḥ—without beginning; ādiḥ—the origin; govindah—Lord Govinda; sarva-kāraṇa-kāraṇam—the cause of all causes.

Translation

"'Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'"
The Opulence and Sweetness of Kṛṣṇa

PURPORT
This is the first verse of the Fifth Chapter of Brahma-saṁhitā.

TEXT 36

bhūṣa, viṁśu, hara,—ētśaḥ śttādhi-śrīśubh
bhin śājākāri kṛṣṇe, kṛṣṇa—adhīśvara

SYNONYMS
brahma—Lord Brahma; viśnu—Lord Viśnu; hara—and Lord Śiva; ei—they; śrṣti-ādī-śiśvā—masters of material creation, maintenance and dissolution; tine—all three of them; ājñākāri—order carriers; kṛṣṇa—of Lord Kṛṣṇa; kṛṣṇa—Lord Kṛṣṇa; adhīśvara—their master.

TRANSLATION
"The primary predominating deities of this material creation are Lord Brahmā, Lord Śiva and Lord Viśnu. Nonetheless, they simply carry out the orders of Lord Kṛṣṇa, who is master of them all.

TEXT 37

śrjāmi tat-niyukto 'ham
haro harati tad-vāsah
viśvam puruṣa-rūpeṇa
paripāṭi tri-sakti-dhṛk

SYNONYMS
śrjāmi—create; tat-niyuktah—engaged by Him; aham—I; harah—Lord Śiva; harati—annihilates; tat-vāsah—under His control; viśvam—the whole universe; puruṣa-rūpeṇa—in the form of Lord Viṣṇu; paripāṭi—maintains; tri-sakti-dhṛk—the controller of the three modes of material nature.

TRANSLATION
"Lord Brahmā said, ‘Following the will of the Supreme Personality of Godhead, I create, Lord Śiva destroys, and He Himself in the form of Kṣirodakaśāyi
Viśnū maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viśnū.'

PURPORT
This is a quotation from Śrimad-Bhāgavatam (2.6.32).

TEXT 38
এ সামান্যা, ত্রিদিশিরের শূন অর্থ আর।
জগৎকারণ তিন পুরুষাবতার || ৩৮ ||

e sāmānya, tryadhīśvarera śuna artha āra
jagat-kāraṇa tina puruṣāvatāra

SYNONYMS
e sāmānya—this is a general description; tri-adhiśvarera—of the master of the three worlds; śuna—please hear; artha—meaning; āra—another; jagat-kāraṇa—the cause of the material creation; tina—three; puruṣa-avatāra—puruṣa incarnations of Viṣṇu.

TRANSLATION
"This is only a general description. Please try to understand another meaning of tryadhīśa. The three puruṣa incarnations of Viṣṇu are the original cause of the material creation.

TEXT 39
মহাবিষ্ণু, পদ্মানাভ, ক্ষীরোদকস্বামী।
এই তিন—স্বল-সূক্ষ্ম-সর্ব-অন্তর্যামী || ৩৯ ||

mahā-viṣṇu, padmanābha, kṣirodaka-svāmī
ei tina—sthūla-sūkṣma-sarva-antaryāmi

SYNONYMS
mahā-viṣṇu—Mahā-Viṣṇu; padmanābha—Padmanābha (Garbhodakāśayī Viṣṇu); kṣīra-udaka-svāmī—Kṣīrodakāśayī Viṣṇu; ei tina—all these three; sthūla-sūkṣma—gross and subtle; sarva—of all; antaryāmi—the Supersoul.

TRANSLATION
"Mahā-Viṣṇu, Padmanābha and Kṣīrodakāśayī Viṣṇu are the Supersouls of all subtle and gross existences.
Lord Mahā-Viṣṇu is known as Kāraṇodakāsāyi Viṣṇu, the Supersoul of everything. Garbhodakāsāyi Viṣṇu, from whose lotus navel Brahmā was created, is also called Hiraṇya-garbha and is the total Supersoul and the subtle Supersoul. Kṣirodakāsāyi Viṣṇu is the universal form and the gross Supersoul.

ei tina—these three; sarva-āśraya—the shelter of the whole material creation; jagat-īśvara—supreme controllers of the universe; eho saba—all of Them; kalā-arūḍa—plenary portions, or portions of the plenary portions; krṣṇa—Lord Kṛṣṇa; adhiśvara—the Supreme Personality of Godhead.

Although Mahā-Viṣṇu, Padmanābha and Kṣirodakaśāyi Viṣṇu are all shelters and controllers of the entire universe, They are nonetheless but plenary portions or portions of the plenary portions of Kṛṣṇa. Therefore He is the original Personality of Godhead.
SYNONYMS

yasya—whose; eka—one; niśvasita—of breath; kālam—time; atha—thus; avalambya—taking shelter of; jivanti—live; loma-vilajāḥ—grown from the hair holes; jagat-anda-nāthāḥ—the masters of the universes (the Brahmās); viṣṇuh mahān—the Supreme Lord Mahā-Viṣṇu; saḥ—that; iha—here; yasya—whose; kalā-viśeṣah—particular plenary portion or expansion; govindam—Lord Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

"The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion."

PURPORT

This is a quotation from Brahma-saṁhitā (5.48). See also Ādi-līlā (5.71).

TEXT 42

ei artha—madhyama, śuna ‘gūḍha’ artha āra

tina āvāsa-sthāna krṣṇera sāstre khyāti yāra

SYNONYMS

ei artha—this explanation; madhyama—middle; śuna—please hear; gūḍha—confidential; artha—meaning; āra—another; tina—three; āvāsa-sthāna—residential places; krṣṇera—of Lord Kṛṣṇa; sāstre—in the revealed scriptures; khyāti—fame; yāra—of which.

TRANSLATION

"This is the middle meaning. Now please hear the confidential meaning. Lord Kṛṣṇa has three places of residence, which are well known from revealed scriptures.

PURPORT

Kṛṣṇa has three abodes—His internal abode (Goloka Vṛndāvana), His intermediate abode (the spiritual sky), and His external abode (this material world).
TEXT 43

‘अन्तहपुर’—गोलका-श्रीव्रन्दावन।
याहै। नित्यस्थिति मातापिता-बंधुगण इ। ४३।।

‘antahpura’—goloka-śri-vṛndāvana
yāhān nitya-sthiti mātā-pitā-bandhu-gana

SYNONYMS

antah-pura—the internal abode; goloka-śri-vṛndāvana—Goloka Vṛndāvana; yāhān—where; nitya-sthiti—eternal residence; mātā-pitā—mother and father; bandhu-gana—and friends.

TRANSLATION

“The internal abode is called Goloka Vṛndāvana. It is there that Lord Kṛṣṇa’s personal friends, associates, father and mother live.

TEXT 44

मधुरैश्वर्य-मधुरैक-रुपादित-शंक्युर।
योगमयादासी यहाँ रासादिलिलासार। ४४।।

madhura-aisvarya-madhurya-kṛpādi-bhāṇḍāra
yogamāyā dāsi yāhān rāsa-adī līlā-sāra

SYNONYMS

madhura-aisvarya—of sweetness and opulence; mādhurya—of conjugal love; kṛpā-ādi—and of mercy and so on; bhāṇḍāra—storehouse; yoga-māyā—the spiritual energy; dāsi—maidservant; yāhān—where; rāsa-ādi—the rāsa dance and other pastimes; līlā-sāra—the quintessence of all pastimes.

TRANSLATION

“Vṛndāvana is the storehouse of Kṛṣṇa’s mercy and the sweet opulences of conjugal love. That is where the spiritual energy, working as a maidservant, exhibits the rāsa dance, the quintessence of all pastimes.

TEXT 45

कंकणनिकुर्रस्ययथाफलं मधुरैैश्वर्यविशेषावलिन।
अयथितः कर्मराजनमन्दनन्दनस्य हि चिन्ताकरिकादृष्टियते नः ४५॥

Kanākānīkurraśya yathāphalaṁ mādhura-aisvarya-viśeṣāvalin. | 
Ayaṁ ti krpa-raja-nandanaṁ hi chinākaraṇa-buddhayate naḥ 45॥
karunā-nikuramba-komale
madhura-aiśvarya-viśeṣa-śālīni
jayati vṛaja-rāja-nandane
na hi cintā-kaṇikābhūyudeti nāḥ

SYNONYMS
karunā-nikuramba-komale—who is very soft because of great mercy;
madhura-aiśvarya-viśeṣa-śālīni—especially by the opulence of conjugal love;
jayati—all glories; vṛaja-rāja-nandane—to the son of Mahārāja Nanda; na—not;
hi—certainly; cintā—of anxiety; kaṇīka—even a particle; abhyudeti—awakens;
nāḥ—of us.

TRANSLATION
"Vṛndāvana-dhāma is very soft due to the mercy of the Supreme Lord, and it is especially opulent due to conjugal love. The transcendental glories of the son of Mahārāja Nanda are exhibited here. Under the circumstances, not the least anxiety is awakened within us.

TEXT 46

तार तले परवोमा—‘विषुलोक’-नाम ।
नारायण-आदि अनन्त षड्रूपेर धाम ॥ ४६ ॥

tāra tale paravyoma—‘vishuloka’-nāma
nārāyaṇa-ādi ananta svarūpera dhāma

SYNONYMS
tāra tale—below Vṛndāvana-dhāma; para-vyoma—the spiritual sky; viṣṇuloka-nāma—known as Viṣṇuloka; nārāyaṇa-ādi—Nārāyaṇa and others; ananta—unlimited; sva-rūpera—of personal expansions; dhāma—the place.

TRANSLATION
"Below the Vṛndāvana planet is the spiritual sky, which is known as Viṣṇuloka. In Viṣṇuloka there are innumerable Vaikunṭha planets controlled by Nārāyaṇa and other innumerable expansions of Kṛṣṇa.

TEXT 47

‘मध्यम-आवास’ कुक्षर—यङ्घ्य-विण्डार ।
अनन्त षड्रुपेयाई karones bhār ॥ ४७ ॥
The Opulence and Sweetness of Kṛṣṇa

‘madhyama-āvāsa’ kṛṣṇera—ṣaṭ-aiśvarya-bhāṇḍāra
ananta svarūpe yāhāṅ kareṇa vihāra

SYNONYMS
madhyama-āvāsa—the middle residence; kṛṣṇera—of Lord Kṛṣṇa; ṣaṭ-aiśvarya-bhāṇḍāra—the storehouse of six opulences; ananta sva-rūpe—in unlimited forms; yāhāṅ—where; kareṇa vihāra—enjoys His pastimes.

TRANSLATION
“The spiritual sky, which is full in all six opulences, is the interim residence of Lord Kṛṣṇa. It is there that an unlimited number of forms of Kṛṣṇa enjoy Their pastimes.

TEXT 48

अनंत बैकुंठ याहि। ताहार-कोठरि ।
पारिषदगणे यज्ञूभरे आचे भरি’’ || ४८ ||
ananta vaikuṇṭha yāhāṅ bhāṇḍāra-kothari
pārīṣāda-gane ṣaṭ-aiśvarye äche bhari’

SYNONYMS
ananta—unlimited; vaikuṇṭha—Vaikuṇṭha planets; yāhāṅ—where; bhāṇḍāra-kothari—like rooms of a treasure-house; pārīṣāda-gane—eternal associates; ṣaṭ-aiśvarye—with the six opulences; äche—are; bhari’—filling.

TRANSLATION
“Innumerable Vaikuṇṭha planets, which are just like different rooms of a treasure-house, are all there, filled with all opulences. Those unlimited planets house the Lord’s eternal associates, who are also enriched with the six opulences.”

TEXT 49

goloka-nāmni nija-dhāmni tale ca tasya
devi-maheśa-hari-dhāmasu teṣu teṣu

tetate prāchānichya bhihitānca yena
gobiṣṇumādipūrṇaḥ tyabhājāma’’ || ४९ ||

goloka-nāmni nija-dhāmni tale ca tasya
devi-maheśa-hari-dhāmasu teṣu teṣu

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te te prabhāva-nicayā vihitāḥ ca yena
govindam ādi-puruṣāṁ tam aham bhajāmi

SYNONYMS
goloka-nāṁni nija-dhāmni—in the planet known as Goloka Vṛndāvana, the personal abode of the Supreme Personality of Godhead; tale—in the part underneath; ca—also; tasya—of that; devi—of the goddess Durgā; mahēśa—of Lord Śiva; hari—of Nārāyaṇa; dhāmasu—in the planets; teṣu teṣu—in each of them; te te—those respective; prabhāva-nicayāḥ—opulences; vihitāḥ—established; ca—also; yena—by whom; govindam—unto that Govinda; ādi-puruṣam—the original Supreme Personality of Godhead; tam—unto Him; aham—I; bhajāmi—offer my obeisances.

TRANSLATION
"Below the planet named Goloka Vṛndāvana are the planets known as Devi-dhāma, Mahēśa-dhāma and Hari-dhāma. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him."

PURPORT
This is a quotation from Brahma-samhitā (5.43).

TEXT 50

pradhāna-parama-vyomnor
antare virajā nadi
vedāṅga-sveda-janitais
toyaiḥ prasrāvitā subhā

SYNONYMS
pradhāna-parama-vyomnoḥ antare—between the material world and spiritual world; virajā nadi—is a river known as Virajā; vedāṅga—of the transcendental body of the Supreme Personality of Godhead; sveda-janitaiḥ—produced from the perspiration; toyaiḥ—with water; prasrāvitā—flowing; subhā—all-auspicious.

TRANSLATION
"Between the spiritual and material worlds is a body of water known as the River Virajā. This water is generated from the bodily perspiration of the
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Supreme Personality of Godhead, who is known as Vedāngas. Thus the river flows.'

PURPORT

This verse and the following verse are from the Padma Purāṇa.

TEXT 51

तस्यां पारे परवयोम ज्ञिपदहुतं सनातनम्।
अयुष्यं शार्वतं नित्यमनस्वं परमं पदम् ॥ ५१ ॥

tasyāḥ pāre paravyoma
tripād-bhūtam sanātanam
amṛtam śāśvatam nityam
anantam paramam padam

SYNONYMS

tasyāḥ pāre—on the other bank of the Viraja River; para-vyoma—the spiritual sky; tri-pād-bhūtam—existing as three fourths of the opulence of the Supreme Lord; sanātanam—eternal; amṛtam—without deterioration; śāśvatam—without being subjected to the control of time; nityam—constantly existing; anantam—unlimited; paramam—supreme; padam—abode.

TRANSLATION

"Beyond the River Viraja is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky.'

PURPORT

In the spiritual sky there is neither anxiety nor fear. It is eternally existing, and it consists of three fourths of the Lord's energy. The material world is an exhibition of only one fourth of the Lord's energy. Therefore it is called eka-pāda-vibhūti.

TEXT 52

तार तले 'बाह्यवास' विराजार पार।
अनस्त ब्रजाणुं याहि कौठरि अपार ॥ ५२ ॥

tāra tale 'bāhyāvāsa' virajāra pāra
ananta brahmāṇḍa yāhāṁ koṭhāri apāra
SYNONYMS

tāra tale—below the spiritual world; bāhya-āvāsa—external abode; virajāra pāra—on the other side of the River Virajā; ananta brahmāṇḍa—unlimited number of universes; yāhān—where; kothari—apartments; apāra—unlimited.

TRANSLATION

"On the other side of the River Virajā is the external abode, which is full of unlimited universes, each containing unlimited atmospheres.

TEXT 53

devi-dhāma’ nāma tāra, jiva yāra vāsi
gagal-lakṣmi rākhī rahe yahān māyā dāsi

SYNONYMS

devi-dhāma—the place of the external energy; nāma—named; tāra—its; jiva—the conditioned living entities; yāra—of which; vāsi—the inhabitants; jagal-lakṣmi—the material energy; rākhī—keeping them; rahe—exists; yāhān—wherein; māyā—the external energy; dāsi—maidservant.

TRANSLATION

"The abode of the external energy is called Devi-dhāma, and its inhabitants are conditioned souls. It is there that the material energy, Durgā, resides with many opulent maidservants.

PURPORT

Because he wants to enjoy the material energy, the conditioned soul is allowed to reside in Devi-dhāma, the external energy, where the goddess Durgā carries out the orders of the Supreme Lord as His maidservant. The material energy is called jagal-lakṣmi because she protects the bewildered conditioned souls. The goddess Durgā is therefore known as the mother, and Lord Śiva, her husband, is known as the father. Lord Śiva and goddess Durgā are therefore known as the material father and mother. Goddess Durgā is so named because this material world is like a big fort where the conditioned soul is placed under her care. For material facilities, the conditioned soul tries to please the goddess Durgā, and mother Durgā supplies all kinds of material facilities. Because of this, the conditioned souls are allured and do not wish to leave the external energy. Consequently they are continuously making plans to live here peacefully and happily. Such is the material world.
TEXT 54

এই তিন ধামের হয় কৃষ্ণ অধিশ্রুত
গোলক-পরব্যোম—অনুক্তির পর ॥ ৫৪ ॥

ei tina dhāmera haya kṛṣṇa adhiśvara
goloka-paravyoma—prakṛtira para

SYNONYMS

ei tina dhāmera—of these three dhāmas, or residential places, namely Goloka Vṛndāvana-dhāma, Vaikuṇṭha-dhāma (Hari-dhāma) and Devi-dhāma (the material world); haya—is; kṛṣṇa—Lord Kṛṣṇa; adhiśvara—the supreme master; goloka-paravyoma—the spiritual planet Goloka and the spiritual sky; prakṛtira para—beyond this material energy.

TRANSLATION

“Kṛṣṇa is the supreme proprietor of all dhāmas, including Goloka-dhāma, Vaikuṇṭha-dhāma and Devi-dhāma. The paravyoma and Goloka-dhāma are beyond Devi-dhāma, this material world.

PURPORT

When a living entity is liberated from Devi-dhāma but does not know of the opulence of Hari-dhāma, he is placed in Maheśa-dhāma, which is between the other two dhāmas. The liberated soul does not get an opportunity to serve the Supreme Personality of Godhead there; therefore although this Maheśa-dhāma is Lord Śiva’s dhāma and above the Devi-dhāma, it is not the spiritual world. The spiritual world begins with Hari-dhāma, or Vaikuṇṭhaloka.

TEXT 55

চিছ্যাক্ষিবিন্ধুতি-ধাম—ত্রিপদাদ্যেখর-নাম ।
মাযিক বিন্ধুতি—একপাদ অভিধান ॥ ৫৫ ॥

cic-chakti-vibhūti-dhāma—tripād-aiśvarya-nāma
māyika vibhūti—eka-pāda abhidiḥāna

SYNONYMS

cit-sakti—of the spiritual energy; vibhūti-dhāma—opulent abode; tri-pād—three fourths; aiśvarya—opulence; nāma—named; māyika vibhūti—material opulence; eka-pāda—one fourth; abhidiḥāna—known.
TRANSLATION

"The spiritual world is considered to be three fourths of the energy and opulence of the Supreme Personality of Godhead, whereas this material world is only one fourth of that energy. That is our understanding.

PURPORT

Hari-dhāma (paravyoma) and Goloka Vṛndāvana are beyond the material cosmic manifestation. They are celebrated as three fourths of the Lord's energy. The material world, conducted by the Supreme Lord's external energy, is called Devi-dhāma and is a manifestation of one fourth of His energy.

TEXT 56

tripād-vibhūter dhamatvāt
tripād-bhūtarhi tat padam
vibhūtir māyikā sarvān proktā pāḍātmikā yataḥ

SYNONYMS

tri-pād-vibhūteḥ—of the three fourths of the energy; dhāmatvāt—because of being the abode; tri-pād-bhūtam—consisting of three fourths of the energy; hi—certainly; tat padam—that abode; vibhūtir—the energy or potency; māyikā—material; sarvā—all; proktā—said; pāḍā-amikā—only one fourth; yataḥ—therefore.

TRANSLATION

"'Because it consists of three fourths of the Lord’s energy, the spiritual world is called tripād-bhūta. Being a manifestation of one fourth of the Lord’s energy, the material world is called eka-pāda.'

PURPORT

This verse is found in Laghu-bhāgavatāmṛta (1.5.286).

TEXT 57

tripādabhirūḍhāt kūṭe—ākṣy-āgacchār

This verse is found in Laghu-bhāgavatāmṛta (1.5.286).
tripāda-vibhūti kṛṣṇera—vākya-agocara
eka-pāda vibhūtiṁ śunaha vistāra

SYNONYMS

tri-pāda-vibhūti kṛṣṇera—three fourths of the energy of Lord Kṛṣṇa; vākya-agocara—beyond words; eka-pāda vibhūtiṁ—of one fourth of the energy; śunaha—please hear; vistāra—breadth.

TRANSLATION

“The three-fourths part of Lord Kṛṣṇa’s energy is beyond our speaking power. Let us therefore hear elaborately about the remaining one fourth of His energy.

TEXT 58

अनंत ब्रह्माण्डे यतं ब्रह्मारुद्रागण
चिरलोकपाल-शके भाहर गणन
tananta brahmāṇḍera yata brahmā-rudra-gaṇa
cira-loka-pāla-śabde tāhāra gaṇana

SYNONYMS

ananta—unlimited; brahmāṇḍera—of the universes; yata—all; brahmā—Lord Brahmās; rudra-gaṇa—and Lord Śivas; cira-loka-pāla—permanent governors of the worlds; śabde—by the word; tāhāra—of them; gaṇana—counting.

TRANSLATION

“Actually it is very difficult to ascertain the number of universes. Every universe has its separate Lord Brahmā and Lord Śiva, who are known as permanent governors. Therefore there is also no counting of them.

PURPORT

Lord Brahmā and Lord Śiva are called cira-loka-pāla, permanent governors. This means that they govern the affairs of the universe from the beginning of the creation to the end. In the next creation, the same living entities may not be present, but because Brahmā and Śiva are existing from the beginning to the end, they are called cira-loka-pāla, permanent governors. Loka-pāla means “predominating deities.” There are eight predominating deities of the prominent heavenly planets, and they are Indra, Agni, Yama, Varuṇa, Nīrṇit, Vāyu, Kuvera and Śiva.
TEXT 59

एकदिन द्वारकाते कृष्ण देखिबाहेत।

क्रष्ण आयले—द्वारपाल जानाइल कृष्णे || ५९ ||

eka-dina dvārakāte kṛṣṇa dekhibāre
brahmā āilā—dvāra-pāla jānāila kṛṣṇere

SYNONYMS

eka-dina—one day; dvārakāte—in Dvāraka; kṛṣṇa dekhibāre—to see Kṛṣṇa; brahmā āilā—Lord Brahmā came; dvāra-pāla—the doorman; jānāila—informed; kṛṣṇere—Lord Kṛṣṇa.

TRANSLATION

“Once, when Kṛṣṇa was ruling Dvāraka, Lord Brahmā came to see Him, and the doorman immediately informed Lord Kṛṣṇa of Brahmā’s arrival.

TEXT 60

कृष्ण कहेन—कौन त्रंक, किनाम ताहार?’

द्वारी आसि’ त्रंकारे पुछे आर बार॥ ६० ॥

kṛṣṇa kahena—kon brahma, ki nāma tāhāra?’
dvāri āsi’ brahmāre puche āra bāra

SYNONYMS

kṛṣṇa kahena—Kṛṣṇa said; kon brahma—which Brahmā; ki nāma tāhāra—what is his name; dvāri āsi’—the doorman, coming back; brahmāre—to Lord Brahmā; puche—inquires; āra bāra—again.

TRANSLATION

“When Kṛṣṇa was so informed, He immediately asked the doorman, ‘Which Brahmā? What is his name?’ The doorman therefore returned and questioned Lord Brahmā.

PURPORT

From this verse we can understand that Brahmā is the name of the post and that the person occupying the post has a particular name also. From Bhagavad-gītā: imāṁ vivasvate yogam. Vivasvān is the name of the present predominating deity of the sun. He is generally called Sūrya, the sun-god, but he also has his own
particular name. The governor of the state is generally called rāja-pāla, but he also has his own individual name. Since there are hundreds and thousands of Brahmas with different names, Kṛṣṇa wanted to know which of them had come to see Him.

**TEXT 61**

विस्मित हाना ब्रह्माः द्वारिके कहिला।
कहौ गिया सनक-पिता चतुर्मुखे आईल॥ ६१ ॥

vismita haṁa brahmā dvārike kahilā
‘kaha giyā sanaka-pitā caturmukha āilā’

**SYNONYMS**

vismita haṁa—becoming surprised; brahmā—Lord Brahmā; dvārike—unto the doorman; kahilā—replied; kaha—inform; giyā—going; sanaka-pitā—the father of the four Kumāras; catuḥ-mukha—four-headed; āilā—has come.

**TRANSLATION**

‘When the doorman asked, ‘Which Brahmā?’ Lord Brahmā was surprised. He told the doorman, ‘Please go inform Lord Kṛṣṇa that I am the four-headed Brahmā who is the father of the four Kumāras.’

**TEXT 62**

कृष्णे जानाणां द्वारी ब्रह्मारे लाणा गेला।
कृष्णे चरणं ब्रह्माः दान्दवत वैला॥ ६२ ॥

kṛṣṇe jānāṇā dvāri brahmāre laṇa gelā
kṛṣṇera carane brahmā daṇḍavat kailā

**SYNONYMS**

kṛṣṇe jānāṇā—informing Lord Kṛṣṇa; dvāri—the doorman; brahmāre—Lord Brahmā; laṇa—taking; gelā—went; kṛṣṇera carane—at the lotus feet of Kṛṣṇa; brahmā—Lord Brahmā; daṇḍavat kailā—offered obeisances.

**TRANSLATION**

‘The doorman then informed Lord Kṛṣṇa of Lord Brahmā’s description, and Lord Kṛṣṇa gave him permission to enter. The doorman escorted Lord Brahmā in, and as soon as Brahmā saw Lord Kṛṣṇa, he offered obeisances at His lotus feet.'
TEXT 63

कृष्ण मान्य-पूजा करि’ ताँरे प्रश्न बैल।
‘किलागी’ तोमार इही। अगमन बैल ? ६३॥

krṣṇa māṇya-pūjā kari’ tāṅre praśna kaila
‘ki lági’ tomāra ihāṅ āgamana haila?’

SYNONYMS
krṣṇa—Lord Kṛṣṇa; māṇya-pūjā—respect and worship; kari’—showing; tāṅre—to him; praśna kaila—put a question; ki lági’—for what reason; tomāra—your; ihāṅ—here; āgamana haila—there was arrival.

TRANSLATION

“After being worshiped by Lord Brahmā, Lord Kṛṣṇa also honored him with suitable words. Then Lord Kṛṣṇa asked him, ‘Why have you come here?’

TEXT 64

ब्राह्म कहे,—‘ताहा पाचे करिब निवेदन।
एक संशय मने हय, करह छेदन॥ ६४॥

brahmā kahe,—‘tāhā pāche kariba nivedana
eka saṁśaya mane haya, karaha chedana

SYNONYMS
brahmā kahe—Lord Brahmā said; tāhā—that; pāche—later; kariba nivedana—I shall submit unto You; eka—one; saṁśaya—doubt; mane—in the mind; haya—there is; karaha chedana—kindly dissipate it.

TRANSLATION

“Being questioned, Lord Brahmā immediately replied, ‘I shall later tell You why I have come. First of all there is a doubt in my mind which I wish You would kindly dissipate.

TEXT 65

‘कोन ब्राह्म ?’ पूजिले तूमि कोन अक्षिपाये ?
आमा बई अंगवेत्य आर कोन ब्राह्म हये ?’ ६५॥

‘Who is Brahman?’ You honored me. Why did you do so? Mother, why did you take me for a Brahman?”
SYNONYMS

kon brahmā—which Brahmā; puchile tumi—You inquired; kon abhịprāye—by what intention; āmā ba-i—except me; jagate—within this universe; āra—other; kon—which; brahmā—Lord Brahmā; haye—is there.

TRANSLATION

‘Why did you inquire which Brahmā had come to see You? What is the purpose of such an inquiry? Is there any other Brahmā besides me within this universe?’

TEXT 66

शुनिः हासिः कृष्ण तबे करिलेन ध्याने।
असंख्य ब्रह्मार गण आईल| तत्काले || ६६ ||

śuni' āhāsi' kṛṣṇa tabe karilena dhyāne
asankhya brahmara gaṇa āilā tata-kṣaṇe

SYNONYMS

śuni’—hearing; āhāsi’—smilingly; kṛṣṇa—Lord Kṛṣṇa; tabe—then; karilena—did; dhyāne—meditation; asankhya—unlimited; brahmara—of Lord Brahmās; gaṇa—the group; āilā—arrived; tata-kṣaṇe—at that time.

TRANSLATION

“Upon hearing this, Śri Kṛṣṇa smiled and immediately meditated. Unlimited Brahmās arrived instantly.

TEXT 67

पश-विष-शक-सहस्र-अयु-लक्ष-लदन।
कोट्य-बुध मुख कारे, न याय गणन। || ६७ ||

daśa-bīṣa-ṣaṭa-sahasra-ayuta-lakṣa-vadana koṭy-arbuda mukha kāro, nā yāya gaṇana

SYNONYMS

daśa—ten; bīṣa—twenty; ṣaṭa—hundred; sahasra—thousand; ayuta—ten thousand; lakṣa—a hundred thousand; vadana—faces; koṭi—ten million; ar-
These Brahmās had different numbers of heads. Some had ten heads, some twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had.

There also arrived many Lord Śivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies.

It is said that Indra, the King of heaven, is very lusty. Once he tactfully had sexual intercourse with the wife of a great sage, and when the sage learned about this, he cursed the lusty Indra with a curse that put vaginas all over his body. Being very ashamed, Indra fell down at the lotus feet of the great sage and begged his pardon. Being compassionate, the sage turned the vaginas into eyes; therefore Indra possesses hundreds and thousands of eyes all over his body. Just as Lord Brahmā and Lord Śiva have many faces, the King of heaven, Indra, has many eyes.
The Opulence and Sweetness of Kṛṣṇa

Text 70

āsī' saba brahmā kṛṣṇa-pāda-piṭha-āge ।
danḍavat karite mukuta pāda-piṭhe āge

SYNONYMS
āsī'—coming; saba brahmā—all the Brahmās; kṛṣṇa-pāda-piṭha-āge—before the lotus feet of Kṛṣṇa; danḍavat karite—offering their obeisances; mukuta—helmets; pāda-piṭhe—at the lotus feet; āge—touched.

TRANSLATION
“All the Brahmās who came to see Kṛṣṇa offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet.

Text 71

kṛṣṇera acintya-śakti lakhite keha nāre ।
yata brahmā, tata mūrti eka-i śarīre

SYNONYMS
kṛṣṇera—of Lord Kṛṣṇa; acintya-śakti—inconceivable potencies; lakhite—to observe; keha—anyone; nāre—not able; yata brahmā—all Brahmās; tata mūrti—so many forms; eka-i śarīre—in the same body.
TRANSLATION

“No one can estimate the inconceivable potency of Kṛṣṇa. All the Brahmās who were there were resting in the one body of Kṛṣṇa.

TEXT 72

पादपीठ-मुकुटाग्रा-संघाटें उठे धवनि।
पादपीठे ज्ञति करे मुकुट हेन जानि॥ ७२ ॥

pāda-piṭa-mukutāgra-sanghatte uthe dhvani
pāda-piṭhe stuti kare mukuta hena jāni'

SYNONYMS

pāda-piṭa—at Kṛṣṇa’s lotus feet; mukutāgra—of the tops of the helmets; saṅghātte—in the crowding together; uthe dhvani—there arose a sound; pāda-piṭhe stuti—offering prayers unto the lotus feet; kare—do; mukuta—the helmets; hena jāni’—appearing as such.

TRANSLATION

“When all the helmets struck together at Kṛṣṇa’s lotus feet, there was a tumultuous sound. It appeared that the helmets themselves were offering prayers unto Kṛṣṇa’s lotus feet.

TEXT 73

योङ्ड-हाते ब्रह्मा-रुद्रादिकरये स्तवण।
“बुढ़ा क्रपा करिला प्रभु, देख। करण॥ ७३ ॥

yodha-hāte brahmā-rudra-adide karaye stavana
“badha kṛpa karilā prabhu, dekhaila caraṇa

SYNONYMS

yodha-hāte—with folded hands; brahmā—the Lord Brahmās; rudra-ādi—the Lord Śivas and others; karaye stavana—offered their prayers; baḍha kṛpa—great mercy; karilā—You have shown; prabhu—O Lord; dekhailā caraṇa—You have shown Your lotus feet.

TRANSLATION

‘With folded hands, all the Brahmās and Śivas began to offer prayers unto Lord Kṛṣṇa, saying, ‘O Lord, You have shown me a great favor. I have been able to see Your lotus feet.’
TEXT 74

bhāgya, more bolāilā ‘dāsa’ angikari’
kon ājñā haya, tāhā kari ‘sire dhari’

SYNONYMS

bhāgya—great fortune; more—me; bolāilā—You have called; dāsa—as a servant; angikari’—accepting; kon ājñā haya—what is Your order; tāhā—that; kari—let me accept; sire dhari’—holding it on my head.

TRANSLATION

‘All of them then said, ‘It is my great fortune, Lord, that You have called me, thinking of me as Your servant. Now let me know what Your order is so that I may carry it on my heads.’

TEXT 75

krṣṇa kahe,—tomā-sabā dekhite chintu hila

SYNONYMS

krṣṇa kahe—Lord Kṛṣṇa said; tomā-sabā—all of you; dekhite—to see; citta hila—there was a desire; tāhā lägi’—for that reason; eka ṭhāṇi—in one place; sabā—all of you; bolāila—I called for.

TRANSLATION

‘Lord Kṛṣṇa replied, ‘Since I wanted to see all of you together, I have called all of you here.

TEXT 76

sukhi hao sabe, kichu nāhi daitya-bhaya?

SYNONYMS

sukhi hao sabe, kichu nāhi daitya-bhaya?
tārā kahe,—‘tomāra prasāde sarvatra-i jaya
SYNONYMS

sukhi hao—be happy; sabe—all of you; kichu—some; nāhi—there is not; daitya-bhaya—fear of the demons; tārā kahe—all of them replied; tomāra prasāde—by Your mercy; sarvatra-i—everywhere; jaya—victorious.

TRANSLATION

"'All of you should be happy. Is there any fear from the demons?' They replied, 'By Your mercy, we are victorious everywhere.'

TEXT 77

Samprati prthivite yebā haiyāchila bhāra
Avatirṇa haṅṅa tāhā karilā sarṁhāra'

SYNONYMS

samprati—presently; prthivite—upon the earth; yebā—whatever; haiyāchila—there was; bhāra—burden; avatirṇa haṅṅa—descending; tāhā—that; karilā sarṁhāra—You have taken away.

TRANSLATION

"'Whatever burden was upon the earth You have taken away by descending on that planet.'

TEXT 78

dvārakādi—vibhu, tāra ei ta pramāṇa
'āmāra-i brahmāṇḍe kṛṣṇa' sabāra haila jñāna

SYNONYMS

dvārakā-ādi—Dvārakā-dhāma and other abodes; vibhu—transcendental abode; tāra ei ta pramāṇa—this is the evidence of that; āmāra-i brahmāṇḍe—in my brahmāṇḍa; kṛṣṇa—Kṛṣṇa is now present; sabāra—of all of them; haila jñāna—there was this knowledge.
TRANSLATION

"This is the proof of Dwārakā’s opulence: all the Brahmās thought, ‘Kṛṣṇa is now staying in my jurisdiction.’

TEXT 79

कृष्ण-सह द्वारका-वैभव अनुभव हैल।
एकत्र भिजने केह काहे ना देखिल॥ ७९ ॥

kṛṣṇa-saha dvārakā-vaibhava anubhava haila
ekatra milane keha kāho nā dekhila

SYNONYMS

kṛṣṇa-saha—with Kṛṣṇa; dvārakā-vaibhava—the opulence of Dwārakā; anubhava haila—there was perception; ekatra milane—although they came together; keha—someone; kāho—anyone else; nā dekhila—did not see.

TRANSLATION

"Thus the opulence of Dwārakā was perceived by each and every one of them. Although they were all assembled together, no one could see anyone but himself.

PURPORT

The four-headed Brahmā perceived the opulence of Dwārakā-dhāma where Kṛṣṇa was staying, and although there were Brahmās present having ten to ten million heads, and also many Lord Śivas were also assembled, only the four-headed Brahmā of this universe could see all of them. By the inconceivable potency of Kṛṣṇa, the others could not see one another. Although all the Brahmās and Śivas were assembled together, due to Kṛṣṇa’s energy, they could not meet or talk among themselves individually.

TEXT 80

তবে কৃষ্ণ সর্ব-ব্রহ্মাগণে বিদায় দিল।
দণ্ডবৎ হা সবে নিজ ঘরে গেলা॥ ৮০ ॥

tabe kṛṣṇa sarva-brahmā-gane vidāya dilā
danḍavat haṁ sabe nija ghare gelā
SYNONYMS

tabe—thereafter; krṣṇa—Lord Kṛṣṇa; sarva-brahmā-gaṇe—unto all the Brahmas; vidāya dīlā—bade farewell; daṇḍavat haṅṅa—offering obeisances; sabe—all of them; nija ghare gelā—returned to their respective homes.

TRANSLATION

“Lord Kṛṣṇa then bade farewell to all the Brahmas there, and after offering their obeisances, they all returned to their respective homes.

TEXT 81

dekhi’ caturmukha brahmāra haila camatkāra
kṛṣṇera caraṇe āsi’ kailā namaskāra

SYNONYMS

dekhi’—seeing; catur-mukha brahmāra—of the four-headed Brahmā of this universe; haila—there was; camatkāra—astonishment; kṛṣṇera caraṇe āsi’—coming to the lotus feet of Lord Kṛṣṇa; kailā namaskāra—offered his respects.

TRANSLATION

“After observing all these opulences, the four-headed Brahmā of this universe was astonished. He again came before the lotus feet of Kṛṣṇa and offered Him obeisances.

TEXT 82

brahma bale,—pūrve āmi ye niṣcaya karilūṇ
tāra udāharana āmi āji ta’ dekhilūṇ

SYNONYMS

brahma bale—Brahmā said; pūrve—formerly; āmi—I; ye—whatever; niṣcaya karilūṇ—decided; tāra—of that; udāharana—the example; āmi—I; āji—today; ta’—certainly; dekhilūṇ—have seen.
TRANSLATION

‘Brahmā then said, ‘Whatever I formerly decided about my knowledge, I have just now had personally verified.’

TEXT 83

जनान्त एवं जनान्त बिंब बहुक्त। न मे प्रभो।
मनसो वापुंशो बाचो बेवेंजं तब गोचरं॥ ८३ ॥

jānanta eva jānantu
kim bahūktyā na me prabho
manaso vapuṣno vāco
vaibhavam tava gocaraḥ

SYNONYMS

jānantaḥ—persons who think they are aware of Your Unlimited potency; eva—certainly; jānantu—let them think like that; kim—what is the use; bahu-uktyā—with many words; na—not; me—my; prabho—O my Lord; manasah—of the mind; vapuṣah—of the body; vācaḥ—of the words; vaibham—opulences; tava—Your; gocharaḥ—within the range.

TRANSLATION

‘There are people who say, “I know everything about Kṛṣṇa.” Let them think in that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as your opulences are concerned, they are all beyond the reach of my mind, body and words.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (10.14.38), spoken by Lord Brahmā.

