The Pastimes of Lord Caitanya Mahāprabhu

Śrī Caitanya-caritāmṛta

MADHYA-LĪLĀ Volume 9

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda
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)
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Madhya-līlā
Volume Nine

““The Lord Concludes His Travels””

with the original Bengali text,
Roman transliterations, synonyms,
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by

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

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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 kañcācās (diaries) kept by Murāri Gupta and Śvarūpa 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 Śvarūpa 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 Śvarūpa 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 saṅkīrtana—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 saṅkīrtana 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 Śvarūpa 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, Kr̄ṣṇadāsa Kavirāja Gosvāmī, born in the year 1507, was a disciple of Raghunāthā dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunāthā dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Śvarūpa Dāmodara. After the passing away of Śrī Caitanya and Śvarūpa Dāmodara, Raghunāthā 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. Kr̄ṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunāthā 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 Kr̄ṣṇadāsa Kavirāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these
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Outside and inside views of the samādhi (tomb) of Śrīla Sanātana Gosvāmī at the Madana-mohana temple in Vrindāvana. Sanātana Gosvāmī was instructed by the Lord Himself in the science of devotional service and thus empowered to establish the cult of Vaiṣṇavism.
LEFT: The bhajana-kutira of Śrila Sanātana Gosvāmī at Śrī Rādhā-kunda in the district of Mathurā.
RIGHT: The samādhi of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the great and exalted devotees of Śrī Caitanya Mahāprabhu, located at the Rādhā-raṇaṇa temple in Vṛndāvana.
The temple and Deity of Śrī Rādhā-ramāṇa, established by Śrīla Gopāla Bhaṭṭa Gosvāmī under the direction of Śrīla Rūpa and Sanātana Gosvāmīs. Śrī Rādhā-ramāṇa manifested Himself from a śālagrāma-silā stone worshiped by Gopāla Bhaṭṭa Gosvāmī and is one of the seven principal Deities of Vṛndāvana.
The temple and Deities of Śrī Śrī Rādhā-Gopinātha. Śrī Gopināthaji, one of the principal Deities of Vrndāvana, was first acquired by Paramānanda Gosvāmī and worshiped by Madhu Paṇḍita, a disciple of Śrīla Gadādhara Paṇḍita.
The temple of Bindu Madhava in Varanasi (Benares), where Sri Caitanya Mahaprabhu converted all the residents into Vaishnavas by His ecstatic chanting and dancing in love of Godhead. (p.331)
The temple of Viśveśvara in Vārānasi, where countless thousands of people lined up to see Śrī Caitanya Mahāprabhu and received Him by chanting the Hare Kṛṣṇa mahā-mantra. (p.395)
“Lord Kṛṣṇa, the Supreme Personality of Godhead, who appeared as the son of Nanda Mahārāja, is the supreme hero in all dealings. Similarly, Śrīmatī Rādhārāṇī is the topmost heroine in all dealings. Kṛṣṇa is the Supreme Personality of Godhead Himself, and He is the crown jewel of all heroes. In Kṛṣṇa, all transcendental good qualities are permanently situated. The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attraction to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.” (pp.43-44)
My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahmā. The conclusions that you have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean. If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by keeping Your lotus feet on my head. Now, will You please tell me, ‘Let whatever I have instructed all be fully manifest unto you.’ By benedicting me in this way, You will give me strength to describe all this.” Śrī Caitanya Mahāprabhu then placed His hand on Sanātana Gosvāmi’s head and benedicted him, saying, “Let all these benedictions be manifest to you.” (pp.77-78)
“O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity. This land Vṛndāvana (Vrajabhūmi) is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds and beasts. The gopīs have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.” (pp.179, 196)
“Nārada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain. Farther ahead, Nārada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain. When he went farther, he saw a rabbit that was also suffering. Nārada Muni was greatly pained at heart to see living entities suffer so. When Nārada advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals. The hunter’s body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamarāja, was standing there with bows and arrows in his hands. When Nārada left the forest path and went to the hunter, all the animals immediately saw him and fled. When all the animals fled, the hunter wanted to chastise Nārada with abusive language, but due to Nārada’s presence, he could not utter anything abusive.” (pp.211-214)
"One day, while speaking to his friend Parvata Muni, Nārada Muni requested him to go with him to see his disciple the hunter. When the saintly sages came to the hunter’s place, the hunter could see them coming from a distance. With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet. Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances. Nārada Muni said, ‘My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen. O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord’s devotional service are never inclined to give pain to others because of envy.’" (pp.234-236)
Upon reaching the temple of Bindu Mādhava, Śrī Caitanya Mahāprabhu, seeing the beauty of Lord Bindu Mādhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple. There were four people accompanying Śrī Caitanya Mahāprabhu, and these were Candrasekhara, Paramānanda Purī, Tapana Miśra and Sanātana Gosvāmī. They were all chanting the Hare Kṛṣṇa maha-mantra in the following way. In all directions, hundreds and thousands of people began to chant, ‘Hari Hari.’ Thus there arose a tumultuous and auspicious sound filling the entire universe. When Prakāśānanda Sarasvatī, who was staying nearby, heard this tumultuous chanting of the Hare Kṛṣṇa maha-mantra, he and his disciples immediately came to see the Lord. When Prakāśānanda Sarasvatī saw the Lord, he and his disciples also joined the chanting with Śrī Caitanya Mahāprabhu. Prakāśānanda Sarasvatī was charmed by the Lord’s dancing and ecstatic love, and by the transcendental beauty of His body.” (pp.331-333)
“All the people were astonished to see the Lord’s jubilation and humility and to hear Him talk in ecstasy. Indeed, all the residents of Benares (Kāśī) saw the bodily transformations and were astonished. When Śrī Caitanya Mahāprabhu regained His external consciousness, He saw that many Māyāvādī sannyāsīs and other people were gathering there. He therefore suspended His dancing for the time being. After stopping the kīrtana, Śrī Caitanya Mahāprabhu, who is a great example of humility, offered prayers unto the feet of Prakāśānanda Sarasvatī. At this, Prakāśānanda Sarasvatī immediately came forward and clasped the Lord’s lotus feet. Prakāśānanda Sarasvatī said, ‘Formerly I have committed many offenses against You by blaspheming You, but now the effects of my offenses are counteracted by touching Your lotus feet.’” (pp.334-337)
CHAPTER 23

Life’s Ultimate Goal—Love of Godhead

The following summary study of the Twenty-third Chapter is given by Śrīla Bhakti-avinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In this chapter Śrī Caitanya Mahāprabhu describes the symptoms of emotion and love and the awakening of one’s original loving relationship with the Lord, as well as the characteristics of a devotee who has actually attained that stage. He then describes the gradual increase of love of God up to the point of mahābhāva. He then describes the five divisions of attraction and how they continue. He also describes the mellow derived from conjugal love, which is the supreme emotion. Conjugal love is divided into two categories—svakiya and parakiya. Svakiya refers to loving affairs between husband and wife, and parakiya refers to loving affairs between two lovers. There are a number of descriptions in this connection. There is also a description of the sixty-four transcendental qualities of Kṛṣṇa. Śrīmati Rādhārāṇī has twenty-five transcendental qualities.

Śrī Caitanya Mahāprabhu then describes those candidates who are eligible to taste the mellows of devotional service. Their fundamental natures and their varieties are also described. The Lord also informs Sanatana Gosvāmī about all the confidential paraphernalia of devotional service. He gives a description of Goloka Vṛndāvana, where the Lord is engaged in His eternal pastimes described in the Hari-varṣa. There is also an opposing and favorable description of keśa-avatāra. All these instructions are mentioned herein.

In this way Śrī Caitanya Mahāprabhu blessed Sanatana Gosvāmī, placing His own hand on his head. Thus Sanatana received the power to describe these subjects in books like Hari-bhakti-vilāsa.

TEXT 1

চিরাগেষ্ঠা নিজ-গুণেবিন্দু
অপেক্ষ-নামায়ুজন্তাভূতঃ।
আপামরূ সো বিভূতার গৌরঃ
কৃকো অবস্থান্তমহং প্রপন্তে ॥ ১ ॥
Sri Caitanya-caritamrta [Madhya-lilä, Ch. 23]

(cirād) adattam nija-gupta-vittam
svaprema-nāmāmṛtam atyudārah
āpāmaraṁ yo vitatāra gaurah
kṛṣṇo Janebhyas tam aham prapadye

SYNONYMS

cirāt—for a long time; adattam—not given; nija-gupta-vittam—His own personal confidential property; sva-prema—of love for Him; nāma—of the holy name; amṛtam—the ambrosia; ati-udārah—most munificent; ā-pāmaraṁ—even down to the lowest of men; yah—one who; vitatāra—distributed; gaurah—Śrī Gaurasundara; kṛṣṇah—Lord Kṛṣṇa Himself; Janebhyah—to the people in general; tam—to Him; aham—I; prapadye—offer obeisances.

TRANSLATION

The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.

TEXT 2

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

SYNONYMS

jaya jaya—all glories; gauracandra—to Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya Mahāprabhu!

TEXT 3

এবে শুন ভক্তিতল ‘গৌর’-গৌয়েজন।
যাহার শ্রবণে হয় ভক্তিরস-জ্ঞান। নি৩
ebe śuna bhakti-phala 'prema'-prayojana
yāhāra śravaṇe haya bhakti-rasa-jñāna

SYNONYMS

ebe śuna—now hear; bhakti-phala—the result of the practice of devotional service; prema—love of Godhead; prayojana—the ultimate goal of life; yāhāra śravaṇe—by hearing of which; haya—there is; bhakti-rasa-jñāna—transcendental knowledge of the mellows of devotional service.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “Now hear, O Sanātana, about the result of devotional service, which is love of Godhead, life’s ultimate goal. If one hears this description, he will be enlightened in the transcendental mellows of devotional service.

TEXT 4

krṣṇe rati gāḍha haile ‘prema’-abhidhāna
krṣṇa-bhakti-rasera ei ‘sthāyi-bhāva’-nāma

SYNONYMS

krṣṇe—unto Lord Kṛṣṇa; rati—affection; gāḍha—deep; haile—when it becomes; prema-abhidhāna—called love of God; krṣṇa-bhakti-rasera—of the mellows of devotional service to Kṛṣṇa; ei—this; sthāyi-bhāva-nāma—called sthāyi-bhāva.

TRANSLATION

“When affection for Kṛṣṇa becomes deeper, one attains love of Godhead in devotional service. Such a position is called sthāyi-bhāva, permanent enjoyment of the mellows of devotional service to Kṛṣṇa.

TEXT 5

ḥṛdayānanda, ‘prema-hṛdayānanda-samādhyāntam
ṛtiḥṣīchitām sūnyākṣasāḥ bhāv utṣayaḥ"
śuddha-sattva-viśeṣātmā
prema-sūryāṁśu-sāmya-bhāk
rucibhiṣ citta-masṛṇya-
kṛt asau bhāva ucyate

SYNONYMS
śuddha-sattva—by unadulterated goodness; viśeṣa—distinguished; ātmā—
whose nature; prema—of love of God; sūrya—like the sun; aṁśu—a ray; sāmya-
bhāk—which is similar to; rucibhiṣ—by different tastes; citta—of the heart;
masṛṇya—softness; kṛt—which causes; asau—that softness; bhāvah—emotion;
ucyate—is called.

TRANSLATION
"‘When devotional service is situated on the transcendental platform of
pure goodness, it is like a ray of the sunlight of love for Kṛṣṇa. At such a time,
devotional service causes the heart to be softened by various tastes, and it is
called bhāva [emotion].’"

PURPORT
This verse is found in Bhakti-rasāmrta-sindhu (1.3.1).

TEXT 6

ei dui,—bhāvera ‘sva-rūpa’, ‘taṭastha’ lakṣāṇa
premera lakṣāṇa ebe śuna, sanātana

SYNONYMS
ei dui—these two; bhāvera—of emotion; sva-rūpa—constitutional; taṭastha—
 marginal; lakṣāṇa—symptoms; premera—of love; lakṣāṇa—the symptoms;
ebe—now; śuna—hear; sanātana—O Sanātana.

TRANSLATION
"‘Bhāva [emotion] has two different symptoms—constitutional and
marginal. Now, My dear Sanātana, listen to the symptoms of love."

PURPORT
The word śuddha-sattva-viśeṣātmā means “situated on the transcendental plat-
form of pure goodness.” In this way the soul is purified of all material contamina-
tion, and this position is called svarūpa-lakṣaṇa, the constitutional symptom of bhāva, emotion. By various tastes, one's heart is softened, and there is an awakening of one’s loving propensity to render spontaneous service to the Lord. This is called tāṣṭha-lakṣaṇa, the marginal symptom of bhāva.

TEXT 7

samyakaḥ masṛnita-svānto
mamatvātiśayāṅkitah
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate

SYNONYMS

samya—completely; masṛnita-svānta—which makes the heart soft; mamatva—of a sense of ownership; atiśaya-aṅkita—marked with an abundance; bhāva—emotion; sa—that; eva—certainly; sāndra-ātmā—whose nature is very condensed; budhai—by learned persons; premā—love of Godhead; nigadyate—is described.

TRANSLATION

"When that bhāva softens the heart completely, becomes endowed with a great feeling of possessiveness in relation to the Lord and becomes very much condensed and intensified, it is called prema [love of Godhead] by learned scholars.

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (1.4.1).

TEXT 8

ananya-mamatā viṣṇau
mamatā prema-saṅgatā
bhaktir ity ucyate bhiṣma-
prahādoddhava-nāradaiḥ

SYNONYMS

ananya-mamatā—having a sense of relationships with no others; viṣṇau—in Lord Viṣṇu, or Kṛṣṇa; mamatā—the sense of ownership; prema-saṅgatā—
endowed only with love; bhaktiḥ—devotional service; iti—thus; ucyate—is said; bhīṣma—by Bhīṣma; prahlāda—by Prahlāda Mahārāja; uddhava—by Uddhava; nārada—by Nārada.

**TRANSLATION**

"'When one develops an unflinching sense of ownership or possessiveness in relation to Lord Viṣṇu, or, in other words, when one thinks Viṣṇu and no one else to be the only object of love, such an awakening is called bhakti [devotion] by exalted persons like Bhīṣma, Prahlāda, Uddhava and Nārada.'

**PURPORT**

This verse, quoted from the Nārada-pañcarātra, is found in Bhakti-rasāmṛta-sindhu (1.4.2).

**TEXT 9**

कोना भाग्ये कोना जीवेके 'श्रद्धा' यदि हय।
तबे सेह जीव 'साधुसंग' ये करय। ॥ ९ ॥

_kona bhāgye kona jīveke 'śraddhā' yadi haya_
tabe seih jīva 'sādhu-saṅga' ye karaya

**SYNONYMS**

_kona bhāgye_—by some good fortune; _kona jīve_—of some living entity; _śraddhā yadi haya_—if there is faith; _tabe_—then; _seih jīva_—that living entity; _sādhu-saṅga_—association with devotees; _ye_—certainly; _karaya_—makes.

**TRANSLATION**

"If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees.

**TEXT 10**

साधुसंग हैते हय 'श्रवण-कीर्तन'
साधनभक्त्ये हैय 'सर्वान्तर्निवर्तन' ॥ १० ॥

_sādhu-saṅga haite haya 'śravana-kirtana'_
sādhanabhaktye haya 'sarvānarthanivartana'

**SYNONYMS**

_sādhu-saṅga haite_—from association with devotees; _haya_—there is; _śravana-kirtana_—hearing, chanting and so on; _sādhanabhaktye_—by devotional service; _haya_—there is; _sarva_—all; _anartha-nivartana_—disappearance of unwanted things.
TRANSLATION

“When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing.

TEXT 11

अनर्थनिरृत्ति हैले भक्त्ये ‘निष्ठा’ हय।
निष्ठा हैते अव्वलेको ‘रुचि’ उपजय॥ ११॥

anartha-nivṛtti haile bhaktye ‘niṣṭhā’ haya
niṣṭhā haite śravanādye ‘ruči’ upajaya

SYNONYMS

anartha-nivṛtti —disappearance of all unwanted contamination; haile—when there is; bhaktye—in devotional service; niṣṭhā—firm faith; haya—there is; niṣṭhā haite—from such firm faith; śravanādye—in hearing, chanting and so on; ruči—taste; upajaya—awakens.

TRANSLATION

“When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens.

TEXT 12

रुचि हैते भक्त्ये हय ‘आसक्ति’ प्रचूर।
आसक्ति हैते चित्ते जन्मे क्रष्ण प्रीत्याङ्कुर॥ १२॥

ruči haite bhaktye haya ‘āsakti’ pracura
āsakti haite citte janme kṛṣṇe priti-aṅkura

SYNONYMS

ruči haite—from such a taste; bhaktye—in devotional service; haya—there is; āsakti—attachment; pracura—deep; āsakti haite—from attachment; citte—within the heart; janme—appears; kṛṣṇe—for Kṛṣṇa; priti-aṅkura—the seed of affection.

TRANSLATION

“After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart.
TEXT 13

sei ‘bhāva’ gāḍha haile dhare ‘prema’-nāma
sei premā — ‘prayojana’ sarvānanda-dhāma

SYNONYMS

sei bhāva—that emotional condition; gāḍha haile—when it becomes intensified; dhare—takes; prema-nāma—the name love of Godhead; sei premā—that love of Godhead; prayojana—the ultimate goal of life; sarvā-ānanda-dhāma—the reservoir of all pleasure.

TRANSLATION

“When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life’s ultimate goal and the reservoir of all pleasure.

PURPORT

Śrīla Bhaktivinoda Ṭhākura summarizes this growth of love of Godhead as a gradual process. A person becomes interested in devotional service by some good fortune. Eventually he becomes interested in pure devotional service without material contamination. At that point, a person wants to associate with devotees. As a result of this association, he becomes more and more interested in discharging devotional service and hearing and chanting. The more one is interested in hearing and chanting, the more he is purified of material contamination. Liberation from material contamination is called anartha-nivṛtti, indicating a diminishing of all unwanted things. This is the test of development in devotional service. If one actually develops the devotional attitude, he must be freed from the material contamination of illicit sex, intoxication, gambling and meat-eating. These are the preliminary symptoms. When one is freed from all material contamination, his firm faith awakens in devotional service. When firm faith develops, a taste arises, and by that taste, one becomes attached to devotional service. When this attachment intensifies, the seed of love of Kṛṣṇa fructifies. This position is called priti or rati (affection) or bhāva (emotion). When rati intensifies, it is called love of Godhead. This love of Godhead is actually life’s highest perfection and the reservoir of all pleasure.

Thus devotional life is divided into two stages—sādhanā-bhakti and bhāva-bhakti. Sādhanā-bhakti refers to the development of devotional service through the regulative principles. The basic principle for the execution of devotional service is faith. Above that, there is association with devotees, and after that there is initiation by a bona fide spiritual master. After initiation, when one follows the
regulative principles of devotional service, one becomes freed from all unwanted things. In this way one becomes firmly fixed and gradually develops a taste for devotional service. The more the taste grows, the more one desires to render service to the Lord. In this way one becomes attached to a particular mellow in the Lord's service—śānta, dāśya, sakhyā, vātsalya and madhura. As a result of such attachment, bhāva develops. Bhāva-bhakti is the platform of purified goodness. By such purified goodness, one's heart melts in devotional service. Bhāva-bhakti is the first seed of love of Godhead. This emotional stage is there before one attains pure love. When that emotional stage intensifies, it is called prema-bhakti, or transcendental love of Godhead. This gradual process is also described in the following two verses found in Bhakti-rasāmṛta-sindhu (1.4.15-16).

**TEXTS 14-15**

अदानु अर्थ तत्वानु साधुसां भक्त भक्तानि।
ततानुपर्ववविभिन्न आः तत्त्वानु निष्ठा तुच्छति: || १४ ||
अथासाक्तिस्तत: प्रेमाभिधान्ति।
साधकान्में गरुच्छ ग्राहुर्तरेव भवें तदः || १५ ||

ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ

atha-asaktis tato bhāvas
tatah premābhyaudaṇcati
sādhakānām ayaṁ preṁṇaḥ
pṛādurbhāve bhavet kramaḥ

**SYNONYMS**

ādau—in the beginning; śraddhā—firm faith, or disinterest in material affairs and interest in spiritual advancement; tataḥ—thereafter; sādhu-saṅgaḥ—association with pure devotees; aha—then; bhajana-kriyā—performance of devotional service to Kṛṣṇa (surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place); tataḥ—thereafter; anartha-nivṛttih—the diminishing of all unwanted habits; syāt—there should be; tataḥ—thereafter; niṣṭhā—firm faith; rucīḥ—taste; tataḥ—thereafter; aha—then; aśaktīḥ—attachment; tataḥ—then; bhāvaḥ—emotion or affection; tataḥ—thereafter; prema—love of God; abhyudaṇcati—arises; sādhakānām—of the devotees practicing Kṛṣṇa consciousness; ayam—this; preṁṇaḥ—of love of Godhead; pṛādurbhāve—in the appearance; bhavet—is; kramaḥ—the chronological order.
TRANSLATION

"In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of śādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."

TEXT 16

satāṁ prasaṅgāṁ mama virya-saṁvidvā
dvaita śṛṅgarasaṁdānam kathāṁ
taṁśaśrādhaśaṁkaravartmanī
dhṛtraḥ bhaktir anukramiṣyati । १६ ॥

SYNONYMS

satāṁ—of the devotees; prasaṅgāt—by the intimate association; mama—of Me; virya-saṁvidvā—talks full of spiritual potency; bhavānti—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; āśu—quickly; apavarga—of liberation; vartmanī—on the path; śraddhā—faith; ratih—attraction; bhaktiḥ—love; anukramiṣyati—will follow one after another.

TRANSLATION

"The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains firm faith that in due course develops into attraction and devotion."

PURPORT

This is a quotation from Śrimad-Bhāgavatam (3.25.25).
TEXT 17

याभार हदने एह ज्वाबानु र हय।
स्तहाते एडेक चिन्ह सर्वशाले कय II 17 II

yānhāra hṛdaye ei bhāvāṅkura haya
tānhāte eteka cihna sarva-śāstre kaya

SYNONYMS

yānhāra—of whom; hṛdaye—in the heart; ei—this; bhāva-aṅkura—seed of emotion; haya—there is; tānhāte—in him; eteka—these; cihna—symptoms; sarva-śāstre—all revealed scriptures; kaya—say.

TRANSLATION

"If one actually has the seed of transcendental emotion in his heart, the symptoms will be visible in his activities. That is the verdict of all revealed scriptures.

TEXTS 18-19

क्षान्तिरवर्धकालं विरक्तिन्शुलक् त।
आशावधि: समुद्भि नामगाने सदा कचिं II 18 II

आदिकित्द्वं वाक्यानेन
ग्रीतिसत्तत्सि हले।

इत्यादयोऽहुः द्रा
जाताभावांसुर्जने II 19 II

ksāntir avyartha-kālatvam
viraktir māna-śūnyatā
āśā-bandhah samutkanṭha
nāma-gāne sadā ruciḥ

āsaktis tad-guṇākhyāne
pritis tad-vasati-sthale
ity ādayo 'nubhāvāḥ syur
jāta-bhāvāṅkure jane

SYNONYMS

ksāntiḥ—forgiveness; avyartha-kālatvam—being free from wasting time; viraktiḥ—detachment; māna-śūnyatā—absence of false prestige; āśā-bandhah—
hope; *samutkantha*-eagerness; *nāma-gāne*-in chanting the holy names; *sada*-always; *ruci*-taste; *āsakti*-attachment; *tat*-of Lord Kṛṣṇa; *guṇa-ākhyāne*-in describing the transcendental qualities; *priti*-affection; *tat*-His; *vasāti-sthale*-in places of residence (the temple or holy places); *iti*-thus; *ādaya*-and so on; *anubhāvāḥ*-the signs; *syuh*-are; *jāta*-developed; *bhāva-aṅkure*-whose seed of ecstatic emotion; *jane*-in a person.

**TRANSLATION**

"When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in one’s behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vṛndāvana. These are all called *anubhāva*, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify."

**PURPORT**

These two verses are found in *Bhakti-rasāmrta-sindhu* (1.3.25-26).

**TEXT 20**

एँ नव प्रिति-अंकुर याणा चित्ते हया।
प्राकृत-क्षोभ ताणा क्षोभ नाहि हया॥ २० ॥

*ei nava prity-aṅkura yāṇra citte haya prākṛta-kṣobhe tāṇra kṣobha nāhi haya*

**SYNONYMS**

*ei*-this; *nava*-nine; *priti-aṅkura*-fructification of the seed of love; *yāṇra*-of whom; *citte*-in the mind; *haya*-there is; *prākṛta*-material; *kṣobhe*-in agitation; *tāṇra*-his; *kṣobha*-agitation; *nāhi haya*-there is not.

**TRANSLATION**

"If love for Kṛṣṇa in a seedling state has fructified in one’s heart, one is not agitated by material things.

**TEXT 21**

তৎ মোক্ষাতঃ প্রতিষ্ঠিৎ বিপ্র।
গন্ধা চ দেবী ধূতচিন্তমীশে ।
Life’s Ultimate Goal

तर्भं मोपयातारं प्रतियांतु विप्रां
गाङ्गा का देवि धृतायां ध्रतारतोऽसां
ध्विजोपास्रातां कुहाकस्तकास्वाद
dासातु अलामं गाययात विनु-गाठाध्य

SYNONYMS

tam—him; mā—me; upayātām—surrendered; pratiyāntu—you may know; viprāḥ—O brāhmaṇas; gāṅgā—mother Ganges; ca—and; devi—the demigoddess; dhṛta—offered; cittaṁ—whose mind; iśe—unto the Supreme Personality of Godhead; dvija-upāsṛṣṭaḥ—created by the brāhmaṇa; kuḥakah—some trickery; taksakāḥ—snake-bird; vā—or; dasātū—let it bite; alaṁ—never mind; gāyata—chant; viṣṇu-gāthāḥ—the holy names of Lord Viṣṇu.

TRANSLATION

‘O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical thing the brāhmaṇa created—bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.19.15) spoken by Mahāraja Parīkṣit while he was sitting on the bank of the Ganges expecting to be bitten by a snake-bird summoned by the curse of a brāhmaṇa boy named Śṛṅgi, who was the son of a great sage named Śamika. News of the curse was conveyed to the King, who prepared for his imminent death. Many great saintly persons, sages, brāhmaṇas, kings and demigods came to see him in his last days. Mahāraja Parīkṣit, however, was not at all afraid of being bitten by the snake-bird. Indeed, he requested all the great personalities assembled to continue chanting the holy name of Lord Viṣṇu.

TEXT 22

कृष्णासंबन्धो सिना का लिंग नाहिं यायाः ॥ २२ ॥

krṣṇa-sambandha vinā kāla vyarthā nāhi yāya

SYNONYMS

krṣṇa-sambandha vinā—without a connection with Kṛṣṇa; kāla—time; vyarthā—useless; nāhi yāya—does not become.
TRANSLATION

"Not a moment should be lost. Every moment should be utilized for Kṛṣṇa or connected with Him.

PURPORT

Mahārāja Parīkṣit's expression of anxiety is explained in this verse. He says, "Let whatever is destined to happen take place. It doesn't matter. Just let me see that not a moment of my time is wasted without a relationship with Kṛṣṇa." One has to tolerate all obstacles on the path of Kṛṣṇa consciousness, and one has to see that not a moment of his life is wasted outside of Kṛṣṇa's service.

TEXT 23

বাগ্ভিঃ স্তুবণ্টঃ মনসা শরস্তৃত্য নামন্তোপ্যনিনিং ন তৃপ্তঃ।
ভক্তঃ প্রবৃত্তজলঃ সমাহ্যায়ুহরেবের সম্প্রস্তিতি । ২৩॥

vāgbhiḥ stuvanto manasā smarantas
tanvā namanto 'py anīśamī na traptāh
bhaktāh śravan-netra-jalāḥ samagram
āyūr harer eva samarpayanti

SYNONYMS

vāgbhiḥ—by words; stuvantāḥ—offering prayers to the Supreme Personality of Godhead; manasā—by the mind; smarantāḥ—remembering; tanvā—by the body; namantāḥ—offering obeisances; api—although; anīśam—all the time; na traptāḥ—not satisfied; bhaktāḥ—the devotees; śravat—shedding; netra-jalāḥ—tears from the eyes; samagram—the whole; āyūḥ—life; hareḥ—to Kṛṣṇa; eva—only; samarpayanti—dedicate.

TRANSLATION

"With their words, they offer prayers to the Lord. With their minds, they always remember the Lord. With their bodies, they offer obeisances to the Lord. Despite all these activities, they are still not satisfied. This is the nature of pure devotees. Shedding tears from their eyes, they dedicate their whole lives to the Lord’s service."

PURPORT

This verse from the Hari-bhakti-sudhodaya is found in Bhakti-rasāmṛta-sindhu (1.3.29).
TEXT 24

bhukti, siddhi, indriyārtha tāre nāhi bhāya

SYNONYMS

bhukti—material enjoyment; siddhi—mystic power; indriya-artha—the objects of the senses; tāre—unto him; nāhi bhāya—do not appeal.

TRANSLATION

“In the material field, people are interested in material enjoyment, mystic power and sense gratification. However, these things do not appeal to the devotee at all.

TEXT 25

yo dustyajān dāra-sutān
suḥrd-rājyam hṛdi sprśah
jahau yuvaiva malavad
uttamaḥśloka-lālasah

SYNONYMS

yāḥ—who (Bharata Mahārāja); dustyajān—difficult to give up; dāra-sutān—wife and children; suḥrt—friends; rājyam—kingdom; hṛdi sprśah—dear to the core of the heart; jahau—gave up; yuva—youthful; eva—at that time; mala-vat—like stool; uttamaḥ-śloka-lālasah—being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

‘King Bharata was very eager to attain the association of the Supreme Personality of Godhead, Kṛṣṇa, who is called uttama-śloka because poems and prayers are offered to Him for His favor. In his youth, King Bharata gave up his attractive wife and children, as well as his beloved friends and opulent kingdom, just as one gives up stool after passing it.’

PURPORT

These are the signs of virakti (detachment) found in a person who has developed bhāva, the preliminary stage of love of Godhead. This verse is quoted from Śrimad-Bhāgavatam (5.14.43).
TEXT 26

‘sarvottama’ āpanāke ‘hina’ kari māne

SYNONYMS
sarva-uttama—although standing above all; āpanāke—himself; hina kari—as the lowest; māne—considers.

TRANSLATION
‘Although a pure devotee’s standard is above all, he still considers himself to be in the lowest stage of life.

TEXT 27

harau ratim vahann eṣa
narendrāṇāṁ śīkhamaniḥ
bhikṣāṁ āṭann āri-pure
śva-pākam api vandate

SYNONYMS
harau—toward the Supreme Personality of Godhead; ratim—affection; vahan—carrying; eṣaḥ—this one; nara-indrāṇāṁ—all the kings; śīkha-maniḥ—brilliant crown jewel; bhikṣāṁ—begging alms; āṭan—wandering for; āri-pure—even in the city of enemies; śva-pākam—the fifth-grade caṇḍālas; api—even; vandate—worships.

TRANSLATION
‘Bharata Mahārāja always carried affection for Kṛṣṇa within his heart. Although Bharata Mahārāja was the crown jewel of kings, he was still wandering about and begging alms in the city of his enemies. He was even offering respects to caṇḍālas, low-class men who eat dogs.’

PURPORT
This is a quotation from Padma Purāṇa.
TEXT 28

‘कष्ट कुप करिबेन’—रुढ़ करि’ जाने || २८ ||

'kṛṣṇa kṛpā karibena'—drṣṭha kari’ jāne

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; kṛpā karibena—will show His mercy; drṣṭha kari’—making firm; jāne—he believes.

TRANSLATION

“A fully surrendered devotee always hopes that Lord Kṛṣṇa will be kind to him. This hope is very firm in him.

TEXT 29

न प्रेम। अभवामिश्वकर्पि वा योगोंविश्वा बैर्कबो
ज्ञानं वा श्रवं वा बिधदेहा सन्तज्ञातिबृत्तिष्का वा।
हीनार्था विकासाक्षे बहु तथाप्रज्ञास्यमुला सती
हे गोपिज्ञनवर्तव ब्यष्ठतेत ह। हं माणैशव माम् ॥२९॥

na premā śravaṇādi-bhaktir api vā yogāṁḥ vasiṣṭavo
jñānāṁ vā śūba-karma vā kiyat aho saj-jātir apy asti vā
hinārtha-dhikṣeṣe tavya tathāpy acchedya-mūlā sati
he gopi-jñanavartta vyathayate hā hā mad-āśaiva mām

SYNONYMS

na—not; premā—love of Godhead; śravaṇā-adi—consisting of chanting, hearing and so on; bhaktih—devotional service; api—also; vā—or; yogāḥ—the power of mystic yoga; athavā—or; vaisṇavaḥ—befitting a devotee; jñānam—knowledge; vā—or; śūba-karma—pious activities; vā—or; kiyat—a little; aho—O my Lord; sat-jātih—birth in a good family; api—even; asti—there is; vā—or; hina-artha-adhikā-sadhake—who bestows greater benedictions upon one who is fallen and possesses no good qualities; tavya—unto You; tathāpi—still; acchedya-mūlā—whose root is uncuttable; satī—being; he—O; gopi-jana-vallabha—most dear friend of the gopis; vyathayate—gives pain; hā hā—alas; mat—my; āśā—hope; eva—certainly; mām—to me.

TRANSLATION

“'O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the
mystic power of a Vaiṣṇava, knowledge or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the gopis, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.’

**PURPORT**

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.3.35).

**TEXT 30**

ṣaṁyuta-kṛṣṇa-hṛṣy-sada-lālasya-ādhyān}

**SYNONYMS**

ṣaṁyuta-kṛṣṇa—eagerness; hṛṣy—is; sada—always; lālasya—ardent desire; ādhyān—chiefly characterized by.

**TRANSLATION**

“This eagerness is chiefly characterized by an ardent desire to associate with the Lord.

**TEXT 31**

tvāc-chaśavāṁ tri-bhuvanādbhutam ity avehi
mac-cāpalam ca tava vā mama vādhibāmyam
tat kirīṁ karomā viralam mūrali-vilāśi
mugdham mukhāmbujam udikśitum iksanābhyaṁ

**SYNONYMS**

tvā—Your; chaśavam—early age; tri-bhuvanā—within the three worlds; adhibhutam—wonderful; ity—thus; avehi—know; mac-cāpalam—My unsteadiness; ca—and; tava—of You; vā—or; mama—of Me; vā—or; adhibāmyam—to be understood; tat—that; kirīṁ—what; karomā—I do; viralam—in solitude; mūrali-vilāśi—O player of the flute; mugdham—attractive; mukha-ambujam—lotuslike face; udikśitum—to see sufficiently; iksanābhyaṁ—by the eyes.
TRANSLATION

"'O Kṛṣṇa, O flute player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful, attractive face somewhere in a solitary place, but how can this be accomplished?’

PURPORT

This is a verse from Kṛṣṇa-kaṁṣaṣṭa (32).

TEXT 32

नाम-गाने सदा कुचि, लया कृष्णलाम || ३२ ||

 nama-gāne sadā ruci, laya kṛṣṇa-nāma

SYNONYMS

 nama-gāne—in chanting the holy names; sadā—constantly; ruci—taste, relish; laya—takes; kṛṣṇa-nāma—the Hare Kṛṣṇa mantra.

TRANSLATION

"Due to having great relish for the holy name, one is inclined to chant the Hare Kṛṣṇa mahā-mantra constantly.

TEXT 33

रोदन-बिंदु मरन्-तथा-दुःखीवरण-गोबिंदं।
तव मधुर-बिंदु-गायति नामावलीं बाला || ३३ ||

rodana-bindu-maranda-syandi-
dṛk-indivarādyaya govinda
tava madhura-svara-kaṇṭhi
gāyati nāmāvalīṁ bālā

SYNONYMS

 rodana-bindu—with teardrops; maranda—like the nectar or juice of flowers; syandi—pouring; dṛk-indivarā—whose lotus eyes; ādya—today; govinda—O my Lord Govinda; tava—Your; madhura-svara-kaṇṭhi—who has a very sweet voice; gāyati—sings; nāma-āvalīṁ—holy names; bālā—this young girl (Rādhikā).

TRANSLATION

"'O Govinda, this youthful girl named Rādhikā is today constantly pouring forth tears like nectar falling from flowers. She is also singing Your holy name in a sweet voice.'
PURPORT
This verse is found in Bhakti-rasāmṛta-sindhu (1.3.38).

TEXT 34

krṣṇa-guṇākhyāne haya sarvadā āsakti

SYNONYMS
krṣṇa-guṇā-ākhyāne—in describing the transcendental qualities of Kṛṣṇa; haya—there is; sarvadā—always; āsakti—attachment.

TRANSLATION
"At this stage of bhāva, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process.

TEXT 35

madhuraṁ madhuraṁ vapur asya vibhoh
madhuraṁ madhuraṁ vadanāṁ madhuraṁ
madhu-gandhī mrūlu-smitam etad aho
madhuraṁ madhuraṁ madhuraṁ madhuraṁ

SYNONYMS
madhuraṁ—sweet; madhuraṁ—sweet; vapur—the transcendental form; asya—His; vibhoh—of the Lord; madhuraṁ—sweet; madhuraṁ—sweet; vadanāṁ—face; madhuraṁ—more sweet; madhu-gandhī—the fragrance of honey; mrūlu-smitam—soft smiling; etad—this; aho—oh; madhuraṁ—sweet; madhuraṁ—sweet; madhuraṁ—sweet; madhuraṁ—still more sweet.

TRANSLATION
"'O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.'
PURPORT
This is a verse quoted from Bilvamangala Thakura's Kṛṣṇa-karṇāmṛta (92).

TEXT 36

krṣṇa-līlā-sthāne kare sarvadā vasati

SYNONYMS

krṣṇa-līlā-sthāne—in the place where Kṛṣṇa has His pastimes; kare—makes; sarvadā—always; vasati—abode.

TRANSLATION

“A devotee absorbed in ecstatic emotion for Kṛṣṇa always resides in a place where Kṛṣṇa's pastimes were performed.

TEXT 37

kadāḥ yamunā-tīrṇe nāmānī tava kīrtayā

SYNONYMS

kadā—when; aham—I; yamunā-tīrṇe—on the bank of the Yamuna; nāmānī—holy names; tava—Your; kīrtayā—chanting; udbhāṣpaḥ—full of tears; puṇḍarikākṣa—O lotus-eyed one; racaṁyāmi—I shall create; tāṅḍavam—dancing like a madman.

TRANSLATION

‘O Lord Puṇḍarikākṣa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamunā?’

PURPORT
This verse is found in Bhakti-rasāmṛta-sindhu (1.2.156).
TEXT 38

krṣne ‘ratira’ cihna ei kailun vivaraṇa
‘krṣṇa-premera’ cihna ebe śuna sanātana II 38 II

SYNONYMS
krṣne—for Kṛṣṇa; ratira—of attraction; cihna—the symptoms; ei—all these; kailun vivaraṇa—I have described; krṣṇa-premera—of love for Lord Kṛṣṇa; cihna—the symptoms; ebe—now; śuna sanātana—please hear, Sanātana.

TRANSLATION

“These are the symptoms of a person who has developed attraction [bhāva] for Kṛṣṇa. Now let me describe the symptoms of a person who is actually elevated to love of Kṛṣṇa. O Sanātana, please hear this from Me.”

TEXT 39

yāṅra citte kṛṣṇa-prema karaye udaya
tāṅra vākya, kriyā, mudrā vijñeha nā bujhaya

SYNONYMS
yāṅra citte—in whose heart; kṛṣṇa-prema—love of Kṛṣṇa; karaye udaya—awakens; tāṅra—his; vākya—words; kriyā—activities; mudrā—symptoms; vijñeha—even a learned scholar; nā bujhaya—does not understand.

TRANSLATION

“Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.”

TEXT 40

bhūṣaṅgaṁ naroṇeṁ yanṣeṣṭheṇaṣṭeṁ cheṭaṁ
āstavaṇīḍhayaṁ mṛdaṁ śṛṅguḥ śṛṅguḥ II 40 II
Life’s Ultimate Goal

Text 41

dhanyasyāyāṁ nava-premā
yasyonmilati cetasi
antarvāṇibhir apy asya
mudrā suṣṭhu sudurgamā

SYNONYMS

dhanyasya—of a most fortunate person; ayam—this; navah—new; premā—love of Godhead; yasya—of whom; unmilati—manifests; cetasi—in the heart; antarvāṇibhiḥ—by persons well versed in śāstras; api—even; asya—of him; mudrā—symptoms; suṣṭhu—exceedingly; sudurgamā—difficult to understand.

TRANSLATION

"'Even a most learned scholar cannot understand the activities and symptoms of an exalted personality in whose heart love of Godhead has awakened.'"

PURPORT

This verse is also found in Bhakti-rasāmṛta-sindhu (1.4.17).

TEXT 41

evarṇvratāḥ sva-priya-nāma-kirtyā
jātanurāgo druta-citta ucceiḥ
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyah

SYNONYMS

evarṇ-vratāḥ—when one thus engages in a vow to chant and dance; sva—own; priya—very dear; nāma—the holy name; kirtyā—by chanting; jāta—in this way develops; anurāgāḥ—attachment; druta-cittāḥ—very eagerly; ucceiḥ—loudly; hasati—laughs; atho—also; roditi—cries; rauti—becomes agitated; gāyati—chants; unmāda-vat—like a madman; nṛtyati—dances; loka-bāhyāḥ—not caring for outsiders.
TRANSLATION

"‘When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.’

PURPORT

This verse is quoted from Srimad-Bhagavatam (11.2.40).

TEXT 42

prema krame bādiḥ haya — sneha, māna, pranaya rāga, anurāga, bhāva, mahābhāva haya

SYNONYMS

prema—love of God; krame—gradually; bādiḥ—increasing; haya—is; sneha—affection; māna—indignation due to affection; pranaya—love; rāga—attachment; anurāga—subattachment; bhāva—ecstasy; mahā-bhāva—exalted ecstasy; haya—is.

TRANSLATION

“Love of Godhead increases and is manifest as affection, counter-love, love, attachment, subattachment, ecstasy and sublime ecstasy.

TEXT 43

bija, ikṣu, rasa, guḍa tabe khaḍa-sāra śarkara, sitā-michari, suddha-michari āra

SYNONYMS

bija—seeds; ikṣu—sugarcane plants; rasa—juice; guḍa—molasses; tabe—then; khaḍa-sāra—crude sugar; śarkara—sugar; sitā-michari—sugar candy; suddha-michari—rock candy; āra—also.
TRANSLATION

“This development is compared to sugarcane seeds, sugarcane plants, sugarcane juice, molasses, crude sugar, refined sugar, sugar candy and rock candy.

TEXT 44

ইহা যাইছে ক্রমে নির্মল, ক্রমে বাড়ে স্বাদ ।
রতি-প্রেমাদির তৈছে বাড়িয়ে আঘাত ॥ ৪৪ ॥

ihā yaiche krame nirmala, krame bāde svāda
rati-premA-di raiP bādaye āsvāda

SYNONYMS

ihā—this; yaiche—like; krame—by succession; nirmala—pure; krame—gradually; bāde—increases; svāda—taste; rati—from attachment; prema-ādira—of love of Godhead and so on; taiP—in that way; bādaye—increases; āsvāda—
taste.

TRANSLATION

“Just as the taste of sugar increases as it is gradually purified, one should understand that when love of Godhead increases from rati, which is compared to the beginning seed, its taste increases.

TEXT 45

অধিকারী-ভেদে রতি—পঞ্চ পরকার ।
শান্ত, দাসী, সখ্য, বাতিলায়, মন্দুর আর ॥ ৫৫ ॥

adhikārī-bhede rati—pañca parakāra
śānta, dāsya, sakhyā, vātsalya, madhura āra

SYNONYMS

adhikārī—of possessor; bhede—according to differences; rati—attachment; pañca parakāra—five varieties; śānta—neutral; dāsya—servitude; sakhyā—friendship; vātsalya—paternal love; madhura—conjugal love; āra—also.

TRANSLATION

“According to the candidate possessing these transcendental qualities [sneha, māna and so on], there are five transcendental mellows—neutrality, servitorship, friendship, parental love and conjugal love.
PURPORT

In the Bhakti-rasāmṛta-sindhu, rati (attraction) is thus described:

vyaktarh maṣṭṣitevāntar-
lakṣyate rati-lakṣaṇam
mumukṣu-prabhṛtīnāṁ ced
bhaved eṣā ratir na hi

kintu bāla-camatkāra-
kalir tac-cihna-vikṣayā
abhijñena subodho 'yaṁ
raty-ābhāsaḥ prakīrtitaḥ

The real symptoms of the fructification of the seed of love (rati) are manifest because the heart is melted. When such symptoms are found among speculators and fruitive actors, they cannot be accepted as real symptoms of attachment. Foolish people without knowledge of devotional service praise such symptoms of attachment even when they are based on something other than a desire to serve Kṛṣṇa. However, one who is expert in devotional service calls such symptoms rati-ābhāsa, a mere glimpse of attachment.

TEXT 46

एँ पङ्क्ष द्वारी भाव हयं पङ्क्ष ‘रस’।
नेषुरसे भजन ‘मुखी’, कृष्ण हयं ‘बिन्ध’ || ४६ ||

ei pañca sthāyi bhāva haya pañca ‘rasa’
ye-rase bhakta ‘sukhi’, kṛṣṇa haya ‘vaśa’

SYNONYMS

ei pañca—these five kinds of transcendental mellow; sthāyi bhāva—permanent ecstatic moods; haya—become; pañca rasa—five kinds of transcendental mellow; ye-rase—in a particular mellow; bhakta sukhi—a devotee becomes happy; kṛṣṇa—Lord Kṛṣṇa; haya—becomes; vaśa—under the control.

TRANSLATION

“These five transcendental mellow exist permanently. The devotee may be attracted to one of these mellow, and thus he becomes happy. Kṛṣṇa also becomes inclined toward such a devotee and comes under his control.
**PURPORT**

In *Bhakti-rasāmṛta-sindhu*, sthāyi-bhava, permanent ecstasy, is thus described:

\[
\begin{align*}
\text{aviruddhan viruddhāraḥ ca } & \text{ bhāvān yo vāsatāṁ nayan} \\
\text{su-rājeva virājeta } & \text{ sa sthāyi bhāvo 'tra sa proktaḥ} \\
\text{sthāyi bhāvo 'tra sa proktaḥ } & \text{ śrī-krṣṇa-viśayā ratiḥ}
\end{align*}
\]

These moods (*bhavas*) bring under control the favorable ecstasies (such as laughing) and unfavorable ecstasies (such as anger). When these continue to remain as kings, they are called *sthāyi-bhava*, or permanent ecstasies. Continuous ecstatic love for Kṛṣṇa is called permanent ecstasy.

**TEXT 47**

*prema-adika* sthāyi-bhāva sāmagri-milane
krṣṇa-bhakti rasa-rūpe pāya pariṇāme

**SYNONYMS**

*prema-ādika*—love of Godhead, beginning with śānta, dāsya and so on; *sthāyi-bhāva*—the permanent ecstasies; *sāmagri-milane*—by mixing with other ingredients; *krṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *rasa-rūpe*—composed of transcendental mellows; *pāya*—becomes; *pariṇāme*—by transformation.

**TRANSLATION**

“When the permanent ecstasies [neutrality, servitorship and so on] are mixed with other ingredients, devotional service in love of Godhead is transformed and becomes composed of transcendental mellows.

**PURPORT**

In *Bhakti-rasāmṛta-sindhu*, the following definition is given:

\[
\begin{align*}
\text{athāśyāḥ keśava-rater} \\
\text{lakṣitāyā nigadyate} \\
\text{sāmagri-paripoṣena} \\
\text{paramā rasa-rūpatā}
\end{align*}
\]
Love for Kṛṣṇa, Keśava, as previously described, reaches the supreme state of being composed of mellows when its ingredients are fulfilled. By means of vibhāva, anubhāva, sāttvika and vyabhicāri, hearing and chanting are activated, and the devotee is able to taste love for Kṛṣṇa. Then attachment for Kṛṣṇa, or permanent ecstasy (sthāyi-bhāva), becomes the mellow of devotional service (bhakti-rasa).

SYNONYMS

vibhāva—special ecstasy; anubhāva—subordinate ecstasy; sāttvika—natural ecstasy; vyabhicāri—transitory ecstasy; sthāyi-bhāva—permanent ecstasy; rasa—mellow; haya—becomes; ei cāri—these four; milī’—meeting.

TRANSLATION

“The permanent ecstasy becomes a more and more tasteful transcendental mellow through the mixture of special ecstasy, subordinate ecstasy, natural ecstasy and transitory ecstasy.
SYNONYMS

dadhi—yogurt; yena—as if; khaṇḍa—sugar candy; marica—black pepper; kar-pūra—camphor; milane—being mixed; rasāla-ākhyā—known as delicious; rasa—mellow; haya—becomes; apūra-āsvādane—by an unprecedented taste.

TRANSLATION

“Yogurt mixed with sugar candy, black pepper and camphor is very palatable and tasty. Similarly, when permanent ecstasy mixes with other ecstatic symptoms, it becomes unprecedentedly tasty.

TEXT 50

dvividha ‘vibhāva’, —ālambana, uddipana
varnī-svarādi —‘uddipana’, kṛṣṇādi —‘ālambana’

SYNONYMS

dvi-vidha—two kinds; vibhāva—particular ecstasy; ālambana—the support; uddipana—awakening; varnī-svara-ādi—such as the vibration of the flute; uddipana—exciting; kṛṣṇa-ādi—Kṛṣṇa and others; ālambana—the support.

TRANSLATION

“There are two kinds of particular ecstasies [vibhāva]. One is called the support, and the other is called the awakening. The vibration of Kṛṣṇa’s flute is an example of the awakening, and Lord Kṛṣṇa Himself is an example of the support.

TEXT 51

‘anubhāva’—smita, nrtya, gitadī udbhāsvara
stambhādi—‘sāttvika’ anubhāvera bhitara

SYNONYMS

anubhāva—subordinate ecstasy; smita—smiling; nrtya—dancing; gitā-ādi—songs and so on; udbhāsvara—symptoms of bodily manifestation; stambha-ādi—
being stunned and others; sāttvika—natural; anubhāvera bhitara—within the category of subordinate ecstasies.

**TRANSLATION**

“The subordinate ecstasies are smiling, dancing and singing, as well as different manifestations in the body. The natural ecstasies, such as being stunned, are considered among the subordinate ecstasies [anubhāva].