TEXT 84

कृष्ण कहे,“इं त्रद्धा पंक्षासं कोटि योजन। अंि फुस्र, भाृते गोमार चारि रसन॥ ८४ ॥

kṛṣṇa kahe, ‘ei brahmānda pañcāsat koṭi yojaṇa
ati kṣudra, tāte tomāra cāri rasana
SYNONYMS

\[\text{kṛṣṇa kahe—Kṛṣṇa said; ei brahmāṇḍa—this universe; pañcāsāt koṭi yojana—four billion miles; ati kṣudra—very small; tāte—therefore; tomāra—your; cārī vadana—four faces.}\]

TRANSLATION

"Kṛṣṇa said, 'Your particular universe extends four billion miles; therefore it is the smallest of all the universes. Consequently you have only four heads."

PURPORT

Śrīla Bhaktiṣiddhānta Sarasvatī Thākura, one of the greatest astrologers of his time, gives information from Siddhānta-śiromaṇī that this universe measures 18,712,069,200,000,000 x 8 miles. This is the circumference of this universe. According to some, this is only half the circumference.

TEXT 85

कोन ब्रह्माण्ड, कोन लक्ष्यकोटि, कोन नियुतकोटि, कोन कोटि-कोटि।
कोन ब्रह्माण्ड, कोन लक्ष्यकोटि-कोटि || 85 ||

\[\text{kona brahmāṇḍa śata-koṭi, kona lakṣa-koṭi, kona niyuta-koṭi, kona koṭi-koṭi} \]

SYNONYMS

\[\text{kona brahmāṇḍa—some universes; śata-koṭi—one billion yojanas; kona—some; lakṣa-koṭi—one trillion yojanas; kona—some; niyuta-koṭi—ten trillion; kona—some; koṭi-koṭi—one hundred trillion.}\]

TRANSLATION

"Some of the universes are one billion yojanas, some one trillion, some ten trillion and some one hundred trillion yojanas. Thus they are almost unlimited in area."

PURPORT

A yojana equals eight miles.

TEXT 86


drṣṭaṣṭaṣṭiṣṭhāṇo brahmeḥ puruṣo brahmaḥ sarvah-vedah।

eīṣṭreṇa pāli ādhi drṣṭaṇḍer gana || 86 ||

\[\text{drṣṭaṣṭaṣṭiṣṭhāṇo brahmaḥ sarvah-vedah} \]
The Opulence and Sweetness of Kṛṣṇa

brahmāṇḍanurūpa brahmāra śarīra-vadana
ei-rūpe pāli āmi brahmāṇḍera gana

SYNONYMS

brahmāṇḍa-anurūpa—according to the size of a universe; brahmāra—of Lord Brahmā; śarīra-vadana—heads on the body; ei-rūpe—in this way; pāli āmi—I maintain; brahmāṇḍera gana—all the innumerable groups of universes.

TRANSLATION

"According to the size of the universe, there are so many heads on the body of Brahmā. In this way I maintain innumerable universes [brahmāṇḍas]."

TEXT 87

‘एकपाद बिभृति ‘ इहार नाहि परिमाण।
‘त्रिपाद बिभृतिर केबा करे परिमाण।’’ ८७॥

‘eka-pāda vibhūti’ ihāra nāhi parimāṇa
‘tripāda vibhūti’ra kebā kare parimāṇa”

SYNONYMS

eka-pāda vibhūti—a one-fourth manifestation of My opulence; ihāra—of this; nāhi—there is not; parimāṇa—measurement; tri-pāda vibhūti—of the spiritual world, having three fourths of My energy; kebā—who; kare—can do; parimāṇa—measurement.

TRANSLATION

"No one can measure the length and breadth of one fourth of My energy. Who can measure the three fourths that is manifested in the spiritual world?"

TEXT 88

तत्साह पारे परवोयम् त्रिपादभुतं सनातनम्।
अमरं शास्तं नित्यमनं परमं पदम्॥ ८८॥

tasyāḥ pāre paravyoma
tripād-bhūtāṁ sanātanaṁ
amṛtaṁ sāsvatāṁ nityam
anantaṁ paramaṁ padam
SYNONYMS

tasyāḥ pāre—on the other bank of the Viraja River; para-vyoma—the spiritual sky; tri-pād-bhūtam—existing as three fourths of the opulence of the Supreme Lord; sanātanam—eternal; amṛtam—without deterioration; śāsvatam—without being subjected to the control of time; nityam—constantly existing; anantam—unlimited; paramam—supreme; padam—abode.

TRANSLATION

“‘Beyond the River Viraja is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord’s opulences. It is known as paravyoma, the spiritual sky.’

PURPORT

This is a verse from the Padma Purāṇa, recited here by Lord Kṛṣṇa.

TEXT 89

ङ्घेब्रह्माय विद्या |
कृष्णरा विभूििस्वरपा जानाना ना याय ८९ ॥

tabe kṛṣṇa brahmare dilena vidaya
kṛṣnera vibhūti-svarūpa jānāna nā yāya

SYNONYMS

tabe—thereafter; kṛṣṇa—Lord Kṛṣṇa; brahmare—unto the Lord Brahmā of this universe; dilena vidaya—bade farewell; kṛṣnera—of Lord Kṛṣṇa; vibhūti-svarūpa—spiritual verification of opulence; jānāna nā yāya—is not possible to understand.

TRANSLATION

“In this way Lord Kṛṣṇa bade farewell to the four-headed Brahmā of this universe. We may thus understand that no one can calculate the extent of Kṛṣṇa’s energies.

TEXT 90

‘त्र्याद्हिष्वरः’-शंक्षे अर्थ ‘गुड्ध’ आर हयः ॥
‘त्रि’-शंक्षे कृष्णे तिन लोक कযः ॥ ९० ॥

‘tryadhiśvara’-śabdera artha ‘gūḍha’ āra haya
‘tri’-śabde kṛṣnera tina loka kaya
SYNONYMS

tri-adhiśvara—tryadhiśvara; śabdeera—of the word; artha—a meaning; gūḍha—confidential; āra—another; haya—there is; tri-sabde—by the word “three”; krṣṇera—of Krṣṇa; tina loka kaya—the three places or properties of Lord Krṣṇa.

TRANSLATION

“There is a very deep meaning in the word tryadhiśvara, which indicates that Krṣṇa possesses three different lokas, or natures.

PURPORT

The word tryadhiśvara means “proprietor of the three worlds.” There are three worlds of which Krṣṇa is the supreme proprietor. This is explained in Bhagavad-gītā:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim rcchati

“The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.” (Bg. 5.29)

The word sarva-loka means “all three worlds,” and the word maheśvara means “the supreme proprietor.” Krṣṇa is the proprietor of both material and spiritual worlds. The spiritual world is divided into two portions—Goloka Vṛndāvana and the Vaikuṇṭhas. The material world is a combination of universes unlimited in number.

TEXT 91

গোলকাখ্যা গোকুল, মথুরা, ধারাবাহী ।
এই তিন লোকে কৃষ্ণের সহজে নিত্যাস্থিতি || ৯১ ||

golokā-khya gokula, mathurā, dvārāvatī
ei tina loko krṣṇera sahaje nitya-sthiti

SYNONYMS

goloka-ākhya—called Goloka; gokula—Gokula; mathurā—Mathurā; dvārāvatī—Dvārakā; ei tina loko—all three of these places; krṣṇera—of Lord Krṣṇa; sahaje—naturally; nitya-sthiti—eternal residence.
TRANSLATION

"The three lokas are Gokula (Goloka), Mathurā and Dvārakā. Kṛṣṇa lives eternally in these three places.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that in the Goloka planet there are three divisions: Gokula, Mathurā and Dvārakā. In His incarnation as Gaurasundara, Lord Śrī Caitanya Mahāprabhu, the Lord conducts His pastimes in three areas: Navadvīpa, Jagannātha Purī (and South India) and Vraja-maṇḍala (the area of Vṛndāvana-dhāma).

TEXT 92

अन्तरहल-पूर्वैर्यहर्षपुरुषोदित्तन्त्र धाम |
भवेतेऽविश्वामर्ग-कृष्ण स्वयं भगवान् || ९२ ||

antarāṅga-pūrṇa-aiśvarya-pūrṇa tina dhāma
tinerā adhiśvara—kṛṣṇa svayam bhagavān

SYNONYMS

antarāṅga—internal; pūrṇa-aiśvarya-pūrṇa—full of all opulences; tina dhāma—three abodes; tinerā adhiśvara—the Lord of all three; kṛṣṇa—Lord Kṛṣṇa; svayam bhagavān—the Supreme Personality of Godhead.

TRANSLATION

"These three places are full of internal potencies, and Kṛṣṇa, the Supreme Personality of Godhead, is their sole proprietor.

TEXTS 93-94

पूर्व-उत्तर द्रव्याङ्गोदित्तन्त्र यदी दिक्पाल |
अन्त्यं बैकुञ्ठविन्यं चिरनिर्दिक्पाल || ९३ ||

ṣṭh-संवाय मुक्त दृष्टान्तपीठ-आगे |
दुश्ववंकाले भार मनि पीठे लागे || ९४ ||

pūrva-ukta brahmāṇḍera yata dik-pāla
ananta vaikuṇṭhāvaranā, cira-loka-pāla

tāṁ-sabāra mukuṭa kṛṣṇa-pāda-piṭha-āge
daṇḍavat-kāle tāra mani piṭhe lāge
SYNONYMS

pūrva-ukta—as mentioned above; brahmāṇḍera—of all the universes; yata—all; dik-pāla—the governors of the directions; ananta vaikuṇṭha-āvaraṇa—the expansions surrounding the innumerable Vaikuṇṭhas; cīra-loka-pāla—permanent governors of the universe; tān-sabāra—of all of them; mukūṭa—helmets; kṛṣṇa-pāda-pitha-āge—in front of the lotus feet of Kṛṣṇa; daṇḍavat-kāle—at the time of offering obeisances; tāra—of them; mani—the jewels; pīthe—the throne; lāge—touch.

TRANSLATION

“As previously mentioned, the jewels on the helmets of all the predominating deities of all the universes and Vaikuṇṭha planets touched the throne and the lotus feet of the Lord when they all offered obeisances.

TEXT 95

manī-pīthe thēkāṭheki, uthe jhanjhani
pītheṣṭu kāre jhuki—heṇa anumāni

SYNONYMS

manī-pīthe—between the gems and the lotus feet or the throne; thēkāṭheki—collision; uthe—arises; jhanjhani—a jingling sound; pīthera—to the lotus feet or the throne; stūti—prayers; kāre—offer; mukūṭa—all the helmets; heṇa—thus; anumāni—we can imagine.

TRANSLATION

“When the gems on the helmets of all the predominating deities collide before the throne and the Lord’s lotus feet, there is a jingling sound, which seems like prayers offered by the helmets at Kṛṣṇa’s lotus feet.

TEXT 96

niṣa-cīc-chakте kṛṣṇa nityа virājāmāna
chīc-chakti-sampattir ‘yadṛṣṭārthā’ nāma

niṣa-cīc-chakте kṛṣṇa nityа virājāmāna
cīc-chakti-sampattir ‘saḍ-aśvarya’ nāma
SYNONYMS

nija—His own; cit-śakte—in spiritual potency; kṛṣṇa—Lord Kṛṣṇa; nitya—eternally; virajamana—existing; cit-śakti—of the spiritual potency; sampattīra—of the opulence; śaṭ-aiśvarya—the six opulences; nāma—named.

TRANSLATION

"Kṛṣṇa is thus situated eternally in His spiritual potency, and the opulence of that spiritual potency is called śaṭ-aiśvarya, indicating six kinds of opulence.

TEXT 97

ṣeivōcaryājālākṣī kore nityā puṃsā kāmā
dhāre kare paṃśu kāmā pūrṇa kāmā
ataeva vede kahē 'svayāṁ bhagavān'

SYNONYMS

ṣeivōcaryā-lakṣī—that personal opulence; kare—does; nitya—eternally; pūrṇa—fulfilling; kāmā—all desires; ataeva—therefore; vede—in the Vedas; kāhe—it is said; svayāṁ bhagavān—Kṛṣṇa is the Supreme Personality of Godhead.

TRANSLATION

"Because He possesses the spiritual potencies which fulfill all His desires, Kṛṣṇa is accepted as the Supreme Personality of Godhead. This is the Vedic version.

TEXT 98

kṛṣṇer ēkādhīkṣā—apaṛā amṛṭeṣuḥ svāmī
dhāte nāri, tāre chuilaṁ ekā bindu

SYNONYMS

kṛṣṇera aiśvarya—the opulence of Kṛṣṇa; apāra—unlimited; amṛṭera sindhu—an ocean of nectar; avagāḥite—to bathe; nāri—I am unable; tāra—of that; chuilaṁ—I touched; eka bindu—only one drop.
**TRANSLATION**

“The unlimited potencies of Kṛṣṇa are just like an ocean of nectar. Since one cannot bathe within that ocean, I have only touched a drop of it.”

**TEXT 99**

ऐष्ट्र्य कहिते प्रभुरुक्ष्णसृंख्ति हैल।
माधुर्येन मजिल मन, एक श्लोक पाठिल॥९९॥

aiśvarya kahite prabhura kṛṣṇa-sphūrti haila
mādhurye majila mana, eka śloka paḍila

**SYNONYMS**

aiśvarya kahite—while describing the opulence; prabhura—of Śrī Caitanya Mahāprabhu; kṛṣṇa-sphūrti—awakening of love of Kṛṣṇa; haila—there was; mādhurye—in the sweetness of conjugal love; majila mana—the mind became immersed; eka—one; śloka—verse; paḍila—recited.

**TRANSLATION**

When Śrī Caitanya Mahāprabhu described the opulences and spiritual potencies of Kṛṣṇa in this way, there was an awakening of love of Kṛṣṇa within Him. His mind was immersed in the sweetness of conjugal love, and He quoted the following verse from Śrimad-Bhāgavatam.

**TEXT 100**

यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत्यत์

**SYNONYMS**

yat—that which; martyta-lilā—pastimes in the material world; aupayikam—just suitable for; sva—His own; yoga-māyā—of the spiritual potency; balam—the strength; dāśayatā—showing; gṛhitam—accepted; vismāpanam—even producing wonder; svasya—for Himself; ca—also; saubhaga-rdheḥ—of abundant good fortune; param—supreme; padam—abode; bhūṣāna—of ornaments; bhūṣāṇa-aṅgam—the limbs of which were the ornaments.
TRANSLATION

‘To exhibit the strength of His own spiritual potency, Lord Kṛṣṇa manifested a suitable form just for His pastimes in the material world. This form was wonderful even for Him and was the supreme abode of the wealth of good fortune. Its limbs were so beautiful that they increased the beauty of the ornaments worn on different parts of His body.’

PURPORT

This verse from Śrīmad-Bhāgavatam (3.2.12) is stated in a conversation between Vidura and Uddhava. Uddhava thus begins his description of the pastimes of Śrī Kṛṣṇa in His form exhibited by yogamāyā.

TEXT 101

Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; yateka—all; khelā—pastimes; sarvottama—the most attractive of all; nara-lilā—the pastimes as a human being; nara-vapu—a body just like that of a human being; tāhāra—of that; sva-rūpa—the real form; gopa-veša—the dress of a cowherd boy; veṇu-kara—with a flute in the hands; nava-kiśora—newly youthful; naṭa-vara—an expert dancer; nara-lilāra—for exhibiting the pastimes as a human being; haya—is; anurūpa—suitable.

TRANSLATION

‘Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.'
TEXT 102

कृष्णार्द मधुर रूप, सुन, सनातन।
ये रूपेर एक रूप, जुबाय सर्व त्रिसुविन,
सर्व प्राणी करे आकर्षण॥ १०२॥ क्रः॥

$k\text{rs\text{na}}$-madhura rūpa, śuna, sanātana
ye rūpera eka kaṇa, dūbāya saba tribhuvana,
sarva prāṇi kare ākārṣāna

SYNONYMS

$k\text{rs\text{na}}$—of Lord Kṛṣṇa; madhura—sweet; rūpa—form; śuna—please hear; sanātana—O My dear Sanatana; ye rūpera—of which form; eka kaṇa—even a fraction; dūbāya—floods; saba—all; tri-bhuvana—the three worlds; sarva prāṇi—all living entities; kare—does; ākārṣāna—attracting.

TRANSLATION

"My dear Sanatana, the sweet, attractive transcendental form of Kṛṣṇa is so nice. Just try to understand it. Even a fractional understanding of Kṛṣṇa’s beauty can merge all three worlds in the ocean of love. He attracts all the living entities within the three worlds.

TEXT 103

योगमया चिंचक्कि, बिशुद्धस्वपरिणति,
तार शक्ति लोकें देखाइतें।
एह रूप-रतन, भक्तगणे गूढसान,
प्रकट सैल नित्यलीला हैं।॥ १०३॥

yogamāya cic-chaktī, viśuddha-sattva-parināti,
tāra śakti loke dekhāite
ei rūpa-ratana, bhakta-ganera gūḍha-dhana,
prakāta kailā nitya-līlā haite

SYNONYMS

yoga-māya—internal energy; cit-śakti—spiritual potency; viśuddha-sattva—of transcendental pure goodness; parināti—a transformation; tāra śakti—the potency of such energy; loke dekhāite—to exhibit within the material world; ei rūpa-ratana—this beautiful, transcendental, jewellike form; bhakta-ganera gūḍha-dhana—the most confidential treasure of the devotees; prakāta—exhibition; kailā—made; nitya-līlā haite—from the eternal pastimes of the Lord.
ratana—this beautiful, transcendental, jewel-like form; bhakta-ganera gūḍha-dhana—the most confidential treasure of the devotees; prakāta—exhibition; kailā—made; nitya-lilā haite—from the eternal pastimes of the Lord.

TRANSLATION

“The transcendental form of Kṛṣṇa is shown to the world by Lord Kṛṣṇa’s internal spiritual energy, which is a transformation of pure goodness. This jewel-like form is the most confidential treasure of the devotees. This form is manifest from Kṛṣṇa’s eternal pastimes.

TEXT 104

rupa dekhi’ āpanāra, kṛṣṇera haila camatkāra,
āsvādite mane uṭhe kāma
‘svasaubhāgya’ yānra nāma, saundaryādi-guṇa-grāma,
 ei-rūpa nitya tāra dhāma

SYNONYMS

rupa dekhi’—by seeing the form; āpanāra—His own; kṛṣṇera—of Lord Kṛṣṇa; haila—there was; camatkāra—wonder; āsvādite—to taste; mane—in the mind; uṭhe—arises; kāma—a desire; sva-saubhāgya—one’s own good fortune; yānra—of which; nāma—the name; saundaryā-ādi-guṇa-grāma—the transcendental qualities, headed by beauty; ei rūpa—this form; nitya—eternal; tāra—of them; dhāma—the abode.

TRANSLATION

“The wonder of Kṛṣṇa in His personal feature is so great that it attracts even Kṛṣṇa to taste His own association. Thus Kṛṣṇa becomes very eager to taste that wonder. Total beauty, knowledge, wealth, strength, fame and renunciation are the six opulences of Kṛṣṇa. He is eternally situated in His opulences.

PURPORT

Kṛṣṇa has many pastimes, of which His pastimes in Goloka Vṛndāvana (the gokula-lilā) are supreme. He also has pastimes in the Vaikuṇṭhas, the spiritual
world, as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. In His pastimes in the
spiritual sky, He lies down in the Causal Ocean as Kāraṇāmnavaśāyi, the puruṣa-
avatāra. His incarnations as a fish, tortoise and so on are called His causal incarna-
tions. He incarnates in the modes of nature as Lord Brahmā, Lord Śiva and Lord Viṣṇu. He also incarnates as empowered living entities like Pṛthu and Vyāsa. The
Supersoul is His localized incarnation, and His all-pervasive aspect is the imper-
sonal Brahman.

When we consider impartially all the unlimited pastimes of the Lord, we find
that His pastimes as a human being on this planet—wherein He sports as a
cowherd boy with a flute in His hands and appears youthful and fresh like a ballet
dancer—are pastimes and features that are never subjected to material laws and
inebrieties. The wonderful beauty of Kṛṣṇa is presented in the supreme planet,
Gokula (Goloka Vṛndāvana). Inferior to that is His representation in the spiritual
sky, and inferior to that is His representation in the external energy (Devi-dhāma).
A mere drop of Kṛṣṇa’s sweetness can drown these three worlds—Goloka
Vṛndāvana, Hari-dhāma (Vaikūṭha), and Devī-dhāma (the material world).
Everywhere, Kṛṣṇa’s beauty merges everyone in the ecstasy of transcendental
bliss. Actually the activities of yogamāyā are absent in the spiritual sky and the
Vaikūṭha planets. She simply works in the supreme planet, Goloka Vṛndāvana,
and she works to manifest the activities of Kṛṣṇa when He descends to the ma-
terial universe to please His innumerable devotees within the material world. Thus
a replica of the Goloka Vṛndāvana planet and the pastimes there are manifest on
this planet on a specific tract of land—Bhauma Vṛndāvana, the Vṛndāvana-dhāma
on this planet.

Text 105

bhūsanera bhūsaṇa aṅga, tāheṇ lalita tribhaṅga,
tāhāra upara bhrūdhana-nartana
terache nerānta bāna, tāra dhṛṣṭha sandhāna,
vindhe rādhā-gopi-gaṇa-man । १०५ ॥

SYNONYMS

bhūsanera—of the ornament; bhūsaṇa—the ornament; aṅga—the limbs of the
body; tāheṇ—that feature; lalita—delicate; tri-bhaṅga—bent in three places;
tāhāra upara—above that; bhrū-dhanu-nartana—dancing of the eyebrows; terache—crooked; netra-anta—the end of the eye; bāṇa—arrow; tāra—of that arrow; dṛḍha—strong; sandhāna—fixing; vindhe—pierces; rādhā—of Śrimati Rādhārāṇī; gopi-gaṇa—of the gopis also; mana—the minds.

**TRANSLATION**

“Ornaments caress that body, but the transcendental body of Kṛṣṇa is so beautiful that it beautifies the ornaments He wears. Therefore Kṛṣṇa’s body is said to be the ornament of ornaments. Despite the wonderful beauty of Kṛṣṇa, there is His three-curved style of standing, which beautifies that form. Above all these beautiful features, Kṛṣṇa’s eyes dance and move obliquely, acting like arrows to pierce the minds of Śrimati Rādhārāṇī and the gopis. When the arrow succeeds in hitting its target, their minds become agitated.

**TEXT 106**

brahmāṇḍopari paravyoma, tāhāṁ ye svarūpa-gaṇa,
tāṁ-sabāra bale hare mana
pati-vratā-śiromaṇi, yaṁre kahe veda-vāni,
ākarṣaye sei lakṣmi-gaṇa

**SYNONYMS**

brahmāṇḍa-upari—above all the universes; para-vyoma—the spiritual sky; tāhāṁ—there; ye—all those; svarūpa-gaṇa—transcendental personal expansions; tāṁ-sabāra—of all of Them; bale—by force; hare mana—it enchants the minds; pati-vratā—of those who are chaste and devoted to the husband; śiromaṇi—topmost; yaṁre—unto whom; kahe—describe; veda-vāni—hymns of the Vedas; ākarṣaye—it attracts; sei—those; lakṣmi-gaṇa—all the goddesses of fortune.

**TRANSLATION**

“The beauty of Kṛṣṇa’s body is so attractive that it attracts not only the demigods and other living entities within this material world but the personalities of the spiritual sky as well, including the Nārāyaṇas, who are expansions of Kṛṣṇa’s personality. The minds of the Nārāyaṇas are thus attracted by the beauty of Kṛṣṇa’s body. In addition, the goddesses of fortune [Lakṣmis—
who are wives of the Nārāyanās and are the women described in the Vedas as most chaste—are also attracted by the wonderful beauty of Kṛṣṇa.

TEXT 107

चतुर्दशी गोपी-मनोरथे,  
संस्कृतेऽरं मन मथे,  
नाम धरे ‘मदनमोहन’।  
जिनि’ पञ्चशर-दरप,  
ह्यं स्वरकल्पर,  
रास करेलं गोपीगण॥ १०७॥

cādi’ gopi-manorathe,  
manmathera mana mathe,  
nāma dhare ‘madana-mohana’  
jini’ pañcaśara-darpa,  
svayam nava-kandarpa,  
rāsa kare lañā gopi-gañā

SYNONYMS

cādi’—riding; gopi-manah-rathe—on the chariot of the minds of the gopis;  
manmatha—of Cupid; mana—the mind; mathe—churns; nāma—the name;  
dhare—accepts; madana-mohana—Madana-mohana, the deluder of Cupid;  
jini’—conquering; pañcaśara—of Cupid, the master of the five arrows of the 
senses; darpa—the pride; svayam—personally; nava—new; kandarpa—Cupid;  
rāsa—rāsa dance; kare—performs; lañā—with; gopi-gañā—the gopis.

TRANSLATION

"Favoring them, Kṛṣṇa rides on the chariot of the minds of the gopis, and just to receive loving service from them, He attracts their minds like Cupid. Therefore He is also called Madana-mohana, the attractor of Cupid. Cupid has five arrows, representing form, taste, smell, sound and touch. Kṛṣṇa is the owner of these five arrows, and with His Cupid-like beauty, He conquers the minds of the gopis, though they are very proud of their superexcellent beauty. Becoming a new Cupid, Kṛṣṇa attracts their minds and engages in the rāsa dance.

TEXT 108

निज-सम सखा-संक,  
गोपग-चारण रले,  
बुध्वारने ददलल्ल बिहार।  
वान बेंगुग-मनि गुत्ति,  
स्थवर-जयम ग्राही,  
pulak, kampa, agra bhe ṃ dir॥ १०८॥
SYNONYMS

nija-sama—equal to Himself; sakha-saṅge—with the friends; go-gaṅa—an unlimited number of cows; cāraṇa—tending; raṅge—such pastimes; vṛndāvana—in Vṛndāvana; svacchanda—spontaneous; vihāra—blissful enjoyment; yāṇa—of whom; veṇu-dhvani śuni’—hearing the vibration of the flute; sthāvara-jaṅgama prāṇi—all living entities, moving and not moving; puḷaka—jubilation; kampa—trembling; āśru—tears; vahe—flow; dhāra—streams.

TRANSLATION

“When Lord Kṛṣṇa wanders in the forest of Vṛndāvana with His friends on an equal level, there are innumerable cows grazing. This is another of the Lord’s blissful enjoyments. When He plays on His flute, all living entities—including trees, plants, animals and human beings—tremble and are saturated with jubilation. Tears flow constantly from their eyes.

TEXT 109

mukta-hāra—baka-pañṭi, indra-dhanu-piṅcha tati,
piṭāmbara—vijuri-saṅcāra
krṣṇa nava-jaladhara, jagaṭ-śasya-upara,
variṣaye lilāmṛta-dhāra

SYNONYMS

mukta-hāra—a necklace of pearls; baka-pañṭi—like a row of white ducks; indra-dhanu—like a rainbow; piṅcha—a peacock feather; tati—there; piṭāmbara—yellow garments; vijuri-saṅcāra—like the appearance of lightning in the sky; krṣṇa—Lord Kṛṣṇa; nava—new; jala-dhāra—cloud carrying water; jagaṭ—the universe; śasya—like crops of grains; upara—upon; variṣaye—rains; lilā-amṛta—the pastimes of Lord Kṛṣṇa; dhāra—like a shower.
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TRANSLATION

"Kṛṣṇa wears a pearl necklace that appears like a chain of white ducks around His neck. The peacock feather in His hair appears like a rainbow, and His yellow garments appear like lightning in the sky. Kṛṣṇa appears like a newly risen cloud, and the gopis appear like newly grown grains in the field. Constant rains of nectarean pastimes fall upon these newly grown grains, and it seems that the gopis are receiving beams of life from Kṛṣṇa, exactly as grains receive life from the rains.

SYNONYMS

mādhurya—sweetness; bhagavatā-sāra—the quintessence of the Supreme Personality of Godhead; vraje—in Vṛndāvana; kaila—did; paracāra—propagation; tāhā—that; suka—Śukadeva Gosvāmī; vyāsera nandana—the son of Vyāsadeva; sthāṇe sthāṇe—in different places; bhāgavate—in Śrīmad-Bhāgavatam; varṇiyāche—has described; jānāite—in order to explain; tāhā śuni’—hearing those statements; māte—become maddened; bhakta-gaṇa—all the devotees.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is full in all six opulences, including His attractive beauty, which engages Him in conjugal love with the gopis. Such sweetness is the quintessence of His qualities. Śukadeva Gosvāmī, the son of Vyāsadeva, has described these pastimes of Kṛṣṇa throughout Śrīmad-Bhāgavatam. Hearing the descriptions, the devotees become mad with love of God."

TEXT 111

Koṭhite koṭṭhe rase, 
Ghōk pade pūrṇābeke, 
Pūrṇe sālaṭṭa-haṭṭa dhari'.
Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 21]

“Just as the women of Mathurā ecstatically described the fortune of the gopis of Vrindavana and the transcendental qualities of Kṛṣṇa, Śrī Caitanya Mahāprabhu described the different mellow of Kṛṣṇa and became overwhelmed with ecstatic love. Grasping the hand of Sanatana Gosvāmī, He recited the following verse.”

SYNONYMS

kahite—to describe; kṛṣṇera—of Lord Kṛṣṇa; rase—the different types of mellow; śloka—a verse; pade—recites; prema-āveśe—absorbed in ecstatic love; preme—in such love; sanatana-hāta dhai’—catching the hand of Sanatana Gosvāmī; gopi-bhāgya—the fortune of the gopis; kṛṣṇa guna—the transcendental qualities of Kṛṣṇa; ye—which; karila varṇana—described; bhāva-āveśe—in ecstatic love; mathurā-nāgari—the women of the city of Mathurā.

TRANSLATION

Just as the women of Mathurā ecstatically described the fortune of the gopis of Vṛndāvana and the transcendental qualities of Kṛṣṇa, Śrī Caitanya Mahāprabhu described the different mellow of Kṛṣṇa and became overwhelmed with ecstatic love. Grasping the hand of Sanatana Gosvāmī, He recited the following verse.

TEXT 112

SYNONYMS

gopyas tapah kim acaran yad amusya rūpaṁ
lāvanya-sāram asamordhvam ananya-siddham
dṛgdbhī pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasah śriya aiśvarasya

gopyah—the gopīs; tapah—austerities; kim—what; acaran—performed; yat—from which; amusya—of such a one (Lord Kṛṣṇa); rūpaṁ—the form; lāvanya-sāram—the essence of loveliness; asama-ūrdhvam—not paralleled or surpassed;
ananya-siddham—not perfected by any other ornament (self-perfect); drg bhīḥ—by the eyes; pibanti—they drink; anusava-abhinavam—constantly new; durāpaṃ—difficult to obtain; ekānta-dhāma—the only abode; yaśasah—of fame; śrīyaḥ—of beauty; aiśvarasya—of opulence.

TRANSLATION

"'What austerities must the gopis have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and unique.'

PURPORT

This verse from Śrimad-Bhāgavatam (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa in the wrestling arena.

TEXT 113

SYNONYMS

tārūnyāmṛta—eternal youth; pārāvāra—like a great ocean; taraṅga—waves; lāvanya-sāra—the essence of bodily beauty; tāte—in that ocean; se—that; āvarta—like a whirlpool; bhāva-udgama—awakening of different ecstatic emotions; varṣi-dhvani—the vibration of the flute; cakravāta—a whirlwind; nārīra—of the women; mana—the minds; tṛṇa-pāta—leaves of grass; tāhā—that; ǖ ṇa—plunge down; nā haya udgama—never to come up again.

TRANSLATION

"The bodily beauty of Śri Kṛṣṇa is like a wave in the ocean of eternal youth. In that great ocean is the whirlpool of the awakening of ecstatic love. The vibration of Kṛṣṇa’s flute is like a whirlwind, and the flickering minds of the
gopis are like straws and dry leaves. After they fall down in the whirlwind, they never rise again but remain eternally at the lotus feet of Kṛṣṇa.

**TEXT 114**

_sakhī he, kōn tāp kāila gopi-gana_

krṣṇa-rūpa-sumādhuri, pibi’ pibi’netra bhari’,

_slahya kare janma-tanu-mana_ ॥ ११४ ॥

**SYNONYMS**

sakhī he—My dear friend; kōn—what; tāp—austerity; kāila—have executed; gopi-gana—all the gopis; krṣṇa-rūpa—of the beauty of Lord Kṛṣṇa; su-mādhuri—the essence of all sweetness; pibi’ pibi’—drinking and drinking; netra bhari’—filling the eyes; slāghya kare—they glorify; janma-tanu-mana—their births, bodies and minds.

**TRANSLATION**

"O my dear friend, what severe austerities have the gopis performed to drink His transcendental beauty and sweetness through their eyes in complete fulfillment? Thus they glorify their births, bodies and minds.

**TEXT 115**

_♭े माधुरीर उर्ध्वा आन, नाहि यार समान, परव्योमे दृष्टे परिे_ 

_वेंहो सर-अवतारी, परव्योम-अधिकारी, ए माधुर्य नाहि नरायणे_ ॥ ११५ ॥

**SYNONYMS**

ye mādhurīra—that sweetness; ūrdhva—higher; āna—another; nāhi—there is not; yāra samāna—equal to which; para-vyome—the spiritual sky; sva-rūpera
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ganē—among the expansions of Kṛṣṇa’s personality; yenho—who; saba-avatārī—the source of all the incarnations; para-vyoma-adhikārī—the predominating Deity of the Vaikuṇṭha planets; e mādhurya—this ecstatic sweetness; nāhi—is not; nārāyaṇe—even in Lord Nārāyaṇa.

TRANSLATION

“The sweetness of Kṛṣṇa’s beauty enjoyed by the gopīs is unparalleled. Nothing is equal to or greater than such ecstatic sweetness. Even the predominating Deities of the Vaikuṇṭha planets, the Nārāyaṇas, do not possess such sweetness. Indeed, none of the incarnations of Kṛṣṇa up to Nārāyaṇa possess such transcendental beauty.

TEXT 116

तत्रे साक्षी सेव रम, नारायणे प्रियतम, पतिव्रतागर्गे उपास,।
तिंहे ये माधुर्यलोभे, छाड़ि सब कमांडोगे, निर्भ करि करिल। तपस्या। ॥ ११६ ॥

tāte sākṣī sei ramā, nārāyaṇera priyatamā, pativrata-gaṇera upāsā
tiṅho ye mādhurya-lobhē, chāḍi' saba kāma-bhoge,
vrata kari' karilā tapasyā

SYNONYMS

tāte—in this regard; sākṣī—the evidence; sei ramā—that goddess of fortune; nārāyaṇera priya-tamā—the most dear consort of Nārāyaṇa; pati-vratā-gaṇera—of all chaste women; upāsā—worshipable; tiṅho—she; ye—that; mādhurya-lobhē—being attracted by the same sweetness; chāḍi'—giving up; saba—all; kāma-bhoge—to enjoy with Kṛṣṇa; vrata kari’—taking a vow; karilā tapasyā—executed austerities.

TRANSLATION

“Even the dearest consort of Nārāyaṇa, the goddess of fortune, who is worshiped by all chaste women, is captivated by the unparalleled sweetness of Kṛṣṇa. She even gave up everything in her desire to enjoy Kṛṣṇa, and taking a great vow, she underwent severe austerities.
TEXT 117

sei ta’ mādhurya-sāra, anya-siddhi nāhi tāra,
tīhō—mādhuryādi-guṇa-khani
āra saba prakāśe, tāṅra datta guṇa bhāse,
yāhāṁ yata prakāśe kāya jāṇi

SYNONYMS
sei ta’ mādhurya-sāra—that is the quintessence of sweetness; anya-siddhi—perfection due to anything else; nāhi—there is not; tāra—of that; tīhō—Lord Kṛṣṇa; mādhurya-ādi-guṇa-khani—the mine of transcendental mellows, headed by sweetness; āra saba—all other; prakāśe—in manifestations; tāṅra—His; datta—given; guṇa—transcendental qualities; bhāse—are exhibited; yāhāṁ—where; yata—as much as; prakāśe—in that manifestation; kāya—to be done; jāṇi—I understand.

TRANSLATION

“The quintessence of Kṛṣṇa’s sweet bodily luster is so perfect that there is no perfection above it. He is the immutable mine of all transcendental qualities. In His other manifestations and personal expansions, there is only a partial exhibition of such qualities. We understand all His personal expansions in this way.

TEXT 118

gopi-bhāva-darapāṇa, nava nava kṣane kṣaṇa,
tāra āge kṛṣṇera mādhurya
donhe kare huḍaḥuḍi, bāḍe, mukha nāhi muḍi,
nava nava donāhāra praśurya

SYNONYMS
gopi-bhāva-darapāṇa—gopi-bhāva, the characteristic mood of the gopīs; nava nava kṣane kṣaṇa—many, many, moments; tāra āge kṛṣṇera—of the Lord Kṛṣṇa; mādhurya—the sweetness of His transcendental qualities; donhe kare—where is one?; huḍaḥuḍi—manifestations; bāḍe—hands; mukha—face; nāhi—without; muḍi—transcendental qualities; donāhāra—given; praśurya—the perfection of His transcendental qualities.

TRANSLATION

‘Not only is Kṛṣṇa’s transcendental sweetness the quintessence of all sweetness, but it is also the most perfect perfection. He is the purest of all transcendental qualities. All His other manifestations and personal expansions are only partial exhibitions of His transcendental sweetness. We understand all His personal expansions in this way.”
SYNONYMS

gopi-bhāva-daraṇa—the gopīs’ ecstasy is like a mirror; nava nava kṣaṇe kṣaṇa—newer and newer at every moment; tāra āge—in front of that; kṛṣṇera mādhurya—the sweetness of Kṛṣṇa’s beauty; doṅhe—both; kur—do; hudāhuḍi—struggling together; bāde—increases; mukha nāhi muḍi—never turning away the faces; nava nava—newer and newer; doṅhāra—of both of them; prācurya—abundance.

TRANSLATION

“Both the gopīs and Kṛṣṇa are complete. The gopīs’ ecstatic love is like a mirror that becomes newer and newer at every moment and reflects Kṛṣṇa’s bodily luster and sweetness. Thus competition increases. Since neither give up, their pastimes become newer and newer, and both sides constantly increase.

TEXT 119

karma, tapa, yoga, jñāna,    vidhi-bhakti, japa, dhyāna,
    iḥā haite mādhurya durlabha
kēbala ye rāga-mārga,    bhaje kṛṣṇe anurāge,
tāre kṛṣṇa-mādhurya sulabhah

SYNONYMS

karma—fruitive activities; tapa—austerities; yoga—the practice of mystic yoga; jñāna—speculative cultivation of knowledge; vidhi-bhakti—regulative principles in devotional service; japa—chanting; dhyāna—meditation; iḥā haite—from these things; mādhurya—the sweetness of Kṛṣṇa; durlabha—very difficult to perceive; kevala—only; ye—one; rāga-mārga—by the path of spontaneous ecstatic love; bhaje—worships; kṛṣṇe—Lord Kṛṣṇa; anurāge—with transcendental feeling; tāre—unto him; kṛṣṇa-mādhurya—the sweetness of Kṛṣṇa’s; sulabhah—very easily appreciated.

TRANSLATION

“The transcendental mellows generated from the dealings between the gopīs and Kṛṣṇa cannot be tasted by fruitive activity, yogic austerities,
speculative knowledge, regulative devotional service, mantra-yoga or meditation. This sweetness can be tasted only through the spontaneous love of liberated persons who chant the holy names with great ecstatic love.

TEXT 120

sei-rupa vrajashraya, aiśvarya-mādhuryamaya,
divya-guṇa-gaṇa-ratnālaya
ānera vaibhava-sattā, kṛṣṇa-datta bhagavatta,
kṛṣṇa—sarva-āṁśi, sarvāśraya

SYNONYMS
sei-rūpa—that supernatural beauty; vṛaja-āśraya—whose abode is in Vṛndāvana; aiśvarya-mādhurya-maya—full of opulence and the sweetness of love; divya-guṇa-gaṇa—of transcendental qualities; ratna-ālaya—the source of all the gems; ānera—of others; vaibhava-sattā—the presence of opulences; kṛṣṇa-datta—all bestowed by Kṛṣṇa; bhagavatta—qualities of the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; sarva-āṁśi—the original source of all of them; sarva-āśraya—the shelter of all of them.

TRANSLATION

Such ecstatic transactions between Kṛṣṇa and the gopīs are only possible in Vṛndāvana, which is full of the opulences of transcendental love. The form of Kṛṣṇa is the original source of all transcendental qualities. It is like a mine of gems. The opulences belonging to all the personal expansions of Kṛṣṇa are to be understood to be bestowed by Kṛṣṇa; therefore Kṛṣṇa is the original source and shelter of everyone.

TEXT 121

Śrī, laṅka, dvarā, kaṭāṭti, dṛṣṭa, bṛḍhāraṇī maṇi, eśaṁ saṁ kūṇaḥ evaḥpit
kūṇaś ca maniḥ atan, kūṇa ca ugrāt te hiṁ || 121 ||
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śrī, lajjā, dayā, kirti, dhairya, vaiśāradya mati, ei saba kṛṣṇe pratiṣṭhita
suśila, mrdu, vadānāya, kṛṣṇa-sama nāhi anya, kṛṣṇa kare jagatera hita

SYNONYMS
śrī—beauty; lajjā—humility; dayā—mercy; kirti—merit; dhairya—patience; vaiśāradya—very expert; mati—intelligence; ei saba—all these; kṛṣṇe—in Lord Kṛṣṇa; pratiṣṭhita—situated; su-sīla—well behaved; mrdu—mild; vadānāya—magnanimous; kṛṣṇa-sama—like Kṛṣṇa; nāhi—there is no one; anya—else; kṛṣṇa—Lord Kṛṣṇa; kare—does; jagatera—of the world; hita—welfare.

TRANSLATION
"Beauty, humility, mercy, merit, patience and expert intelligence are all manifest in Kṛṣṇa. But besides these, Kṛṣṇa has other qualities like good behavior, mildness and magnanimity. He also performs welfare activities for the whole world. All these qualities are not visible in expansions like Nārāyaṇa.

PURPORT
Śrīla Bhaktivinoda Ṭhākura mentions that the qualities of beauty, humility, mercy, merit, patience and expert intelligence are brilliant qualities, and when they are exhibited in the person of Nārāyaṇa, one should know that they are bestowed upon Nārāyaṇa by Kṛṣṇa. Good behavior, mildness and magnanimity are found only in Kṛṣṇa. Only Kṛṣṇa performs welfare activities for the whole world.

TEXT 122

कृपा देखि’ नाना जन, कैला निमिते निम्मन,
ब्रजे बिधि निम्ने गोपीगण।
सिए सब लोक पद्ध’, महाप्रभु अर्थ करि’,
सुखे माधुर्य कर आभादन। १२२॥

kṛṣṇa dekhi’ nānā jana, kaila nimīṣe nīndana,
vraje vidhi nīnde gopi-ghana
sei saba śloka padi’, mahāprabhu artha kari’,
sukhe mādhuṛya kare āsvādana

SYNONYMS
kṛṣṇa—Lord Kṛṣṇa; dekhi’—seeing; nānā jana—various persons; kaila—did; nimīṣe—due to the blinking of the eyes; nīndana—blaming; vraje—in
Vṛndāvana; vidhi—Lord Brahmā; ninde—blame; gopi-gaṇa—all the gopis; sei saba—all those; śloka—verses; paḍi’—reciting; mahāprabhu—Śrī Caitanya Mahāprabhu; artha kari’—explaining the meaning; sukhe—in happiness; mādhurya—transcendental sweetness; kare—does; āsvādana—tasting.

TRANSLATION

“After seeing Kṛṣṇa, various people criticize the blinking of their eyes. In Vṛndāvana, especially, all the gopis criticize Lord Brahmā because of this defect in the eyes.” Then Śrī Caitanya Mahāprabhu recited some verses from Śrimad-Bhāgavatam and explained them vividly, thus enjoying the taste of transcendental sweetness with great happiness.

TEXT 123

SYNONYMS

yasya—of Kṛṣṇa; ānaṇam—face; makara-kunḍala—by earrings resembling sharks; cāru—beautified; karṇa—the ears; bhrajat—shining; kapola—cheeks; subhagam—delicate; sa-vilāsa-hāsam—smiling with an enjoying spirit; nitya-ut-savam—in which there are eternal festivities of joy; na—not; tatpuruḥ—satisfied; dṛśibhiḥ—by the eyes; pibantah—drinking; nāryaḥ—all the women; nārāḥ—the men; ca—and; muditaḥ—very pleased; kupitaḥ—very angry; nimeḥ—at the creator of the blinking of the eyes; ca—also.

TRANSLATION

“‘All men and women were accustomed to enjoying the beauty of the shining face of Lord Kṛṣṇa, as well as His sharklike earrings swinging on His ears. His beautiful features, His cheeks and His playful smiles all combined to form a constant festival for the eyes, and the blinking of the eyes became obstacles that impeded one from seeing that beauty. For this reason, men and women became very angry at the creator [Lord Brahmā].’
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PURPORT
This is a verse from Śrīmad-Bhāgavatam (9.24.65).

TEXT 124

अटति यद्ववानपि काननं कुतिलं गाथितं त्वमपश्च्यादम्।
कुतिलकुश्वलं स्रीमुखं तेजः उदीक्षतां पंखकुद्रयाम्।१२५॥

'atati yad bhavān ahni kānanam
trutir yugāyate tvām apasyatām
kuṭila-kuntalam śri-mukham ca te
jaḍa udikṣatām pakṣma-kṛt drṣām

SYNONYMS
atati—goes; yat—when; bhavān—Your Lordship; ahni—in the day; kānanam—to the forest; trutih—half a second; yugāyate—appears like a yuga; tvām—You; apasyatām—of those not seeing; kuṭila-kuntalam—adorned with curled hair; śrī-mukham—beautiful face; ca—and; te—Your; jaḍah—stupid; udikṣatām—looking at; pakṣma-kṛt—the maker of eyelashes; drṣām—of the eyes.

TRANSLATION
'O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful, curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool.'

PURPORT
This verse is spoken by the gopīs in Śrīmad-Bhāgavatam (10.31.15).

TEXT 125

कामायात्री-मन्त्ररुपसः
हयं कुफःेक वरुपसः
सार्थ-चक्रिक्ष अपकर भार हयं।

से अक्षरं 'चंद्रं' हयं
कुफःेक कारि' उदयः
त्रिजुगं केला काममयं॥१२५॥

kāma-gāyatri-mantra-rūpa, haya kṛṣnera svarūpa,
sārdha-cabbīsa akṣara tāra haya
se akṣara 'candra' haya, kṛṣṇe kari' udaya,
trijagat kailā kāmamaya
SYNONYMS

kāma-gāyatri-mantra-rūpa—the hymn known as kāma-gāyatri; haya—is; krṣṇera svarūpa—identical with Krṣṇa; sārdha-cabbiṣa—twenty-four and a half; akṣara—syllables; tāra—of that; haya—are; se akṣara—these syllables; candra haya—are like the moon; krṣṇe—Lord Krṣṇa; kari’ udaya—awakening; tri-jagat—the three worlds; kailā—made; kāma-maya—full of desire.

TRANSLATION

“Krṣṇa, the Supreme Personality of Godhead, is identical with the Vedic hymn known as the kāma-gāyatri, which is composed of twenty-four and a half syllables. Those syllables are compared to moons that arise in Krṣṇa. Thus all three worlds are filled with desire.

TEXT 126

sakhi he, krṣṇa-mukha—the face of Lord Krṣṇa; dvija-rāja-rāja—the king of moons; krṣṇa-vapu-sirñhāsane, vasi’ rājya-śasane, kare sange candra-radā candra samāja

SYNONYMS

sakhi he—O dear friend; krṣṇa-mukha—the face of Lord Krṣṇa; dvija-rāja-rāja—the king of moons; krṣṇa-vapu—of the transcendental body of Krṣṇa; sirñhāsane—on the throne; vasi’—sitting; rājya-śasane—ruling of the kingdom; kare—does; saṅge—in the company of; candra samāja—the society of moons.

TRANSLATION

“The face of Krṣṇa is the king of all moons, and the body of Krṣṇa is the throne. Thus the king governs a society of moons.

PURPORT

The entire face is called the king of moons. The mouth is another moon, the left cheek is a moon, and the right cheek is a moon. The spots of sandalwood pulp on Krṣṇa’s face are also considered different moons, and His fingernails and toenails are also different moons. His forehead is considered a half moon, His face is considered the king of moons, and His body is considered the throne. All the other candra (moons) are considered to be subordinate moons.
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TEXT 127

दुई गुंगु सुचिक्षण, जिनी' मणिमुद्रपर्ण,
सेह दुई पूर्णचंस्य जानि।
ललाते अष्टमी-इमु, ताहे ते चन्द्रन-बिन्दु,
सेह एक पूर्णचंस्य मानि॥ १२७ ॥

dui gaṇḍa sucikkaṇa, jini' mani-sudarpaṇa,
sei dui pūrna-candra jāṇi
lalāṭe aṣṭāmi-indu, tāḥāte candana-bindu,
sei eka pūrna-candra mānī

SYNONYMS

dui—two; gaṇḍa—cheeks; su-cikkaṇa—very shiny; jini'—conquering; mani-su-darpaṇa—glowing gems; sei dui—those two; pūrna-candra—full moons; jāṇi—I consider; lalāṭe—on the forehead; aṣṭāmi-indu—eighth-day moon (half moon); tāḥāte—on that; candana-bindu—the drop of sandalwood pulp; sei—that; eka—one; pūrna-candra—full moon; mānī—I consider.

TRANSLATION

"Kṛṣṇa has two cheeks that shine like glowing gems. Both are considered full moons. His forehead is considered a half moon, and His spots of sandalwood are considered full moons.

TEXT 128

करनख-चांदेर हात, वंशी-उपर करे माट,
तार गीत मुरलीर भान।
पदनख-चंद्रकान, तले करे नर्तन,
नुपुरेरे ध्रविक यार गान॥ १२८ ॥

kara-nakha-cāndera hāta, varṇī-упara kare nāṭa,
tāra gīṭa muralīra tāna
pada-nakha-candra-gaṇa, tale kare nartana,
nūpurera dhvani yāra gāna

SYNONYMS

kara-nakha—of the nails on the hands; cāndera—of the full moons; hāṭa—the bazaar; varṇī—the flute; upara—on; kare—to; nāṭa—dancing; tāra—of them;
gīta—the song; muralīra tāṇa—the melody of the flute; pada-nakha—of the nails on the toes; candra-gaṇa—the different full moons; tale—on the ground; kare—do; nartana—dancing; nūpurera—of the ankle bells; dhvani—the sound; yāra—whose; gāna—musical song.

TRANSLATION

“His fingernails are many full moons, and they dance on the flute on His hands. Their song is the melody of that flute. His toenails are also many full moons, and they dance on the ground. Their song is the jingling of His ankle bells.”

TEXT 129

nāce makara-kuṇḍala,  netra—līlā-kamala,
vidāsi rājā satata nācāya
ubhū—dhanu, netra—bāna,  dhanur-guṇa—dui kāṇa,
nāri-mana-lakṣya vindhe tāya

SYNONYMS

nāce—dance; makara-kuṇḍala—the earrings shaped like sharks; netra—the eyes; līlā—for play; kamala—like lotus flowers; vidāsi—the enjoyer; rājā—the king; satata nācāya—always causes to dance; ubhū—two eyebrows; dhanu—just like bows; netra—the eyes; bāna—just like arrows; dhanur-guṇa—the string of the bow; dui kāṇa—the two ears; nāri-mana—the minds of the gopīs; lakṣya—the target; vindhe—pierces; tāya—there.

TRANSLATION

“Krṣṇa’s face is the enjoyer king. That full-moon face makes His shark-shaped earrings and lotus eyes dance. His eyebrows are like bows, and His eyes are like arrows. His ears are fixed on the string of that bow, and when His eyes spread to His ears, He pierces the hearts of the gopīs.”

TEXT 130

एह चाण्डेर बड़ा नाट,  पाणिकी चाण्डेर हाट,
विलियुले बिलाय निजामुद।
The Opulence and Sweetness of Kṛṣṇa

TEXT 131

ei cāendra baḍa nāṭa, pasārī’ cāendra hāṭa,
vinimūle vilāya nijāmṛta
kāhoṇ smita-jyotsnāmṛte, kāṁhare adharāmṛte,
saba loka kare āpyāyita

SYNONYMS

ei cāndera—of this moon of the face; baḍa—big; nāṭa—dancing; pasārī’—expanding; cāendra hāṭa—the marketplace of full moons; vinimūle—without a price; vilāya—distributes; nijāmṛta—its personal nectar; kāhoṇ—to some; smita-jyotsnāmṛte—by the nectar of the sweetly smiling moonrays; kāṁhare—to someone; adharāmṛte—by the nectar of the lips; saba loka—all people; kare āpyāyita—pleases.

TRANSLATION

“The dancing features of His face surpass all other full moons and expand the marketplace of full moons. Although priceless, the nectar of Kṛṣṇa’s face is distributed to everyone. Some purchase the moonrays of His sweet smiles, and others purchase the nectar of His lips. Thus He pleases everyone.

TEXT 131

vipulāyatāruna, madana-mada-ghūṛnana,
mantri yāra e dui nayana
lāvanya-keli-sadana, jana-netra-rasāyana,
sukhamaya govinda-vadana

SYNONYMS

vipula-āyata—broad and spread; aruṇa—reddish; madana-mada—the pride of Cupid; ghūṛnana—bewildering; mantri—ministers; yāra—whose; e—these; dui—two; nayana—eyes; lāvanya-keli—of pastimes of beauty; sadana—home; jana-netra-rasa-āyana—very pleasing to the eyes of everyone; sukha-maya—full of happiness; govinda-vadana—the face of Lord Kṛṣṇa.
TRANSLATION

"Krṣṇa has two reddish, widely spread eyes. These are ministers of the king, and they subdue the pride of Cupid, who also has beautiful eyes. That face of Govinda, which is full of happiness, is the home of the pastimes of beauty, and it is very pleasing to everyone's eyes.

TEXT 132

याँर पुण्यपुण्यफले, से-युक्त-दर्शन मिले,
दुई अंखि के करिबे पाने?
ब्रह्म बाजे त्रस्न-लोभ, सिते नारे-मनोक्षेप.
हुनैं के बिन्धे पिन्धने॥ १३२॥

yānra puṇya-puṇja-phale, se-mukha-darśana mile,
dui āŋkhi ki karibe pāne?
dviguna bāde tṛṣṇā-lobhā, pite nāre—manah-kṣobha,
duḥkhe kare vidhira nindane

SYNONYMS

yānra—whose; puṇya-puṇja-phale—by the result of many pious activities; se­mukha—of that face; darśana—seeing; mile—if one gets to do; dui āṅkhi—two eyes; ki—how; karibe—will do; pāne—drinking; dviguna—twice; bāde—in­creases; tṛṣṇā-lobhā—greed and thirst; pite—to drink; nāre—not able; manah­kṣobha—agitation of the mind; duḥkhe—in great distress; kare—does; vidhira—of the creator; nindane—criticizing.

TRANSLATION

"If by devotional service one gets the results of pious activities and sees Lord Krṣṇa's face, he can relish the Lord with his eyes. His greed and thirst then increase twofold by seeing the nectarean face of Krṣṇa. Due to one's inability to sufficiently drink that nectar, one becomes very unhappy and criticizes the creator for not having given more than two eyes.

TEXT 133

नं दिलेक लक्ष-कोटि, सबे दिला अंखि दुटि,
ताते दिला निमित्त-आच्छादन।
बिन्धे—जड़ तपोधन, रसचंद्र तार मन,
नाहि जाने योग्य स्वजन॥ १३३॥

yānra—whose; puṇya-puṇja-phale—by the result of many pious activities; se­mukha—of that face; darśana—seeing; mile—if one gets to do; dui āṅkhi—two eyes; ki—how; karibe—will do; pāne—drinking; dviguna—twice; bāde—in­creases; tṛṣṇā-lobhā—greed and thirst; pite—to drink; nāre—not able; manah­kṣobha—agitation of the mind; duḥkhe—in great distress; kare—does; vidhira—of the creator; nindane—criticizing.
The Opulence and Sweetness of Kṛṣṇa

nā dileka lakṣa-koṭi, sabe dilā āṅkhi duṭi,
tāte dilā nimiśa-ācchādana
vidhi—jaḍa tapodhana, rasa-śūnya tāra mana,
nāhi jāne yogya srjana

SYNONYMS
nā dileka—did not award; lakṣa-koṭi—thousands and millions; sabe—only; dilā—gave; āṅkhi duṭi—two eyes; tāte—in them; dilā—gave; nimiśa-ācchādana—covering of the eyelids; vidhi—creator; jaḍa—dull; tapah-dhana—assets of austerities; rasa-śūnya—without juice; tāra—his; mana—mind; nāhi jāne—does not know; yogya—suitable; srjana—creating.

TRANSLATION
‘When the onlooker of Kṛṣṇa’s face becomes dissatisfied in this way, he thinks, ‘Why didn’t the creator give me thousands and millions of eyes? Why has he given me only two? Even these two eyes are disturbed by blinking, which keeps me from continuously seeing Kṛṣṇa’s face.’ Thus one accuses the creator of being dry and tasteless due to engaging in severe austerities. ‘The creator is only a dry manufacturer. He does not know how to create and set things in their proper places.

TEXT 134

ye dekhibe kṛṣṇānana, tāra kare dvi-nayana,
vidhi haṅṅa hena avicāra
mora yadi bola dhare, koṭi āṅkhi tāra kare,
tabe jāni yogya srṣṭi tāra

SYNONYMS
ye—anyone who; dekhibe—will see; kṛṣṇa-ānana—the face of Kṛṣṇa; tāra—of him; kare—make; dvi-nayana—two eyes; vidhi—an authority in creation; haṅṅa—being; hena—such; avicāra—lack of consideration; mora—my; yadi—if; bola—instruction; dhare—accepts; koṭi āṅkhi—millions of eyes; tāra—of him; kare—would create; tabe jāni—then I would understand; yogya—suitable; srṣṭi—creation; tāra—his.
TRANSLATION

"'The creator says, 'Let those who will see Kṛṣṇa's beautiful face have two eyes.' Just see the lack of consideration exhibited by this person posing as a creator. If the creator took my advice, he would give millions of eyes to the person who intends to see Śrī Kṛṣṇa's face. If the creator will accept this advice, then I would say that he is competent in his work.'

TEXT 135

कृष्णांग-माधुर्य-सिंधु, 
अति-मधु-स्मित-स्वकिरेण।
ए-तिने लागिल मन, 
लोभे करे आश्राण,
श्लोक पढ़े श्रृंख-चालने॥ १३५॥

krṣṇāṅga-mādhurya—sindhu, sumadhura mukha—indu, ati-madhu smita—sukirāṇe e-tine lāgil manā, lobe kare āśvadana, śloka paḍe svahasta-cālāne

SYNONYMS

krṣna-aṅga—of the transcendental body of Kṛṣṇa; mādhurya—of sweetness; sindhu—the ocean; su-madhura—very sweet; mukha—face; indu—like the full moon; ati-madhura—extraordinarily sweet; smita—smiling; su-kirāṇe—beam of moonlight; e-tine—these three; lāgil manā—attracted the mind; lobe—with more and more greed; kare āśvadana—relished; śloka paḍe—recites a verse; sva-hasta-cālāne—moving His own hand.

TRANSLATION

"The transcendental form of Lord Śrī Kṛṣṇa is compared to an ocean. A particularly extraordinary vision is the moon above that ocean, and another vision is His smile, which is sweeter than sweet and is like shining beams of moonlight.' While speaking of these things with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu began to remember one thing after another. Moving His hands in ecstasy, He recited a verse.

TEXT 136

मधुरं मधुरं वपुरं विभोर्धुरं मधुरं बलनं मधुरम्।
मधुपक्षि मधुमिधिमेवतदहे मधुरं मधुरं मधुरं मधुरम्॥ १३६॥
The Opulence and Sweetness of Kṛṣṇa

madhurāṁ madhurāṁ vapur asya vibhōr
madhurāṁ madhurāṁ vadanāṁ madhurāṁ
madhu-gandhi mrdu-smitam etad aho
madhurāṁ madhurāṁ madhurāṁ madhurāṁ

SYNONYMS
madhurāṁ—sweet; madhurāṁ—sweet; vapuḥ—the transcendental form; asya—His; vibhoḥ—of the Lord; madhurāṁ—sweet; madhurāṁ—sweet; vadanāṁ—face; madhurāṁ—more sweet; madhu-gandhi—the fragrance of honey; mrdu-smitam—soft smiling; etat—this; aho—O; madhurāṁ—sweet; madhurāṁ—sweet; madhurāṁ—still more sweet.

TRANSLATION
"O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still."

PURPORT
This is a verse quoted from Kṛṣṇa-karṇāmṛta by Bilvamaṅgala Ṭhākura.

TEXT 137

Sanātana, kṛṣṇamādhurya—ātmate'rāḥ śīla
Mora mana—sannipāṭi, sab pite kare mati,
Durdaiva-vaidyā na deya eka bindu

sanātana, kṛṣṇa-mādhurya—amṛtera sindhu
mora mana—sannipāṭi, saba pite kare mati,
durdaiva-vaidyā nā deya eka bindu

SYNONYMS
sanātana—O My dear Sanātana; kṛṣṇa-mādhurya—the sweetness of Lord Kṛṣṇa; amṛtera sindhu—an ocean of ambrosia; mora mana—my mind; sannipāṭi—a disease of convulsions; saba—all; pite—to drink; kare—does; mati—desire; durdaiva-vaidyā—a physician who suppresses; nā—not; deya—gives; eka—one; bindu—drop.

TRANSLATION
"My dear Sanātana, the sweetness of Kṛṣṇa’s personality is just like an ocean of ambrosia. Although My mind is now afflicted by convulsive diseases
and I wish to drink that entire ocean, the repressive physician does not allow Me to drink even one drop.

PURPORT

When there is a combination of kapha, pitta and vāyu, the three bodily elements, there occurs sannipāti, or a convulsive disease. “This disease is caused by the personal features of Lord Kṛṣṇa. The three elements are the beauty of Kṛṣṇa’s body, the beauty of His face, and the beauty of His smile. Stricken by these three beauties, My mind goes into convulsions. It wishes to drink the ocean of Kṛṣṇa’s beauty, but because I am undergoing convulsions, My physician, who is Śrī Kṛṣṇa Himself, does not even allow Me to take a drop of water from that ocean.” Śrī Caitanya Mahāprabhu was ecstatic in this way because He was presenting Himself in the mood of the gopīs. The gopīs wanted to drink the ocean of sweetness arising from the bodily features of Kṛṣṇa, but Kṛṣṇa did not allow them to come near. Consequently their desire to meet Kṛṣṇa increased, and being unable to drink the ambrosia of Kṛṣṇa’s bodily features, they became very unhappy.

TEXT 138

krṣṇa-arāṅga—lāvanya-pūra,  madhura haite sumadhura,  tāte yei mukha sudhākara
madhura haite sumadhura,  tāhā ha-ite sumadhura,  tāra yei smita jyotsnā-bhara

SYNONYMS

krṣṇa-arāṅga—the bodily features of Kṛṣṇa; lāvanya-pūra—the city of attractive beauty; madhura—sweetness; haite—than; su-madhura—still more sweet; tāte—in that body; yei—that; mukha—face; sudhākara—like the moon; madhura haite su-madhura—sweeter than sweetness; tāhā ha-ite—than that; su-madhura—still more sweet; tāra—of which; yei—that; smita—smiling; jyotsnā-bhara—like the moonshine.

TRANSLATION

“Kṛṣṇa’s body is a city of attractive features, and it is sweeter than sweet. His face, which is like the moon, is sweeter still, and the gentle smile on that moonlike face is like rays of moonshine.”
The smile on Kṛṣṇa's face is just like the smiling of the moon, which generates greater and greater happiness for the gopīs.

**TEXT 139**

madhura haite sumadhura, tāhā haite sumadhura, tāhā haite ati sumadhura āpanāra eka kāne, vyāpe saba tribhuvane, daśa-dik vyāpe yāra pūra

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**SYNONYMS**

madhura haite su-madhura—sweeter than sweet; tāhā haite—than that; su-madhura—still sweeter; tāhā haite—than that; ati su-madhura—still much more sweet; āpanāra—of Himself; eka kāne—by one particle; vyāpe—spreads; saba—all; tri-bhūvane—throughout the three worlds; daśa-dik—ten directions; vyāpe—spreads; yāra—whose; pūra—the city of Kṛṣṇa's beauty.

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**TRANSLATION**

"The beauty of Kṛṣṇa's smile is the sweetest feature of all. His smile is like a full moon that spreads its rays throughout the three worlds—Goloka Vṛndāvana, the spiritual sky of the Vaiṣṇavas, and Devi-dhāma, the material world. Thus Kṛṣṇa's shining beauty spreads in all ten directions."
SYNONYMS

smita-kiraṇa—the shining of Krṣṇa’s smile; su-karpāre—compared to camphor;
paiśe—enters; adhara-madhure—within the sweetness of the lips; sei madhu—that ambrosia; mātāya—maddens; tri-bhuvane—the three worlds; vamśi-chidra—of the holes in the flute; ākāśe—in the space; tāra guṇa—the quality of that sweetness; sabde—in sound vibration; paiśe—enters; dhvani-rūpe—the form of sound vibration; pāṇā—obtaining; pariṇāme—by transformation.

TRANSLATION

“His slight smiling and fragrant illumination are compared to camphor, which enters the sweetness of the lips. That sweetness is transformed and enters into space as vibrations from the holes of His flute.

TEXT 141

se dhvani caudike dhāya, aṇḍa bhedi’ vaikuṇṭhe yāya,
bale paiśe jagatera kāne
sabā mātoyāla kari’, balātkāre āne dhari’,
viśeṣataḥ yuvatira gane

SYNONYMS

se dhvani—that vibration; caudike—in the four directions; dhāya—runs; aṇḍa bhedi’—piercing the coverings of the universe; vaikuṇṭhe yāya—goes to the spiritual sky; bale—by force; paiśe—enters; jagatera—of the three worlds; kāne—in the ears; sabā—everyone; mātoyāla kari’—making drunk; balātkāre—by force; āne—brings; dhari’—catching; viśeṣataḥ—specifically; yuvatira gane—all the young damsels of Vrajabhūmi.

TRANSLATION

“The sound of Krṣṇa’s flute spreads in four directions. Even though Krṣṇa vibrates His flute within this universe, its sound pierces the universal covering and goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vṛndāvana-dhāma and attracts the minds of the young damsels of Vrajabhūmi, bringing them forcibly to where Krṣṇa is present.
TEXT 142

The vibration of Kṛṣṇa's flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikuṇṭha planets, to say nothing of the poor damsels of Vṛndāvana.

SYNONYMS

dhvani—vibration; baḍa—very much; uddhata—aggressive; pati-vratara—of chaste wives; bhāngṛa—breaks; vrata—the vow; pati—of the husband; kola—the lap; haite—from; tāni—taking; āne—brings; vaikuṇṭhara—all the goddesses of fortune; yei—that which; kare ākarṣaṇe—attracts; tāra—of that; āge—in front; kebā—what to speak of; gopi-gāne—the gopis of Vṛndāvana.

TRANSLATION

"The vibration of Kṛṣṇa’s flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikuṇṭha planets, to say nothing of the poor damsels of Vṛndāvana.

TEXT 143

The Opulence and Sweetness of Kṛṣṇa

nivi khasāya pati-āge, grha-dharma karāya tyāge,
bale dhari' āne kṛṣṇa-sthāne
loka-dharma, lajjā, bhaya, saba jñāna lupta haya,
aiche nācāya saba nāri-gāne
SYNONYMS

nivi—the knots of the underwear; khasāya—loosens; pati-āge—even in front of the husbands; grha-dharma—household duties; karāya tyāge—causes to give up; bale—by force; dhari’—catching; āne—brings; kṛṣṇa-sthāne—before Lord Kṛṣṇa; loka-dharma—social etiquette; lajjā—shame; bhaya—fear; saba—all; jñāna—such knowledge; lupta haya—becomes hidden; aiche—in that way; nācāya—causes to dance; saba—all; nāri-gāne—the women.

TRANSLATION

"The vibration of His flute slackens the knots of their underwear even in front of their husbands. Thus the gopis are forced to abandon their household duties and come before lord Kṛṣṇa. In this way all social etiquette, shame and fear are vanquished. The vibration of His flute causes all women to dance.

TEXT 144

kānera bhītara vāsā kare, āpane tāṁhā sadā sphure,
anya śabdā nā deya pravesīte aṁa kathā nā śune kāṇa,
āṁa balite bolaya āṁa, eṁ kṛṣṇera varṁśira carite

SYNONYMS

kānera—the hole of the ear; bhītara—within; vāsā kare—makes a residence; āpane—personally; tāṁhā—there; sadā—always; sphure—is prominent; anya—other; śabdā—sounds; nā—not; deya—allows; pravesīte—to enter; āṁa kathā—other talks; nā—not; śune—hears; kāṇa—the ear; āṁa—something else; balite—to speak; bolaya—speaks; āṁa—another thing; eṁ kṛṣṇera—of Lord Kṛṣṇa; varṁśira—of the flute; carite—characteristics.

TRANSLATION

"The vibration of His flute is just like a bird that creates a nest within the ears of the gopis and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopis cannot hear anything else, nor are they able to concentrate on anything else, not even to give a suitable reply. Such are the effects of the vibration of Lord Kṛṣṇa's flute."
Purport

The vibration of Kṛṣṇa’s flute is always prominent in the ears of the gopīs. Naturally they cannot hear anything else. Constant remembrance of the holy sound of Kṛṣṇa’s flute keeps them enlightened and enlivened, and they do not allow any other sound to enter their ears. Since their attention is fixed on Kṛṣṇa’s flute, they cannot divert their minds to any other subject. In other words, a devotee who has heard the sound of Kṛṣṇa’s flute forgets to talk or hear of any other subject. This vibration of Kṛṣṇa’s flute is represented by the Hare Kṛṣṇa mahā-mantra. A serious devotee of the Lord who chants and hears this transcendental vibration becomes so accustomed to it that he cannot divert his attention to any subject matter not related to Kṛṣṇa’s blissful characteristics and paraphernalia.

Text 145

Punah kahe bāhya-jñāne, āna kahite kahilun āne,
Kṛṣṇa-krpa tomaśa upare
Mora chinta-juva kari’, nijaiśvarya-mādhuri,
Mora mukhe śūnāya tomaśa

Synonyms

punah—again; kahe—He says; bāhya-jñāne—in external consciousness; āna—something else; kahite—to speak; kahilun—I have spoken; āne—another thing; kṛṣṇa-krpa—the mercy of Lord Kṛṣṇa; tomaśa—you; upare—upon; mora—My; citta-bhrama—mental concoction; kari’—making; nijaiśvarya—His personal opulence; mādhuri—sweetness; mora mukhe—through My mouth; śūnāya—causes to hear; tomaśa—you.

Translation

Resuming His external consciousness, Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, “I have not spoken of what I intended. Lord Kṛṣṇa is very merciful to you because by bewilderung My mind, He has exposed His personal opulence and sweetness. He has caused you to hear all these things from Me for your understanding.”
PURPORT

Śrī Caitanya Mahāprabhu admitted that He was speaking like a madman, which He should not have done for the understanding of those who are externally situated. Statements about Kṛṣṇa’s body, His characteristics and His flute would appear like a madman’s statements to a mundane person. It was actually a fact that Kṛṣṇa wanted to expose Himself to Sanātana Gosvāmī due to His specific mercy upon him. Somehow or other, Kṛṣṇa explained Himself and His flute to Sanātana Gosvāmī through the mouth of Śrī Caitanya Mahāprabhu, who appeared as though mad. Śrī Caitanya Mahāprabhu admitted that He wanted to tell Sanātana Gosvāmī something else, but somehow or other, in a transcendental ecstasy, He spoke of a different subject matter.

TEXT 146

āmi ta’ bāula, āna kahite āna kahi
kṛṣṇera mādhuryāmṛta-srote yāi vahi’

SYNONYMS

āmi ta’ bāula—I am a madman; āna kahite—to speak something; āna kahi—I speak on something else; kṛṣṇera—of Lord Kṛṣṇa; mādhurya-amṛta—of the nectar of the sweetness; srote—in the waves of; yāi—I go; vahi’—being carried away.

TRANSLATION

“Since I have become a madman, I am saying one thing instead of another. This is because I am being carried away by the waves of the nectarean ocean of Lord Kṛṣṇa’s transcendental sweetness.”

TEXT 147

tabe mahāprabhu kṣaneka mauna kari’ rahe
mane eka kari’ punah sanātane kahe

SYNONYMS

tabe—thereupon; mahāprabhu—Śrī Caitanya Mahāprabhu; kṣaneka—for a moment; mauna—silence; kari’—making; rahe—remained; mane—within His
mind; eka kari'—adjusting things; punah—again; sanātane—unto Sanātana Gosvāmī; kahe— instructs.

**TRANSLATION**

Śrī Caitanya Mahāprabhu then remained silent for a moment. Finally, adjusting things within His mind, He again spoke to Sanātana Gosvāmī.

**TEXT 148**

कुंजेर माधुरी आर महाप्रभुर मुखे।
इहा येह सुनेन, सेही भासु प्रेमस्वर ये। १४८॥

krṣnera mādhuri āra mahāprabhura mukhe
ihā yei sune, sei bhāse prema-sukhe

**SYNONYMS**

krṣnera—of Lord Krṣṇa; mādhuri—the sweetness; āra—and; mahāprabhura mukhe—in the mouth of Śrī Caitanya Mahāprabhu; ihā—this statement; yei— anyone who; sune—hears; sei—that person; bhāse—floats; prema-sukhe—in the transcendental bliss of love of Godhead.

**TRANSLATION**

I now summarize these teachings of Śrī Caitanya Mahāprabhu. If anyone gets an opportunity to hear about the sweetness of Krṣṇa in this chapter of Śrī Caitanya-caritāmṛta, he will certainly be eligible to float in the transcendently blissful ocean of love of God.

**TEXT 149**

श्रीरुप-रघुनाथ-पदेय यार अश।
चैतन्यचरितामṛत कहे कृष्णदास॥ १४९॥

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

**SYNONYMS**

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; krṣṇadāsa—Śrīla Krṣṇadāsa Kavirāja Gosvāmī.
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-first Chapter, describing the blissful characteristics of Kṛṣṇa.
The Process of Devotional Service

In this Twenty-second Chapter, Śrī Caitanya Mahāprabhu describes the process of devotional service. In the beginning He describes the truth about the living entity and the superexcellence of devotional service. He then describes the uselessness of mental speculation and mystic yoga. In all circumstances the living entity is recommended to accept the path of devotional service as personally explained by Śrī Caitanya Mahāprabhu. The speculative method of the so-called jñānis is considered a waste of time, and that is proved in this chapter. An intelligent person should abandon the processes of karma-kāṇḍa, jñāna-kāṇḍa and mystic yoga. One should give up all these useless processes and take seriously to the path of Kṛṣṇa consciousness. In this way one's life will be successful. If one takes to Kṛṣṇa consciousness fully, even though he may sometimes be agitated due to having previously practiced mental speculation and yogic mysticism, he will be saved by Lord Kṛṣṇa Himself. The fact is that devotional service is bestowed by the blessings of a pure devotee (sa mahātmā sudurlabhah). A pure devotee is the supreme transcendentalist, and one has to receive his mercy for one's dormant Kṛṣṇa consciousness to be awakened. One has to associate with pure devotees. If one has firm faith in the words of a great soul, pure devotional service will awaken.

In this chapter Śrī Caitanya Mahāprabhu has differentiated between a pure devotee and others. He also describes the characteristics of a pure devotee. A devotee's most formidable enemy is association with women in an enjoying spirit. Association with nondevotees is also condemned because it is also a formidable enemy on the path of devotional service. One has to fully surrender unto the lotus feet of Kṛṣṇa and give up attraction for women and nondevotees.

The six symptoms of fully surrendered souls are also described in this chapter. Devotional service has been divided into two categories—regulative devotional service and spontaneous love. There are sixty-four items listed in regulative devotional service, and out of these sixty-four the last five are considered very important. By practicing even one of the nine processes of devotional service, one can become successful. Speculative knowledge and mystic yoga can never help one in devotional service. Pious activity, nonviolence, sense control and regulation are not separate from devotional service in its pure form. If one engages in devotional service, all good qualities follow. One does not have to cultivate them separately. Spontaneous devotional service arises when one follows a pure devotee who is awakened to spontaneous love of God. Śrī Caitanya Mahāprabhu has described
the symptoms of devotees who are already situated in spontaneous love of God. He has also described the devotees who are trying to follow in the footsteps of the pure devotees.

TEXT 1

vande śri-krṣṇa-caitanya-devaṁ taṁ karuṇāṁnavam
kalāv apy ati-guḍheyarṁ
bhaktir yena prakāśitā

SYNONYMS
vande—I offer my respectful obeisances; śri-krṣṇa-caitanya-devam—unto Lord Śrī Caitanya Mahāprabhu; taṁ—unto Him; karuṇa-arṇavam—who is an ocean of mercy; kalau—in this age of Kali; api—even; ati—very; guḍhā—confidential; iyam—this; bhaktiḥ—devotional service; yena—by whom; prakāśitā—manifested.

TRANSLATION
I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu. He is an ocean of transcendental mercy, and although the subject matter of bhakti-yoga is very confidential, He has nonetheless manifested it so nicely, even in this age of Kali, the age of quarrel.

TEXT 2

jaya jaya śri-krṣṇa-caitanya nityānanda
jayādvaita-candra jaya gaura-bhakta-vrndā

SYNONYMS
jaya jaya—all glories; śri-krṣṇa-caitanya nityānanda—to Śrī Kṛṣṇa Caitanya Mahāprabhu and Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Prabhu; jaya—all glories; gaura-bhakta-vrndā—to the devotees of Śrī Caitanya Mahāprabhu.
The Process of Devotional Service

TRANSLATION

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

TEXT 3

�ইত কহিহৃদ সমব্বত্তেতে বিচার ।
বেদাস্ত্রে উপদেশে, কৃষ্ণ—এক সার || ৩ ||

eita kahilun sambandha-tattvera vicāra
veda-sāstre upadeśe, krṣṇa—eka sāra

SYNONYMS

eita—thus; kahilun—I have described; sambandha-tattvera vicāra—consideration of one's relationship with Kṛṣṇa; veda-sāstre—all Vedic literature; upadeśe—instructs; krṣṇa—Lord Kṛṣṇa; eka sāra—the only essential point.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “I have described one's relation with Kṛṣṇa in various ways. This is the subject matter of all the Vedas. Kṛṣṇa is the center of all activities.