**PURPORT**

In the *Bhakti-rasāmṛta-sindhu*, vibhāva is described as follows:

\[
\text{tatra jñeyā vibhāvās tu}
\]
\[
\text{rāty-āsvādana-hetavaḥ}
\]
\[
\text{te dvidhālambanā eke}
\]
\[
\text{tathāivodhipanāḥ pare}
\]

“The cause bringing about the tasting of love for Kṛṣṇa is called vibhāva. Vibhāva is divided into two categories—ālambana (support) and uddipana (awakening).”

In the *Agni Purāṇa* it is stated:

\[
\text{vibhāvyate hi rāty-ādir}
\]
\[
\text{yatṛa yena vibhāvyate}
\]
\[
\text{vibhāvo nāma sa dvedhā-}
\]
\[
\text{lambanoddipanātmaḥ}
\]

“That which causes love for Kṛṣṇa to appear is called vibhāva. That has two divisions—ālambana [in which love appears] and uddipana [by which love appears].”

In *Bhakti-rasāmṛta-sindhu*, the following is stated about ālambana:

\[
\text{kṛṣṇaś ca kṛṣṇa-bhaktāś ca}
\]
\[
\text{budhair ālambanā matāḥ}
\]
\[
\text{rāty-āder viṣayatvena}
\]
\[
\text{tathādhaṅratayāpi ca}
\]

“The object of love is Kṛṣṇa, and the container of that love is the devotee of Kṛṣṇa. Both of them are called by the learned scholars ālambana—the foundations.” Similarly, *uddipana* is described:

\[
\text{uddipanās tu te proktā}
\]
\[
\text{bhāvam uddipayanti ye}
\]
“Those things which awaken ecstatic love are called uddipana.”

te tu śri-krṣṇa-candraśya
guṇaś ceṣṭāḥ prasādhanaṁ

Mainly this awakening is made possible by the qualities and activities of Krṣṇa, as well as by His mode of decoration and the way His hair is arranged.

smitāṅga-saurabhe varāśa-
śrṅga-nūpura-kambavaḥ
padāṅka-kṣetra-tulasī-
bhakta-tad-vāsarādayaḥ

“Krṣṇa’s smile, the fragrance of His transcendental body, His flute, bugle, ankle bells, conchshell, the marks on His feet, His place of residence, His favorite plant [tulasī], His devotees, and the observance of fasts and vows connected to His devotion all awaken the symptoms of ecstatic love.”

In Bhakti-rasāmṛta-sindhu, anubhāva is described as follows:

anubhāvās tu citta-stha-
bhavānām avabodhakāḥ
te bahir vikriyā prayāḥ
proktā udbhāsvarākhyayaḥ

The many external ecstatic symptoms or bodily transformations which indicate ecstatic emotions in the mind, and which are also called udbhāsvara, are the anubhāvas, or subordinate ecstatic expressions of love. Some of these are dancing, falling down and rolling on the ground, singing and crying very loudly, bodily contortions, loud vibrations, yawning, deep breathing, disregard for others, the frothing of saliva, mad laughter, spitting, hiccups and other similar symptoms. All these symptoms are divided into two divisions—śīta and kṣepaṇa. Singing, yawning and so on are called śīta. Dancing and bodily contortions are called kṣepaṇa.

The Bhakti-rasāmṛta-sindhu describes udbhāsvara as follows:

udbhāsante svadhāmniti
proktā udbhāsvarā budhaiḥ
nivyuttariya-dhammilla-
srāṁsanaṁ gātra-moṭanam
jrmbhā ghrājaśya phullatvarāṁ
niśvāsādyāś ca te matāḥ
The ecstatic symptoms manifest in the external body of a person in ecstatic love are called by learned scholars *udbhāsvara*. Some of these are a slackening of the belt and a dropping of clothes and hair. Others are bodily contortions, yawning, a trembling of the front portion of the nostrils, heavy breathing, hiccupping and falling down and rolling on the ground. These are the external manifestations of emotional love. *Stambha* and other symptoms are described in *Madhya-līlā* (14.167).

**TEXT 52**

 Nirveda-harṣā-adi - teṭriṣa 'vyabhicāri'  
 sab mili' 'ras' haya chaṁkārakāri || 52 ||

*nirveda-harṣā-adi*—complete despondency, jubilation and so on; *teṭriṣa*—thirty-three; *vyabhicāri*—transitory elements; *sab mili’*—all meeting together; *rasa*—the mellow; *haya*—becomes; *camatkārakāri*—a causer of wonder.

**SYNONYMS**

*nirveda-harṣā-adi*—complete despondency, jubilation and so on; *teṭriṣa*—thirty-three; *vyabhicāri*—transitory elements; *sab mili’*—all meeting together; *rasa*—the mellow; *haya*—becomes; *camatkārakāri*—a causer of wonder.

**TRANSLATION**

“There are other ingredients beginning with complete despondency and jubilation. Altogether there are thirty-three varieties, and when these combine, the mellow becomes very wonderful.”

**PURPORT**

*Nirveda, harṣa,* and other symptoms are explained in *Madhya-līlā* (14.167). The transitory elements (*vyabhicāri*) are described in *Bhakti-rasāmṛta-sindhu* as follows:

```
athocyante trayas triṁśad- 
bhāvā ye vyabhicārīnāḥ 
viśeṣeṇābhimukhyena 
caranti sthāyineriṇiḥ prati 
vāg-aṅga-sattva-sūcyā ye 
jñeyās te vyabhicārīnāḥ

saṁcārayanti bhāvasya 
gatiṁ saṁcārīno 'pi te 
unmaijanti nimaijanti 
stāyīny-amṛta-vāridhau 
ūrmivad vardhayanty enarī 
yānti tad-rūpatāṁ ca te
```
There are thirty-three transitory elements known as *vyabhicāri*—ecstatic emotions. They especially wander about the permanent sentiments as assistants. They are to be known by words, by different symptoms seen in the limbs and in other parts of the body, and by the peculiar conditions of the heart. Because they set in motion the progress of the permanent sentiments, they are specifically called *saṅcāri*, or impelling principles. These impelling principles rise up and fall back in the permanent sentiments of ecstatic love like waves in an ocean of ecstasy. Consequently they are called *vyabhicāri*.

**TEXT 53**

पञ्चविद्य रस—शांत, दास्य, सख्य, वात्सल्य ॥

मधुर-नाम शुचरस—सबर्धेशं शांत्यलः ॥ ५३ ॥

*pañca-vidha rasa*—*śānta, dāsyā, sakhyā, vātsalya*

*madhura-nāma śrṅgāra-rasa*—*sabāte prabhalya*

**SYNONYMS**

*pañca-vidha rasa*—five kinds of mellows; *śānta*—neutrality; *dāsyā*—servitorship; *sakhyā*—friendship; *vātsalya*—paternal affection; *madhura*—sweet; *nāma*—named; *śrṅgāra-rasa*—the conjugal mellow; *sabāte*—among all of them; *prabhalya*—predominant.

**TRANSLATION**

“There are five transcendental mellows—neutrality, servitorship, friendship, paternal affection and conjugal love, which is also known as the mellow of sweetness. Conjugal love excels all others.

**TEXT 54**

शांतरसे शांति-रति ‘प्रेम’ पर्यांत हया ।

दास्य-रति ‘राग’ पर्यांत क्रमेत बादया ॥ ५४ ॥

*śānta-rase śānti-rati ‘prema’ paryanta haya*

*dāsyā-rati ‘rāga’ paryanta krameta bāḍaya*

**SYNONYMS**

*śānta-rase*—in the mellow of neutrality; *śānti-rati*—spiritual attachment in peacefulness; *prema paryanta*—up to love of Godhead; *haya*—is; *dāsyā-rati*—attachment in servitude; *rāga*—spontaneous love; *paryanta*—up to; *krameta*—gradually; *bāḍaya*—increases.
TRANSLATION

“The position of neutrality increases up to the point where one can appreciate love of Godhead. The mellow of servitorship gradually increases to the point of spontaneous love of Godhead.

TEXT 55

सख्य-वात्सल्य-रति पाय ‘अनूराग’-सीमा।
सुबलाद्येरे ‘भाव’ परंपरा प्रेमेर महिमः॥ ५५ ॥

sakhya-vātsalya-rati pāya ‘anurāga’-simā
subalādyera ‘bhāva’ paryanta premera mahimā

SYNONYMS

sakhya—in friendship; vātsalya—in paternal affection; rati—in affection; pāya—obtains; anurāga-simā—up to the limit of subordinate spontaneous love; subalādyera—of friends like Subala and others; bhāva—ecstatic love; paryanta—up to; premera mahimā—the glory of the love of Godhead.

TRANSLATION

“After the mellow of servitorship, there are the mellows of friendship and paternal love, which increase to subordinate spontaneous love. The greatness of the love found in friends like Subala extends to the standard of ecstatic love of Godhead.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the mellow of neutrality increases to simple love of Godhead. In the mellow of servitorship, love of Godhead increases beyond that to affection, counter-love (anger based on love), love and attachment. Similarly, the mellow of friendship increases to affection, counter-love, love, attachment and subattachment. It is the same with the mellow of paternal affection. The special feature of the mellow of friendship exhibited by personalities like Subala is that it increases from fraternal affection to counter-love, to spontaneous attachment, to subordinate attachment, and finally to the ecstasy where all the ecstatic symptoms continuously exist.

TEXT 56

शान्तादि रसेऽर ‘योग’, ‘बियोग’—घुइ ज्ञेय ॥
सख्य-वात्सल्ये योगादिर अनेक बिंदुं ॥ ५६ ॥
śānta-ādi rasera ‘yoga’, ‘viyoga’—dui bheda
sakhya-vātsalye yogādīra aneka vibheda

SYNONYMS
śānta-ādi rasera—of the mellows beginning from neutrality; yoga—connection; viyoga—separation; dui bheda—two divisions; sakhya—in the mellow of friendship; vātsalye—in paternal affection; yoga-ādīra—of connection and separation; aneka vibheda—many varieties.

TRANSLATION
“There are two divisions of each of the five mellows—yoga [connection] and viyoga [separation]. Among the mellows of friendship and parental affection, there are many divisions of connection and separation.

PURPORT
In Bhakti-rasāmṛta-sindhu, these divisions are described:

ayoga-yogāvetasya
prabhedau kathitāv ubhau

In the mellows of bhakti-yoga, there are two stages—ayoga and yoga. Ayoga is described in Bhakti-rasāmṛta-sindhu:

saṅgābhāvo harer dhīrair
ayoga iti kathyate
ayoge tvan-manaskatvarṁ
tad-guṇādy-anusandhayat
tat-prāpty-upāya-cintādyāḥ
sarveśāṁ kathitāḥ kriyāḥ

Learned scholars in the science of bhakti-yoga say that when there is an absence of association with the Supreme Personality of Godhead, separation takes place. In the stage of ayoga (separation), the mind is filled with Kṛṣṇa consciousness and is fully absorbed in thoughts of Kṛṣṇa. In that stage, the devotee searches out the transcendental qualities of the Supreme Personality of Godhead. It is said that in that stage of separation, all the devotees in the different mellows are always active in thinking of ways to attain Kṛṣṇa’s association.

The word yoga (connection) is thus described:

kṛṣṇena saṅgamo yas tu
sa yoga iti kiryate
“When one meets Kṛṣṇa directly, that is called yoga.”

In the transcendental mellow of neutrality and servitorship, there are similar divisions of yoga and viyoga, but they are not variegated. The divisions of yoga and viyoga are always existing in the five mellow. However, in the transcendental mellow of friendship and paternal affection, there are many varieties of yoga and viyoga. The varieties of yoga are thus described:

\[
yogo \ 'pi \ kathitah \ siddhis \\
tuṣṭih \ sthitir \ iti \ tridhā
\]

Yoga (connection) is of three types—success, satisfaction and permanence. The divisions of ayoga (separation) are thus described:

\[
uktanṛṣṭhitaṁ \ viyogaś \ cety \\
ayogo \ 'pi \ dvīdhocytate
\]

Thus ayoga has two divisions—longing and separation.

**TEXT 57**

‘रुढ़ा’, ‘अधिरुढ़ा’ भाव—केवल ‘मधुरे’।
महिषीगणेण ‘रुढ़ा’, ‘अधिरुढ़ा’ गोपिका-निकरे ||57||

‘रुढ़ा’, ‘अधिरुढ़ा’ bhāva—kevala ‘madhure’
mahiṣi-ganera ‘rūḍha’, ‘adhiruḍha’ gopikā-nikare

**SYNONYMS**

rūḍha—advanced; adhiruḍha—highly advanced; bhāva—ecstasy; kevala—only; madhure—in the transcendental mellow of conjugal love; mahiṣi-ganera—of the queens of Dwārakā; rūḍha—advanced; adhiruḍha—highly advanced; gopikā-nikare—among the gopis.

**TRANSLATION**

“Only in the conjugal mellow are there two ecstatic symptoms called rūḍha [advanced] and adhiruḍha [highly advanced]. The advanced ecstasy is found among the queens of Dwārakā, and the highly advanced ecstasies are found among the gopis.

**PURPORT**

The adhiruḍha ecstasies are explained in the Ujjvala-nilāmaṇi:
Life's Ultimate Goal

rūdhoktebhyo 'nabhāvebhyaḥ
kām apy āptā viśiṣṭatām
yatrānubhāvā dṛṣyante
so 'dhirūḍho nigadyate

The very sweet attraction of conjugal love increases through affection, counter-love, love, attachment, subattachment, ecstasy and highly advanced ecstasy (mahābhāva). The platform of mahābhāva includes rūḍha and adhirūḍha. These platforms are possible only in conjugal love. Advanced ecstasy is found in Dvārakā, whereas highly advanced ecstasy is found among the gopīs.

TEXT 58

अधिरुड्ध-महाभवां—दुई ति प्रकार
संभोगे 'मादन', विरेचे 'मोहन' नाम भार \| 58 \|

adhirūḍha-mahābhāva—dui ta' prakāra
sambhoge 'mādana', virahe 'mohana' nāma tāra

SYNONYMS
adhirūḍha-mahābhāva—highly advanced ecstasy; dui ta' prakāra—two varieties; sambhoge—in actually meeting; mādana—mādana; virahe—in separation; mohana—mohana; nāma—the names; tāra—of them.

TRANSLATION

‘Highly advanced ecstasy is divided into two categories—mādana and mohana. Meeting together is called mādana, and separation is called mohana.’

TEXT 59

‘मादने’—चूजनादि हयां अनंत विभेद
‘उदगुर्ण’, ‘चित्रजल्प’—‘मोहने’ द्वै भेद \| 59 \|

‘mādana’—cumbanādi haya ananta vibheda
‘udghūṛṇā’, ‘citra-jalpa’—‘mohana’ dui bheda

SYNONYMS
mādana—in the stage of mādana; cumbana-ādi—kissing and similar activities; haya—are; ananta vibheda—unlimited divisions; udghūṛṇā—unsteadiness; citra-jalpa—various mad talks; mohana—the stage of mohana; dui bheda—two divisions.
TRANSLATION

"On the mādana platform there are kissing and many other symptoms, which are unlimited. In the mohana stage, there are two divisions—udghūrṇā [unsteadiness] and citra-jalpa [varieties of mad emotional talks]."

PURPORT

For further information, see Madhya-lilā (1.87).

TEXT 60


citra-jalpera daśa anāg—prajalpa-di-nāma
‘bhramara-gitā’ra daśa śloka tāhāte pramāṇa

SYNONYMS

citra-jalpera—of the mad talks; daśa—ten; anāg—parts; prajalpa-ādi-nāma—named prajalpa and so on; bhramara-gitāra—of Radhārāṇī’s talks with the bumblebee (Śrīmad-Bhāgavatam, Canto Ten, Chapter Forty-seven); daśa śloka—ten verses; tāhāte—in that matter; pramāṇa—the evidence.

TRANSLATION

‘Mad emotional talks include ten divisions, called prajalpa and other names. An example of this is the ten verses spoken by Śrīmati Rādhārāṇī called ‘song to the bumblebee.’"

PURPORT

Imaginative mad talks known as citra-jalpa can be divided into ten categories—prajalpa, parijalpa, vijalpa, ujjalpa, saṅjalpa, avajalpa, abhijalpa, ājālpa, pratijalpa and sujālpa. There are no English equivalents for these different features of jalpa (imaginative talk).

TEXT 61

udghūrṇā, vivaśa-čeṣṭā—divyonmāda-nāma
virahe krṣṇa-sphūrti, āpanāke ‘krṣṇa’-jñāna
SYNONYMS

udghūṛṇā—unsteadiness; vivaśa-ceṣṭā—boastful activities; divya-unmāda-nāma—named transcendental madness; virahe—in separation; krṣṇa-sphūrti—manifestation of Kṛṣṇa; āpanāke—oneself; krṣṇa-jñāna—thinking as Kṛṣṇa.

TRANSLATION

“Udghūṛṇā [unsteadiness] and vivaśa-ceṣṭā [boastful activities] are aspects of transcendental madness. In separation from Kṛṣṇa, one experiences the manifestation of Kṛṣṇa, and one thinks oneself to be Kṛṣṇa.

TEXT 62

‘sambhoga’-vipralambha’-bhede dvividha śṛṅgāra
sambhogera ananta aṅga, nāhi anta tāra

SYNONYMS

sambhoga—of meeting (enjoyment together); vipralambha—of separation; bhede—in two divisions; dvi-vidha śṛṅgāra—two kinds of conjugal love; sambhogera—of the stage of sambhoga, or meeting; ananta aṅga—unlimited parts; nāhi—not; anta—an end; tāra—of that.

TRANSLATION

“In conjugal love [śṛṅgāra] there are two departments—meeting and separation. On the platform of meeting, there are unlimited varieties that are beyond description.

PURPORT

Vipralambha is described in the Ujjvala-nilamaṇi:

yūnor ayuktayor bhāvo
yuktayor vātha yo mithaḥ
abhiṣṭāliṅgaṅādānīmān
anavāptau prakṛṣyate
sa vipralambho vijñeyāḥ
sambhogonnatikārakaḥ
na vinā vipralambhena
sambhogāḥ puṣṭim aṣṇute
When the lover and the beloved meet, they are called *yukta* (connected). Previous to their meeting, they are called *ayukta* (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called *vipralambha*. This *vipralambha* helps nourish emotions at the time of meeting. Similarly, *sambhoga* is thus described:

\[
\text{dārśanāliṅgaṁganādīnām}
\]
\[
\text{ānuṅkūlyāṁ nīśevayā}
\]
\[
\text{yūnōr uḷāsam ārohan}
\]
\[
\text{bhāvah sambhoga īryate}
\]

"Meeting each other and embracing each other are aimed at bringing about the happiness of both the lover and the beloved. When this stage becomes increasingly jubilant, the resultant ecstatic emotion is called *sambhoga*." When awakened, *sambhoga* is divided into four categories:

1. *purva-rāga*-anantara—after *purva-rāga* (attachment prior to meeting), *sambhoga* is called brief (*sāṅkṣipta*);
2. *māna*-anantara—after *māna* (anger based on love), *sambhoga* is called encroached (*sāṅkīraṇa*);
3. *kiñcid-dūra*-pravāsa-anantara—after being a little distance away for some time, *sambhoga* is called accomplished (*sampāna*);
4. *sudūra*-pravāsa-anantara—after being far away, *sambhoga* is called perfection (*samṛddhimān*).

The meetings of the lovers that take place in dreams also have these four divisions.

**TEXT 63**

‘बिप्रालंभ’ चतुर्विधा—पुर्वराग, मान।
प्रवासाख्य, आर प्रेमवैचित्त्य-आख्यान ॥ ६३ ॥

‘vipralambha’ catur-vidha—pūrva-rāga, māna
pravāsākhya, āra prema-vaicittya-ākhyāna

**SYNONYMS**

*vipralambha*—separation; *catuh-vidha*—four divisions; *pūrva-rāga*—pūrva-rāga; *māna*—māna; *pravāsākhya*—known as pravāsa; āra—and; *prema-vaicittya*—prema-vaicittya; ākhyāna—calling.

**TRANSLATION**

‘Vipralambha has four divisions—pūrva-rāga, māna, pravāsa, and prema-vaicittya.'
PURPORT

Pūrva-rāga is described in Ujjvala-nilamāṇi:

ratir yā saṅgamāt pūrvarā

darśana-śravanādi-jā
	
tayor unmilati prājñaih
	
pūrva-rāgāh sa ucyate

When attachment produced in both the lover and beloved before their meeting by seeing, hearing and so on becomes very palatable by the mixture of four ingredients, such as vibhāva and anubhāva, this is called pūrva-rāga.

The word māna is also described:

dampatyor bhāva ekatra
	
sator apy anuraktayoḥ

tvābhīṣṭaḥsaṇeṣa-vikṣaḍi-
	
nirodhi māna ucyate

Māna is a word used to indicate the mood of the lover and the beloved experienced whether they are in one place or in different places. This mood obstructs their looking at one another and embracing one another, despite the fact that they are attached to one another.

Pravāsa is also explained as follows:

pūrva-saṅga-tayor yūnor
	
bhaved deśantarāddhibhiḥ

tyavadhānaiḥ tu yat prājñaih
	
sa pravāsa itiryate

Pravāsa is a word used to indicate the separation of lovers who were previously intimately associated. This separation is due to their being in different places.

Similarly, prema-vaicittya is explained:

priyasya sannikarṣe ‘pi
	
premotkarṣa-svabhāvataḥ
	
yā viśeṣa-dhiyārtis tat
	
prema-vaicittyaṃ ucyate

Prema-vaicittya is a word used to indicate an abundance of love that brings about grief from fear of separation, although the lover is present.
TEXT 64

राधिकान्ते “पुर्वरा” प्रसिद्ध प्रवास, “माने”।
“प्रेमवैचित्र्य” श्रीदशमे महिषीगणे॥ ६४ ॥

राधिकाये पुर्वरा-रागा प्रसिद्ध ‘प्रवासा’, ‘माने’
‘प्रेम-वैचित्र्या’ श्री-दासमे महिषी-गणे

SYNONYMS

राधिकाये—in Śrīmatī Rādhārāṇī and the other gopis; पुर्वरा—feelings before union; प्रसिद्ध—celebrated; प्रवासा—also pravāsa and māna;
प्रेम-वैचित्र्या—feelings of fear of separation; श्री-दासमे—in the Tenth Canto;
महिषी-गणे—among the queens.

TRANSLATION

‘Of the four kinds of separation, three [पुर्वरा-रागा, प्रवासा and माना] are celebrated in Śrīmatī Rādhārāṇī and the gopis. In Dvārakā, among the queens, feelings of प्रेम-वैचित्र्या are very prominent.

TEXT 65

कुरारी बिलगणि सं बौद्धनेत्र। न शेषे
स्पष्टित जगति राज्यामीहि: श्वस्तरां:।
बहुमिव संह कक्षिद्धुचिनिविष्ठेऽत्
नलिन-नयन-हासोऽदार-लीलेकितेन॥ ६५ ॥

कुरारी vilapasi tvam vita-nidrā na šeše
vayam iva sakhi kaccid gāḍha-nirviddha-cetā
nalina-nayana-hāsodāra-līleśitena

SYNONYMS

कुरारी—O female osprey; vilapasi—are lamenting; tvam—you; vita-nidrā—without sleep; ना—not; šeše—rest; svapitī—sleeps; jagati—in the world;
rātryām—at night; iva—like; sakhi—O dear friend; kaccid—whether; gāḍha—deeply; nirviddha-cetā—pierced in the heart; nalina-nayana—of the lotus-eyed Lord; hāsa—smiling; udāra—liberal; līleśitena—by the playful glancing.
TRANSLATION

"'My dear friend Kurari, it is now night, and Lord Sri Krsna is sleeping. You yourself are not asleep or resting but are lamenting. Should I presume that you, like us, are affected by the smiling, liberal, playful glances of the lotus-eyed Krsna? If so, your heart is deeply pierced. Is that why you are showing these signs of sleepless lamentation?'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.90.15). Although the queens were with Krsna, they were still thinking of losing His company.

TEXT 66

vrajendra-nandana krsna—nayaka-siromani
nayikara siromani—radhã-ãhãkurâni

SYNONYMS

vrajendra-nandana krsna—Lord Krsna, the son of Maharraja Nanda; nayaka-siromani—best of all heroes; nayikara siromani—the best of all heroines; radhã-ãhãkurâni—Srimati Radhârâni.

TRANSLATION

"Lord Krsna, the Supreme Personality of Godhead who appeared as the son of Nanda Maharraja, is the supreme hero in all dealings. Similarly, Srimati Radhârâni is the topmost heroine in all dealings.

TEXT 67

nayakânâṁ śirolaṁ kroṣñarāyañ bhagavan svayam
yatra nityatayā sarve virājante mahā-guṇâṁ:

nayakānāṁ śirolatnāṁ
kṛṣṇas tu bhagavān svayam
yatā nityatayā sarve
virājante mahā-guṇāḥ
SYNONYMS

nāyakānām—of all heroes; śiroratnam—the crown jewel; kṛṣṇah—Lord Kṛṣṇa; tu—but; bhagavān svayam—the Supreme Personality of Godhead Himself; yatra—in whom; nityatayā—with permanence; sarve—all; virājante—exist; mahā-guṇāḥ—transcendental qualities.

TRANSLATION

‘Kṛṣṇa is the Supreme Personality of Godhead Himself, and He is the crown jewel of all heroes. In Kṛṣṇa, all transcendental good qualities are permanently situated.’

PURPORT

This verse is also found in Bhakti-rasāmṛta-sindhu (2.1.17).

TEXT 68

devi kṛṣṇamayi proktā
rādhikā para-devatā
sarva-lakṣmimayi sarva-
kāntih sammohini parā

SYNONYMS

devi—who shines brilliantly; kṛṣṇa-mayi—nondifferent from Lord Kṛṣṇa; proktā—called; rādhikā—Śrīmati Rādhārāṇī; para-devatā—most worshipable; sarva-lakṣmi-mayi—presiding over all the goddesses of fortune; sarva-kāntih—in whom all splendor exists; sammohini—whose character completely bewilders Lord Kṛṣṇa; parā—the superior energy.

TRANSLATION

‘The transcendental goddess Śrīmati Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attraction to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.’

PURPORT

This text is found in the Bhād-gautamiya-tantra.
TEXT 69

अनंत कृष्ण गुण, चौषत्ती—प्रधानोऽ।
एक एक गुण गुणिं ज्ञुद्यां भक्त-काण || ६९ ||

ananta kṛṣṇa guṇa, cauṣaṭṭī—pradhāna
eka eka guṇa śuni’ juḍāya bhakta-kāṇa

SYNONYMS

ananta—unlimited; kṛṣṇa—of Lord Kṛṣṇa; guṇa—qualities; cauṣaṭṭī—sixty-four; pradhāna—chief ones; eka eka—one by one; guṇa—qualities; śuni’—hearing; juḍāya—satisfies; bhakta-kāṇa—the ears of the devotees.

TRANSLATION

“The transcendental qualities of Lord Kṛṣṇa are unlimited. Out of these, sixty-four are considered prominent. The ears of the devotees are satisfied simply by hearing all these qualities one after the other.

TEXT 70

अयं नेत्र शुरुमयप्रभु सर्वसंक्षिप्तिष्ठौः।
कृतिरन्तज्ञस्य युक्ते बलियान् वयसान्वितः || ७० ||

ayam netā suramyāṅgah
sarva-sal-lakṣaṇānvitaḥ
ruciras tejasa yukto
baliyān vayasānvitaḥ

SYNONYMS

ayam—this (Kṛṣṇa); netā—supreme hero; suramyāṅgah—having the most beautiful transcendental body; sarva-sat-lakṣaṇa—all-auspicious bodily marks; anvitaḥ—endowed with; ruciraḥ—possessing radiance very pleasing to the eyes; tejasā—with all power; yuktah—bestowed; baliyān—very strong; vayasa-anvitaḥ—having a youthful age.

TRANSLATION

“Kṛṣṇa, the supreme hero, has the most beautiful transcendental body. This body possesses all good features. It is radiant and very pleasing to the eyes. His body is powerful, strong and youthful.
PURPORT

This verse and the following six verses are also found in Bhakti-rasāmṛta-sindhu (2.1.23-29).

TEXT 71

विविधाध्यक्षताविन्यासं सत्यावयः प्रियः बदोः।
बाबदुकः सुपात्रविने। वृद्धिमान् प्रतिभाविनि।। ७१।

vividhādbhuta-bhāṣā-vit
satya-vākyah priyam vadaḥ
vāvadūkhaḥ supāṇḍityaḥ
buddhimān pratibhānvitaḥ

SYNONYMS

vividha—various; adbhuta—wonderful; bhāṣā-vit—knower of languages;
satya-vākyah—whose words are truthful; priyam vadaḥ—who speaks very pleasingly;
vāvadūkhaḥ—expert in speaking; su-pāṇḍityaḥ—very learned; buddhimān—very wise; pratibhā-anvitāḥ—genius.

TRANSLATION

"Krṣṇa is the linguist of all wonderful languages. He is a truthful and very pleasing speaker. He is expert in speaking, and He is a very wise, learned scholar and a genius.

TEXT 72

विदग्धपत्राः दक्षः कृतजः ह्रदृढः।
देशकलसमपः स्तायिः प्रतिभिः।। ७२।

vidagdhaś caturō dakṣaḥ
kṛta-jñāḥ suḍṛḍha-vrataḥ
dēśa-kāla-supātra-jñāḥ
śāstra-cakṣuh śucīr vaśi

SYNONYMS

vidagdhaḥ—expert in artistic enjoyment; caturāḥ—cunning; dakṣaḥ—expert; kṛta-jñāḥ—grateful; suḍṛḍha-vrataḥ—firmly determined; deśa—of country; kāla—time; supātra—of fitness; jñāḥ—a knower; śāstra-cakṣuḥ—expert in the authoritative scriptures; śucīḥ—very clean and neat; vaśi—self-controlled.
TRANSLATION

"Krṣṇa is very expert in artistic enjoyment. He is highly cunning, expert, grateful and firmly determined in His vows. He knows how to deal according to time, person and country, and He sees through the scriptures and authoritative books. He is very clean and self-controlled.

TEXT 73

śṭiṛo dāntaḥ kṣamā-śīlo
gambhīraḥ dhṛtimān samaḥ
vadāmyo dhārmikāḥ sūraḥ
kuruṇo mānya-mānakṛt

SYNONYMS
sthiraḥ—steady; dāntaḥ—having controlled senses; kṣamā-śīlaḥ—forgiving; gambhīraḥ—grave; dhṛtimān—calm, never bereft of intelligence; samaḥ—equal; vadāmyaḥ—magnanimous; dhārmikāḥ—religious; sūraḥ—chivalrous; kuruṇaḥ—kind; mānya-mānakṛt—respectful to the respectable.

TRANSLATION

"Lord Krṣṇa is steady, His senses are controlled, and He is forgiving, grave and calm. He is also equal to all. Moreover, He is magnanimous, religious, chivalrous and kind. He is always respectful to respectable people.

TEXT 74

dakṣiṇo vinayi hrimān
śaraṇāgata-pālakah
sukhi bhakta-suḥrī prema-
vaśyaḥ sarva-śubhaṅkarah

SYNONYMS
dakṣiṇaḥ—simple and liberal; vinayi—humble; hrimān—bashful when glorified; śaraṇāgata-pālakah—protector of the surrendered soul; sukhi—always
happy; bhakta-suhaṛ—well-wisher of the devotees; prema-vaśyaḥ—submissive to love; sarva-śubhāṅkaraḥ—all-auspicious.

TRANSLATION

"Krṣṇa is very simple and liberal, He is humble and bashful, and He is the protector of the surrendered soul. He is very happy, and He is always the well-wisher of His devotee. He is all-auspicious, and He is submissive to love.

TEXT 75

प्रतापी कृतिमान् रक्तालोकः साँखुमार्यः।
नारिगाण-मनोहारी सर्वाराध्यः सृष्टिमान् ॥ ७५॥

pratāpi kṛtīmān rakta- 
lokaḥ sādhū-samāśrayah
nāri-gāṇa-manohārī sarvārādhyah samṛddhimān

SYNONYMS

pratāpi—very influential; kṛtīmān—famous for good works; rakta-lokaḥ—who is the object of the attachment of all people; sādhū-samāśrayaḥ—the shelter of the good and virtuous; nāri-gāṇa—to women; manohārī—attractive; sarvārādhyah—worshipable by everyone; samṛddhimān—very rich.

TRANSLATION

"Krṣṇa is very influential and famous, and He is the object of attachment for everyone. He is the shelter of the good and the virtuous. He is attractive to the minds of women, and He is worshiped by everyone. He is very, very rich.

TEXT 76

वरीयानीश्वरशेष्टि गुणाक्षुण्डलकृतिततः।
समुद्र इव पक्षाश्चर्वाति हरेरम् ॥ ७६॥

variyaṁ iśvaraś ceti
guṇāḥ tasyānukirtitah
samudrā iva pañcāsād
durvīgāhā harer ami

SYNONYMS

variyaṁ—the best; iśvaraḥ—the supreme controller; ca—and; iti—thus; guṇāḥ—the transcendental qualities; tasya—of Him; anukirtitāḥ—described;
samudrāḥ—oceans; iva—like; pañcāśat—fifty; durvīgāhāḥ—difficult to penetrate fully; hareḥ—of the Supreme Personality of Godhead; amī—all these.

**TRANSLATION**

‘Krṣna is the Supreme, and He is always glorified as the Supreme Lord and controller. Thus all the previously mentioned transcendental qualities are in Him. The fifty qualities of the Supreme Personality of Godhead above mentioned are as deep as an ocean. In other words, they are difficult to fully comprehend.

**TEXT 77**

कृष्णं सर्वोत्तमं यो विद्युत्तंतरं वक्त च।
परिपूर्वत्त्वं भावं तत्रैव पुरुषोत्तमं ॥ ७७ ॥

*jīveṣv ete vasanto 'pi
bindu-bindutayā kvacit
paripūrnatayā bhānti
tatraiva puruṣottame*

**SYNONYMS**
jīveṣu—in the living entities; ete—these; vasantaḥ—are residing; api—though; bindu-bindutayā—with a very minute quantity; kvacit—sometimes; paripūrṇatayā—with fullness; bhānti—are manifest; tatra—in Him; eva—certainly; puruṣa-uttame—in the Supreme Personality of Godhead.

**TRANSLATION**

‘These qualities are sometimes very minutely exhibited in living beings, but they are fully manifest in the Supreme Personality of Godhead.’

**PURPORT**

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.1.30). Living entities are parts and parcels of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā*:

\[
mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
mano śaṅkhāṇidriyāni
prakṛti-sthāni karṣati
\]

“The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.” (Bg. 15.7)
The qualities of Kṛṣṇa are present in the living entity in minute, atomic quantities. A small portion of gold is certainly gold, but it cannot be equal to a gold mine. Similarly, the living entities have all the characteristics of the Supreme Personality of Godhead in minute quantity, but the living entity is never equal to the Supreme Personality of Godhead. God is therefore described as the Supreme Being, and the living entity is described as a jīva. God is the Supreme Being, the chief of all living beings—eko bahūnāṁ yo vidadhāti kāmān. The Māyāvādīs maintain that everyone is God, but even if this philosophy is accepted, no one can maintain that everyone is equal to the Supreme Godhead. Only unintelligent men maintain that everyone is equal to God or that everyone is God.

TEXT 78

अथ पञ्चगुणः ये स्मार्तेन गिरिशादिदृशः ॥ ७८ ॥

atha pañca-guṇāḥ ye syuh
āṁśena giriśādiṣu

SYNONYMS

atha—now (over and above these); pañca-guṇāḥ—five qualities; ye—which; syuh—may exist; āṁśena—by part; giriṣa-ādiṣu—in demigods like Lord Śiva.

TRANSLATION

“Apart from these fifty qualities, there are five other qualities found in the Supreme Personality of Godhead that are partially present in demigods like Śiva.

PURPORT

This verse and the following seven verses are also found in Bhakti-rasāmṛta-sindhu (2.1.37-44).

TEXTS 79-81

সদা স্বত্ত্বশাস্ত্র্যঃ স্বব্দ্যা নিতানুতনঃ ।
সত্ত্বনাস্ত্যায়ঃ স্ববিদ্যা নিষেবিতঃ ॥ ৭৯ ॥
অথেচ্ছন্তঃ গুণঃ পঞ্চ যে তন্ত্রবিদ্যা-বিদ্যা ।
অবিচিন্ত্যাত্মাশক্তি কেতুক্রাণাঙ্গনবিন ॥ ৮০ ॥
অবতারাবলীবীজঃ হৃদারিগতিপ্রয়ঃ ।
অন্তাবারণাকারিক্তামী কুঞ্জে কিলাষুত ॥ ৮১ ॥
sadā svarūpa-saṁprāptaḥ
sarva-jño nitya-nūtanah
sac-cid-ānanda-sāndrāṅgah
sarva-siddhi-niśevitaḥ

athaocyante guṇāḥ pañca
ye lakṣmīśadī-vartinaḥ
avicintya-mahā-śaktiḥ
dośi-brahmāṇḍa-vigrahaḥ

avatārāvali-bijam
hatāri-gati-dāyakah
ātmāraṇa-gaṇākarṣity
ami kṛṣṇe kilādbhutāḥ

SYNONYMS
sadā—always; svarūpa-saṁprāptaḥ—situated in one's eternal nature; sarva­jñāḥ—omniscient; nitya-nūtanah—ever-fresh; sat-cit-ānanda-sāndra-āṅgah—the concentrated form of eternity, knowledge, bliss; sarva-siddhi-niśevitaḥ—attended by all mystic perfections; atha—now; ucyante—are said; guṇāḥ—qualities; pañca—five; ye—which; lakṣmī-śa in the proprietor of the goddess of fortune; ādi—etc.; vartinaḥ—represented; avicintya—inconceivable; mahā-śaktiḥ—possessing supreme energy; kośi-brahmāṇḍa—consisting of innumerable universes; vigrahaḥ—having a body; avatāra—of incarnations; āvali—of groups; bijam—the source; hata-ari—to enemies killed by Him; gati-dāyakah—giving liberation; ātmāraṇa-gaṇa—of those fully satisfied in themselves; ākarṣī—attracting; iti—thus; ami—these; kṛṣṇe—in Kṛṣṇa; kila—certainly; abhutāḥ—very wonderful.

TRANSLATION
“′These qualities are (1) the Lord is always situated in His original position, (2) He is omniscient, (3) He is always fresh and youthful, (4) He is the concentrated form of eternity, knowledge and bliss, and (5) He is the possessor of all mystic perfection. There are another five qualities, which exist in the Vaikuṇṭha planets in Nārāyaṇa, the Lord of Lakṣmī. These qualities are also present in Kṛṣṇa, but they are not present in demigods like Lord Śiva or in other living entities. These are (1) inconceivable supreme power, (2) generating innumerable universes from the body, (3) being the original source of all incarnations, (4) bestowing salvation upon enemies killed, and (5) the ability to attract exalted persons who are satisfied in themselves. Although these qualities are present in Nārāyaṇa, the dominating Deity of the Vaikuṇṭha planets, they are even more wonderfully present in Kṛṣṇa.
TEXTS 82-83

sarvādbhuta-camatkāra-lilā-kalolā-vāridhiḥ
atulya-madhura-prema-maṇḍita-priya-maṇḍalah

trijagan-mānasākarṣi-muralī-kala-kūjitāḥ
asamānordhva-rūpa-śrī-vismāpita-caracaraḥ

SYNONYMS

sarva-adbhuta-camatkāra—bringing wonder to all; lilā—of pastimes; kallola—full of waves; vāridhiḥ—an ocean; atulya-madhura-prema—with incomparable conjugal love; maṇḍita—decorated; priya-maṇḍalah—with a circle of favorite personalities; tri-jagat—of three worlds; mānasā-akarṣi—attracting the minds; muralī—of the flute; kala-kūjitah—the melodious vibration; asamāna-ūrdhva—unequaled and unsurpassed; rūpa—by beauty; śrī—and opulence; vismāpita-cara-acaraḥ—astonishing the moving and nonmoving living entities.

TRANSLATION

“ ‘Apart from these sixty transcendental qualities, Kṛṣṇa has an additional four transcendental qualities, which are not manifest even in the personality of Nārāyaṇa. These are: (1) Kṛṣṇa is like an ocean filled with waves of pastimes that evoke wonder within everyone in the three worlds. (2) In His activities of conjugal love, He is always surrounded by His dear devotees who possess unequaled love for Him. (3) He attracts the minds of all three worlds by the melodious vibration of His flute. (4) His personal beauty and opulence are beyond compare. No one is equal to Him, and no one is greater than Him. Thus the Personality of Godhead astonishes all living entities, both moving and nonmoving, within the three worlds. He is so beautiful that He is called Kṛṣṇa.

PURPORT

Māyāvādī philosophers, who have a poor fund of knowledge, simply dismiss the subject by explaining that Kṛṣṇa means black. Not understanding the qualities
of Kṛṣṇa, these atheistic rascals do not accept Him as the Supreme Personality of Godhead. Although the Lord is described and accepted by great personalities, acāryas and sages, the Māyāvādīs still do not appreciate Him. Unfortunately at the present moment human society is so degraded that people cannot even provide themselves with life’s daily necessities, yet they are captivated by Māyāvādī philosophers and are being misled. According to Bhagavad-gītā, simply by understanding Kṛṣṇa one can get free from the cycle of birth and death. Tyaktva dehāṁ punar janma naiti māṁ eti so 'rjuna. Unfortunately this great science of Kṛṣṇa consciousness has been impeded by Māyāvādī philosophers who are opposed to the personality of Kṛṣṇa. Those who are preaching this Kṛṣṇa consciousness movement must try to understand Kṛṣṇa from the statements given in Bhakti-rasāmṛta-sindhu (The Nectar of Devotion).

TEXT 84-85

लीला प्रेममा प्रियाधिक्यां माधुर्यं वेनुरुपयोः ॥
इत्यादारं गोविन्दस्य चतुष्टयम् ॥ ८४ ॥
एवं गुनस्य चतुर्भेदाः चतुष्टिकान्तरा ॥ ८५ ॥

līlā premnā priyādhikyaṁ mādhuryaṁ venu-rūpayoh ity asādharanam proktam govindasya catusṭayam
evam guṇaṁ catur-bhedāṁ
catuḥ-śaṣṭir udāhṛtāṁ

SYNONYMS

līlā—pastimes; premnā—with transcendental love; priya-ādhikyaṁ—an abundance of highly elevated devotees; mādhuryaṁ—sweetness; venu-rūpayoh—of the flute and of the beauty of Kṛṣṇa; ity—thus; asādharanam—uncommon; proktam—said; govindasya—of Lord Kṛṣṇa; catusṭayam—four special features; evam—thus; guṇaḥ—transcendental qualities; catuḥ-bhedāḥ—having four divisions; catuḥ-śaṣṭiḥ—sixty-four; udāhṛtāḥ—declared.

TRANSLATION

‘Above Nārāyaṇa, Kṛṣṇa has four specific transcendental qualities—His wonderful pastimes, an abundance of wonderful associates who are very dear to Him [like the gopīs], His wonderful beauty and the wonderful vibration of His flute. Lord Kṛṣṇa is more exalted than ordinary living beings and demigods like Lord Śiva. He is even more exalted than His personal expansion Nārāyaṇa.'
In all, the Supreme Personality of Godhead has sixty-four transcendental qualities in full.’

TEXT 86

अनन्त गुण श्रीराधिकार, पञ्चिश — प्रधान।
बैठ गुणे 'वस्त्र' हयं कुः जगजान्। ॥ ८६ ॥

ananta guṇa  śrī-rādhikāra, pañcīśa — pradhāna
yei guṇera 'vaśa' haya krṣṇa bhagavān

SYNONYMS

ananta guṇa—unlimited qualities;  śrī-rādhikāra—of Śrīmati Rādhārāṇī; pañcīśa—twenty-five; pradhāna—chief; yei guṇera—of those qualities; vaśa—under the control; haya—is; krṣṇa—Lord Krṣṇa; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

“Similarly, Śrīmati Rādhārāṇī has unlimited transcendental qualities, of which twenty-five qualities are principal. Śrī Krṣṇa is controlled by these transcendental qualities of Śrīmati Rādhārāṇī.

TEXTS 87-91

अथ वृंदावनेष्याः कौर्त्यंते प्रवर। गुणः।
मधुरेऽर्थं नव-वग्नश्चलापांश्चौऽजलश्च। ॥ ८७ ॥

chaś-cātāśthādaśāhādāhau guṇaḥ

यस्यात् प्रसराभजना रूम्याङ्ग नर्षपदिता। ॥ ८८ ॥

स्मिता कुंकुम-पुर्णी पर्यर्थ द्वारार्थित ।

स्मिता कुंकुम-पुर्णी पर्यर्थ द्वारार्थित ।

स्मिता कुंकुम-पुर्णी पर्यर्थ द्वारार्थित ।

स्मिता कुंकुम-पुर्णी पर्यर्थ द्वारार्थित ।

स्मिता कुंकुम-पुर्णी पर्यर्थ द्वारार्थित ।

स्मिता कुंकुम-पुर्णी पर्यर्थ द्वारार्थित ।

स्मिता कुंकुम-पुर्णी पर्यर्थ द्वारार्थित ।

स्मिता कुंकुम-पुर्णी पर्यर्थ द्वारार्थित ।

स्मिता कुंकुम-पुर्णी पर्यर्थ द्वारार्थित ।

sātā vṛṇda-vanesvayā
kirtyante pravarā guṇāh
madhureyarā nava-vayāś
calāpāṅgojvala-smītā
cārū-saubhāgya-rekhādhīya

gandhonmādita-mādhavā

saṅgīta-prasarābhijñā

ramya-vān narma-paṇḍītā

vinitā karunā-pūrṇā

vidagdha pāṭavānvitā
lajjā-śīlā sumaryādā
dhairya-gāmbhirya-śālinī

suvilāsā mahābhāva-

paramotkarṣa-tarṣīṇī
gokula-prema-vasatīr

jagac-chreṇī-lasad-yāsāḥ

gurv-arpita-guru-sneha

sakhī-pranayitā-vaśā

krṣṇa-priyāvalī-mukhyā

santatāśrava-keśāvā

bahunā kīṁ guṇās tasyāḥ

saṅkhyaṭītā harer iva

SYNONYMS

atha—now; vṛndāvana-iśvaryāḥ—of the Queen of Vṛndāvana (Śrī Rādhikā);
kirtīyante—are glorified; pravarāḥ—chief; guṇāḥ—qualities; madhurā—sweet;
iyam—this one (Rādhikā); nava-vayāḥ—youthful; cala-apāṅga—having restless
eyes; ujjvala-smītā—having a bright smile; cārū-saubhāgya-rekhādhīya—
possessing beautiful, auspicious lines on the body; gandha—by the wonderful
fragrance of Her body; unmādita-mādhavā—exciting Kṛṣṇa; saṅgīta—of songs;
prasara-abhijñā—knowledgeable in the expansion; ramya-vāk—having charming
speech; narma-paṇḍītā—learned in joking; vinitā—humble; karunā-pūrṇā—full of
mercy; vidagdha—cunning; pāṭava-anvita—expert in performing Her duties; lajjā-
śīlā—shy; su-maryādā—respectful; dhairya—calm; gāmbhirya-śālinī—and grave;
su-vilāsā—playful; mahā-bhāva—of advanced ecstasy; parama-utkarṣa—in the
highest excellence; tarṣīṇi—desirous; gokula-prema—the love of the residents of
Gokula; vasatiḥ—the abode; jagat-śreṇī—among the surrendered devotees who
are the abodes (āśraya) of love for Kṛṣṇa; lasat—shining; yaśāḥ—whose fame;
guru—to the elders; arpitā—offered; guru-snehaḥ—whose great affection; sakhi-
pranayitā-vaśā—controlled by the love of Her gopi friends; krṣṇa-priyā-āvalī—
among those who are dear to Kṛṣṇa; mukhyā—the chief; santata—always;
āśrava-keśāvāḥ—to whom Lord Keśāva is submissive; bahunā kim—in short;
guṇāḥ—the qualities; tasyāḥ—of Her; saṅkhyaṭītāḥ—beyond count; hareḥ—of
Lord Kṛṣṇa; iva—like.
TRANSLATION

"Śrīmatī Rādhārāṇī’s twenty-five chief transcendental qualities are:
(1) She is very sweet. (2) She is always freshly youthful. (3) Her eyes are restless. (4) She smiles brightly. (5) She has beautiful, auspicious lines. (6) She makes Kṛṣṇa happy with Her bodily aroma. (7) She is very expert in singing. (8) Her speech is charming. (9) She is very expert in joking and speaking pleasantly. (10) She is very humble and meek. (11) She is always full of mercy. (12) She is cunning. (13) She is expert in executing Her duties. (14) She is shy. (15) She is always respectful. (16) She is always calm. (17) She is always grave. (18) She is expert in enjoying life. (19) She is situated at the topmost level of ecstatic love. (20) She is the reservoir of loving affairs in Gokula. (21) She is the most famous of submissive devotees. (22) She is very affectionate to elderly people. (23) She is very submissive to the love of Her friends. (24) She is the chief gopi. (25) She always keeps Kṛṣṇa under Her control. In short, She possesses unlimited transcendental qualities, just as Lord Kṛṣṇa does."

PURPORT

These verses are also found in Ujjvala-nilamani, Śrī-rādhā-prakarana (11-15).

TEXT 92

nāyaka, nāyikā,—dui rasera ‘ālambana’
sei dui śreṣṭha,—rādhā, vrajendra-nandana

SYNONYMS

nāyaka—hero; nāyikā—heroine; dui—two; rasera—of mellow; ālambana—the basis; sei—those; dui—two; śreṣṭha—chief; rādhā—Śrīmatī Rādhārāṇī; vrajendra-nandana—and Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

"The basis of all transcendental mellow is the hero and the heroine, and Śrīmatī Rādhārāṇī and Lord Kṛṣṇa, the son of Mahārāja Nanda, are the best."
ei-mata dāsye dāsa, sakhye sakhā-gaṇa
vātsalye mātā pitā āśrayālambana

SYNONYMS

ei-mata—in this way; dāsye—in the transcendental mellow of servitude; dāsa—servants; sakhye—in the transcendental mellow of friendship; sakhā-gaṇa—the friends; vātsalye—in the transcendental mellow of paternal affection; mātā pitā—mother and father; āśrayā-ālambana—the support or shelter of love as the abode or dwelling place of love.

TRANSLATION

"Just as Lord Kṛṣṇa and Śrīmati Rādhārāṇī are the object and shelter of the mellow of conjugal love, so, in the mellow of servitorship, Kṛṣṇa, the son of Mahārāja Nanda, is the object, and servants like Citraka, Raktaka and Patraka are the shelter. Similarly, in the transcendental mellow of friendship, Lord Kṛṣṇa is the object, and friends like Śrīdāma, Sudāma and Subala are the shelter. In the transcendental mellow of paternal affection, Kṛṣṇa is the object, and mother Yaśodā and Mahārāja Nanda are the shelter.