TEXT 4

এবে কহি, শুন, অভিধেয়া-লক্ষণ ।
যাহা হেতু পাই—কৃষ্ণ, কৃষ্ণ-প্রেমশমন || ৪ ||

ebe kahi, śuna, abhidheya-lakṣaṇa
yāhā haite pāi—krṣṇa, krṣṇa-prema-dhana

SYNONYMS

ebe—now; kahi—I shall explain; śuna—please hear; abhidheya-lakṣaṇa—one's prime business (devotional service); yāhā haite—from which; pāi—one can get; krṣṇa—Lord Kṛṣṇa; krṣṇa-prema-dhana—and the wealth of transcendental love for Him.

TRANSLATION

“Now I shall speak about the characteristics of devotional service, by which one can attain the shelter of Kṛṣṇa and His loving transcendental service.
TEXT 5

कृष्णभक्ति—अभिधेय, सर्वशास्त्रे रुप ॥
अतएव मुलिगण करियाण्डे निष्चय ॥ ५ ॥

krṣṇa-bhakti—abhidheya, sarva-sāstre kaya
ataeva muni-gaṇa kariyāche niścaya

SYNONYMS

krṣṇa-bhakti—devotional service to Lord Kṛṣṇa; abhidheya—the real activity of life; sarva-sāstre—all Vedic literatures; kaya—say; ataeva—therefore; muni-gaṇa—all saintly persons; kariyāche—have made; niścaya—ascertainment.

TRANSLATION

“A human being’s activities should be centered only about devotional service to Lord Kṛṣṇa. That is the verdict of all Vedic literatures, and all saintly people have ascertained this.

TEXT 6

श्रूतिः माता प्रश्ना दिशाति भवदार्धनाविद्हिन्
यथा मातृवै ज्ञातिपि तथा वैभक्ति भविनी ॥
पुराणाये ये वा सहजानिवेशते तत्सूहा
अतः सत्यं ज्ञातं मूढ्रं भवनेव शरणम् ॥ ६ ॥

śrutir mātā prṣṭā diśāti bhavad-ārādhana-vidhirḥ
yathā mātur vāni smṛtir api tathā vakti bhaginī
purāṇādyā ye vā sahaja-nivahās te tad-anugā
aviḥ satyam jñātarāṁ mura-hara bhavān eva śaraṇam

SYNONYMS

śrutih—Vedic knowledge; mātā—like a mother who is affectionate to her children; prṣṭā—when questioned; diśāti—she directs; bhavat—of You; ārādhana—worship; vidhirḥ—the process; yathā—just as; mātṛ vānī—the instructions of the mother; smṛtiḥ—smṛti-sāstras, which explain the Vedic literatures; api—also; tathā—similarly; vakti—express; bhaginī—like a sister; purāṇa-ādyāḥ—headed by the Purāṇas; ye—which; vā—or; sahaja-nivahāḥ—like brothers; te—all of them; tat—of the mother; anugāḥ—followers; atāḥ—therefore; satyam—the truth; jñātarah—known; mura-hara—O killer of the demon Mura; bhavān—Your Lordship; eva—only; śaraṇam—the shelter.
TRANSLATION

‘When the mother Vedas [sruti] is questioned as to whom to worship, she says that You are the only Lord and worshipable object. Similarly, the corollaries of the sruti-sastras, the smrti-sastras, give the same instructions, just like sisters. The Purāṇas, which are like brothers, follow in the footsteps of their mother. O enemy of the demon Mura, the conclusion is that You are the only shelter. Now I have understood this in truth.’

PURPORT

This quotation from the Vedic literature was spoken by great sages.

SYNONYMS

advaya-jñāna—of nondual knowledge; tattva—the principle; kṛṣṇa—Lord Kṛṣṇa; svayam bhagavān—Himself the Supreme Personality of Godhead; svarūpa—personal expansions; sakti—of potencies; rūpe—in the form; tāṅra—His; haya—there is; avasthāna—existence.

TRANSLATION

‘Kṛṣṇa is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes.

PURPORT

The Lord has many potencies, and He is nondifferent from all these potencies. Because the potencies and the potent cannot be separated, they are identical. Kṛṣṇa is described as the source of all potencies, and He is also identified with the external potency, the material energy. Kṛṣṇa also has internal potencies, or spiritual potencies, which are always engaged in His personal service. His internal potency is different from His external potency. Kṛṣṇa’s internal potency and Kṛṣṇa Himself, who is the potent, are always identical.'
TEXT 8

svāṁśa-vibhinnāṁśa-rūpe haṁa vistāra
ananta vaikuṇṭha-brahmāṇḍe karenā vihāra

SYNONYMS

sva-arāṁśa—of personal expansions; vibhinna-arāṁśa—of separated expansions; rūpe—in the forms; haṁa—becoming; vistāra—expanded; ananta—unlimited; vaikuṇṭha—in the spiritual planets known as Vaikuṇṭhas; brahmāṇḍe—in the material universes; karenā vihāra—performs His pastimes.

TRANSLATION

"Krṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuṇṭha planets, and the material universes are brahmāṇḍas, gigantic globes governed by Lord Brahmā."

TEXT 9

svāṁśa-vistāra—catur-vyūha, avatāra-gaṇa
vibhinnāṁśa jīva—tāṁra śaktite gaṇana

SYNONYMS

sva-arāṁśa-vistāra—the expansion of His personal forms; catuḥ-vyūha—His quadruple form; avatāra-gaṇa—the incarnations; vibhinna-arāṁśa—His separated forms; jīva—the living entities; tāṁra—His; śaktite—in the category of potency; gaṇana—calculating.

TRANSLATION

"Expansions of His personal self—like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva—descend as incarnations from Vaikuṇṭha to this material world. The separated expansions are living entities. Although they are expansions of Krṣṇa, they are counted among His different potencies."
PURPORT

The personal expansions are known as *viṣṇu-tattva*, and the separated expansions are known as *jīva-tattva*. Although the *jīvas* (living entities) are part and parcel of the Supreme Personality of Godhead, they are still counted among His multi-potencies. This is fully described in *Bhagavad-gītā*:

\[
\begin{align*}
apareyam itas tv anyāṁ & prakṛtiṁ viddhi me parāṁ 
jīva-bhūtāṁ mahā-bāho & yayedaṁ dhāryate jagat
\end{align*}
\]

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5)

Although the living entities are Kṛṣṇa’s parts and parcels, they are *prakṛti*, not *puruṣa*. Sometimes *prakṛti* (a living entity) attempts to imitate the activities of the *puruṣa*. Due to a poor fund of knowledge, living entities conditioned in this material world claim to be God. They are thus illusioned. A living entity cannot be on the level of a *viṣṇu-tattva*, or the Personality of Godhead, at any stage; therefore it is ludicrous for a living entity to claim to be God. Advanced spiritualists would never accept such a thing. Such claims are made to cheat ordinary, foolish people. The Kṛṣṇa consciousness movement declares war against such bogus incarnations. The bogus propaganda put out by people claiming to be God has killed God consciousness all over the world. Members of the Kṛṣṇa consciousness movement must be very alert to defy these rascals who are presently misleading the whole world. One such rascal, known as Paṇḍraka, appeared before Lord Kṛṣṇa, and the Lord immediately killed him. Of course, those who are Kṛṣṇa’s servants cannot kill such imitation gods, but they should try their best to defeat them through the evidence of *śāstra*, authentic knowledge received through the disciplic succession.

TEXT 10

| sei vibhinna-arṁsa jiva—dui ta’ prakāra |
| eka—‘nitya-mukta’, eka—‘nitya-sāṁsāra’ |

SYNONYMS

*sei vibhinna-arṁsa*—that separated part and parcel of Kṛṣṇa; *jiva*—the living entity; *dui ta’ prakāra*—two categories; *eka*—one; *nitya-mukta*—eternally liberated; *eka*—one; *nitya-sāṁsāra*—perpetually conditioned.
TRANSLATION

“[The living entities] are divided into two categories. Some are eternally liberated, and others are eternally conditioned.

TEXT 11

‘नित्यामुक्त’ — नित्य कुंसर्ग उदयः।
‘कुंस-पारिषद’ नामं, भुजंगे सेवा-सुखः।

‘nitya-mukta’—nitya krṣṇa-carane unmukha
‘krṣṇa-pārisada’ nāma, bhūṅje sevā-sukha

SYNONYMS

nitya-mukta—eternally liberated; nitya—always; krṣṇa-carane—the lotus feet of Lord Kṛṣṇa; unmukha—turned toward; krṣṇa-pārisada—associates of Lord Kṛṣṇa; nāma—known as; bhūṅje—enjoy; sevā-sukha—the happiness of service.

TRANSLATION

“Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be considered eternal associates of Kṛṣṇa, and they are eternally enjoying the transcendental bliss of serving Kṛṣṇa.

TEXT 12

‘नित्यबंध’—कुंस हैते नित्य-बहिमुखः।
‘नित्यसंसार’, भुजंगे नरकादि दुःखः।

‘nitya-bandha’—krṣṇa haite nitya-bahirmukha
‘nitya-saṁsāra’, bhūṅje narakādi duḥkha

SYNONYMS

nitya-bandha—perpetually conditioned; krṣṇa haite—from Kṛṣṇa; nitya—eternally; bahiḥ-mukha—averse; nitya-saṁsāra—perpetually conditioned in the material world; bhūṅje—enjoy; naraka-ādi duḥkha—the tribulations of hellish conditions of life.

TRANSLATION

“Apart from the ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions.
TEXT 13

"Due to his being opposed to Kṛśna consciousness, the conditioned soul is punished by the witch of the external energy, māyā. He is thus ready to suffer the threefold miseries—miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods."

TEXTS 14-15

"Kāma-krodhera dāsa hānā tāra lāthī khāya bhramite bhramite yadi sādhu-vaidya pāya tānra upadeśa-mantre piśācī palāya kṛṣṇa-bhakti pāya, tabe kṛṣṇa-nikāta yāya"

SYNONYMS

kāma—of lusty desires; krodhera—and of anger; dāsa—the servant; hānā—becoming; tāra—by them; lāthī khāya—is kicked; bhramite bhramite—wandering and wandering; yadi—if; sādhu—a devotee; vaidya—physician; pāya—he gets; tānra—his; upadeśa-mantre—by instruction and hymns; piśācī—the witch (the external energy); palāya—flees; kṛṣṇa-bhakti—devotional service to Kṛṣṇa; pāya—obtains; tabe—in this way; kṛṣṇa-nikāta yāya—he goes to Kṛṣṇa.
TRANSLATION

"In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, māyā. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord.

PURPORT

An explanation of verses 8 through 15 is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. The Lord is spread throughout the creation in His quadruple expansions and incarnations. Kṛṣṇa is fully represented with all potencies in each and every personal extension, but the living entities, although separated expansions, are also considered one of the Lord’s energies. The living entities are divided into two categories—the eternally liberated and eternally conditioned. Those who are ever-liberated never come in contact with māyā, the external energy. The ever-conditioned are always under the clutches of the external energy. This is described in Bhagavad-gītā:

dai vi hy e śa guna may i 
mama māyā duratayā

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome.” (Bg. 7.14)

The nitya-baddhas are always conditioned by the external energy, and the nitya-muktas never come in contact with the external energy. Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of the Supreme Lord remains untouched by the material energy. Generally ever-liberated personalities live in the spiritual world as associates of Lord Kṛṣṇa, and they are known as kṛṣṇa-pārīśada, associates of the Lord. Their only business is enjoying Lord Kṛṣṇa’s company, and even though such eternally liberated persons come within this material world to serve the Lord’s purpose, they enjoy Lord Kṛṣṇa’s company without stoppage. The ever-liberated person who works on Kṛṣṇa’s behalf enjoys Lord Kṛṣṇa’s company through his engagement. The ever-conditioned soul, provoked by lusty desires to enjoy the material world, is subjected to transmigrate from one body to another. Sometimes he is elevated to higher planetary systems, and sometimes he is degraded to hellish planets and subjected to the tribulations of the external energy.

Due to being conditioned by the external energy, the conditioned soul within this material world gets two kinds of bodies—a gross material body and a subtle
body composed of mind, intelligence and ego. Due to the gross and subtle bodies, he is subjected to the threefold miseries (ādhyātmika, ādhibhautika and ādidaivika), miseries arising from the body and mind, other living entities, and natural disturbances caused by demigods from higher planetary systems. The conditioned soul subjected to the threefold material miseries is ceaselessly kicked by māyā, and this is his disease. If by chance he meets a saintly person who works on Kṛṣṇa's behalf to deliver conditioned souls, and if he agrees to abide by his order, he can gradually approach the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 16

kāmādīnāṁ kati na katidhā pālitā durnidesāḥ
teśāṁ jātā mayi na karunā na trapā nopasāntih
utsrjya ātān atha yadu-pate sāmpratāṁ labdha-buddhis
tvāṁ āyātāḥ śāraṇam abhayam māṁ niyuṅkṣvātma-dāsyey

SYNONYMS

kāma-ādīnāṁ—of my masters such as lust, anger, greed, illusion and envy; kati—how many; na—not; katidhā—in how many ways; pālitā—obeyed; durnidesāḥ—undesirable orders; teśāṁ—of them; jātā—generated; mayi—unto me; na—not; karunā—mercy; na—not; trapā—shame; na—not; upasāntih—desire to cease; utsrjya—giving up; etāṁ—all these; atha—herewith; yadu-pate—O best of the Yadu dynasty; sāmpratāṁ—now; labdha-buddhis—having awakened intelligence; tvāṁ—You; āyātāḥ—approached; śāraṇam—who are the shelter; abhayam—fearless; māṁ—me; niyuṅkṣva—please engage; ātma-dāsyey—in Your personal service.

TRANSLATION

‘O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to obey the unwanted orders of these desires, and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.’
PURPORT

This verse is also quoted in *Bhakti-rasāmṛta-sindhu* (3.2.35). When we chant the Hare Kṛṣṇa mahā-mantra we are saying, “Hare! O energy of the Lord! O my Lord Kṛṣṇa!” In this way we are simply addressing the Lord and His spiritual potency represented as Rādhā-Kṛṣṇa, Sītā-Rāma, or Lākṣmī-Nārāyaṇa. The devotee always prays to the Lord and His internal energy ( Consort) so that he may engage in Their transcendental loving service. When the conditioned soul attains his real spiritual energy and fully surrenders unto the Lord’s lotus feet, he tries to engage in the Lord’s service. This is the real constitutional position of the living entity.

TEXT 17

κृष्णस्य हय अविनंश्र-प्रधाना।
भक्तिमुख-निरीक्षक कर्म-योग-ज्ञानं ॥ १७ ॥

krṣṇa-bhakti haya abhidheya-pradhāna
bhakti-mukha-niriksaka karma-yoga-jñāna

SYNONYMS

krṣṇa-bhakti—devotional service to Lord Kṛṣṇa; haya—is; abhidheya-pradhāna—the chief function of the living entity; bhakti-mukha—of the face of devotional service; niriksaka—observers; karma-yoga-jñāna—fruitive activities, mystic yoga and speculative knowledge.

TRANSLATION

“Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul—karma, jñāna, yoga and bhakti—but all are dependent on bhakti.

TEXT 18

এই সব সাধনের অভি কৃষ্ণ বল।
কৃষ্ণভক্তি বিনাভাব দিতে নারে ফল ॥ ১৮ ॥

ei saba sādhanera ati tuccha bala
krṣṇa-bhakti vinā tāhā dite nāre phala

SYNONYMS

ei saba—all these; sādhanera—of methods of spiritual activities; ati—very; tuccha—insignificant; bala—strength; krṣṇa-bhakti—devotional service to Lord Kṛṣṇa; vinā—without; tāhā—all these; dite—to deliver; nāre—are not able; phala—the desired result.
The Process of Devotional Service

TRANSLATION

“But for devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, jñāna and yoga cannot give the desired results.

PURPORT

In Vedic scriptures, stress is sometimes given to fruitive activity, speculative knowledge and the mystic yoga system. Although people are inclined to practice these processes, they cannot attain the desired results without being touched by kṛṣṇa-bhakti, devotional service. In other words, the real desired result is to invoke dormant love for Kṛṣṇa. Śrimad-Bhāgavatam (1.2.6) states:

\[
\text{sa vai puruṣārtha dharma yato bhaktir adhokṣaje }
\text{ahaituky apratihatā }
\text{yayātmā suprasidati}
\]

Karma, jñāna and yoga cannot actually awaken love of Godhead. One has to take to the Lord’s devotional service, and the more one is inclined to devotional service, the more he loses interest in other so-called achievements. Dhruva Mahārāja went to practice mystic yoga to see the Lord personally face to face, but when he developed an interest in devotional service, he saw that he was not being benefited by karma, jñāna and yoga.

TEXT 19

नैस्कर्म्यमपुत्रसाधनाबलितं
न शोभतेज्ञनम्यनिर्मलम्।
सुलल्पुल्लमुक्तमीथरे
न चापितं कर्म यम्यकारणम्॥ १९॥

naiskarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cāripitam karma yad apy akaraṇam

SYNONYMS

naiskarmyam—which does not produce enjoyment of the resultant action; api—although; acyuta-bhāva—of devotional service to the Supreme Personality of Godhead; varjitaṁ—devoid; na—not; śobhate—looks beautiful; jñānam—speculative knowledge; alaṁ—exceedingly; nirañjanam—which is without
material contamination; *kutah*—how much less; *punah*—again; *śaśvat*—always (at the time of practicing and at the time of achieving the goal); *abhadram*—inauspicious; *iśvare*—to the Supreme Personality of Godhead; *na*—not; *ca*—also; *arpitam*—dedicated; *karma*—activities; *yat*—which; *api*—although; *akaraṇam*—causeless.

**TRANSLATION**

"'When pure knowledge is beyond all material affinity but is not dedicated to the Supreme Personality of Godhead [Krṣṇa], it does not appear very beautiful, although it is knowledge without a material tinge. What, then, is the use of fruitive activities—which are naturally painful from the beginning and transient by nature—if they are not utilized for the devotional service of the Lord? How can they be very attractive?'

**PURPORT**

This is a quotation from *Śrīmad-Bhāgavatam* (1.5.12). Even after writing many Vedic literatures, Vyāsadeva felt very morose. Therefore his spiritual master, Nāradadeva, told him that he could be happy by writing about the activities of the Supreme Personality of Godhead. Up to that time, Śrīla Vyāsadeva had written the *karma-kāṇḍa* and *jnāna-kāṇḍa* sections of the *Vedas*, but he had not written about *upāsanā-kāṇḍa*, or *bhakti*. Thus his spiritual master, Nārada, chastised him and advised him to write about the activities of the Supreme Personality of Godhead. Therefore Vyāsadeva began writing *Śrīmad-Bhāgavatam*.

**TEXT 20**

*tapasvino dāna-parā yaśasvinī*  
*manasvino mantra-vidāḥ sumaṅgalāḥ*  
*kṣemāṁ na vindanti vinā yad-arpaṇāṁ*  
*tasmai subhadra-śravase namo namāḥ*

**SYNONYMS**

*tapasvinah*—those engaged in severe austerities and penances; *dāna-parāḥ*—those engaged in giving his possessions as charity; *yaśasvinah*—those famous in society; *manasvinah*—experts in mental speculation or meditation; *mantra-
vidah—experts in reciting the Vedic hymns; su-maṁgalāḥ—very auspicious; kṣemam—real, eternal auspiciousness; na—never; vindanti—obtain; vinā—without; yat-arpaṇam—dedicating unto whom (the Supreme Personality of Godhead); tasmai—unto that Supreme Personality of Godhead; su-bhadra śravase—whose glory is very auspicious; namāḥ namāḥ—I offer my repeated respectful obeisances.

TRANSLATION

"Those who perform severe austerities and penances, those who give away all their possessions out of charity, those who are very famous for their auspicious activity, those who are engaged in meditation and mental speculation, and even those who are very expert in reciting the Vedic mantras, are not able to obtain any auspicious results, although they are engaged in auspicious activities, if they do not dedicate their activities to the service of the Supreme Personality of Godhead. I therefore repeatedly offer my respectful obeisances unto the Supreme Personality of Godhead, whose glories are always auspicious."

PURPORT

This is also a quotation from Śrimad-Bhāgavatam (2.4.17).

TEXT 21

kevala jñāna 'mukti' dite nāre bhakti vine
kṛṣṇonmukhe sei mukti haya vinā jñāne

SYNONYMS

kevala—only; jñāna—speculative knowledge; mukti—liberation; dite—to deliver; nāre—is not able; bhakti vine—without devotional service; kṛṣṇa-unmukhe—if one is attached to the service of Lord Kṛṣṇa; sei mukti—that liberation; haya—appears; vinā—without; jñāne—knowledge.

TRANSLATION

"Speculative knowledge alone, without devotional service, is not able to give liberation. On the other hand, even without knowledge one can obtain liberation if one engages in the Lord’s devotional service."
PURPORT

One cannot attain liberation simply by speculative knowledge. Even though one may be able to distinguish between Brahman and matter, one's liberation will be hampered if one is misled into thinking that the living entity is as good as the Supreme Personality of Godhead. Indeed, one falls down again onto the material platform because considering oneself the Supreme Person, the Supreme Absolute Truth, is offensive. When such a person comes in contact with a pure devotee, he can actually become liberated from material bondage and engage in the Lord's service. A prayer by Bilvamaṅgaḷa Ṭhākura is relevant here:

 bhaktis tvayi sthiratarā bhagavan yadi syād
daivena nah phalati divya-kiśora-mūrtih
muktih svayām mukulitājaliḥ sevate 'smān
dharmārtha-kāma-gatayah samaya-pratikṣāh

“O my Lord, if one engages in Your pure devotional service with determination, You become visible in Your original transcendental youthful form as the Supreme Personality of Godhead. As far as liberation is concerned, she stands before the devotee with folded hands waiting to render service. Religion, economic development and sense gratification are all automatically attained without separate endeavor.”

TEXT 22

śreyah-sṛtim bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
tesām asau klesāla eva śisyate
nānyad yathā sthūla-tuṣāvaghātinām

SYNONYMS

śreyah-sṛtim—the auspicious path of liberation; bhaktim—devotional service; udasya—giving up; te—of You; vibho—O my Lord; kliśyanti—accept increased difficulties; ye—all those persons who; kevala—only; bodha-labdhaye—for obtaining knowledge; tesām—for them; asau—that; klesālaḥ—trouble; eva—only; śisyate—remains; na—not; anyat—anything else; yathā—as much as; sthūla—bulky; tuṣa—husks of rice; avaghātinām—of those beating.
TRANSLATION

"My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.14.4).

TEXT 23

daivi hy eṣā guṇamayi
mama māyā duratayā
mām eva ye prapadyante
māyāṁ etāṁ taranti te

SYNONYMS

daivi—belonging to the Supreme Lord; hi—certainly; eṣā—this; guṇa-mayi—made of the three modes; mama—My; māyā—external energy; duratayā—very difficult to surpass; mām—unto Me; eva—certainly; ye—those who; prapadyante—surrender fully; māyāṁ—illusory energy; etāṁ—this; taranti—cross over; te—they.

TRANSLATION

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

PURPORT

This is a quotation from Bhagavad-gitā (7.14).

TEXT 24

‘कुण्ड-निर्यादास’—जोव भान् भुलि’ गेल।
এই দোহে মায়া ভার গলায় বাঁচিল। ॥ ২৪ ॥
SYNONYMS

kṛṣṇa-nitya-dāsa—eternal servant of Kṛṣṇa; jiva—the living entity; tāhā—that; bhuli’—forgetting; gela—went; ei doše—for this fault; māyā—the material energy; tāra—his; galāya—on the neck; bāndhila—has bound.

TRANSLATION

“The living entity is bound around the neck by the chain of māyā because he has forgotten that he is eternally a servant of Kṛṣṇa.

TEXT 25

तत्ते कृष्ण भजे, करे गुरुर सेवना।
मायाजल छुटें, पाय कृष्णों के चरणं॥ २५ ॥

tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

SYNONYMS

tāte—therefore; kṛṣṇa bhaje—if one worships Lord Kṛṣṇa; kare—performs; gurura sevana—service to his spiritual master; māyā-jāla chuṭe—gets free from the binding net of māyā; pāya—gets; kṛṣṇera caraṇa—shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

“If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of māyā and become eligible for shelter at Kṛṣṇa’s lotus feet.

PURPORT

It is a fact that every living entity is eternally a servant of Kṛṣṇa. This is forgotten due to the influence of māyā, which induces one to believe in material happiness. Being illusioned by māyā, one thinks that material happiness is the only desirable object. This material consciousness is like a chain around the neck of the conditioned soul. As long as he is bound to that conception, he cannot get out of māyā’s clutches. However, if by Kṛṣṇa’s mercy he gets in touch with a bona fide spiritual master, abides by his order and serves him, engaging other conditioned souls in the Lord’s service, he then attains liberation and Lord Śrī Kṛṣṇa’s shelter.
The Process of Devotional Service

TEXT 26

चारि वर्णाष्रमी यदि कृष्ण माहि भजें ।
स्वकर्म करितें से रौरवे पड़िं मजें ॥ २६ ॥

cāri varṇāṣrami yadi kṛṣṇa nāhi bhaje svakarma karite se raurave padī' maje

SYNONYMS

cāri varṇa-āśrami—followers of the four social and spiritual orders of life; yadi—if; kṛṣṇa—Lord Kṛṣṇa; nāhi—not; bhaje—serve; sva-karma karite—performing his duty in life; se—that person; raurave—in a hellish condition; padī'—falling down; maje—becomes immersed.

TRANSLATION

"The followers of the varṇāṣrama institution accept the regulative principles of the four social orders [brahmana, kṣatriya, vaisya and śūdra] and four spiritual orders [brahmacarya, grhastha, vānaprastha and sannyāsa]. However, if one carries out the regulative principles of these orders but does not render transcendental service to Kṛṣṇa, he falls into the hellish condition of material life.

PURPORT

One may be a brahmaṇa, kṣatriya, vaisya or śūdra, or one may perfectly follow the spiritual principles of brahmacarya, grhastha, vānaprastha and sannyāsa, but ultimately one falls down into a hellish condition unless one becomes a devotee. Without developing one's dormant Kṛṣṇa consciousness, one cannot be factually elevated. The regulative principles of varṇāṣrama-dharma in themselves are insufficient for attainment of the highest perfection. That is confirmed in the following two quotations from Śrīmad-Bhāgavatam (11.5.2-3).

TEXT 27

মুখবাহুপাদেভায় পুরুষযাসায়মাহঃ সহ ।
চভারো জঞ্জনে বর্ণ। গুণেবিগ্রাহঃ পৃথক ॥ ২৭ ॥
mukha-bāhūru-pādebhyaḥ
puruṣasyaśramaiḥ saha
catvāro jajñire varṇa
gunāir viprādayaḥ prthak
SYNONYMS

mukha—the mouth; bāhu—the arms; āru—the waist; pādeśhyah—from the legs; puruṣasya—of the Supreme Person; āśraṁaiḥ—the different spiritual orders; saha—with; catvāraḥ—the four; jāñire—appeared; varṇāḥ—social orders; gunāih—with particular qualifications; vipra-ādayaḥ—brāhmaṇas and so on; prthahk—separately.

TRANSLATION

"'From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaisyas have come, and from his legs the sudras have come. These four orders and their spiritual counterparts [brahmacarya, grhastha, vānapraṣṭha and san-nāṣa] combine to make human society complete.

TEXT 28

य एवं पुरुषं सांकालाम् प्रवर्तमीति ॥ २८ ॥

ya eṣāṁ puruṣaṁ sākṣād-
ātma-prabhavam iśvaram
na bhajanty avajānti
sthānād bhrasṭāḥ patanty adhāḥ

SYNONYMS

ye—anyone who; eṣāṁ—of those divisions of social and spiritual orders; puruṣam—the Supreme Personality of Godhead; sākṣat—directly; ātma-prabhavam—the source of everyone; iśvaram—the supreme controller; na—not; bhaijantī—worship; avajānti—or who neglect; sthānāt—from their proper place; bhrasṭāḥ—being fallen; patantī—fall; adhāḥ—downward into hellish conditions.

TRANSLATION

"'If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.'

TEXT 29

ज्ञानी जीवं जैवकुमुदश्च पाइन्छु करि' मानें ॥

वस्तुन्तः बुद्धि 'शुक्ल' नहे कुष्टेश्वरकि विलेन ॥ २९ ॥
SYNONYMS

jñāṇī—the speculative philosophers; jivan-mukta-daśā—the stage of liberation even while in this body; pāinu—I have gotten; kari’—taking; māne—considers; vastutāḥ—factually; buddhi—intelligence; āsuddha—purified; nahe—not; kṛṣṇa-bhakti vine—without devotional service to Kṛṣṇa.

TRANSLATION

"There are many philosophical speculators [jñāṇis] belonging to the Māyāvāda school who consider themselves liberated and call themselves Nārāyaṇa. However, their intelligence is not purified unless they engage in Kṛṣṇa's devotional service.

TEXT 30

ye ‘anye ‘ravinda-akṣa vimukta-mānīnas tvayy asta-bhāvād aviṣuddha-buddhayāḥ āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho ‘nāдрta-yuṣmad-aṅghrayāḥ

SYNONYMS

ye—all those who; anye—others (nondevotees); aravinda-akṣa—O lotus-eyed one; vimukta-mānīnaḥ—who consider themselves liberated; tvayi—unto You; asta-bhāvāt—without devotion; aviṣuddha-buddhayāḥ—whose intelligence is not purified; āruhya—having ascended; kṛcchreṇa—by severe austerities and penances; param padam—to the supreme position; tataḥ—from there; patanti—fall; adhāḥ—down; anāḍra—without respecting; yuṣmat—Your; aṅghrayaḥ—lotus feet.

TRANSLATION

" ‘O lotus-eyed one, those who think they are liberated in this life but do not render devotional service to You must be of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position,
to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.

PURPORT
This verse is quoted from Śrimad-Bhāgavatam (10.2.32).

TEXT 31

\[ kṛṣṇa-sūrya-sama; māyā haya andhakāra yāhāṁ kṛṣṇa, tāhāṁ nāhi māyāra adhikāra \]

SYNONYMS

\( kṛṣṇa \) — Kṛṣṇa, the Supreme Personality of Godhead; \( sūrya-sama \) — like the sun planet; \( māyā \) — the illusory energy; \( haya \) — is; \( andhakāra \) — darkness; \( yāhāṁ kṛṣṇa \) — wherever there is Kṛṣṇa; \( tāhāṁ \) — there; \( nāhi \) — not; \( māyāra \) — of māya, or the darkness of illusion; \( adhikāra \) — the jurisdiction.

TRANSLATION

"Kṛṣṇa is compared to sunshine, and māyā is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish.

PURPORT
In Śrimad-Bhāgavatam (2.9.34) it is stated:

\[ rte 'rthāṁ yat pratiyeta na pratiyeta cātmāna tad vidyād ātmano māyāṁ yathābhāso yathā tamāḥ \]

Wherever there is light, there cannot be darkness. When a living entity becomes Kṛṣṇa conscious, he is immediately relieved of all material lusty desires. Lusty desires and greed are associated with rajas and tamas, darkness and passion. When one becomes Kṛṣṇa conscious, the modes of darkness and passion immediately vanish, and the remaining mode, sattva-guṇa (goodness), remains. When one is situated in the mode of goodness, he can make spiritual advancement and understand things clearly. This position is not possible for everyone.
When a person is Kṛṣṇa conscious, he continuously hears about Kṛṣṇa, thinks about Him, worships Him and serves Him as a devotee. If he remains in Kṛṣṇa consciousness in this way, the darkness of māyā certainly will not be able to touch him.

TEXT 32

vilajamānayā yasya
sthātum ikṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyā

SYNONYMS
vilajamānayā—being ashamed; yasya—of whom; sthātum—to remain; ikṣā-pathe—in the line of sight; amuyā—by that (māyā); vimohitāḥ—bewildered; vikatthante—boast; mama—my; aham—I; iti—thus; durdhiyāḥ—having poor intelligence.

TRANSLATION
"The external illusory energy of Kṛṣṇa, known as māyā, is always ashamed to stand in front of Kṛṣṇa, just as darkness is ashamed to remain before the sunshine. However, that māyā bewilders unfortunate people who have no intelligence. Thus they simply boast that this material world is theirs and that they are its enjoyers."

PURPORT
The entire world is bewildered because people are thinking, "This is my land; “America is mine; “India is mine.” Not knowing the real value of life, people think that the material body and the land where it is produced are all in all. This is the basic principle behind nationalism, socialism and communism. Such thinking, which simply bewilders the living being, is nothing but rascalism. It is due to the darkness of māyā, but as soon as one becomes Kṛṣṇa conscious, he is immediately relieved from such misconceptions. This verse is quoted from Śrīmad-Bhāgavatam (2.5.13). There is also another appropriate verse in Śrīmad-Bhāgavatam (2.7.47):

śaśvat praśāntam abhayām pratibodha-mātraṁ
śuddhaṁ samarṁ sad-asataḥ paramātmā-tattvam
śabdo na yatra puru-kārakavān kriyārtho
What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances, fearless, completely conscious as opposed to matter, uncontaminated and without distinctions. He is the principal, primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.

This verse was spoken by Lord Brahma when he was questioned by the great sage Nārada. Nārada was surprised to see the creator of the universe meditating, for he was doubting whether there was someone greater than Lord Brahma. While answering the great sage Nārada, Lord Brahma described the position of māyā and the bewildered living entities. This verse was spoken in that connection.

**TEXT 33**

‘कृष्ण, तोमार हंसे यदि बলे एकबार।
मायाबिज नैजुन्ते कृष्ण भारे करेय पार

krṣṇa, tomāra haṅsa’ yadi bale eka-bāra
māyā-bandha haite krṣṇa tāre kāre pāra

**SYNONYMS**

krṣṇa—O my Lord Krṣṇa; tomāra haṅsa—I am Yours; yadi—if; bale—someone says; eka-bāra—one; māyā-bandha haite—from the bondage of conditional life; krṣṇa—Lord Krṣṇa; tāre—him; kāre pāra—releases.

**TRANSLATION**

‘One is immediately freed from the clutches of māyā if he seriously and sincerely says, ‘My dear Lord Krṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.’

**TEXT 34**

sakṛd eva prapanno yas
tavāsmiti ca yācate
abhayaṁ sarvadātasmai
dadāmyetad vratarthmama

SYNONYMS
sakṛt—once only; eva—certainly; prapannaḥ—surrendered; yah—anyone who; tava—Yours; asmi—I am; iti—thus; ca—also; yācate—prays; abhayam—fearlessness; sarvadā—always; tasmai—unto him; dadāmi—I give; etat—this; vratam—vow; mama—My.

TRANSLATION
‘It is My vow that if one only once seriously surrenders unto Me, saying, “My dear Lord, from this day I am Yours,” and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.’

PURPORT
This is a quotation from the Rāmāyaṇa.

TEXT 35
bhukti-mukti-siddhi-kāmi ‘subuddhi’ yadi haya
gādha-bhakti-yoge tabe kṛṣṇere bhajaya

SYNONYMS
bhukti—of material enjoyment; mukti—of impersonal liberation; siddhi—of achieving mystic power; kāmi—desirous; su-buddhi—actually intelligent; yadi—if; haya—he is; gādha—deep; bhakti-yoge—by devotional service; tabe—then; kṛṣṇere bhajaya—worships Lord Kṛṣṇa.

TRANSLATION
“Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Kṛṣṇa consciousness by engaging himself in intense devotional service to Lord Śrī Kṛṣṇa.

TEXT 36
akāmāsvarkāmobyānyogkāmaudārādvī.
tīmbreṇhṛkṣṇopayogena yasante puruṣaṁparum || 36 ||
akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvraḥ bhakti-yogena
yajeta puruṣām param

SYNONYMS
akāmaḥ—a pure devotee with no desire for material enjoyment; sarva-kāmaḥ—one who has no end to his desires for material enjoyment; vā—or; mokṣa-kāmaḥ—one who desires to merge into the existence of Brahmān; udāra-dhīḥ—being very intelligent; tīvraḥ—firm; bhakti-yogena—by devotional service; yajeta—should worship; puruṣam—the person; param—supreme.

TRANSLATION
‘Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.’

PURPORT
This is a verse from Śrīmad-Bhāgavatam (2.3.10).

TEXT 37

anya-kāmi yadi kare kṛṣṇera bhajana
nā māgiteha kṛṣṇa tāre dena sva-caraṇa

SYNONYMS
anya-kāmi—one who desires many other things; yadi—if; kare—he performs; kṛṣṇera bhajana—devotional service to Lord Kṛṣṇa; nā māgiteha—although not asking; kṛṣṇa—Lord Kṛṣṇa; tāre—to him; dena—gives; sva-caraṇa—the shelter of His lotus feet.

TRANSLATION
‘If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord’s transcendental loving service, they will immediately attain shelter at Kṛṣṇa’s lotus feet, although they did not ask for it. Kṛṣṇa is therefore very merciful.’
TEXT 38

**krṣṇa kahe, —’āmā bhaje, māge viṣaya-sukha amṛta chādi’ viṣa māge,—ei baḍa mūrkha**

**SYNONYMS**

krṣṇa kahe—Krṣṇa says; āmā bhaje—he worships Me; māge—but requests; viṣaya-sukha—material happiness; amṛta chādi’—giving up the nectar; viṣa māge—he begs for poison; ei baḍa mūrkha—he is a great fool.

**TRANSLATION**

“Krṣṇa says, ‘If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.”

TEXT 39

**āmi—viṇa, ei mūrkhe ‘viṣaya’ kene diba? sva-caranāmṛta diya ‘viṣaya’ bhulāiba**

**SYNONYMS**

āmi—I; viṇa—all-intelligent; ei mūrkhe—unto this foolish person; viṣaya—material enjoyment; kene diba—why should I give; sva-carana-amṛta—the nectar of shelter at My lotus feet; diya—giving; viṣaya—the idea of material enjoyment; bhulāiba—I shall make him forget.

**TRANSLATION**

“Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.”

**PURPORT**

Those who are interested in material enjoyment are known as bhukti. One who is interested in merging into the effulgence of Brahman or perfecting the mystic yoga system is not a devotee at all. Devotees do not have such desires. However,
if a kārmi, jñāni or yogī somehow contacts a devotee and renders devotional service, Kṛṣṇa immediately awards him love of God and gives him shelter at His lotus feet, although he may have no idea how to develop love of Kṛṣṇa. If a person wants material profit from devotional service, Kṛṣṇa condemns such materialistic desires. To desire material opulence while engaging in devotional service is foolish. Although the person may be foolish, Kṛṣṇa, being all-intelligent, engages him in His devotional service in such a way that he gradually forgets material opulence. The point is that we should not try to exchange loving service for material prosperity. If we are actually surrendered to the lotus feet of Kṛṣṇa, our only desire should be to satisfy Kṛṣṇa. That is pure Kṛṣṇa consciousness. Surrender does not mean that we demand something from the Lord but that we completely depend on His mercy.

**TEXT 40**

satyaṁ diśatya arthitam arthito nrnāṁ
nai:vārtha: yo pu:nararthita: yataḥ ∥
svayam vi:hdhate bhajātām anicchatām
iccha:piṇḍhāna:ṃ nijā-pāḍa-pallavam

**SYNONYMS**

satyam—it is true; diśati—He awards; arthitam—that which is desired; arthitah—being requested; nrnām—by human beings; na—not; eva—certainly; artha-dah—giving desired things; yat—which; punah—again; arthitā—request; yataḥ—from which; svayam—Himself; vi:hdhate—He gives; bhajātām—of those engaged in devotional service; anicchatām—even though not desiring; iccha:piṇḍhānam—covering all other desires; nijā-pāḍa-pallavam—the shelter of His own lotus feet.