TEXT 94

এই রস অনুভবে যেহেতু ভক্তগণ।
যেহেতু রস হয়, শুন তাহার লক্ষণ || ৯৪ ||

ei rasa anubhave yaiche bhakta-gaṇa
yaiche rasa haya, śuna tāhāra lakṣāna

SYNONYMS

ei—this; rasa—mellow; anubhave—realize; yaiche—how; bhakta-gaṇa—the devotees; yaiche—how; rasa—the mellow; haya—appears; śuna—hear; tāhāra—of them; lakṣāna—the symptoms.

TRANSLATION

"Now hear how the mellows appear and how they are realized by the devotees on different transcendental platforms.

TEXTS 95-98

ভক্তিনিধৃতঃ-দোষাণঃ প্রসন্নঞ্জলচেতসাম।
শ্রীভাগবতস্বতঃ রসিকাসনঞ্জস্যাম। || ৯৫ ||

ভক্তিনিধৃতঃ-দোষাণঃ প্রসন্নঞ্জলচেতসাম।
শ্রীভাগবতস্বতঃ রসিকাসনঞ্জস্যাম। || ৯৫ ||
bhakti—by devotional service; nirdhūta-dośanām—whose material contaminations are washed off; prasanna-ujjvala-cetasām—whose hearts are satisfied and clean; āśīr-vā-bhagavata-raktanām—who are interested in understanding the transcendental meaning of Śrīmad-Bhāgavatam; rasika-āśāṅga-raṅginām—who live with the devotees and enjoy their transcendental company; jīvani-bhūta-govinda-pāda—bhakti-sukha-śriyām—to the lotus feet of Govinda; bhakti-sukha-śriyām—those for whom the opulence of the happiness of devotional service; prema-antarāṅga-bhūtāni—which are of a confidential nature in the loving affairs of the devotees and Kṛṣṇa; kṛtyāni—activities; eva—certainly; anuṭṭhataṁ—of those performing; bhaktanām—of the devotees; hṛdi—in the hearts; rājanti—ex-
isting; saṁskāra-yugala—by previous and current purificatory methods; ujjvalā—expanded; ratiḥ—love; ānanda-rūpā—whose form is transcendental bliss; eva—certainly; niyāmāna—being brought; tu—but; rasyatām—to tastefulness; kṛṣṇa-ādibhiḥ—by Kṛṣṇa and others; vibhāva-ādyaiḥ—by ingredients such as vibhāva; gataiḥ—gone; anubhava-adyaiḥ—to the path of perception; praurdhā-ānan-dāḥ—mature bliss; camatkāra-kāśṭhām—the platform of wonder; āpadyate—arrives at; parām—the supreme.

**TRANSLATION**

"'Those who are completely washed of all material contamination by pure devotional service, who are always satisfied and brightly enlightened in the heart, who are always attached to understanding the transcendental meaning of Śrīmad-Bhāgavatam, who are always eager to associate with advanced devotees, whose happiness in the service of the lotus feet of Govinda is their very life, who always discharge the confidential activities of love—for such advanced devotees, who are by nature situated in bliss, the seed of love [rati] is expanded in the heart by previous and current reformatory processes. Thus the mixture of ecstatic ingredients becomes tasty and, being within the perception of the devotee, reaches the highest platform of wonder and deep bliss.'

**PURPORT**

These verses are also found in Bhakti-rasāmṛta-sindhu (2.1.7-10).

**TEXT 99**

एँ रस-आँसाद नाहि अन्वेक्षणे गणे।
कृष्ण-भक्तनं करेद रस-आँसादले॥९९॥

_ei rasa-āsvāda nāhi abhaktera gane
kṛṣṇa-bhakta-gaṇa kare rasa āsvādane

**SYNONYMS**

ei—this; rasa-āsvāda—tasting of transcendental mellows; nāhi—not; abhaktera gane—among nondevotees; kṛṣṇa-bhakta-gaṇa—the pure devotees of Lord Kṛṣṇa; kare—do; rasa—these transcendental mellows; āsvādane—tasting.

**TRANSLATION**

"The exchange between Kṛṣṇa and different devotees situated in different transcendental mellows is not to be experienced by nondevotees. Advanced
devotees can understand and appreciate the different varieties of devotional service reciprocated with the Supreme Personality of Godhead.

**TEXT 100**

sarvathaiva durūho 'yam
abhaktair bhagavad-rasah
tat pādāmbuja-sarvasvair
bhaktair evanurasyate

**SYNONYMS**

sarvathā—in all respects; eva—certainly; durūhah—difficult to be understood; ayaṁ—this; abhaktaiḥ—by nondevotees; bhagavat-rasah—the transcendental mellow exchanged with the Supreme Personality of Godhead; tat—that; pādāmbuja-sarvasvaiḥ—whose all in all is the lotus feet; bhaktaiḥ—by devotees; eva—certainly; anusayate—are relished.

**TRANSLATION**

"Nondevotees cannot understand the transcendental mellows experienced between the devotee and the Lord. In all respects, this is very difficult, but one who has dedicated everything to the lotus feet of Kṛṣṇa can taste the transcendental mellows."

**PURPORT**

This verse is also found in Bhakti-rasāmṛta-sindhu (2.5.131).

**TEXT 101**

saṅkṣepe kahilūn ei ‘prayojana’-vivaraṇa
paṅcama-puruṣārtha—ei ‘kṛṣṇa-prema’-dhana

**SYNONYMS**

saṅkṣepe kahilūn—briefly I have spoken; ei—this; prayojana-vivaraṇa—description of the ultimate achievement; paṅcama-puruṣa-arthā—the fifth and ultimate goal of life; ei—this; kṛṣna-prema-dhana—the treasure of love of Kṛṣṇa.
TRANSLATION

“This brief description is an elaboration of the ultimate goal of life. Indeed, this is the fifth and ultimate goal, which is beyond the platform of liberation. It is called kṛṣṇa-prema-dhana, the treasure of love for Kṛṣṇa.

TEXT 102

পূর্বে প্রয়াগে আমি রসের বিচারে ।
তোমার ভাই রূপে কীলু শক্তি-সঞ্চারে ॥ ১০২ ॥

pūrve prayāge āmi rasera vicāre
tomāra bhāi rūpe kailūṇ śakti-saṅcāre

SYNONYMS

pūrve—previously; prayāge—in Prayāga; āmi—I; rasera vicāre—in consideration of different mellows; tomāra bhāi—your brother; rūpe—unto Rūpa Gosvāmī; kailūṇ—I have done; śakti-saṅcāre—endowment of all power.

TRANSLATION

“Previously I empowered your brother Rūpa Gosvāmī to understand these mellows. I did this while instructing him at the Daśāśvamedha-ghāṭa in Prayāga.

TEXT 103

তুমিহ করিহ ভক্তি-শাস্ত্রের প্রচার ।
মথুরায় লুপ্তসাথীরে করিহ উদ্ধার ॥ ১০৩ ॥

tumiha kariha bhakti-śāstrera pracāra
mathurāya lupta-tirthera kariha uddhāra

SYNONYMS

tumiha—you also; kariha—should perform; bhakti-śāstrera pracāra—propagation of the revealed scriptures of devotional service; mathurāya—in Mathurā; lupta-tirthera—of lost places of pilgrimage; kariha—should make; uddhāra—recovery.

TRANSLATION

“O Sanātana, you should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathurā.
TEXT 104

vrndāvane kṛṣṇa-sevā, vaiṣṇava-ācāra
bhakti-smṛti-śāstra kari' kariha pracāra

SYNONYMS

vrndāvane—in Vrndavana; kṛṣṇa-sevā—the service of Lord Kṛṣṇa; vaiṣṇava-ācāra—behavior of Vaiṣṇavas; bhakti-smṛti-śāstra—the reference books of devotional service; kari’—compiling; kariha—do; pracāra—preaching.

TRANSLATION

“Establish devotional service to Lord Kṛṣṇa and Rādhārāṇī in Vrndāvana. You should also compile bhakti scripture and preach the bhakti cult from Vrndāvana.”

PURPORT

Sanātana Gosvāmī was enjoined (1) to broadcast the revealed scriptures on devotional service and establish the conclusions of devotional service, (2) to re-establish lost places of pilgrimage like Vrndāvana and Rādhā-kunḍa, (3) to establish the Vrndāvana method of temple worship and install Deities in temples (Śrī Sanātana Gosvāmī established Madana-mohana temple, and Rūpa Gosvāmī established Govindajī temple.), and (4) to enunciate the behavior of a Vaiṣṇava (as Śrīla Sanātana Gosvāmī did in Hari-bhakti-vilāsa). In this way Sanātana Gosvāmī was empowered to establish the cult of Vaiṣṇavism. As stated by Śrīnivāsa Ācārya:

nānā-śāstra-vicāraṇaika-nipunau sad-dharma-sarīsthiḥpaka ka
lokānāṁ hita-kārīnau tribhuvane mānyau śaranyākara u
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau Śri-jīva-gopālaka ku

“I offer my respectful obeisances unto the six Gosvāmis, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.”
This Kṛṣṇa consciousness movement continues the tradition of the six Gosvāmīs, especially Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī. Serious students of this Kṛṣṇa consciousness movement must understand their great responsibility to preach the cult of Vṛndāvana (devotional service to the Lord) all over the world. We now have a nice temple in Vṛndāvana, and serious students should take advantage of it. I am very hopeful that some of our students can take up this responsibility and render the best service to humanity by educating people in Kṛṣṇa consciousness.

TEXT 105

युक्तवैराग्य-स्थिति सब शिखाइल ।
शुष्कवैराग्य-ज्ञान सब निषेधिल ॥ १०५ ॥

yukta-vairāgya-sthiti saba śikhāila
suṣka-vairāgya-jñāna saba niṣedhila

SYNONYMS
yukta-vairāgya—of proper renunciation; sthiti—the situation; saba—all; śikhāila—instructed; suṣka-vairāgya—dry renunciation; jñāna—speculative knowledge; saba—all; niṣedhila—forbade.

TRANSLATION
Śrī Caitanya Mahāprabhu then told Sanātana Gosvāmī about proper renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects.

PURPORT
This is the technique for understanding suṣka-vairāgya and yukta-vairāgya. In Bhagavad-gitā (6.17) it is said:

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhaśya
yogo bhavati duḥkha-hā
dul)kha-ha

“He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.” To broadcast the cult of Kṛṣṇa consciousness, one has to learn the possibility of renunciation in terms of country, time and candidate. A candidate for Kṛṣṇa consciousness in the Western countries should be taught about the renunciation of material existence, but one would teach candidates from a country like India in a different way. The teacher
Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 23]

(acārya) has to consider time, candidate and country. He must avoid the principle of niyamagraha—that is, he should not try to perform the impossible. What is possible in one country may not be possible in another. The acārya’s duty is to accept the essence of devotional service. There may be a little change here and there as far as yukta-vairāgya (proper renunciation) is concerned. Dry renunciation is forbidden by Śrī Caitanya Mahāprabhu, and we have also learned this from our spiritual master, His Divine Grace Bhaktisiddhānta Sarasvatī Thākura Gosvāmī Mahārāja. The essence of devotional service must be taken into consideration, and not the outward paraphernalia.

Sanatana Gosvāmī wrote his Vaiṣṇava smṛti, Hari-bhakti-vilāsa, which was specifically meant for India. In those days, India was more or less following the principle of smārt-vidhi. Śrīla Sanātana Gosvāmī had to keep pace with this, and his Hari-bhakti-vilāsa was compiled with this in mind. According to smārt-brāhmaṇas, a person not born in a brāhmaṇa family could not be elevated to the position of a brāhmaṇa. Sanātana Gosvāmī, however, says in Hari-bhakti-vilāsa (2.12) that anyone can be elevated to the position of a brāhmaṇa by the process of initiation.

\[
yathā kāṇcanatāṁ yāti
kāṁsyarī rasa-vidhānataḥ
tathā dikṣā-vidhānena
dvijatvarī jāyate nṛṇām
\]

There is a difference between the smārt process and the gosvāmi process. According to the smārt process, one cannot be accepted as a brāhmaṇa unless he is born in a brāhmaṇa family. According to the gosvāmi process, the Hari-bhakti-vilāsa and the Nārada-pańcarātra, anyone can be a brāhmaṇa if he is properly initiated by a bona fide spiritual master. This is also the verdict of Śukadeva Gosvāmī in Śrīmad-Bhāgavatam (2.4.18):

\[
\begin{align*}
kīrāta-hūṇāndhra-pulinda-pulkaśā 
ābhira-śumbhā yavanāḥ khasādayāḥ 

ye 'nye ca pāpā ṣad-apāśrayāśrayāḥ 
śudhyanti tasmai prabhaviṣṇave namah
\end{align*}
\]

A Vaiṣṇava is immediately purified, provided he follows the rules and regulations of his bona fide spiritual master. It is not necessary that the rules and regulations followed in India be exactly the same as those in Europe, America and other Western countries. Simply imitating without effect is called niyamagraha. Not following the regulative principles but instead living extravagantly is also called niyamagraha. The word niyama means “regulative principles,” and āgraḥa means
“eagerness.” The word agraha means “not to accept.” We should not follow regulative principles without an effect, nor should we fail to accept the regulative principles. What is required is a special technique according to country, time and candidate. Without the sanction of the spiritual master, we should not try to imitate. This principle is recommended here: suṣka-vairāgya-jñāna saba niṣedhila. This is Śrī Caitanya Mahāprabhu’s liberal demonstration of the bhakti cult. We should not introduce anything whimsically, without the sanction of the bona fide spiritual master. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on these points by quoting two verses by Śrī Rūpa Gosvāmi (Bhakti-rasāmṛta-sindhu 1.2.255-256).

anāsaktasya viśayān
yathārham upauyujataḥ
nirbandhah kṛṣṇa-sambandhe
yuktam vairāgyam ucyate

prāpañcikatayā buddhyā
hari-sambandhi-vastunah
mumukṣubhiḥ parityagasya
vairāgyam phalgu kathaye

“When one is not attached to anything but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation.” To preach the bhakti cult, one should seriously consider these verses.
Sri Caitanya-caritamrta [Madhya-lila, Ch. 23]

mayy arpita-man-o-buddhir
yo mad-bhaktaḥ sa me priyai

SYNONYMS

adveṣā—not envious or jealous; sarva-bhūtānām—to all living entities in all parts of the world; maitraḥ—friendly; karunāḥ—compassionate; eva—certainly; ca—and; nirmāṇaḥ—with no sense of proprietorship; niraḥkarāḥ—without pride (without considering oneself a great preacher); sama-duhkha-sukhaḥ—equal in distress and happiness (peaceful); ksami—tolerant of offenses created by others; santuṣṭaḥ—satisfied; satatam—continuously; yogī—engaged in bhakti-yoga; yata-ātmā—having controlled the senses and mind; drḍha-niścayāḥ—having firm confidence and determination; mayi—unto Me; arpita—dedicated; manāḥ-buddhiḥ—mind and intelligence; yah—who; mat-bhaktaḥ—My devotee; saḥ—that person; me—My; priyai—dear.

TRANSLATION

"'One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego, equal in both happiness and distress, always satisfied, forgiving and self-controlled, who is engaged in devotional service with determination and whose mind and intelligence are dedicated to Me—he is very dear to Me.

PURPORT

One should not be jealous of members of other castes or nations. It is not that only Indians or brāhmaṇas can become Vaiṣṇavas. Anyone can become a Vaiṣṇava. Therefore one should recognize that the bhakti cult must be spread all over the world. That is real adveṣā. Moreover, the word maitraḥ, friendly, indicates that one who is able to preach the bhakti cult all over the world should be equally friendly to everyone. These two and the following six verses were spoken by Śrī Kṛṣṇa in Bhagavad-gītā (12.13-20).

TEXT 108

yasmān nodvijate loko
lokān nodvijate tu yaḥ
harṣāmarṣa-bhayodvegair
mukto yaḥ sa ca me priyai
SYNONYMS

yasmāt—from whom; na—not; udvijate—is agitated by fear or lamentation; lokāh—the people in general; lokāt—from the people; na—not; udvijate—is agitated; tu—but; yah—who; haṛa—jubilation; amarṣa—anger; bhaya—fear; udvegaiḥ—and from anxiety; muktāḥ—liberated; yah—whoever; saḥ—he; ca—also; me priyaḥ—My very dear devotee.

TRANSLATION

"He for whom no one is put into difficulty and who is not disturbed by anxiety, who is liberated from jubilation, anger, fear and anxiety, is very dear to Me.

TEXT 109

अनपेक्षः ूतिचक्कः उदासीनः पतवशः।
सर्वार्त्तपरिभाषाः यो में भक्तः स मे प्रियः || १०९ ||

anapekṣah śucir daksā
udāśino gata-vyathah
sarvārmbha-parityāgi
yo me bhaktaḥ sa me priyaḥ

SYNONYMS

anapekṣaḥ—indifferent; śucih—clean; daksāḥ—expert in executing devotional service; udāśinah—without affection for anything material; gata-vyathah—liberated from all material distress; sarvārambha—all kinds of endeavor; parityāgī—completely rejecting; yah—whoever; me—My; bhaktaḥ—devotee; saḥ—he; me priyaḥ—very dear to Me.

TRANSLATION

"A devotee who is not dependent on others but dependent solely on Me, who is clean inwardly and outwardly, who is expert, indifferent to material things, without cares, free from all pains, and who rejects all pious and impious activities, is very dear to Me.

PURPORT

The word anapekṣaḥ means that one should not be concerned with mundane people and should not depend upon them. One should depend solely on the Supreme Personality of Godhead and be free from material desires. One should also be clean, within and without. To be outwardly clean, one should regularly
bathe with soap and oil, and to be inwardly clean one should always be absorbed in thoughts of Kṛṣṇa. The words sarvārāmbha-parityāgī indicate that one should not be interested in the so-called smārta-vidhi of pious and impious activities.

TEXT 110

यो न हस्यति न द्वेषि न शोचति न कांक्षति।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः। २३.११०

yo na hṛṣyati na dveṣṭi
na śocati na kāṅkṣati
śubhāśubha-parityāgī
dhaktimān yah sa me priyah

SYNONYMS

yaḥ—he who; na hṛṣyati—is not jubilant (upon getting something favorable); na dveṣṭi—does not hate (being artificially influenced by something unfavorable); na—not; śocati—laments; na—not; kāṅkṣati—desires; śubha-aśubha—the materially auspicious and inauspicious; parityāgī—completely rejecting; bhaktimān—possessing devotion; yah—anyone who; sah—that person; me priyah—very dear to Me.

TRANSLATION

“‘One who neither rejoices nor hates, who neither laments nor desires, who renounces both auspicious and inauspicious things and who is devoted to Me is very dear to Me.

TEXTS 111-112

समः शत्रूः च मित्रः च तथा मानांमानं दोः।
शीतोष्णसुखदुःखेषु समः सुखविविजितः। २३.१११
तुल्यनिन्दायतिरं बैरी सत्तेः येन केनचित्।
अनिकेरः श्रीरसभिधिक्षिमान् येः प्रियो नरः। २३.११२

samāḥ śatru ca mitre ca
tathā mānāpamānānayoḥ
śītoṣṇa-sukha-duḥkheṣu
samāḥ saṅga-vivarjitaḥ
tulya-nindā-stutir maunī
santuṣṭo yena kenacit
aniketaḥ sthīra-matir
bhaktimān me priyo naraḥ

SYNONYMS

samaḥ—equal; śatrau—to the enemy; ca—also; mitre—to the friend; ca—and; tathā—similarly; māna- apamānayoḥ—in honor and dishonor; śīta—in winter; uṣṇa—and in scorching heat; sukha—in happiness; dukkhasu— and in distress; samaḥ—equipoised; saṅga-vivarjītaḥ—without affection; tulīya—equal; nindā— blasphemy; stutīḥ—and praise; mauni—grave; santuṣṭaḥ—always satisfied; yena kena cīt—by whatever comes; aniketaḥ—without attachment for a residence; sthīra—steady; matiḥ—minded; bhaktimān—devotee; me—My; priyāḥ— dear; naraḥ—a person.

TRANSLATION

“‘One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always grave and satisfied with anything, who doesn’t care for any residence, and who is fixed in devotional service, is very dear to Me.”

TEXT 113

ye tu dharmāmṛtām idarḥ
yathoktārḥ paryupāsate
śraddadhānā mat-paramā
bhaktā te 'tiva me priyāḥ

SYNONYMS

ye—the devotees who; tu—but; dharma-amṛtam—eternal religious principle of Kṛṣṇa consciousness; idam—this; yathā-uktam—as mentioned above; paryupāsate—worship; śraddadhānā mat-paramā—accepting Me as the Supreme or the ultimate goal of life; bhaktāḥ—such devotees; te—they; ativa—very much; me—My; priyāḥ—dear.

TRANSLATION

“‘He who thus follows this imperishable religious principle of Kṛṣṇa consciousness with great faith and devotion, fully accepting Me as the supreme goal, is very, very dear to Me.’
TEXT 114

\begin{quote}
\begin{center}
\textit{ciraC\text{\textperiodcentered}i kirh pathi na santi\ di\text{\textperiodcentered}anti bhik\text{\textperiodcentered}am}
\textit{naiva\text{\textperiodcentered}ngri-p\text{\textperiodcentered}h parabhrta\ sarito\ \textit{py asu\text{\textperiodcentered}yan}
\textit{rudda\ guh\text{\textperiodcentered}h kim ajito\ \textit{vati nopa\text{\textperiodcentered}annan}
\textit{kasmad bhajanti kavayo dhana-durmad\text{\textperiodcentered}dh\text{\textperiodcentered}han}}
\end{center}
\end{quote}

SYNONYMS

\begin{itemize}
\item \textit{ciraC\text{\textperiodcentered}ti}—torn old clothes;
\item \textit{kim}—whether;
\item \textit{pathi}—on the path;
\item \textit{na}—not;
\item \textit{santi}—are;
\item \textit{di\text{\textperiodcentered}anti}—give;
\item \textit{bhik\text{\textperiodcentered}am}—alms;
\item \textit{na}—not;
\item \textit{eva}—certainly;
\item \textit{an\text{\textperiodcentered}ghi\text{-p\text{\textperiodcentered}h}}—the trees;
\item \textit{parabhrta\text{\textperiodcentered}h}—maintainers of others;
\item \textit{sarita\text{\textperiodcentered}h}—rivers;
\item \textit{api}—also;
\item \textit{asu\text{\textperiodcentered}yan}—have dried up;
\item \textit{ruddha\ guh\text{\textperiodcentered}h}—closed;
\item \textit{guh\text{\textperiodcentered}h}—caves;
\item \textit{kim}—whether;
\item \textit{ajita\text{\textperiodcentered}h}—the Supreme Personality of Godhead, who is unconquerable;
\item \textit{avati}—protects;
\item \textit{na}—not;
\item \textit{upasannan}—the surrendered;
\item \textit{kasmad}—for what reason, therefore;
\item \textit{bhaja\text{\textperiodcentered}ti}—flatter;
\item \textit{kavaya\text{\textperiodcentered}h}—the devotees;
\item \textit{dhana-durmada\text{\textperiodcentered}dh\text{\textperiodcentered}han}—persons who are puffed up with material possessions.
\end{itemize}

TRANSLATION

\begin{quote}
\begin{center}
"'Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the unconquerable Supreme Personality of Godhead not protect the fully surrendered souls? Why then should learned persons like devotees go to flatter those who are intoxicated by hard-earned wealth?'"
\end{center}
\end{quote}

PURPORT

This is a quotation from \textit{Srimad-Bh\text{\textperiodcentered}gavatam} (2.2.5). In this verse, \textit{\text{\texttextacute{u}}}ukadeva Gosv\text{\textperiodcentered}mi advises Mahar\text{\textperiodcentered}ja Par\text{\textperiodcentered}\text{\textacute{u}}k\text{\textperiodcentered}\text{\textacute{u}} that a devotee should be independent in all circumstances. The body can be maintained with no problem if one follows the instructions given in this verse. To maintain the body, we require shelter, food, water and clothing, and all these necessities can be obtained without approaching puffed-up rich men. One can collect old garments that have been thrown out, one can eat fruits offered by the trees, one can drink water from the rivers, and one can live within the caves of mountains. By nature's arrangements,
shelter, clothing and food are supplied to the devotee who is completely surrendered to the Supreme Personality of Godhead. Such a devotee does not need a puffed-up materialistic person to maintain him. In other words, devotional service can be discharged in any condition. This is the version of Śrīmad-Bhāgavatam (1.2.6).

\[
\text{sa vai puṁsāṁ paro dharma}
\]
\[
yato bhaktir adhokṣaje
\]
\[
ahaituky apratihatā
\]
\[
yayātmā suprasidati
\]

“The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self.” This verse explains that devotional service cannot be checked by any material condition.

**TEXT 115**

\[
tabe sanātana saba siddhānta pučhila।
\]
\[
ghūḍha sakali kahilā
\]

**SYNONYMS**

tabe—thereafter; sanātana—Sanātana Gosvāmi; saba—all; siddhānta—conclusive statements; pučhila—inquired about; bhāgavata-siddhānta—the conclusive statements about devotional service mentioned in Śrīmad-Bhāgavatam; gūḍha—very confidential; sakali—all; kahilā—Śrī Caitanya Mahāprabhu described.

**TRANSLATION**

Thus Sanātana Gosvāmi inquired from Śrī Caitanya Mahāprabhu about all the conclusive statements concerning devotional service, and the Lord very vividly explained all the confidential meanings of Śrīmad-Bhāgavatam.
In the revealed scripture Hari-varma, there is a description of Goloka Vrndavana, the planet where Lord Sri Krsna eternally resides. This information was given by King Indra when he surrendered to Krsna and offered prayers after Krsna had raised Govardhana Hill.

PURPORT

In the Vedic scripture Hari-varma (Visnu-parva, Chapter Nineteen), there is the following description of Goloka Vrndavana:

\[
\text{manusya-loka} \text{d } \text{urdhvar Tu}
\]
\[
\text{khagana} \text{m gatir ucyate}
\]
\[
\text{akasha} \text{yopari rarir}
\]
\[
\text{dvaram svargasya bhunumam}
\]
\[
\text{svargad urdhvam brahma-loko}
\]
\[
\text{brahma} \text{tri-gana-sevita}
\]

\[
\text{tatra somagati caiva}
\]
\[
\text{yotisam ca mahatanam}
\]
\[
\text{tasyopari gavam lokah}
\]
\[
\text{sadhyaas taam pelayanti hi}
\]
\[
\text{sa hi sarva-gatah krsnaah}
\]
\[
\text{mahah-kasagato mahah}
\]

\[
\text{uparyupari tatraapi}
\]
\[
\text{gatis tava tapomayi}
\]
\[
\text{yam na vidmo vayam sarve}
\]
\[
\text{prccchanto 'pi pitam aham}
\]

\[
\text{gatih sama-damathyam}
\]
\[
\text{svarga su-krita-karnaam}
\]
\[
\text{brhamye tapasi yuktanam}
\]
\[
\text{brahma-lokah para gatih}
\]
When the King of heaven, Indra, surrendered to Kṛṣṇa after Kṛṣṇa raised Govardhana Hill, Lord Indra stated that above the planetary systems wherein human beings reside is the sky, where birds fly. Above the sky is the sun and its orbit. This is the entrance to the heavenly planets. Above the heavenly planets are other planets, up to Brahmāloka, where those advancing in spiritual knowledge reside. The planets up to Brahmāloka are part of the material world (Devi-dhāma). Because the material world is under the control of Devī, Durgā, it is called Devī-dhāma. Above Devī-dhāma is a place where Lord Śiva and his wife Umā reside. Those brightened by spiritual knowledge and liberated from material contamination reside in that Śivaloka. Beyond that planetary system is the spiritual world, where there are planets called Vaikuṇṭha-lokas. Goloka Vṛndāvana is situated above all the Vaikuṇṭha-lokas. Goloka Vṛndāvana is the kingdom of Śrīmatī Rādhārāṇī and the parents of Kṛṣṇa, Mahārāja Nanda and mother Yaśodā. In this way there are various planetary systems, and they are all creations of the Supreme Lord. As stated in Brahma-saṁhitā:

\[
goloka-nāmni nīja-dhāmni tale ca tasya
devi-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitās ca yena
govindam ādi-puruṣāṁ tam aham bhajāmi
\]

Thus Goloka Vṛndāvana-dhāma is situated above the Vaikuṇṭha planets. The spiritual sky containing all the Vaikuṇṭha planets is very small compared to Goloka Vṛndāvana-dhāma. The space occupied by Goloka Vṛndāvana-dhāma is called mahākāśa, or “the greatest sky of all.” Lord Indra said, “We asked Lord Brahmā about Your eternal planet, but we could not understand it. Those fruitive actors who have controlled their senses and mind with pious activities can be elevated to the heavenly planets. Pure devotees who are always engaged in Lord Nārāyaṇa’s service are promoted to the Vaikuṇṭhalokas. However, my Lord Kṛṣṇa, Your Goloka Vṛndāvana-dhāma is very difficult to attain. Yet both You and that supreme planetary system have descended here upon this earth. Unfortunately, I have disturbed You by my misdeeds, and that was due to my foolishness. I am therefore trying to satisfy You by my prayers.”

Śrī Nilakaṇṭha confirms the existence of Goloka Vṛndāvana-dhāma by quoting the Rg-saṁhitā (Rg Veda 1.21.154.6):
“We wish to go to Your [Radha’s and Kṛṣṇa’s] beautiful houses, about which cows with large, excellent horns are wandering. Yet distinctly shining on this earth is that supreme abode of Yours that showers joy on all, O Uruṅga [Kṛṣṇa, who is much praised].”

**TEXTS 117-118**

mauśala-līlā, āra kṛṣṇa-antardhāna
kesāvatāra, āra yata viruddha vyākhyaṇa

mahīśi-harana ādi, saba—māyāmaya
vyākhyā sikhāila yaiche susiddhānta haya

**SYNONYMS**

mauśala-līlā—the pastimes of destroying the Yadu dynasty; āra—also; kṛṣṇa-antardhāna—the disappearance of Kṛṣṇa; kesā-avatāra—the incarnation of the hairs; āra—also; yata—all; viruddha vyākhyāna—statements against the Kṛṣṇa conscious conclusions; mahīśi-harana—kidnapping of the queens; ādi—and so on; saba—all; māyā-maya—made of the external energy; vyākhyā—explanations (countering the attack of the asuras); sikhāila—instructed; yaiche—which; susiddhānta—proper conclusions; haya—are.

**TRANSLATION**

Illusory stories opposed to the conclusions of Kṛṣṇa consciousness concern the destruction of the Yadu dynasty, Kṛṣṇa’s disappearance, the story that Kṛṣṇa and Balarāma arise from a black hair and a white hair of Kṣirodakāśāyī Viṣṇu, and the story about the kidnapping of the queens. Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmi the proper conclusions of these stories.
PURPORT

Due to envy, many asuras describe Kṛṣṇa to be like a black crow or an incarnation of a hair. Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī how to counteract all these asuric explanations of Kṛṣṇa. The word kāka means crow, and kesa means hair. The asuras describe Kṛṣṇa as an incarnation of a crow, an incarnation of a śūdra (a blackish tribe) and an incarnation of a hair, not knowing that the word kesa means ka-īśa and that ka means Lord Brahmā and īśa means Lord. Thus Kṛṣṇa is the Lord of Lord Brahmā.

Some of Lord Kṛṣṇa’s pastimes are mentioned in the Mahābhārata as māusalalilā. These include the stories of the destruction of the Yadu dynasty, Kṛṣṇa’s disappearance, His being pierced by a hunter’s arrow, the story of Kṛṣṇa’s being an incarnation of a piece of hair (kesa-avatāra) as well as mahiṣī-haraṇa, the kidnapping of Kṛṣṇa’s queens. Actually these are not factual but are related for the bewilderment of the asuras who want to prove that Kṛṣṇa is an ordinary human being. They are false in the sense that these pastimes are not eternal, nor are they transcendental or spiritual. There are many people who are by nature averse to the supremacy of the Supreme Personality of Godhead, Viṣṇu. Such people are called asuras. They have mistaken ideas about Kṛṣṇa. As stated in Bhagavad-gītā, the asuras are given a chance to forget Kṛṣṇa more and more, birth after birth. Thus they make their appearance in a family of asuras and continue this process, being kept in bewilderment about Kṛṣṇa. Asuras in the dress of sannyāsīs even explain Bhagavad-gītā and Śrīmad-Bhāgavatam in different ways according to their own imaginations. Thus they continue to remain asuras birth after birth.

As far as the kesa-avatāra (incarnation of hair) is concerned, it is mentioned in Śrīmad-Bhāgavatam (2.7.26). The Viṣṇu Purāṇa also states: ujjahārātmanāḥ keśau sita-krṣṇau mahā-balā.

Similarly, in the Mahābhārata:

sa cāpi keśau harir uccakarta
ekaṁ śuklam aparām cāpi krṣṇam
tau cāpi keśāvāṁ iśātāṁ yaḍūnāṁ
kule striyau rohiṇīṁ devakiṁ ca
tayor eko balabhadro babhūva
 yo ‘sau śvetas tasya devasya keśah
krṣṇo dvitīyāḥ keśavāḥ sarābhabhūva
 keśah yo ‘sau varṇataḥ krṣṇa uktaḥ

Thus in Śrīmad-Bhāgavatam, Viṣṇu Purāṇa and Mahābhārata there are references to Kṛṣṇa and Balarāma being incarnations of a black hair and a white hair. It is
stated that Lord Viṣṇu snatched two hairs—one white and one black—from His head. These two hairs entered the wombs of Rohitī and Devaki, members of the Yadu dynasty. Balarāma was born from Rohitī, and Kṛṣṇa was born of Devaki. Thus Balarāma appeared from the first hair, and Kṛṣṇa appeared from the second hair. It was also foretold that all the asuras, who are enemies of the demigods, would be cut down by Lord Viṣṇu by His white and black plenary expansions and that the Supreme Personality of Godhead would appear and perform wonderful activities. In this connection, one should see Laghu-bhāgavatāmṛta, the chapter called Kṛṣṇāmṛta, verses 156-164. Śrīla Rūpa Gosvāmi has refuted this argument about the hair incarnation, and his refutation is supported by Śrī Baladeva Vidyābhūṣāna’s commentaries. This matter is further discussed in the Kṛṣṇa-santartha (29) and in the commentary known as Sarva-saṁvādī, by Śrīla Jīva Gosvāmī.

TEXT 119

तबे सनातन प्रभुर चरणे धरिया।
निबेदन करे दंते तृण-गूच्छ लान्त॥ ११९॥

tabe sanātana prabhura carane dhariyā
nivedana kare dānte tṛṇa-gucccha laṅā

SYNONYMS

tabe—at that time; sanātana—Sanatana Gosvāmī; prabhura—of Śrī Caitanya Mahāprabhu; carane dhariyā—catching the lotus feet; nivedana kare—submits a petition; dānte—in the teeth; tṛṇa-gucccha—a bunch of straw; laṅā—taking.

TRANSLATION

Sanatana Gosvāmī then humbly accepted his position as lower than a piece of straw, and, symbolically holding some straw in his mouth, he fell down, clasped the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following petition.

TEXT 120

“नीचजाति, नीचसेवी, मुनि—सुपामरः।
सिद्धान्त शिखाइल,—येई एगार अगेचर॥ १२०॥

“nica-jāti, nica-sevi, muṇi—supāmara
siddhānta śikhāil,—yei brahmāra agocara
SYNONYMS

* nica-jāti—lower class; nica-sevi—servant of lowborn people; muñi—I; sупāmara—very, very fallen; siddhānta śikhālā—You have taught the topmost conclusions in detail; yei—which; brahmāra—of Brahmā; agocara—beyond the reach.

TRANSLATION

Sanātana Gosvāmī said, “My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahmā.

TEXT 121

তুমি যে কহিলা; এই সিদ্ধান্তাম্রেষ্ট-সিদ্ধু।
মোর মন ছুঁইতে নারে ইহার একবিন্দু।

*tumi ye kahilā, ei siddhāntāmrta-sindhu
mora mana chuṅite nāre ihāra eka-bindu

SYNONYMS

tumi ye—You; kahilā—have spoken; ei—this; siddhānta-amṛta-sindhu—the ocean of the ambrosia of conclusive truth; mora mana—my mind; chuṅite—to touch; nāre—is not able; ihāra—of it; eka-bindu—even a drop.

TRANSLATION

“The conclusions that You have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean.

TEXT 122

পঙ্গু নাচাইতে যদি হয় তোমার মন।
বর দেহ মোর মাথে ধরিয়া চরণ।

*paṅgu nācāite yadi haya tomāra mana
vara deha’ mora māthe dhariyā carāṇa

SYNONYMS

paṅgu—lame man; nācāite—to make dance; yadi—if; haya—it is; tomāra mana—Your mind; vara—a benediction; deha’—kindly give; mora māthe—on my head; dhariyā—holding; carāṇa—Your lotus feet.
TRANSLATION

“If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by keeping Your lotus feet on my head.

TEXT 123

‘যুক্তি যে শিখালু তোরে ফুকুক সকল।
এই তোমার বর হৈতে হবে অন্তর বল।’ ১২৩

‘মুণি যে শিখালুন্তোরে স্ফুরুকা সকল।
ei তোমার বর হৈতে হবে অন্তর বল।’

SYNONYMS

muṇi—l; ye—whatever; śikhāluṇ—have instructed; tore—unto you; sphuruka sakala—let it be manifested; ei—this; tomāra vara—Your benediction; haite—from; habe—there will be; mora bala—my strength.

TRANSLATION

“Now, will You please tell me, ‘Let whatever I have instructed all be fully manifest unto you.’ By benedicting me in this way, You will give me strength to describe all this.”

TEXT 124

তবে মহাপ্রভু তান্তার শিরে ধরি’ করে।
বর দিলা—‘এই সব ফুকুক তোমারে’ ১২৪

tabe mahāprabhu tānra śire dhari’ kare
vara dilā—’ei saba sphuruka tomāre’

SYNONYMS

tabe—after that; mahāprabhu—Śrī Caitanya Mahāprabhu; tānra—of Sanātana Gosvāmi; śire—on the head; dhari’—holding; kare—by the hand; vara dilā—gave the benediction; ei saba—all this; sphuruka tomāre—let it be manifested to you properly.

TRANSLATION

Śrī Caitanya Mahāprabhu then placed His hand on Sanātana Gosvāmi’s head and benedicted him, saying, “Let all these instructions be manifest to you.”
TEXT 125

संक्षेपे कहिलुँ—‘प्रेम-प्रयोजन–सार्ववाद’।
बिस्तारी कहन ना याय प्रभुर असाद॥ १२५॥

sāṅkṣepe kahiluṁ — ‘prema’-prayojana-saṁvāda
vistāri’ kahana nā yāya prabhura prasāda

SYNONYMS

sāṅkṣepe—briefly; kahiluṁ—I have described; prema-prayojana-saṁvāda—the discussion of the ultimate goal of life, love of Godhead; vistāri’—expansively; kahana—describing; nā yāya—not possible; prabhura prasāda—the benediction of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have briefly described a discussion of the ultimate goal of life, love of Godhead. The mercy of Śrī Caitanya Mahāprabhu cannot be described expansively.

TEXT 126

प्रभुर उपदेशायूष्ट शुभे येह जन।
अचिरांत मिले त्तारे कृष्णप्रेमधन॥ १२६॥

prabhura upadeśāyaṁta śune yei jana
acirāt milaye tānre kṛṣṇa-prema-dhana

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; upadeśa-amṛta—the nectar of the instructions; śune—hears; yei jana—anyone who; acirāt—without delay; milaye—meets; tānre—him; kṛṣṇa-prema-dhana—the treasure of love of Kṛṣṇa.

TRANSLATION

Whoever hears these instructions given to Sanātana Gosvāmi by the Lord comes very soon to realize love of God, Kṛṣṇa.

TEXT 127

श्रीरुप-रघुनाथ पदे यार आश।
चैतन्यचरितमृत कहे दृष्णदास॥ १२७॥
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-third Chapter, describing love of Godhead.
The following summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravaha-bhāṣya*. According to Śrī Sanātana Gosvāmi's request, Śrī Caitanya Mahāprabhu explained the well-known *Śrimad-Bhāgavatam* verse beginning अत्मरामसः च मुनयो. He explained this verse in sixty-one different ways. He analyzed all the words and described each word with its different connotations. Adding the words *ca* and *api*, He described all the different meanings of the verse. He then concluded that all classes of transcendentalists (*jñānis, karmīs, yogīs*) utilize this verse according to their own interpretation, but if they gave up this process and surrendered to Kṛṣṇa, as indicated by the verse itself, they would be able to comprehend the real meaning of the verse. In this regard, Śrī Caitanya Mahāprabhu narrated a story about how the great sage Nārada converted a hunter into a great Vaiṣṇava, and how this was appreciated by Nārada's friend Parvata Muni. Sanātana Gosvāmi then offered a prayer to Śrī Caitanya Mahāprabhu, and Śrī Caitanya Mahāprabhu explained the glory of *Śrimad-Bhāgavatam*. After this, the Lord gave Sanātana Gosvāmi a synopsis of Hari-bhakti-vilāsa, which Sanātana Gosvāmi later developed into the guiding principle of all Vaiṣṇavas.

**TEXT 1**

अत्मरामेति पद्यार्कस्याः स ैतत्त्वाद्याचलः ॥ १ ॥

- atmarameti padyārkasya-
- ārthāṁśūn yah prakāśayan
- jagat-tamo jahārayat
- sa caitanyodayacalaḥ

**SYNONYMS**

- atmarama-iti—beginning with the word *ātmarama*; padya—verse; arkasya—of the sunlike; artha-ārṁśūn—the shining rays of different meanings; yah—who; prakāśayan—manifesting; jagat-tamaḥ—the darkness of the material world; jahāra—
eradicated; avyāt—may protect; saḥ—He; caitanya-udaya-acalaḥ—Śrī Caitanya Mahāprabhu, who is like the eastern horizon, where the sun rises.

**TRANSLATION**

May Śrī Caitanya Mahāprabhu be glorified. It was He who acted as the eastern horizon where the sun of the ātmārāma verse rises and manifests its rays in the form of different meanings and thus eradicates the darkness of the material world. May He protect the universe.

**TEXT 2**

ॐ जय जय ॐ श्रीचैतन्य जय नित्यानंद।
ॐ जयचैतन्य जय गौरभक्तवर्णः॥ २ ॥

*jaya jaya śri-caitanya jaya nityānanda*
*jayādvaita-candra jaya gaura-bhakta-vṛnda*

**SYNONYMS**

jaya—all glories; śri-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to all the devotees of Lord Caitanya Mahāprabhu.

**TRANSLATION**

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

**TEXT 3**

ॐ तबे सनातन प्रभुर चरणे धरिया।
ॐ पुनरपि कहे किंचु बिनय करिया॥ ३ ॥

*tabe sanātana prabhura carane dhariyā*
*punarapi kahe kichu vinaya kariyā*

**SYNONYMS**

tabe—thereafter; sanātana—Sanātana Gosvāmī; prabhura carane dhariyā—catching the lotus feet of Śrī Caitanya Mahāprabhu; punarapi—again; kahe—says; kichu—something; vinaya kariyā—with great humility.

**TRANSLATION**

Thereafter, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly submitted the following petition.
TEXT 4

‘पुर्वे शुनियाचे, तुमि सार्वभूमा-स्थाने।
एक श्लोके आठार अर्थ तैराच व्याख्याने॥४॥

‘pūrve śuniyācho, tumi sārvabhauma-sthāne
eka śloke āṭha artha tairācha vyākhyaṇe

SYNONYMS

pūrve—formerly; śuniyācho—I heard; tumi—You; sārvabhauma-sthāne—at
the place of Sārvabhauma Bhāttācārya; eka śloke—in one verse; āṭha artha—
eighteen meanings; tairācha vyākhyaṇe—have explained.

TRANSLATION

Sanātana Gosvāmī said, “My Lord, I have heard that previously, at the home
of Sārvabhauma Bhāttācārya, You explained the ātmārāma verse in eighteen
different ways.

TEXT 5

आंत्रारामां च मुनयो निर्गंसा अपुरुक्तमे ।
कुर्वतं तैतुकां भक्तिमयं उत्किंचित्तोजने हरिः ॥ ५ ॥

ātmārāmāḥ ca munayo
nirgranthā apy urukrame
kurvanty atitukīṁ bhaktim
ittham-bhūta-guṇo hariḥ

SYNONYMS

ātmā-ārāmāḥ—persons who take pleasure in being transcendentally situated in
the service of the Lord; ca—also; munayaḥ—great saintly persons who have
completely rejected material aspirations, fruitive activities and so forth;
nirgranthāḥ—without interest in any material desire; api—certainly; urukrame—
unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful;
kuranti—do; atitukim—causeless, or without material desires; bhaktim—devotional
service; ittham-bhūta—so wonderful as to attract the attention of the self-
satisfied; guṇah—who has transcendental qualities; hariḥ—the Supreme Per-
sonality of Godhead.

TRANSLATION

‘Those who are self-satisfied and unattracted by external material desires
are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are
transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.’

PURPORT

This is the famous ātmārāma verse from Śrimad-Bhāgavatam (1.7.10).

TEXT 6

अश्चर्य शुनिया मोर उत्कृष्टि मन ।
कृपा करि’ कह यदि, जुड़ाय अर्थ ॥’ ६ ॥

āścarya śuniyā mora utkaṇṭhita mana
kṛpā kari’ kaha yadi, juḍāya śravaṇa’

SYNONYMS

āścarya—wonderful; śuniyā—hearing; mora—my; utkaṇṭhita—desirous; mana—mind; kṛpā kari’—showing Your causeless mercy; kaha yadi—if You speak; juḍāya—pleases; śravaṇa—the ear.

TRANSLATION

“I have heard this wonderful story and am therefore very inquisitive to hear it again. If You would kindly repeat it, I would be very pleased to hear.”

TEXT 7

प्रभु कहे,—“आमि वातुल, आमार बचने ।
सार्वभौम वातुल ताह। सत्य करि’ माने ॥’ ७ ॥

prabhu kahe,—“āmi vātula, āmāra vacane
sārvabhauma vātula tāhā satya kari’ māne

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; āmi—I; vātula—a madman; āmāra vacane—in My words; sārvabhauma—Sārvabhauma Bhaṭṭācārya; vātula—another madman; tāhā—that (My explanation); satya kari’ māne—took as truth.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “I am one madman, and Sārvabhauma Bhaṭṭācārya is another. Therefore he took My words to be the truth.
TEXT 8

किबा प्रलापिलान, किचु नाहिक स्मरे ।
तोमार सङ्ग-बल यदि किचु हय मने ॥ ८ ॥

*kibā pralāpiḷāṇa, kichu nāhika smaraṇe
tomāra saṅga-bale yadi kichu haya mane*

SYNONYMS

kibā—what; pralāpiḷāṇa—I have said; kichu—anything; nāhika—there is not; smaraṇe—in memory; tomāra—of you; saṅga-bale—by the strength of association; yadi—if; kichu—something; haya—there is; mane—in My mind.

TRANSLATION

"I do not recall what I spoke in that connection, but if something comes to My mind due to association with you, I shall explain it.

TEXT 9

सहजे आमार किचु अर्थ नाहि भासे ।
तोमासबार सङ्ग-बल ये किचु प्रकाशे ॥ ९ ॥

*sahaje āmāra kichu artha nāhi bhāse
tomā-sabāra saṅga-bale ye kichu prakāše*

SYNONYMS

sahaje—generally; āmāra—My; kichu—any; artha—meaning; nāhi bhāse—does not manifest; tomā-sabāra saṅga-bale—by the strength of your association; ye—which; kichu—something; prakāše—manifests.

TRANSLATION

"Generally by Myself I cannot give an explanation, but by the strength of your association something may manifest itself.

TEXT 10

एकादश पद एই श्लोके सुनिर्मिल ।
पृथक् नाना अर्थ पदे करे झलमल ॥ १० ॥

*ekādaśa pada ei śloke sunirmala
prthak nānā artha pade kare jhalamala*
SYNONYMS

ekādaśa pada—eleven words; ei—this; śloke—in the verse; su-nirmala—very clear; prthak—separately; nānā—various; artha—meanings; pade—in each word; kare jhalamala—are glittering.

TRANSLATION

“There are eleven clear words in this verse, but when they are studied separately, various meanings glitter from each word.

PURPORT

The eleven separate words are (1) ātmaraṁah, (2) ca, (3) munayaḥ, (4) nirgranthah, (5) api, (6) urukrame, (7) kurvantī, (8) ahaitukim, (9) bhaktim, (10) ittham-bhūta-guṇah, and (11) hariḥ. Śrī Caitanya Mahāprabhu will explain the different connotations and imports of these words.

TEXT 11

‘अत्मा’-शब्दे त्र्यक्ष, देह, मन, यतन, धृति।
बुद्धि, स्वभाव, -এই সাত অর্থ-প্রাপ্তি || ১১ ||

‘ātmā’-śabde brahma, deha, mana, yatna, dhṛti buddhi, svabhava,—ei sāta artha-prāpti

SYNONYMS

ātmā-śabde—by the word ātmā; brahma—the Absolute Truth; deha—the body; mana—the mind; yatna—endeavor; dhṛti—firmness; buddhi—intelligence; sva-bhāva—nature; ei sāta—these seven; artha-prāpti—obtainment of meanings.

TRANSLATION

“The seven different meanings of the word ātmā are the Absolute Truth, the body, the mind, endeavor, firmness, intelligence and nature.

TEXT 12

“अत्मा देहमनोब्रह्मसंयत्नबुद्धिबृजियौ। प्रयत्ने २”-ইতি । ১২২।

“ātmā deha-mano-brahma-svabhāva-dhṛti-buddhisu prayatne ca” iti

SYNONYMS

ātmā—the word ātmā; deha—the body; manah—the mind; brahma—the Absolute Truth; sva-bhāva—nature; dhṛti—firmness; buddhisu—in the sense of intelligence; prayatne—in endeavor; ca—and; iti—thus.
TRANSLATION

"The following are synonyms of the word ātmā: the body, mind, Absolute Truth, natural characteristics, firmness, intelligence and endeavor."

PURPORT

This is a quotation from the Viśva-prakāśa dictionary.

TEXT 13

एँ साते रमे येई, सेई आत्मारामगं
आत्मारामगंरे अगं करिब गजनं || १३ ||

ei sāte rame yei, sei ātmārāma-gaṇa
ātmārāma-gaṇera āge kariba gaṇana

SYNONYMS

ei sāte—in these seven items; rame—enjoy; yei—those who; sei—they; āt-
mārāma-gaṇa—ātmārāmas; ātmārāma-gaṇera—of the ātmārāmas; āge—later; kariba gaṇana—shall make a count.