**TRANSLATION**

"‘Whenever Kṛṣṇa is requested to fulfill one’s desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord’s service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.’
The Process of Devotional Service

PURPORT
This is a quotation from Śrīmad-Bhāgavatam (5.19.26).

TEXT 41

kāma lāgi’ kṛṣṇe bhaje, pāya kṛṣṇa-rase
kāma chādi’ ‘dāsa’ haite haya abhilāṣe

SYNONYMS
kāma lāgi’—for fulfillment of one's material desires; kṛṣṇe bhaje—one engages in the transcendental service of Lord Kṛṣṇa; pāya—he gets; kṛṣṇa-rase—a taste of the lotus feet of Lord Kṛṣṇa; kāma chādi’—giving up all desires for material enjoyment; dāsa haite—to be an eternal servant of the Lord; haya—there is; abhilāṣe—aspiration.

TRANSLATION
"When someone engages in Lord Kṛṣṇa's devotional service for the satisfaction of the senses and instead acquires a taste to serve Kṛṣṇa, he gives up his material desires and willingly offers himself as an eternal servant of Kṛṣṇa.

TEXT 42

sthānābхиlāṣi tapasi sthitō ‘hāṁ
tvāṁ prāptavāṁ deva-muniindra-guhyam
kācaṁ vicinvann api divya-ratnam
svāmin kṛtārtho ‘smi varāṁ na yāce

SYNONYMS
sthāna-abhilāṣi—desiring a very high position in the material world; tapasi—in severe austerities and penances; sthitaḥ—situated; aham—I; tvām—You; prāptavāṁ—have obtained; deva-muniindra-guhyam—difficult to achieve even for
great demigods, saintly persons and kings; kācam—a piece of glass; vicinvan—searching for; api—although; divya-ratnam—a transcendental gem; svāmin—O my Lord; kṛta-arthaḥ asmi—I am fully satisfied; varam—any benediction; na yāce—I do not ask.

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Maharaja said] “O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.”

PURPORT

This verse is from the Hari-bhakti-sudhodaya (7.28).

TEXT 43

सङ्गार भ्रमिते कोन भागे] बहु तरे ।
नदीय प्रवाहे येन काठ लांगे भीरे॥४३॥

sāṁsāra bhramite kona bhāgye keha tare
nadira pravāhe yena kāṭha lāge tire

SYNONYMS

sāṁsāra bhramite—wandering throughout the universe; kona bhāgye—by some good fortune; keha tare—someone crosses the ocean of nescience; nadira pravāhe—in the flow of the river; yena—just as; kāṭha—wood; lāge—sticks; tire—on the bank.

TRANSLATION

“There are unlimited conditioned souls who are bereft of Lord Kṛṣṇa’s service. Not knowing how to cross the ocean of nescience, they are scattered by waves, time and tide. However, some are fortunate to contact devotees, and by this contact they are delivered from the ocean of nescience, just as a log, floating down a river, accidentally washes upon the bank.”

TEXT 44

বৈবাং যাময়োগাপি স্বংবোধ্যতক্ষর্মনম্।
হ্রিয়মাণঃ কালনন্দ কচিত্তর্ভি কপ্চন ॥ ৪৪ ॥

বৈবাং—therefore; যাময়োগাপি—because of the deity of the great demigods; স্বংবোধ্যতক্ষর্মনম্—service of the Supreme Personality of Godhead; হ্রিয়মাণঃ—my Lord; কালনন্দ—the great demigods; কচিত্তর্ভি—very difficult; কপ্চন—honest.
The Process of Devotional Service

maivaram mamadhamsayapi
syad evacyuta-darsanam
hriyamanah kala-nadya
kvacit tarati kasana

SYNONYMS
mā—not; evam—thus; mama—of me; adhamasya—who is the most fallen; api—although; syāt—there may be; eva—certainly; acyuta-darsanam—seeing of the Supreme Personality of Godhead; hriyamanah—being carried; kāla-nadya—by the stream of time; kvacit—sometimes; tarati—crosses over; kaścana—someone.

TRANSLATION
"'Because I am so fallen, I shall never get a chance to see the Supreme Personality of Godhead.' This was my false apprehension. Rather, by chance a person as fallen as I am may get to see the Supreme Personality of Godhead. Although one is being carried away by the waves of the river of time, one may eventually reach the shore.'

PURPORT
This is a quotation from Śrimad-Bhāgavatam (10.38.5).

TEXT 45

कोन भाग्ये कारो सपाट छेयोऽयुध्रेण हय ।
साधुसंहे तत्र भक्ष्यं रतिः उपजयस् || ४२ ||

kona bhāgye kāro sarṣāra kṣayonmukha haya
sādhu-saṅge tabe kṛṣṇe rati upajaya

SYNONYMS
kona bhāgye—by fortune; kāro—of someone; sarṣāra—conditioned life; kṣaya-unmukha—on the point of destruction; haya—is; sādhu-saṅge—by association with devotees; tabe—then; kṛṣṇe—to Lord Kṛṣṇa; rati—attraction; upajaya—awakens.

TRANSLATION
"By good fortune, one becomes eligible to cross the ocean of nescience, and when one’s term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one’s attraction to Kṛṣṇa is awakened."
Srila Bhaktivinoda Thakura explains this point. Is this *bhagya* (fortune) the result of an accident or something else? In the scriptures, devotional service and pious activity are considered fortunate. Pious activities can be divided into three categories—pious activities that awaken one’s dormant *Krṣṇa* consciousness are called *bhakty-unmukhi* sukṛti. Pious activities that bestow material opulence are called *bhogonmukhi*, and pious activities that enable the living entity to merge into the existence of the Supreme are called *mokṣonmukhi*. These last two awards of pious activity are not actually fortunate. Pious activities are fortunate when they help one become *Krṣṇa* conscious. The good fortune of *bhakty-unmukhi* is attainable only when one comes in contact with a devotee. By associating with a devotee willingly or unwillingly, one advances in devotional service, and thus one’s dormant *Krṣṇa* consciousness is awakened.

**TEXT 46**

bhavāpavargo bhramato yadā bhave  
janasya tarhy acyuta sat-samāgamah  
sat-saṅgamo yarhi tadaiva sad-gatau  
parāvareśe tvayi jāyate ratiḥ

**SYNONYMS**

bhava—apavarga—liberation from the nescience of material existence;  
bhramataḥ—wandering; yadā—when; bhavet—should be; janasya—of a person;  
tarhi—at that time; acyuta—O Supreme Personality of Godhead; sat-  
samāgamah—association with devotees; sat-saṅgamaḥ—association with devotees;  
yarhi—when; tadā—at that time; eva—only; sat-gatau—the highest goal of life;  
parāvareśe—the Lord of the universe; tvayi—to You; jāyate—appears;  
ratiḥ—attraction.

**TRANSLATION**

‘O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.’
PURPORT
This is a quotation from Śrīmad-Bhāgavatam (10.51.53).

TEXT 47

कृष्णं यदि क्रपा करे कोना भाग्यवाने ।
गुरु-अन्तर्यामी-रूपे शिखाय अपाने ॥ ४७ ॥

krṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane

SYNONYMS
krṣṇa—Lord Kṛṣṇa; yadi—if; kṛpa kare—shows His mercy; kona bhāgyavāne—to some fortunate person; guru—of the spiritual master; antaryāmi—of the Supersoul; rūpe—in the form; śikhāya—teaches; āpane—personally.

TRANSLATION
“Kṛṣṇa is situated in everyone’s heart as caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives one lessons to progress in devotional service, instructing the person as the Supersoul within and the spiritual master without.”

TEXT 48

नैवोपयायणां गच्छिति क्रयुक्तवेश
ब्रह्मायुस्पी मृत्युमुक्त: श्वरतः ॥
यो हस्तिर्हित्तृत्तात्मजनं विदुधि-
ञ्जांचर्चितानवेषा नगतिं व्यन्क्ति ॥ ८८ ॥

naivopayanty apacitirī kavyas taveśa
brahmāyuśāpi mṛtāstå mūdāḥ smarantāḥ
yo ‘ntar bahis tanu-bhrātām aśubhariḥ vidhumvann
ācārya-caittya-vapuśā sva-gatir āyukti

SYNONYMS
na eva—not at all; upayanti—are able to express; apacitirm—their gratitude; kavyah—learned devotees; tava—Your; iśā—O Lord; brahma-āyuṣā—with a lifetime equal to Lord Brahmā’s; api—in spite of; kṛtām—magnanimous work; rd-dhā—increased; muddā—joy; smarantāḥ—remembering; yah—who; antah—within; bahih—outside; tanu-bhrātām—of those who are embodied; aśubham—
misfortune; *vidhunvan*—dissipating; *ācārya*—of the spiritual master; *caityya*—of the Supersoul; *vapuṣā*—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 Brahmā, 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 is a verse from *Śrīmad-Bhāgavatam* (11.29.6). It was spoken by Uddhava after he had been instructed in yoga by Śrī Kṛṣṇa.

**TEXT 49**

\[
\text{sādhu-saṅge kṛṣṇa-bhaktye śraddhā yadi haya, sarṣāra yāya kṣaya}
\]

**SYNONYMS**

*sādhu-saṅge*—by the association of devotees; *kṛṣṇa-bhaktye*—in discharging devotional service to Kṛṣṇa; *śraddhā*—faith; *yadi*—if; *haya*—there is; *bhakti-phala*—the result of devotional service to Kṛṣṇa; *prema*—love of Godhead; *haya*—awakens; *sarṣāra*—the conditioned life in material existence; *yāya kṣaya*—becomes vanquished.

**TRANSLATION**

"By associating with a devotee, one awakens his faith in devotional service to Kṛṣṇa. Because of devotional service, one's dormant love for Kṛṣṇa awakens, and thus one's material, conditional existence comes to an end.

**TEXT 50**

\[
yadrcchhayā mat-kathādau jāta-śraddhas tu yaḥ pumān
\]
na nirviñño nātisakto  
bhakti-yoga 'syā siddhidhāḥ

SYNONYMS

yadrucchatā—by some good fortune; mat-kathā—adau—in talk about Me; jāta-śraddhā—has awakened his attraction; tu—but; yah pumāṇ—a person who; na nirvinnaḥ—not falsely detached; na atisaktaḥ—not attached to material existence; bhakti-yogah—the process of devotional service; asya—for such a person; siddhi-dhā—bestowing perfection.

TRANSLATION

"'Somehow or other, if one is attracted to talks about Me and has faith in the instructions I have set forth in Bhagavad-gitā, and if one is actually detached from material things and material existence, his dormant love for Me will be awakened by devotional service.'

PURPORT

This verse from Śrīmad-Bhāgavatam (11.20.8) was spoken by Kṛṣṇa at the time of His departure from this material world. It was spoken to Uddhava.

TEXT 51

mahat-krpa vina kana karme ‘bhakti’ naya  
kṛṣṇa-bhakti dure rahu, saṁsāra nahe kṣaya

SYNONYMS

mahat-krpa—the mercy of great devotees; vinā—without; kona karme—by some other activity; bhakti naya—there is not devotional service; kṛṣṇa-bhakti—love of Kṛṣṇa or devotional service to Kṛṣṇa; dūre rahu—leaving aside; saṁsāra—the bondage of material existence; nahe—there is not; kṣaya—destruction.

TRANSLATION

"'Unless one is favored by a pure devotee, he cannot attain the platform of devotional service. To say nothing of kṛṣṇa-bhakti, one cannot even be relieved from the bondage of material existence.
PURPORT

Pious activities bring about material opulence, but one cannot acquire devotional service by any amount of material pious activity, not by giving charity, opening big hospitals and schools or working philanthropically. Devotional service can be attained only by the mercy of a pure devotee. Without a pure devotee's mercy, one cannot even escape the bondage of material existence. The word *mahat* in this verse means "a pure devotee." As confirmed in *Bhagavad-gītā*:

\[
\text{mahātmānas tu mām pārtha} \\
\text{daiśvīrī prakrtim āśritāḥ} \\
\text{bhajanty ananya-manaso} \\
\text{jñātvā bhūtādīm avyayam}
\]

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

One also has to associate with such a *mahātmā* who has accepted Kṛṣṇa as the supreme source of the entire creation. Without being a *mahātmā*, one cannot understand Kṛṣṇa's absolute position. A *mahātmā* is rare and transcendental, and he is a pure devotee of Lord Kṛṣṇa. Foolish people consider Kṛṣṇa a human being, and they consider Lord Kṛṣṇa’s pure devotee an ordinary human being also. Whatever one may be, one must take shelter at the lotus feet of a devotee *mahātmā* and treat him as the most exalted well-wisher of all human society. We should take shelter of such a *mahātmā* and ask for his causeless mercy. Only by his benediction can one be relieved from attachment to a materialistic way of life. When one is thus relieved, he can engage in the Lord's transcendental loving service through the mercy of the *mahātmā*.

TEXT 52

\[
\text{rahūganaitat tapasā na yāti} \\
\text{na cejyayā nirvapaṇād grhād vā} \\
\text{na cchandasā naiva jālāgni-sūryair} \\
\text{vinā mahat-pāda-rajo-"bhiṣekam"} \]

rahūganaitat tapasā na yāti  
na cejyayā nirvapaṇād grhād vā  
na cchandasā naiva jālāgni-sūryair  
vīnā mahat-pāda-rajo-"bhiṣekam"
SYNONYMS

rahūgaṇa—O King Rahūgaṇa; etat—this; tapasā—by severe austerities and penances; na yāti—one does not obtain; na—neither; ca—also; ijjayā—by gorgeous worship; nirvapanat—by renounced order of life; grhāt—by sacrifices while living in the home; vā—or; na chandasā—nor by scholarly study of the Vedas; na—nor; eva—certainly; jala-agni-sūryaiḥ—by those who worship water, fire or scorching sunshine; vinā—without; mahat-pāda-rajah—of the dust of the lotus feet of a mahātmā; abhiṣekam—the sprinkling.

TRANSLATION

"'O King Rahūgaṇa, without taking upon one's head the dust from the lotus feet of a pure devotee [a mahājana or mahātmā], one cannot attain devotional service. Devotional service is not possible to attain simply by undergoing severe austerities and penances, by gorgeously worshiping the Deity, or by strictly following the rules and regulations of the sannyāsa or grhastha order, nor by studying the Vedas, submerging oneself in water, or exposing oneself to fire or scorching sunlight.'

PURPORT

This verse appears in Śrimad-Bhāgavatam (5.12.12). Jaḍa Bharata herein tells King Rahūgaṇa how he attained the paramahārīṇḍa stage. Maharaja Rahūgaṇa, the King of Sindhu-sauvīra, had asked Jaḍa Bharata how he had attained the paramahārīṇḍa stage. The King had called him to carry his palanquin, but when the King heard from paramahārīṇda Jaḍa Bharata about the supreme philosophy, he expressed surprise and asked Jaḍa Bharata how he had attained such great liberation. At that time Jaḍa Bharata informed the King how to become detached from material attraction.

TEXT 53

नैशार्न मतिःवाचकुपकाः
स्पृश्यमर्यादपीगोयम् यथा ।
महीयसां पादरजोह्विशेकं
निषिकनानां न वृत्तय यात्त ॥ ५३ ॥

naiṣāṁ matis tāvad urukramāṅghrīṁ
sprśaty anartha-pagamo yad-arthaḥ
mahiyasāṁ pāda-rajo-'bhīṣekarīṁ
niṣkiṁcaṇānāṁ na vrṇīta śavat
SYNONYMS

na—not; esām—of those who are attached to household life; matiḥ—the interest; tāvat—that long; urukrama-anāghrim—the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; sprātī—touches; anartha—of unwanted things; apagamah—vanquishing; yat—of which; arthaḥ—result; mahiṣaṃ—of the great personalities, devotees; pāda-rajanah—of the dust of the lotus feet; abhiṣekam—sprinkling on the head; niśkīṇcanānām—who are completely detached from material possessions; na vr̥nita—does not do; yāvat—as long as.

TRANSLATION

‘Unless human society accepts the dust of the lotus feet of great mahātmas—devotees who have nothing to do with material possessions—mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted miserable conditions of material life.’

PURPORT

This verse appears in the Śrīmad-Bhāgavatam (7.5.32). When the great sage Nārada was giving instructions to Mahārāja Yudhīsthirā, he narrated the activities of Prahlaḍa Mahārāja. This verse was spoken by Prahlaḍa Mahārāja to his father, Hiraṇyakaśipu, the king of demons. Prahlaḍa Mahārāja informed his father of the nine basic processes of bhakti-yoga. Whoever takes to these processes is to be considered a highly learned scholar. Hiraṇyakaśipu, however, did not like his son to talk about devotional service; therefore he immediately called his teacher, Śaṅkara. The teacher explained that he did not teach devotional service to Prahlaḍa but that the boy was naturally inclined that way. At that time Hiraṇyakaśipu became very angry and asked Prahlaḍa why he had become a Vaiṣṇava. In answer to this question, Prahlaḍa Mahārāja recited this verse to the effect that one cannot become the Lord’s devotee without receiving the mercy and blessings of another devotee.

TEXT 54

‘sādhu-saṅga’, ‘sādhu-saṅga’—sarma-sāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

SYNONYMS

sādhu-saṅga sādhu-saṅga—association with pure devotees; sarma-sāstre—all the revealed scriptures; kaya—say; lava-mātra—even for a moment; sādhu-saṅge—by association with a devotee; sarva-siddhi—all success; haya—there is.
TRANSLATION

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.

PURPORT

According to astronomical calculations, lava is one eleventh of one second.

TEXT 55

तुलयामल लवनापि न वर्गं नापुनरत्वम् । 
भगवसाधिनसंग मर्त्यानां किमुताशियः || ५५ ॥

*translation*

tulayama lavenapi 
na svargam napunar-bhavam 
bhagavat-sangi-sangasya 
martyanari kimitasishah

SYNONYMS

tulayama—we make equal; lavena—with one instant; api—even; na—not; svargam—heavenly planets; na—nor; apunah-bhavam—merging into the existence of the Supreme; bhagavat-sangi-sangasya—of the association of devotees who are always associated with the Supreme Personality of Godhead; martyanam—of persons destined to die; kim uta—what; asi?ah—the blessings.

TRANSLATION

"The value of a moment's association with a devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.18.13). This verse concerns the Vedic rites and sacrifices performed by the great sages of Naimiśāranya, headed by Śaunaka Rṣi. The sages pointed out that association with a devotee for even less than a second is beyond comparison to a thousand Vedic rituals and sacrifices, elevation to heavenly planets or merging into the existence of the Supreme.

TEXT 56

कृष्ण कुपाल्य अजुनेरे लक्ष्य करिया । 
जगतेतरे राष्ट्रियाङ्गुि उपदेश दिया || ५६ ॥
krṣṇa krṣṇa arjunere laksya kariya
jagatere rākhiyāchena upadeśa diyā

SYNONYMS

krṣṇa—Lord Krṣṇa; krṣṇa—merciful; arjunere—Arjuna; laksya kariya—aiming at; jagatere—the whole world; rākhiyāchena—has protected; upadeśa diyā—giving instructions.

TRANSLATION

“Krṣṇa is so merciful that simply by aiming His instructions at Arjuna, He has given protection to the whole world.

TEXTS 57-58

sarva-guhyatamaril bhaya/:1
ištō ’si me drḍham iti
man-manā bhava mad-bhakto
māṁ evaīṣyasi satyaṁ te

SYNONYMS

sarva-guhyatamam bhūyah
ištō ’si me drḍham iti
man-manā bhava mad-bhakto
māṁ evaīṣyasi satyaṁ te
TRANSLATION

"Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit. Always think of Me and become My devotee, worship Me and offer obeisances unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.'

PURPORT

This is a quotation from Bhagavad-gītā (18.64-65).

TEXT 59

पूर्व आज्ञा—ब्रह्म-धर्म, कर्म, योग, ज्ञान।
सब साधि' शेषे एই आज्ञा—बलवान्।। ५९ ॥

pūrva ājñā,—veda-dharma, karma, yoga, jñāna
saba sādhi' śeṣe ei ājñā—balavān

SYNONYMS

pūrva ājñā—previous orders; veda-dharma—performance of Vedic ritualistic ceremonies; karma—fruitive activities; yoga—mystic yoga practice; jñāna—speculative knowledge; saba sādhi'—executing all these processes; śeṣe—at the end; ājñā—this order; balavān—powerful.

TRANSLATION

"Although Kṛṣṇa has previously explained the proficiency of executing Vedic rituals, performing fruitive activity as enjoined in the Vedas, practicing yoga and cultivating jñāna, these last instructions are most powerful and stand above all the others.

TEXT 60

এই আজ্ঞাবলে ভক্তের ‘শ্রদ্ধা’ যদি হয় ।
সবকর্ম ত্যাগ করি’ সে কুঞ্জ ভক্তয় - ৬০ ॥

ei ājñā-bale bhaktera ‘śraddhā’ yadi haya
sarva-karma tyāga kari' se kṛṣṇa bhajaya

SYNONYMS

ei ājñā-bale—on the strength of this supreme order of the Supreme Personality of Godhead; bhaktera—of the devotees; śraddhā—faith; yadi—if; haya—there
is; sarva-karma—all other activities, material and spiritual; tyāga kari’—leaving aside; se—he; kṛṣṇa bhajaya—serves Lord Kṛṣṇa.

**TRANSLATION**

“If the devotee has faith in the strength of this order, he worships Lord Kṛṣṇa and gives up all other activities.

**TEXT 61**

तावत कर्मानि कृष्णे कर्मकान्ति न निरिढ्यते यावतः ।
मंकथा श्रवणाधृतं भक्ति यावते जायते ॥ ६१ ॥

tāvat karmaṇī kurvita
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

**SYNONYMS**

tāvat—up to that time; karmaṇī—fruitive activities; kurvita—one should execute; na nirvidyeta—is not satiated; yāvatā—as long as; mat-kathā—of discourses about Me; śravaṇa-ādau—in the matter of śravaṇam, kirtanam, and so on; vā—or; śraddhā—faith; yāvat—as long as; na—not; jāyate—is awakened.

**TRANSLATION**

‘As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇam kirtanam viṣṇoh, one has to act according to the regulative principles of the Vedic injunctions.’

**PURPORT**

This is a quotation from Śrīmad-Bhāgavatam (11.20.9).

**TEXT 62**

‘श्रद्धा’—शब्द—विश्वास कहे हुदू निश्चयः ।
कृष्णे भक्ति बैले सर्वकर्म सुधृं नयत हैं ॥ ६२ ॥

śraddhā—sabde—viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

**SYNONYMS**

śraddhā—sabde—by the word śraddhā; viśvāsa—faith; kahe—is said; sudṛḍha—firm; niścaya—certain; kṛṣṇe—unto Lord Kṛṣṇa; bhakti—devotional ser-
The Process of Devotional Service

**TRANSLATION**

“By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called śraddhā.

**PURPORT**

Firm faith and confidence are called śraddhā. When one engages in the Lord’s devotional service, he is to be understood to have performed all his responsibilities in the material world. He has satisfied his forefathers, ordinary living entities, and demigods and is free from all responsibility. Such a person does not need to meet his responsibilities separately. It is automatically done. Fruitive activity (karma) is meant to satisfy the senses of the conditioned soul. However, when one awakens to Kṛṣṇa consciousness, he does not have to work separately for pious activity. The best achievement of all fruitive activity is detachment from material life, and this detachment is spontaneously enjoyed by the devotee firmly engaged in the Lord’s service.

**TEXT 63**

yathā taror mūla-nilājecanena
tṛpyanti tat-skandha-bhujopāśākhāḥ
tṛpyanti tat-skandha-bhujopāśākhāḥ
prānopahārāc ca yathendriyāṇāṁ
tathaiva sarvāraṇāṁ acyutejyā

**SYNONYMS**

yathā—as; taroḥ—of a tree; mūla—on the root; nilājecanena—by pouring water; tṛpyanti—are satisfied; tat—of the tree; skandha—trunk; bhuja—branches; upaśākhāḥ—sub-branches; prāṇa—to the living force; upahārāt—from offering food; ca—also; yathā—as; indriyāṇāṁ—of all the senses; tathā—similarly; eva—indeed; sarva—of all; arhaṇāṁ—worship; acyuta—of the Supreme Personality of Godhead; iṣyā—worship.
"‘By pouring water on the root of a tree, one automatically satisfies the trunk, branches and twigs. Similarly, by supplying food to the stomach, where it nourishes the life air, one satisfies all the senses. In the same way, by worshiping Kṛṣṇa and rendering Him service, one automatically satisfies all the demigods.’

PURPORT
This is a quotation from Śrīmad-Bhāgavatam (4.31.14).

SYNONYMS

sraddhāvān jana—he; haya—his; bhakti-adhikāri—eligible for discharging transcendental loving service to the Lord; uttama—topmost; madhyama—intermediate; kaniṣṭha—the lowest class; sraddhā-anusāri—according to the proportion of faith.

TRANSLATION
“A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one’s faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

PURPORT
The word sraddhāvān (faithful) means understanding Kṛṣṇa to be the summum bonum, the eternal truth and absolute transcendence. If one has full faith in Kṛṣṇa and confidence in Him, one becomes eligible to discharge devotional service confidentially. According to one’s faith, one is a topmost, intermediate or inferior devotee.
The Process of Devotional Service

śāstra-yukte sunipuṇa, drṛḍha-śraddhā yāāḥra
‘uttama-adhikārī’ sei tāraye sarṁśāra

SYNONYMS
śāstra-yukte—in argument and logic; su-nipuṇa—very expert; drṛḍha-śraddhā—firm faith and confidence in Kṛṣṇa; yāāḥra—whose; uttama-adhikārī—the topmost devotee; sei—he; tāraye sarṁśāra—can deliver the whole world.

TRANSLATION
“One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.

TEXT 66

śāstre yuktau ca nipuṇah
sarvathā drṛḍha-niścayaḥ
praṛṛṛṛṛṛā-śraddho ‘dhikārī yah
sa bhaktāv uttamo mataḥ

SYNONYMS
śāstre—in the revealed scriptures; yuktau—in logic; ca—also; nipuṇah—expert; sarvathā—in all respects; drṛḍha-niścayaḥ—who is firmly convinced; praṛṛṛṛṛṛā—deep; śraddhā—who has faith; adhikārī—eligible; yah—who; saḥ—he; bhaktāu—in devotional service; uttamaḥ—highest; mataḥ—is considered.

TRANSLATION
‘One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.’

PURPORT
This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.17) by Śrīla Rūpa Gosvāmī.

TEXT 67

śāstra-yukte naḥīṁ jāne duṣṭo, ābhāvāluḥ
‘ādhyam-ādhikārī’ seī mahā-ṛgaṁvaḥ || 67 ||
śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
‘madhyama-adhikāri’ sei mahā-bhāgyavān

SYNONYMS
śāstra-yukti—logical arguments on the basis of revealed scripture; nāhi—not; jāne—knows; dṛḍha—firmly; śraddhāvān—faithful; madhyama-adhikāri—second-class devotee; sei—he; mahā-bhāgyavān—very fortunate.

TRANSLATION
"One who is not very expert in argument and logic based on revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.

TEXT

SYNONYMS
yah—anyone who; śāstra-ādisu—in the revealed scriptures; anipuṇaḥ—not very expert; śraddhāvān—full of faith; saḥ—he; tu—certainly; madhyamaḥ—second-class or middle-class devotee.

TRANSLATION
"‘He who does not know scriptural argument very well but who has firm faith is called an intermediate or second-class devotee.’

PURPORT
This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.18).

TEXT

yāhāra komala śraddhā, se ‘kaniṣṭha’ jana
krame krame teṇhāḥ bhūkṣa hīve ‘uttama’
SYNONYMS

yāhāra—whose; komala śraddhā—soft faith; se—such a person; kaniṣṭha jana—a neophyte devotee; krame krame—by a gradual progression; tenho—he; bhakta—devotee; ha-ibe—will become; uttama—first class.

TRANSLATION

“One whose faith is soft and pliable is called a neophyte, but by gradually following the process, he will rise to the platform of a first-class devotee.

TEXT 70

 yo bhavet komala-śraddhā
 sa kaniṣṭho nigadyate

SYNONYMS

yah—anyone who; bhavet—may be; komala—soft; śraddhā—having faith; sah—such a person; kaniṣṭhah—neophyte devotee; nigadyate—is said to be.

TRANSLATION

‘‘One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee.’

PURPORT

This verse also appears in the Bhakti-rasāmṛta-sindhu (1.2.19).

TEXT 71

rati-prema-tāratamye bhakta—tara-tama
ekādaśa skandhe tāra kariyāche lakṣaṇa

SYNONYMS

rati—of attachment; prema—and love; tāratame—by comparison; bhakta—devotee; tara-tama—superior and superlative; ekādaśa skandhe—in the Eleventh Canto of Śrīmad-Bhāgavatam; tara—of him; kariyāche—has made; lakṣaṇa—symptoms.
TRANSLATION

"A devotee is considered superlative and superior according to his attachment and love. In the Eleventh Canto of Śrīmad-Bhāgavatam, the following symptoms have been ascertained.

PURPORT

Śrīla Bhaktivinoda Thākura has stated that if one has developed faith in Kṛṣṇa consciousness, he is to be considered an eligible candidate for further advancement in Kṛṣṇa consciousness. Those who have faith are divided into three categories—uttama, madhyama and kaniṣṭha (first-class, second-class and neophyte). A first-class devotee has firm conviction in the revealed scriptures and is expert in arguing according to the sāstras. He is firmly convinced of the science of Kṛṣṇa consciousness. The madhyama-adhikārī, or second-class devotee, has firm conviction in Kṛṣṇa consciousness, but he cannot support his conviction by citing sāstric references. The neophyte devotee does not yet have firm faith. In this way the devotees are typed.

The standard of devotion is also categorized in the same way. A neophyte believes that only love of Kṛṣṇa or Kṛṣṇa consciousness is very good, but he may not know the basis of pure Kṛṣṇa consciousness or how one can become a perfect devotee. Sometimes in the heart of a neophyte there is attraction for karma, jñāna or yoga. When he is free and transcendental to mixed devotional activity, he becomes a second-class devotee. When he becomes expert in logic and can refer to the sāstras, he becomes a first-class devotee. The devotees are also described as positive, comparative and superlative, in terms of their love and attachment for Kṛṣṇa.

It should be understood that a madhyama-adhikārī, a second-class devotee, is fully convinced of Kṛṣṇa consciousness but cannot support his convictions with sāstric reference. A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated. The second-class devotee, even though he cannot support his position with sāstric reference, can gradually become a first-class devotee by studying the sāstras and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix with nondevotees to preach. Conviction and faith gradually increase to make one an uttama-adhikārī, a first-class devotee.

TEXT 72

সর্বজ্ঞতায় যৎ পঞ্চার্থগ্নিব্যম্বমাজঃ।
ভূতানি ভগবত্যাধিক্ষে ভাগবতোক্তমঃ ॥ ৭২ ॥
The Process of Devotional Service

sarva-bhūteṣu yah paśyed
bhagavad-bhāvam ātmanah
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

sarva-bhūteṣu—in all objects (in matter, spirit, and combinations of matter and spirit); yah—anyone who; paśyet—sees; bhagavat-bhāvam—the ability to be engaged in the service of the Lord; ātmanah—of the supreme spirit soul or the transcendence beyond the material conception of life; bhūtāni—all beings; bhagavati—in the Supreme Personality of Godhead; ātmany—the basic principle of all existence; eṣa—this; bhāgavata-uttamaḥ—a person advanced in devotional service.

TRANSLATION

"A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from Śrimad-Bhāgavatam (11.2.45).

TEXT 73

īśvare tad-adhineṣu
bāliśeṣu dviṣatsu ca
prema-maitri-krpopekṣā
yah karoti sa madhyamah

SYNONYMS

īśvare—unto the Supreme Personality of Godhead; tat-adhineṣu—to persons who have taken fully to Kṛṣṇa consciousness; bāliśeṣu—unto the neophytes or the ignorant; dviṣatsu—to persons envious of Kṛṣṇa and the devotees of Kṛṣṇa; prema—love; maitri—friendship; kṛpā—mercy; upeksā—negligence; yah—anyone who; karoti—does; saḥ—he; madhyamah—a second-class devotee.
TRANSLATION

"An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.46). This statement was made by the great sage Nārada while he was speaking to Vasudeva about devotional service. This subject was originally discussed between Nimi, the King of Videha, and the nine Yogendras.

TEXT 74

अर्चयामेव हरये पुजां यं श्रद्धयेहते।
न तत्केतृ चाहेयू स भक्तं प्राकृतं स्वतः।

arcāyām eva haraye
pujāṁ yah śraddhayehate
na tat-bhakteṣu cānyeṣu
sa bhaktah prākṛtāḥ smṛtaḥ

SYNONYMS

arcāyām—in the temple worship; eva—certainly; haraye—for the pleasure of the Supreme Personality of Godhead; pujāṁ—worship; yah—anyone who; śraddhayā—with faith and love; ihaṭe—executes; na—not; tat-bhakteṣu—to the devotees of the Lord; ca anyeṣu—and to others; saḥ—he; bhaktah—a devotee; prākṛtaḥ—materialistic; smṛtaḥ—is considered.

TRANSLATION

"A prākṛta, or materialistic devotee does not purposefully study the sāstra and try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-prāya (neophyte devotee), or bhaktābhāsa, for he is a little enlightened by Vaiṣṇava philosophy.'
PURPORT

This verse is from Śrīmad-Bhāgavatam (11.2.47). Śrīla Bhaktivinoda Ṭhākura says that one who has full love for the Supreme Personality of Godhead and who maintains a good friendship with the Lord’s devotees is always callous to those who envy Kṛṣṇa and Kṛṣṇa’s devotees. Such a person is to be considered an intermediate devotee. He becomes a first-class devotee when, in the course of advancing in devotional service, he feels an intimate relationship with all living entities, seeing them as part and parcel of the Supreme Person.

TEXT 75

sarva mahā-guṇa-gaṇa vaiṣṇava-śarire
kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre

SYNONYMS

sarva—all; mahā—great; guṇa-gaṇa—transcendental qualities; vaiṣṇava-śarire—in the bodies of Vaiṣṇavas; kṛṣṇa-bhakte—in the devotees of Lord Kṛṣṇa; kṛṣṇera—of Lord Kṛṣṇa; guṇa—the qualities; sakali—all; sañcāre—appear.

TRANSLATION

“A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa’s devotee.

TEXT 76

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ
SYNONYMS

yasya—of whom; asti—there is; bhaktih—devotional service; bhagavati—unto the Supreme Personality of Godhead; akiñcanā—without material desires; sar-vaih—all; gunaih—with good qualities; tatra—there; samāsate—live; surāḥ—the demigods; harau—unto the Lord; abhaktasya—of the nondevotee; kutah—where; mahat-gunāḥ—the high qualities; manah-rathaṇa—by mental concoction; asati—to temporary material happiness; dhāvataḥ—running; bahīḥ—externally.

TRANSLATION

"In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord."

PURPORT

This was spoken by Bhadrasrava and his followers, who were offering prayers to Nṛśirhadeva (Śrīmad-Bhāgavatam 5.18.12).

TEXT 77

sei saba guna haya vaisnava-lakṣana
saba kaha na yaya, kari dig-daraśana

SYNONYMS

sei saba guna—all those transcendental qualities; haya—are; vaisnava-lakṣana—the symptoms of a Vaiṣṇava; saba—all; kaha nā yāya—cannot be explained; kari—I shall do; dik-daraśana—a general review.

TRANSLATION

"All these transcendental qualities are the characteristics of pure Vaiṣṇavas, and they cannot be fully explained, but I shall try to point out some of the important qualities.

TEXTS 78-80

kuṇḍalau, arukulaṇḍah, sattāsārasm
nidheṣu, baddhau, śūpau, cuci, abhikṣam

This text is from Śrī Caitanya-caritāmṛta [Madhya-līlā, Ch. 22], by Śrī Caitanya Mahāprabhu.
The Process of Devotional Service

The devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Kṛṣṇa and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities—lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are friendly, poetic, expert and without false prestige. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.

SYNONYMS

krpa-merciful; akṛta-droha—not defiant; satya-sāra-thoroughly true; sama-equal; nidoṣa-faultless; vadānaya-magnanimous; mṛdu-mild; śuci-clean; akiñcana—without material possessions; sarvopakāraka—working for the welfare of everyone; śānta-peaceful; kṛṣṇa-eka-śaraṇa—exclusively surrendered to Kṛṣṇa; akāma—desireless; aniha—inertness to material acquisitions; sthira—fixed; vijīta-śat-guṇa—completely controlling the six bad qualities (lust, anger, greed, etc.); mita-bhuk—eating only as much as required; apramatta—without inebriation; māna-da—respectful; amāni—without false prestige; gambhira—grave; karuṇa—compassionate; maitra—a friend; kavi—a poet; dakṣa—expert; mauni—silent.

TRANSLATION

"Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Kṛṣṇa and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities—lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are friendly, poetic, expert and without false prestige. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.

TEXT 81

ভিত্তিকবে: কারণিকাঃ: শৃঙ্খলাঃ সর্বদেহিনাম্।
অঙ্গতিশ্রবৎ: শাস্ত্রা: সাধসঃ সাহুভূষণাঃ॥৮১॥
titikṣavaḥ kārūnikāḥ
suḥṛdaḥ sarva-dehinām
ajāta-śatravah śāntāḥ
sādhavaḥ sādhu-bhūsanāḥ

SYNONYMS

titikṣavaḥ—very forebearing; kārūnikāḥ—merciful; suḥṛdaḥ—who are well-wishers; sarva-dehinām—to all living entities; ajāta-śatravah—without enemies; śāntāḥ—peaceful; sādhavaḥ—following the injunctions of the śāstra; sādhu-bhūsanāḥ—who are decorated with good character.

TRANSLATION

"Devotees are always tolerant, forebearing and very merciful. They are the well-wishers of every living entity. They follow the scriptural injunctions, and because they have no enemies, they are very peaceful. These are the decorations of devotees."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.25.21). When the sages, headed by Śaunaka, inquired about Kapiladeva, the incarnation of Godhead, Suta Gosvāmi, who was the topmost devotee of the Lord, quoted talks about self-realization between Maitreya, a friend of Vyāsadeva, and Vidura. It was then that the topic of Lord Kapila came up and His discussions with His mother, wherein He stated that attachment to material things is the cause of conditional life. When a person becomes attached to transcendental things, he is on the path of liberation.

TEXT 82

mahat-sevāṁ dvāram āhirūr vimuktes
tamo-dvāram yośitāṁ saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavah suḥṛdaḥ sādhavaḥ ye

SYNONYMS

mahat-sevāṁ—the service of the pure devotee spiritual master; dvāram—door; āhirūḥ—they said; vimukteḥ—of liberation; tamaḥ-dvāram—the door to
darkness; yośītām—of women and money; saṅgi-saṅgam—association with those who enjoy the association; mahāntāḥ—great souls; te—they; sama-cit-tāḥ—equally disposed to all; praśāntāḥ—very peaceful; vimanyavaḥ—without anger; suhṛdaḥ—well-wishers of everyone; sādhaivaḥ—who are endowed with all good qualities, or who do not look for faults in others; ye—those who.