TRANSLATION

"The word ātmārāma refers to one who enjoys these seven items [the Absolute Truth, body, mind, and so on]. Later, I shall enumerate the ātmārāmas.

TEXT 14

‘मुनि’-अदि शब्देर अर्थ शुन, सनातन ||
पृथक पृथक अर्थ पाछे करिब मिलनं || १४ ||

‘muni’-ādi śabder artha śuna, sanātana
prthak prthak artha pāche kariba milana

SYNONYMS

muni—the word muni; ādi—and the other; śabder—of the words; artha—the meaning; śuna—hear; sanātana—My dear Sanātana; prthak prthak—separately; artha—meaning; pāche—after; kariba milana—I shall combine.

TRANSLATION

"My dear Sanātana, first hear the meanings of the other words, beginning with the word muni. I shall first explain their separate meanings, then combine them."
TEXT 15

‘मुनि’-शब्दे मननशील, अर कहे मौनी।
तपस्वी, यति, यति, अर ख्याति, मुनि॥ १५॥

‘muni’-śabde manana-śila, āra kahe mauni
tapasvi, yati, yati, āra rṣi, muni

SYNONYMS

muni-śabde—by the word muni; manana-śila—who is thoughtful; āra—also; kahe—it means; mauni—one who is silent; tapasvi—an ascetic; vratī—one who keeps great vows; yati—one in the renounced order of life; āra—and; rṣi—a saintly person; muni—they are called muni.

TRANSLATION

“The word muni refers to one who is thoughtful, one who is grave or silent, an ascetic, one who keeps great vows, one in the renounced order, a saint. These are the different meanings of the word muni.

TEXT 16

‘निर्ग्रन्थ’-शब्दे कहे, अविद्या-ग्रन्थि-हीन।
विद्धि-विनिष्ठधा-वेद-सास्त्र-ज्ञान-अदि-विहिना॥ १६॥

‘nirgrantha’-śabde kahe, avidyā-granthi-hīna
vidhi-nilṣedha-veda-sāstra-jñāna-ādi-vihīna

SYNONYMS

nirgrantha—nirgrantha; śabde—by the word; kahe—one means; avidyā—of ignorance; granthi-hīna—without any knot; vidhi-nilṣedha—regulative principles of rules and restrictions; veda-sāstra—the Vedic literature; jñāna-ādi—knowledge, and so on; vihīna—without.

TRANSLATION

“The word nirgrantha refers to one who is liberated from the material knots of ignorance. It also refers to one who is devoid of all regulative principles enjoined in the Vedic literature. It also refers to one who does not have knowledge.

TEXT 17

मूर्ख, नीच, झेल्ला अदि शास्त्रिक्रियान।
धनसंपन्न—निरग्रन्थ, अर वे निर्धरन॥ १७॥
mūrkha, nīca, mleccha ādi śāstra-rikta-gaṇa
dhana-saṅcayi—nirgrantha, āra ye nirdhana

SYNONYMS
mūrkha—foolish, illiterate persons; nīca—lowborn; mleccha—unclean persons with no principles; ādi—and others; śāstra-rikta-gaṇa—persons devoid of all regulative principles stated in śāstra; dhana-saṅcayi—capitalist (one who gathers wealth); nirgrantha—called nirgrantha; āra—also; ye—anyone who; nirdhana—without riches.

TRANSLATION
‘Nirgrantha also refers to one who is illiterate, lowborn, misbehaved, unregulated and devoid of respect for Vedic literature. The word also refers to one who is a capitalist and to one who has no riches.

TEXT 18

nir niścaye niś kramārthe
nir nirmāṇa-niśedhayoh
grantho dhane ‘tha sandarbhe
varṇa-saṅgrathane ‘pi ca

SYNONYMS
nih—the prefix nih; niścaye—in the sense of ascertainment; nih—the prefix nih; krama-arthe—in the meaning of succession; nih—the prefix nih; nirmāṇa—in the sense of forming; niśedhayoh—in the sense of forbidding; granthah—the word grantha; dhan—in the sense of wealth; atha—also; sandarbhe—thesis; varṇa-saṅgrathane—in the sense of tying together words; api—also; ca—and.

TRANSLATION
‘The prefix nih may be used for a sense of ascertainment, gradation, construction or forbidding. The word grantha means riches, thesis and composition.’

PURPORT
This is another quotation from the Viśva-prakāśa dictionary.
‘urukrama’-śabde kahe, baḍa yānra krama
‘krama’-śabde kahe ei pāda-vikṣeṇa

SYNONYMS

urukrama—urukrama; śabde—by this word; kahe—one means; baḍa—great; yānra—whose; krama—step; krama-śabde—in this word krama; kahe—one means; ei—this; pāda-vikṣeṇa—throwing forth of the foot.

TRANSLATION

‘The word urukrama refers to one whose krama [step] is great. The word krama means ‘throwing the foot forward,’ that is, ‘step.’

TEXT 20

śakti, kampa, paripāṭi, yuṣṭi, śaktye ākramana
carana-cālāne kānṅāila tribhuvana

SYNONYMS

śakti—power; kampa—trembling; paripāṭi—method; yuṣṭi—argument; śaktye—with great force; ākramana—attacking; carana-cālana—by moving the foot; kāṅṅāila—caused to tremble; tri-bhuvana—the three worlds.

TRANSLATION

‘Krama also means power, trembling, a systematic method, argument, and a forcible attack by stepping forward. Thus Vāmana caused the three worlds to tremble.

PURPORT

Uru means very great, and krama means step. When Lord Vāmanadeva was offered three steps of land, He expanded His three steps by covering the entire universe. In this way the three worlds trembled, and therefore Śrī Vāmanadeva, the incarnation of Lord Viṣṇu, is referred to as Urukrama.

TEXT 21

bīṣṭhaṁ bīṇaṁ vṛttāmo vṛttām kṛtaṁ vṛttāṁ
yat parīkṣeṇa purīkṣitam roheṣu
chāstra yat svānāyañaḥ. tīraṁчит
विश्वातिज्ञसाधनाय दृष्ट्यतमं यथा
॥ २१ ॥
Explanations of the Ātmārāma Verse

viṣṇor nu virya-gaṇaṁ katamo ʿrhatiḥa
yah pārthivāṇi api kavīr vimame rājāṁsi
caskambha yah svā-raṁhasāśkhalāṁ tri-prṣṭhaṁ
yasmāt trisāmya-sadanāṁ urukampayāṇam

SYNONYMS
viṣṇoh—of Lord Viṣṇu; nu—certainly; virya-gaṇaṁ—a counting of the different potencies; katamaḥ—who; arhati—is able to do; iha—in this world; yah—who; pārthivāṇi—of the element earth; api—although; kaviḥ—a learned person; vimame—has counted; rājāṁsi—the atoms; caskambha—captured; yah—who; sva—His own; raṁhasā—by potency; askhalatā—without hindrances; tri-prṣṭham—the topmost planet (Satyaloka); yasmāt—from some cause; tri-sāmya—where there is equilibrium of the three guṇas; sadanāt—from the place (from the root of the material world); urukampayāṇam—trembling greatly.

TRANSLATION
‘‘Even if a learned man is able to count all the minute atoms in this material world, he still cannot count the potencies of Lord Viṣṇu. In the form of the Vāmana incarnation, Lord Viṣṇu, without hindrance, captured all the planets, beginning from the root of the material world up to Satyaloka. Indeed, He caused every planetary system to tremble by the force of His steps.’’

PURPORT
This is a quotation from Śrimad-Bhāgavatam (2.7.40). In the Rg Veda mantra (1.2.154.1), it is said:

orṁ viṣṇor nu viryaṁ karṁ prāvocarṁ
yah pārthivāṁ vimame rājāṁsi
yo ʿskambhayad uttaram sadhasthaṁ
vicakramāṇas tredhorugāyah

TEXT 22

विभुरुपे व्यापे, शक्ते धारण-पोषण ॥
माधुर्याशक्ते गोलाक, ऐष्ट्रे परवयोम ॥ २२ ॥

vibhu-rūpe vyāpe, śaktye dhārana-posana
mādhurya-śaktye goloka, aiśvare paravyoma

SYNONYMS
vibhu-rūpe—in His all-pervasive feature; vyāpe—expands; śaktye—by His potency; dhārana-posana—maintaining and nourishing; mādhurya-śaktye—by
His potency of conjugal love; *goloka*—the planetary system Goloka *Vrndāvana*; *aīśvarya*—and by opulence; *para-vyoma*—the spiritual world.

**TRANSLATION**

“Through His all-pervasive feature, the Supreme Personality of Godhead expanded the entire creation. He is holding and maintaining this creation by His extraordinary potency. By His conjugal potency, He maintains the planetary system known as Goloka *Vrndāvana*. Through His six opulences, He maintains many Vaikunṭha planets.

**PURPORT**

In His gigantic form, Lord Kṛṣṇa has covered the creation. He holds all the planetary systems and maintains them by His inconceivable potencies. Similarly, He is maintaining His personal abode, Goloka *Vrndāvana*, through His conjugal love, and He is maintaining the spiritual world containing the Vaikunṭha planets by His opulences.

**TEXT 23**


māyā-ṣaktye brahmāndādi-paripāṭti-sṛjana
‘ūrukrama’-sabdera ei artha nirūpaṇa

**SYNONYMS**

māyā-ṣaktye—by His external potency; brahmāṇḍā-ādi—of material universes and so on; paripāṭti—an orderly arrangement; sṛjana—creating; urukrama-śabdera—of the word urukrama; ei—this; artha—of the meaning; nirūpaṇa—ascertainment.

**TRANSLATION**

“The word urukrama indicates the Supreme Personality of Godhead, who, by His external potency, has perfectly created innumerable universes.

**TEXT 24**

“kramaḥ śaktau paripāṭyāṁ kramaś cālana-kampayoh”
SYNONYMS

kramāḥ—the word krama; śaktau—in the meaning of potency; paripāṭyām—in the meaning of systematic arrangement; kramāḥ—the word krama; cālana—in moving; kampayoh—or in trembling.

TRANSLATION

‘These are the different meanings of the word krama. It is used in the sense of potency, systematic arrangement, step, moving or trembling.’

PURPORT

This is a quotation from the Viśva-prakāśa dictionary. The Supreme Personality of Godhead is all-pervasive. Not only does He carry the three worlds by His inconceivable energy, but He maintains them also. He is also maintaining His spiritual planet, Goloka Vṛndāvana, by His conjugal love, and He is maintaining the Vaikuṇṭhalokas by His opulences. He maintains these material universes through the external energy. Material universes are perfectly situated because they are created by the Supreme Personality of Godhead.

TEXT 25

‘कुर्वान्ति-पद एि परस्मैपदा हया।
कृष्णसुक्ष्णिमित्त भजने तत्पर्यं कहया॥ २५॥

‘kurvanti’-pada ei parasmaipada haya
kṛṣṇa-sukha-nimitta bhajane tātparya kahaya

SYNONYMS

kurvanti—they do (for others); pada—the word; ei—this; parasmaipada—a verb form indicating things done for others; haya—is; kṛṣṇa-sukha-nimitta—to satisfy Kṛṣṇa; bhajane—in devotional service; tātparya—the purport; kahaya—is said.

TRANSLATION

‘The word kurvanti, which means ‘they do something for others,’ is a form of the verb ‘things done for others.’ It is used in connection with devotional service, which must be executed for the satisfaction of Kṛṣṇa. That is the purport of the word kurvanti.

PURPORT

In Sanskrit the verb “to do” has two forms, technically called parasmaipada and ātmanepada. When things are done for one’s personal satisfaction, the form is
called ātmanepada. In that case, the word “do” in English is kurvante in Sanskrit. When things are done for others, the verb form changes to kurvanti. Thus Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmi that in the ātmārāma verse the verb kurvanti means that things should be done only for the satisfaction of Kṛṣṇa. This is supported by the grammarian Pāṇini. The verb is formed as ātmanepada when the work is to be done for one's own benefit, and when it is done for others, it is called parasmaipada. Thus the verb is formed according to whether something is done for one's self-satisfaction or for another's satisfaction.

TEXT 26

“श्रवित्तंपि कार्त्तिक्षिप्रायेक्रियायफले” ॥ २६ ॥

“śvaritañītaḥ kartrabhipraye kriyā-phale”

SYNONYMS

śvarita-ñītaḥ — of verbs having an indicatory ı or a śvarita accent; kartrabhipraye— is meant for the agent; kriyā-phale— when the fruit of the action.

TRANSLATION

”’The terminations of the ātmanepada are employed when the fruit of the action accrues to the agent of verbs having an indicatory ı or a śvarita accent.’

PURPORT

This is a quotation from Pāṇini’s sūtras (1.3.72).

TEXT 27

‘हेतू’-शब्दे कहे—भुक्ति-आदि बाप्पान्तरे।
भुक्ति, सिद्धि, मुक्ति—मुख्य एই तिन प्रकारे॥ २७ ॥

‘hetu’-śabde kahe—bhukti-ādi vānchāntare
bhukti, siddhi, mukti—mukhya ei tina prakāre

SYNONYMS

hetu—cause; śabde—by the word; kahe—it is said; bhukti—enjoying the result by oneself; ādi—and so on; vānchā-antare—because of a different ambition; bhukti—enjoying the result of action; siddhi—the perfection of doing something; mukti—liberation; mukhya—chief; ei—these; tina prakāre—in three ways.
TRANSLATION

"The word hetu [cause] means that a thing is done for some motive. There can be three motives. One may act to enjoy the result personally, to achieve some material perfection, or to act in such a way that one may be liberated.

TRANSLATION

"First we take the word bhukti [material enjoyment], which is of unlimited variety. We may also take the word siddhi [perfection], which has eighteen varieties. Similarly, the word mukti has five varieties.

TRANSLATION

"Causeless devotional service is unmotivated by sense enjoyment, perfection or liberation. When one is freed from all these contaminations, he can bring Lord Kṛṣṇa, who is very funny, under control."
TEXT 30

‘भक्ति’-शब्दे अर्थ हैं दशविद्याकार।
एक—‘साधन’, ‘प्रेमभक्ति’—नव प्रकार॥ ३०॥

‘bhakti’-śabda artha haya daśa-vidhākāra
eka—‘sādhana’, ‘prema-bhakti’—nava prakāra

SYNONYMS

bhakti—bhakti; śabdera—of this word; artha—meanings; haya—are; daśa-vidhā-ākāra—ten varieties; eka—one; sādhana—the execution of regulative devotional service; prema-bhakti—ecstatic love; nava prakāra—nine kinds.

TRANSLATION

“There are ten meanings to the word bhakti, devotional service. One is execution of devotional service according to the regulative principles, and the other, called prema-bhakti [ecstatic love] has nine varieties.

PURPORT

The nine varieties are rati, prema, sneha, māna, pranāya, rāga, anurāga, bhāva and mahābhāva—attraction, love, affection, adverse feelings, intimacy, attachment, subattachment, ecstatic love and sublime ecstatic love. For the execution of devotional service according to regulative principles, there is only one meaning.

TEXT 31

‘रति’-लक्षणा, ‘प्रेम’-लक्षणा, इत्यादि प्रचार।
भवरूपा; महाभाव-लक्षणरूपाः आर॥ ३१॥

‘rati’-lakṣaṇā, ‘prema’-lakṣaṇā, ityādi pracāra
bhāva-rūpa, mahābhaṭa-lakṣaṇa-rūpā āra

SYNONYMS

rati—of attraction; lakṣaṇā—the symptoms; prema—of love; lakṣaṇā—the symptoms; iti-ādi—and so on; pracāra—are known; bhāva-rūpa—in the form of ecstatic love; mahā-bhāva—of higher ecstatic love; lakṣaṇa-rūpā—there are many symptoms; āra—other.

TRANSLATION

“Next are explained the symptoms of love of Godhead, which can be divided into nine varieties, beginning with attraction up to ecstatic love and finally up to the topmost ecstatic love [mahābhāva].
TEXT 32

śānta-bhaktera rati bāde 'prema'-paryanta
dāsyabhaktera rati haya 'rāga'-daśā-anta

SYNONYMS

śānta-bhaktera—of devotees on the platform of neutrality; rati—attraction; bāde—increases; prema-paryanta—up to love of Godhead; dāsyabhaktera—of devotees on the platform of servitude; rati—attraction; haya—increases; rāga-daśā-anta—up to the point of spontaneous attachment.

TRANSLATION

"The attraction to Kṛṣṇa of devotees on the platform of neutrality increases up to love of Godhead [prema], and the attraction of devotees on the platform of servitorship increases to spontaneous attachment [rāga]."

TEXT 33

sakhā-ganera rati haya 'anurāga' paryanta
piṭr-mātr-sneha adi 'anurāga'-anta

SYNONYMS

sakhā-ganera—of the friends; rati—the attraction; haya—becomes; anurāga paryanta—up to subecstatic love; piṭr-mātr-sneha—paternal love; adi—and so on; anurāga-anta—up to the end of subecstatic love.

TRANSLATION

"Devotees in Vṛndāvana who are friends of the Lord can increase their ecstatic love to the point of anurāga. Paternal affectionate lovers, Kṛṣṇa’s father and mother, can increase their love of Godhead up to the anurāga point also."

TEXT 34

kāntāgaṇe rati pāya 'mahābhāva'-śīma
‘bhūtikā’-śabdṛṣe eṣaṁ svan arthāṁ mahīṁ

SYNONYMS

kāntāgaṇe—of beauty; rati—the attraction; pāya—gaining; mahābhāva—extreme happiness; śīma—level; ‘bhūtikā’—living entity; śabdṛṣe—and the words; eṣaṁ—the; svan—of the; arthāṁ—the meaning; mahīṁ—great.
kāntā-gaṇera rati pāya ‘mahābhāva’-simā
‘bhakti’-śabdera ei saba arthera mahimā

SYNONYMS

kāntā-gaṇera—of the devotees in conjugal love; rati—the attraction; pāya—attain; mahā-bhāva-simā—the limit of mahābhāva; bhakti—devotional service; śabdera—of the word; ei saba—all these; arthera—of the meanings; mahimā—of the glories.

TRANSLATION

“The gopis of Vṛndāvana who are attached to Kṛṣṇa in conjugal love can increase their ecstatic love up to the point of mahābhāva [the greatest ecstatic love]. These are some of the glorious meanings of the word bhakti, devotional service.

TEXT 35

‘ittham-bhūta-guṇah’-śabdera śunaha vyākhyāna
‘ittham’-śabdera bhinna artha, ‘guṇa’-śabdera āna

SYNONYMS

ittham-bhūta-guṇah—having qualities like this; śabdera—of the word; śunaha—please hear; vyākhyāna—the explanation; ittham—ittham; śabdera—of the word; bhinna artha—different meanings; guṇa—guṇa; śabdera—of the word; āna—other.

TRANSLATION

“Please hear the meaning of the word ittham-bhūta-guna, which is found in the ātmārāma verse. Ittham-bhūta has different meanings, and guṇa has other meanings.

TEXT 36

‘ittham-bhūta’-śabdera artha—pūrṇānandamaya
yāṇra āge brahmānanda trṇa-prāya haya
SYNONYMS
ittham-bhūta-sabdera artha—the meaning or import of the word ittham-bhūta; pūrna-ānanda-maya—full of transcendental bliss; yāṁra āge—in front of which; brahma-ānanda—the transcendental bliss derived from impersonalism; tṛṇa-prāya—just like straw; haya—is.

TRANSLATION
"The word ittham-bhūta is transcendently exalted because it means ‘full of transcendental bliss.’ Before this transcendental bliss, the bliss derived from merging into the existence of the Absolute [brahmānanda] becomes like a piece of straw in comparison.

TEXT 37
	ত্ৰচ্ছিন্ন‌কঠিনঃ‌কাঞ্চন‌শ্লৈষ্ট‌স্বদে�‌ভূমি‌তে‌।
	সুখানি‌গো‌পাদ‌যাত্রে‌ব্রহ্মাণ্‌পিত‌অগদ গৌ‌রে‌।

tvat-sākṣāt-karaṇāḥlāda-
viśuddhābdhi-sthitasya me
sukhāṇi gospadāyante
brahmāṇi api jagad-guro

SYNONYMS
tvat—Your; sākṣāt—meeting; karana—such action; āhlāda—pleasure; viśuddha—spiritually purified; abdhī—ocean; sthitasya—being situated; me—by me; sukhaṇi—happiness; gospadāyante—a small hole created by the hoof of a calf; brahmāṇi—the pleasure derived from impersonal Brahman understanding; api—also; jagad-guro—O master of the universe.

TRANSLATION
"'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.'

PURPORT
This is a verse from the Hari-bhakti-sudhodaya (14.36).

TEXT 38
	সর্বাকর্ষক,‌ সর্বাহ্লাদ‌ক,‌ মহারসায়ন‌।
	আপনার‌ বলে‌ করে‌ সর্ব‌বিশ্বারণ‌।

॥ ৩৮ ॥
sarvākārśaka, sarvāhlādaka, mahā-rasāyana
āpanāra bāle kare sarva-vismāraṇa

SYNONYMS

sarvā-ākārśaka—all-attractive; sarvā-āhlādaka—all-pleasing; mahā-rasa-ayana
—the complete abode of transcendental mellow; āpanāra bāle—by His own
strength; kare—causes; sarva-vismāraṇa—forgetfulness of all other bliss.

TRANSLATION

“Lord Kṛṣṇa is so exalted that He is more attractive than anything else and
more pleasing than anything else. He is the most sublime abode of bliss. By
His own strength, He causes one to forget all other ecstasies.

TEXT 39

bhukti-mukti-siddhi-sukha chāḍaya yāra gandhe
alaukika śakti-guṇe kṛṣṇa-krpaya bāndhe

SYNONYMS

bhukti—material happiness; mukti—liberation from material suffering; siddhi
—the perfection of mystic yoga; suhka—the happiness derived from these
things; chāḍaya—one gives up; yāra—of which; gandhe—simply by the slight
fragrance; alaukika—uncommon, transcendental; śakti-guṇe—by the power and
quality; kṛṣṇa-krpaya—by the mercy of Lord Kṛṣṇa; bāndhe—one becomes
bound.

TRANSLATION

“Pure devotional service is so sublime that one can very easily forget the
happiness derived from material happiness, material liberation and mystic or
yogic perfection. Thus the devotee is bound by Kṛṣṇa’s mercy and His uncom-
mon power and qualifications.

TEXT 40

śāstra-yukti nāhi ihān siddhānta-viĉāra
eti svabhāva-guṇe, yāte mādhuryera sāra

śāstra-yukti nāhi ihān siddhānta-viĉāra
eti svabhāva-guṇe, yāte mādhuryera sāra
SYNONYMS

śāstra-yukti—logic on the basis of revealed scripture; nāhi—there is not; ihān—here; siddhānta-vicāra—consideration of logical conclusions; ei—this; svabhāva—gūne—a natural quality; yāte—in which; mādhuryera sāra—the essence of all transcendental bliss.

TRANSLATION

“When one is attracted to Kṛṣṇa on the transcendental platform, there is no longer any logical argument on the basis of revealed scripture, nor are there considerations of such conclusions. This is His transcendental quality that is the essence of all transcendental sweetness.

TEXT 41

‘गुण’ शब्देर अर्थ—कृष्णेर गुण अनन्त ।
सचिदानन्द-गुण सर्व पुर्णानन्द ॥ ४१ ॥

‘gūna’ śabder a artha—kṛṣṇera gūna ananta
sac-cid-rūpa-gūna sarva pūrṇānanda

SYNONYMS
gūna śabder a artha—the meaning of the word gūna; kṛṣṇera gūna ananta—Kṛṣṇa has unlimited qualities; sat-cit-rūpa-gūna—such qualities are spiritual and eternal; sarva pūrṇa-ānanda—full of all transcendental bliss.

TRANSLATION

‘The word gūna means ‘quality.’ The qualities of Kṛṣṇa are transcendentally situated and are unlimited in quantity. All of the spiritual qualities are full of transcendental bliss.

TEXT 42

ऐश्वर्य-माधुर्य-कारुण्य गुणवर्ण-पूर्णता ।
तत्त्वांगस्य, अत्यंगर्ष्यं वदान्तत् ॥ ४२ ॥

aiśvarya-mādhurya-kārūnye svarūpa-pūrnatā
bhakta-vātsalya, ātma-paryanta vadānyatā

SYNONYMS

aiśvarya—opulence; mādhurya—transcendental sweetness; kārūnye—mercy; svarūpa-pūrnatā—fullness of spiritual value; bhakta-vātsalya—affection for the
devotee; ātma-paryanta—up to the point of His personal self; vadānyatā—magnanimity.

**TRANSLATION**

“Kṛṣṇa’s transcendental qualities such as opulence, sweetness and mercy are perfect and full. As far as Kṛṣṇa’s affectionate leaning toward His devotees is concerned, He is so magnanimous that He can give Himself to His devotees.

**TEXT 43**

अलौकिक रूप, रस, सौरभादिगुण।
कारो मन कोन गुणे करे आकर्षण।

alaukika rūpa, rasa, saurabhādī guṇa
kāro mana kona guṇe kare ākarṣaṇa

**SYNONYMS**

alaukika rūpa—uncommon beauty; rasa—mellows; saurabhā-ādi guṇa—qualities like transcendental fragrance; kāro mana—the mind of a devotee; kona guṇe—by some particular quality; kare—does; ākarṣaṇa—attracting.

**TRANSLATION**

“Kṛṣṇa has unlimited qualities. The devotees are attracted by His uncommon beauty, mellows and fragrance. Thus they are differently situated in the different transcendental mellows. Therefore Kṛṣṇa is called all-attractive.

**TEXT 44**

सनकादिर मन हरिल सौरभादिगुणे।

sanakādīra mana haril saurabhādī guṇe

**SYNONYMS**

sanaka-ādira mana—the minds of saintly sages like Sanaka and Sanatana; harila—attracted; saurabha-ādi—such as the transcendental aroma of His lotus feet; guṇe—by the quality.

**TRANSLATION**

“The minds of the four boy sages [Sanaka, Sanatana, Sanandana and Sanatkumāra] were attracted to the lotus feet of Kṛṣṇa by the aroma of the tulasi that had been offered to the Lord.
TEXT 45

tasyāraṇīda-naṇaya pada-araṇīda-
kiṃjalka-miśra-tulaṇi-maṅkaraṇa-vāyuḥ
antargataḥ svaviveṇa cakāra teṣām
saṅkṣobham aksara-juṣām api citta-tanvoḥ

SYNONYMS

tsasya—of Him; aravinda-naṇaya—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; pada-araṇīda—of the lotus feet; kiṃjalka—with saffron; miśra—mixed; tulaṇi—of tulaṇi leaves; maṅkaraṇa—with the aroma; vāyuḥ—the air; antargataḥ—entered; sva-viveṇa—through the nostrils; cakāra—created; teṣām—of them; saṅkṣobham—strong agitation; aksara-juṣām—of the impersonally self-realized (Kumāras); api—also; citta-tanvoḥ—of the mind and body.

TRANSLATION

“When the breeze carrying the aroma of tulaṇi leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages (the Kumāras), they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.15.43). For an explanation, see Madhya-līlā (17.142).

TEXT 46

śukadevera mana harila līlā-śravaṇe

SYNONYMS

śukadevera—of Śukadeva Gosvāmī; mana—the mind; harila—carried away; līlā-śravaṇe—by remembering the pastimes of the Lord.
TRANSLATION

“Śukadeva’s mind was carried away by remembering the pastimes of the Lord.

TEXT 47

परिनिष्ठिन्तोः पि नैर्गुण्यं उत्तमस्लोकलिलयं।
ग्र्हित-चेता राजसं अख्यानं यथविदवान् ॥ ४७ ॥

pariniśṭhitāḥ—situated; api—although; naigṛguṇya—in the transcendental position, freed from the material modes of nature; uttamaḥ-śloka-lilayā—by the pastimes of the Supreme Personality of Godhead, Uttamaśloka; grhita-cetā—the mind became fully taken over; rājarṣe—O great King; ākhyānam—the narration; yat—which; adhitavān—studied.

TRANSLATION

“Śukadeva Gosvāmi addressed Parikṣit Mahārāja, “My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrimad-Bhāgavatam from my father.”’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (2.1.9).

TEXT 48

स्वसुख-निभ्रता-चेतोः तत्व-व्युदाताय-भावां—
प्रज्ञ-किरुलीकुंकुमसङ्गोदीयम् ।
ब्यृंहुतं कृपयं यत्वबीयं पुराणं
तमधिकृज्ञयं ब्यास-इत्यं नेतौंहिम् ॥ ४८ ॥

svasukha-nibhṛta-cetāḥ tad-vyudastānyā-bhāvo
dyājita-rucīra-lilākrṣṭa-sāras tadiyam
vyattanuta kṛpayā yaś tattva-diparṁ purānaṁ
tamaḥkṛṣṇa-ṛjina-ṛgnaṁ vyāsa-sūnur nato 'ṛmi
SYNONYMS

sva-sukha-nirbhṛta-cetāḥ—whose mind was always fully absorbed in the happiness of self-realization; tat—by that; vyuddasta-anya-bhāvaḥ—being freed from all other attractions; api—although; ajita-rucira-līlā—by the most attractive pastimes of Ajita, the Supreme Personality of Godhead; ākṛṣṭa—attracted; sāraḥ—whose heart; tadiyam—in relation to the Lord; vyatana—described and spread; kṛpayā—out of mercy; yah—he who; tattva-dīpam—which is the light of the Absolute Truth; purāṇam—the supplementary Vedic literature Śrīmad-Bhāgavatam; tam—to him; akhila-vṛjina-ghnam—who can destroy all kinds of material misery; vyāsa-sūnum—Śukadeva Gosvāmī, the son of Vyāsadeva; nataḥ asmi—I offer my respectful obeisances.

TRANSLATION

"I offer my respectful obeisances unto Śrīla Śukadeva Gosvāmī, the son of Vyāsadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called Śrīmad-Bhāgavatam. This is compared to the light of the Absolute Truth."

PURPORT

This verse is from Śrīmad-Bhāgavatam (12.12.68).

TEXT 49

श्रीअङ्ग-रूपे हरे गोपिकार मन || ४९ ||
śrī-aṅga-rūpe hare gopikāra mana

SYNONYMS

śrī-aṅga—of His transcendental body; rūpe—by the beauty; hare—attracts; gopikāra mana—the minds of the gopīs.

TRANSLATION

"Lord Śrī Kṛṣṇa attracts the minds of all the gopīs with His beautiful transcendental bodily features."

TEXT 50

বীক্ষ্যালকাগতমঃ তব কুওলস্রি-গুহস্থালাধরস্তং হসিতাবলোকমঃ।
SYNONYMS

vikṣyā—seeing; alaka-āvṛta-mukham—face decorated with curling tresses of hair; tava—Your; kundala-śrī—beauty of earrings; ganda-sthalā—falling on Your cheeks; adhara-sudham—and the nectar from Your lips; hasita-avalokam—Your smiling glance; datta-abhayam—which assure fearlessness; ca—and; bhuja-daṇḍa-yugam—the two arms; vilokya—by seeing; vakṣah—chest; śriyā—by the beauty; eka-ramaṇām—chiefly producing conjugal attraction; ca—and; bhavāma—we have become; dasyah—Your maidservants.

TRANSLATION

“‘Dear Kṛṣṇa, we have simply surrendered ourselves as Your maidservants, for we have seen Your beautiful face decorated with tresses of hair, Your earrings falling upon Your cheeks and the nectar of Your lips. We have also seen the beauty of Your smile and have been embraced by Your arms, which give us courage. Because we have seen Your chest, which is beautiful and broad, we have surrendered ourselves.’

PURPORT

This verse from Śrīmad-Bhāgavatam (10.29.39) was spoken by the gopīs when they arrived near Kṛṣṇa for the rāsa dance on a full moonlit night. The attracted gopīs were awestruck, and they began to speak about how they came to Kṛṣṇa to enjoy the rāsa dance.

SYNONYMS

rupa—beauty; guṇa—qualities; śravane—by hearing; rukmiṇi-adira—of the queens, headed by Rukmiṇī; ākāraṇa—attracting.
TRANSLATION

"The queens in Dvārakā, who are headed by Rukmīṇī, are also attracted to Kṛṣṇa simply by hearing about His transcendental beauty and qualities.

TEXT 52

Text 52

SYNONYMS

srutvā—hearing; guṇān—the transcendental qualities; bhuvana-sundara—most beautiful in the whole creation; śṛṇvatām—of those hearing; te—Your; nirviśya—entering; karna-vivaraiḥ—by the holes of the ears; harataḥ anga-tāpam—decreasing all the miserable conditions of the body; rūpaṁ—beauty; drśāṁ—of the eyes; drsimatām—of those who can see; akhila-artha-lābham—the achievement of all kinds of gains; tvayi—unto You; acyuta—O infallible one; āviśati—enters; cittam—the consciousness; apatrapam—without shame; me—my.

TRANSLATION

"O most beautiful Kṛṣṇa, I have heard about Your transcendental qualities from others, and therefore all my bodily miseries are relieved. If one sees Your transcendental beauty, his eyes have attained everything profitable in life. O infallible one, I have become shameless after hearing of Your qualities, and I have become attracted to You.'

PURPORT

This verse (Śrīmad-Bhāgavatam 10.52.37) was written by Rukminidevi in a letter to Kṛṣṇa inviting Him to kidnap her. Śukadeva Gosvāmī described this to Mahārāja Pārīkṣīt when the King asked him how Rukminī had been kidnapped. Rukminī had heard about Kṛṣṇa's qualities from different people, and after she heard about them, she decided to accept Kṛṣṇa as her husband. Everything had been arranged
for her marriage to Śiśupāla; therefore she wrote a letter to Kṛṣṇa, which she sent through a brāhmaṇa, and invited Him to kidnap her.

**TEXT 53**

বংশী-গীতে হরে কৃষ্ণ লক্ষ্মীদির মন ॥ ৫৩ ॥

varṇṣi-gite hare kṛṣṇa lakṣmy-ādīrā mana

**SYNONYMS**

varṇṣi-gite—by the vibration of His flute; hare—attracts; kṛṣṇa—Lord Kṛṣṇa; lakṣmy-ādīrā—of the goddess of fortune and others; mana—the mind.

**TRANSLATION**

“Lord Kṛṣṇa even attracts the mind of the goddess of fortune simply by vibrating His transcendental flute.

**TEXT 54**

কঞ্জান্তং কাজারস্য ন দেব বিশ্বে
তবাঞ্চরেুপরবাহিকার।।
ষষ্ঠাং শ্রীললালাচরতেু
বিহায় কামানু তুচিছ ধৃতব্রতা ॥ ৫৪ ॥

kasyānubhāvo 'syā na deva vidmahe
tavāṅghri-reṇu-sparāṣādhi-kārah
yad-vānchhayā sīrī lajanācarat tapo
vihāya kāmn suci ram dhṛta-vratā

**SYNONYMS**

kasya—of what; anubhāvaḥ—a result; asya—of the serpent (Kāliya); na—not; deva—O Lord; vidmahe—we know; tava-aṅghri—of Your lotus feet; reṇu—of the dust; sparāṣa—for touching; adhikārah—qualification; yat—which; vānchhayā—by desiring; sīrī—the goddess of fortune; lalanā—the topmost woman; acarat—performed; tapah—austerity; vihāya—giving up; kāmn— all desires; suci ram—for a long time; dhṛta—a law upheld; vratā—as a vow.

**TRANSLATION**

“O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of
fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.'

**PURPORT**

This verse from Śrīmad-Bhāgavatam (10.16.36) was spoken by the wives of the Kāliya demon.

**TEXT 55**

योग्यभावे जगते यतं युवतीर्गणं \| 55 \|

yogya-bhāve jagate yata yuvatīra gāṇa

**SYNONYMS**

yogya-bhāve—by proper behavior; jagate—within the three worlds; yata—all; yuvatīra gāṇa—the groups of young girls.

**TRANSLATION**

"Krṣṇa attracts not only the minds of the gopīs and the goddesses of fortune but the minds of all the young girls in the three worlds as well.

**TEXT 56**

का स्त्री ते कलंकदारवृत्ते गीति-
सम्मोहितार्थिरितां च चलोज्ञान्याम्।
त्रिलोकायों निरुक्ष किः पुलकाभिन्नुः। \| 56 \|

kā strī aṁga te kala-paḍāṁṛta-veṇu-gita-
sammohitārya-caritāṁ na calet trilokyāṁ
trailokyā-saubhagam idam ca nirikṣya rūpaṁ
yad go-dvija-drūma-mṛgāḥ pulakāṁ abibhran

**SYNONYMS**

kā stri—who is that woman; aṁga—O Kṛṣṇa; te—of You; kala-paḍa—by the rhythms; amṛta-veṇu-gita—and sweet songs of Your flute; sammohitā—being captivated; ārya-caritā—from the path of chastity according to Vedic civilization; na—not; calet—would wander; tri-lokyāṁ—within the three worlds; trailokyā- saubhagam—which is the fortune of the three worlds; idam—this; ca—and;
nirikṣya—by observing; rūpam—the beauty; yat—which; go—the cows; dvija—the birds; druma—the trees; mrgāḥ—forest animals like the deer; pulakāṇi—transcendental jubilation; abibhran—manifested.

**TRANSLATION**

“‘My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.’

**PURPORT**

This verse is from Śrimad-Bhāgavatam (10.29.40).

**TEXT 57**

гуру-тulya stri-gaṇera vātsalye ākarsana
dāsyā-sakhya-ādi-bhāve puruṣādi gaṇa

guru-tulya stri-gaṇera vātsalye ākarsana
dāsyā-sakhya-ādi-bhāve puruṣādi gaṇa

**SYNONYMS**
guru-tulya—on the level of a superior guardian; stri-gaṇera—of the ladies of Vṛndāvana; vātsalye—in parental affection; ākarsana—attracting; dāsyā-sakhya-ādi—servants, friends, and others; bhāve—in the mode of; puruṣa-ādi gaṇa—all the males of Vṛndāvana.

**TRANSLATION**

“The women of Vṛndāvana, who are on the level of superior guardians, are attracted maternally. The men of Vṛndāvana are attracted as servants, friends and fathers to Lord Kṛṣṇa.

**TEXT 58**

pākṣī, mṛga, vṛkṣa, latā, cetanācetana
preme matra kari’ ākarsaye kṛṣṇa-guṇa

pākṣī, mṛga, vṛkṣa, latā, cetanācetana
preme matra kari’ ākarsaye kṛṣṇa-guṇa
SYNONYMS

paksi—birds; mrga—animals; vrksa—trees; lata—creepers; cetana-acetana—living entities and even the stones and wood; preme—in ecstatic love; matta—captivated; kari’—making; akarsaye—attract; krsna-guna—the qualities of Krsna.

TRANSLATION

“The qualities of Krsna captivate and attract everything, living and dead. Even birds, animals and trees are attracted to Krsna’s qualities.

TEXT 59

‘ hari’-shonce nanartha, dui mukhyatama
sarva amaangala hare, prema diyah hare mana

SYNONYMS

hari—hari; sabde—by this word; nanarth—different imports; dui—two; mukhya-tama—chief; sarva—all; amaangala—in auspiciousness; hare—takes away; prema diyah—by ecstatic love; hare—attracts; mana—the mind.

TRANSLATION

“Although the word hari has many different meanings, two of them are foremost. One meaning is that the Lord takes away all inauspicious things from His devotee, and the second meaning is that He attracts the mind by ecstatic love for God.

TEXT 60

yaiche taiche yohi kohi karaye smarana
cari-vidha tara tara kare sanhara

SYNONYMS

yaiche taiche—somehow or other; yohi kohi—anywhere and everywhere; karaye smarana—remembers; cari-vidha—the four kinds; tara—miserable conditions of life; tara—of the devotee; kare sanhara—He takes away.
TRANSLATION

“When the devotee somehow or other always remembers the Supreme Personality of Godhead anywhere and everywhere, Lord Hari takes away life’s four miserable conditions.

PURPORT

The four miserable conditions are due to the four kinds of sinful activities, known as (1) pātaka, (2) urupātaka, (3) mahā-pātaka and (4) atipātaka—preliminary sin, very great sin, greater sin and topmost sin. However, Kṛṣṇa assures the devotee, aham tvām sarva-pāpebhyaḥ mokṣayisyāmi mā śucah: “I will protect you from all sinful reactions. Do not fear.” The word sarva-pāpebhyaḥ indicates four kinds of sinful activity. As soon as the devotee surrenders unto Kṛṣṇa’s lotus feet, he is certainly relieved from all sinful activities and their results. The four basic sinful activities are summarized as illicit sex, intoxication, gambling and meat-eating.

TEXT 61

yathāagnih susamṛddhārccih
karoti edhāṁsi bhasmasāt
tathā mad-viśayā bhaktir
uddhavaināṁsi kr̥taṁśaḥ

SYNONYMS

yathā—as; agnih—a fire; su-samṛddha-arcī—having a full flame; karoti—makes; edhāṁsi—fuel; bhasmasāt—into ashes; tathā—similarly; mat-viśayā bhaktiḥ—devotional service in relation to Me; uddhava—O Uddhava; enāṁsi—all kinds of sinful activity; kr̥taṁśaḥ—totally.

TRANSLATION

‘As all fuel is burned to ashes by a full-fledged fire, all sinful activities are totally erased when one engages in devotional service to Me.’

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.19).
TEXT 62

তবে করে ভক্তিবাধক কর্ম, অবিদ্যা নাশ।
শ্রবণাদ্যের ফল ‘প্রেম’ করয়ে প্রকাশ। ৬২।

tabe kare bhakti-bādhaka karma, avidyā nāśa
śravana-ādyera phala ‘prema’ karaye prakāśa

SYNONYMS

tabe—thereafter; kare—does; bhakti-bādhaka—impediments on the path of devotional service; karma—activities; avidyā—ignorance; nāśa—vanquishing; śravana-ādyera—of hearing, chanting and so forth; phala—the result; premā—love of Godhead; karaye prakāśa—causes a manifestation of.

TRANSLATION

“In this way, when all sinful activities are vanquished by the grace of the Supreme Personality of Godhead, one gradually vanquishes all kinds of impediments on the path of devotional service, as well as the ignorance resulting from these impediments. After this, one totally manifests his original love of Godhead through devotional service in nine different ways—hearing, chanting and so forth.

TEXT 63

নিজ-গুণে তবে হরে দেহেন্দ্রিয়মন।
এঘে কৃপালূ কৃষ্ণ, এঘে তাঁর গুণ। ৬৩।

nija-guṇe tabe hare dehendriya-mana
aiche kṛpālu kṛṣṇa, aiche tāṅra guṇa

SYNONYMS

nija-guṇe—by transcendental qualities; tabe—then; hare—attracts; deha-in-driya-mana—the body, senses and mind; aiche—in that way; kṛpālu kṛṣṇa—merciful Kṛṣṇa; aiche—in that way; tāṅra—His; guṇa—transcendental qualities.

TRANSLATION

“When the devotee is freed from all sinful material activities, Kṛṣṇa attracts his body, mind and senses to His service. Thus Kṛṣṇa is very merciful, and His transcendental qualities are very attractive.
TEXT 64

cāri puruṣārtha chāḍāya, guṇe hare sabāra mana
‘hari’-śabdera ei mukhya kahilūn lakṣaṇa

SYNONYMS

cāri puruṣā-artha—the four kinds of so-called goals of life; chāḍāya—causes to give up; guṇe—by the transcendental qualities; hare—attracts; sabāra mana—everyone’s mind; hari—hari; šabdera—of the word; ei—this; mukhya—chief; kahilūn—I have explained; lakṣaṇa—the symptoms.

TRANSLATION

“When one’s mind, senses and body are attracted to the transcendental qualities of Hari, one gives up the four principles of material success. Thus I have explained the chief meanings of the word hari.

PURPORT

The four principles of material success are (1) religious performance, (2) economic development, (3) sense gratification and (4) liberation, or merging in the impersonal effulgence of Brahman. These things do not interest the devotee.

TEXT 65

‘চ’ ‘অপি’, দুই শব্দ তাতে ‘অবযয়’ হয়।
বেই অর্থ লাগাইয়ে, সেই অর্থ হয় ॥ ৬৫ ॥

‘ca’ ‘api’, dui śabda tāte ‘avyaya’ haya
yei artha lāgāiyē, sei artha haya

SYNONYMS

c—a; api—a; dui—two; śabda—words; tāte—in that way; avyaya—indeclinable words; haya—are; yei—whatever; artha—meaning; lāgāiyē—they want to use; sei—that; artha—meaning; haya—can be used.

TRANSLATION

“When the conjunction ca [and] and the adverb api [although] are added to this verse, the verse can assume whatever meaning one wants to give it.
**TEXT 66**

तथापि च-कारे कहे मुख्य अर्थ सात || ६६ ||

\[ \text{tathāpi ca-kārera kahe mukhya artha sāta} \]

**SYNONYMS**

tathāpi—still; ca-kārera—of the word ca; kahe—it is said; mukhya—chief; artha—meanings; sāta—seven.

**TRANSLATION**

"The word ca can be explained in seven ways.

**TEXT 67**

चान्चाचे महाभारतमें हार्थे च समुच्चे。

\[ \text{cānvācaye samāhāre} \]

\[ \text{‘nyo ’nyārthe ca samuccaye} \]

\[ \text{yatnāntare tathā pāda-pūrāṇe ’py avadhāraṇe} \]

**SYNONYMS**

cā—this word ca; anvācaye—in connecting one with another; samāhāre—in the sense of aggregation; anyo ’nya-arthe—to help one another in the imports; ca—the word ca; samuccaye—in aggregate understanding; yatna-antare—in another effort; tathā—as well as; pāda-pūrāṇe—in completing the verse; api—also; avadhāraṇe—in the sense of certainty.

**TRANSLATION**

"'The word ca [and] is used to connect a word or sentence with a previous word or sentence, to give the sense of aggregation, to assist the meaning, to give a collective understanding, to suggest another effort or exertion, or to fulfill the meter of a verse. It is also used in the sense of certainty.'

**PURPORT**

This is a quotation from the Viśva-prakāśa dictionary.

**TEXT 68**

अपि-शक्ते मुख्य अर्थ सात बिख्यात || ६८ ||

\[ \text{āpi-śaktē mukhya artha sāta bikhyāt} \]
api-śabde mukhya artha sāta vikhyāta

SYNONYMS
api-śabde—by the word api; mukhya—chief; artha—meanings; sāta—seven; vikhyāta—celebrated.

TRANSLATION
“There are seven chief meanings of the word api. They are as follows.

TEXT 69
अपि सत्यवन:-प्रश्न-शक्ति-गर्भ-समुच्छये।
तथा युक्त-पादर्थेः शान्ति-कार्यानुसारे च। ६९ ॥

api sambhāvanā-praśna-
śaṅkā-garhā-samuccaye
tathā yukta-pada-arthēṣu
kāma-cāra-kriyāsu ca

SYNONYMS
api—the word api; sambhāvanā—possibility; praśna—question; śaṅkā—doubt; garhā—censure or abuse; samuccaye—aggregation; tathā—as well as; yukta-pada-artheṣu—the appropriate application of things; kāma-cāra-kriyāsu—of extravagance; ca—and.

TRANSLATION
‘The word api is used in the sense of possibility, question, doubt, censure, aggregation, appropriate application of things, and extravagance.’

PURPORT
This is another quotation from the Viśva-prakāśa.

TEXT 70
এই ত্য একাদশ পদের অর্থ-নির্ণয়।
এবে শ্লোকার্থ করি, যথা যে লাগয় ॥ ৭০ ॥
ei ta’ ekādaśa padera artha-nirnaya
ebe ślokārtha kari, yathā ye lāgaya
SYNONYMS

ei ta’—this; ekādaśa—eleven; padera—of the words; artha-nirṇaya—demonstration of import; ebe—now; śloka-artha—the total meaning of the verse; kari—let Me do; yathā—as much as; ye—which; lāgaya—applicable.

TRANSLATION

“I have now described the different meanings of the eleven separate words. Now let Me give the complete meaning of the śloka, as it is applied in different places.

TEXT 71

‘ब्रह्म’ शब्देऽर्थः—तत्त्व सर्व-ब्रह्मतमः।
शबरूप ऐशर्यः करि’ नाहि याँहि समा॥ ७१॥

‘brahma’ śabder artha—tattva sarva-brḥhattama
svarūpa āśvarya kari’ nāhi yāḥra sama

SYNONYMS

brahma—brahma; śabder artha—the meaning of the word; tattva—the truth; sarva-brḥat-tama—summum bonum among the relative truths; sva-rūpa—the original identity; āśvarya—opulence; kari’—accepting; nāhi—not; yāḥra—whose; sama—equal.

TRANSLATION

“The word brahma indicates the summum bonum, the Absolute Truth, which is greater than all other truths. It is the original identity, and there can be no truth equal to that Absolute Truth.

TEXT 72

ब्रह्मत्वाद ब्रह्मात्वाच दत्तः ब्रह्म तद्भवते॥
तत्त्वे नमस्ते सर्वार्थं योगिचित्तविकारवं॥ ७२॥

brahvatvād brahmatvāc ca
tad brahma paramam viduh
tasmai nama te sarvatman
yogi-cintyāvikāravat

SYNONYMS

brahvat—because of being all-pervasive; brahma-atvāt—because of increasing unlimitedly; ca—and; tat—that; brahma—Absolute Truth; paramam—the
ultimate; _viduḥ—they know; _tasmāi—unto Him; _namah—obeisances; _te—unto You; _sarva-ātman—the Supreme Soul; _yogi-cintya—appreciable by great yogis; _avikāra-vat—without change.

**TRANSLATION**

"'I offer my respectful obeisances to the Absolute Truth, the summum bonum. He is the all-pervasive, all-increasing subject matter for the great yogis. He is changeless, and He is the soul of all.'

**PURPORT**

This is a quotation from the _Viṣṇu Purāṇa_ (1.12.57).

**TEXT 73**

_sei brahma-sabde kahe svayam-bhagavan advitiya-jñāna, yānha vinā nāhi āna_ ॥ ७३ ॥

**SYNONYMS**

_sei—that; brahma—brahma; sabde—by the word; kahe—it is said; svayam-bhagavan—the Supreme Personality of Godhead; advitiya-jñāna—the supreme one, without duality; yānha—which; vinā—without; nāhi āna—there is nothing else.

**TRANSLATION**

"The proper meaning of the word brahma is the Supreme Personality of Godhead, who is one without a second and without whom nothing exists.

**TEXT 74**

_vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmaṁ paramātmeti
bhagavān iti śabdyate_ ॥ ७४ ॥

_vadanti tat tattva-vidas
_tattvaṁ yaj jñānam advayam
_brahmaṁ paramātmeti
_bhagavān iti śabdyate_ ॥ ७४ ॥
SYNONYMS

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

TRANSLATION

"‘Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11). For an explanation, see Ādi-līlā (2.11).

TEXT 75

seī advayā-tattva kṛṣṇa—svayam-bhagavān
tina-kāle satya tīhō—śāstra-pramāṇa

SYNONYMS

seī—that; advaya-tattva—Absolute Truth without a second; kṛṣṇa—Lord Kṛṣṇa; svayam-bhagavān—the Supreme Personality of Godhead; tina-kāle—in three phases of time (past, present and future); satya—truth; tīhō—He; śāstra-pramāṇa—the verdict of all Vedic literature.

TRANSLATION

"‘That Absolute Truth without a second is Lord Kṛṣṇa, the Supreme Personality of Godhead. He is the supreme truth in the past, present and future. That is the evidence of all revealed scriptures.'

TEXT 76

aham evāśam evagre
nānyad yat sad-asat-param
Sri Caitanya-caritamrta [Madhya-lilä, Ch. 24]

paścād aham yad etac ca
yo 'vaśisyeta so 'smy aham

SYNONYMS
aham—1, the Personality of Godhead; eva—certainly; āsam—existed; eva—only; agra—before the creation; na—never; anyat—anything else; yat—which; sat—the effect; asat—the cause; param—the supreme; paścāt—after; aham—1, the Personality of Godhead; yat—which; etat—this creation; ca—also; yah—who; avaśisyeta—remains; sah—that; asmi—am; aham—1, the Personality of Godhead.

TRANSLATION
"'Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation only I remain eternally.'"

PURPORT
This is a quotation from Śrimad-Bhāgavatam (2.9.32). For an explanation see Ādi-lilä (1.53).

TEXT 77
‘अत्मं-सब्दे कहे कृष्ण भृहत्त्वस्वरूपा ।
सर्वव्यापकः सर्वसाक्षीः परमस्वरूपः ॥ ७७ ॥

‘atma’-śabde kahe krṣṇa bṛhattva-svarūpa
sarva-vyāpaka, sarva-sākṣi, parama-svarūpa

SYNONYMS
atma—ātmā; śabde—by the word; kahe—it is said; krṣṇa—the Supreme Lord Krṣṇa; bṛhattva—the greatest of all; sva-rūpa—identity; sarva-vyāpaka—all-pervasive; sarva-sākṣi—the witness of all; parama-svarūpa—the supreme form.

TRANSLATION
"'The word ātmā [self] indicates the highest truth, Krṣṇa. He is the all-pervasive witness of all, and He is the supreme form."

TEXT 78
অত্মত্বঃ ক্ষুদ্রত্বঃ কর্মঃ তথায় হি পরমে হ্রিং ॥ ৭৮ ॥

The word ātmā [self] indicates the highest truth, Krṣṇa. He is the all-pervasive witness of all, and He is the supreme form.
Explanations of the Ätmäräma Verse

**Text 79**

sei krṣṇa-prāpti-hetu trividha ‘sādhana’
jñāna, yoga, bhakti,—tinera prthak lakṣaṇa

**SYNONYMS**
sei—those; krṣṇa-prāpti—of achieving the lotus feet of Kṛṣṇa; hetu—causes; tri-vidha sādhana—the three kinds of execution; jñāna—knowledge; yoga—mystic yoga practice; bhakti—and devotional service; tinera—of these three; prthak lakṣaṇa—the symptoms are different.

**TRANSLATION**

"There are three ways to attain the lotus feet of the Absolute Truth, Kṛṣṇa. There is the process of philosophical speculation, the practice of mystic yoga and the execution of devotional service. Each of these has its different characteristics.

**Text 80**

tinien sajaño stavaḥ tin śrūpaṃ stava
brjau, parīṣata, bhugānva,—tribhīva prakāše

**SYNONYMS**

atatatvāc ca mātrtvād
atmā hi paramo hariḥ

**SYNONYMS**

atatvāt—due to being all-pervading; ca—and; mātrtvāt—due to being the progenitor; atmā—the soul; hi—certainly; paramah—supreme; hariḥ—the Supreme Personality of Godhead.

**TRANSLATION**

"‘Hari, the Personality of Godhead, is the all-pervasive original source of everything; He is therefore the Supersoul of everything.’

**PURPORT**

This is a quotation from the Bhāvartha-dipikā, Śrīdhara Svāmī's commentary on Śrimad-Bhāgavatam.
tina sädhane bhagavān tina svarūpe bhāse
brahma, paramātmā, bhagavattā,—trividha prakāše

SYNONYMS

*tina sädhane*—by these three different processes; *bhagavān*—the Supreme Personality of Godhead; *tina*—three; *svarūpe*—in identities; *bhāse*—appears; *brahma*—the impersonal feature; *paramātmā*—the localized feature; *bhagavattā*—and the Supreme Personality of Godhead; *trividha prakāše*—three manifestations.

TRANSLATION

"The Absolute Truth is the same, but according to the process by which one understands Him, He appears in three forms—as Brahman, Paramātmā, and Bhagavān, the Supreme Personality of Godhead.

TEXT 81

वदन्ति तत्त्वविदोंकं यज्ञानमयम्।
ब्रह्मविदे परमात्मात्वेऽववानिति शब्दः॥ ८१॥

*vadanti* tat tattva-vidās
*tattvaṁ* yaj jñānam advayam
*brahmeta* paramātmeta
*bhagavān iti śabdāye

SYNONYMS

*vadanti*—they say; *tat*—that; *tattva-vidā*—learned souls; *tattvaṁ*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmeta*—Paramātma; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdāye*—is known.

TRANSLATION

‘Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātma and the Personality of Godhead.’

TEXT 82

‘त्रिक्रियातां'-शब्दे यदी कुङ्कुमेण कह्य।
‘रूपितरुप्य’ निर्विशेष अनुपर्यायः कथा ॥ ८२॥
‘brahma-ātmā’-sabde yadi krṣnere kahaya
‘rūḍhi-vṛttye’ nirviśeṣa antaryāmi kaya

SYNONYMS

brahma-ātmā—brahma and ātmā; sabde—by these words; yadi—if; krṣnere kahaya—Kṛṣṇa is indicated; rūḍhi-vṛttye—by the direct meaning; nirviśeṣa—impersonal; antaryāmi—the Supersoul; kaya—is said.

TRANSLATION

“Although the words brahma and ātmā indicate Kṛṣṇa, their direct meaning refers only to the impersonal Brahman and the Supersoul.

TEXT 83

ज्ञानमार्गे—निरिलेख-ब्रज प्राकाशे ।
घोषमार्गे—अन्तर्गमि-वस्तुपैत भासे ॥ ८३ ॥

jñāna-mārge—nirviśeṣa-brahma prakāśe
yoga-mārge—antaryāmi-svarūpete bhāse

SYNONYMS

jñāna-mārge—the process of philosophical speculation; nirviśeṣa-brahma—the impersonal Brahman effulgence; prakāśe—becomes manifest; yoga-mārge—by practicing mystic yoga; antaryāmi-svarūpete—in the localized aspect, Supersoul; bhāse—appears.

TRANSLATION

“If one follows the path of philosophical speculation, the Absolute Truth manifests Himself as impersonal Brahman, and if one follows the path of mystic yoga, He manifests Himself as the Supersoul.

TEXT 84

रागभक्ति-विधिभक्ति हय दुईरूप ।
‘ब्रह्म-सन्ध्य’; भगवन्ते—प्रकाश द्विरूप ॥ ८४ ॥

rāga-bhakti-vidhi-bhakti haya dui-rūpa
‘svayaṁ-bhagavattve’, bhagavattve—prakāśa dvi-rūpa

SYNONYMS

rāga-bhakti—spontaneous devotional service; vidhi-bhakti—regulative devotional service; haya—are; dui-rūpa—the two kinds of devotional service; svayam-
bhagavattve—in the Supreme Personality of Godhead; bhagavattve—and in His personal expansion; prakāśa dvi-rūpa—the two kinds of manifestation.

**TRANSLATION**

“There are two kinds of devotional activity—spontaneous and regulative. By spontaneous devotional service, one attains the original Personality of Godhead, Kṛṣṇa, and by the regulative process one attains the expansion of the Supreme Personality of Godhead.

**TEXT 85**

रागभक्तेऽव्रजेः स्वयं-भगवाने पायः ॥ ८५ ॥

rāga-bhaktye vraje svayam-bhagavāne pāya

**SYNONYMS**

rāga-bhaktye—by the discharge of spontaneous devotional service; vraje—in Vṛndāvana; svayam—Himself; bhagavāne—the Supreme Personality of Godhead; pāya—one gets.

**TRANSLATION**

“By executing spontaneous devotional service in Vṛndāvana, one attains the original Supreme Personality of Godhead, Kṛṣṇa.

**TEXT 86**

नायं सुखापो भगवन् सुखपो भगवन् ॥ ॥

nāyam sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñānināṁ cātma-bhūtanāṁ
yathā bhaktimatāṁ iha

**SYNONYMS**

na—not; ayam—this Lord Śrī Kṛṣṇa; sukhā-āpah—easily available; bhagavān—the Supreme Personality of Godhead; dehināṁ—for materialistic persons who have accepted the body as the self; gopikā-sutaḥ—the son of mother Yaśodā; jñānināṁ—for persons addicted to mental speculation; ca—and; ātma-bhūtanāṁ—for persons performing severe austerities and penances; yathā—as; bhakti-matāṁ—for persons engaged in spontaneous devotional service; iha—in this world.
TRANSLATION

"'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It concerns the statement about Kṛṣṇa's being subjugated by the gopīs and thus glorifying them.

TEXT 87

vidhi-bhaktye pārśada-dehe vaikuṇṭhete yāya

SYNONYMS

vidhi-bhaktye—by executing regulative devotional service; pārśada-dehe—in the form of an associate of the Lord; vaikuṇṭhete yāya—one achieves the Vaikuṇṭha planets.

TRANSLATION

"By executing regulative devotional service, one becomes an associate of Nārāyaṇa and attains the Vaikuṇṭhalokas, the spiritual planets in the spiritual sky.

TEXT 88

yat ca vrajanty animiśām ṛṣabha-anuvṛttyā
dūre-yamā hy upari nāḥ sprhaṇīya-śilāḥ
bhartur mithaḥ suyaśasaḥ kathanānurāga-vaiklavya-bāspa-kalayā pulakikṛtāṅgāḥ

SYNONYMS

yat—which; ca—also; vrajanti—go; animiśām—of the demigods; ṛṣabha-anuvṛttyā—by practicing the best means of spiritual life; dūre—keeping at a distance; yamāḥ—the regulative principles; hi—certainly; upari—above; nāḥ—our;
sprhāṇīya-śilāḥ—decorated with desirable qualities; bhartuḥ—of the master; mithāḥ—mutually; su-yaśasāḥ—who has all transcendental qualities; kathana-anurāgā—attracted to discussions; vaiklavya—transformation; bāspa-kalaya—with tears in the eyes; pulakirāta—jubilation; angāḥ—bodily limbs.

TRANSLATION

"Those who discuss the activities of Lord Kṛṣṇa are on the highest platform of devotional life, and they evince the symptoms of tears in the eyes and bodily jubilation. Such persons discharge devotional service to Kṛṣṇa without practicing the rules and regulations of the mystic yoga system. They possess all spiritual qualities, and they are elevated to the Vaikūṭṭha planets, which exist above us."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.15.25). In this verse Lord Brahmā is speaking to all the demigods, who feared the two asuras in Diti's womb. Lord Brahmā described the Kumāras' visit to Vaikūṭṭha, and this was again explained by Maitreya, the friend of Vyāsadeva, when he gave instructions to Vidura.

TEXT 89

sei upāsaka haya trividha prakārā
akāma, mokṣa-kāma, sarva-kāma āra

SYNONYMS

sei upāsaka—those devotees; haya—are; tri-vidha prakāra—three varieties; akāma—without material desires; mokṣa-kāma—desiring to become liberated; sarva-kāma—filled with all material desires; āra—and.

TRANSLATION

"The devotees are divided into three categories—akāma [desireless], mokṣa-kāma [desiring liberation], and sarva-kāma [desiring material perfection]."

TEXT 90

akāmaḥ sarvākāmo bā mokṣakāma udāraḥ
tīrīkṣeṇa bhāgāḥ gateḥ puṇaḥ puraḥ
Explanations of the Ātmārāma Verse

Text 91

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhiḥ
tivreṇa bhakti-yogena
yajeta puruṣam param

SYNONYMS

akāmaḥ—without material desires; sarva-kāmaḥ—full of all material desires; vā—or; mokṣa-kāmaḥ—desiring liberation; udāra-dhiḥ—sincere and advanced in devotional service; tivreṇa—firm; bhakti-yogena—by the practice of bhakti-yoga; yajeta—should worship; puruṣam param—the Supreme Personality of Godhead.

TRANSLATION

"'One who is actually intelligent, although he may be a devotee free from material desires, a karmi desiring all kinds of material facilities, or a jñāni desiring liberation, should seriously engage in bhakti-yoga for the satisfaction of the Supreme Personality of Godhead.'"

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.3.10).

TEXT 91

বুদ্ধিমান-অর্থে—যদি 'বিচ্ছেদ' হয়।
নিজ-কাম লাগিহ তবে কৃষ্ণের ভক্তি 

buddhimān-arthe—yadi 'vicāra-jña' haya
nija-kāma lāgiha tabe kṛṣnere bhajaya

SYNONYMS

buddhimān-arthe—by the meaning of intelligent; yadi—if; vicāra-jña—expert in scrutinizing things; haya—is; nija-kāma lāgiha—even for sense gratification; tabe—then; kṛṣnere bhajana—worships Lord Kṛṣṇa.

TRANSLATION

"The meaning of the word udāra-dhiḥ is buddhimān—intelligent or considerate. Because of this, even for one's own sense gratification one engages in the devotional service of Lord Kṛṣṇa."
TEXT 92

भक्ति विनु कोण साधन दिते नारे फल।
सब फल देय स्वतंत्र वस्तु ाँ।

bhakti vinu kona sadhana dite nare phala
saba phala deya bhakti ssvatantra prabala

SYNONYMS

bhakti vinu—without devotional service; kona—some; sadhana—practice for perfection; dite—to give; nare—not able; phala—any result; saba phala—all the results of different processes; deya—give; bhakti—devotional service; ssvatantra— independent; prabala—and powerful.

TRANSLATION

“The other processes cannot yield results unless they are associated with devotional service. Devotional service, however, is so strong and independent that it can give one all the desired results.

TEXT 93

आजङ्गलस्तन-न्याय अंसा साधन।
अतंब्र हरी भजे बुद्धिमान् जन।

aja-gala-stana-nyaya anya sadhana
ataeva hari bhaje buddhimanc Jan

SYNONYMS

aja-gala-stana-nyaya—like the nipples on the neck of a goat; anya—other; sadhana—execution of spiritual life; ataeva—therefore; hari—the Supreme Personality of Godhead; bhaje—one worships; buddhimanc jana—the intelligent person.

TRANSLATION

“With the exception of devotional service, all the methods of self-realization are like nipples on the neck of a goat. An intelligent person adopts only devotional service, giving up all other processes of self-realization.

PURPORT

Without devotional service, other methods for self-realization and spiritual life are useless. Other methods cannot produce good results at any time, and therefore they are compared to the nipples on the neck of a goat. These nipples
cannot produce milk, although it may appear that they can. An unintelligent person cannot understand that only devotional service can elevate one to the transcendental position.

**TEXT 94**

चतुर्विधा भक्ते मां जनाः सुकृतिनोहं।
अर्जवे ज्ञानवृतर्थार्थी ज्ञानी च भरतर्षभ ॥ २४ ॥

catur-vidha bhajante māṁ
janāḥ sukṛtino 'ṛjuna
ārta jiññāsur arthārthi
jiñāni ca bharatarṣabha

**SYNONYMS**
catuḥ-vidhāḥ—four kinds; bhajante—worship; māṁ—Me; janāḥ—persons; sukṛtinaḥ—who have obeyed the principles of human life or the regulative principles of varna and āśrama; ārjuna—O Arjuna; ārtaḥ—the distressed; jiññāsuḥ—the inquisitive; artha-arthi—one in need of money; jiñāni—one pursuing knowledge; ca—also; bharata-ṛṣabha—O best of the Bharata dynasty.

**TRANSLATION**

"'O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.'"

**PURPORT**

This is a quotation from Bhagavad-gītā (7.16). The word sukṛtinaḥ is very important in this verse. Su means "auspicious," and kṛt means "meritorious" or "regulated." Unless one follows the regulative principles of religious life, human life is no different from animal life. Religious life means following the principles of varna and āśrama. In the Viṣṇu Purāṇa it is said:

varṇāśramācāravatā
pusuṣena paraḥ pumān
viṣnur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

According to religious life, society is divided into four social divisions—brāhmaṇa, kṣatriya, vaiśya and śūdra—and four spiritual divisions—brahmacarya, gṛhaustha, vānaprastha and sannyāsa. One needs to be trained to become a brāhmaṇa, kṣatriya, vaiśya or śūdra, just as one is trained to become an engineer, doctor or lawyer. Those who are properly trained can be considered human beings; if one is
not trained socially and spiritually—that is, if one is uneducated and unregulated—his life is on the animal platform. Among animals there is no question of spiritual advancement. Spiritual life can be attained by proper training—either by following the principles of varṇa and āśrama or by being directly trained in the bhakti school by the methods of śravanaṁ kīrtanaṁ viṣṇuḥ śravaṇaṁ pāda-sevanaṁ/arcanaṁ vandanaṁ dāyaṁ sakhyāṁ ātma-nivedanam. Without being trained, one cannot be sukṛti, auspicious. In this verse Kṛṣṇa says that people approach Him when in distress, in need of money or when actually inquisitive to understand the Supreme Being or the original source of everything. Some people approach Him in the pursuit of knowledge of the Absolute Truth, and others approach Him when they are distressed, like the devotee Gajendra. Others are inquisitive, like the great sages headed by Sanaka, and others need money, like Dhruva Mahārāja. Sukadeva Gosvāmī approached the Lord when he pursued knowledge. All these great personalities thus took to the devotional service of the Supreme Personality of Godhead, Kṛṣṇa.

**TEXT 95**

अर्त, अर्थार्थी,—दुई सकाम-भितरे गणि ।
जिष्जातू, ज्ञानी,—दुई मोक्षकाम मानि ॥ ९५ ॥

ārta, arthārthī,—dui sakāma-bhitare gaṇi
jijñāsu, jñāni,—dui mokṣa-kāma māni

**SYNONYMS**

ārta—distressed; artha-arthī—desirous of money; dui—two persons; sakāma-bhitare—in the division of material activities; gaṇi—we consider; jijñāsu—inquisitive; jñāni—pursuing knowledge; dui—two; mokṣa-kāma—transcendentalists pursuing spiritual knowledge for liberation; māni—I consider.

**TRANSLATION**

"Materialistic devotees take to devotional service and worship Kṛṣṇa when they are distressed or in need of money. Those who are actually inquisitive to understand the supreme source of everything and those who are in search of knowledge are called transcendentalists, for they desire liberation from all material contamination.

**TEXT 96**

এই চারি স্নুতি হয় মহাভাগ্যবান।
তন্ত্রকামাদি ছাড়ি হয় শুদ্ধত্বকিষ্টান। ॥ ৯৬ ॥
ei cāri sukṛti haya mahā-bhāgyavān
tat-tat-kāmādi chādi’ haya śuddha-bhaktimān

SYNONYMS

ei cāri—these four persons; sukṛti—pious men; haya—are; mahā-bhāgyavān—highly fortunate; tat-tat—those respective; kāma-ādi—aspirations; chādi’—giving up; haya—become; śuddha-bhaktimān—pure devotees.

TRANSLATION

“Because they have a pious background, all four types of people are to be considered greatly fortunate. Such people gradually give up material desires and become pure devotees.

TEXT 97

sādhu-saṅga-krpa kimvā krṣnera kṛpāya
kāmādi ‘duḥsaṅga’ chādi’ śuddha-bhakti pāya

SYNONYMS

sādhu-saṅga-krpa—by the mercy of association with devotees; kimvā—or; krṣnera kṛpāya—by the mercy of Kṛṣṇa; kāma-ādi—material desires and so on; duḥsaṅga—unwanted association; chādi’—giving up; śuddha-bhakti pāya—one obtains the platform of pure devotional life.

TRANSLATION

“One is elevated to the platform of devotional life by the mercy of a Vaiṣṇava, the bona fide spiritual master, and by the special mercy of Kṛṣṇa. On that platform, one gives up all material desires and the association of unwanted people. Thus one is elevated to the platform of pure devotional service.

TEXT 98

sat-saṅgān mukta-duḥsaṅgo
hātum notsahate budhaḥ
kirtiṣyaṁnaram yaśo yaśya
sakṛd ākārṇya rocanam

SYNONYMS
sat-saṅgāt—by the association of pure devotees; mukta—freed; duḥsaṅgah—the association of materialistic persons; hātum—to give up; na—not; utsahate—is able; budhaḥ—one who is actually learned; kirtiṣyaṁnam—being glorified; yaśāḥ—the glories; yaśya—of whom (the Supreme Personality of Godhead); sakṛt—one; ākārṇya—hearing; rocanam—very pleasing.

TRANSLATION
"‘The intelligent, who have understood the Supreme Lord in the association of pure devotees and have become free from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once.’

PURPORT
This is a verse from Śrīmad-Bhāgavatam (1.10.11). All the members of the Kuru dynasty offered respects when Kṛṣṇa was leaving Hastināpura after the Battle of Kurukṣetra. Kṛṣṇa was going to His own kingdom, and all the members of the Kuru dynasty were overwhelmed by His departure. This verse was spoken in that connection by Śukadeva Gosvāmi. A pure devotee becomes attached to Kṛṣṇa by hearing the Lord’s glories. The Lord’s glories and the Lord Himself are identical. One has to be qualified to understand this Absolute Truth; therefore one should be given a chance to associate with a pure devotee. Our Kṛṣṇa consciousness movement is meant for this purpose. We want to create pure devotees so that other people will benefit by their association. In this way the number of pure devotees increases. Professional preachers cannot create pure devotees. There are many professional preachers of Śrīmad-Bhāgavatam who read this work to earn their livelihood. However, they cannot convert materialistic people to devotional service. Only a pure devotee can convert others to pure devotional service. It is therefore important for all the preachers in our Kṛṣṇa consciousness movement to first become pure devotees and follow the regulative principles, refraining from illicit sex, meat-eating, gambling and intoxication. They should regularly chant the Hare Kṛṣṇa maha-mantra on their beads, follow the devotional process, rise early in the morning, attend mangala-ārati and recite Śrīmad-Bhāgavatam and Bhagavad-gītā regularly. In this way, one can become purified and free from all material contamination.
	sarvopādhi-viṁścakāt

tat-paratvena nirmalam
To make a show of devotional service will not help one. One must be a pure devotee following the devotional process; then one can convert others to devotional service. Śrī Caitanya Mahāprabhu practiced devotional service and preached (āpani ācari' bhakti karila pracāra). If a preacher behaves properly in devotional service, he will be able to convert others. Otherwise, his preaching will have no effect.

**SYNONYMS**

- **duḥsaṅga**—bad, unwanted association;
- **kahiye**—I say;
- **kaitava**—cheating;
- **ātma-vañčanā**—cheating oneself;
- **kṛṣṇa**—Lord Kṛṣṇa;
- **kṛṣṇa-bhakti**—devotional service to Kṛṣṇa;
- **vinu**—without;
- **anya**—other;
- **kāmanā**—desires.

**TRANSLATION**

"Cheating oneself and cheating others is called kaitava. Associating with cheaters is called duḥsaṅga, bad association. Those who desire things other than Kṛṣṇa’s service are also called duḥsaṅga, bad association.

**TEXT 100**

\[
\text{dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarānāṁ satāṁ vedyām vāstavam atra vastu śivadarī tāpa-trayonmūlanam šrimad-bhāgavate mahāmuni-krte kirn vā parair iśvaraḥ sadyo hrdy avarudhyate 'tra kṛtibhiḥ śuṣrūṣubhis tat-kṣanāt}
\]
SYNONYMS

dharmah—religiosity; projjhita—completely rejected; kaitava— in which fruitful intention; atra—herein; paramah—the highest; nirmatsaraṇām—of the fully pure in heart; satām—devotees; vedyam—to be understood; vāstavam—factual; atra—herein; vastu—substance; śiva—dam—giving well-being; tāpa—traya—of threefold miseries; unmūlanam—causing uprooting; śrimat—beautiful; bhāgavate—in the Bhāgavata Purāṇa; mahā-muni—by the great sage (Vyāsadeva); kṛte—compiled; kim—what; vā—indeed; paraḥ—with others; iśvaraḥ—the Supreme Lord; sadyah—at once; hṛdi—within the heart; avarudhyate—becomes confined; atra—herein; kṛtibhiḥ—by pious men; śuṣrūṣubhiḥ—desiring to hear; tat-ksanat—without delay.

TRANSLATION

“‘The great scripture Śrīmad-Bhāgavatam, compiled by Mahāmuni Vyāsadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Śrīmad-Bhāgavatam.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.2). For an explanation see also Ādi-līlā (1.91).

TEXT 101

‘प्राशब्दे—मोक्षावान्धाय कैतव-प्राधनाय।
एइ स्लोकेक स्रिधरस्वामी करियाचेन व्याख्यान।’ १०१

‘pra'-śabde—mokṣa-vāññhā kaitava-pradhāna
ei śloke śrīdhara-svāmī kariyāchena vyākhyaṇā

SYNONYMS

pra-śabde—by the affix pra; mokṣa-vāññhā—the desire for being liberated; kaitava-pradhāna—first-class cheating; ei śloke—in this verse; śrīdhara-svāmī—the great commentator Śrīdhara Svāmī; kariyāchena—has made; vyākhyaṇā—explanation.
TRANSLATION

"The prefix pra in the word projjhita specifically refers to those desiring liberation or oneness with the Supreme. Such a desire should be understood to result from a cheating propensity. The great commentator Śrīdhara Svāmī has explained this verse in that way.

TEXT 102

sakām-abhakte 'ajña' jāni' dayālu bhagavān
sva-carana diyā kare icchāra pidhāna

SYNONYMS
sakāma-bhakte—to devotees who still have material desires to fulfill; ajña—foolish; jāni’—knowing; dayālu—merciful; bhagavān—Śrī Krṣṇa; sva-carana—His own lotus feet; diyā—giving; kare—does; icchāra pidhāna—the covering of other desires.

TRANSLATION

“When the merciful Lord Krṣṇa understands a devotee’s foolish desire for material prosperity, He gratefully gives him the shelter of His lotus feet. In this way, the Lord covers his undesirable ambitions.

TEXT 103

satyam diśati arthitam arthitah nrnām
naivārthado yat punar arthitā yatah
svayaṁ vidhatte bhajatam anicchatām
icchā-pidhānaṁ nija-pāda-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;
Translation

"Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires."

Purport

This is a quotation from Śrīmad-Bhāgavatam (5.19.26).

Text 104

Sādhu-saṅga, kṛṣṇa-krpa, bhaktira svabhava
E tine saba chadhaya, kare kṛṣne 'bhava'

Synonyms

sādhu-saṅga—the association of devotees; kṛṣṇa-krpa—the mercy of Lord Kṛṣṇa; bhaktira—of devotional service; sva-bhava—nature; e tine—these three; saba chadhaya—cause one to give up everything else; kare—do; kṛṣne—unto Lord Kṛṣṇa; bhava—the loving affairs.

Translation

"Association with a devotee, the mercy of Kṛṣṇa, and the nature of devotional service help one to give up all undesirable association and gradually attain elevation to the platform of love of Godhead."

Purport

This verse refers to the association of pure devotees, the mercy of Kṛṣṇa and the rendering of devotional service. All these help one give up the association of nondevotees and the material opulence awarded by the external energy, māyā. A pure devotee is never attracted by material opulence, for he understands that wasting time to acquire material opulence is a misuse of the gift of human life. In
Srimad-Bhāgavatam it is said: śrama eva hi kevalam. In the eyes of a devotee, politicians, social workers, philanthropists, philosophers and humanitarians are simply wasting their time, for human society is not freed from the cycle of birth and death by their activity and propaganda. These so-called philanthropists, politicians and philosophers have no knowledge because they do not know that there is life after death. Understanding that there is life after death is the beginning of spiritual knowledge. A person can understand himself and what he is simply by understanding the first lessons of Bhagavad-gītā.

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhiras tatra na muhyati

“As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13)

Not knowing the real science of life one engages in the temporary activities of this life and thus becomes further entangled in the cycle of birth and death. Thus one always desires material opulence, which can be attained by karma, jñāna and yoga. However, when one is actually elevated to the devotional platform, he gives up all these desires. This is called anyābhilāṣitā-sūnya. Then one becomes a pure devotee.

TEXT 105

अगे यत यत अर्थ व्याख्या करिब।
क्रष्णगुणास्वादे एि हेतु जानिब।॥ १०५ ॥

āge yata yata artha vyākhyāna kariba
krṣṇa-guṇāsvādera ei hetu jāniba

SYNONYMS

āge—ahead; yata yata—as many as; artha—meanings; vyākhyāna kariba—I shall explain; krṣṇa-guṇa-āsvādera—of tasting the transcendental qualities of Krṣṇa; ei—this; hetu—reason; jāniba—we shall understand.

TRANSLATION

“In this way I shall progressively explain all the words in the verse. It should be understood that all these words are meant to enable one to taste the transcendental quality of Krṣṇa.
TEXT 106

śloka-vyākhya lāgi’ ei kariluṇ ābhāsa
ebe kari ślokera mūlārtha prakāśa

SYNONYMS
śloka-vyākhya—of the explanation of the verse; lāgi’—for the matter; ei—this; kariluṇ—I did; ābhāsa—indication; ebe—now; kari—let Me do; ślokera—of the verse; mūla-artha—the real meaning; prakāśa—the manifestation.

TRANSLATION
“I have given all these explanations just to indicate the purpose of the verse. Allow me to explain the real purpose of the verse.

TEXT 107

jñāna-mārge upāsaka—duita’ prakāra
kevala brahmopāsaka, mokṣākāṅkṣi āra

SYNONYMS
jñāna-mārge—on the path of philosophical speculation; upāsaka—worshipers; duita’ prakāra—two varieties; kevala—only; brahma-upāsaka—the worshiper of impersonal Brahman; mokṣā-ākāṅkṣi—desiring liberation; āra—and.

TRANSLATION
“There are two kinds of worshipers on the path of philosophical speculation—one is brahma-upāsaka, a worshiper of the impersonal Brahman, and the other is called mokṣākāṅkṣi, one who desires liberation.

TEXT 108

kevala brahmopāsaka tina bheda haya
sādhaka, brahmamaya, āra prāpta-brahma-laya
SYNONYMS

kevala brahma-upāsaka—the worshipper of only the impersonal Brahman; tina bheda haya—there are three different groups; sādhaka—the beginner; brahma-maya—absorbed in thought of Brahman; āra—and; prāpta-brahma-laya—actually merged into the Brahman effulgence.

TRANSLATION

“There are three types of people who worship the impersonal Brahman. The first is the beginner, the second is one whose thoughts are absorbed in Brahman, and the third is one who is actually merged in the impersonal Brahman.

TEXT 109

bhakti vinā kevala jñāne ‘mukti’ nāhi haya
bhakti sādhana kare yei ‘prāpta-brahma-laya’

SYNONYMS

bhakti—devotional service; vinā—without; kevala—only; jñāne—by philosophical speculation; mukti—liberation; nāhi haya—there is not; bhakti—devotional service; sādhana—practice; kare—does; yei—anyone who; prāpta-brahma-laya—as good as merging into the impersonal Brahman.

TRANSLATION

“One cannot attain liberation simply through philosophical speculation devoid of devotional service. However, if one renders devotional service, he is automatically on the Brahman platform.

TEXT 110

bhaktir svabhāva,—brahma haite kare ākāraṣaṇa
divya deha diyā karāya kṛṣṇera bhajana

SYNONYMS

bhaktir—of devotional service; sva-bhāva—nature; brahma—impersonal Brahman realization; haite—from; kare—does; ākāraṣaṇa—attracting; divya—transcendental; deha—body; diyā—offering; karāya—causes to perform; kṛṣṇera bhajana—the service of Lord Kṛṣṇa.
TRANSLATION

“Characteristically, one in devotional service is attracted away from the impersonal Brahman platform. He is offered a transcendental body to engage in Lord Kṛṣṇa’s service.

TEXT 111

bhakta-deha pāile haya guṇera smarana
guṇākṛṣṭa haṅaḥ kare nirmala bhajana

SYNONYMS

bhakta-deha—the body of a devotee; pāile—when one gets; haya—there is; guṇera smarana—remembrance of the transcendental qualities; guṇa-ākṛṣṭa haṅaḥ—being attracted by the transcendental qualities; kare—performs; nirmala bhajana—pure devotional service.

TRANSLATION

“When one gets a devotee’s spiritual body, he can remember the transcendental qualities of Kṛṣṇa. Simply by being attracted to Kṛṣṇa’s transcendental qualities, one becomes a pure devotee engaged in His service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has given the following summary of verses 107-111. Transcendentalists on the path of philosophical speculation can be divided into two categories—the pure worshiper of impersonal Brahman and he who wishes to merge into the existence of impersonal Brahman. When one is fully absorbed in the thought that one is not different from the Supreme Absolute Truth, one is said to be a worshiper of the impersonal Brahman. The impersonal worshipers of Brahman can again be divided into three categories—(1) sādhaka, those who are nearing perfect execution of the process of Brahman realization; (2) those who are fully absorbed in meditation on Brahman; and (3) those who are on the brahma-bhūta platform and have no relationship with material existence. Even though the worshiper of impersonal Brahman can be highly advanced, he cannot attain liberation without discharging devotional service. Anyone who has realized himself as spirit soul can engage in devotional service. This is the verdict of Bhagavad-gītā:
"One who is thus transcendentally situated at once realizes the Supreme Brahman and is fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

To attain the platform of pure devotional service, one has to become spiritually pure and attain the brahma-bhūta platform, which is beyond material anxiety and material discrimination. When one approaches pure devotional service after realizing Brahman, one becomes attracted by pure devotional service. At such a time, by rendering devotional service, one gets a spiritual body with purified senses.

"Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.'
PURPORT

Highly elevated Māyāvādī sannyāśis sometimes worship the Rādhā-Kṛṣṇa Deity and discuss the pastimes of the Lord, but their purpose is not elevation to Goloka Vṛndāvana. They want to merge into the Lord’s effulgence. This statement is quoted from Śaṅkarācārya’s commentary on the Upaniṣad known as Nṛśimha-tāpani.

TEXT 113

janma haite śuka-sanakādi ‘brahmamaya’
krṣṇa-guṇākṛṣṭa haṅṅa krṣṇere bhajaya

SYNONYMS

janma haite—from birth; śuka—Śukadeva Gosvāmi; sanaka-ādi—the four Kumāras; brahma-maya—absorbed in the thought of impersonal Brahman; krṣṇa-guṇa-ākṛṣṭa—attracted by the transcendental pastimes of the Lord; haṅṅa—becoming; krṣṇere bhajaya—worshiped Lord Kṛṣṇa.

TRANSLATION

“Although Śukadeva Gosvāmi and the four Kumāras were always absorbed in the thought of impersonal Brahman and were thus Brahmavādīs, they were nonetheless attracted by the transcendental pastimes and qualities of Kṛṣṇa. Therefore they later became devotees of Kṛṣṇa.

TEXT 114

sanakādyera krṣṇa-krpāya saurabhe hare mana
guṇākṛṣṭa haṅṅa kare nirmala bhajana

SYNONYMS

sanaka-ādyera—of the four Kumāras, headed by Sanaka; krṣṇa-krpāya—by the mercy of the Lord; saurabhe—the fragrance; hare—took away; mana—the minds; guṇa-ākṛṣṭa haṅṅa—thus being attracted by the qualities of Kṛṣṇa; kare—perform; nirmala bhajana—pure devotional service.
TRANSLATION

"The minds of the four Kumāras were attracted by the aroma of the flowers offered to Kṛṣṇa's lotus feet. Being thus attracted by the transcendental qualities of Kṛṣṇa, they engaged in pure devotional service.

TEXT 115

tasyāravinda-nayanasya padāravinda-  
kiṇįjalka-miśra-tulasi-makaranda-vāyuḥ  
antaragataḥ svavivareṇa cakāra teṣāṁ  
saṅkṣobham aksara-juṣām api citta-tanvoh

SYNONYMS

tasya—of Him; aravinda-nayanasya—of the lotus-eyed Lord; pada-aravinda—of the lotus feet; kiṇįjalka—with the toes; miśra—mixed; tulasi—the tulasi leaves; makaranda—fragrance; vāyuḥ—breeze; antaragataḥ—entered within; svavivareṇa—through their nostrils; cakāra—made; teṣāṁ—of the Kumāras; saṅkṣobham—agitation for change; aksara-juṣām—attached to impersonal Brahman realization; api—even though; citta-tanvoh—in both mind and body.

TRANSLATION

"When the breeze carrying the aroma of tulasi leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages (the Kumāras), they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding."

PURPORT

This is a verse from Śrimad-Bhāgavatam (3.15.43).

TEXT 116

ব্যাসকৃপায় শুকদেবের লীলাধি-মূরণ ।  
কৃষ্ণগুণকুষ্ঠ হংসা করেন ভজন || ১১৬ ||
vyāsa-krpāya śukadevera lilādi-smarana
kṛṣṇa-guṇākrṣṭa haṅā karena bhajana

SYNONYMS
vyāsa-krpāya—by the mercy of Śrīla Vyāsadeva; śukadevera—of Śukadeva Gosvāmi; lilā-ādi-smarana—remembrance of the transcendental pastimes of Kṛṣṇa; kṛṣṇa guṇa-ākrṣṭa—attracted by the transcendental qualities of Kṛṣṇa; haṅā—becoming; karena—performed; bhajana—loving service.

TRANSLATION
"By the mercy of Śrīla Vyāsadeva, Śukadeva Gosvāmi was attracted by the pastimes of Lord Kṛṣṇa. Being thus attracted by Kṛṣṇa's transcendental qualities, he also became a devotee and engaged in His service.

TEXT 117

hare guṇākṣipta-matir
bhagavān bādarāyaniḥ
adhyagān mahad-ākhyaṇam
nityam viṣṇu-jana-priyāḥ

SYNONYMS
hareḥ—of Lord Kṛṣṇa; guṇa-āksipta-matiḥ—whose mind was agitated by the qualities; bhagavān—the most powerful transcendentalist; bādarāyaniḥ—Śukadeva, son of Vyāsadeva; adhyagāt—studied; mahat-ākhyaṇam—the great epic description; nityam—eternally; viṣṇu-jana-priyāḥ—who is very dear to the Vaiṣṇavas, devotees of Lord Viṣṇu.

TRANSLATION
"Being very much attracted by the transcendental pastimes of the Lord, the mind of Śrīla Śukadeva Gosvāmi was agitated by Kṛṣṇa consciousness. He therefore began to study Śrīmad-Bhāgavatam by the grace of his father."

PURPORT
This is a quotation from Śrīmad-Bhāgavatam (1.7.11).
Explanations of the Ātmārāma Verse

TEXT 118

नव-योगिश्वर जन्म हैते ‘साधक’ ज्ञानी।
बिधी-मिश्र-नारद-मुखे क्रस्न-गुण शुनिः॥ ११८॥

nava-yogiśvara janma haite ‘sādhaka’ jñāni
vidhi-śiva-nārada-mukhe krṣṇa-guṇa śuni

SYNONYMS

nava—nine; yogi-iśvara—great saintly yogis; janma haite—from the very birth;
sādhaka—practicers; jñāni—well versed in transcendental knowledge; vidhi—
Lord Brahmā; śiva—Lord Śiva; nārada—the great sage Nārada; mukhe—in their
mouths; krṣṇa-guṇa śuni’—hearing the transcendental qualities of Kṛṣṇa.

TRANSLATION

“From their very births, the nine great mystic yogis [Yogendras] were im­
personal philosophers of the Absolute Truth. However, because they heard
about Lord Kṛṣṇa’s qualities from Lord Brahmā, Lord Śiva and the great sage
Nārada, they also became Kṛṣṇa’s devotees.

TEXT 119

गुणाकृष्ट हन्ना करे कुक्षेर भजन।
एकादश-स्कन्धे ताँन्र भक्ति-विवरण॥ ११९॥

guṇa-ākrṣṭa haṅnā kare kṛṣnera bhajana
ekādaśa-skandhe tāṇra bhakti-vivarana

SYNONYMS

guṇa-ākrṣṭa haṅnā—being attracted by the transcendental qualities; kare—
engaged in; kṛṣnera bhajana—the devotional service of the Lord; ekādaśa-
skandhe—in the Eleventh Canto of Śrimad-Bhāgavatam; tāṇra—of them; bhakti-
vivarana—description of the devotional service.

TRANSLATION

“In the Eleventh Canto of the Śrimad-Bhāgavatam there is a full description
of the devotional service of the nine Yogendras, who rendered devotional ser­
vice because they were attracted by the Lord’s transcendental qualities.
TEXT 120

Śrī Caitanya-caritāmṛta

Madhya-lilā, Ch. 24

Sri Caitanya-caritāmṛta

TEXT 120

akleśāṁ kamala-bhuvah praviśya goṣṭhirn
kurvantaḥ śruti-śirasāṁ śrutiṁ śrutajñāḥ
uttuṅgam yadu-pura-saṅgamāya raṅgam
yogindrāḥ pulaka-bhṛto navāpy avāpuḥ

SYNONYMS

akleśāṁ—without material trouble; kamala-bhuvah—of Lord Brahmā, who
took his birth from the lotus flower; praviśya—entering; goṣṭhīṁ—the associ-
ation; kurvantaḥ—continuously performing; śruti-śirasāṁ—of the topmost Vedic
knowledge; śrutiṁ—hearing; śrutajñāḥ—who are expert in Vedic knowledge;
uttuṅgaṁ—very high; yadu-pura-saṅgamāya—for going back home, back to
Godhead, to Dvārakā; raṅgaṁ—to Rāga-kṣetra; yogindrāḥ—great saintly per-
sons; pulaka-bhṛto—being spiritually pleased; nava—nine; api—although;
avāpuḥ—achieved.

TRANSLATION

"The nine Yogendras entered Lord Brahmā’s association and heard from
him the real meaning of the topmost Vedic literatures—the Upaniśads.
Although they were already conversant in Vedic knowledge, they became very
jubilant in Kṛṣṇa consciousness just by listening to Brahmā. Thus they wanted
to enter Dvārakā, the abode of Lord Kṛṣṇa. In this way they finally achieved the
place known as Raṅga-kṣetra."

PURPORT

This is a quotation from the Mahā Upaniśad.

TEXT 121

mokṣākāṅkṣī ātāṁ hit-prakārā
mukṣu, jīvamukṣu, ānudharmā prārūpa āra || 121 ||

mokṣākāṅkṣī ātāṁ haya tina-prakāra
mumukṣu, jīvan-mukta, prāptā-svarūpa āra
SYNONYMS

mokṣa-ākāṅkṣi—those who desire to merge into the impersonal Brahman; jñāni—advanced in knowledge; haya—are; tīna-prakāra—three varieties; mumukṣu—desiring to be liberated; jīvat-mukta—already liberated, even in this life; prāpta-svarūpa—self-realized; āra—and.

TRANSLATION

“Those who wish to merge into the impersonal Brahman are also divided into three categories—those desiring to be liberated, those already liberated and those who have realized Brahman.

TEXT 122

‘मुमुक्षु’ जगते अनेक संसारी जन ।
‘मुक्ति’ लागि’ भक्त्ये करे कृष्णे भजान ॥ १२२ ॥

‘mumukṣu’ jagate aneka saṁsāri jana
‘mukti’ lági’ bhaktye kare krṣṇera bhajana

SYNONYMS

mumukṣu—desiring to be liberated; jagate—in this world; aneka—many; saṁsāri jana—engaged in material activities; mukti lági’—for the sake of liberation; bhaktye—in devotional service; kare—perform; krṣṇera bhajana—the worship of Kṛṣṇa.

TRANSLATION

“There are many people within this material world who desire liberation, and for this purpose they render devotional service to Lord Kṛṣṇa.

TEXT 123

मुमुक्षवो घोररूपान् हिष्व। भूतपौलोपन ।
नारायण-कलाः शांतः भजस्ति जनः ॥ १२३ ॥

mumukṣavaḥ—those who are perfectly learned, who desire the highest perfection, and who, unlike demons and nondevotees, are never envious of anyone;
ghora-rūpān—demigods with fearful bodily features; hitvā—giving up; bhūta-patin—the forefathers (praśāpati); atha—therefore; nārāyaṇa-kālāḥ—the plenary expansions of Lord Nārāyaṇa; sāntāḥ—very peaceful; bhajanti—they worship; hi—certainly; anāsūyavaḥ—nonenvious.

TRANSLATION

"Those who want to be relieved from the material clutches give up the worship of the various demigods, who have fearful bodily features. Such peaceful devotees, who are not envious of the demigods, worship the different forms of the Supreme Personality of Godhead, Nārāyaṇa."

PURPORT

This is a quotation from the Śrīmad-Bhāgavatam (1.2.26). Those who actually want the highest perfection worship Lord Viṣṇu in His different incarnations. Those who are attracted to the materialistic way of life and who are always agitated and full of anxiety worship demigods who appear fierce, demigods like goddess Kāli and Kāla-bhairava (Rudra). The devotees of Kṛṣṇa, however, do not envy the demigods or their worshipers but peacefully render devotional service to the incarnations of Nārāyaṇa instead.

TEXT 124

sei sabera sādhu-saṅge guṇa sphurāya
kṛṣṇa-bhajana karāya, ‘mumukṣā’ chāḍāya

SYNONYMS

sei sabera—of all those worshipers of different demigods; sādhu-saṅge—the contact of real devotees; guṇa sphurāya—awakens the appreciation of transcendental qualities; kṛṣṇa-bhajana karāya—engages in the devotional service of Lord Kṛṣṇa; mumukṣā chāḍāya—and causes to give up the desire to be liberated or merge into the impersonal feature of the Lord.

TRANSLATION

"If those who are attached to demigod worship fortunately associate with the devotees, their dormant devotional service and appreciation of the Lord’s qualities gradually awaken. In this way they also engage in Kṛṣṇa’s devotional service and give up the desire for liberation and the desire to merge into the existence of impersonal Brahman.”
The four Kumaras (Catuṣhasana), Śukadeva Gosvāmi and the nine Yogendras were absorbed in Brahman realization, and how they became devotees is described herein. There are three kinds of impersonalists—the mumukṣu (those desiring liberation), the jīvan-muktas (those liberated in this life) and the prāpta-svārūpas (those merged in Brahman realization). All three types of jñānis are called mokṣākāṅkṣis, those desiring liberation. By associating with devotees, such people give up the mumukṣu principle and render devotional service. The real cause for this change is the association of devotees. This Kṛṣṇa consciousness movement is meant to attract all types of men, even those who desire things other than the Lord’s devotional service. Through the association of devotees, they gradually begin to render devotional service.

**SYNONYMS**

aho mahatman—O great devotee; bahu-doṣa-duṣṭah—infected with varieties of material disease or attachment; api—although; ekena—with one; bhāti—shines; ēsa—this; bhavaḥ—birth in this material world; guṇena—with a good quality; sat-saṅgamā-ākhyaṇa—known as association with devotees; sukhāvahena—which brings about happiness; kṛtā—made; adya—now; nah—our; yena—by which; kṛṣa—insignificant; mumukṣa—the desire for liberation.

**TRANSLATION**

‘O great learned devotee, although there are many faults in this material world, there is one good opportunity—the association with devotees. Such association brings about great happiness. Due to this good quality, our strong desire to achieve liberation by merging into the Brahman effulgence has become weakened.’
Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 24]

PURPORT
This is a quotation from the Hari-bhakti-sudhodaya.

TEXT 126

नारदेर संगे शौनककादी मुनिगण ♦
मुमुक्षु चार्दिया कैला कृष्णेर भजन ♦ १२६ ♦

nāradera saṅge śaunakāḍī muni-gaṇa
mumukṣaḥ chādiyā kailā kṛṣnera bhajana

SYNONYMS

nāradera saṅge—by the association of the great saintly person Nārada;
śaunakā-ādi muni-gaṇa—the great sages headed by Śaunaka Muni;
mumukṣaḥ chādiyā—giving up the desire for liberation;
kailā—performed; kṛṣnera bhajana—devotional service to Kṛṣṇa.

TRANSLATION

"By associating with the great saint Nārada, the great sages like Śaunaka and others gave up the desire for liberation and engaged in Kṛṣṇa's devotional service."

TEXT 127

कृष्णेर दर्शने कारो कृष्णेर कपाय ♦
मुमुक्षु चार्दिया गुणे भज्जे तार पाय ♦ १२७ ♦

kṛṣnera darśane, kāro kṛṣnera kṛpāya
mumukṣaḥ chādiyā guṇe bhaje tāra pāya

SYNONYMS

kṛṣnera darśane—simply by meeting Kṛṣṇa; kāro—someone; kṛṣnera kṛpāya—by the favor of Kṛṣṇa;
mumukṣaḥ chādiyā—giving up the desire for liberation;
guṇe—being attracted by the transcendental qualities of Kṛṣṇa;
bhaje—engages in service; tāra pāya—at the lotus feet of Kṛṣṇa.

TRANSLATION

"Simply by meeting Kṛṣṇa or receiving Kṛṣṇa’s special favor, one can give up the desire for liberation. Being attracted by the transcendental qualities of Kṛṣṇa, one can engage in His service."
TEXT 128

"In this Dvārakā-dhāma, I am being attracted by the Supreme Personality of Godhead, Kṛṣṇa, who is personified spiritual bliss. Simply by seeing Him, I am feeling great happiness. Oh, I have wasted so much time trying to become self-realized through impersonal cultivation. This is a cause for lamentation!"

PURPORT

This verse is also found in Bhakti-rasāmṛta-sindhu (3.1.34).

Text 129

"jīvan-mukta' aneka, sei dui bheda jāni
'thakto jīvan-mukta', 'jañāne jīvan-mukta' māni"

SYNONYMS

jīvat-mukta—liberated in this life; aneka—there are many; sei—all of them; dui bheda—two divisions; jāni—we consider; bhaktye jīvat-mukta—one liberated in this life by pursuing the process of devotional service; jñāne jīvat-mukta—a person liberated in this life by following the process of philosophical speculation; māni—we can understand.
TRANSLATION

"There are many people who are liberated even in this lifetime. Some are liberated by discharging devotional service, and others are liberated through the philosophical speculative process.