**TRANSLATION**

"It is the verdict of all śāstras and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains the path of darkness. Those who are actually devotees are broadminded, equal to everyone and very peaceful. They never become angry, and they are friendly to all living entities."

**PURPORT**

This verse is from Śrīmad-Bhāgavatam (5.5.2).

**TEXT 83**

\[\text{krṣṇa-bhakti-janma-mūla haya 'sāḍhu-saṅga'}\]
\[\text{krṣṇa-prema janme, teṅho punah mukhya aṅga}\]

**SYNONYMS**

krṣṇa-bhakti—of devotional service to Kṛṣṇa; janma-mūla—the root cause; haya—is; sāḍhu-saṅga—association with advanced devotees; krṣṇa-prema—love of Kṛṣṇa; janme—awakens; teṅho—that same association with devotees; punah—again; mukhya aṅga—the chief principle.

**TRANSLATION**

"The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."
bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate ratiḥ

SYNONYMS

bhava-apavargah—liberation from the nescience of material existence; bhramataḥ—wandering; yadā—when; bhavet—should be; janasya—of a person; tarhi—at that time; acyuta—O Supreme Personality of Godhead; sat-samāgamaḥ—association with devotees; sat-saṅgamaḥ—association with the devotees; yarhi—when; tada—at that time; eva—only; sat-gatau—the highest goal of life; parāvareśe—the Lord of the universe; tvayi—to You; jāyate—appears; ratiḥ—attraction.

TRANSLATION

"'O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.51.53).

TEXT 85

 ata atyantikam kṣemam
 prcchāmo bhavato 'nagāh
 sarṣāre 'śmin kṣaṇārdho 'pi
 sat-saṅgah sevadhir nṛṇām

SYNONYMS

ataḥ—therefore (due to the rareness of seeing pure devotees of the Lord); atyantikam—supreme; kṣemam—auspiciousness; prcchāmaḥ—we are asking;
bhavataḥ—you; anagṛhaḥ—O sinless ones; saṁśāre—in the material world; asmin—this; kṣaṇa-ardhāḥ—lasting half a moment; api—even; sat-saṁghaḥ—association with devotees; sevādhiḥ—a treasure; nṛtām—for human society.

**TRANSLATION**

‘O devotees! O you who are free from all sins! Let me inquire from you about that which is supremely auspicious for all living entities. Association with a pure devotee for even half a moment in this material world is the greatest treasure for human society.’

**PURPORT**

This is a quotation from Śrīmad-Bhāgavatam (11.2.30).

**TEXT 86**

satāṁ prasaṁgāṁ mama virya-samvīdo
bhavantī hṛt-karna-rasāyanāḥ kathāḥ
taj-jośanād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiśyati

**SYNONYMS**

satāṁ—of the devotees; prasaṁgāṁ—by the intimate association; mama—of Me; virya-samvīdaḥ—talks full of spiritual potency; bhavantī—appear; hṛt—to the heart; karna—and to the ears; rasa-āyaṇāḥ—a source of sweetness; kathāḥ—talks; tat—of them; jośanāt—from proper cultivation; āśv—quickly; apavarga—of liberation; vartmani—on the path; śraddhā—faith; ratiḥ—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, and gradually one attains firm faith that in due course develops into attraction and devotion.’
PURPORT
This is a quotation from Śrimad-Bhāgavatam (3.25.25). For an explanation see Adi-līlā (1.60).

TEXT 87
असत-संग्त-त्यागः—एवं वैष्णव-आचारः।
‘स्त्री-संगी’—एक असाध्य, कुप्ताभक्तः’ आर || ८७ ||
asat-saṅga-tyāga,—ei vaiśnava-ācāra
‘stri-saṅgi’—eka asādhu, ‘kṛṣṇābhakta’ āra

SYNONYMS
asat-saṅga-tyāga—rejection of the association of nondevotees; ei—this;
vaīṣṇava-ācāra—the behavior of a Vaiṣṇava; stri-saṅgi—who associates with
women for sense gratification; eka—one; asādhu—unsaintly person; kṛṣṇa-
abhakta—one who is not a devotee of Lord Kṛṣṇa; āra—another.

TRANSLATION
“A Vaiṣṇava should always avoid the association of ordinary people. Common
people are very much materially attached, especially to women. Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa.

TEXTS 88-90
सत्यम् सावर्न्द्रि दया भौंच वुष्टही श्रीहः क्रमः।
शम्यम् समयो वचनश्चति यत्संहक्यस्यात् संक्रमणम् || ८८ ||
तेषष्ठात्येव युद्धहु वतित्यांवप्सांस्यु।
सत्यं न कुर्यं चोच्चो मौष्टिकं कृष्णायदया च || ८९ ||
न तथातां भवेतोह्यो वफनतं ग्रस्ततं।
योषिष्ठसंहक्या पुंसा यथा तत्संहक्यस्य || २० ||
satyam saucam daya maunam
buddhir hrih sirī Yasah kṣamā
śamo dāmō bhagaś ceti
yat-saṅgād āti saṅksayam

tēv asānteśu mūḍheśu
khanditātmava asādhuśu
saṅgarh na kuryāc chocyesu
yoṣit-krīḍā-ṛngeśu ca
na tathāsya bhaven moho
bandhaṣ cānyā-prasaṅgataḥ
yoṣit-saṅgād yathā purīṣo
yathā tat-saṅgi-saṅgataḥ

SYNONYMS
satyam—truthfulness; saucam—cleanliness; dayā—mercy; maunam—silence; buddhiḥ—intelligence; hriḥ—modesty; śriḥ—beauty; yaśaḥ—fame; kṣamā—forgiveness; āmaḥ—controlling the mind; damāḥ—controlling the senses; bhagāḥ—opulence; ca—and; iti—thus; yataḥ—of whom; saṅgāt—by the association; yāti—goes to; saṅkṣayaṁ—complete destruction; teṣu—among them; aśānteṣu—who are restless; mūḍheṣu—among the fools; khaṇḍita-ātmasu—whose self-realization is spoiled; aśādhuṣu—not saintly; saṅgam—association; na—not; kuryat—should do; śocyeṣu—who are full of lamentation; yoṣit—of women; kriḍā-mṛgeṣu—who are like toy animals; ca—and; na—not; tathaḥ—so much; asya—of him; bhavet—there may be; mohaḥ—illusion; bandhaḥ—binding; ca—and; anya—other types; prasaṁgataḥ—from association; yoṣitaḥ—by association with women; yathā—as; purīṣaḥ—of the man; yathā—as well as; tat-saṅgi-saṅgataḥ—by association with persons attached to women.

TRANSLATION
"'By association with worldly people, one becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all opportunities. One should not at any time associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a toy animal in the hands of a woman. The illusion and bondage that accrue to a man from attachment to any other object are not as complete as that resulting from association with a woman or with men too attached to women.'"

PURPORT
These verses, quoted from Śrīmad-Bhāgavatam (3.31.33-35), were spoken by Kapiladeva, an incarnation of the Supreme Personality of Godhead, to His mother. Herein Kapiladeva discusses pious and impious activities and the symptoms of those who are devoid of devotional service to Kṛṣṇa. Generally people do not know about the miserable conditions within the womb of a mother in any species of life. Due to bad association, one gradually falls into lower species. Association with women is greatly stressed in this regard. When one becomes attached to women or to those who are attached to women, one falls down into the lower species.
“The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.” (Bhagavad-gītā 13.22)

According to Vedic civilization, one’s association with women should be very much restricted. In spiritual life there are four āśramas—brahmacarya, grha-stha, vānaprastha and sannyāsa. The brahmacārya, vānaprastha and sannyāsa are completely forbidden to associate with women. Only grha-sthas are allowed to associate with women under certain very restricted conditions—that is, one associates with women to propagate nice children. Other reasons for association are condemned.

TEXT 91

varaṁ huta-vaha-jvālā-
pañjarāntar-vyavasthitih
na sauri-cintā-vimukha-
 jana-saṁvāsa-vaiśasam

SYNONYMS
varaṁ—better; huta-vaha—of fire; jvālā—in the flames; pañjarāntar—inside a cage; vyavasthitih—abiding; na—not; sauri-cintā—of Kṛṣṇa consciousness, or thought of Kṛṣṇa; vimukha—berelt; jana—of persons; saṁvāsa—of the association; vaiśasam—the calamity.

TRANSLATION

‘‘It is better to accept the miseries of being encaged within bars and surrounded by burning flames than to associate with those bereft of Kṛṣṇa consciousness. Such association is a very great hardship.’’

PURPORT

This is a quotation from the Kātyāyana-saṁhitā.
TEXT 92

mā drākṣīḥ kṣīna-puṇyān kvacita api bhagavat-bhakti-hinān manusyaṁ

SYNONYMS

mā—do not; drākṣīḥ—see; kṣīna-puṇyān—who are bereft of all piety; kvacita api—at any time; bhagavat-bhakti-hinān—who are bereft of Kṛṣṇa consciousness and devotional service; manusyaṁ—persons.

TRANSLATION

"One should not even see those who are bereft of devotional service in Kṛṣṇa consciousness and who are therefore devoid of pious activities.

TEXT 93

eta saba chaḍi’ āra varṇa-āśrama-dharma akiñcana hañā laya kṛṣṇaika-śaraṇa

SYNONYMS

eta saba—all these; chaḍi’—giving up; āra—and; varṇa-āśrama-dharma—the regulative principle of four varnas and four āśramas; akiñcana—without any attachment for anything material; hañā—becoming; laya—he takes; kṛṣṇa-ekai-śaraṇa—exclusive shelter at the lotus feet of the Lord.

TRANSLATION

"Without hesitation, one should take the exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four varnas and four āśramas. That is to say, one should abandon all material attachment.

TEXT 94

svar-dhana pritiy долг māmekaṃ shravān bhasā
dhāṃ kṣaram mā koṭhamīma mā puccha"
**SYNONYMS**

sarva-dharmān—all kinds of occupational duties; parityajya—giving up; mām ekam—unto Me only; śaraṇam—as shelter; vraja—go; aham—I; tvām—unto you; sarva-pāpebhyaḥ—from all the reactions of sinful life; mokṣayiṣyāmi—will give liberation; mā—don’t; sucaḥ—worry.

**TRANSLATION**

"‘After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I shall give you protection from all of life’s sinful reactions. Do not worry.’

**PURPORT**

This is a quotation from Bhagavad-gītā (18.66) spoken by Lord Kṛṣṇa. For an explanation, refer to Madhya-līlā (8.63).

**TEXT 95**

bhakta-vatsala, kṛta-jña, samartha, vadānya
hena kṛṣṇa chādi' pāndita nāhi bhaje anya

**SYNONYMS**

bhakta-vatsala—very kind to the devotees; kṛta-jña—grateful; samartha—full of all abilities; vadānya—magnanimous; hena—such; kṛṣṇa—Lord Kṛṣṇa; chādi’—giving up; pāndita—a learned man; nāhi—does not; bhaje—worship; anya—anyone else.

**TRANSLATION**

“Lord Kṛṣṇa is very kind to His devotees. He is always very grateful and magnanimous, and He possesses all abilities. A learned man does not give up Kṛṣṇa to worship anyone else.

**PURPORT**

An intelligent person gives up the company of those who are attached to women and bereft of Kṛṣṇa consciousness. One should be free from all kinds of
material attachment and should take full shelter under the lotus feet of Kṛṣṇa. Kṛṣṇa is very kind to His devotees. He is always grateful, and He never forgets the service of a devotee. He is also completely opulent and all-powerful. Why, then, should one take shelter of a demigod and leave Lord Kṛṣṇa’s shelter? If one worships a demigod and leaves Kṛṣṇa, he must be considered the lowest fool.

TEXT 96

कः पञ्चित्त्वमरं शरणं समियाद-  
स्नकर्पणायूः सिद्धेः कृतं ।  
सदानु दर्शति सुभ्रादृ भञ्जो भञ्जेहिकायाः-  
नामययस्यपुष्पचाराचैै न यत्ता ॥ ९६ ॥

kah paṇḍita tvat-aparam śaranaṁ samiyād  
bhakta-priyād rta-girah suhrdah krtajñāt  
sarvān dadāti suhrdo bhajato 'bhikāmān  
ātmānam apy upacayāpacayau na yasya

SYNONYMS

kah—what; paṇḍitaḥ—learned man; tvat-aparam—other than Your Lordship; śaranaṁ—shelter; samiẏād—would take; bhakta-priyād—who are affectionate to Your devotees; rta-girah—who are truthful to the devotees; suhrdah—who are the friend of the devotees; krtajñāt—who are grateful to the devotees; sarvān—all; dadāti—gives; suhrdah—to Your well-wishers; bhajataḥ—who worship You by devotional service; abhikāmān—desires; ātmānam—Yourself; api—even; upacaya—increase; apacayau—and diminution; na—not; yasya—of whom.

TRANSLATION

"My dear Lord, You are very affectionate to Your devotees. You are also a truthful and grateful friend. Where is that learned man who would give You up and surrender to someone else? You fulfill all the desires of Your devotees, so much so that sometimes You even give Yourself to them. Still, You neither increase nor decrease by such activity."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.48.26).
vijña-janera haya yadi krṣṇa-guṇa-jñāna
anya tyajī, bhaje, tāte uddhava—pramāṇa

SYNONYMS
vijña-janera—of an experienced person; haya—there is; yadi—if; krṣṇa-guṇa-
jñāna—knowledge of Kṛṣṇa’s transcendental qualities; anya—others; tyajī’—
giving up; bhaje—he engages in devotional service; tāte—in that connection; udd-
 dhava—Uddhava; pramāṇa—the evidence.

TRANSLATION
“Whenever an experienced person develops real knowledge of Kṛṣṇa and
His transcendental qualities, he naturally gives up all other engagements and
renders service to the Lord. Uddhava gives evidence concerning this.

TEXT 98
aho bakī yāṁ stana-kāla-kūṭam
jighaṁsaya paśaṁ apy asādhvi
lebhē gatiṁ dhātṛ-ucitam tato ‘nyarī
dayālum vā dayālūṁ śaraṇaṁ vrajema

SYNONYMS
aho—how wonderful; bakī—Pūtana, the sister of Bakāsura; yam—who;
stana—on the two breasts; kāla-kūṭam—the deadly poison; jighaṁsaya—with a
desire to kill; apāyayat—forced to drink; api—although; asādhvi—dangerously
inimical to Kṛṣṇa; lebhē—achieved; gatim—the destination; dhātri—for a nurse;
ucitam—suitable; tataḥ—than Him; anyam—other; kam—to whom; vā—or;
dayālum—the most merciful; śaraṇam—shelter; vrajema—shall take.

TRANSLATION
“Oh, how wonderful it is! Pūtana, the sister of Bakāsura, wanted to kill
Kṛṣṇa by smearing deadly poison on her breasts and having Kṛṣṇa take it.
Nonetheless, Lord Kṛṣṇa accepted her as His mother, and thus she attained the
destination befitting Kṛṣṇa’s mother. Of whom should I take shelter but Kṛṣṇa,
who is most merciful?”
The Process of Devotional Service

Purport
This is a quotation from Śrīmad-Bhāgavatam (3.2.23).

Text 99

śaranāgatera, akiñcanera—eka-i lakṣaṇa
tāra madhye praveśaye ātma-samarpana

Synonyms
śaranāgatera—of a person who has fully taken shelter of Kṛṣṇa; akiñcanera—of a person who is free of all material desires; eka-i lakṣaṇa—the symptoms are one and the same; tāra madhye—of them all; praveśaye—enters; ātma-samarpana—full surrender.

Translation
"There are two kinds of devotees—those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa's lotus feet are qualified with another transcendental quality—ātma-samarpana, full surrender without reservation.

Text 100

ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣāyatīti viśvāso
gopītvē varaṇaṁ tathā
ātma-nikṣepa-kārṇyey
śaḍ-vidhā śaranāgatih

Synonyms
ānukūlyasya—of anything that assists devotional service to the Lord; saṅkalpaḥ—acceptance; prātikūlyasya—of anything that hinders devotional ser-
vice; varjanam—complete rejection; rakṣiṣyati—He will protect; iti—thus; viśvāsah—strong conviction; goptṛtve—in being the guardian, like the father or husband, master or maintainer; varanam—acceptance; tathā—as well as; ātmanikṣepa—full self-surrender; kārpanye—humility; saṭ-vidhā—sixfold; saraṇa-āgatiḥ—process of surrender.

**TRANSLATION**

"The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender and humility.

**PURPORT**

One who is fully surrendered is qualified with the six following characteristics. (1) The devotee has to accept everything that is favorable for the rendering of transcendental loving service to the Lord. (2) He must reject everything unfavorable to the Lord's service. This is also called renunciation. (3) A devotee must be firmly convinced that Kṛṣṇa will give him protection. No one else can actually give one protection, and being firmly convinced of this is called faith. This kind of faith is different from the faith of an impersonalist who wants to merge into the Brahman effulgence in order to benefit by cessation of repeated birth and death. A devotee wants to remain always in the Lord's service. In this way, Kṛṣṇa is merciful to His devotee and gives him all protection from the dangers found on the path of devotional service. (4) The devotee should accept Kṛṣṇa as his supreme maintainer and master. He should not think that he is being protected by a demigod. He should depend only on Kṛṣṇa, considering Him the only protector. The devotee must be firmly convinced that within the three worlds he has no protector or maintainer other than Kṛṣṇa. (5) Self-surrender means remembering that one's activities and desires are not independent. The devotee is completely dependent on Kṛṣṇa, and he acts and thinks as Kṛṣṇa desires. (6) The devotee is meek and humble. As stated in Bhagavad-gītā:

\[
\text{sarvasya cāham hṛdi sannivistō} \\
\text{mattāḥ smṛtir jñānam aphanam ca} \\
\text{vedaiś ca sarvair aham eva vedyo} \\
\text{vedānta-krd veda-vid eva cāham}
\]

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)
Situated in everyone's heart, Kṛṣṇa deals differently according to the living entity's position. The living entity's position is to be under the protection of the illusory energy or under Kṛṣṇa's personal protection. When a living entity is fully surrendered, he is under the direct protection of Kṛṣṇa, and Kṛṣṇa gives him all intelligence by which he can advance in spiritual realization. The nondevotee, however, being under the protection of the illusory energy, increasingly forgets his relationship with Kṛṣṇa. Sometimes it is asked how Kṛṣṇa causes one to forget. Kṛṣṇa causes His devotee to forget material activities, and through the agency of māyā, Kṛṣṇa causes the nondevotee to forget his devotional service to the Lord. This is called apohana.

**TEXT 101**

তবামোদ্ভিঃ বসন্ত বচন তৈরী মনস। বিদ্যাঃ।
তৎস্থানঃপ্রতিজ্ঞো মোহতে শরণাগতঃ ॥ ১০॥

tavāsmiti vadan vācā
tathaiva manasā vidan
tat-sthānam āśritas tanvā
modate śaranāgataḥ

**SYNONYMS**

tava—His; asmi—I am; iti—thus; vadan—saying; vācā—by words; tathā—so; eva—certainly; manasa—with the mind; vidan—knowing; tat-sthānam—His place; āśritah—taken shelter of; tanvā—by the body; modate—he enjoys; śarana-āgataḥ—fully surrendered.

**TRANSLATION**

"One whose body is fully surrendered takes shelter at the holy place where Kṛṣṇa had His pastimes, and he prays to the Lord, “My Lord, I am Yours.” Understanding this with his mind, he enjoys spiritual bliss.

**PURPORT**

These last two verses appear in the *Hari-bhakti-vilāsa* (11.417, 418).

**TEXT 102**

शरण लगा करे कुँड़े आत्मसमर्पनं ।
कुँड़े तारे करे तृत्काले आत्मसम ॥ १०२ ॥

śarana lañā kare kṛṣṇe ātma-samarpana
kṛṣṇa tāre kare tat-kāle ātma-sama
SYNONYMS
śaraṇa labaṇa—taking shelter; kare—does; krṣṇe—unto Krṣṇa; ātma-samarpana—fully surrendering; krṣṇa—Lord Krṣṇa; tāre—him; kare—makes; tat-kāle—immediately; ātma-sama—one of His confidential associates.

TRANSLATION
“When a devotee thus fully surrenders unto Krṣṇa’s lotus feet, Krṣṇa accepts him as one of His confidential associates.

TEXT 103

SYNONYMS
martyaḥ—the living entity subjected to birth and death; yadā—as soon as; tyakta—given up; samasta—all; karmā—fruitive activities; nivedita-ātmā—a fully surrendered soul; vicikṛṣitaḥ—desired to act; me—by Me; tadā—at that time; amṛtatvam—immortality; pratipadāyāṇaḥ—attaining; mayā—with Me; ātma-bhūyāya—for becoming of a similar nature; ca—also; kalpate—is eligible; vai—certainly.

TRANSLATION
‘The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.’

PURPORT
This is a quotation from Śrīmad-Bhāgavatam (11.29.34). Krṣṇa was advising His most confidential servant, Uddhava, about sambandha, abhidheya and prayojana. These concern one’s relationship with the Supreme Personality of Godhead and
the activities of that relationship, as well as the perfection of life. The Lord also de-
scribed the characteristics of confidential devotees.

**TEXT 104**

एबे साधनत्त्वको-लक्षण शुन, सनातन।
याहा हैते पाइ कृष्णप्रेम-महाधन। १०४।।

ebe sādhana-bhakti-lakṣaṇa śuna, sanātana
yāhā haite pāi kṛṣṇa-prema-mahā-dhana

**SYNONYMS**

- **ebe**—now; **sādhana-bhakti**—regulative principles for executing devotional ser-
vice; **lakṣaṇa**—the symptoms; **śuna**—please hear; **sanātana**—My dear Sanātana;
- **yāhā haite**—from which; **pāi**—one can get; **kṛṣṇa-prema-mahā-dhana**—the most
valuable treasure of love for Kṛṣṇa.

**TRANSLATION**

"My dear Sanātana, please now hear about the regulative principles for the
execution of devotional service. By this process, one can attain the highest
perfection of love of Godhead, which is the most desirable treasure.

**TEXT 105**

कृतिसाध्यं हेतुं साध्याभावं सा साधनाभिध।
नित्यासिद्धस्य भावस्य प्राक्षतं हुदी साध्यता। १०५।।

- **kṛti-sādhyā** bhavet sādhyā-
  bhāvā sā sādhanābhidhā
  nitya-siddhasya bhāvasya
  praṅaṭyāṁ hṛdi sādhyatā

**SYNONYMS**

- **kṛti-sādhyā**—which is to be executed by the senses; **bhavet**—should be;
  - sādhyā-bhāvā—by which love of Godhead is acquired; **sā**—that; **sādhanā-
    abhidhā**—called sādhanā-bhakti, or devotional service in practice; **nitya-sid-
    dhasya**—which is eternally present; **bhāvasya**—of love of Godhead; **praṅaṭyam**—
    the awakening; **hṛdi**—in the heart; **sādhyatā**—potentiality.
TRANSLATION

"'When transcendental devotional service by which love for Kṛṣṇa is attained is executed by the senses, it is called sādhana-bhakti, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice.'

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (1.2.2). Because living entities are minute, atomic parts and parcels of the Lord, devotional service is already present within them in a dormant condition. Devotional service begins with śravaṇa kirtana, hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore every conditioned soul should be given the chance to hear the Hare Kṛṣṇa mantra chanted by a pure Vaiṣṇava. One who hears the Hare Kṛṣṇa mantra thus vibrated is awakened to spiritual consciousness, or Kṛṣṇa consciousness. In this way one's mind gradually becomes purified, as stated by Śrī Caitanya Mahāprabhu (ceto-darpaṇa-mārjanam). When the mind is purified, the senses are also purified. Instead of using the senses for sense gratification, the awakened devotee employs the senses in the transcendental loving service of the Lord. This is the process by which dormant love for Kṛṣṇa is awakened.

TEXT 106

śravaṇa-ādi-kriyā—tāra 'svarūpa'-lakṣaṇa
tāṭastha'-lakṣaṇe upajāya prema-dhana

SYNONYMS

śravaṇa-ādi-kriyā—the process of hearing, chanting and so forth; tāra—of that; svarūpa-lakṣaṇa—symptoms of the nature; tāṭastha-lakṣaṇe—marginal symptoms; upajāya—awakens; prema-dhana—love of Godhead.

TRANSLATION

"The spiritual activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Kṛṣṇa.
TEXT 107

नियत्सिद्ध कृष्णप्रेम ‘साध्य’ कबूल नया।
श्रवणादि-शुद्धिचिन्ते करये उदय॥ १०७॥

nitya-siddha kṛṣṇa-prema ‘sādhya’ kabhu naya
śravaṇādī-śuddha-citte karaye udaya

SYNONYMS

nitya-siddha—eternally proved; kṛṣṇa-prema—love of Kṛṣṇa; sādhya—to be gained; kabhu—at any time; naya—not; śravaṇā-ādi—by hearing, etc.; śuddha—purified; citte—in the heart; karaye udaya—awakens.

TRANSLATION

“Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens.

TEXT 108

এই ত সাধনভক্তি—ছাড়ি তে প্রকার।
এক ‘বৈদীভক্তি’, ‘রাগানুগাভক্তি’ আর॥ ১০৮॥

ei ta sādhana-bhakti—dui ta’ prakāra
eka ‘vaidhi bhakti’, ‘rāgānugā-bhakti’ āra

SYNONYMS

ei ta—this; sādhana-bhakti—process of devotional service; dui ta’ prakāra—two kinds; eka—one; vaidhi bhakti—the regulative devotional service; rāgānugā-bhakti—spontaneous devotional service; āra—and.

TRANSLATION

“There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service.

TEXT 109

রাগহীন জন ভেজে শাস্ত্রের আঙ্গোয়।
‘বৈদীভক্তি’ বলি ভারে সর্বাঙ্গাধিপে গায়॥ ১০৯॥

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‘বৈদীভক্তি’ বলি ভারে সর্বাঙ্গাধিপে গায়॥ ১০৯॥
rāga-hīna jana bhaje śāstrera ājñāya
‘vaidhi bhakti’ bali’ tāre sarva-śāstre gāya

SYNONYMS
rāga-hīna—who are without spontaneous attachment to Kṛṣṇa; jana—persons; bhaje—execute devotional service; śāstrera ājñāya—according to the principles and regulations described in the revealed scriptures; vaidhi bhakti—regulative devotional service; bali’—calling; tāre—that; sarva-śāstre—all revealed scriptures; gāya—sing.

TRANSLATION
"Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhi bhakti.

PURPORT
In the beginning, one has to hear from a bona fide spiritual master. This is favorable for advancing in devotional service. According to this process, one hears, chants, remembers and engages in Deity worship, acting under the directions of the spiritual master. These are the essential primary activities of devotional service. Devotional service must not be executed for some material purpose. One should not even have a desire to merge into the Absolute Truth. One has to render such service out of love only. Ahaituki, apratihatā. Devotional service must be without ulterior motives; then material conditions cannot check it. Gradually one can rise to the platform of spontaneous loving service. A child is sent to school by force to receive an education, but when he gets a little taste of education at an advanced age, he automatically participates and becomes a learned scholar. One cannot force a person to become a scholar, but sometimes force is used in the beginning. A child is forced to go to school and read and write according to the instructions of his teachers. Such is the difference between vāidhi bhakti and spontaneous bhakti. Dormant love for Kṛṣṇa exists in everyone's heart, and it simply has to be awakened by the regulative process of devotional service. One has to learn to use a typewriter by following the regulative principles of the typing book. One has to place his fingers on the keys in such a way and practice, but when one becomes adept, he can type swiftly and correctly without even looking at the keys. Similarly, one has to follow the rules and regulations of devotional service as they are set down by the spiritual master; then one can come to the point of spontaneous loving service. This love is already there within the heart of everyone (nitya-siddha kṛṣṇa-prema).
Spontaneous service is not artificial. One simply has to come to that platform by rendering devotional service according to the regulative principles. Thus one has to practice hearing and chanting and follow the other regulative principles by washing the temple, cleansing oneself, rising early in the morning, attending maṅgala-ārati and so on. If one does not come to the platform of spontaneous service in the beginning, he must adopt regulative service according to the instructions of the spiritual master. This regulative service is called vaidhi bhakti.

TEXT 110

तस्मात् भारत सर्वत्मा भगवान् हरिरीश्वरः।
श्रेयस्वृव्या कृतित्वानि भाष्ङ्वक्षेत्रतत्त्वम् || १२० ||

// tasmañ bhārata sarvātmā bhagavān hari śīvah
dsrotavyah kṛitāvyaś ca smartāvyaś cecchatābhayam //

SYNONYMS

tasmāt—therefore; bhārata—O descendant of Bharata; sarva-ātmā—the all-pervasive Lord, who is situated in everyone's heart; bhagavān—the Supreme Personality of Godhead; hari/Lord Hari, who takes away all the miserable conditions of material existence; śīvah—the supreme controller; srotavyah—to be heard about (from bona fide sources); kṛitāvyaś—to be glorified (as one has heard); ca—also; smartāvyaś—to be remembered; ca—and; icchatā—by a person desiring; abhayam—freedom from the fearful condition of material existence.

TRANSLATION

"O descendant of Bharata! O Mahārāja Parikṣit! The Supreme Personality of Godhead, who is situated in everyone's heart as Paramātmā, who is the supreme controller and who always removes the miseries of living entities, must always be heard about from reliable sources, and He must be glorified and remembered by one who wishes to become fearless."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.1.5). It is one's duty to understand the Supreme Personality of Godhead through the hearing process. This is called srotavyah. If one has heard properly about the Supreme Personality of Godhead, his duty is to glorify the Lord and preach His glories. This is called kṛitāvyaś. When one hears about the Lord and glorifies Him, it is natural to think of Him. This
is called *smartavyaḥ*. All this must be carried out if one actually wants to be immune from fear.

**TEXT 111**

मुख्यांहुरुपादेभः पुरुषस्यार्जितः सह।
चतुरो जन्तृरे वर्धा ज्ञेयिन्द्राप्रासयः पुःङ्क॥ १११॥

 suiḥ puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
gunāir viprādayāḥ prthak

**SYNONYMS**

mukha—the mouth; bāhu—the arms; ūru—the waist; pādebhyaḥ—from the legs; puruṣasya—of the supreme person; aśramaiḥ—the different spiritual orders; saha—with; catvārah—the four; jajñire—appeared; varṇāḥ—social orders; gunāih—with particular qualifications; vipra-ādayāḥ—brāhmaṇas, etc.; prthak—separately.

**TRANSLATION**

"From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come and from his legs the sūdras have come. These four orders and their spiritual counterparts [brahmacarya, grhastha, vānaprastha and sannyāsa] combine to make human society complete.

**PURPORT**

This verse and the next are quotations from Śrīmad-Bhāgavatam (11.5.2-3).

**TEXT 112**

य एवं पुरुषं साक्षाद्-प्रतवंशीर्।
न भवस्तं जातानिन्द्र स्वानां भवति: प्रस्तुताः॥ ११२॥

ya eṣāṁ puruṣāṁ sāksād
atmā-prabhavam ivaṁ
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ
SYNONYMS

eye—those who; eśām—of those divisions of social and spiritual orders; puruṣam—the Supreme Personality of Godhead; sākṣāt—directly; ātmā-prabhavam—the source of everyone; iṣvaram—the supreme controller; na—not; bhajanti—worship; avajānanti—or who neglect; sthānāt—from their proper place; bhrāṣṭāḥ—being fallen; patanti—fall; adhāḥ—downward into hellish conditions.

TRANSLATION

"'If one simply maintains an official position in the four varnas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.'

TEXT 113

śrīrājyaḥ: saktān: vibhūverbāyā: na jātucit
sarve vibhiṁśeṣā: hāreṇāh: eṣe kṣīrṇa: || ११३ ||

smartavyah satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-nīṣedhāḥ syur
etayor eva kīṁkarāḥ

SYNONYMS

smartavyah—to be remembered; satataṁ—always; viṣṇuh—Lord Viṣṇu; vismartavyah—to be forgotten; na—not; jātucit—at any time; sarve—all; vidhi-nīṣedhāḥ—rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; syuh—should be; etayoh—of these two principles (always to remember Kṛṣṇa or Viṣṇu and never to forget Him); eva—certainly; kīṁkarāḥ—the servants.

TRANSLATION

"'Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles.'

PURPORT

This verse is a quotation from the Padma Purāṇa. There are many regulative principles in the śāstras and directions given by the spiritual master. These regulative principles should act as servants of the basic principle—that is, one should al-
ways remember Kṛṣṇa and never forget Him. This is possible when one chants the Hare Kṛṣṇa mantra. Therefore one must strictly chant the Hare Kṛṣṇa maha-mantra twenty-four hours daily. One may have other duties to perform under the direction of the spiritual master, but he must first abide by the spiritual master’s order to chant a certain number of rounds. In our Kṛṣṇa consciousness movement, we have recommended that the neophyte chant at least sixteen rounds. This chanting of sixteen rounds is absolutely necessary if one wants to remember Kṛṣṇa and not forget Him. Of all the regulative principles, the spiritual master’s order to chant at least sixteen rounds is most essential.

One may sell books or enlist life members or render some other service, but these duties are not ordinary duties. These duties serve as an impetus for remembering Kṛṣṇa. When one goes with a saṅkirtana party or sells books, he naturally remembers that he is going to sell Kṛṣṇa’s books. In this way, he is remembering Kṛṣṇa. When one goes to enlist a life member, he talks about Kṛṣṇa and thereby remembers Him. Smartavyāḥ satatāṁ viṣṇur viṣmartavyo na jātucit. The conclusion is that one must act in such a way that he will always remember Kṛṣṇa, and one must refrain from doing things that make him forget Kṛṣṇa. These two principles form the basic background of Kṛṣṇa consciousness.

**TEXT 114**

बिबिधाङ्ग साधनन्वकृत्र बहूत विष्णुः
संक्षेपे कहियेकिल्ल साधनार्गसार ॥ ११४ ॥

_vividha-ariga sādhanā-bhaktira bahuta vistāra_
saṅkṣepe kahiye kichu sādhanāṅga-sāra

**SYNONYMS**

_vividha-aṅga—varieties of limbs (regulative principles); sādhanā-bhaktira—of
devotional service; bahuta—many; vistāra—expansions; saṅkṣepe—in
detail; kahiye—I shall speak; kichu—something; sādhanā-aṅga-sāra—the essential
parts of the practice of devotional service.

**TRANSLATION**

“\textit{I shall say something about the various practices of devotional service, which is expanded in so many ways. I wish to speak briefly of the essential practices.}"

**TEXT 115**

_गृह-प्रशो, वण, गृह-सेवन ॥_
_सदन-शिल्प-पृष्ठ, साधनार्ग-सार ॥ ११५ ॥_
The Process of Devotional Service

**SYNONYMS**

*guru-pāda-āśraya*—shelter at the feet of a bona fide spiritual master; *dikṣā*—initiation by the spiritual master; *gurura sevana*—service to the spiritual master; *sat-dharma-śikṣā*—instruction in the transcendental process of devotional service; *prcchā*—and inquiry; *sādhu-mārga*—the path of transcendental devotional service; *anugamana*—following strictly.

**TRANSLATION**

"On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) Accept initiation from him. (3) Serve him. (4) Receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) Follow in the footsteps of the previous ācāryas and follow the directions given by the spiritual master.

TEXT 116

क्रṣṇा-प्रिये भोग-त्यागा, क्रṣṇा-तिर्थे वासा।
शाब्दिक्ष्या-प्रतिग्रहध, एकदाशी-उपवासः॥ ११६॥

krṣṇa-pritye bhoga-tyāga, krṣṇa-tirthe vāsa
yāvan-nirvāha-pratigraha, ekādaśi-upavāsa

**SYNONYMS**

krṣṇa-pritye—for satisfaction of Kṛṣṇa; bhoga-tyāga—acceptance and rejection of something; krṣṇa-tirthe vāsa—residence in a place where Kṛṣṇa is situated; yāvat-nirvāha—as much as required to keep the body and soul together; pratigraha—acceptance of gifts; ekādaśi-upavāsa—observance of fasting on the Ekādaśi day.

**TRANSLATION**

"The next steps are as follows: (6) One should be prepared to give up everything for Kṛṣṇa’s satisfaction, and one should also accept everything for Kṛṣṇa’s satisfaction. (7) One must live in a place where Kṛṣṇa is present—a city like Vṛndāvana or Mathurā or a Kṛṣṇa temple. (8) One should acquire a livelihood that is just sufficient to keep body and soul together. (9) One must fast on Ekādaśi day."
TEXT 117

dhātry-aśvattha-go-vaiṣṇava-pūjana
sevā-nāmāparādhādi dūre visarjana

SYNONYMS

dhātri—a type of tree; aśvattha—the banyan trees; go—the cows; vaiṣṇava—the devotees of Lord Viṣṇu; pūjana—worshiping; sevā—in devotional service; nāma—in chanting of the holy name; aparādha-ādi—the offenses; dūre—far away; visarjana—giving up.

TRANSLATION

“One should worship dhātri trees, banyan trees, cows, brāhmaṇas and devotees of Lord Viṣṇu. One should avoid offenses against devotional service and the holy name.

PURPORT

There are ten items in the beginning of devotional service, up to the point of worshiping the dhātri tree, banyan tree, cow, brāhmaṇa and devotee of Lord Viṣṇu. The eleventh item is to avoid offenses when rendering devotional service and chanting the holy names.

TEXT 118

avaiṣṇava-saṅga-tyāga, bahu-śiṣya nā kariba
bahu-grantha-kalābhyaśa-vyākhyaṇa varjiba

SYNONYMS

avaiṣṇava—of one who is not a devotee of the Lord; saṅga—the association; tyāga—giving up; bahu-śiṣya—an unlimited number of disciples; nā kariba—should not accept; bahu-grantha—of many different types of scriptures; kalā-abhyāsa—studying a portion; vyākhyaṇa—and explanation; varjiba—we should give up.
TRANSLATION

“The twelfth item is to give up the company of nondevotees. (13) One should not accept an unlimited number of disciples. (14) One should not partially study many scriptures just to be able to give references and expand explanations.

PURPORT

Accepting an unlimited number of devotees or disciples is very risky for one who is not a preacher. According to Śrīla Jīva Gosvāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu. This is risky because when a spiritual master accepts a disciple, he naturally accepts the disciple’s sinful activities and their reactions. Unless he is very powerful, he cannot assimilate all the sinful reactions of his disciples. Thus if he is not powerful, he has to suffer the consequences, for one is forbidden to accept many disciples.

One should not partially study a book just to pose oneself as a great scholar by being able to refer to scriptures. In our Kṛṣṇa consciousness movement we have therefore limited our study of Vedic literatures to Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta and Bhakti-rasāmṛta-sindhu. These four works are sufficient for preaching purposes. They are adequate for the understanding of the philosophy and the spreading of missionary activities all over the world. If one studies a particular book, he must do so thoroughly. That is the principle. By thoroughly studying a limited number of books, one can understand the philosophy.

TEXT 119

\[ hāni-lābhe sama, śokādira vāsa nā ha-iba \]
\[ anya-deva, anya-śāstra nindā nā kariba \]

SYNONYMS

hāni—in loss; lābhe—in gain; sama—equal; śoka-ādira—of lamentation and so on; vāsa—under the control; nā ha-iba—we should not be; anya-deva—other demigods; anya-śāstra—other scriptures; nindā—criticizing; nā kariba—we should not do.

TRANSLATION

“Fifteen: The devotee should treat loss and gain equally. (16) The devotee should not be overwhelmed by lamentation. (17) The devotee should not
worship demigods, nor should he disrespect them. Similarly, the devotee should not study or criticize other scriptures.