TEXT 130

bhaktye jivan-mukta' gunäkrśta hañä krśna bhaje 
śuśka-ijñāne jivan-mukta aparādhē adho maje

SYNONYMS

bhaktye jivat-mukta—persons liberated in this life by discharging devotional service; guna-akṛṣṭa hañā—being attracted by the transcendental qualities of Kṛṣṇa; kṛṣṇa bhaje—engage in the devotional service of the Lord; śuśka-ijñāne jivat-mukta—so-called liberated in this life by dry, speculative knowledge; aparādhē—by offenses; adho maje—fall down.

TRANSLATION

"Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Kṛṣṇa. Thus they engage in His service. Those who are liberated by the speculative process eventually fall down again due to offensive activity.

TEXT 131

ye ‘nye ‘ravindākṣa vimukta-māninas 
tvayy asta-bhāvād aviśuddha-buddhayāḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho ‘nāḍṭa-yuṣmad-aṅghrayāḥ

SYNONYMS

ye—all those who; anye—others (nondevotees); aravinda-akṣa—O lotus-eyed one; vimukta-māninaḥ—who consider themselves liberated; tvayi—unto You;
Explanations of the Ātmārāma Verse

Text 132

132 Explanations of the Ātmārāma Verse 153

asta-bhāvāt—without devotion; aviśuddha-buddhayah—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; adhah—down; anāḍṛta—without respecting; yuṣmat—Your; āṅghrayah—lotus feet.

TRANSLATION

‘O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.2.32).

TEXT 132

132 Explanations of the Ātmārāma Verse 153

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām

SYNONYMS

brahma-bhūtaḥ—being one with the Absolute; prasanna-ātmā—fully joyful; na—never; śocati—laments; na—never; kāṅkṣati—desires; samaḥ—equally disposed; sarveṣu—all; bhūteṣu—to living entities; mat-bhaktim—My devotional service; labhate—gains; parām—transcendental.

TRANSLATION

‘One who is thus transcendentally situated at once realizes the Supreme Brahman and is fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.’

PURPORT

This is a quotation from Bhagavad-gītā (18.54).
TEXT 133

advaita-vithi-pathikair upasyāḥ
svānanda-sirīhāsana-labdhā-dīkṣāḥ
sāthena kenāpi vayarḥ haṭhena
dāśi-krīṭā gopa-vadhū-vitena

SYNONYMS
advaita-vithi—of the path of monism; pathikair—by the wanderers; upasyāḥ—worshipable; svānanda—of self-realization; sirīhāsana—on the throne; labdhā-dīkṣāḥ—being initiated; sāthena—by a cheater; kenāpi—some; vayam—I; haṭhena—by force; dāśi-krīṭā—made into a maidservant; gopa-vadhū-vitena—engaged in joking with the gopīs.

TRANSLATION

"‘Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.’

PURPORT

This is a verse written by Bīlvaanga īla Thākura.

TEXT 134

bhakti-bale ‘prāpta-svarūpa’ divya-deha pāya
krṣṇa-guṇākṛṣṭa haṁ bhaje krṣṇa-pā'ya

SYNONYMS
bhakti-bale—by the strength of devotional service; prāpta-svarūpa—attaining his original status; divya-deha—a transcendental body; pāya—one gets; krṣṇa-guṇākṛṣṭa—attracted by the transcendental qualities of Kṛṣṇa; haṁ—being; bhaje—takes to devotional service; krṣṇa-pā'ya—at Kṛṣṇa’s lotus feet.
TRANSLATION

"One who has attained his constitutional position by the strength of devotional service attains a transcendental body even in this lifetime. Being attracted by Lord Kṛṣṇa’s transcendental qualities, one fully engages in service at His lotus feet.

TEXT 135

nirodho 'syānu śayanam
ātmanah saha śaktibhiḥ
muktir hitvānyathā-rūpaṁ
svarūpeṇa vyavasthitīḥ

SYNONYMS

nirodha—winding up; asya—of this; anu—after; śayanam—lying down; ātmanah—of the Supreme Lord; saha—with; śaktibhiḥ—the energies (marginal and external); muktih—liberation; hitvā—giving up; anyathā—other; rūpaṁ—form; svarūpeṇa—with one’s own eternal form; vyavasthitīḥ—staying.

TRANSLATION

"The living entities and other potencies merge in the Mahā-Viśnu as the Lord lies down and winds up [destroys] the cosmic manifestation. Liberation means being situated in one’s eternal original form, which he attains after giving up the changeable gross and subtle bodies."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.10.6).

TEXT 136

kṛṣṇa-bahirmukha-doṣe māyā haite bhaya
kṛṣṇanumukha bhakti haite māyā-mukta haya

SYNONYMS

kṛṣṇa-bahih-mukha—of going against Kṛṣṇa consciousness; doṣe—by the fault; māyā haite—from the illusory energy; bhaya—fear; kṛṣṇa-unmukha—in
favor of Kṛṣṇa consciousness; bhakti—devotional service; haite—from; māya-mukta—liberated from māya; haya—one becomes.

**TRANSLATION**

"By opposing Kṛṣṇa consciousness, one again becomes conditioned and fearful due to the influence of māya. By executing devotional service faithfully, one is liberated from māya.

**TEXT 137**

bhayaril dvitiyabhinivesata/:r syad
iśād apetasya viparyayo ’smṛti/:r
tan-māyayato budha ābhajet taṁ
bhaktyaikayesaril

**SYNONYMS**

bhayam—fear; dvitiya-abhiniveśataḥ—from the misconception of being a product of material energy; syāt—arises; iṣāt—from the Supreme Personality of Godhead, Kṛṣṇa; apetasya—of one who has withdrawn (the conditioned soul); viparyayah—reversal of position; asmṛtiḥ—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; taṁ—Him; bhaktyā—by devotional service; ekayā—unalloyed to karma and jñāna; iśam—the Supreme Personality of Godhead; guru—as the spiritual master; devatā—worshipable Lord; ātmā—Supersoul.

**TRANSLATION**

"’When the living entity is attracted by the material energy that is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa’s competitor. This is called viparyayāḥ asmṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.’
TEXT 138

The verse is quoted from Srimad-Bhagavatam (11.2.37).

SYNONYMS

daivi—belonging to the Supreme Lord; hi—certainly; eṣā—this; guṇa-mayī—
made of the three modes; mama—My; māyā—external energy; ṽruthayā—very
difficult to surpass; mām—unto Me; eva—certainly; ye—those who; prapadyate—
surrender fully; māyām—the illusory energy; etāṁ—this; tarantī—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 139

bhakti vinu mukti nāhi, bhaktye mukti haya

SYNONYMS

bhakti—devotional service; vinu—without; mukti—liberation; nāhi—there is
not; bhaktye—actually by devotional service; mukti haya—liberation is attained.

TRANSLATION

"One does not attain liberation without rendering devotional service.
Liberation is only attained by devotional service."
TEXT 140

śreyāḥ-srītim bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teśām asau kleśala eva śisyate
nānyad yathā sthūla-tuṣāvaghātinām

SYNONYMS
śreyāḥ-srītim—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; teśām—for them; asau—that; kleśalaḥ—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 actions are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.4).

TEXT 141

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayah
Explanations of the Ātmārāma Verse

Text 142

āruhya kṛcchreṇa param padaṁ tataḥ
patanty adho 'nārta-yuṣmad-aṅghrayaḥ

SYNONYMS

ye—all those who; anye—others (nondevotees); aravinda-akṣa—O lotus-eyed one; vimukta-mānīnah—who consider themselves liberated; tvayi—unto You; asta-bhāvāt—without devotion; aviśuddha-buddhayā—whose intelligence is not purified; āruhya—having ascended; kṛcchreṇa—by severe austerities and penances; param pādam—to the supreme position; tataḥ—from there; patantī—fall; adhāḥ—down; anāḍṛta—without respecting; yuṣmat—Your; aṅghrayaḥ—lotus feet.

TRANSLATION

‘O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.2.32).

Text 142

Ya evaṁ puṇḍrasya sākṣād
atma-prabhāvam īṣvaram
na bhajantī avajānanti
sthānād bhraṣṭāḥ patanty adhāh

SYNONYMS

ye—those who; ēṣāṁ—of those divisions of social and spiritual orders; puṇḍra—of the Supreme Personality of Godhead; sākṣāt—directly; ātma-prabhāvam—the source of everyone; īṣvaram—the supreme controller; na—do not; bhajanti—worship; avajānanti—or who neglect; sthānāt—from their proper place; bhraṣṭāḥ—being fallen; patantī—fall; adhāḥ—downward intohellish conditions.

TRANSLATION

‘If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.’
PURPORT
This is also a quotation from Śrimad-Bhāgavatam (11.5.3).

TEXT 143

bhaktye mukti pāileha avaśya kṛṣnere bhajaya

SYNONYMS
bhaktye—by devotional service; mukti—liberation; pāileha—if one gets; avaśya—certainly; kṛṣnere—unto Lord Kṛṣṇa; bhajaya—renders service.

TRANSLATION
“When one is actually liberated by executing devotional service, he always engages in the transcendental loving service of the Lord.

TEXT 144

“muktā api lilayā vigraham
kṛtvā bhagavantāṁ bhajante”

SYNONYMS
muktāḥ—liberated; api—although; lilayā—by the pastimes; vigraham—the form of the Lord; kṛtvā—having installed; bhagavantāṁ—the Supreme Personality of Godhead; bhajante—worship.

TRANSLATION
‘Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.’

PURPORT
This is a quotation from Śaṅkaracārya’s commentary on the Nṛsimha-tāpanī Upaniṣad.

TEXT 145

এই ছয় আত্মারাম কৃষ্ণের ভজন।
পৃথক পৃথক চ-কারে ইহা ‘অপি’র অর্থ কয়। ১৪৫।
Explanations of the Ātmārāma Verse

ei chaya ātmārāma kṛṣnere bhajaya
prthak prthak ca-kāre iḥā ‘api’ra artha kaya

SYNONYMS

ei chaya—all these six; ātmārāma—transcendentalists; kṛṣnere bhajaya—render service to Kṛṣṇa; prthak prthak—separately; ca-kāre—in the use of the word ca; iḥā—here; ‘api’ra—of the word api; artha—meaning; kaya—says.

TRANSLATION

“These six kinds of ātmārāmas engage in the loving service of Kṛṣṇa. The varieties of service are indicated by adding ca, and they also bear the meaning of api, ‘indeed.’

PURPORT

There are six kinds of ātmārāmas: the neophyte (sādhaka) student who is absorbed in Brahman realization (brahmamaya), one who has already attained the Brahman position (prāpta-brahma-laya), one who desires to be liberated (mukta), one who is liberated even in this life (jivan-mukta), and one who is self-realized (prāpta-svarupa).

TEXT 146

“आयामाख अपि” करे कृष्णेः आहितुकी भक्ति।
“मुनयं सत्तं” इति कृष्णमने आसक्ति॥ १४६॥

“ātmārāmāś ca api” kare kṛṣṇe ahaītuki bhakti
“munayaḥ santah” iti kṛṣṇa-manane āsakti

SYNONYMS

ātmārāmāḥ ca api—self-realized persons also; kare—do; kṛṣṇe—unto Kṛṣṇa; ahaītuki bhakti—unmotivated devotional service; munayāḥ santah—great saintly persons and transcendentalists; iti—thus; kṛṣṇa-manane—in meditation on Kṛṣṇa; āsakti—attraction.

TRANSLATION

“The six kinds of ātmārāmas render devotional service to Kṛṣṇa without ulterior motives. The words munayāḥ and santah indicate those who are very attached to meditating upon Kṛṣṇa.
TEXT 147

"निर्ग्रंथः"—अविद्याहीन, केह—विद्याहीन।
याहीं नेहं युक्त, नेहं अर्थे अधीन। ॥ १४७ ॥

"nirgranthāḥ"—avidyā-hina, keha—vidhi-hina
yāhāṁ yei yukta, sei arthera adhīna

SYNONYMS

nirgranthāḥ—nirgranthāḥ; avidyā-hina—without ignorance; keha—some of them; vidhi-hina—without following any regulative principles; yāhāṁ—wherever; yei—which; yukta—appropriate; sei arthera adhīna—comes under that different import.

TRANSLATION

"The word nirgranthāḥ means ‘without ignorance’ and ‘devoid of rules and regulations.’ Whichever meaning fits may be applied.

TEXT 148

च-शब्दे करि यदी ‘इतरेतरा’ अर्थ।
आर एक अर्थ कहे परम समर्थ। ॥ १४८ ॥

c-a-sabde kari yadi ‘itaretara’ artha
āra eka artha kahe param samartha

SYNONYMS

c-a-sabde—by the word ca; kari—I do; yadi—if; itaretara artha—different and separate meanings; āra—another; eka—one; artha—meaning; kahe—is said; param samartha—highly suitable.

TRANSLATION

"By using the word ca in different places, there are different meanings. Over and above them, there is another meaning that is very important.

TEXT 149

“अत्मारामाश अत्मारामाश’ करि’ बार छय।
पञ्च अत्माराम छय च-कारे लुप्त हय। ॥ १४९ ॥

“ātmārāmāś ca ātmārāmāś ca” kari’ bāra chaya
pañca ātmārāma chaya ca-kāre lupta haya
SYNONYMS

atmaramah ca atmaramah ca—repeating the words atmaramah and ca; kari’—
doing; bāra chaya—six times; pañca atmarama—five kinds of atmaramas; chaya—
six; ca-kāre—by the word ca; lupta haya—become unpronounced.

TRANSLATION

“Although the words atmaramās ca would be repeated six times, simply by
adding the word ca, five atmaramas are deleted.

TEXT 150

एक ‘आत्मराम’-शब्द अवशेष रहे।
एक ‘आत्मराम’-शब्द छोड़ने कहे॥ १५०॥

eka ‘ātmārāma’-śabda avaśeṣa rahe
ekā ‘ātmarama’-śabde chaya-jana kahe

SYNONYMS

eka—one; atmārāma—atmārāma; śabda—vibration; avaśeṣa rahe—remains at
last; eka atmārāma—one atmārāma; śabde—by vibrating; chaya-jana—six per-
sons; kahe—are indicated.

TRANSLATION

“Therefore there is no need to repeat the word atmārāma. One is sufficient,
and that one word indicates six persons.

TEXT 151

“सबकारणेकेके हेकुशदिएः”॥
उक्तार्थानाम प्रयोगाः।

रामश्र रामश्र रामश्र राम। इतिवं ॥ १५१॥

“sarūpāṇām eka-śeṣa eka-vibhaktau”
uktārthānām aprayogah
rāmaś ca rāmaś ca rāmaś ca rāmā itivat

SYNONYMS

sa-rūpāṇām—of words of the same form; eka-śeṣaḥ—only the last; eka-
vibhaktau—in the same case; ukta-arthānām—of the previously spoken
meanings; aprayogah—nonapplication; rāmaḥ ca—and Rāma; rāmaḥ ca—and
Rāma; rāmaḥ ca—and Rāma; rāmaḥ itivat—in this way, by one rāma, many rāmas are indicated.

TRANSLATION

‘Of words having the same form and case termination, the last one is the only one retained. For example, the word rāmaḥ is used to stand for rāmaś ca, rāmaś ca, rāmaś ca, etc.’

PURPORT

This is a quotation from Pāṇini’s sūtras (1.2.64).

TEXT 152

तबे ये चकार, सेई ‘समुच्चय’ कर।
“अयायारामाण्ड मुनयन्त्” कुँजेरे भजय॥ १५२॥

tabe ye ca-kāra, sei ‘samuccaya’ kaya
“ātmārāmāḥ ca munayaḥ ca” kṛṣṇere bhajaya

SYNONYMS

tabe—then; ye—that; ca-kāra—syllable ca; sei—that; samuccaya—aggregation; kaya—is said; ātmārāmāḥ ca—all those who enjoy in the self; munayaḥ ca—all saintly persons; kṛṣṇere bhajaya—worship Kṛṣṇa.

TRANSLATION

‘By the aggregate use of the word ca, it is indicated that all the ātmārāmas and saints serve and worship Kṛṣṇa.

TEXT 153

“निर्ग्रन्ताः अपि’ र’ एई ‘अपि’—सम्पत्तान ।
एई सात अर्थ प्रधानों करिहु व्याख्यान॥ १५३॥

“nirgranthā api’ta ei ‘api’—sambhāvane
ei sāta artha prathame kariluḥ vyākhyāne

SYNONYMS

nirgranthāḥ api—of the words nirgranthāḥ api; ei—this; api—api; sambhāvane—in the matter of exposition; ei sāta artha—these seven different meanings; prathame—in the beginning; kariluḥ—I have done; vyākhyāne—in explanation.
TRANSLATION

"Api added to the word nirgranthâh is used for exposition. Thus I have tried to clarify the seven types of meaning.

TEXT 154

अन्तर्यामि-उपासक ‘आत्मराम’ करूँ।
सेह आत्मराम योगीर दुई भेद हय। १५४

antaryâmi-upâsaka ‘ātmârâma’ kaya
sei ātmārâma yogīra dui bheda haya

SYNONYMS

antaryâmi—of the Supersoul; upâsaka—worshiper; ātmârâma kaya—is also said to be an ātmârâma; sei ātmârâma—that ātmârâma; yogīra—of the mystic yogi; dui bheda haya—there are two kinds.

TRANSLATION

"The yogi who worships the Supersoul within himself is also called ātmârâma. There are two types of ātmârâma-yogis.

TEXT 155

सगर्भ, निगर्भ,—एই हয दुई भेद।
एक एक तिन भेदे छয विभेद। १५५

sagarbha, nigarbha,—ei haya dui bheda 
eka eka tina bhede chaya vibheda

SYNONYMS

sagarbha—sagarbha; nigarbha—nigarbha; ei—thus; haya—there are; dui—two; bheda—different varieties; eka eka—each one; tina bhede—in three varieties; chaya vibheda—therefore there are six varieties.

TRANSLATION

"The two ātmârâma-yogis are called sagarbha and nigarbha. Each of these is divided into three; therefore there are six types of worshipers of the Supersoul.

PURPORT

The word sagarbha-yogi refers to a yogi who worships the Supersoul in the Viṣṇu form. The nigarbha-yogi worships the Supersoul without form. The
sagarbha and nigarbha yogis are further categorized: (1) sagarbha-yogārurukṣū, (2) nigarbha-yogārurukṣu, (3) sagarbha-yogārūḍha, (4) nigarbha-yogārūḍha, (5) sagarbha-prāpta-siddhi and (6) nigarbha-prāpta-siddhi.

TEXT 156

केचिं स्वदेहान्तर हर्दयावकाशे प्रादेशमातं पुरुषं बसतम्।
चतुर्भुजं कलशाङ्गशं गदगदं धारणयं श्रवण्ति ॥ १५६ ॥

kecit svadēhāntar hrdayāvakaśe
prādeśa-mātram puruṣam vasantaṁ
catur-bhujam kañja-ratha-āṅga-sāṅkha-
gadā-dharāṁ dhāraṇayā smaranti

SYNONYMS

kecit—some of them; sva-deha-antaḥ—within one’s own body; hrdayāvakaśe—in the cavity of the heart; prādeśa-mātram—with the measurement of six inches; puruṣam—the Supreme Personality of Godhead; vasantaṁ—residing; catuḥ-bhujam—with four hands; kañja—a lotus flower; ratha-āṅga—a disc like the wheel of a chariot; sāṅkha—a conchshell; gadā-dharam—holding the club; dhāraṇayā—by such contemplation; smaranti—they remember.

TRANSLATION

‘Some yogis think of the Lord within their hearts as measuring about six inches. The Lord has four hands, in which He holds a conchshell, club, disc and lotus flower. Those who worship this form of Viśnu within the heart are called sagarbha-yogis.’

PURPORT

This verse is from Śrimad-Bhāgavatam (2.2.8).

TEXT 157

एवं हरौ भगवति प्रति लक्ष्मीभावे
भक्त्या द्रवदा-हर्दया utpulakaḥ pramodāt
वाङ्कती-वाणपकल्याम् मुक्तं चिन्तव्यं शंकां वियुक्ते ॥ १५७ ॥

evarū harau bhagavati pratilabdha-bhāvo
bhaktīyā dravādahṛdayā utpulakāḥ pramodāt
autkaṇṭhyā-balā-kaelayā muhur ardyamanas
tac cāpi citta-badīṣam śanakār viyūṅkte
SYNONYMS

evam—thus; harau—unto the Supreme Personality of Godhead; bhagavati—the Lord; pratilabdha-bhāvāḥ—one who has awakened a sense of ecstatic love; bhaktyā—by devotional service; dravat—melting; ṣhrdaya—the heart; ut-pulakaḥ—very pleased; pramodāḥ—because of happiness; autkanthya—with eagerness; bāspa-kalaya—with tears in the eyes; muhuḥ—always; ardamānah—merged in spiritual bliss; tat ca api—that also; citta-badīṣam—with the heart like a fishing hook; śanakaiḥ—gradually; viyūṅkte—separates.

TRANSLATION

"‘When one is in ecstatic love with the Supreme Personality of Godhead, one’s heart is melted by bhakti-yoga, and one feels transcendental bliss. There are bodily symptoms manifest, and, due to eagerness, there are tears in the eyes. Thus one is subjected to spiritual bliss. When the heart is overly afflicted, the meditative mind, like a fishing hook, is gradually separated from the object of meditation.’"

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (3.28.34).

TEXT 158

‘योगारुरुक्षु, योगारुक्षु’ ‘प्राप्तसिद्धि’ आर।
एि तिन भेदे हय छय आऽकार || १५८ ||

‘yogārurukṣu’, ‘yogārūḍha’ ‘prāpta-siddhi’ āra
ei tina bhede haya chaya prakāra

SYNONYMS

yoga-ārurukṣu—persons desiring elevation to the platform of yogic perfection; yoga-āruḍha—persons already elevated to that position; prāpta-siddhi—persons who have achieved the success; āra—also; ei tina—these three; bhede—by varieties; haya—there are; chaya prakāra—six kinds.

TRANSLATION

‘By these three divisions of advancement in yoga—yogārurukṣu, yogāruḍha and prāpta-siddhi—there are six kinds of mystic yogis.

TEXT 159

अंक्षकोषुमेनेहसं चक्र कारणमूलात ||
योगारुक्षु तैस्याब शमः कारणमूलात || १५९ ||
śrī caitanya-caritāmṛta  

Madhya-līlā, Ch. 24

āruṇukṣora muner yogarṇaṁ
karma kāraṇam ucyate
yogāṛūḍhasya tasyaivam ucyate

SYNONYMS

āruṇukṣor—of a person desiring to rise to the platform of yogic perfection; muneḥ—of a saintly person; yogam—spiritual knowledge; karma—work; kāraṇam—the cause; ucyate—is said; yoga-āṛūḍhasya—of one who has attained such perfect knowledge; tasya—for him; eva—certainly; śaṁaḥ—controlling the mind without being disturbed; kāraṇam—cause; ucyate—is said.

TRANSLATION

"Those who wish to rise to the platform of yogic perfection practice the yoga system and strictly follow its regulative principles. They practice the yoga postures, āsanas and breathing exercises. Those who are already elevated to this platform practice meditation and keep their minds on the Supreme Lord. They reject all material activity and keep their minds in an equipoised condition (śaṁa).

PURPORT

Texts 159 and 160 are from Bhagavad-gitā (6.3-4).

TEXT 160

yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī
yogāṛūḍhas tadocyate

SYNONYMS

yadā—when; hi—certainly; na—not; indriya-artheṣu—sense gratification; na—not; karmasv—in activities; anuṣajjate—one becomes engaged; sarva—all kinds of; saṅkalpa—desires; sannyāsī—renouncing; yoga-āṛūḍhah—one who has actually attained perfection in the yoga system; tadā—at that time; ucyate—is said.
TRANSLATION

“When a person is no longer interested in acting for sense gratification and when he renounces all material desires, he is said to be situated in perfect yoga {yogārūḍha}.”

TEXT 161

ए च छ त योगी साधुसं्नादि-हेतु पांजाः।
कृिष्ण भजे कृिष्ण्युग्त्र आकृिष्टा हानाः॥ १६१ ॥

ei chaya yogi sādhû-sān̄gādi-hetu pānā
krṣṇa bhaje krṣṇa-gune ākṛṣṭa haṇā

SYNONYMS

ei—this; chaya—six; yogi—mystics; sādhu—of devotees; sān̄gā-ādi—the association; hetu—because of; pānā—getting; krṣṇa bhaje—render service to Krṣṇa; krṣṇa-gune—by the transcendental qualities of Krṣṇa; ākṛṣṭa—attracted; haṇā—becoming.

TRANSLATION

“When a purified yogi associates with devotees, he engages in Lord Krṣṇa’s devotional service, being attracted by the Lord’s transcendental qualities.

TEXT 162

च-शब्दे ‘अपि’रं अर्थं इहां ओऽ कहय।
‘मुनि’, ‘निर्ग्रंथ’-शब्दे भूत अर्थं हय॥ १६२ ॥

c̣a-śabde ‘api’ra artha ihaṇo kahaya
‘muni’, ‘nirgrantha’-śabder pūrvvavat artha haya

SYNONYMS

c̣a-śabde—by the word ca; ‘api’ra—of the word api; artha—the meaning; ihaṇo—here also; kahaya—is applicable; muni—a saintly person; nirgrantha—fully liberated; śabder—of the words; pūrvva-vat—as mentioned above; artha haya—there are the meanings.

TRANSLATION

“The meanings of the words ca and api can be applied here. The meanings of the words muni and nirgrantha are the same as before.
TEXT 163

उरुक्रमे अहैतुकी काही कोन अर्थ।
एहं तेरं अर्थ कहिलुँ परम समर्थ॥ १६३ ॥

urukrame ahaïtu ki kahâñ kona artha
ei tera artha kahilun parama samartha

SYNONYMS

urukrame—unto the Supreme Personality of Godhead, who acts uncommonly;
ahaituki—without motives; kahâñ—wherever; kona—some; artha—import; ei—in this way; tera artha—thirteen imports; kahilun—I have explained; parama—supremely; samartha—complete.

TRANSLATION

“The word ahaïtu ki is always applicable to the Supreme Personality of Godhead, Urukrama. In this way I have described the import of all these things in thirteen complete varieties.

PURPORT

The thirteen varieties mentioned are (1) sâdhaka, the neophyte performer; (2) brahmamaya, one absorbed in the thought of impersonal Brahman; (3) prâpta-brahma-laya, one who has actually attained Brahman perfection; (4) mumukṣu, the desirer of liberation; (5) jivan-mukta, one who is liberated in this life; (6) prâpta-svarûpa, one who has attained one's original constitutional position; (7) nirgrantha-muni, a completely liberated saint; (8) sagarbhya-yogârûkṣu, a yogi meditating upon the four-handed Viṣṇu form or desiring yogic perfection; (9) nigarbha-yogârûkṣu, one who has attained perfection in impersonal meditation; (10) sagarbrahya-yogarûdha, already elevated to the yoga perfection platform; (11) nigarbrahya-yogarûdha, similarly impersonal yogi; (12) sagarbha-prâpta-siddhi, one who has already attained the perfectional stage; (13) nigarbrahya-prâpta-siddhi, one who has attained perfection by impersonal meditation.

TEXT 164

एि सब शांत यबे तज्जे भगवान्।
‘शांत’ भक्त करि’ तबे कहि तांरा नाम॥ १६४ ॥

ei saba śânta yabe bhaje bhagavân
‘śânta’ bhakta kari’ tabe kahi tâñra nâma
SYNONYMS

ei saba—all these; sānta—neutral; yabe—when; bhaje—worship; bhagavan—the Supreme Personality of Godhead; sānta bhakta—devotees in the neutral stage of devotional service; kari—describing as; tabe—that time; kahi—I speak; tāhra—their; nāma—name.

TRANSLATION

“These thirteen types of yogis and munis are called sānta-bhaktas, for they render transcendental loving service to the Supreme Personality of Godhead in the neutral stage.

TEXT 165

‘अत्माः’ शब्दे ‘मन’ कहौ—मने मेहि रमे।
साधु-सारिगे नेछ भजेश श्रीकृष्णचरणे।। १६५ ॥

‘ātmā’ sabde ‘mana’ kaha—mane yei rame
sādhu-sārīge seha bhaje śri-kṛṣṇa-carāṇe

SYNONYMS

ātmā—ātmā; sabde—by the word; mana—the mind; kaha—if you say; mane—within the mind; yei rame—one who is satisfied by speculation; sādhu-sārīge—by the association of devotees; seha—he also; bhaje—takes to devotional service; śri-kṛṣṇa-carāṇe—at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

“The word ātmā sometimes means ‘the mind.’ In this case, the word ātmārāma means ‘a person who is satisfied by mental speculation.’ When such a person associates with a pure devotee, he takes to devotional service at the lotus feet of Kṛṣṇa.

TEXT 166

उदरमगुपसत्तं य खभिवतर्थं कुप्पुर्दुः
परिसरपंडितिं हृदयाकरणं दहरम्।
ततु उदगादनस्तव धामिं शिरः परमं
पुनर्भं यं समेतं न पतत्वं कृत्तान्तमुखे।। १६६ ॥

udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśāḥ
parisara-paddhātirn hṛdayam ārunayo daharam
tata udāgād ananta tava dhāma śīrah paramāṁ
punar iha yat sametya na patanti kṛtānta-mukhe
SYNONYMS

udaram—the abdomen; upâsate—worship; ye—those who; rṣi-vartmasu—on the path marked out by the great saintly persons; kūrpa-dṛṣṭa—whose vision is grossly situated in the bodily conception of life; parisara-paddhatim—from which the system of the arteries comes; hṛdayam—the heart; āruṇayāḥ—saintly persons headed by Āruṇa Rṣi; daharam—the sky within the heart, the subtle conception of the Supersoul within the heart; tataḥ—from that; udagāt—went up; ananta—O unlimited one; tava—Your; dhāma—place; sīraḥ—the top of the head; paramam—supreme; punah—again; iha—in this material world; yat—which; sametya—having achieved; na—not; patanti—fall down; kṛta-anta-mukhe—in the repetition of birth and death.

TRANSLATION

"‘Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called sārkara-kṣa, which means that they are situated in the gross bodily conception. There are also followers of the rṣi known as Āruṇa. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randhra, the hole at the top of the skull. Thus yogīs attain the perfectional platform and do not enter the cycle of birth and death again.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.87.18).

TEXT 167

एहो कृष्णगुङ्क्रृष्ट महामुनि हाँगः।
अहैतुकी ज्ञति करे निरृघ्छ हाँगः।। १६७ ॥

eho kṛṣṇa-gunākṛṣṭa mahā-muni haṅga
ahaituki bhakti kare nirgranthha haṅga

* For yogīs, the abdomen is technically understood to be muni-purāṣṭha-brahman. Brahman situated within the heart to digest food and keep the body fit.
SYNONYMS

itho—such yogis; kṛṣṇa guṇa-ākṛṣṭa—attracted by the transcendental qualities of Kṛṣṇa; maha-muni haṇā—becoming great saintly persons; ahaityuḥ bhakti kare—they perform causeless devotional service; nirgrantha haṇā—becoming indifferent to the mystic yoga process.

TRANSLATION

“Being attracted by the transcendental qualities of Kṛṣṇa, yogis become great saints. At that time, not being hampered by the yogic process, they engage in unalloyed devotional service.

TEXT 168

‘ātmā’-śabde ‘yatna’ kahé—yatna kariya

“muṇḍaṁpī” kṛṣṇa bhajey grāmāyā hāṃsa

SYNONYMS

ātmā-śabde—by the word ātmā; yatra—endeavor; kahe—one means; yatra kariyā—by great endeavor; muṇḍaṁpi—even great saintly persons; kṛṣṇa bhajey—take to the devotional service of Kṛṣṇa; guṇa-ākṛṣṭa haṇā—being attracted by His transcendental qualities.

TRANSLATION

“Ātmā also means ‘endeavor.’ Being attracted by Kṛṣṇa’s transcendental qualities, some saints make a great endeavor to come to the point of rendering service to Him.

TEXT 169

taṣyaiva hetoh prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavat anyataḥ sukham
kālena sarvatra gabhira-ramhasā

SYNONYMS
tasya eva—for that; hetoḥ—reason; prayateta—should endeavor; kovidai—
one who is learned and intelligent; na—not; labhyate—is achieved; yat—that which; bhramatām—of those wandering; upari adhāh—up and down; tat—that; labhyate—is achieved; duḥkhavat—exactly like unhappiness or distress; anyataḥ—from other reasons (one’s past actions); sukham—happiness; kālena—by time; sarvatra—everywhere; gabhira—insurmountable; ramhasā—having force.

TRANSLATION
"The transcendental position cannot be attained by wandering up and down from Brahmaloka and Satyaloka to Patalaloka. If one is actually intelligent and learned, he should endeavor for that rare transcendental position. Whatever material happiness is available within the fourteen worlds is attained by the force of time, just as one attains distress in due course of time. Since these are not attained by spiritual consciousness, one should not try for them."

PURPORT
This verse was spoken by Nārada Muni in Śrīmad-Bhāgavatam (1.5.18). Nārada Muni was speaking to Vyāsadeva, who was morose even after he had compiled all Vedic literatures. In this connection, Nārada Muni advised Śrīla Vyāsadeva to attain devotional service.

TEXT 170
sad-dharmasya-vabodhāya
yeśāṁ nirbandhini matiḥ
acirād eva sarvārthaḥ
sidhyaty eśāṁ abhipsitaḥ

SYNONYMS
sat-dharmasya—of the path of progressive devotional service; avabodhāya—for understanding; yeśāṁ—those whose; nirbandhini—unflinching; matiḥ—intelligence; acirāt—very soon; eva—certainly; sarva-arthaḥ—the goal of life; sidhyati—becomes fulfilled; eśāṁ—of these persons; abhipsitaḥ—desired.
TRANSLATION

"‘Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal of life.’

PURPORT

This is a quotation from the Naradiya Purāṇa.

TEXT 171

ca-sabda api-arthe, ‘api’—avadhāraṇe
yatnāgraḥa vinā bhakti nā janmāya preme

SYNONYMS

can sabda—the word ca; api—of the word api; arthe—in the meaning; api avadhāraṇe—this api is used in sense of emphasis; yatna-āgraḥa vinā—without sincere endeavor; bhakti—devotional service; nā—not; janmāya—begets; preme—love of Godhead.

TRANSLATION

"The word ca may be used in place of api, which gives emphasis to something. Thus it means that without sincere endeavor in devotional service, one cannot attain love of Godhead.

TEXT 172

sādhanauṛṣṭerāsvākṣerayatṛṣṭeṣu staminaḥ
harīṇā cāsv adeveti
dvidhā sā syāt sudurlabhā

SYNONYMS

sādhaṇa—activities of devotional service; aughaiḥ—by masses of; anāsaṅgaiḥ—without attachment; alabhyā—very difficult to achieve; su-cirāt api—even after a considerable duration of time; harīṇā—by the Supreme Lord;
TRANSLATION

"Devotional perfection is very difficult to attain for two reasons. First, unless one is attached to Kṛṣṇa, he cannot attain devotional perfection even if he renders devotional service for a long time. Second, Kṛṣṇa does not easily deliver perfection in devotional service.'

PURPORT

As stated in Śrimad-Bhāgavatam (5.6.18): muktirñi dadāti karhicit. Śrīla Śukadeva Gosvāmī told Mahārāja Pariśīt that Kṛṣṇa readily grants liberation but does not very readily grant perfection in devotional service. This means that Kṛṣṇa wants to see that a devotee is actually sincere and serious and that he does not have ulterior motives. If this is the case, devotional service can very easily be successful; otherwise it is very difficult to obtain from the Supreme Personality of Godhead. This verse appears in the Bhakti-rasāmṛta-sindhu (1.1.35).

TEXT 173

tedebhāṅ satatyuktaṁ bhajataṁ priti-pūrvakam
dadāmi buddhi-yogam tam yena māṁ upayanti te

SYNONYMS

tedāṁ—to them; satatyuktanāṁ—always engaged; bhajatāṁ—in devotional service; priti-pūrvakam—in loving ecstasy; dadāmi—I give; buddhi-yogam—real intelligence; tam—that; yena—by which; māṁ—unto Me; upayanti—come; te—they.

TRANSLATION

"'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

PURPORT

This is a quotation from Bhagavad-gītā (10.10).
TEXT 174

‘अत्मा’-शब्दे ‘धर्ति’ कहे,—धैर्य येइ रमेः।
धैर्यवानं एव हुंका करयं भजने || १७४ ||

‘अत्मा’-शब्दे ‘धर्ति’ kahe,—dhairye yei rame
dhairyavanta eva hañśa karaya bhajane

SYNONYMS

atma-sabde—by the word atma; dhrti—perseverance; kahe—it is said; dhairye—with perseverance; yei rame—one who endeavors; dhairyavanta—such persons with endurance; eva—certainly; hañśa—becoming; karaya—perform; bhajane—devotional service.

TRANSLATION

“Another meaning of atma is dhrti, or endurance. A person who endeavors with endurance is atmarama. With endurance, such a person engages in devotional service.

TEXT 175

‘मुनि’-शब्दे—पक्षी, भृंग; ‘निरग्रंथे’—मूर्खजनं।
कृष्णकप्या साधुकप्या दोन्हारं भजनं || १७५ ||

‘muni’-sabde—pakṣi, bhrṅga; ‘nirgranthe’—mûrkha-jana
krṣṇa-krpāya sādhu-krpāya donhāra bhajana

SYNONYMS

muni-sabde—by the word muni; pakṣi—bird; bhrṅga—bumblebee; nirgranthe—in the word nirgranha; mûrkha-jana—foolish people; krṣṇa-krpāya—by the mercy of Lord Kṛṣṇa; sādhu-krpāya—by the mercy of a devotee; donhāra bhajana—engages in devotional service of both (Kṛṣṇa and his spiritual master or the sādhu).

TRANSLATION

“The word muni also means ‘bird,’ and ‘bumblebee.’ The word nirgrantha refers to foolish people. By the mercy of Kṛṣṇa, such creatures contact a sādhu (spiritual master) and thus engage in devotional service.
TEXT 176

prāyo batamba munayo vihagā vane ’smin krṣṇekṣitaṁ tad-uditaṁ kala-venu-gitam āruhya ye druma-bhujān rucira-prabalān śrīvanti milita-drśa vigātānya-vācaḥ

SYNONYMS

prāyaḥ—almost; bata—certainly; ambā—O mother; munayaḥ—great sages; vihagāḥ—the birds; vane—in the forest; asmin—this; krṣṇa-ikṣitam—seeing the lotus feet of Kṛṣṇa; tat-uditam—created by Him; kala-venu-gitam—sweet vibrations made by playing the flute; āruhya—rising; ye—all of them; druma-bhujān—to the branches of the trees; rucira-prabalān—having beautiful creepers and twigs; śrīvanti—hear; milita-drśaḥ—closing their eyes; vigata-anya-vācaḥ—stopping all other sounds.

TRANSLATION

“‘My dear mother, in this forest, all the birds, after rising on the beautiful branches of the trees, are closing their eyes and, not being attracted by any other sound, are simply listening to the vibration of Kṛṣṇa’s flute. Such birds and bees must be on the same level as great saints.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (10.21.14). This statement was made by the gopīs, who were lamenting in separation from Kṛṣṇa and studying how the inhabitants of Vṛndāvana were enjoying life like saintly persons.

TEXT 177

एतेहासिनः यशोऽविल-लोकतीर्थं
गायंतु आदिपुरुषाःहुः भक्तेः।
प्रायो अभिर तु मनिगणा भवदीयमया।
गृहः बनेहस् न उत्त्तमान्योदेवम्॥ १७७॥
ete 'linas tava yaśo 'khila-loka-tirthanğ
gāyanta ādi-puruṣanupatham bhajante
prāyo ami muni-gaṇā bhavadiya-mukhyā
gūḍham vane 'pi na jahaty anaghatma-daivam

SYNONYMS
ete—all these; alināḥ—bees; tava—Your; yaśaḥ—reputation; akhila—all; loka-tirtham—auspicious for the planets; gāyante—are singing; ādi-puruṣa—O original person; anupatham—along the path; bhajante—they are engaged in transcendental loving service; prāyaḥ—almost; ami—these; muni-gaṇāḥ—great saintly persons; bhavadiya—in relation with You; mukhyāḥ—very advanced devotees; gūḍham—unknown; vane—in the forest; api—although; na—not; jahati—give up; anagha—O personality of transcendental goodness; ātma-daivam—their worshipable Deity.

TRANSLATION
"'O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity.'

PURPORT
This is a quotation from Śrīmad-Bhāgavatam (10.15.6). Kṛṣṇa and Balarama were just on the verge of boyhood and were entering the forest of Vṛndavana when Kṛṣṇa began to offer prayers to please Balarama.

TEXT 178
sarasi sārasya-harṣa-vihaṅgās
cāru-gita-hṛta-cetasas etya
harim upāsata te yata-cittā
hanta milita-drśo dhṛta-maunāḥ

SYNONYMS
sarasi—in the water; sārasya—cranes; harṣa—swans; vihaṅgāḥ—birds; cāru-gita—by the melodious song of Kṛṣṇa's flute; hṛta-cetasah—devoid of material
TRANSLATION

"All the cranes and swans in the water are being enchanted by the melodious song of Kṛṣṇa's flute. They have approached and are worshiping the Supreme Personality of Godhead with full attention. Alas, they are closing their eyes and are becoming completely silent."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.35.11). In the day, Kṛṣṇa went to the forest of Vṛndāvana, and at that time, the gopīs, being morose due to separation from Him, were lamenting in this way.

TEXT 179

Kirātahūṇāndhrapulindapukkasa
abhira-sumbhah yavanah khaśadayah
ye 'nye ca pāpā yad-upāśrayasyārāh
śudhyanti tasmai prabhaviṣṇave namah

SYNONYMS

Kirāta—the aborigines named Kirātas; hūna—the Hūnas; āndhra—Āndhrs; pulinda—Pulindas; pukkasaḥ—Pukkaṇas; ābhira—Ābhiras; sumbhah—Śumbhas; yavanah—persons who do not follow the Vedic injunctions and who eat cow's flesh; khaśa-ādayah—Khaśas and others; ye—those who; anye—similar others; ca—also; pāpāḥ—sinful persons; yat—of the Supreme Personality of Godhead; upāśraya—of the devotees; āśrayaḥ—taking shelter; śudhyanti—become purified; tasmai—unto Him, Lord Viṣṇu, because of whom they become purified; prabhaviṣṇave—to Lord Viṣṇu, the most powerful; namah—respectful obeisances.

TRANSLATION

"Kirāta, Hūna, Āndhra, Pulinda, Pukkasa, Ābhira, Śumbha, Yavana and the Khaśa races and even others who are addicted to sinful acts can be purified by
taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.’

PURPORT
This is a quotation from Śrīmad-Bhāgavatam (2.4.18). This verse was spoken by Śukadeva Gosvāmī when Parīkṣit Mahārāja asked him for a description of the creation. While offering obeisances to the Supreme Personality of Godhead, Śukadeva Gosvāmī described the unlimited potencies of Lord Viṣṇu, who can purify the lowborn creatures mentioned herein.

TEXT 180

kirhva ‘dhṛti’- sabde nija-pūrṇatādi-jñāna kaya
duhkhābhāve uttama-prāpye mahā-pūrṇa haya

SYNONYMS

kirhva—or; dhṛti—dhṛti; sabde—by this word; nija—own; pūrṇatā-ādi—perfection and so on; jñāna—knowledge; kaya—says; duḥkhā-abhāve—in the absence of all material miseries; uttama—the best; prāpye—by obtaining; mahā-pūrṇa haya—becomes perfectly perfect.

TRANSLATION

“The word dhṛti is also used when one is fully perfect in knowledge. When due to having obtained the lotus feet of the Supreme Personality of Godhead, he has no material miseries, he attains mahā-pūrṇa, the highest level of perfection.

TEXT 181

dhṛtiḥ syāt pūrṇatā jñāna-
duḥkhābhāvottamāptiḥ
aprāptātita-naṣṭārthā-
nabhisaṁśocanādikṛt

SYNONYMS

dhṛtiḥ—endurance; syāt—may become; pūrṇatā—fullness; jñāna—knowledge of the Supreme Personality of Godhead; duḥkha-abhāva—the absence of misery;
uttama-āptibhiḥ—by attainment of the highest platform of perfection; aprāpta—not obtained; atita—gone; naśta—destroyed; artha—object, goal; anabhisam-śocana—absence of lamentation; ādi—and so on; kṛt—doing.

**TRANSLATION**

“‘Dhṛti is the fullness felt by the absence of misery and brought about by receiving knowledge of the Supreme Lord and by obtaining pure love for Him. The lamentation that accrues from not obtaining a goal or by loss of something already attained does not affect this completeness.’

**PURPORT**

This verse is found in Bhakti-rasāmṛta-sindhu (2.4.144).

**TEXT 182**

कृष्णभक्ते दुःखहीनः, वाञ्छांतराहीनः।
कृष्णप्रेमसेवा-पुर्णानन्द-प्रविनः। १८२।

krṣṇa-bhakta—duḥkha-hina, vānchāntara-hina
krṣṇa-prema-sevā-pūrṇānanda-pravīṇa

**SYNONYMS**

krṣṇa-bhakta—a devotee of Lord Kṛṣṇa; duḥkha-hina—not under miserable material conditions; vānchā-antara-hina—he has no other desire than to serve Kṛṣṇa; kṛṣṇa-prema—love of Kṛṣṇa; sevā—service; pūrṇa-ānanda—full in transcendental bliss; pravīṇa—and very expert or experienced in all subject matters.

**TRANSLATION**

“A devotee of Kṛṣṇa is never in a miserable condition, nor does he have any desire other than to serve Kṛṣṇa. He is experienced and advanced. He feels the transcendental bliss of love of Kṛṣṇa and always engages in His service fully protected.

**TEXT 183**

मंत्रे दया ग्राह्यवत्ते सांलोकयादि-चतुष्येतु।
नेच्छन्ति सेवया पूर्णः कुयोंस्यः कालिबिन्दु-तथा। १८३।

mat-sevayā pratītaṁ te
sālokya-di-catuṣṭayam
nechchanti sevayā pūrṇah
kuto 'nyat kāla-viplutam
SYNONYMS

mat—of Me; sevaya—by service; pratitam—obtained; te—they; sālokya-ādi—liberation, beginning with sālokya; catuṣṭayam—the four kinds of; na icchanti—do not desire; sevaya—by service; pūrṇāḥ—complete; kutāḥ—where; anyat—other things; kāla-viplutam—which are lost in time.

TRANSLATION

‘My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (9.4.67).

TEXT 184

hrṣikeśe hrṣikāṇi yasya sthairya-gatāni hi
sa eva dhairyam āpnoti sarīsāre jīva-caṅcale

SYNONYMS

hrṣikeśe—to the master of the senses; hrṣikāṇi—all the senses; yasya—whose; sthairya-gatāni—fixed; hi—certainly; saḥ—that person; eva—of course; dhairyam āpnoti—attains the position of dhairya, endurance; sarīsāre—in the material world; jīva-caṅcale—where everyone is disturbed.

TRANSLATION

‘In this material world, all living entities are disturbed due to their flickering position. A devotee, however, is fixed in the service of the lotus feet of the Lord, the master of the senses. Such a person is to be considered situated in endurance and patience.'
SYNONYMS

că—the word ca; avadhāraṇe—in emphasis; ihā—here; api—the word api; samuccaye—in the sense of an aggregate; dhṛtimanta—fully saturated; haṅa—becoming; bhaje—worship; pāksi-mūrkha-caye—dull creatures like the birds, the most foolish.

TRANSLATION

"The word ca is for emphasis, and the word api is used as an aggregate. It is to be understood that even dull creatures [birds and illiterates] can also be situated in endurance and engage in Kṛṣṇa’s devotional service.

TEXT 186

‘अत्म’-सब्दे ‘बुद्धि’ कहे बुद्धिविशेष ॥
सामान्य बुद्धिमुक्त यत् जीव अवशेष ॥ १८६ ॥

‘ātmā’-sabde ‘buddhi’ kahe buddhi-viśeṣa
sāmānya-buddhi-yukta yata jīva avaśeṣa

SYNONYMS

ātmā-sabde—by the word ātmā; buddhi—intelligence; kahe—it is said; buddhi-viśeṣa—a particular type of intelligence; sāmānya-buddhi-yukta—endowed with common intelligence; yata—all; jīva—living entities; avaśeṣa—the rest.

TRANSLATION

"The word ātmā is also used for a particular type of intelligence. Since all living entities generally have some intelligence, more or less, they are included.

TEXT 187

बुद्धि रामे अत्माराम—दूरा त् प्रकार ॥
‘पांचित’ मुनिगण, निरगृह्य मुख? आर ॥ १८७ ॥

buddhye rame ātmārāma—dui ta’ prakāra
‘paṇḍita’ muni-gaṇa, nirgrantha ‘mūrkha’ āra
SYNONYMS

buddhye—in intelligence; rame—who enjoys; âtmârâma—is âtmârâma; dui ta’
prakâra—two varieties; pañdita—learned; muni-gaña—philosophers; nir-
grantha—without education; mûrkha—foolish; âra—also.

TRANSLATION

“Everyone has some kind of intelligence, and one who utilizes his intelli-
gence is called âtmârâma. There are two types of âtmârâma. One is a learned
scholar and a philosopher, and the other is an uneducated, illiterate and
foolish person.

TEXT 188

kuśukpâya sâdhunâ sâdhunâ rati-buddhi pâya
saba chaḍi’ suddha-bhakti kare krṣṇa-pâya

SYNONYMS

krṣṇa-krpâya—by the mercy of Krṣṇa; sâdhunâ sâdhunâ—in the association of
devotees; rati-buddhi—devotional attraction and intelligence; pâya—one ob-
tains; saba chaḍi’—giving up everything; suddha-bhakti—pure devotional ser-
vice; kare—performs; krṣṇa-pâya—at the lotus feet of Krṣṇa.

TRANSLATION

“By the mercy of Krṣṇa and by the association of devotees, one increases
his attraction to and intelligence for pure devotional service; therefore one
gives up everything and engages himself at the lotus feet of Krṣṇa and His
pure devotees.

TEXT 189

ahârî sarvasya prabhavo
mattāḥ sarvam pravartate
iti matvā bhajante māṁ
budhā bahava-samanvitāḥ
SYNONYMS

aham—I, Lord Kṛṣṇa; sarvasya—of everyone; prabhavah—the original source; mātṛḥ—from Me; sarvam—everything; pravartate—emanates; iti—thus; matvā—understanding; bhajante—they engage in devotional service; mām—to Me; budhāḥ—those who are learned; bhāva-samanvitāḥ—with love and devotion.