TEXT 120

\begin{quote}
viṣṇu-vaiṣṇava-nindā, grāmya-vārtā nā śuniba
prānī-mātre manovākye udvega nā diba
\end{quote}

SYNONYMS

- viṣṇu-vaiṣṇava-nindā—blaspheming of Lord Viṣṇu and His devotee;
- grāmya-vārtā—ordinary talks;
- nā śuniba—we should not hear;
- prānī-mātre—to any living entity however insignificant;
- manah-vākye—by mind or by words;
- udvega—anxiety;
- nā diba—we should not give.

TRANSLATION

“Eighteen: The devotee should not hear Lord Viṣṇu or His devotees blasphemed. (19) The devotee should avoid reading or hearing newspapers or mundane books that contain stories of love affairs between men and women or subjects palatable to the senses. (20) Neither by mind nor words should the devotee cause anxiety to any living entity, regardless how insignificant he may be.

PURPORT

The first ten items are dos and the second ten items are don’ts. Thus the first ten items give direct action, and the second ten items give indirect action.

TEXT 121

\begin{quote}
śravaṇa, kirtana, smaraṇa, pūjana, vandana
paricaryā, dāśya, sakhyā, ātma-nivedana
\end{quote}

SYNONYMS

- śravaṇa—hearing;
- kirtana—chanting;
- smaraṇa—remembering;
- pūjana—worshipping;
- vandana—praying;
- paricaryā—serving;
- dāśya—accepting servitorship;
- sakhyā—friendship;
- ātma-nivedana—surrendering fully.
The Process of Devotional Service

TRANSLATION

“After one is established in devotional service, the positive actions are (1) hearing, (2) chanting, (3) remembering, (4) worshiping, (5) praying, (6) serving, (7) accepting servitorship, (8) becoming a friend and (9) surrendering fully.

TEXT 122

अग्रे नृत्य , गीत, विज्ञाप्ति, दानवन-नाती।
अनुव्रज्या, अनुव्रज्या, तीर्थगृहे गति ॥ १२२ ॥

agre nṛtya, gīta, vijñāpti, daṇḍavat-nāti
abhyāṭhānā, anuvrajya, tirtha-grhe gati

SYNONYMS

agre nṛtya—dancing before the Deity; gīta—songs; vijñāpti—opening the mind; daṇḍavat-nāti—offering obeisances; abhyāṭhānā—stand up; anuvrajya—following; tirtha-grhe gati—going to temples and places of pilgrimage.

TRANSLATION

“One should also (10) dance before the Deity, (11) sing before the Deity, (12) open one’s mind to the Deity, (13) offer obeisances to the Deity, (14) stand up before the Deity and the spiritual master just to show them respect, (15) follow the Deity or the spiritual master and (16) visit different places of pilgrimage or go see the Deity in the temple.

TEXT 123

परिक्रमा, स्तव-पाठ, जप, सांकिर्तन।
धुप-मālya-गध-महाप्रसाद-बोजन ॥ १२३ ॥

parikramā, stava-pātha, japa, saṅkirtana
dhūpa-mālya-gandha-mahāprasāda-bhojana

SYNONYMS

parikramā—circumambulation; stava-pātha—recitation of different prayers; japa—chanting softly; saṅkirtana—chanting congregationally; dhūpa—incense; mālya—flower garlands; gandha—scents; mahā-prasāda—remnants of food offered to Viṣṇu; bhojana—eating or enjoying.
TRANSLATION

“One should (17) circumambulate the temple, (18) recite various prayers, (19) chant softly, (20) chant congregationally, (21) smell the incense and flower garlands offered to the Deity, and (22) eat the remnants of food offered to the Deity.

TEXT 124

आरात्रिक-महोৎसव-श्रीमूर्ति-दर्शन ।
निजप्रिय-दान, ध्यान, भजीय-सेवन || १२४ ||

arātrika-mahotsava-śrīmūrti-darśana
nija-priya-dāna, dhyāna, tadiya-sevana

SYNONYMS
arātrika—ārati; mahotsava—festivals; śrīmūrti-darśana—seeing the Deity; nija-priya-dāna—to present to the Lord something very dear to oneself; dhyāna—meditation; tadiya-sevana—rendering service to those related to the Lord.

TRANSLATION

“One should (23) attend ārati and festivals, (24) see the Deity, (25) present what is very dear to oneself to the Deity, (26) meditate, and (27) serve those related to the Lord.

TEXT 125

‘भजीय’—तुलसी, बैस्नाव, मथुरा, भागवत ।
एই চারির সেবা হয় কৃষ্ণের অভিমত || ১২৫ ||

‘tadiya’—tulasī, vaisnava, mathurā, bhagavata
ei cărira sevā haya krṣṇera abhimata

SYNONYMS
tadiya—related to the Lord; tulasi—tulasī leaves; vaisnava—devotees; mathurā—the birthplace of Kṛṣṇa; bhagavata—Śrīmad-Bhagavatam; ei cărira—of these four; sevā—the service; haya—is; krṣṇera abhimata—the desire of Kṛṣṇa.

TRANSLATION

“Tadiya means the tulasi leaves, the devotees of Kṛṣṇa, the birthplace of Kṛṣṇa, Mathurā, and the Vedic literature Śrīmad-Bhagavatam. Kṛṣṇa is very eager to see His devotee serve tulasi, Vaiśnavas, Mathurā and Bhagavatam.
Purport

After item twenty-six (meditation), the twenty-seventh is to serve tulasi, the twenty-eighth is to serve the Vaiṣṇava, the twenty-ninth is to live in Mathurā, the birthplace of Lord Kṛṣṇa, and the thirtieth is to read Śrīmad-Bhāgavatam regularly.

Text 126

कृष्णार्थे अखिल-चेष्टा, तत्कपालवलोकन ।
अन्न-दिनांदि-महोत्सव लंधा भक्तगण || १२६ ॥

kṛṣṇārthe akhila-çeṣṭā, tat-ḵrpāvalokana
janma-dinādi-mahotsava laṅā bhakta-gaṅa

Synonyms

kṛṣṇa-arthe—for the sake of Kṛṣṇa; akhila-çeṣṭā—all activity; tat-ḵrpā-avalokana—looking for His mercy; janma-dina-ādi—the appearance day and so on; mahotsava—festivals; laṅā bhakta-gaṅa—with devotees.

Translation

“Thirty-one: One should perform all endeavors for Kṛṣṇa. (32) One should look forward to His mercy. (33) One should partake of various ceremonies with devotees, ceremonies like Lord Kṛṣṇa’s birthday or Rāmacandra’s birthday.

Text 127

सर्वथा शरण-पापति, कार्तिकादि-त्रय ।
‘चतुष्ठेष्टि अंग’ एि परम-महत्व || १२७ ॥

sarvathā śaraṇāpatti, kārtikādi-vrata
‘catuḥ-ṣaṣṭi aṅga’ ei parama-mahattva

Synonyms

sarvathā—in all respects; śaraṇa-āpatti—surrender; kārtika-ādi-vrata—to observe special vows in the month of Kārttika; catuḥ-ṣaṣṭi aṅga—sixty-four parts; ei—this; parama-mahattva—very important items.

Translation

“Thirty-four: One should surrender to Kṛṣṇa in all respects. (35) One should observe particular vows like kārtika-vrata. These are some of the sixty-four important items of devotional service.
TEXT 128

sadhu-sanga, nama-kirtana, bhagavata-sravana
mathurâ-vâsa, sri-mûrtira śraddhâya sevana

SYNONYMS

guha-sanga—association with devotees; nama-kirtana—chanting the holy name; bhagavata-sravana—hearing Srimad-Bhagavatam; mathurâ-vâsa—living at Mathurâ; sri-mûrtira śraddhâya sevana—worshiping the Deity with faith and veneration.

TRANSLATION

“One should associate with devotees, chant the holy name of the Lord, hear Srimad-Bhagavatam, reside at Mathurâ and worship the Deity with faith and veneration.

TEXT 129

sakala-sadhana—association with devotees; sreṣṭha—the best; ei pâñca aṅga—these five limbs; kṛṣṇa-prema—love of Kṛṣṇa; janmâya—awakens; eï—these; pâñcera—of the five; alpa saṅga—slight association with or performance.

SYNONYMS

sakala-sadhana—of all items for executing devotional service; sreṣṭha—the best; ei pâñca aṅga—these five limbs; kṛṣṇa-prema—love of Kṛṣṇa; janmâya—awakens; eï—these; pâñcera—of the five; alpa saṅga—slight association with or performance.

TRANSLATION

“These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura points out that there are thirty-five items up to the point of observing special vows in the month of Kārttika. To these thirty-five
items, another four are added—namely marking tilaka on different parts of the body, writing the names of the Lord all over the body, accepting the Deity’s garland and accepting caranāmṛta. These four items are understood to be included by Kavirāja Gosvāmī within arcana, worship of the Deity. Although these items are not mentioned here, they are to be added to the previous thirty-five items. Thus the total number becomes thirty-nine. To these thirty-nine should be added five others: association with devotees, chanting the Hare Kṛṣṇa mahā-mantra, reading Śrīmad-Bhāgavatam regularly, residing in Mathurā, the birthplace of Kṛṣṇa, and worshiping the Deity with great respect and veneration. The thirty-nine items plus these five come to a total of forty-four. If we add the previous twenty items to these forty-four, the total number becomes sixty-four. The five items mentioned above repeat previously mentioned items. In the Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī states:

\[\text{angānāṁ pañcakasyāsya} \\
pūrva-vilikhitasya ca \\
nikhila-śraiṣṭhya-bodhāya \\
punar apy atra śārṣanam\]

“The glorification of these five items [association with devotees, chanting the holy name and so on] is to make known the complete superiority of these five practices of devotional service.”

The sixty-four items of devotional service include all the activities of the body, mind and senses. Thus the sixty-four items engage one in devotional service in all respects.

**TEXT 130**

\[śraddhā viśeṣataḥ pritiḥ \\
sṛi-mūrteḥ aṅghri-sevane\]

**SYNONYMS**

śraddhā—faith; viśeṣataḥ—particular; pritiḥ—love; sṛi-mūrteḥ—of the Deity form of the Lord; aṅghri-sevane—in service of the lotus feet.

**TRANSLATION**

‘One should have full faith and love in worshiping the lotus feet of the Deity.’
This verse and the following two verses are found in Bhakti-rasāmṛta-sindhu (1.2.90-92).

TEXT 131

śrimad-bhāgavatārthānām
āsvādo rasikaiḥ saha
sajātiyāśaye snigdhe
sādhau saṅgaḥ svato vare

SYNONYMS
śrimad-bhāgavata—of the Śrimad-Bhāgavatam; arthanām—of the meanings; āsvādo—enjoying the taste; rasikaiḥ saha—with the devotees; sa-jātiya—similar; āśaye—endowed with a desire; snigdhe—advanced in devotional affection; sādhau—with a devotee; saṅgaḥ—association; svataḥ—for one’s self; vare—better.

TRANSLATION

“One should taste the meaning of Śrimad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord.

PURPORT
The words sajātiyāśaye snigdhe sādhau saṅgaḥ svato vare are very important items. One should not associate with professional Bhāgavatam reciters. A professional Bhāgavatam reciter is one who is not in the disciplic succession or one who has no taste for bhakti-yoga. Simply on the strength of grammatical knowledge and word jugglery, professional reciters maintain their bodies and their desires for sense gratification by reading Śrimad-Bhāgavatam. One should also avoid those who are averse to Lord Viṣṇu and His devotees, those who are Māyāvādīs, those who offend the chanting of the Hare Kṛṣṇa mantra, those who simply dress as Vaiṣṇavas or so-called gosvāmis, and those who make a business by selling Vedic mantras and reciting Śrimad-Bhāgavatam to maintain their families. One should not try to understand Śrimad-Bhāgavatam from such materialistic people. According to the Vedic injunctions: yasya deve parā bhaktih. The Śrimad-
Bhāgavatam can only be recited by one who has unflinching faith in the lotus feet of Kṛṣṇa and His devotee, the spiritual master. One should try to understand Śrīmad-Bhāgavatam from the spiritual master. The Vedic injunction states: bhaktya bhāgavatāṁ grāhyarāṁ na buddhyā na ca ātikāyā. One has to understand Śrīmad-Bhāgavatam through the process of devotional service and by hearing the recitation of a pure devotee. These are the injunctions of Vedic literature—śrutī and smṛti. Those who are not in the disciplic succession and who are not pure devotees cannot understand the real mysterious objective of Śrīmad-Bhāgavatam and Śrīmad Bhagavad-gitā.

TEXT 132

नामसंकीर्तनं श्रीमयूरामागले स्वितः। १३२ ॥

नाम-संकीर्तनां श्रीमान-मथुरामण्डले स्थितः

SYNONYMS

nāma-saṅkīrtanaṁ—chanting the Hare Kṛṣṇa mahā-mantra; śrīman-mathurā-maṇḍale—in Mathurā, where Kṛṣṇa specifically performs His pastimes; sthitiḥ—residence.

TRANSLATION

‘One should congregationally chant the holy name of the Lord and reside in Vṛndāvana.’

PURPORT

Navadvīpa-dhāma, Jagannātha Purī-dhāma and Vṛndāvana-dhāma are considered to be identical. If one goes to Mathurā- maṇḍala-bhūmi for sense gratification or to make a livelihood, he commits an offense and is condemned. Whoever does so must be penalized in the next life by becoming a hog or a monkey in Vṛndāvana-dhāma. After taking on such a body, the offender is liberated in the next life. Śrīla Bhaktisiddhānta Sarasvati Ṣrāṅkarācārya remarks that residing in Vṛndāvana with a view to enjoy sense gratification surely leads a so-called devotee to a lower species.

TEXT 133

तुर्कहस्तुतवैद्येऽविश्वस्य श्रद्धा दुःखोऽपि पंकजे।
यथा हलोऽन्तु सम्प्रसङ्गमौ सम्भविल भविष्यने ॥ १३३ ॥
SYNONYMS

durūha—difficult to be reconciled; adbhuta—wonderful; virye—in the power; asmin—in this; śraddhā—faith; dūre—far away; astu—let it be; pañcake—in the above-mentioned five principles; yatra—in which; svalpa— a little; api—even; sambandhā—connection; sat-dhiyām—of those who are intelligent and offenseless; bhāva-janmane—to awaken one’s dormant love for Kṛṣṇa.

TRANSLATION

‘The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Kṛṣṇa simply by being a little connected with them.’

PURPORT

This verse is also found in Bhakti-rasāmṛta-sindhu (1.2.238).

TEXT 134

‘एको अन्न साध, केह साधे ‘बहु’ अङ्ग।
’निष्ठा’ तैहेन उपजयो प्रेमेन तरंगा।' १३४ ||

‘eka’ aṅga sādhe, keha sādhe ‘bahu’ aṅga
‘niṣṭhā’ haile upajaya premera taraṅga

SYNONYMS

eka—one; aṅga—portion; sādhe—executes; keha—someone; sādhe—executes; bahu—many; aṅga—portions; niṣṭhā—firm faith; haile—if there is; upajaya—awaken; premera—of love of Godhead; taraṅga—the waves.

TRANSLATION

‘When one is firmly fixed in devotional service, whether he executes one or many processes of devotional service, the waves of love of Godhead will awaken.

PURPORT

The processes of devotional service are śravaṇāṁ kirtanaṁ viṣṇoḥ smaraṇāṁ pāda-sevanam/arcanaṁ vandanam dāśyaṁ sakhyam ātma-nivedanam.
TEXT 135

‘एक’ अंगे सिद्धि पाईल बहु अंकुरण।
अम्बरीति भक्तेर ‘बहु’ अंक-साधन॥ १३५॥

‘eka’ āṅge siddhi pāila bahu āṅga-sādhana

SYNONYMS

eka āṅge—by one portion; siddhi—perfection; pāila—achieved; bahu—many;
bhakta-gaṇa—devotees; ambariṣā-ādi—King Ambariṣa Mahārāja and others;
bhakta—of devotees; bahu āṅga-sādhana—execution of many processes of
devotional service.

TRANSLATION

“There are many devotees who execute only one of the nine processes of
devotional service. Nonetheless, they get ultimate success. Devotees like
Mahārāja Ambariṣa execute all nine items and they also get ultimate success.

TEXT 136

śrī-viśnoḥ śravaṇe parikṣit abhavat vaiyāsakīḥ kirtane
prahlādaḥ smaraṇe tad-āṅghri-bhajane lakṣmiḥ prthuḥ pūjane
akṛṣṇaḥ tv abhivandane kapi-patir dāsyey ātha sakhye ‘ṛjunaḥ
sarvasvātma-nivedane balir abhūt kṛṣṇāptīr eśāṁ parā

SYNONYMS

śrī-viśnoḥ—of Lord Śrī Viṣṇu; śravaṇe—in hearing; parikṣit—King Parikṣit,
known also as Viṣṇurāta, or one who is protected by Lord Viṣṇu; abhavat—was;
vaiyāsakīḥ—Śukadeva Gosvāmī; kirtane—in reciting Śrīmad-Bhāgavatam;
prahlādaḥ—Mahārāja Prahlāda; smaraṇe—in remembering; tat-āṅghri—of Lord
Viṣṇu’s lotus feet; bhajane—in serving; lakṣmiḥ—the goddess of fortune;
prthuḥ—Mahārāja Prthuḥ; pūjane—in worshiping the Deity of the Lord; akṛṣṇaḥ—
Akrūra; tu—but; abhivandane—in offering prayers; kapi-patir—Hanumāṇji, or
Vajrāṅgai; dāsyey—in servitude to Lord Rāmacandra; ātha—moreover; sakhye—
in friendship; ‘ṛjunaḥ—Arjuna; sarvasva-ātmā-nivedane—in fully dedicating
oneself; baliḥ—Mahārāja Bali; abhūt—was; kṛṣṇa-āptih—the achievement of the lotus feet of Lord Kṛṣṇa; eṣām—of all of them; parā—transcendental.

**TRANSLATION**

‘Mahārāja Parikṣit attained the highest perfection, shelter at Lord Kṛṣṇa’s lotus feet, simply by hearing about Lord Viṣṇu. Śukadeva Gosvāmi attained perfection simply by reciting Śrīmad-Bhāgavatam. Prahlāda Mahārāja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Mahā-Viṣṇu. Mahārāja Prthu attained perfection by worshiping the Deity, and Akrūra attained perfection by offering prayers unto the Lord. Vaijāṅga [Hanumān] attained perfection by rendering service to Lord Rāmacandra, and Arjuna attained perfection simply by being Kṛṣṇa’s friend. Bali Mahārāja attained perfection by dedicating everything to the lotus feet of Kṛṣṇa.’

**PURPORT**

This verse appears in the Padyāvalī (53) and the Bhakti-rasāmṛta-sindhu (1.2.265).

**TEXTS 137-139**

sa vai manah kṛṣṇa-pada-rāvindayor vacānī vai kuṇḍal-guṇānuvartane
karau harer māṅgira-māṇjanādiṣu sṛutiṁ cakārācyuta-saṣ-kathodyaye
The Process of Devotional Service

mukunda-liṅgālaya-dārsāne dṛśau
tad-bhṛtya-gātra-sparāse ṛṣa-saṅgamam
ghrāṇāṁ ca tat-pāda-saroja-saūrabhe
śrimat-tulasāya rasanāṁ tad-arpite

pādaḥ hareḥ kṣetra-padānusarparāṇe
śiromaḥṛṣikeśa-padābhivandane
kāmāṁ ca dāṣye na tu kāma-kāmyayā
yathottamaḥśloka-janaśraya ratiḥ

SYNONYMS

śah—he (Mahārāja Ambariṣa); vai—certainly; manah—the mind; kṛṣṇa-pada-aravindayoh—on the two lotus feet of Kṛṣṇa; vacāṁsi—words; vaikuṇṭha-guṇa-anuvārane—in describing the transcendental character of Kṛṣṇa; karau—the two hands; hareḥ—of Lord Kṛṣṇa or Viṣṇu; mandira-marjana-adiṣu—in cleansing the temple of Hari and similar other duties; śrutiḥ—the ears; cakāra—engaged; acyuta—of the Lord; sat-kathā-udaye—in the arising of transcendental topics; mukunda-liṅga—of the Deities of the Lord; ālaya—temples; dārsane—in visiting; dṛśau—the two eyes; tat-bhṛtya—of the servants of the Lord; gātra—the bodies; sparāse—in touching; anīga-saṅgamam—bodily contact such as embracing or touching the lotus feet; ghrāṇam—the sensation of smell; ca—and; tat-pāda-saroja—of the Lord’s lotus feet; saurabhe—in the fragrance; śrimat—most auspicious; tulasyāḥ—of tulasi leaves; rasanāṁ—the tongue; tat-arpite—in food offered to the Lord; pādaḥ—the two feet; hareḥ—of the Lord; kṣetra—place of pilgrimage; pada-anusarpane—in walking to; śiromaḥ—head; ṛṣikeśa—of the Lord of the senses, the Personality of Godhead; pada-abhivandane—in offering prayers at the lotus feet; kāmam—all desires; dāṣye—in serving the Lord; na—not; tu—but; kāma-kāmyayā—with a desire for sense gratification; yathā—as much as; uttamaḥ-śloka—of the Lord, who is worshiped by selected poems; jana—in the devotee; āśraya—having shelter; ratiḥ—attachment.

TRANSLATION

"Mahārāja Ambariṣa always engaged his mind at the lotus feet of Kṛṣṇa, his words in describing the spiritual world and the Supreme Personality of Godhead, his hands in cleansing and washing the Lord’s temple, his ears in hearing topics about the Supreme Lord, his eyes in seeing the Deity of Lord Kṛṣṇa in the temple, his body in touching the lotus feet of Vaiṣṇavas and embracing them, his nostrils in smelling the aroma of the tulasi leaves offered to Kṛṣṇa’s lotus feet, his tongue in tasting food offered to Kṛṣṇa, his legs in going to places of pilgrimage like Vṛndāvana and Mathurā or to the Lord’s temple, and his head in touching the lotus feet of the Lord and offering Him..."
prayers. Thus Mahārāja Ambaraśa desired only to serve the Lord faithfully. In this way he engaged his senses in the transcendental loving service of the Lord. As a result, he awakened his dormant loving propensity for the Lord’s service.’

PURPORT
This is a quotation from Śrīmad-Bhāgavatam (9.4.18-20).

TEXT 140

काम त्याजि कृष्ण भजे शाक्त-आज्ञा मानि।
सेव-क्षिप्र-पितादिकेऽबजु नहे अन्ये। ॥ १४० ॥

kāma tyaji kṛṣṇa bhaje śāstra-ājñā māni
deva-rṣi-pitṛādikera kabhu nahe ṭu

SYNONYMS
kāma—material desires; tyaji’—giving up; kṛṣṇa—Lord Kṛṣṇa; bhaje—worships; śāstra-ājñā—the direction of the revealed scripture; māni’—accepting; deva—demigods; rṣi—great sages; pitṛ-ādikera—of the forefathers and so on; kabhu—at any time; nahe—not; ṭu—a debtor.

TRANSLATION
“If a person gives up all material desires and completely engages in the transcendental loving service of Kṛṣṇa, as enjoined in revealed scriptures, he is never indebted to demigods, sages or forefathers.

PURPORT
After birth, every man is indebted in so many ways. He is indebted to the demigods for their supplying necessities like air, light and water. When one takes advantage of Vedic literatures, one becomes indebted to great sages like Vyāsadeva, Nārada, Devala and Asita. When one takes birth in a particular family, he becomes indebted to his forefathers. We are even indebted to common living entities like cows, from whom we take milk. Because we accept service from so many animals, we become indebted. However, if one is completely engaged in the Lord’s devotional service, he is absolved of all debts. This is confirmed in the following verse, quoted from Śrimad-Bhāgavatam (11.5.41).

TEXT 141

देवताबृहत्तपुगुरुंग पितुरुंगः
न किस्मे नायमुकी च राजन।
The Process of Devotional Service

SYNONYMS

deva—of the demigods; ṛṣi—of the sages; bhūta—of ordinary living entities; āpta—of friends and relatives; nṛnām—of ordinary men; pīṭhām—of the forefathers; na—not; kīṁkarāḥ—the servant; na—not; ayaṁ—this one; mī—debtor; ca—also; rājaṁ—O King; sarva-ātmanā—with his whole being; yāḥ—a person who; śarāṇam—shelter; śarāṇyam—the Supreme Personality of Godhead, who affords shelter to all; gataṁ—approached; mukundam—Mukunda; pariḥṭya—giving up; kartam—duties.

TRANSLATION

"'One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away.'

PURPORT

It is said:

adhyāpānaṁ brahma-yajñah
pīṭhāya-jñāṁ tu tarpāṇam
homo daivō balir bhautó
nr-yajñō ‘tithi-pūjanaṁ

"By performing oblations with ghee, the demigods are satisfied. By studying the Vedas, brahma-yajña is performed, and by this the great sages are satisfied. Offering libations of water before one's forefathers is called pīṭhā-yajña. By offering tribute, bhūta-yajña is performed. By properly receiving guests, nr-yajña is performed." There are five yajñas and five kinds of indebtedness—indebtedness to the demigods, great sages, forefathers, living entities and common men. Therefore one has to perform five kinds of yajñas, but when one takes to sankirtana-yajña (the chanting of the Hare Kṛṣṇa mantra) one doesn't have to perform any other yajña. In Śrīmad-Bhāgavatam, Nārada Muni made a statement about the
systematic performance of bhāgavata-dharma in connection with statements previously made by the nine Yogendras before Mahārāja Nimi. The sage Karabhājana ṛṣi explained the four incarnations of the four yugas, and at the end, in this verse (text 141), he explained the position of Kṛṣṇa’s pure devotee and how he is absolved of all debts.

**TEXT 142**

반스-द्वै-घाट्य-पुष्कर्ण-चरण

बलिबिष्क दपा-पाचारे तार कठु नहे मन

vidhi-dharma chaḍi’ bhaje kṛṣṇera carana
niśiddha pāpācāre tāra kabhu nahe mana

**SYNONYMS**

vidhi-dharma chaḍi’—giving up all regulative principles of the varṇa and āśrama institution; bhaje—worships; kṛṣṇera carana—the lotus feet of Lord Kṛṣṇa; niśid-dha—forbidden; pāpa-ācāre—in sinful activities; tāra—his; kabhu—at any time; nahe—not; mana—the mind.

**TRANSLATION**

“Although the pure devotee does not follow all the regulative principles of varṇāśrama, he worships the lotus feet of Kṛṣṇa. Therefore he naturally has no tendency to commit sin.

**PURPORT**

The varṇāśrama institution is planned in such a way that one will not commit sinful activities. Material existence continues due to sinful activity. When one acts sinfully in this life, he gets a suitable body for the next life. When one again acts sinfully, he takes on another material body. In this way one is continuously under the influence of material nature.

puरुषाः prakṛti-stho hi
bhunākte prakṛti-jān guṇān
kārāṇāṁ guṇa-saṅga-śya
sad-asad-yaṁya-jaṁmasu

“The living entity in material nature thus follows the ways of life, enjoying the three modes of material nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.” (Bg. 13.22)

Due to our association with the modes of material nature, we get different types of bodies—good and bad. One cannot be liberated from the cycle of birth
and death, known as transmigration of the soul, unless one is completely freed from all sinful activities. The best process, therefore, is to take to Kṛṣṇa consciousness. One cannot take to Kṛṣṇa consciousness without being freed from all sinful activities. Naturally one who is very serious about Kṛṣṇa consciousness is freed from all sinful activity. Consequently a devotee is never inclined to commit sins. If one is pressured by the law or obligations to give up sinful activity, one cannot do so. However, if one takes to Kṛṣṇa consciousness, he can very easily give up all sinful activity. This is confirmed herein.

TEXT 143

अज्ञाने बा हयो यदि ‘पा’ उपस्थित |
क्रृष्ण ताह्रे शुद्धा करे, न तराय प्रायःक्षिण || १४३ ||

ajñāne vā haya yadi ‘pāpa’ upasthita
kṛṣṇa tānre śuddha kare, nā karāya prāyaścitta

SYNONYMS
ajñāne—by ignorance; vā—or; haya—there are; yadi—if; pāpa—sinful activities; upasthita—present; kṛṣṇa—Lord Kṛṣṇa; tānre—him (the devotee); śuddha kare—purifies; nā karāya—does not cause; prāyaścitta—atonement.

TRANSLATION
“If, however, a devotee accidentally becomes involved in a sinful activity, Kṛṣṇa purifies him. He does not have to undergo the regulative form of atonement.

PURPORT
Kṛṣṇa purifies from within as caitya-guru, the spiritual master within the heart. This is described in the following verse from Śrīmad-Bhāgavatam (11.5.42).

TEXT 144

स्वपादाम् मुलाम् भजाताम पृयासया
त्यत्त्वं हरिः परेशः।
बिकर्म यक्षोंपतितं कथकिं
धुनेति तर्वं हस्ति सम्बितं || १४४ ||

svapāda-mūlam bhajataṁ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitam kathaṅcit
dhunoti sarvarh hṛdi sanniviṣṭaḥ

SYNONYMS

sva-pāda-mālam—the lotus feet of Kṛṣṇa, the shelter of the devotees; bhajataḥ—who is engaged in worshiping; priyasya—who is very dear to Kṛṣṇa; tyakta—given up; anya—for others; bhāvasya—one whose disposition or inclination; hariḥ—the Supreme Personality of Godhead; para-īśaḥ—the Supreme Lord; vikarma—sinful activities; yat—whatever; ca—and; utpatitam—occurred; kathaṅcit—somehow; dhunoti—removes; sarvam—everything; hṛdi—in the heart; sanniviṣṭaḥ—entered.

TRANSLATION

"'One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Kṛṣṇa. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone's heart, removes his sins without difficulty.'

TEXT 145

jñāna-vairāgya-ādi—bhaktir kabhu nahe 'ānga'
ahirāmsa-yama-niyama-ādi bule kṛṣṇa-bhakta-saṅga

SYNONYMS

jñāna—the path of knowledge; vairāgya-ādi—the path of renunciation and so on; bhaktira—of devotional service; kabhu—at any time; nahe—not; ānga—a part; ahirāmsa—nonviolence; yama—controlling the senses and the mind; niyama-ādi—restrictions and so on; bule—roam; kṛṣṇa-bhakta-saṅga—in the association of a devotee of Lord Kṛṣṇa.

TRANSLATION

"The path of speculative knowledge and renunciation is not very essential for devotional service. Indeed, good qualities such as nonviolence and mind and sense control automatically accompany a devotee of Lord Kṛṣṇa.

PURPORT

Sometimes a neophyte devotee or ordinary person thinks highly of speculative knowledge, austerity, penances and renunciation, thinking them the only path for
advancement in devotional service. Actually this is not a fact. The path of knowledge, mystic yoga and renunciation has nothing to do with the pure soul. When one is temporarily in the material world, such processes may help a little, but they are not necessary for a pure devotee of Kṛṣṇa. In the material world, such activities end in material enjoyment or merging into the effulgence of the Supreme. They have nothing to do with the eternal loving service of the Lord. If one abandons speculative knowledge and simply engages in devotional service, he has attained his perfection. The devotee has no need for speculative knowledge, pious activity or mystic yoga. All these are automatically present when one renders the Lord transcendental loving service.

TEXT 146

তন্মত্নঃ ক্ষুদ্রকুম্ভসা যোগিনো বৈ মনঃ স্যানঃ।
ন জ্ঞানং ন চ বৈরাগিং প্রিযঃ শেযঃ ভবেতি ইহা।

 tasmān mad-bhakti-yuktasya
 yogino vai mad-ātmanah
 na jñānāṁ na ca vairāgyaṁ
 prāyāḥ śreyo bhaved iha

SYNONYMS
tasmāt—therefore; mat-bhakti—in My devotional service; yuktasya—of one who is engaged; yoginah—the first-class yogī or mystic; vai—certainly; mat-ātmanah—whose mind is always engaged in Me; na—not; jñānam—speculative knowledge; na—not; ca—also; vairāgyaṁ—dry renunciation; prāyāḥ—for the most part; śreyah—beneficial; bhavet—would be; iha—in this world.

TRANSLATION

"'For one who is fully engaged in My devotional service, whose mind is fixed on Me in bhakti-yoga, the path of speculative knowledge and dry renunciation is not very beneficial.'"

PURPORT

The path of devotional service is always independent of other activity. The path of speculative knowledge or mystic yoga may be a little beneficial in the beginning, but it cannot be considered part of devotional service. This verse (Śrīmad-Bhāgavatam 11.20.31) was spoken by Lord Kṛṣṇa when He was speaking to Uddhava before His departure from this material world. These are important instructions given directly by Lord Kṛṣṇa. Śrī Uddhava asked the Lord about the two kinds of instructions given in the Vedas. One instruction is called pravrūṭti-mārga,
and the other is called nivṛtti-mārga. These are directions for enjoying the material world according to regulative principles and then giving up the material world for higher spiritual understanding. Sometimes one does not know whether to practice speculative knowledge or mystic yoga for advancement in spiritual knowledge. Kṛṣṇa explains to Uddhava that the mechanical process of speculative knowledge and yoga is not necessary for advancing in devotional service. Devotional service is completely spiritual; it has nothing to do with material things. It is awakened by hearing and chanting in the association of devotees. Because devotional service is always transcendental, it has nothing to do with material activity.

TEXT 147

एते न इत्युति ब्राह्मण तवाहिंसादाः गुणाः।
हरिभक्ते गुणाः ये न तेष्व ह्यं परतापिनी॥ १४७॥

ete na hy adbhutā vyādha
tavāhimsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuh paratāpinah

SYNONYMS
ete—all these; na—not; hi—certainly; adbhutāh—wonderful; vyādha—O hunter; tava—your; ahimsā-ādayaḥ—nonviolence and others; guṇāḥ—qualities; hari-bhaktau—in devotional service; pravṛttāḥ—engaged; ye—those who; na—not; te—they; syuh—are; paratāpinah—envious of other living entities.

TRANSLATION

‘O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those who are engaged in the Lord’s devotional service are never inclined to give pain to others because of envy.’

PURPORT

This is a quotation from the Skanda Purāṇa.

TEXT 148

वैद्ध-भक्ति-साधनेन कहिलुं विवरण॥
रागाद्वृत्त-पदक्षिणेन लक्षण सून, सनातनं॥ १४८॥

vaidhi-bhakti-sādhanera kahilun vivaraṇa
rāganugā-bhaktira lakṣaṇa śuna, sanātana
SYNONYMS
vaidhi-bhakti—of devotional service according to the regulative principles;
sādhanera—of the execution; kahilūn—I have made; vivaraṇa—description;
rāgānugā-bhaktira—of spontaneous devotional service; lakṣaṇa—the symptoms;
śuna—please hear; sanātana—O Sanātana.

TRANSLATION
"My dear Sanātana, I have now in detail described devotional service according to the regulative principles. Now hear from Me about spontaneous devotional service and its characteristics.

TEXT 149
raṇgaṭmika-bhakti—'mukhya' vraja-vāsi-jane
tāra anugata bhaktira 'rāgānugā'-nāme

SYNONYMS
raṇgaṭmika-bhakti—spontaneous devotional service; mukhya—preeminent;
vraja-vāsi-jane—in the inhabitants of Vraja, or Vṛndāvana; tāra—that; anugata—following; bhaktira—of devotional service; rāgānugā-nāme—named rāgānugā or following after spontaneous devotional service.

TRANSLATION
"The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called raṇgaṭmikā bhakti. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called rāgānugā bhakti.

PURPORT
In his Bhakti-sandarbha, Jīva Gosvāmī states:


When a pure devotee follows the footsteps of a devotee in Vṛndāvana, he develops rāgānugā bhakti.
TEXT 150

&ṣte svārasiki rāghaḥ
paramāvīṣṭatā bhavet
tanmayī yā bhaved bhaktīh
sātra rāgātmikoditā

SYNONYMS

&ṣte—unto the desired object of life; svārasiki—appropriate for one’s own original aptitude of love; rāghaḥ—attachment; parama-āvīṣṭatā—absorption in the service of the Lord; bhavet—is; tat-mayi—consisting of that transcendental attachment; yā—which; bhavet—is; bhaktīh—devotional service; sā—that; atra—here; rāgātmikā-uditā—called rāgātmikā, or spontaneous devotional service.

TRANSLATION

“When one becomes attached to the Supreme Personality of Godhead, his natural inclination to love is fully absorbed in thoughts of the Lord. That is called transcendental attachment, and devotional service according to that attachment is called rāgātmikā, or spontaneous devotional service.”

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (1.2.272).

TEXT 151

&ṣte ‘gādha-ṛṣṇā’—rāgera svarūpa-lakṣaṇa
&ṣte ‘āviṣṭatā’—ei tātaṣṭha-lakṣaṇa

SYNONYMS

&ṣte—in the desired object, the Supreme Personality of Godhead; gādha-ṛṣṇā—deep attachment; rāgera—of spontaneous love; svarūpa-lakṣaṇa—the primary symptom; &ṣte—unto the Supreme; āvīṣṭatā—absorption; ei—this; tātaṣṭha-lakṣaṇa—the marginal symptom.
TRANSLATION

"The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in Him is a marginal characteristic.

TEXT 152

\[\text{ragamayi-bhaktira haya 'ragatmikā' nāma tāhā śuni' lubdha haya kona bhāgyavān} \]

SYNONYMS

\[\text{rāga-mayi—consisting of attachment; bhaktira—of devotional service; haya—is; rāgatmikā—spontaneous love; nāma—the name; tāhā śuni’—hearing this; lubdha—covetous; haya—becomes; kona bhāgyavān—some fortunate person.}\]

TRANSLATION

"Thus devotional service which consists of rāga [deep attachment] is called rāgatmikā, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

TEXT 153

\[\text{lobhe vraja-vāśira bhāve kare anugati sāstra-yukti nāhi māne—rāgānugāra prakṛti} \]

SYNONYMS

\[\text{lobhe—in such covetousness; vraja-vāśira bhāve—in the moods of the inhabitants of Vṛndāvana, Vraja; kare anugati—follows; sāstra-yukti—injunctions or reasonings of the sāstras; nāhi māne—does not abide by; rāgānugāra—of spontaneous love; prakṛti—the nature.}\]

TRANSLATION

"If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of śāstra. That is the way of spontaneous love."
Srila Bhaktisiddhanta Sarasvati Thakura says that a devotee is attracted by the service of the inhabitants of Vrndavana—namely the cowherd men, Maharaaja Nanda, mother Yasoda, Radharni, the gopis, and the cows and calves. An advanced devotee is attracted by the service rendered by an eternal servitor of the Lord. This attraction is called spontaneous attraction. Technically it is called svarupa-upalabdhi. This stage is not achieved in the beginning. In the beginning one has to render service strictly according to the regulative principles set forth by the revealed scriptures and spiritual master. By continuously rendering service through the process of vaidhi bhakti, one’s natural inclination is gradually awakened. That is called spontaneous attraction, or raganuga bhakti.

An advanced devotee situated on the platform of spontaneity is already very expert in sastric instruction, logic and argument. When he comes to the point of eternal love for Krishna, no one can deviate him from that position, neither by argument nor by sastric evidence. An advanced devotee has realized his eternal relationship with the Lord, and consequently he does not accept the logic and arguments of others. Such an advanced devotee has nothing to do with the sahajiyas, who manufacture their own way and commit sins by indulging in illicit sex, intoxication and gambling, if not meat-eating. Sometimes the sahajiyas imitate advanced devotees and live in their own whimsical way, avoiding the principles set down in the revealed scriptures. Unless one follows the six Gosvamis—Sri Rupa, Sanatana, Raghunatha Bhanu, Sri Jiva, Gopala Bhanu and Raghunatha dasa—one cannot be a bona fide spontaneous lover of Krishna. In this connection, Srila Narottama dasa Thakura says:

rupa-raghunatha-pade haibe akuti kabe hama bujhaba se yugala piriti.