TRANSLATION

‘I [Kṛṣṇa] am the original source of everything. Everything emanates from Me. The wise who perfectly know this engage in My service with love and devotion.’

PURPORT

This is a quotation from Bhagavad-gītā (10.8).

TEXT 190

te vai vidanty atitaranti ca deva-māyāṁ
stīr-gūḍra-hūna-sābarā api pāpa-jīvāḥ
yady adbhuṭa-krama-parāyaṇa-śīla-śikṣās
tīrīyag-jaṇā api kimu śrūta-dhāraṇā ye

SYNONYMS

tei vai vidanty atitaranti ca deva-māyāṁ
stīr-gūḍra-hūna-sābarā api pāpa-jīvāḥ
yady adbhuṭa-krama-parāyaṇa-śīla-śikṣās
tīrīyag-jaṇā api kimu śrūta-dhāraṇā ye

te—all of them; vai—certainly; vidanti—understand; atitaranti—cross over; ca—also; deva-māyāṁ—the influence of the external illusory energy; stīr—women; śūdra—fourth-class men; hūna—uncivilized hill tribes; sābarāḥ—and hunters; api—even; pāpa-jīvāḥ—sinful creatures; yadi—if; adbhuṭa-krama—of the performer of wonderful activities; parāyaṇa—of the devotees; śīla-śikṣā—characteristics and education; tīrīyak-jaṇāḥ—birds and beasts; api—even; kimu—what to speak of; śrūta-dhāraṇāḥ ye—persons advanced in the education of Vedic knowledge.

TRANSLATION

‘Women, fourth-class men, uncivilized hill tribes, hunters and many others born of low families, as well as birds and beasts, can engage in the ser-
vice of the Supreme Personality of Godhead—who acts very wonderfully—and follow the path of the devotees and take lessons from them. Although the ocean of nescience is vast, they can still cross over it. What, then, is the difficulty for those who are advanced in Vedic knowledge?’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.7.46). Lord Brahmā said this when speaking to his disciple Nārada about the wonderful characteristics of Lord Viṣṇu. Simply by chanting the glories of Lord Viṣṇu, one can cross the ocean of nescience, even though one may be lowborn.

TEXT 191

विचार करिया यबे भजे कृष्ण-पाय।
सेई बुद्धी देन तान्रे, याते कृष्ण पाय॥ १९१॥

vicāra kariyā yabe bhaje kṛṣṇa-pāya
sei buddhi dena tānre, yāte kṛṣṇa pāya

SYNONYMS

vicāra—consideration; kariyā—doing; yabe—when; bhaje—one worships; kṛṣṇa-pāya—at the lotus feet of Kṛṣṇa; sei buddhi—that intelligence; dena—gives; tānre—to him; yāte—by which; kṛṣṇa pāya—one gets the shelter of the lotus feet of Kṛṣṇa.

TRANSLATION

“Considering all these points, when one engages in the service of Kṛṣṇa’s lotus feet, Kṛṣṇa gives one the intelligence by which he can gradually progress toward perfection in service to the Lord.”

TEXT 192

तेषां सतत्युक्तां भजतां ध्रीतिपूर्वकम्।
ददामि बुद्धियोगूः तं येन मामूपयांसि ते॥ १९२॥

teṣāṁ satata-yuktāṁ
bhajatāṁ priti-pūrvakam
dadāmi buddhi-yogāṁ tāṁ
yena māṁ upayānti te
SYNONYMS

teṣām—to them; satata-yuktānāṁ—always engaged; bhajatāṁ—in devotional service; priti-pūrvakāṁ—in loving ecstasy; dadāmi—I give; buddhi-yogam—real intelligence; tam—that; yena—by which; mam—unto Me; upayānti—come; te—they.

TRANSLATION

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

PURPORT

This is a quotation from Bhagavad-gītā (10.10).

TEXT 193

sat-saṅga, kṛṣṇa-sevā, bhāgavata, nāma
vraje vāsa,—ei pañca sādhana pradhāna

SYNONYMS

sat-saṅga—association with devotees; kṛṣṇa-sevā—engagement in the service of Kṛṣṇa; bhāgavata—devotees and the book known as Śrīmad-Bhāgavatam; nāma—the chanting of the holy name; vraje vāsa—residence in Vṛndāvana or Mathurā; ei—these; pañca—five; sādhana pradhāna—the chief processes of devotion.

TRANSLATION

"To be elevated to the platform of devotional service, the following five items should be observed: association with devotees, engagement in the service of Lord Kṛṣṇa, the reading of Śrīmad-Bhāgavatam, the chanting of the holy names and residence at Vṛndāvana or Mathurā.

TEXT 194

ei-pañca-madhye eka ‘svalpa’ yadi haya
subuddhi janera haya kṛṣṇa-premodaya
SYNONYMS

ei—these; pañca-madhye—out of the five; eka—of only one; svalpa—a small quantity; yadi—if; haya—there is; su-buddhi—intelligent; janera—of the person; haya—there is; krṣṇa-prema-udaya—awakening of dormant love for Kṛṣṇa.

TRANSLATION

“One’s dormant love for Kṛṣṇa gradually awakens if one is a little advanced in one of these five items and is intelligent.

TEXT 195

durahādbhuta-virye ‘smin
śraddhā dūre ‘stu pañcake
yatra svalpo ‘pi sambandhaḥ
saddhiyāṁ bhāva-janmane

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; svalpaḥ—a little; api—even; sambandhaḥ—connection; sat-dhiyāṁ—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 196

udāra mahati yānra sarvottama buddhi
nānā kāme bhaje, tabu pāya bhakti-siddhi

udāra mahati yānra sarvottama buddhi
nānā kāme bhaje, tabu pāya bhakti-siddhi

Text 196] Explanations of the Ātmārāma Verse 189
SYNONYMS
udāra—liberal; mahatī—great; yāṇā—whose; sarva-uttamā—first-class; bud­
dhi—intelligence; nānā—various; kāme—with desires; bhaje—engages in devo­
tional service; tabu—still; pāya—gets; bhakti-siddhi—perfection in devotional service.

TRANSLATION
"If a person is actually liberal and intelligent, he can advance and become
perfect in devotional service even if he has material desires and serves the
Lord with some motive.

TEXT 197
अकामः सर्वकाम: वा मोक्षकाम उदारविः।
तीःनेन भक्तियोगेन विजेत पुरुषं परमः। १९७॥

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhiḥ
tīrṇa bhakti-yogena
yajeta puruṣam param

SYNONYMS
akāmaḥ—without material desires; sarva-kāmaḥ—full of all material desires;
vā—or; mokṣa-kāmaḥ—desiring liberation; udāra-dhiḥ—sincere and advanced in
devotional service; tīrṇa—firm; bhakti-yogena—by the practice of bhakti-
yoga; yajeta—should worship; puruṣam param—the Supreme Personality of
Godhead.

TRANSLATION
"‘Whether one desires everything or nothing, or whether he desires to
merge into the existence of the Lord, he is intelligent only if he worships Lord
Krṣṇa, the Supreme Personality of Godhead, by rendering transcendental
loving service.’

PURPORT
This is a quotation from Śrīmad-Bhāgavatam (2.3.10).

TEXT 198
भक्ते प्रभुदेव—सेहै काम छाड़ैंग।
कृष्णपदे भक्ति करय गुणे आकर्षिय।॥ १९८॥
Explanations of the Áṭmārāma Verse

bhakti-prabhāva,—sei kāma chādānā
kṛṣṇa-pade bhakti karāya gune ākāṛṣiyā

SYNONYMS

bhakti-prabhāva—the influence of devotional service; sei—that; kāma—material desire; chādānā—causing to give up; kṛṣṇa-pade—unto the lotus feet of Kṛṣṇa; bhakti karāya—engages in devotional service; gune—by transcendental qualities; ākāṛṣiyā—attracting.

TRANSLATION

“Devotional service is so strong that when one engages in it, he gradually gives up all material desires and becomes fully attracted to the lotus feet of Kṛṣṇa. All this is brought about by attraction for the transcendental qualities of the Lord.

TEXT 199

satyam diśat arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayam vidhatte bhajatāṁ anicchatāṁ
icchā-pidhānāṁ nija-pāda-pallavam

SYNONYMS

satyam—it is true; diśati—He awards; arthitam—that which is desired; arthitāṁ—being requested; nṛṇāṁ—by human beings; na—not; eva—certainly; artha-dah—giving desired things; yat—which; punah—again; arthitā—request; yataḥ—from which; svayam—Himself; vidhatte—He gives; bhajatāṁ—of those engaged in devotional service; anicchatāṁ—even though not desiring; icchā-pidhānāṁ—covering all other desires; nija-pāda-pallavam—the shelter of His own lotus feet.

TRANSLATION

“Whenever Kṛṣṇa is requested to fulfill one’s desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord’s service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.’
This verse is from Śrimad-Bhāgavatam (5.19.26).

**TEXT 200**

‘अत्मा’-सब्दे ‘स्वभाव’ कहै, ताते येई रामे।
आत्माराम जीव यत्स्थवर-ज्ञाने॥ २००॥

‘ātmā’-sabde ‘svabhāva’ kahe, tāte yei rame
ātmārama jīva yata sthāvara-jaṅgame

**SYNONYMS**

ātmā-sabde—by the word ātmā; svabhāva—nature; kahe—is sometimes said; tāte—in that; yei rame—one who takes pleasure; ātmārama—called ātmārama; jīva—the living entities; yata—all of them; sthāvara-jaṅgame—the moving and nonmoving.

**TRANSLATION**

"Another meaning of the word ātmā is ‘one’s characteristic nature.’ Whoever enjoys his particular type of nature is called ātmārama. Therefore, all living entities—be they moving or nonmoving—are also called ātmārama.

**TEXT 201**

जीवेर्स्वभावा—कृष्ण-दासा-अभिमान।
देहे आत्मा-ज्ञानेआंज्ञालित सेह ‘ज्ञान’॥ २०१॥

jīvera svabhāva—krṣṇa-dāsa-abhimāna
dehe ātma-jñāne ācchādita sei ‘jñāna’

**SYNONYMS**

jīvera svabhāva—the original characteristic of all living entities; krṣṇa-dāsa—servant of Kṛṣṇa; abhimāna—the conception; dehe—in the material body; ātma-jñāne—by the conception of the self; ācchādita—covered; sei jñāna—that original consciousness.

**TRANSLATION**

"The original nature of every living entity is to consider himself the eternal servant of Kṛṣṇa. However, under the influence of māyā, he thinks himself to be the body, and thus his original consciousness is covered."
TEXT 202

ca-śabde ‘eva’, ‘api’-śabda samuccaye
‘ātmārāma eva’ hañā śri-krṣṇa bhajaye

SYNONYMS

c-a-śabde—by the word ca; eva—the word eva; api-śabda—the word api; samuccaye—in the sense of aggregation; ātmārāmā eva—all the ātmārāmas (all kinds of living entities); hañā—being; śri-krṣṇa bhajaye—become engaged in the service of Lord Kṛṣṇa.

TRANSLATION

“In that case, by the word ca, the word eva is meant. The word api can be taken in the sense of aggregation. Thus the verse would read ātmārāma eva; that is, ‘even all kinds of living beings worship Kṛṣṇa.’

PURPORT

It is here mentioned that every living entity is ātmārāma. Temporarily covered by the influence of māyā, the living entity serves his senses, which are represented as kāma-krodha-lobha-mohā-mada-mātsarya. In the material condition, all living entities are engaged in sense gratification, but when they associate with devotees who follow the regulative principles, they become purified and awakened to their original consciousness. They then attempt to satisfy the senses of Lord Kṛṣṇa and engage in His devotional service.

TEXT 203

ei jīva—sanakādi saba muni-jana
‘nirgrantha’—mūrkha, nīca, sthāvara-paṣu-gaṇa

SYNONYMS

ei jīva—these living entities; sanaka-ādi saba muni-jana—all the great personalities, such as Sanaka and Sanātana; nirgrantha—down to the illiterate; mūrkha—foolish person; nīca—lowborn; sthāvara—the trees and plants; paṣu-gaṇa—the beasts and birds.
TRANSLATION

“Living entities include great personalities like the four Kumāras, low-class foolish people, trees, plants, birds and beasts.

TEXT 204

vyāsa-sukā-sanaka-adira prasiddha bhajana
‘nirgrantha’ sthāvarādira śuna vivaraṇa

SYNONYMS

vyāsa—of Vyāsadeva; suka—of Sukadeva Gosvāmi; sanaka-adira—of the four Kumāras; prasiddha bhajana—the devotional service is celebrated; nirgrantha—foolish, uneducated; sthāvara-adira—of the immovable elements; śuna vivaraṇa—hear the description.

TRANSLATION

“The devotional service of Vyāsa, Śuka and the four Kumāras has already been well celebrated. Now let Me explain how immovable living entities like trees and plants engage in the Lord’s devotional service.

TEXT 205

krṣṇa-kṛpādi-hetu haite sabāra udaya
krṣṇa-guṇākrṣṭa haṅṅa tāṅhāre bhajaya

SYNONYMS

krṣṇa-kṛpā-ādi-hetu—the reason of Kṛṣṇa’s mercy; haite—from; sabāra udaya—anyone becomes a devotee; krṣṇa-guṇa-ākrṣṭa haṅṅa—being attracted by the transcendental qualities of Kṛṣṇa; tāṅhāre—Him; bhajaya—worship.

TRANSLATION

“Everyone is eligible to receive Kṛṣṇa’s mercy—including Vyāsadeva, the four Kumāras, Śukadeva Gosvāmi, lowborn creatures, trees, plants and beasts. By Kṛṣṇa’s mercy they are elevated and engaged in His service.
PURPORT

This is also confirmed in Bhagavad-gītā wherein the Lord says:

\begin{align*}
māṁ hi pārtha vyapāśri tyā \\
ye 'pi suyuh pāpa-yonayaḥ \\
striyo vaiśyas tathā śūdrās \\
te 'pi yānti parāṁ gatīm
\end{align*}

“O son of Prthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination.” (9.32)

Everyone is eligible to become Kṛṣṇa’s devotee. One simply has to be trained according to the approved process. It is the work of Kṛṣṇa’s confidential devotees to turn everyone into a Kṛṣṇa bhākta. If the confidential devotees do not take up the task of elevating everyone to Kṛṣṇa consciousness, then who will do it? Those who claim to be devotees but do not engage in Kṛṣṇa’s service to elevate all living creatures to Kṛṣṇa consciousness are to be considered kaniṣṭha-adhikāris (people in the lowest stage of devotional service). When one rises to the second platform of devotional service, his business is to propagate Kṛṣṇa consciousness all over the world. Those who are active in the Kṛṣṇa consciousness movement should not remain in the neophyte stage but should rise to the platform of preachers, the second platform of devotional service. Devotional service is so enchanting that even the first-class devotees (uttama-adhikāris) also come down to the second platform to preach and render service to the Lord for the benefit of the whole world.

TEXT 206

dhanyeyam adya dharani tṛṇa-virudhas tvat- 
pāda-sprśo druma-latāh karajābhimṛṣṭāh 
nadyo 'drayah khaga-mrgāḥ sadayāvalokair 
gopyo 'ntarena bhujayor api yat-sṛṇā śriḥ

SYNONYMS
dhan—glorified; iyam—this; adya—today; dharani—the surface of the globe; tṛṇa-virudhaḥ—the grass and herbs; tvat—Your; pāda-sprśaḥ—from the
touch of the lotus feet; *druma-latāḥ*—the creepers and trees; *karaja-abhimrśṭāḥ*—touched by Your nails; *nadyaḥ*—the rivers; *adrayaḥ*—the hills; *khaga-mṛgāḥ*—the birds and forest animals; *sadaya-avalokaiḥ*—because of Your merciful glances; *gopyaḥ*—the *gopīs*, the damsels of Vraja; *antarena*—by the region between; *bhujayoh*—Your two arms; *api*—also; *yat*—for which; *sprhā*—desirous; *śrīḥ*—the goddess of fortune.

**TRANSLATION**

"'This land Vṛndāvana [Vrajabhūmi] is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds and beasts. The *gopīs* have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.'

**PURPORT**

This verse from *Śrimad-Bhāgavatam* (10.15.8) is spoken by Lord Kṛṣṇa to Śrī Balarāma.

**TEXT 207**


gā gopākaiḥ anuvanaiḥ nayator udāra-
venu-svaiṁ kala-padaiveśa tanu-bhṛtsu sakhyaiḥ
aspandanaiṁ gatimatāṁ pulakaiṁ tarūnāṁ
niryoga-pāśa-kṛta-lakṣanaiyaiḥ vicitram

**SYNONYMS**

*gāḥ*—the cows; *gopākaiḥ*—with the cowherd boys; *anuvanaiḥ*—to each forest; *nayatoḥ*—leading; *udāra*—very liberal; *venu-svaiṁ*—by the vibrations of the flutes; *kala-padaiveśa*—having sweet tones; *tanu-bhṛtsu*—among the living entities; *sakhyaiḥ*—O friends; *aspandanaiṁ*—the lack of movement; *gatimatāṁ*—of those living entities that can move; *pulakaiṁ*—the ecstatic jubilation; *tarūnāṁ*—of the otherwise nonmoving trees; *niryoga-pāśa*—the ropes for binding the rear legs of the cows; *kṛta-lakṣanaiyaiḥ*—of those two (Kṛṣṇa and Balarāma), who are characterized by; *vicitram*—wonderful.
TRANSLATION

"‘My dear friend, both Kṛṣṇa and Balarāma are passing through the forest leading Their cows with Their cowherd boy friends. They both carry ropes with which, at the time of milking, They bind the rear legs of the cows. When They play on Their flutes, all moving living entities are stunned, and non-moving living entities experience ecstatic jubilation by Their sweet music. All these things are certainly very wonderful.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.19). All the gopīs were very attracted to Kṛṣṇa when they saw Him wandering in the forest with Baladeva. They thus praised the Lord’s activities.

TEXT 208

বনলতাপ্লাব অস্ত্রি বিন্ধ্যং
ব্যাস্যায় ইব পর্যন্ত বিচ্যাং।
প্রণতার্বিন্ধঃ মনুষ্যং।
প্রেমভূষ্টনবে বর্ষুঃ যম। ॥ ২০৮ ॥

vana-latās tarava atmani viṣṇūḥ
vyāñjayantya iva pūṣpa-phalādhyāḥ
praṇata-bhāra-vitapa madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma

SYNONYMS

vana-latāḥ—the herbs and plants; taravaḥ—the trees; atmani—in the Supreme Soul; viṣṇum—the Supreme Personality of Godhead; vyāñjayantyaḥ—manifesting; iva—like; pūṣpa-phalādhyāḥ—filled with luxuriant fruits and flowers; praṇata-bhāra—bowed down because of loads; vitapāḥ—the trees; madhu-dhārāḥ—showers; prema-hṛṣṭa—inspired by love of Godhead; tanavāḥ—whose bodies; vavṛṣuḥ—constantly rained; sma—certainly.

TRANSLATION

"‘The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopīs saw all the forest of Vṛndāvana.’
PURPORT
This verse is from Śrimad-Bhāgavatam (10.35.9).

TEXT 209

किरङ्तहुङ्क-पुलिंद-पुक्कासा।
अंध्रीरुंधरः यवनः क्षादय।
येहें च पापा युध्दृश्याः श्रीः
अध्यन्ते तदैै प्रभविष्यन्ते नमः॥ २०९॥

kirāta-hūnāndhra-pulinda-pukkāśa
abhira-sumbhā yavanāḥ khaśādayāḥ
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

SYNONYMS
kirāta—the aborigines named Kirātas; hūna—the Hūnas; āndhra—Andhras; pulinda—Pulindas; pukkaśāḥ—Pukkasas; ābhira—Abhiras; sumbhāḥ—Sumbhas; yavanāḥ—persons who do not follow the Vedic injunctions and who eat cow’s flesh; khaśā-ādayāḥ—Khasas and others; ye—those who; anye—similar others; ca—also; pāpāḥ—sinful persons; yat—of the Supreme Personality of Godhead; upāśraya—of the devotees; āśrayāḥ—taking shelter; śudhyanti—become purified; tasmai—unto Him, Lord Viṣṇu, because of whom they become purified; prabhaviṣṇave—to Lord Viṣṇu, the most powerful; namaḥ—respectful obeisances.

TRANSLATION
Kirāta, Hūna, Āndhra, Pulinda, Pukkaśa, Ābhira, Sumbha, Yavana and the Khaśā races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

TEXT 210

अग ‘तेर’ अर्थ करिझू, अर ‘च्यू’ एई।
उनविशिष्टिः अर्थ हैल मिलि’ एई द्वई॥ २१०॥

āge ‘tera’ artha kariluṁ, āra ‘chaya’ ei
unavirñāṭi artha ha-ila mil’ ei dui
SYNONYMS

āge—previously; tera—thirteen; artha—meanings; karilun—I have done; āra—another; chaya—six; ei—this; ānvirīṃsati—altogether nineteen; artha—meanings; ha-ilā—there were; mili’—including; ei duī—these two.

TRANSLATION

“I have already spoken about the thirteen kinds of meaning. Now there are six more. Combined, these make nineteen.

PURPORT

The six different meanings are (1) mental speculators (vide verse 165), (2) those engaged in different types of endeavor (vide verse 168), (3) those who are patient and sober (vide verse 174), (4) those who are intelligent and learned scholars (vide verse 187), (5) those who are intelligent but illiterate and foolish (vide verse 187), and (6) those who are conscious of eternal servitorship to Kṛṣṇa (vide verse 201).

TEXT 211

एই उल्लिख अर्थ किरिलु, आगे शन आर।
‘आत्मा-सबे ‘देह’ कहे,—चारी अर्थ तार॥ २११॥

ei ūnīśa artha karilu, āge śuna āra
‘ātma’-sabdā ‘deha’ kahe,—cāri artha tāra

SYNONYMS

ei—these; ūnīśa—nineteen; artha—meanings; karilu—I have done; āge—ahead; śuna—hear; āra—more; ātma-sabdā—by the word ātma; deha—the body; kahe—is understood; cāri artha—four meanings; tāra—of that.

TRANSLATION

“I have already explained nineteen different meanings. Now please hear further meanings. The word ātma also refers to the body, and this can be taken in four ways.

PURPORT

The four divisions are (1) aupādika-brahma-deha, the material body considered as Brahman with designations (vide verse 212), (2) karma-niṣṭha yājñikera karma-deha, the body engaged in ritualistic ceremonies of the Vedic injunctions (vide verse 214), (3) tapo-deha, the body engaged in austerities and penances
(vide verse 216), and (4) sarva-kāma-deha, the body engaged for the satisfaction of all kinds of material desires (vide verse 218).

**TEXT 212**

देहारामी देहे भजे 'देहोपाधि ब्रह्म' ।
सांसंगे सेह करे कुंजेर भजन ॥ २१२ ॥

dehārami dehe bhaje ‘dehopādhi brahma’
sat-saṅge seha kare kṛṣṇera bhajana

**SYNONYMS**

dehārami—persons who have accepted this body as the self and are interested only in sense gratification; dehe—in the body; bhaje—worships; deha-upādhi brahma—Brahman having the body as a designation; sat-saṅge—in the association of devotees; seha—such a person; kare—does; kṛṣṇera bhajana—service to Lord Kṛṣṇa.

**TRANSLATION**

“One in the bodily conception worships his own body as Brahman, but when he comes in contact with the devotee, he gives up this mistaken idea and engages himself in the devotional service of Lord Kṛṣṇa.

**TEXT 213**

उदारमुपासते ये ज्ञाति वर्तमानोऽर्थभक्तिः
परिसरपंडःपूर्वकं ह्रदयस्य अरुनयो धारितम् ॥
तत्त्वं उदारमुपासनं तव धार्मिक शिरं परमं
पुनः प्रेमं दयं समेतं न पञ्चं कुमारस्य ॥ २१३ ॥

udaram upāsate ya rṣi-vartmaSu kūrpadeśāh
parisara-paddhatim hṛdayam ārunayo daharam
tata udagād ananta tava dhāma śirām paramām
punar iha yat sametya na patanti kṛtānta-mukhe

**SYNONYMS**

udaram—the abdomen; upāsate—worship; ye—those who; rṣi-vartmaSu—on the path marked out by the great saintly persons; kūrpa-dṛśāh—whose vision is grossly situated in the bodily conception of life; parisara-paddhatim—from which the system of the arteries comes; hṛdayam—the heart; ārunayaḥ—saintly
persons headed by Āruṇa Ṛṣi; 
daharam—the sky within the heart, the subtle conception of the Supersoul within the heart; 
tatāḥ—from that; 
udagāt—went up; 
ananta—O unlimited one; 
tava—Your; 
dhāma—place; 
śīrah—the top of the head; 
paramam—supreme; 
punāḥ—again; 
iha—in this material world; 
yat—which; 
sametya—having achieved; 
na—not; 
datanti—fall down; 
krta-antamukhe—in the repetition of birth and death.

TRANSLATION

"Those who follow the path of great, saintly mystic yogis take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called sārk, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O, unlimited Ananta! Better than these persons are the mystic yogis who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randra, the hole at the top of the skull. Thus yogis attain the perfectional platform and do not enter the cycle of birth and death again."

PURPORT

This is a quotation from Śrimad-Bhāgavatam (10.87.18).

TEXT 214


dehārāmi karma-niṣṭha—yājñikādi jana
sānśād ‘karma tyaj’ karo bhajana

SYNONYMS

dehārāmi—those in the bodily concept of life; 
karma-niṣṭha—attracted to fruitive activities; 
yājñika-ādi jana—persons who perform ritualistic ceremonies for a better standard of life; 
sat-saṅge—in contact with devotees; 
karma tyaj’—giving up such fruitive activities; 
bhajana—engages in the devotional service of the Lord.
"Those who are in the bodily conception mainly engage in fruitive activity. Those who perform yajñas and ritualistic ceremonies are also considered in the same category. However, when they are all in contact with the pure devotee, they give up their fruitive activity and fully engage in the service of the Lord.

TEXT 215

"We have just begun performing this fruitive activity, a sacrificial fire, but due to the many imperfections in our action, we are not certain of its result. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing."

PURPORT

This verse from Śrīmad-Bhāgavatam (1.18.12) was spoken to Sūta Gosvāmī at the meeting of great sages at Naimiśāranya. The great sages were headed by Śaunaka, and Sūta Gosvāmī spoke of the glorious activities of the Supreme Personality of Godhead at that meeting. At that time, all the ādīras assembled there neglected to complete the ritualistic ceremonies because there was no positive assurance of the results. All the performers were coated with black ash due to the large amount of smoke coming from the fire.
Text 217  

Explanations of the Ātmārāma Verse  

‘tapasvi’ prabhṛti yata dehārāmi haya  
sādhu-saṅge tapa chādi’ śrī-krṣṇa bhajaya

SYNONYMS

tapasvi—persons who undergo severe penances; prabhṛti—and so on; yata—all; dehārāmi haya—are within the category of the bodily concept of life; sādhu-saṅge—in the association of devotees; tapa chādi’—giving up all such processes of penance and austerity; śrī-krṣṇa bhajaya—engage themselves in the service of Lord Kṛṣṇa.

TRANSLATION

“The tapasvis, those who undergo severe austerities and penances to elevate themselves to the higher planetary systems, are also in the same category. When such persons come in contact with a devotee, they give up all those practices and engage in Lord Kṛṣṇa’s service.

TEXT 217

yat-pāda-sevābhirucis tapasvinām  
aśeṣa-janmopacitarh malarih dhiyāḥ  
sadyah kṣiṇoty anvaham edhati sati  
yathā padāṅguśṭha-viniḥśrtā sarit

SYNONYMS

yat-pāda-sevā-abhirucih—the taste for serving the lotus feet of Lord Kṛṣṇa; tapasvinām—of persons undergoing severe penances; aśeṣa—unlimited; janma-upacitarh—contracted from life after life; dhiyāḥ—of the intelligence; sadyah—immediately; kṣiṇoty—vanquishes; anvaham—every day; edhati—increasing; sati—being in the mode of goodness; yathā—as; padāṅguśṭha-viniḥśrtā—emanating from the toe of the Lord; sarit—the River Ganges.

TRANSLATION

‘The taste for loving service is like the water of the River Ganges, which flows from the feet of Lord Kṛṣṇa. Every day that taste diminishes the results of sinful activities acquired over a period of many births by those who perform austerities.’
PURPORT
This is a quotation from Śrimad-Bhāgavatam (4.21.31).

TEXT 218

dehārāmi, sarva-kāma—saba ātmārāma
krṣṇa-kṛpāya krṣṇa bhaje chāḍi’ saba kāma

SYNONYMS

dehārāmi—persons who are in the bodily concept of life; sarva-kāma—full of all material desires; saba—all; ātmārāma—enjoying self-satisfaction; krṣṇa-kṛpāya—by the mercy of Kṛṣṇa; krṣṇa bhaje—become engaged in the devotional service of Lord Kṛṣṇa; chāḍi’ saba kāma—giving up all sorts of material desire.

TRANSLATION
“As long as one labors under the bodily conception, he must fulfill volumes and volumes of material desires. Thus a person is called ātmārāma. When such an ātmārāma is favored by the mercy of Kṛṣṇa, he gives up his so-called self-satisfaction and engages in the transcendental loving service of the Lord.

TEXT 219

sthānābhilāsī tapasi sthitōḥ
tvāṁ prāptavān deva-munindra-guhyam
kācarḥ vicinvann api divya-ratnam
svāmin kṛtārtho ’smai varaṁ na yāce

SYNONYMS

sthāna-abhilāsī—desiring a very high position in the material world; tapasi—in severe austerities and penances; sthītaḥ—situated; aham—I; tvāṁ—You; prāptavān—have obtained; deva-muni-indra-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 Mahārāja said], ‘O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.’

PURPORT

This verse is from the Hari-bhakti-sudhodaya (7.28).

TEXT 220

এই চারি অর্থ সহ হইল ‘তেইশ’ অর্থ।
আর তিন অর্থ সুন পরম সমর্থ।॥ ২২০॥

ei cāri artha saha ha-ilā ‘teiśa’ artha
āra tina artha śuna parama samartha

SYNONYMS

ei—these; cāri—four; artha—meanings; saha—with; ha-ilā—there were; teiśa artha—twenty-three different varieties of imports; āra tina artha—another three imports; śuna—hear; parama samartha—very strong.

TRANSLATION

“In addition to the nineteen other meanings, this ātmārāma meaning [including those laboring under the bodily conception] makes four meanings altogether and brings the total to twenty-three meanings. Now hear of another three meanings, which are very suitable.

PURPORT

The three different meanings are (1) the word ca meaning “in due course,” (2) the words ca meaning eva, and api meaning “censure,” and (3) nirgrantha, meaning “one who is very poor, without money.”
TEXT 221

‘समुच्चये’ आर अर्थ कया।
‘आद्यारामात् मुनयाः’ कुर्षेरे भजयो || २२१ ||

cä-säbde ‘samuccaye’, ära artha kaya
‘ätmärämäś ca munayaś ca’ krśnerë bhajaya

SYNONYMS

cä-säbde—by the word ca; samuccaye—in aggregation; ära—another; artha—import; kaya—is meant; ätmärämäḥ ca munayaḥ ca—all the ätmärāmas and munis; krśnerë bhajaya—worship Krśnā.

TRANSLATION

‘As mentioned above, the word ca has been used to mean ‘aggregate.’ According to this meaning, all the ätmärāmas and the munis engage in Krśnā’s service. Besides ‘aggregate,’ there is another meaning of the word ca.

TEXT 222

‘निर्ग्रन्धह्’ हणाः हईः ‘अपि’—निर्धारणः।
‘रामाः कुस्कुम’ यथा विहरयें बले || २२२ ||

‘nirgranthah’ haṇā ihān ‘api’—nirdhārane
‘rāmaś ca krśnaś ca’ yathā viharaye vane

SYNONYMS

nirgranthah haṇā—being liberated saintly persons; ihān—here; api—the word api; nirdhārane—in the sense of certainty; rāmaḥ ca krśnah ca—both Rāma and Krśnā; yathā—as; viharaye—enjoy walking; vane—in the forest.

TRANSLATION

‘The word nigranthah is used as an adjective, and api is used in the sense of certainty. For instance, rāmaś ca krśnaś ca means that both Rāma and Krśnā enjoy walking in the forest.

PURPORT

Because it is said that both Rāma and Krśnā enjoy wandering in the forest, it is understood that both of Them are enjoying Their tour within the forest.
TEXT 223

চ-শব্দে ‘অন্যাচার’ অর্থ কেহ আর।
‘বাটে, ভিক্ষামাট, পাণ্ডানয়’ মৈত্রে প্রকার ॥ ২২৩ ॥

cā-śabde ‘anvacaye’ artha kahe āra
‘bato, bhikṣām āta, gām cânaya’ yaiche prakāra

SYNONYMS

cā-śabde—by the word ca; anvacaye—in presenting an action of secondary importance; artha—meaning; kahe—says; āra—another; bato—O brahmacāri; bhikṣām āta—just bring some alms; gām ca ānaya—also, at the same time, bring the cows; yaiche prakāra—in this way.

TRANSLATION

“The word ca also means anvacaye, which means to present a secondary thing to be done at the same time. This is the way of understanding the word anvacaye. An example is: ‘O brahmacāri, go out to collect alms and at the same time bring the cows.’

TEXT 224

কৃষ্ণমনে মূঢ়ি কৃষ্ণে সর্বা ভূজয়।
‘আন্তরামার আপি’ তৃত্য,—গৌণ অর্থ কয় ॥ ২২৪ ॥

cṛṣṇa-manane muni cṛṣṇe sarvadā bhajaya
‘ātmārāmā api’ bhaje,—gauṇa artha kaya

SYNONYMS

cṛṣṇa-manane—in meditating on Kṛṣṇa; muni—saintly persons; cṛṣṇe—unto Lord Kṛṣṇa; sarvadā—always; bhajaya—perform devotional service; ātmārāmāh api—also those who are ātmārāmas; bhaje—engage themselves in devotional service; gauṇa artha kaya—this is also another secondary import.

TRANSLATION

“Saintly persons who are always meditating upon Kṛṣṇa are engaged in the devotional service of the Lord. The ātmārāmas are also engaged in the Lord’s service. That is the indirect import.
PURPORT

The anvācaye meaning of the word ca indicates that between the two words compounded by the word ca, one is given more importance, and the other is considered subordinate. For example: “O brahmacārī, please go out and collect alms and at the same time bring in the cows.” In this statement, the collection of alms is of first importance, and the second business of collecting the cows is subordinate. Similarly, one who always meditates upon Kṛṣṇa is mainly a devotee of Kṛṣṇa engaged in His devotional service. Other ātmārāmas are subordinate in devotional service.

TEXT 225

‘c’ evārthe—‘munayā eva’ kṛṣnere bhajaya
“atmārāmā api”—‘api’ ‘garhā’-artha kaya

SYNONYMS

c— the word ca; eva-arthe—in the sense of eva; munayā eva—just the saintly persons; kṛṣnere bhajaya—engage themselves in the devotional service of Lord Kṛṣṇa; ātmārāmāḥ api—also in this combination, ātmārāmā api; api—the word api; garhā-artha kaya—in the sense of censure.

TRANSLATION

“The word ca is also used to indicate the certainty that only saintly persons are engaged in rendering devotional service to Kṛṣṇa. In the combination ātmārāmā api, api is used in the sense of censure.

TEXT 226

‘nirgranthā hānā’—ei duñhāra ‘viśeṣaṇā’
āra artha śuna, yaiche sādhura saṅgama

SYNONYMS

nirgranthā hānā—becoming nirgrantha; ei—this; duñhāra—of both; viśeṣaṇa—the adjective; āra artha—another import; śuna—please hear; yaiche—in which; sādhura saṅgama—there is association with devotees.
TRANSLATION

“The word nirgrantha is taken as an adjective modifying muni and ātmārāma. There is another meaning, which you may hear from Me, indicating association with a devotee. Now I shall explain how it is that through the association of devotees, even a nirgrantha can become a devotee.

TEXT 227


SYNONYMS

nirgrantha-śabde—by the word nirgrantha; kahe—is said; tabe—therefore; vyādha—a hunter; nirdhana—without any riches; sādhu-saṅge—by the association of a saintly person; seha—he also; kare—engages himself; śri-krṣṇa-bhajana—in the devotional service of Lord Kṛṣṇa.

TRANSLATION

“The word nirgrantha—when combined with api, used in the sense of certainty—indicates a person who is a hunter by profession or who is very poor. Nonetheless, when such a person associates with a great saint like Nārada, he engages in Lord Kṛṣṇa’s devotional service.

TEXT 228


SYNONYMS

kṛṣṇa-ārāmāḥ ca—one who takes pleasure in Kṛṣṇa; eva—certainly; haya—there is; kṛṣṇa-manana—meditation on Kṛṣṇa; vyādha haṁaḥ—being a hunter; haya—is; pūjya—worshipable; bhāgavata-uttama—the best of the devotees.
TRANSLATION

“The words krṣnārāmaś ca refer to one who takes pleasure in thinking of Kṛṣṇa. Even though such a person may be a hunter, he is still worshipable and is the best of devotees.

TEXT 229

एक भक्त-व्याधेर कथा सुन सवधाने।
याहा हैते हय सत-संग-महिमा रज्जने॥ २२९ ॥

eka bhakta-vyādhera kathā śuna sāvadhāne
yāhā haite haya sat-saṅga-mahimāra jñāne

SYNONYMS

eka bhakta-vyādhera—one devotee who was a hunter; kathā—narration; śuna—please hear; sāvadhāne—with attention; yāhā haite—from which; haya—there is; sat-saṅga-mahimāra jñāne—knowledge of the greatness of association with a great devotee.

TRANSLATION

“I shall now narrate the story of how the hunter became a great devotee by the association of such an exalted personality as Nārada Muni. From this story, one can understand the greatness of association with pure devotees.

TEXT 230

एक दिन श्री-नारायण देखि’ नारायण।
त्रिवेणी-स्नाने प्रयाग करिल। गमन॥ २३० ॥

eka dina śri-nārada dekhi’ nārāyaṇa
tri-veṇi-snāne prayāga karilā gamana

SYNONYMS

eka dina—one day; śri-nārada—the great saintly person Nārada; dekhi’ nārāyaṇa—after visiting Lord Nārāyaṇa; tri-veṇi-snāne—to bathe at the confluence of the Ganges, Yamunā and Sarasvatī rivers; prayāga—to Prayāga; karilā gamana—went.

TRANSLATION

“Once upon a time the great saint Nārada, after visiting Lord Nārāyaṇa in the Vaiṣṇava, went to Prayāga to bathe at the confluence of three rivers—the Ganges, Yamunā and Sarasvatī.
PURPORT

The great saint Narada is so liberated that he can go to the Vaikuntha planets to see Nārāyaṇa and then immediately come to this planet in the material world and go to Prayāga to bathe in the confluence of three rivers. The word *trī-veṇi* refers to a confluence of three rivers. This confluence is still visited by many hundreds of thousands of people who go there to bathe, especially during the month of January (Māgha-melā). A liberated person who has no material body can go anywhere and everywhere; therefore a living entity is called *sarva-ga*, which indicates that he can go anywhere and everywhere. Presently scientists are trying to go to other planets, but due to their material bodies, they are not free to move at will. However, when one is situated in his original spiritual body, he can move anywhere and everywhere without difficulty. Within this material world there is a planet called Siddhaloka, whose inhabitants can go from one planet to another without the aid of a machine or space rocket. In the material world every planet has a specific advantage (*vibhūti-bhinnā*). In the spiritual world, however, all the planets and their inhabitants are composed of spiritual energy. Because there are no material impediments, it is said that everything in the spiritual world is one.

TEXT 231

বনপথে দেখে মৃগা আছে ভূমে পড়ি’।
বাণ-বিদ্ধ ভগ্নপাদ করে ঘড়ি ফড়ি ॥ ২৩১ ॥

vana-pathe dekhe mrga ache bhume padi’
bāṇa-viddha bhagna-pāda kare dhaḍ-phaḍi

SYNONYMS

vana-pathe—on the forest path; dekhe—saw; mrga—deer; ache—there was; bhūme padi’—lying on the ground; bāṇa-viddha—pierced by an arrow; bhagna-pāda—broken legs; kare dhaḍ-phaḍi—twisting with pain.

TRANSLATION

‘Nārada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain.

TEXT 232

আর কতুদূরে এক দেখেন শুকর ।
তৈছে বিদ্ধ ভগ্নপাদ করে ঘড়ি ফড়ি ॥ ২৩২ ॥

āra kata-dūre eka dekhena ūkara
taiche viddha bhagna-pāda kare dhaḍ-phaḍa
SYNONYMS

āra kata-dūre—still farther along; eka—one; dekhena—sees; śūkara—a boar; taiche—similarly; viddha—pierced; bhagna-pāda—broken legs; kare dhaḍ-phāḍa—twists in pain.

TRANSLATION

“Farther ahead, Nārada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain.

TEXT 233

aiche eka śaśaka dekhe āra kata-dūre
jīvera duḥkha dekhi’ nārada vyākula-antare

SYNONYMS

aiche—similarly; eka śaśaka—one rabbit; dekhe—he sees; āra kata-dūre—still farther ahead; jīvera—of the living entity; duḥkha dekhi’—seeing such horrible miseries; nārada—the great saintly person; vyākula-antare—very pained within himself.

TRANSLATION

“When he went farther, he saw a rabbit that was also suffering. Nārada Muni was greatly pained at heart to see living entities suffer so.

TEXT 234

kata-dūre dekhe vyādha vrkṣe oṁta haṅṅa
mṛga māribāre āche bāṅa yudīyā

SYNONYMS

kata-dūre—somewhat farther; dekhe—Nārada Muni saw; vyādha—the hunter; vrkṣe oṁta haṅṅa—hiding behind a tree; mṛga māribāre—to kill the animals; āche—was there; bāṅa yudīyā—with arrows in the hand.
When Nārada Muni advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals.

The hunter’s body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamarāja, was standing there with bows and arrows in his hands.

When Nārada Muni left the forest path and went to the hunter, all the animals immediately saw him and fled.
TEXT 237

kruddha hañā vyādha tānre gāli dite cāya
nārada-prabhāve mukhe gāli nāhi āya

SYNONYMS

kruddha hañā—being very angry; vyādha—the hunter; tānre—him; gāli dite cāya—wanted to abuse; nārada-prabhāve—by the influence of Nārada; mukhe—in the mouth; gāli—abusive language; nāhi āya—did not come.

TRANSLATION

“When all the animals fled, the hunter wanted to chastise Nārada with abusive language, but due to Nārada’s presence, he could not utter anything abusive.”

TEXT 238

“gōsāñi, prayāna-patha chāḍi’ kene aîlā
tōma dekhi’ mora lakṣya mrga palāilā”

SYNONYMS

gosāñi—O great saintly person; prayāna-patha chāḍi’—leaving aside the general path; kene—why; aîlā—have you come; tomā dekhi’—seeing you; mora lakṣya—my targets; mrga—the animals; palāilā—fled.

TRANSLATION

“The hunter addressed Nārada Muni: ‘O gosvāmi! O great saintly person! Why have you left the general path through the forest to come to me? Simply by seeing you, all the animals I was hunting have now fled.’

TEXT 239

nārada kahe,—“pātha bhuli’ aîlāna puchite
mane eka saṁśaya haya, tāhā khaṇḍāite

SYNONYMS

pātha bhuli’—having forgotten the path; aîlāna—have you forgotten; puchite—asked; saṁśaya—doubt; khaṇḍāite—stop.
SYNONYMS

nārada kahe—Nārada Muni replied; patha bhuli’—leaving the general path; āilāṇa—I have come; puchite—to inquire from you; mane—in my mind; eka—one; sarhśaya haya—there is a doubt; tāhā—that; khaṇḍāite—to cause to break.

TRANSLATION

“Nārada Muni replied, ‘Leaving the path, I have come to you to settle a doubt that is in my mind.”

TEXT 240

पथे ये शूकर-मग्ग, जानि तोमारा हय ॥
ब्याध कहे,—“येि कह, सेहे त निष्ठय” ॥ २४० ॥

pathe ye śūkara-mrga, jāni tomāra haya’
vyādha kahe,—“yei kaha, sei ta’ niścaya”

SYNONYMS

pathe—on the path; ye—those; śūkara-mrga—boars and other animals; jāni—I can understand; tomāra haya—all belong to you; vyādha kahe—the hunter replied; yei kaha—whatever you are saying; sei ta’ niścaya—it is a fact.

TRANSLATION

“ ’I was wondering whether all the boars and other animals that are half-killed belong to you.’ The hunter replied, ‘Yes, what you are saying is so.’

TEXT 241

नारद कहे,—“यदि जीवे मार’ तुमि बाण ।
अर्ध-मारा कर केने, ना लाओ पराणा ?” २४१ ॥

nārada kahe,—“yadi jive māra’ tumī baṇa
ardha-māra kara kene, nā lao parāṇa?”

SYNONYMS

nārada kahe—Nārada Muni said; yadi—if; jive—in the animals; māra’—pierce; tumi—you; bāṇa—your arrows; ardha-mārā kara—you half-kill; kene—why; nā lao parāṇa—don’t you take their lives completely.

TRANSLATION

“Nārada Muni then inquired, ‘Why did you not kill the animals completely? Why did you half-kill them by piercing their bodies with arrows?’
TEXT 242

vyādha kahe,—“śuna, gosāṁi, ‘mṛgāri’ mōra nāma
pitāra śikṣāte āmi kari aiche kāma” || 242 ||

SYNONYMS

vyādha kahe—the hunter replied; śuna—please hear; gosāṁi—O great saintly person; mṛgāri—the enemy of the animals; mōra nāma—my name; pitāra śikṣāte—by the teaching of my father; āmi—I; kari—do; aiche kāma—such acts.

TRANSLATION

“The hunter replied, ‘My dear saintly person, my name is Mṛgāri, enemy of animals. My father taught me to kill them in that way.’

TEXT 243

ardha-mārā jīva yadi dhad-phaṭa kare
tabe ta’ ānanda mora bāḍaye antare”

SYNONYMS

ardha-mārā jīva—half-killed living beings; yadi—if; dhad-phaṭa kare—twist and turn because of suffering; tabs—then; ta’—certainly; ānanda—pleasure; mora—my; bāḍaye antare—increases within.

TRANSLATION

“When I see half-killed animals suffer, I feel great pleasure.’

TEXT 244

nārada kahe,—‘eka-vastu māgi tōmar sthāne’
vyādha kahe,—“mṛgādi laha, yei tōmar māne” || 244 ||
SYNONYMS

narada kahe—Narada Muni said; eka-vastu māgi—I wish to beg one thing; tomāra sthāne—from you; vyādha kahe—the hunter replied; mrga-ādi laha—take some of the hunted animals; yei tomāra mane—whatever you like.

TRANSLATION

‘Narada Muni then told the hunter, ‘I have one thing to beg of you.’ The hunter replied, ‘You may take whatever animals or anything else you would like.’

TEXT 245

mrga-chāla chaḥ yadi, āisa mora ghare
yei chaḥ tāḥā diba mrga-vyāghraṁbare

SYNONYMS

mrga-chāla—deerskin; chaḥ yadi—if you want; āisa mora ghare—come to my place; yei chaḥ—whatever you want; tāḥā—that; diba—I shall give; mrga-vyāghra-ambare—whether a deerskin or a tiger skin.

TRANSLATION

‘I have many skins if you would like them. I shall give you either a deerskin or a tiger skin.’

TEXT 246

nārada kahe,—“ihā āmi kichu nāhi chaḥi
āra eka-dāna āmi māgi tomā-ṭhāṇi

SYNONYMS

nārada kahe—Nārada Muni said; ihā—this; āmi kichu nāhi chaḥi—I don’t want any; āra—another; eka-dāna—one charity; āmi—I; māgi—beg; tomā-ṭhāṇi—from you.

TRANSLATION

‘Nārada Muni said, ‘I do not want any of the skins. I am only asking one thing from you in charity.’
TEXT 247

कालि हैते तूमি येि प्रे तुगादि मारिबा।
प्रथमेइ मारिबा, अर्ध-मारा ना करिबा॥ २४७ ॥

kāli haite tumi yei mrgādi māribā
prathamei māribā, ardha-mārā nā karibā”

SYNONYMS

kāli haite—from tomorrow; tumi—you; yei—whatever; mrga-ādi—animals;
māribā—you will kill; prathamei māribā—kill them in the beginning; ardha-
mārā—half-killing; nā karibā—do not do.

TRANSLATION

‘I beg you that from this day on you will kill animals completely and not
leave them half-dead.’

TEXT 248

ब्याथ कहे,—“किबा दान मागिला आमारे।
अर्ध मारिले किबा हया, ताहा कह मोरे॥ २४८ ॥

vyādha kahe,—“kibā dāna māgilā āmāre
ardha mārile kibā haya, tāhā kaha more”

SYNONYMS

vyādha kahe—the hunter replied; kibā dāna—what kind of charity; māgilā
āmāre—have you begged from me; ardha mārile—in half-killing; kibā—what;
haya—there is; tāhā—that; kaha more—kindly explain to me.

TRANSLATION

‘The hunter replied, ‘My dear sir, what are you asking of me? What is
wrong with the animals’ lying there half-killed? Will you please explain this to
me?’

TEXT 249

नारद कहे,—“अर्ध मारिले जीव पाय ब্যथा।
जीवे दुःख दिभेच, तोमार हईबे ऐছে अबन्ध।॥२५६॥

nārada kahe,—“ardha mārile jīva pāya vyathā
jive duḥkha ditecha, tomāra ha-ibe aiche avasthā
SYNONYMS

nārada kahe—Nārada Muni replied; ardha márile—by half-killing the animals; jīva pāya vyathā—the living beings suffer too much pain; jīve duḥkha ditecha—you are giving troubles to the living beings; tomāra—your; ha-ibe—there will be; aiche avasthā—the same suffering in retaliation.

TRANSLATION

‘Nārada Muni replied, ‘If you leave the animals half-dead, you are purposefully giving them pain. Therefore you will have to suffer in retaliation.’

PURPORT

This is an authoritative statement given by the greatest authority, Nārada Muni. If one gives another living entity unnecessary pain, one will certainly be punished by the laws of nature by a similar pain. Although the hunter Mṛgāri was uncivilized, he still had to suffer the results of his sinful activities. However, if a civilized man kills animals regularly in a slaughterhouse to maintain his so-called civilization, using scientific methods and machines to kill animals, one cannot even estimate the suffering awaiting him. So-called civilized people consider themselves very advanced in education, but they do not know about the stringent laws of nature. According to nature’s law, it is a life for a life. We can hardly imagine the sufferings of one who maintains a slaughterhouse. He endures suffering not only in this life, but in his next life also. It is said that a hunter, murderer or killer is advised not to live and not to die. If he lives, he accumulates even more sins, which bring about more suffering in a future life. He is advised not to die because his dying means that he immediately begins to endure more suffering. Therefore he is advised not to live and not to die.