The sahajiyas’ understanding of the love affairs between Radha and Krishna is not bona fide because they do not follow the principles laid down by the six Gosvamis. Their illicit connection and their imitation of the dress of Rupa Gosvami as well as their avoidance of the prescribed methods of revealed scriptures will lead them to the lowest regions of hell. These imitative sahajiyas are cheated and unfortunate. They are not equal to advanced devotees (paramaharshas). Debauchees and paramaharshas are not on the same level.

TEXT 154

virajantim abhivyaktah
vraja-vasi-panadihotu
ragatmikam anurutat
yasas raganugocaste
The Process of Devotional Service

SYNONYMS

virājantim—shining intensely; abhivyaktām—fully expressed; vraja-vāsī-jana-ādiṣu—among the eternal inhabitants of Vṛndāvana; rāgātmikām—devotional service consisting of spontaneous love; anusrātā—following; yā—which; sā—that; rāgānugā—devotional service following in the wake of spontaneous love; ucyate—is said.

TRANSLATION

‘Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional service is called rāgānugā bhakti, or devotional service following in the wake of spontaneous loving service.’

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (1.2.270).

TEXT 155

tat-tat-bhavādi-mādhurye
shrute dhir yad apekṣate
nātra śāstraṁ na yuktirn ca
tal lobhotpatti-lakṣaṇam

SYNONYMS

tat-tat—respective; bhāvā-ādi-mādhurye—the sweetness of the loving moods (namely śanta-rasa, dāsya-rasa, sakhyā-rasa, vātsalya-rasa and mādhurya-rasa) of the inhabitants of Vṛndāvana; shrute—when heard; dhir—the intelligence; yat—which; apekṣate—depends on; na—not; atra—here; śāstraṁ—revealed scriptures; na—not; yuktir—logic and argument; ca—also; tat—that; lobha—covetousness to follow in the footsteps; utpatti-lakṣaṇam—the symptom of awakening.

TRANSLATION

‘When an advanced realized devotee hears about the affairs of the devotees of Vṛndāvana—in the mellow of śanta, dāsya, sakhyā, vātsalya and mādhurya—he becomes inclined in that way, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When
such covetousness is awakened, one's intelligence no longer depends on the instruction of śastra, revealed scripture, logic or argument.'

**PURPORT**
This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.292).

**TEXTS 156-157**

"There are two processes by which one may execute this rāgānugā bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śastric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, all day and night.

**SYNONYMS**

*bāhyā*—externally; *antarā*—internally; *ihāra*—of this spontaneous love of Godhead; *dui*—two; *ta’*—indeed; *sādhana*—such processes of execution; *bāhye*—externally; *sādhaka-dehe*—with the body of an advanced devotee; *kare*—does; *śravaṇa-kīrtana*—hearing and chanting; *mane*—the mind; *nija*—own; *siddha-deha*—eternal body or self-realized position; *kariyā bhāvana*—thinking of; *rātri-dine*—night and day; *kare*—executes; *vraje*—in Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

**TRANSLATION**

‘There are two processes by which one may execute this rāgānugā bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śastric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, all day and night.

**TEXT 158**

"Seva sādhaka-dehe siddha-dehe cha tāt hī.

Tadā vibhūṣṇu kārthi bṛjolokadāsāraṁ āte । १५८॥"
The Process of Devotional Service

159

sevā sādhaka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ

SYNONYMS

devotional service; sādhaka-rūpeṇa—with the external body as a devotee practising regulative devotional service; siddha-rūpeṇa—with a body suitable for eternal, self-realized service;
ca—also; atra—in this connection;
hī—certainly;
tat—of that; bhāva—the mood; lipsunā—desiring to obtain; kāryā—to be executed;
vraja-loka—of the particular servant of Kṛṣṇa in Vṛndāvana; anusārataḥ—by following in the footsteps.

TRANSLATION

‘The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.’

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (1.2.295).

TEXT 159

निजाभिष्ट कृष्णप्रेष्ठा पाँचें तालिगियः ।
निरंतर सेवा करे अन्तर्महन हंस ॥ १५९ ॥
nijābhiṣṭa kṛṣṇa-preṣṭha pācheta’ lāgiyā
nirantara sevā kare antarmanā haṁ

SYNONYMS

one’s own choice; kṛṣṇa-preṣṭha—the servitor of Kṛṣṇa; pācheta’ lāgiyā—following; nirantara—twenty-four hours a day; sevā—service; kare—executes; antarmanā—within the mind; haṁ—being.

TRANSLATION

‘Actually the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.'
TEXT 160

The devotee should always think of Kṛṣṇa within himself, and one should choose a very dear devotee who is a servitor of Kṛṣṇa in Vrndavana. One should constantly engage in topics about that servitor and his loving relationship to Kṛṣṇa, and one should live in Vrndavana. However, if one is physically unable to go to Vrndavana, he should mentally live there.

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (1.2.294).

TEXT 161

Kṛṣṇa has many types of devotees—some are servants, some are friends, some are parents, and some are conjugal lovers. Those who are situated in one
of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

TEXT 162

न कर्हिचिरंगपरः शास्त्रकप
ङज्ञ्यस्ति नें महिनिमिषें। लेचि हेतुः।
खेमांहं प्रियं आङ्ग्य। हृदस्य
संहं गुंहुं वृद्धः। दैविकिः। १६२ ॥

na karhicin mat-parāh śānta-rupe
naṅköyanti no me ‘nimiso leḏhi hetih
yesām ahaṁ priya ātmā sutaḥ ca
sakhā guruḥ suhrdo daivam iṣṭam

SYNONYMS

na—not; karhicit—at any time; mat-parāh—devotees of Me; śānta-rupe—O mother, the symbol of peacefulness; naṅköyanti—will perish; no—nor; me—My; aniṃīṣah—time; leḏhi—licks up (destroys); hetih—weapon; yesām—of whom; aham—I; priyah—dear; ātmā—the Supersoul; sutaḥ—the son; ca—and; sakhā—friend; guruḥ—spiritual master; suhrdah—well-wisher; daivam—the Deity; iṣṭam—chosen.

TRANSLATION

"My dear mother, Devahūti! O emblem of peace! My weapon, the disc of time, never vanquishes those for whom I am very dear, for whom I am the Supersoul, the son, friend, spiritual master, well-wisher, worshipable Deity and desired goal. Since the devotees are always attached to Me, they are never vanquished by the agents of time."

PURPORT

This was spoken by Kapiladeva to His mother Devahūti and is recorded in Śrimad-Bhāgavatam (3.25.38). Kapiladeva instructed His mother in sāṅkhya-yoga, but the importance of bhakti-yoga is mentioned here. Later sāṅkhya-yoga was imitated by atheists, whose system was founded by a different Kapiladeva, Ṛṣi Kapiladeva.

TEXT 163

पुष्पजीवनवङ्गपुरध्रुवग्रन्थरुपम्।
षे ध्यातिः सदोर्पकोवेंद्रेणीपीव नमः। नमः॥ १६३ ॥
pati-putra-suhṛd-bhrātr-pitr-van mitravad dharim
ye dhīyāyanti sadodyuktās
tebhya āpiha namo namaḥ

SYNONYMS

pati—a husband; putra—a son; suhṛt—a friend; bhrātr—a brother; pitr—a father; vart-like; mitra—an intimate friend; vart—like; harim—on the Supreme Personality of Godhead; ye—all those who; dhīyāyanti—meditate; sadā—always; udyuktāḥ—full of eagerness; tebhyo—unto them; āpi—also; iha—here; namaḥ namaḥ—repeated respectful obeisances.

TRANSLATION

"Let me offer my respectful obeisances again and again to those who always eagerly meditate upon the Supreme Personality of Godhead as a husband, son, friend, brother, father or intimate friend."

PURPORT

This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.308).

TEXT 164

ei mata kare ye bā rāgānugā-bhakti
krṣnera carane tāṅra upajaya ‘priti’

SYNONYMS

ei mata—in this way; kare—executes; ye bā—anyone who; rāgānugā-bhakti—spontaneous devotional service to Kṛṣṇa; krṣnera carane—to the lotus feet of Kṛṣṇa; tāṅra—his; upajaya—awakens; priti—affection.

TRANSLATION

"If one engages in spontaneous loving service to the Lord, his affection at the lotus feet of Kṛṣṇa gradually increases.

TEXT 165

krīḍāyudhā ‘rati’, ‘stāv’—haya dhūrī śaṁ
yaṁ vātā devaṃ hṛṣṇa śrīkṛṣṇa-vanam

SYNONYMS

krīḍāyudhā—spontaneous loving service; ‘rati’, ‘stāv’—His affection; haya dhūrī śaṁ—His affection gradually increases; vātā—his; deva—The Lord; hṛṣṇa śrīkṛṣṇa-vanam—His lotus feet.
The Process of Devotional Service

166

prity-aṅkure ‘rati’, ‘bhāva’—haya dui nāma
yāhā haite vaṣa hana śrī-bhagavān

SYNONYMS

priti-aṅkure—in the seed of affection; rati—attachment; bhāva—emotion;
haya—there are; dui nāma—two names; yāhā haite—from which; vaṣa—con-
trolled; hana—is; śrī-bhagavān—the Supreme Personality of Godhead.

TRANSLATION

“In the seed of affection, there is attachment which goes by two names, rati and bhāva. The Supreme Personality of Godhead comes under the control of such attachment.

PURPORT

Śrīla Bhaktisiddhānta Sarasvati Ṭhākura comments on this verse. Externally a devotee performs all the items of devotional service—śravaṇa and kīrtana—in nine different ways, and within his mind he always thinks of his eternal relationship with Kṛṣṇa and follows in the footsteps of the devotees of Vrndāvana. If one engages himself in the service of Rādhā and Kṛṣṇa in this way, he can transcend the regulative principles enjoined in the śāstras and, through his spiritual master, fully engage in rendering spontaneous love to Kṛṣṇa. In this way, he attains affection at the lotus feet of Kṛṣṇa. Kṛṣṇa actually comes under the control of such spontaneous feelings, and ultimately one can attain association with the Lord.

TEXT 166

yāhā haite pāi kṛṣṇa prema-sevana
eita’ kahilun ‘abhidheya’-vivaraṇa

SYNONYMS

yāhā haite—from which; pāi—I can get; kṛṣṇa—of Lord Kṛṣṇa; prema-
sevana—affectionate service; eita’—this; kahilun—I have done; abhidheya-
vivaraṇa—description of the means (devotional service) in detail.

TRANSLATION

“That by which one can attain loving service to the Lord I have described in detail as the execution of devotional service called abhidheya.
TEXT 167

abhidheya, sañhadha-bhakti ebe kahilun sanatana
sankšepe kahilun, vistara na yaya varṇana

SYNONYMS

abhidheya—the means of obtaining the desired object; sañhadha-bhakti—devotional service performed by means of the body and senses; ebe—now; kahilun—I have described; sanatana—My dear Sanatana; sankšepe—in short; kahilun—I have described; vistara—expansion; na yaya—is not possible; varṇana—describing.

TRANSLATION

“My dear Sanatana, I have briefly described the process of devotional service in practice, which is the means for obtaining love of Kṛṣṇa. It cannot be described broadly.”

TEXT 168

abhidheya sañhadha-bhakti sune yei jana
acirat pāya sei kṛṣṇa-prema-dhana

SYNONYMS

abhidheya—necessary duty; sañhadha-bhakti—devotional service in practice; sune—hears; yei jana—anyone who; acirat—very soon; pāya—gets; sei—that person; kṛṣṇa-prema-dhana—the treasure of love of Kṛṣṇa.

TRANSLATION

Whoever hears the process of practical devotional service very soon attains shelter at the lotus feet of Kṛṣṇa in love and affection.

TEXT 169

śrīrupa-rūpamāṇe yār āne
chaitanya-dhāraṇāya kante kṛṣṇa-kāla

SYNONYMS

śrīrupa-rūpamāṇe—closing in the form of Śrī Caitanya; yār—your; āne—place; chaitanya-dhāraṇāya—in the letter; kante kṛṣṇa-kāla—the letter of Kṛṣṇa.
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, Madhava-līlā, Twenty-second Chapter, describing the execution of devotional service.
The statements of Śrī 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 Śrī Caitanya-caritāmṛta’s translations. Numerals in regular type are references to its purports.

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Glossary

A
Abhidheya—the regulated activities of the soul for reviving his relationship with the Lord.
Ācārya—a bona fide spiritual master who teaches by his own example.
Ādhibhautika—miseries inflicted by other living entities.
Ādhi-daivika—natural disturbances caused by the demigods.
Ādhyātmika—miseries arising from one’s own body and mind.
Ahaṅkāra—false ego.
Ākāśa—sky.
Aṇādi—beginningless.
Antaryāmi—indwelling; the Supersoul.
Apratihatā—uninterrupted.
Ārati—the ceremony of offering lamps and other items to the Deity.
Avidhi-pūrvaka—without properly following rules and regulations.
Aavyakta—the material creation when it is not yet manifested from the mahat-tattva.
Arcā-mūrti—the worshipable Deity form of the Lord.
Aṣṭānga-yoga—the mystic yoga system to control the senses.
Ātmā—the soul or living entity.
Ātma-samarpaṇa—full surrender to Kṛṣṇa without reservation.
Āvaranātmikā—māya’s power by which a conditioned soul feels satisfied in any condition of life.
Avatāras—incarnations of Kṛṣṇa.
Āveśa-rūpa—a living entity who is specifically empowered by the Lord with knowledge or strength.

B
Bhāgavata-dharma—the science of devotional service.
Bhāgya—good fortune.
Bhākta-prāya—an “almost” devotee.
Bhakti-śakti—the power to distribute devotional service.
Bhakti-yoga—devotional service.
Bhakty-unmukhi sukṛti—pious activities that awaken one’s dormant Kṛṣṇa consciousness.
Bhāva—the preliminary stage of transcendental love of Godhead.
Bhogonmukhi—pious activities that bestow material opulence.
Bhū-dhāraṇa-śakti—the power to hold up the planets within the universe.
Bhukti—interest in material enjoyment.
Brahmacarya—the vow of strict abstinence from sex indulgence.
Brāhmaṇa—the intelligent class of men.
Brahmāṇḍas—the material universes.
Brahma-yajna—studying the Vedas.
Caitya-guru—Kṛṣṇa as the spiritual master within the heart.

Caṇḍāla—a person accustomed to eating dogs.

Caranāmṛta—water offered to the lotus feet of the Lord, which is mixed with the seed of the tulasi tree.

Caturvāyūḥa—the first four-handed expansions of Kṛṣṇa—Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna.

Cira-loka-pālas—permanent governors of the universe.

Cit-kanas—particles of spirit; the living entities.

Dāsya-rasa—the eternal relation of servitorship with the Supreme Lord.

Devi-dhama—the material planets.

Duṣṭa-damana-śakti—the power to cut down rogues and demons.

Dvīpa—island; planet.

Gaurasundara—Lord Caitanya Mahāprabhu, who has a beautiful golden form.

Grhaṭha—Kṛṣṇa conscious householder stage of life.

Guna-avatāras—incarnations who control material qualities.

Guru—the spiritual master.

Hari-nāma-saṅkirtana—congregational chanting of the holy names of the Lord.

Hiranmaya-mahat-tattva—the total material energy.

Jiva-tattva—the separated expansions of the Lord; minute living entities.

Jñāna-kāṇḍa—section of the Vedas describing the process of mental speculation.

Jñāna—knowledge. Material jñāna does not go beyond the material body. Transcendental jñāna discriminates between matter and spirit. Perfect jñāna is knowledge of the body, the soul and the Supreme Lord.

Jñāna-śakti—the power to distribute transcendental knowledge.

Jñāni—one who is engaged in the cultivation of speculative knowledge. Upon attaining perfection, a jñāni surrenders to Kṛṣṇa.

Kaisora—Kṛṣṇa's age from the eleventh to the fifteenth year.

Kaitava-dharma—a cheating religion.
Glossary

Kaivalyam—the state of realization of one's constitutional position as part and parcel of the Supreme Lord, which is preliminary to manifestation of activities on the platform of devotional service.

Kalpa—a millennium.

Kalpa-avatāras—līlā-avatāras appearing in each day of Brahmā.

Kāma-gāyatī—a Vedic hymn which is composed of twenty-four and a half syllables.

Kaniṣṭha-adhikāri—the third-class devotee, who recognizes only the Deity and himself, but not other devotees.

Kapha—mucus, one of the three major elements of the gross body.

Karma—(1) material action performed according to scriptural regulations; (2) action pertaining to the development of the material body; (3) any material action which will incur a subsequent reaction; (4) the material reaction one incurs due to fruitive activities.

Karma-kāṇḍa—section of the Vedas describing the process of fruitive activity.

Khanḍa—a valley between two mountains.

Krṣṇa-pāriṣada—associates of the Lord.

Kṣatriya—the administrative or protective class.

Kṣetra-jñā-sakti—the living entities.

Kilā-avatāras—inincarnations who perform pastimes.

Lilās—Krṣṇa's pastimes.

Loka-pālas—predominating deities of the universe.

Madana-mohana—Krṣṇa, the attractor of Cupid.

Mādhukarī—a saintly mendicant who takes a little food from each householder's place, like a bee gathering honey.

Mādhurya-rasa—the eternal relationship of conjugal love with the Lord.

Madyama-adihikāri—second-class devotee who recognizes four types of persons—the Lord, the devotees, the innocent and the demons—and treats each appropriately.

Mahā-bhāgavata—a great devotee.

Mahā-mantra—the great chanting for deliverance: Hare Krṣṇa, Hare Krṣṇa, Krṣṇa Krṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahāaurava—a hell wherein animal killers are sent.

Mahātmā—a great soul.

Mahat-tattva—the total material energy.

Maheśvara—the supreme proprietor.

Mantra—(manas—mind; tr̥—to deliver) a pure sound vibration to deliver the mind from its material inclinations.

Manvantara-avatāras—incarnations of the Manus.

Mausūla-līlā—the pastimes of the annihilation of the Yadu dynasty and Lord Krṣṇa's disappearance.
Mokṣonmukhi—pious activities that enable the living entity to merge into the existence of the Supreme. Mūrti—some form of the Lord.

N

Nava-yauvana—the eternal transcendental form of Kṛṣṇa as pre-youth. Niṣya-dharma—one’s constitutional position. Nitya-baddhas—souls who are always conditioned by the external energy. Nitya-līlā—Kṛṣṇa’s eternally present pastimes. Nitya-muktas—souls who never come in contact with the external energy. Nīvṛtti-mārga—directions for giving up the material world for higher spiritual understanding. Nr-yajña—the proper reception of guests.

P

Pālana-śakti—the power to rule and maintain the living entities. Parabrahman—the Supreme Brahman, the Personality of Godhead, Śrī Kṛṣṇa. Paramahārīṣa—a person on the highest platform of spiritual realization, above all material designations. Paramāṁ padam—the Lord’s transcendental abode. Paravyoma—the spiritual sky. Pitr-yajña—offering oblations of water before one’s forefathers. Pitta—bile, one of the three major elements of the gross body. in which His form is unchanged. Pradhāna—the ingredients from which the cosmic manifestation is created. Praharas—three-hour period, eight of which make up each day. Prajāpati—the progenitors of living entities, chief of whom is Lord Brahmā. Prākṛta-bhakta—a materialistic devotee. Prakṛti—nature (lit., that which is predominated). Prakṛṣṭi-māyā’s power to throw one into the material world. Pravṛtti-mārga—directions for enjoying the material world according to regulative principles. Prayojana—the ultimate goal of life. Puruṣa—the enjoyer. Puruṣa-avatāras—expansions of Kṛṣṇa who are Lords of universal creation; the three Viṣṇus. R

Rāga—deep attachment. Rāgānuṅgā bhakti—devotional service following the spontaneous loving service of the inhabitants of Vṛndāvana. Rāgātmikā bhakti—spontaneous devotional service of the inhabitants of Vṛndāvana according to their transcendental attachment. Rāja-pāla—the governor of the state.
Rajas—the material mode of passion.
Rājasa-ahaṅkāra—egotism in passion.
Rajo-guṇa—the mode of passion.
Rati—strong attraction.

S

Śabda-pramāṇa—evidence from the Vedic literature.
Śabda-tanmātra—the material element of sound vibration.
Śad-aśvarya—Kṛṣṇa’s six opulences.
Śādhaka—a devotee preparing for perfection.
Śādhanā-bhakti—the regulative discharge of devotional service.
Śādhu—a saintly person.
Śakhyā-rama—the eternal relationship of friendship with the Lord.
Śakti-tattva—persons who are plenary expansions of the Lord’s internal potency.
Śaktīyēśa-avatāras—empowered living entities who serve as incarnations of the Lord.
Śambandha—the soul’s relationship with the Lord.
Śāṅkīrtana-yajña—the sacrifice prescribed for the age of Kali; congregational chanting of the name, fame and pastimes of the Supreme Personality of Godhead.
Śannipāti—a convulsive disease caused by combination of ḵappha, ṗitta, ṛāyu.
Śannyāsa—the renounced order of life.
Śānta-rama—passive or neutral relationship with the Lord.
Śarva-kāraṇa-kāraṇam—Kṛṣṇa, the cause of all causes.
Śarva-loka—all the three worlds.
Śāstras—the revealed scriptures.
Śattva-guṇa—the material mode of goodness.
Śāttvika-ahaṅkāra—egotism in goodness.
Śiddha—a devotee who is already perfect.
Śiddhi-kāfya—See: īśana-kāfya.
Śrīti-sakti—the power to create the cosmic manifestation.
Śrīdha—firm faith and confidence.
Śravāṇaṁ kirtanaṁ viṣṇoh—hearing and chanting about Kṛṣṇa.
Śrṣṭi-śakti—the power to create the cosmic manifestation.
Śūdra—the laborer class of men.
Śūrya—the sun-god.
Śvāṁśa—expansions of Kṛṣṇa’s personal potency.
Śvāṅga-viṣeṣāḥbhāsa-rūpe—the form by which the Lord begets living entities in the material world.
Śva-paca—dog-eater.
Śvāṁyā-lakṣmi—the personal spiritual potency of the Lord.
Śvāṁpā-upalabdhī—one’s having become established in his eternal service relationship with the Lord.
Śva-sevāna-śakti—the power to perform the personal service of the Supreme Lord.
Śvāṁrūpa—Kṛṣṇa’s original form as a cowherd boy in Vṛndāvana.
Tad-ekātma-rūpa—forms of the Lord which are nondifferent from His original form, but which have different bodily features and specific activities.

Tamas—the material mode of ignorance.

Tamasa—egotism in ignorance.

Tamo-guṇa—See: Tamas.

Tilaka—sacred clay used to mark Viṣṇu temples on twelve places on the body of a devotee.

Tryadhiśvara—the proprietor of the three worlds.

Vaidhi-bhakti—following devotional service regulative principles by the order of the spiritual master and in accordance with revealed scripture.

Vaikuṇṭha—(lit., without anxiety) the eternal planets of the spiritual sky.

Vaiśya—the class of men involved in business and farming.

Vānaprastha—retired life, in which one quits home and travels to holy places in preparation for the renounced order of life.

Vātsalya-rasa—parental relationship with the Lord.

Vāyu—air, one of the three major elements of the gross body.

Vibhūti—a secondary incarnation indirectly empowered by the Supreme Lord.

Viṣṇu-tattva—the personal expansions of Kṛṣṇa, each of whom is also God.

Vyakta—material creation when it is manifested from the total energy of mahat-tattva.

Yoga—linking of the consciousness of the infinitesimal living entity with the supreme living entity, Kṛṣṇa.

Yogamāyā—the internal potency of the Lord.

Yuga—one of four ages of the universe.

Yuga-avatāras—incarnations of the Lord in different millenniums.
Bengali Pronunciation Guide
BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

अ आ ई उ ऊ ह

ै ए ऐ ओ औ

 rnd (anusvāra)  n (candra-bindu) h (visarga)

Consonants

Gutterals: क कa ख kha ग ga घ gha ङ ङa
Palatals: च ca छ cha ज ja झ jha ञ ञa
Cerebrals: ट ta ठ tha ड da ढ dha ण णa
Dentals: त ta थ tha द da ध dha न नa
Labials: प pa फpha ब ba भ bha म ma
Semivowels: य ya र ra ल la ब va
Sibilants: श sa ष sa स sa ह ha

Vowel Symbols

The vowels are written as follows after a consonant:

ँ ि� ू ृ द े ै ॉ ौ

For example: का कa कक k ki कक ku ककु कक़ कक़ कक़
The letter *a* is implied after a consonant with no vowel symbol.

The symbol *virāma* (ृ) indicates that there is no final vowel. क

The letters above should be pronounced as follows:

a - like the *o* in hot; sometimes like the *o* in go; final *a* is usually silent.

ā - like the *a* in far.

i, ī - like the *ee* in meet.

u, ū - like the *u* in rule.

ṛ - like the *ri* in rim.

ṝ - like the *ree* in reed.

e - like the *ai* in pain; rarely like *e* in bet.

ai - like the *oi* in boil.

o - like the *o* in go.

au - like the *ow* in owl.

ṅ - (*anuvāra*) like the *ng* in song.

ḥ - (*visarga*) a final *h* sound like in Ah.

ṅ - (*candra-bindu*) a nasal *n* sound.

like in the French word bon.

k - like the *k* in kite.

kh - like the *kh* in Eckhart.

g - like the *g* in got.

gh - like the *gh* in big-house.

ṅ - like the *n* in bank.

c - like the *ch* in chalk.

ch - like the *chh* in much-haste.

j - like the *j* in joy.

jh - like the *geh* in college-hall.

ṅ - like the *n* in bunch.

ṭ - like the *t* in talk.

ṭh - like the *th* in hot-house.

ḍ - like the *d* in dawn.

ḍh - like the *dh* in good-house.

ṅ - like the *n* in graw.

t - as in talk but with the tongue against the teeth.

th - as in hot-house but with the tongue against the teeth.

d - as in dawn but with the tongue against the teeth.

dh - as in good-house but with the tongue against the teeth.

n - as in nor but with the tongue against the teeth.

p - like the *p* in pine.

ph - like the *ph* in philosopher.

b - like the *b* in bird.

bh - like the *bh* in rub-hard.

m - like the *m* in mother.

y - like the *j* in jaw.

y - like the *y* in year.

r - like the *r* in run.

l - like the *l* in law.

v - like the *b* in bird or like the *w* in dwarf.

ś, ś - like the *sh* in shop.

s - like the *s* in sun.

h - like the *h* in 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 Wateoka Ave., Los Angeles, California 90034.
This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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darāvēśa haṁṣa āṁi makkāke yāiṁa "
dārīdṛya-nāṁa, bhava-kiṣṇa,—premera 'phalā'
daśa-biśa-saṁ-sahasa-ayuta-lakṣa-vaḍana
dāśa-sakṝ-pitrādi-pretasya gana
dekhi' candraśekhara ha-ila camatkaṁra

dekhi' caturmukha brahma haṁśa camatkaṁra
dekhi' caturmukha brahma phāṁpara ha-ila
devarṣi-bhūtāṭa-nṛṣaṁ pitṛnaṁ
deva-ṛṣi-pitrādikera kabhu nahe ṛṇi
‘devi-dhāma’ nāṁa āra, jiva yārā vāsi

dhana nāṁ pābe, khudite bilibe sabāre
dhana pāle yaiche sukaṁ-bhoga phala pāya
dhanera ṛhari paḍībeka tomāra hātete
dharma-hāṁi ṛaya, loka kare upaḥāsa"
dharma pravartana kare vrajeṇḍra-nandana

dharmi kiśora evātra
dhātry-asvathā-go-virpa-vaśiṇava-puṣjana
dhūpā-maṇḍya-gaṇḍha-maḥa-prasāda-bhojana
dhvani—baḍa uḍḍhata,
patravatāra bhaṁge
dhyāyaṁ kṛte yajana yajana

dig-darasaṇa kari muḥka muḥka jana
dipācīr eva hi daśāntaram abhyupetaya
donhe kare hūḍāhuḍā, bāde, muḥka nāṁ
bhravame vīkāro gūṇa indriyāṁ
dgṛbhī pībanty anusāvābhinaṁvaruṁ durāpam

dṛṣṭānta diya kahi ṛppa loka yādi ārāṇe
durgāhānta vastu nahe, durgā hāite nāre
durgā yena aṁla-yogye dadhī-ṛupa dhare
dui avatāra-bhītaṁ ganāṇa tāṁhāra
dui gandha suciṁkāṇa, jini' maṇi-sudarpana,

dui-jana mili' tathā iṣṭa-goṣṭhi kaila
dui-jane galagali rodana apāra
dui upavāse kailā randhana-bhojane
durūhābhuta-virye-sūṁ
dvādāśa-tilaka-manaṁ ei dvādāśa nāma

dvāpara bhagavān śyāṁaṁ
dvāpare paricaryāyāṁ
dvārakādi—vibhu, tāra ei ta pramāṇa
‘dvāre eka‘ vaisāṅava’ haya, bolāha tāṁhāre'
‘dvāretre vaisāṅava nāṁ’—pṛabhure kaila
dvāri' āśi' brahmare puche āra bāra
dviguna bāde trṣnā-lobha, pite nāre—
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<tr>
<td>e-mata anyatra nāhi śunye adbhuta</td>
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<tr>
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<td>etabali’ anna dila kārtiśaṁmāna</td>
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<tr>
<td>etabali’ kāṁṭhā la-ila, bhūta tāṅre diyā</td>
<td>20.88 44</td>
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<td>etacintī’ gelā gāṅgāyā madhuyāhā karite</td>
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Sri Caitanya-caritāmṛta

hariḥ pūrnatamah pūrṇa-hari, kṛṣṇa, adhokṣaja, upendra, —aṣṭa-jana
hari, kṛṣṇa ādi haya ‘ākāre’ vilakṣaṇa
hari hi nirgunaḥ sākṣāt
hasti-gana-madhye yena śaśaka rahilā
hāte karonāya, chirādā kāṇthā, nīrbhaya ha-a-ilā
hayagrīvo mahākroḍo
hayārīśa-paṅcarātre kahe śoḷa-jana
hena kṛṣṇa chāḍi’ pandita nāhi bhaje anya
hiranyagarbha-antaryāmi —garbhodakāśyī
hiranya-keśas trya-ātmā
hiryamāṇaḥ kāla-nadyā
ḥṛṣikeśa — gadā-ca kra-padma-śaṅkha-dhara

icchā-jñāna-kiṃyā vinā nā haya srjana
‘icchā-śakti’, ‘jñāna-śakti’, ‘kiṃyā-śakti’ nāma
icchā-śakti-pradhāna kṛṣṇa — icchāya
ihā dekhi’ brahma hāilā mohita, viśmita
ihā laṅha dharma dekhi’ parvata kara pāra
ihā nāhi jāni’ — keme hita haya hāyā
ihā prabhura śakte prāśna kare sanātana
ihāte drśṭānta — yaiche daridrera ghare
ihā ye śune, pade, sei bhagayavan
ihā ye śune, sei bhāse prema-sukhe
indra-gaṇa āilā laṅka koti-nayana
indra-sāvarnye ‘brhadbhānu’ abhidhāna
ihārā madhye kāro haya ‘avatāre’ gaṇana
ihārā madhye yāhāra haya ākāra-veśa-bheda
ihārā tānī suvārnera aṣṭa mohara haya’

ihā-sabāra prthak vaikūlāhā — paravyoma
iṅhō mahat-sraṣṭā puruṣa — ‘mahā-viṣṇu’ nāma
iśāna kahe, — ‘eka mohara āche avaseṣa’
iśāna kahe, — ‘mora tānī sāta mohara haya’
iṣṭe ‘āviṣṭāta’ — ei tātastha-lakṣaṇa
iṣṭe ‘gādha-trṣṇā’ — rāgera svarūpa-lakṣaṇa

iṣṭe svārasīkā rāgaḥ
iṣṭo ‘i me dṛḍham iti
iśvarāḥ paramāḥ kṛṣṇaḥ
iśvarera śakte śrṣṭi karaye prakṛti
iśvare tadbhāyu
iṭyādika bheda ei saba astra-kara
ity asya hrdayair loke

jāda haita srṣṭi nahe śiva-ra śakti vine
jāda-rūpā prakṛti nahe brahmāṇḍa-kāraṇa
jagāl-ṇaṁk rākhi’ rahe yāhān māyā dāsī
jagatera adharma nāsi’ dharma sthāpīte
jagaterā rākhyāchena upadeśa diyā
jagat-kāraṇa tina puruṣāvattāra
jagat vyāpila kṛṣṇa-śaṅkty-ābhāṣāveṣe
jaghe pauṛuṣaṁ rūpaṁ
jānāta eva jānantu
jānāta eva jānantu
jānāta eva jānantu
jānāta eva jānantu
jānāta eva jānantu
janārādana — padma-cakra-śaṅkha-gadā-kara
jāṇi’ dārghya lāgi’ puche, — sādhura svabhāva
“jāṇi,— ‘seṣa dravya kichu āche tomā sthāne”
janma, bālyā, pauganda, kāsīra prakāśa
janma-dina-dīma bhakta-gaṇa
iccha-jiśna-kriya vina na hay a srjana
‘iccha-sakti’, ‘jiśna-sakti’, ‘kriya-sakti’ nama
janmady asya yato ‘nvayad itaratas carthe$v
iccha-sakti-pradhiina kṛṣṇa-icchaya
jayadvaita-candra jaya gaura-bhakta-vrnda
iha dekhi’ brahma hāilā, vismita
iha dharma dekhi’ parvata kara para
jayā jaya jay a sri-caitanya jaya nityananda
iha yei sune, pade, sei bhagayavan
jayati vraja-raja-nandane
iha yei sune, sei bhase prema-sukhe
jihvā-phañcaril tvadṛṣa-kirtanaril hi
iṣṭe ‘aviśtāta’ — ei talastha-gaṅa
iṣṭe ‘gacchita’ — ragera svarupa-gaṅa
iṣṭe svarasīkā ragāḥ
iṣṭe ‘aviśtāta’ — ei talastha-gaṅa
iṣṭe svarasīkā ragāḥ

į lažs vakuniga — paravyoma
įno mahat-sraṣṭā purusa — ‘mahā-viṣṇu’ nama
įsāna kahe, — ‘eka mohara āche avaseṣa’
iśāna kahe, — ‘mora tānī sāta mohara haya’
iṣṭe ‘āviṣṭāta’ — ei tātastha-lakṣaṇa
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krṣṇa nava-jaladharā, jagat-śasya-
krṣṇārga—lāvanya-pūra, madhura haite
krṣṇāṅga mādhurya—sindhu, sumadhura
‘krṣṇa-nitya-dāsa’—jiva tāhā bhuli‘ gela
‘krṣṇa-pādārcana’ haya dvāpārer dharma

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krṣṇā-pārīṣada’ nāma, bhuṅje sevā-sukha
‘krṣṇa’—prāpya sambandha, ‘bhakti—
krṣṇa-prema janmāya eī pāncera alpa saṅga
krṣṇa-prema jame, tenho punāḥ mukhya
krṣṇa-prītye bhoga-tyāga, krṣṇa-tirthe vasa

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20.105 52
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krṣṇārthe akhila-çeśṭā, tat-kṛpāvalokana
krṣṇa-rūpa-sumadhurī, pībi pībi’ netra
krṣṇa-sāha dvārakā-vaiḥbha va anubhava hails
krṣṇa-śakti dhara tumī, jāna tattva-bhāva
krṣṇa-sange kata gopa—saṅkhyaḥ nāhi jāni

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krṣṇa-sevā kare, āra krṣṇa-rasa-āsvadana
krṣṇa—sūrya sama; mayā haya andhakāra
krṣṇa-svarūpā-mādhuryāyaiś-
krṣṇāsya pūrṇatamatā
krṣṇa tāhre suddha kare, nā karāya

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krṣṇā tāre kare tat-kāle ātma-sama
‘krṣṇa, tomāra haṅa’ yadi bale eka-bāra
krṣṇa-vapu-sīṁhasane, vasi’ rājya-śāsane,
krṣṇa-varnāṁ tvīsākṣṛṣṇām
‘krṣṇa’-varne karāya loke krṣṇārcana-karma

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“krṣṇa-vatsair asaṁkhya-ātaiḥ”—śukadeva-vāni
krṣṇa yadi kṛpā kare kona bhāgyavaṇe
krṣṇe bhakti kaile sarva-karma kṛta haya
krṣṇecchāya brahmāṇḍa-gane tāhāra
krṣṇe jānāṁ dvāri brahmāre laṁgā gelā

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krṣṇera acintya-śakti lakhithe keha nāre
krṣṇera aśīvarya—āpārā amṛtera sindhu
krṣṇera carane āśi’ kailā namaskāra
krṣṇera carane brahmā dāndavat kailā
kṛṣṇera carane tāhār upajaya ‘priti’

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krte yad dhāyātō viṣṇun
kṛti-sādhyaḥ bhavet sādhya-
kṛṣṇeke sabāi seī sāriare praveṣe
kṣemāṁ na vindanti viṇā yad-arpaṇāṁ
kṣirāṁ yathā dadhi vikāra-viśeṣa-yogāt

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lalate aştam-indu, tāhāte candana-bindu,
lauha yena agni-śakte pāya dāhā-śakti
lava-mātra sādu-saṅge sarva-siddhi haya
lāvanya-keli-sadana, jana-netra-rasāyana,
lebhe gatiṁ dāhār-ucitārīṁ tato ‘nyārīṁ

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mādhava-bhede cakra-gadā-saṅkha-padma
madhura-gandhi mṛdu-smitam etad aho
madhura haite sumadhura, tāhā ha-ite
madhura haite sumadhura, tāhā haite
madhuraisvarya-mādhuryā-kṛpādi-bhāṇḍāra
madhurāṁ madhurāṁ vapur asya vibhore

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mādhava bhagavattā-sāra, vrajē kaila
mādhureya mahājālā manā, eka śloka paḍila
madhusudanā—cakra-saṅkhya-padma-gadā-
madhyāhna kariya prabhu gelā bhikṣa
‘madhyama-adhikāri’ seī mahā-bhāgyavān
‘madhyama-āvāsa’ krṣṇera—ṣaḍ-aiśvaryā-
mā drākṣīṁ kṣina-puṇyaṁ kvacīd api

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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Thākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the Bhagavad-gītā, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda’s philosophical learning and devotion, the Gauḍīya Vaishnava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the vānaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life’s masterpiece: a multivolume translation and commentary on the eighteen thousand verse Śrīmad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of Bhāgavatam, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.
In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda’s most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world’s largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda’s most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic Śrī Caitanya-caritāmṛta.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.
Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya’s extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, Antya-līlā (the final period) concerns the last eighteen years of Caitanya Mahāprabhu’s manifest presence, spent in semiseclusion in Jagannātha Puri, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: “I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.” That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world’s most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya’s precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.
Sri Caitanya-caritamrta is the authorized work on the life and teachings of Sri Krsna Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theological truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada (pictured above), the world’s most distinguished scholar and teacher of Indian thought and culture and author of the best-selling Bhagavad-gita As It Is. This translation of Sri Caitanya-caritamrta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.