As followers of the Vedic principles, we accept the statements of Nārada Muni in this regard. It is our duty to see that no one suffers due to sinful activities. Foolish rascals are described in Bhagavad-gītā as māyayāpahṛta-jiñānāḥ, which indicates that although they are superficially educated, māya has taken their real knowledge away. Such people are presently leading human society. In Śrīmad-Bhāgavatam they are also described as andhā yathāndhair upaniyamānāḥ. These rascals are themselves blind, and yet they are leading others who are blind. When people follow such leaders, they suffer unlimited pains in the future. Despite so-called advancement, all this is happening. Who is safe? Who is happy? Who is without anxiety?
vyādha tumi, jīva māra—‘alpa’ aparādha tomāra
kadarthāṇā diyā māra’—e pāpa ‘apāra’

SYNONYMS

vyādha tumi—you are a hunter; jīva māra—your occupation is to kill animals; alpa—slight; aparādha—offense; tomāra—your; kadarthāṇā diyā—unnecessarily giving them pain; māra’—when you kill; e pāpa apāra—this sinful activity is unlimited.

TRANSLATION

‘Nārada Muni continued, ‘My dear hunter, your business is killing animals. That is a slight offense on your part, but when you consciously give them unnecessary pain by leaving them half-dead, you incur very great sins.’

PURPORT

This is another good instruction to animal killers. There are always animal killers and animal eaters in human society because less civilized people are accustomed to eating meat. In Vedic civilization, meat-eaters are advised to kill an animal for the goddess Kāli or a similar demigod. This is in order not to give the animal unnecessary pain, as slaughterhouses do. In the balidāna sacrifice to a demigod, it is recommended to cut the throat of an animal with one slice. This should be done on a dark-moon night, and the painful noises expressed by the animal at the time of being slaughtered are not to be heard by anyone. There are also many other restrictions. Slaughter is only allowed once a month, and the killer of the animal has to suffer similar pains in his next life. At the present moment, so-called civilized men do not sacrifice animals to a deity in a religious or ritualistic way. They openly kill animals daily by the thousands for no purpose other than the satisfaction of the tongue. Because of this the entire world is suffering in so many ways. Politicians are unnecessarily declaring war, and, according to the stringent laws of material nature, massacres are taking place between nations.

prakṛteḥ kriyamānāni
guṇaiḥ karmāṇi sarvasāh
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

“The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.” (Bg. 3.27) The laws of prakṛti (nature) are very stringent. No one should think that he has the freedom to kill animals and not suffer the consequences. One cannot be safe by doing this. Nārada Muni herein says that animal
killing is offensive, especially when animals are given unnecessary pain. Meat-eaters and animal killers are advised not to purchase meat from the slaughterhouse. They can worship Kāli once a month, kill some unimportant animal and eat it. Even by following this method, one is still an offender.

**TEXT 251**

कुदर्थिया भुमि यत्र मारिला जीवेिे।
तारा तैचे तोमा मारिवे जन्म-जन्मान्तरे॥” २५१॥

_kadarthiyā tumi yata mārilā jivere_  
tārā tāiche tomā māripe janma-janmāntare“

**SYNONYMS**

kadarthiya—giving unnecessary pangs; tumi—you; yata—all; mārilā—killed; jivere—the living entities; tārā—all of them; tāiche—similarly; tomā—you; māripe—will kill; janma-janma-antare—life after life.

**TRANSLATION**

“Nārada Muni continued, ‘All the animals that you have killed and given unnecessary pain will kill you one after the other in your next life and in life after life.’

**PURPORT**

This is another authoritative statement made by the great sage Nārada. Those who kill animals and give them unnecessary pain—as people do in slaughterhouses—will be killed in a similar way in the next life and in many lives to come. One can never be excused from such an offense. If one kills many thousands of animals in a professional way so that other people can purchase the meat to eat, one must be ready to be killed in a similar way in his next life and in life after life. There are many rascals who violate their own religious principles. According to Judeo-Christian scriptures, it is clearly said, “Thou shalt not kill.” Nevertheless, giving all kinds of excuses, even the heads of religions indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. Masses of such people go out onto battlefields and kill themselves. Presently they have discovered the atomic bomb, which is simply awaiting wholesale destruction. If people want to be saved from the killing business life after life, they must take to Kṛṣṇa consciousness and cease sinful activity. The International Society for Krishna Consciousness recommends that everyone abandon meat-eating, illicit sex, intoxication and gambling. When one gives up these
sinful activities, he can understand Kṛṣṇa and take to this Kṛṣṇa consciousness movement. We therefore request everyone to abandon sinful activity and chant the Hare Kṛṣṇa mantra. In this way people can save themselves from repeated birth and death.

**TEXT 252**

```
nārada-saṅge vyādhera mana parasanna ha-ila
tāṅra vākyā sunī' mane bhaya upajila
```

**SYNONYMS**

nārada-saṅge—in the association of the great sage Nārada Muni; vyādhera—of the hunter; mana—the mind; parasanna ha-ila—became cleansed and satisfied; tāṅra—his; vākyā—words; sunī'—hearing; mane—in the mind; bhaya upajila—some fear arose.

**TRANSLATION**

“In this way, through the association of the great sage Nārada Muni, the hunter was a little convinced of his sinful activity. He therefore became somewhat afraid due to his offenses.

**PURPORT**

This is the effect of associating with a pure devotee. Our preachers who are preaching Kṛṣṇa consciousness all over the world should follow in the footsteps of Nārada Muni and become purified by following the four principles and chanting the Hare Kṛṣṇa mahā-mantra. This will make them fit to become Vaiṣṇavas. Then, when they speak to sinful people about the teachings of this Kṛṣṇa consciousness movement, people will be affected and take the instructions. We receive instructions in devotional service through the disciplic succession. Nārada Muni is our original guru because he is the spiritual master of Vyāsadeva. Vyāsadeva is the spiritual master of our disciplic succession; therefore we should follow in the footsteps of Nārada Muni and become pure Vaiṣṇavas. A pure Vaiṣṇava is one who has no ulterior motive. He has totally dedicated himself to the service of the Lord. He does not have material desires, and he is not interested in so-called learning and philanthropic work. The so-called learned scholars and philanthropists are actually karmis and jñānis, and some are actually misers engaged in sinful activity. All are condemned because they are not devotees of Lord Kṛṣṇa.
This is a chance to become purified by associating with this Kṛṣṇa consciousness movement and strictly following the rules and regulations. By chanting the Hare Kṛṣṇa maha-mantra, one can become free from all contamination, especially contamination brought about by the killing of animals. Lord Kṛṣṇa Himself requested:

\[
\begin{align*}
\text{sarva-dharmān parityājya} \\
\text{mām ekaṁ śaṁśarāṁ vraja} \\
\text{ahāṁ tvāṁ sarva-pāpebhīyo} \\
\text{mokṣayīśyāmi mā śucaḥ}
\end{align*}
\]

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

We should take this instruction from Kṛṣṇa and follow in the footsteps of Nārada Muni in the disciplic succession. If we simply surrender unto Kṛṣṇa’s lotus feet and take this Kṛṣṇa consciousness movement seriously, we can be freed from the \textit{karma} incurred by sin. If we are intelligent enough, we shall engage in the loving service of the Lord. Then our lives will be successful, and we shall not have to suffer like the hunter life after life. By killing animals, not only will we be bereft of the human form but we will have to take an animal form and somehow or other be killed by the same type of animal we have killed. This is the law of nature. The Sanskrit word \textit{māṁsa} means “meat.” It is said: \textit{māṁ saḥ khadati iti māṁsaḥ}. That is, “I am now eating the flesh of an animal who will some day in the future be eating my flesh.”

\underline{TEXT 253}

\begin{center}
\begin{verbatim}
ব্যাধ কহে,—"বাল্য হৈতে এই আমার কর্ম।
কেমনে তারিমু মুঞ্জ পামর অধমা? ২৫৩॥
\end{verbatim}
\end{center}

\underline{SYNONYMS}

\begin{verbatim}
vyāḍha kahe,—"bālya haite ei āmāra karma
kemane tarimu muñi pāmara adhama?
\end{verbatim}

\underline{TRANSLATION}

"The hunter then admitted that he was convinced of his sinful activity, and he said, ‘I have been taught this business from my very childhood. Now I am
wondering how I can become freed from these unlimited volumes of sinful activity.'

PURPORT

This kind of admission is very beneficial as long as one does not again commit sin. Cheating and hypocrisy are not tolerated by higher authorities. If one understands what sin is, he should give it up with sincerity and regret and surrender unto the lotus feet of the Supreme Personality of Godhead through His agent, the pure devotee. In this way, one can be freed from the reactions of sin and make progress in devotional service. However, if one continues committing sins after making some atonement, he will not be saved. In the śāstras, such atonement is compared to an elephant's bathing. An elephant takes a very good bath and cleanses its body very nicely, but as soon as it comes out of the water, it picks up some dust on the shore and throws it all over its body. Atonement may be carried out very nicely, but it will not help a person if he continues committing sins. Therefore the hunter first admitted his sinful activity before the saintly person Nārada and then asked how he could be saved.

TEXT 254

এই পাপ যায়া মোর, কেমন উপায়ে?
নিন্দার করহ মোরে, পড়েঃ তোমার পায়ে॥ ২৫৪ ॥

ei pāpa yāya mora, kemana upāye?
nistāra karaha more, paḍoṇ tomāra pāye"
When one voluntarily surrenders to a saintly person who is a representative of Kṛṣṇa and follows his instructions, one can become freed from sinful reaction. Kṛṣṇa demands the surrender of a sinful man, and Kṛṣṇa’s representative gives the same instructions. The representative of Kṛṣṇa never tells his disciple, “Surrender unto me.” Rather he says, “Surrender unto Kṛṣṇa.” If the disciple accepts this principle and surrenders himself through the representative of Kṛṣṇa, his life is saved.

**TEXT 255**


\[\text{narada kahe,} \quad \text{‘yadi dhara āmāra vacana}\]
\[\text{tabe se karite pāri tomāra mocana’}\]

**SYNONYMS**

* narada kahe—Narada Muni replied; *yadi dhara—if you accept; *āmāra vacana—my instruction; *tabe—then; *se—this; *karite pāri—I can do; *tomāra—your; *mocana—liberation.

**TRANSLATION**

“Narada Muni assured the hunter, ‘If you listen to my instructions, I shall find the way you can be liberated.’

**PURPORT**

Gaurāṅgera bhakta-gāne jane jane śakti dhare. The purport of this song is that the devotees of Lord Śrī Caitanya Mahāprabhu are very powerful, and each and every one of them can deliver the whole world. What, then, to speak of Nārada Muni? If one follows the instructions of Nārada Muni, one can be delivered from any amount of sinful reactions. This is the process. One must follow the instructions of a spiritual master; then one will certainly be delivered from all sinful reaction. This is the secret of success. *Yasya deve para bhaktir yathā deve tathā guru. If one has unflinching faith in Kṛṣṇa and the spiritual master, the result is tasyai te kathitāḥ hy arthaḥ prakāśante mahatmanāḥ: all the conclusions of revealed scriptures will be open to such a person. A pure devotee of Kṛṣṇa can make the same demands that Nārada Muni is making. He says, “If you follow my instructions, I shall take responsibility for your liberation.” A pure devotee like Nārada can give assurance to any sinful man because by the grace of the Lord such a devotee is empowered to deliver any sinful person if that person follows the principles set forth.
TEXT 256

vyāḍha kahe,—‘yei kaha, seî ta’ kariba’

nārāda kahe,—‘dhanuka bhāṅga, tabe se kahiba’

vyāḍha kahe,—the hunter replied; yei kaha—whatever you say; seî ta’ kariba—that I shall do; nārāda kahe—Nārada Muni replied; dhanuka bhāṅga—break your bow; tabe—then; se kahiba—I shall speak to you.

TRANSLATION

‘The hunter then said, ‘My dear sir, whatever you say I shall do.’ Nārada immediately ordered him, ‘First of all, break your bow. Then I shall tell you what is to be done.’

PURPORT

This is the process of initiation. The disciple must admit that he will no longer commit sinful activity—namely illicit sex, meat-eating, gambling and intoxication. He promises to execute the order of the spiritual master. Then the spiritual master takes care of him and elevates him to spiritual emancipation.

TEXT 257

vyāḍha kahe,—‘dhanuka bhāṅgile vartiba kemane?’

nārāda kahe,—‘āmi anna diba prati-dine’

vyāḍha kahe—the hunter replied; dhanuka bhāṅgile—if I break my bow; vartiba kemane—what will be the source of my maintenance; nārāda kahe—Nārada Muni replied; āmi—I; anna—food; diba—shall supply; prati-dine—every day.

TRANSLATION

‘The hunter replied, ‘If I break my bow, how shall I maintain myself?’ Nārada Muni replied, ‘Do not worry. I shall supply all your food every day.’
**PURPORT**

The source of our income is not actually the source of our maintenance. Every living being—from the great Brahmā down to an insignificant ant—is being maintained by the Supreme Personality of Godhead. Eko bahūnāṁ yo vidadhāti kāmān. The one Supreme Being, Kṛṣṇa, maintains everyone. Our so-called source of income is our own choice only. If I wish to be a hunter, it will appear that hunting is the source of my income. If I become a brāhmaṇa and completely depend on Kṛṣṇa, I do not conduct a business, but nonetheless my maintenance is supplied by Kṛṣṇa. The hunter was disturbed about breaking his bow because he was worried about his income. Nārada Muni assured the hunter because he knew that the hunter was not being maintained by the bow but by Kṛṣṇa. Being the agent of Kṛṣṇa, Nārada Muni knew very well that the hunter would not suffer by breaking the bow. There was no doubt that Kṛṣṇa would supply him food.

**TEXT 258**

*dhanuka bhaṅgi’ vyādha tāṅra carane paḍila tāre uṭhāṇā nārada upadeśa kaila*

**SYNONYMS**

*dhanuka bhaṅgi’—breaking the bow; vyādha—the hunter; tāṅra—his (Nārada Muni’s); carane—at the lotus feet; paḍila—surrendered; tāre—him; uṭhāṇā—raising; nārada—the great saint Nārada Muni; upadeśa kaila—gave instruction.*

**TRANSLATION**

“Being thus assured by the great sage Nārada Muni, the hunter broke his bow, immediately fell down at the saint’s lotus feet and fully surrendered. After this, Nārada Muni raised him with his hand and gave him instructions for spiritual advancement.

**PURPORT**

This is the process of initiation. The disciple must surrender to the spiritual master, the representative of Kṛṣṇa. The spiritual master, being in the disciplic succession stemming from Nārada Muni, is in the same category with Nārada Muni. A person can be relieved from his sinful activity if he surrenders to the lotus feet of a person who actually represents Nārada Muni. Nārada Muni gave instructions to the hunter after the hunter surrendered.
TEXT 259

“ঘরে গিয়া ব্রাহ্মণে দেহ যত আছে ধন।
এক এক বস্ত্র পরি বাহির হুই দুইজন।” ২৫৯।

“ghare giya brähmane deha’ yata âche dhana
eka eka vastra pari’ bâhira hao dui-jana

SYNONYMS
ghare giyā—returning home; brāhmane—to the brāhmaṇas, the most intelligent men in spiritual understanding; deha’—give; yata—whatever; âche—you have; dhana—riches; eka eka—each of you; vastra pari’—just one cloth; bâhira hao—leave home; dui-jana—both of you.

TRANSLATION

“Narada Muni then advised the hunter, ‘Return home and distribute whatever riches you have to the pure brāhmaṇas who know the Absolute Truth. After distributing all your riches to the brāhmaṇas, both you and your wife should leave home, taking only one cloth to wear.’

PURPORT

This is the process of renunciation at the stage of vānaprastha. After enjoying householder life for some time, the husband and wife must leave home and distribute their riches to brāhmaṇas and Vaiṣṇavas. One can keep his wife as an assistant in the vānaprastha stage. The idea is that the wife will assist the husband in spiritual advancement. Therefore Nārada Muni advised the hunter to adopt the vānaprastha stage and leave home. It is not that a grhastha should live at home until he dies. Vānaprastha is preliminary to sannyāsa. In the Kṛṣṇa consciousness movement there are many young couples engaged in the Lord’s service. Eventually they are supposed to take vānaprastha, and after the vānaprastha stage the husband may take sannyāsa in order to preach. The wife may then remain alone and serve the Deity or engage in other activities within the Kṛṣṇa consciousness movement.

TEXT 260

নদীতীরে একখানি কুটীর করিয়া।
তার আগে একপিঞ্চি তুলসী রোপিয়া।” ২৬০।

nadi-tire eka-khâni kuṭîra kariyā
târa âge eka-pînḍî tulâsî ropiyā
SYNONYMS

nadi-tire—on the bank of the river; eka-khāni—just one; kuṭīra—a cottage; kariyā—constructing; tāra āge—just in front of the cottage; eka-piśdī—one raised platform; tulasi—a tulasi plant; ropiya—growing.

TRANSLATION

"Nārada Muni continued, ‘Leave your home and go to the river. There you should construct a small cottage, and in front of the cottage you should grow a tulasi plant on a raised platform.

TEXT 261

तुलसी-परिक्रमा करन; तुलसी-सेवन।

निरंतर कृष्णानाम करिह कीर्तन। ॥ २६१ ॥

tulasi-parikramā kara, tulasi-sevana

nirantara kṛṣṇa-nāma kariha kīrtana

SYNONYMS

tulasi-parikramā kara—circumambulate the tulasi plant; tulasi-sevana—just supply water to the root of tulasi-devi; nirantara—continuously; kṛṣṇa-nāma—the holy name of Kṛṣṇa; kariha—just perform; kīrtana—chanting.

TRANSLATION

‘After planting the tulasi tree before your house, you should daily circumambulate that tulasi plant, serve her by giving her water and other things, and continuously chant the Hare Kṛṣṇa mahā-mantra.’

PURPORT

This is the beginning of spiritual life. After leaving householder life, one may go to a holy place, such as the bank of the Ganges or Yamunā, and erect a small cottage. A small cottage can be constructed without any expenditure. Four logs serving as pillars can be secured by any man from the forest. The roof can be covered with leaves, and one can cleanse the inside. Thus one can live very peacefully. In any condition, any man can live in a small cottage, plant a tulasi tree, water it in the morning, offer it prayers, and continuously chant the Hare Kṛṣṇa mahā-mantra. Thus one can make vigorous spiritual advancement. This is not at all difficult. One simply has to follow the instructions of the spiritual master strictly. Then everything will be successful in due course of time. As far as eating is concerned, there is no problem. If Kṛṣṇa, the Supreme Personality of Godhead,
supplies everyone with eatables, why should He not supply His devotee? Sometimes a devotee will not even bother to construct a cottage. He will simply go to live in a mountain cave. One may live in a cave, in a cottage beside a river, in a palace or in a big city like New York or London. In any case, a devotee can follow the instructions of his spiritual master and engage in devotional service by watering the *tulasī* plant and chanting the Hare Kṛṣṇa mantra. Taking the advice of Śrī Caitanya Mahāprabhu and our spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, one can go to any part of the world and instruct people to become devotees of the Lord by following the regulative principles, worshiping the *tulasī* plant and continuously chanting the Hare Kṛṣṇa *mahā-mantra*.

**TEXT 262**

आमि তোমায় বহু অন্ন পাঠা ইমু দিনে।
সেই অন্ন লবে, যত খাও দুইজনে।” 262 ||

āmi tomāya bahu anna pāṭhāimu dine
sei anna labe, yata khāo dui-jane”

**SYNONYMS**

āmi—1; tomāya—for you; bahu—much; anna—food; pāṭhāimu—shall send; dine—every day; sei—that; anna—food; labe—you shall take; yata—whatever; khāo—you can eat; dui-jane—both of you.

**TRANSLATION**

“Nārada Muni continued, ‘I shall send sufficient food to you both every day. You can take as much food as you want.’

**PURPORT**

When a person takes to Kṛṣṇa consciousness, there is no need to care for material necessities. Kṛṣṇa says that He personally carries all the necessities to His devotees.

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhīyuktānāṁ
yoga-kṣemaṁ vahāmy aham

“Those who worship Me with love and devotion, meditating on My transcendental form—to them I carry what they lack and preserve what they have.” (Bg. 9.22)

Why should one be anxious about the necessities of life? The principle should be
that one should not want more than what is absolutely necessary. Nārada Muni advises the hunter to accept only what is absolutely necessary for him and his wife. The devotee should always be alert to consume only those things that he absolutely requires and not create unnecessary needs.

TEXT 263

ভবে সেই মৃগাদি তিনে নারদ সুষ্ঠ কৈল।
সুষ্ঠ হেহো মৃগাদি তিনে ধাএ। পলাইল। ২৬৩।

tabe sei mrgādi tine nārada sustha kaila
sustha haṅā mrgādi tine dhāṅā palāila

SYNONYMS

tabe—thereafter; sei—those; mrga-ādi—animals, beginning with the deer; tine—three; nārada—the sage Nārada; sustha kaila—brought to their senses; sustha haṅā—coming to consciousness; mrga-ādi—the pierced animals; tine—three; dhāṅā palāila—very swiftly fled away from that place.

TRANSLATION

"The three animals that were half-killed were then brought to their consciousness by the sage Nārada. Indeed, the animals got up and swiftly fled.

TEXT 264

দেখিয়া ব্যাধের মনে হৈল চমৎকার।
ঘরে গেল ব্যাধ, গুরুকে করিঙ্গে নমস্কার। ২৬৪।

dekhiya vyādhera mane haila camatkāra
ghare gela vyādha, guruke kari' namaskāra

SYNONYMS

dekhiya—seeing; vyādhera—of the hunter; mane—in the mind; haila—there was; camatkāra—wonder; ghare—home; gela—went; vyādha—the hunter; guruke—to the spiritual master; kari'namaskāra—offering obeisances.

TRANSLATION

"When the hunter saw the half-killed animals flee, he was certainly struck with wonder. He then offered his respectful obeisances to the sage Nārada and returned home.
TEXT 265

{\text{yathā-}}\text{sthāne nārada gelā, vyādha ghare āila nāradera upadeśe sakala karila}}

SYNONYMS

\begin{itemize}
\item \textit{yathā-}: to the proper destination;
\item \textit{nārada}: sage Nārada;
\item \textit{gelā}: went;
\item \textit{vyādha}: the hunter;
\item \textit{ghare āila}: came back to his house;
\item \textit{nāradera upadeśe}: under the instruction of the sage Nārada;
\item \textit{sakala karila}: he executed everything.
\end{itemize}

TRANSLATION

"After all this, Nārada Muni went to his destination. After the hunter returned home, he exactly followed the instructions of his spiritual master, Nārada."

PURPORT

For spiritual advancement one must have a \textit{bona fide} spiritual master and follow his instructions in order to be assured of advancement.

TEXT 266

\begin{itemize}
\item \textit{grāme dhvani hai, vyādha ‘vaiṣṇava’ hai ila grāmera loka saba anna ānite lāgila}}
\end{itemize}

SYNONYMS

\begin{itemize}
\item \textit{grāme}: in the village;
\item \textit{dhvani hai}: there was news;
\item \textit{vyādha}: the hunter;
\item \textit{vaiṣṇava ha-ila}: has become a \textit{Vaiṣṇava}, a lover and servitor of Lord Viṣṇu;
\item \textit{grāmera loka}: the villagers;
\item \textit{saba}: all kinds of;
\item \textit{anna}: food;
\item \textit{ānite lāgila}: began to bring.
\end{itemize}

TRANSLATION

"The news that the hunter had become a \textit{Vaiṣṇava} spread all over the village. Indeed, all the villagers broughts alms and presented them to the \textit{Vaiṣṇava} who was formerly a hunter."
PURPORT

It is the duty of the public to present a gift to a saintly person, Vaiṣṇava or brāhmaṇa when going to see him. Every Vaiṣṇava is dependent on Kṛṣṇa, and Kṛṣṇa is ready to supply all of life’s necessities, provided a Vaiṣṇava follows the principles set forth by the spiritual master. There are certainly many householders in our Kṛṣṇa consciousness movement. They join the movement and live in the society’s centers, but if they take advantage of this opportunity and do not work but live at the expense of the movement, eating prasāda and simply sleeping, they place themselves in a very dangerous position. It is therefore advised that grhastras should not live in the temple. They must live outside the temple and maintain themselves. Of course, if the grhastras are fully engaged in the Lord’s service according to the directions of the authorities, there is no harm in their living in a temple. In any case, a temple should not be a place to eat and sleep. A temple manager should be very careful about these things.

TEXT 267

एकदिन अन्न आने दस-बिसा जले ।
दिने तता लया, यत्ता खाय दुई जले ॥ २६७ ॥

eka-dina anna åne daśa-biśa jane
dine tata laya, yata khāya dui jane

SYNONYMS

eka-dina—in one day; anna—food; åne—brought; daśa-biśa jane—enough for ten to twenty men; dine—in a day; tata laya—would accept only as much; yata—as; khāya dui jane—the two of them required to eat.

TRANSLATION

“In one day enough food was brought for ten or twenty people, but the hunter and his wife would accept only as much as they could eat.

TEXT 268

एकदिन नारद कहे,—“शुनह, पर्बते ।
आमार एक शिष्य आছे, चलह देखिनेत” ॥ २६८ ॥

eka-dina nārada kahe,—“śunaha, parvate
āmāra eka śiṣya āche, calaha dekhite”
SYNONYMS

eka-dina—one day; nārada kahe—Nārada Muni said; sunaha—please hear; parvate—my dear Parvata; āmāra—my; eka—one; sīsya—disciple; āche—there is; calaha dekhite—let us go see.

TRANSLATION

“One day, while speaking to his friend Parvata Muni, Nārada Muni requested him to go with him to see his disciple the hunter.

TEXT 269

तबे दूसिः झिषि आइला सेई ब्याध-स्थाने।
दूर हैंते ब्याद पाईल गुरूर दरशने॥ २६९ ॥

tabe dui rṣi āilā sei vyādha-sthāne
dūra haite vyādha pāila gurura daraśane

SYNONYMS

tabe—thereafter; dui rṣi—two saintly persons; āilā—came; sei vyādha-sthāne—to the place of that hunter; dūra haite—from a distant place; vyādha—the hunter; pāila—got; gurura daraśane—vision of his spiritual master.

TRANSLATION

“When the saintly sages came to the hunter’s place, the hunter could see them coming from a distance.

TEXT 270

অস্টে-ব্যাস্টে ধাজ্যঃ আসে, পথ নাহি পাযঃ।
পথের পিপিলিকা ইতি-উতি ধরে পাযঃ॥ ২৭০ ॥

āste-vyaste dhānā āse, patha nāhi pāya
pathera pipilikā iti-uti dhare pāya

SYNONYMS

āste-vyaste—with great alacrity; dhānā—running; āse—came; patha nāhi pāya—does not get the path; pathera—on the path; pipilikā—ants; iti-uti—here and there; dhare pāya—touch the foot.
TRANSLATION

"With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet.

TEXT 271

danḍavat-sthāne pipilikāre dekhiyā
vastre sthāna jhādi’ pade danḍavat haṅā

SYNONYMS

danḍavat-sthāne—in the place where he wanted to offer his obeisances;
pipilikāre dekhiyā—seeing the ants; vastre—by the cloth; sthāna jhādi’—cleansing the place; pade danḍa-vat haṅā—falls down flat like a rod.

TRANSLATION

“Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances.

PURPORT

The word danḍa means “rod,” and vat means “like.” To offer obeisances to the spiritual master, one must fall flat exactly as a rod falls on the ground. This is the meaning of the word danḍavat.

TEXT 272

nārada kahe,—“vyādha, ei nā haya āścarya
haribhaktye hirṣā-śūnya haya sādhu-varya

SYNONYMS

nārada kahe—Nārada Muni said; vyādha—my dear hunter; ei nā āścarya—this is not wonderful for you; hari-bhaktye—by advancement in devotional service; hirṣā-śūnya haya—one becomes nonviolent and nonenvious; sādhu-varya—thus one becomes the best of honest gentlemen.
TRANSLATION

“Nārada Muni said, ‘My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen.

PURPORT

In this verse the word sadhu-varya means “the best of gentlemen.” At the present moment there are many so-called gentlemen who are expert in killing animals and birds. Nonetheless, these so-called gentlemen profess a type of religion that strictly prohibits killing. According to Nārada Muni and Vedic culture, animal killers are not even gentlemen, to say nothing of being religious men. A religious person, a devotee of the Lord, must be nonviolent. Such is the nature of a religious person. It is contradictory to be violent and at the same time call oneself a religious person. Such hypocrisy is not approved by Nārada Muni and the disciplic succession.

TEXT 273

ete na hy adbhutā vyādha
tavāhirsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te suh paratāpinah

SYNONYMS

ete—all these; na—not; hi—certainly; adbhutā—wonderful; vyādha—O hunter; tava—your; ahiṁsā-ādayaḥ—nonviolence and others; guṇāḥ—qualities; hari-bhaktau—in devotional service; pravṛttāḥ—engaged; ye—those who; na—not; te—they; suh—are; paratāpinah—envious of other living entities.

TRANSLATION

‘O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord’s devotional service are never inclined to give pain to others because of envy.’

PURPORT

This is a quotation from the Skanda Purāṇa.
TEXT 274

তবে সেই ব্যাধ দৌঁহারে অঙ্গনে আনিল ॥
কুশাসন আলি' দৌঁহারে ভক্তে বসাইল ॥ ২৭৪ ॥

tabe sei vyāda ḍonāhare aṅgane ānīla
kuśāsana ānī' ḍonāhare bhaktye vasaīla

SYNONYMS

tabe—thereafter; sei—that; vyāda —hunter; ḍonāhare—both Nārada Muni and Parvata; aṅgane ānīl—brought in the courtyard of his house; kuśā-āsana ānī’—bringing straw mats for sitting; ḍonāhare—both of them; bhaktye—with great devotion; vasaīla—made to sit down.

TRANSLATION

“The hunter then received both the great sages in the courtyard of his house. He spread out a straw mat for them to sit upon, and with great devotion he begged them to sit down.

TEXT 275

জল আলি' ভক্তে দৌঁহার পাদ প্রক্ষালিল ॥
সেই জল শ্রী-পুকুরে পিয়া শিরে লাইল ॥ ২৭৫ ॥

jala ānī' bhaktye ḍonāha pāda prakṣālila
sei jala stri-puruṣe piyā šire la-la

SYNONYMS

jala ānī’—bringing water; bhaktye—with great devotion; ḍonāha—of both of them; pāda prakṣālila—washed the feet; sei jala—that water; stri-puruṣe—husband and wife; piyā—drinking; šire la-la—put on their heads.

TRANSLATION

“He then fetched water and washed the sages’ feet with great devotion. Then both husband and wife drank that water and sprinkled it on their heads.

PURPORT

This is the process one should follow when receiving the spiritual master or someone on the level of the spiritual master. When the spiritual master comes to the residence of his disciples, the disciples should follow in the footsteps of the
former hunter. It doesn’t matter what one was before initiation. After initiation, one must learn the etiquette mentioned herein.

TEXT 276

कंप्प-पुलकाश्रू हैल कुक्षनाम गाँगा।
उर्ध्व बाहु नृत्य करेव वश्च उड़ांग॥ २७६॥

kampa-pulakāśru haila kṛṣṇa-nāma gāṅgā
ūrdhva bāhu nṛtya kare vastra udānā

SYNONYMS
kampa—trembling; pulaka-asru—tears and jubilation; haila—there were; kṛṣṇa-nāma gāṅgā—chanting the Hare Kṛṣṇa mantra; ārdhva bāhu—raising the arms; nṛtya kare—began to dance; vastra udānā—waving his garments up and down.

TRANSLATION
“When the hunter chanted the Hare Kṛṣṇa mahā-mantra before his spiritual master, his body trembled, and tears welled in his eyes. Filled with ecstatic love, he raised his hands and began to dance, waving his garments up and down.

TEXT 277

dekehiyā vyādhera prema parvata-mahāmuni।
Nāradere kahe,—tuṁ hao sparśa-maṇi॥ २७७॥

dekhiyā vyādhera prema parvata-mahāmuni
nāradere kahe,—tumi hao sparśa-maṇi

SYNONYMS
dekhiyā—seeing; vyādhera—of the hunter; prema—the ecstatic love; parvata-mahā-muni—the great sage Parvata Muni; nāradere kahe—spoke to Nārada Muni; tum hao sparśa-maṇi—you are certainly a touchstone.

TRANSLATION
“When Parvata Muni saw the ecstatic loving symptoms of the hunter, he told Nārada, ‘Certainly you are a touchstone.’
When a touchstone touches iron, it turns the iron to gold. Parvata Muni called Nārada Muni a touchstone because by his touch the hunter, who was lowest among men, became an elevated and perfect Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura said that the position of a Vaiṣṇava can be tested by seeing how good a touchstone he is—that is, by seeing how many Vaiṣṇavas he has made during his life. A Vaiṣṇava should be a touchstone so that he can convert others to Vaiṣṇavism by his preaching, even though people may be fallen like the hunter. There are many so-called advanced devotees who sit in a secluded place for their personal benefit. They do not go out to preach and convert others into Vaiṣṇavas, and therefore they certainly cannot be called sparsa-manī, advanced devotees. Kaniṣṭha-adhikārī devotees cannot turn others into Vaiṣṇavas, but a madhyama-adhikārī Vaiṣṇava can do so by preaching. Śrī Caitanya Mahāprabhu advised His followers to increase the numbers of Vaiṣṇavas.

It is Śrī Caitanya Mahāprabhu’s wish that everyone should become a Vaiṣṇava and guru. Following the instructions of Śrī Caitanya Mahāprabhu and His disciplic succession, one can become a spiritual master, for the process is very easy. One can go everywhere and anywhere to preach the instructions of Kṛṣṇa. Bhagavad-gītā is Kṛṣṇa’s instructions; therefore the duty of every Vaiṣṇava is to travel and preach Bhagavad-gītā, either in his country or a foreign country. This is the test of sparsa-manī, following in the footsteps of Nārada Muni.

SYNONYMS

aho—oh; dhanyoḥ—glorified; asi—you are; deva-ṛṣe—O sage among the demigods; kṛpayā—by the mercy; yasya—of whom; tat-kṣanāt—immediately;
nicāḥ api—even though one is the lowest of men; utpalakāḥ—becoming agitated in ecstatic love; lebe—gets; lubhakāḥ—a hunter; ratim—attraction; acyute—unto the Supreme Personality of Godhead.

TRANSLATION

“Parvata Muni continued, ‘My dear friend Nārada Muni, you are glorified as the sage among the demigods. By your mercy, even a lowborn person like this hunter can immediately become attached to Lord Kṛṣṇa.’

PURPORT

A pure Vaiṣṇava believes in the statements of the śāstras. This verse is quoted from Vedic literature, the Skanda Purāṇa.

TEXT 279

नारद कहे, — ‘वैष्णव, तोमार अन्न किछू आय?’
ब्याढ कहे, ‘यारे पाठाओ, सेइ दिया याय॥ २७९॥

nārada kahe,—‘vaiṣṇava, tomāra anna kichu āya?’
vyāḍha kahe, ‘yāre pāṭhāo, sei diyā yāya

SYNONYMS

nārada kahe—Nārada Muni said; vaiṣṇava—O Vaiṣṇava; tomāra—your; anna—food; kichu āya—does any come; vyāḍha kahe—the hunter replied; yāre pāṭhāo—whoever you send; sei—that person; diyā—giving something; yāya—goes.

TRANSLATION

‘Nārada Muni then asked the hunter, ‘My dear Vaiṣṇava, do you have some income for your maintenance?’ The hunter replied, ‘My dear spiritual master, whoever you send gives me something when he comes to see me.’

PURPORT

This confirms the statement in Bhagavad-gītā (9.22) to the effect that the Lord carries all necessities to His Vaiṣṇava devotee. Nārada Muni asked the former hunter how he was being maintained, and he replied that everyone who came to see him brought him something for his maintenance. Kṛṣṇa, who is situated in everyone’s heart, says, “I personally carry all necessities to a Vaiṣṇava.” He can order anyone to execute this. Everyone is ready to give something to a Vaiṣṇava, and if a Vaiṣṇava is completely engaged in devotional service, he need not be anxious for his maintenance.
TEXT 280

एत अना ना पाठाओ, किछु कार्य नाइ।
सबे दुईजनार योग्य भक्ष्यमात्र चाइ।” ८०॥

TRANSLATION

"The former hunter said, 'Please do not send so many grains. Only send what is sufficient for two people, no more.'"

PURPORT

The former hunter only wanted enough for two people to eat, no more. It is not necessary for a Vaishnava to keep a stock of food for the next day. He should receive only sufficient grains to last one day. The next day, he must again depend on the Lord's mercy. This is the instruction of Sri Caitanya Mahaprabhu. When His personal servant Govinda sometimes kept a stock of haritaki (myrobalan), Sri Caitanya Mahaprabhu chastised him, saying, "Why did you keep a stock for the next day?" Sri Rupa Gosvami and others were begging daily from door to door for their sustenance, and they never attempted to stock their ashrama with food for the next day. We should not materially calculate, thinking, "It is better to stock food for a week. Why give the Lord trouble by having Him bring food daily?" One should be convinced that the Lord will provide daily. There is no need to stock food for the next day.

TEXT 281

नारद कहे, - 'এছে রহ, তুমি ভাগ্যবান।'
এত বলি দুইজন হইল অহর্ষান।” ২৮১॥

SYNONYMS

nārada kahe—Narada Muni said; aiche raha—live like that; tumi bhāgyavān—certainly you are very fortunate; eta bali—saying this; dui-jana—both Nārada Muni and Parvata Muni; ha-ilā antardhāna—disappeared.
TRANSLATION

“Nārada Muni approved his not wanting more than a daily supply of food, and he blessed him, saying, ‘You are fortunate.’ Nārada Muni and Parvata Muni then disappeared from that place.

TEXT 282

ei ta’ kahilun tomāya vyādhera ākhyāna
yā śunile haya sādhu-saṅga-prabhāva-jñāna

SYNONYMS

ei ta’ kahilun—thus I have narrated; tomāya—unto you; vyādhera ākhyāna—the story of the hunter; yā śunile—hearing which; haya—there is; sādhu-saṅga—of the association of devotees; prabhāva—of the influence; jñāna—knowledge.

TRANSLATION

“So far I have narrated the incident of the hunter. By hearing this narration, one can understand the influence derived by associating with devotees.

PURPORT

Śrī Caitanya Mahāprabhu wanted to stress that even a hunter, the lowest of men, could become a topmost Vaisnava simply by associating with Nārada Muni or a devotee in his bona fide disciplic succession.

TEXT 283

ei āra tina artha gaṇanāṭe pāila
ei dui artha mili’ ‘chābbiśa’ artha haila

SYNONYMS

ei—this example; āra—another; tina artha—three imports; gaṇanāṭe—in calculating; pāila—we have obtained; ei dui artha mili’—by adding these two imports; chābbiśa—twenty-six; artha—imports; haila—there have been.
TRANSLATION

“In this way we have found three more meanings. Combine these with the other meanings, and the total number of meanings add up to twenty-six in all.

TEXT 284

আর অর্থ সুনা, যাহা—অর্থের ভাণ্ডার।
সুলে ‘দুই’ অর্থ, সূক্ষ্ম ‘ব্রিশ’ প্রকার॥ ২৮৪॥

āra artha śuna, yāhā—arthera bhāṇḍāra
sthūle ‘dui’ artha, sūkṣme ‘batriṣa’ prakāra

SYNONYMS

āra—another; artha—import; śuna—hear; yāhā—which; arthera bhāṇḍāra—storehouse of knowledge; sthūle—grossly; dui artha—two meanings; sūkṣme—by a subtle import; batriṣa—thirty-two; prakāra—varieties.

TRANSLATION

“There is yet another meaning, which is full of a variety of imports. Actually there are two gross meanings and thirty-two subtle meanings.

PURPORT

The two gross meanings refer to regulative devotional service and spontaneous devotional service. There are also thirty-two subtle meanings. Under the heading of regulative devotional service, there are sixteen meanings: (1) a servant of the Lord as His personal associate, (2) a personal friend, (3) personal parents or similar superiors, (4) a personal beloved, (5) a servant elevated by spiritual cultivation, (6) a friend by spiritual cultivation, (7) parents and superior devotees by cultivation of devotional service, (8) a beloved wife or female friend by cultivation of devotional service, (9) a mature devotee as a servant, (10) a mature devotee as a friend, (11) a mature devotee as a parent and superior, (12) a mature devotee as wife and beloved, (13) an immature devotee as servant, (14) an immature devotee as a friend, (15) an immature devotee as father and superior, and (16) an immature devotee as a beloved. Similarly, under the heading of spontaneous devotion there are also sixteen various associates. Therefore the total number of devotees under the headings of regular devotees and spontaneous devotees is thirty-two.

TEXT 285

‘অ্যামা’-শঙ্কে কহে—সর্ববিধ ভগবান।
এক ‘শয়ন ভগবান’, আর ‘ভগবান’-অধ্যায়ন॥ ২৮৫॥

‘Ama’-shange ke—sarvabidh bhagavan.
Eke ‘shayan bhagavan’, aar ‘bhagavan’-adhyayan॥ ২৮৫॥
Sri Caitanya-caritamrta [Madhya-lila, Ch. 24]

‘atma’-sabde kahe — sarva-vidha bhagavan
eka ‘svayam bhagavan’, ara ‘bhagavan’-ākhyāna

SYNONYMS
atma-sabde—by the word atma; kahe—it is said; sarva-vidha bhagavan—all types of Personalities of Godhead; eka—one; svayam bhagavan—the original Supreme Personality of Godhead, Kṛṣṇa; ara—another; bhagavan-ākhyāna—the Personality of Godhead by an expansive designation.

TRANSLATION
“The word atma refers to all the different expansions of the Supreme Personality of Godhead. One of them is the Supreme Personality of Godhead Himself, Kṛṣṇa, and the others are different incarnations or expansions of Kṛṣṇa.

PURPORT
The word atma also includes all kinds of Bhagavan, the Supreme Personality of Godhead. This means that Kṛṣṇa has unlimited expansions. This is described in Brahma-sarihita (5.46):

dipārcir eva hi daśāntaram abhyupetya
dipāyate vivṛṣa-hetu-samāna-dharmā
yas tāḍṛg eva hi ca viṣṇutaya vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

These expansions are thus compared to candles that have been lit from an original candle. All the secondary candles are equally powerful, but the original candle is that from which all the others have been lit. Kṛṣṇa is the original Supreme Personality of Godhead, and He is expanded as Balarāma, Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva. In this way there are innumerable incarnations and expansions who are also called Bhagavan, the Supreme Personality of Godhead.

TEXT 286

तांते रमेष येई, सेई सव—‘अत्माराम’।
‘विबिधवक्तृ’, ‘राूगवक्तृ’,—दूूविध नाम ॥ २८६ ॥

tānte rame yei, sei sava—‘ātmārama’
‘vidhi-bhakta’, ‘raga-bhakta’,—dui-vidha nāma
SYNONYMS

tānte—in all those Supreme Personalities of Godhead; rame—takes pleasure in devotional service; yei—those persons who; sei saba—all of them; ātmārāma—are also known as ātmārāma; vidhi-bhakta—devotees following the regulative principles; rāga-bhakta—devotees following spontaneous love; dui-vidha nāma—two different varieties.

TRANSLATION

“One who always engages in the service of the Supreme Personality of Godhead is called ātmārāma. There are two types of ātmārāma. One is an ātmārāma engaged in regulative devotional service, and the other is an ātmārāma engaged in spontaneous devotional service.

TEXT 287

dui-vidha bhakta haya cări cări prakāra
pāriśada, sādhana-siddha, sādhaka-gaṇa āra

SYNONYMS

dui-vidha bhakta—these two varieties of ātmārāma devotees; haya—are; cări cări prakāra—each of four different categories; pāriśada—personal associate; sādhana-siddha—liberated to the position of associates by perfection in devotional service; sādhaka-gaṇa āra—and devotees already engaged in the devotional service of the Lord.

TRANSLATION

“The ātmārāmas engaged in regulative and spontaneous devotional service are further categorized into four groups. There are the eternal associates, the associates who have become perfect by devotional service, and those who are engaged in devotional service and are called sādhaka.

TEXT 288

jāta-ajāta-rati-bhede sādhaka dui bheda
vidhi-rāga-mārge cări cări—aṣṭa bheda
SYNONYMS

jāta-ajāta-rati-bhede—by distinction of mature love and immature love; sādhaka dui bheda—those practicing are of two varieties; vidhi—regulative devotion; rāga—spontaneous devotion; mārge—on both the paths; cāri cāri—there are four different varieties; aṣṭa bheda—a total of eight kinds.

TRANSLATION

"Those who are practicing devotional service are either mature or immature. Therefore the sādhakas are of two types. Since the devotees execute either regulative devotional service or spontaneous devotional service and there are four groups within these two divisions, altogether there are eight varieties.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the original Personality of Godhead, Kṛṣṇa, is the Supreme Personality of Godhead, and His expansions are also called the Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality of Godhead. Speculative philosophers and mystic yogīs also meditate upon the form of Kṛṣṇa, but this form is not the form of the original Supreme Personality of Godhead. Such a Bhagavan is but a partial representation of the Lord's full potency. Nonetheless, He has to be understood to be the Supreme Personality of Godhead. To clarify this matter, one should simply understand that Kṛṣṇa, the son of Nanda Mahārāja in Vṛndāvana, the friend of the cowherd boys and lover of the gopīs, is actually the original Supreme Personality of Godhead. He is attained by spontaneous love. Although His expansions are also called the Supreme Personality of Godhead, They are attained only by the execution of regulative devotional service.

TEXT 289

vedhic-bhaktye nitya-siddha pāriśada—‘dāsa’
‘sakhā’ ‘guru’, ‘kāntā-gaṇa’,—cāri-vidha prakāśa || 289 ||

vidhi-bhaktye nitya-siddha pāriśada—‘dāsa’
‘sakhā’ ‘guru’, ‘kāntā-gaṇa’,—cāri-vidha prakāśa

SYNONYMS

vidhi-bhaktye—by regulative devotional service; nitya-siddha pāriśada—eternally perfect associate; dāsa—the servant; sakhā guru kāntā-gaṇa—friends, superiors and beloved damsels; cāri-vidha prakāśa—they are manifested in four varieties.
TRANSLATION

"By executing regulative devotional service, one is elevated to the platform of an eternally perfect associate—such as a servant, friend, superior or beloved woman. These are of four varieties.

TEXT 290

साधनसिद्धदास, सखा, गुरु, कांतगण।
जातरति साधकत्तकचारिविध जन॥ २९०॥

sādhana-siddha—dāsa, sakhā, guru, kānta-gaṇa
jāta-rati sādhaka-bhakta—cāri-vidha jana

SYNONYMS

sādhana-siddha—those who have perfected themselves by devotional service; dāsa—servants; sakhā—friends; guru—superiors; kānta-gaṇa—beloved damsels; jāta-rati sādhaka-bhakta—devotees who have become mature by devotional service; cāri-vidha jana—they are also of four varieties.

TRANSLATION

"Among those who have perfected themselves by devotional service, there are servants, friends, superiors and beloved damsels. Similarly, there are four types of mature devotees.

TEXT 291

अजातरति साधकत्तक,—ए चारि प्रकार।
विधिमार्गे भूक्षे षोडश स्थेष्य प्रचार॥ २९१॥

ajāta-rati sādhaka-bhakta,—e cāri prakāra
vidhi-mārge bhakte ṣoḍaśa bheda pracāra

SYNONYMS

ajāta-rati sādhaka-bhakta—immature devotees engaged in devotional service; e cāri prakāra—there are also the same four varieties; vidhi-mārge—on the path of regulative devotional service; bhakte—devotees; ṣoḍaśa bheda pracāra—there are sixteen varieties.

TRANSLATION

"Within the category of regulative devotional service, there are also immature devotees. These are also of four varieties. Thus in regulative devotional service there are altogether sixteen varieties.
TEXT 292

रागमार्गे ऐচ्छेभक्ते योडः संस्कर्थ ।
दुई मार्गे आत्मारमेर बजिन्त्र संस्कर्थ ॥ २९२ ॥

rāga-mārge aiche bhakte śoḍāṣa vibheda
dui mārge ātmārāmera bātriṣa vibheda

SYNONYMS

rāga-mārge—on the path of spontaneous loving service; aiche—in the same way; bhakte—all the devotees; śoḍāṣa vibheda—divided into sixteen varieties; dui mārge—on the two paths, namely regulative devotional service and spontaneous devotional service; ātmārāmera—of persons enjoying with the Supreme Self; bātriṣa vibheda—there are thirty-two varieties of devotees.

TRANSLATION

"On the path of spontaneous devotional service, there are also sixteen categories of devotees. Thus there are thirty-two types of ātmārāmas enjoying the Supreme Lord on these two paths.

TEXT 293

‘मुनि’, ‘निर्ग्रंथ’, ‘च’ ‘अपि’—चारि शब्देर अर्थ ।
याहीं येि लागे, ताहा करिये सर्थः ॥ २९३ ॥

‘muni’, ‘nirgrantha’, ‘ca’ ‘api’,—cāri śābder artha
yāhaṁ yei lāge, tāhā kariye samartha

SYNONYMS

muni—the sage; nirgrantha—either learned or foolish; ca—also; api—in spite of; cāri śābdera artha—the meanings of these four words; yāhaṁ—wherever; yei lāge—they apply; tāhā kariye samartha—make them sound.

TRANSLATION

"When these thirty-two types of devotees are qualified with the words muni nirgrantha ca api, they can be increased in different ways and very soundly elaborated upon.

TEXT 294

वजिन्त्रे चाक्रिबिश्ने मिलि अष्टपञ्चक ।
आर एक भेद शुन अर्थेर प्रकाश ॥ २९४ ॥

SYNONYMS

vajintra—on the path of regulated devotional service; chaakribishne mili—aṣṭa-pañcaka—eight臉; aar—a; ek—he; bheda—discrimination; shun—apply; arthe—meaning; prakasha—light.
SYNONYMS

batrisa—these thirty-two varieties; chabbiisa—the formerly described twenty-six varieties; mili’—added together; aṣṭa-pancaśa—they become fifty-eight; āra—another; eka—one; bheda—different; suna—please hear; arthera prakasa—manifestation of import.

TRANSLATION

“When we add the twenty-six types of devotees to these thirty-two, they altogether number fifty-eight. You may now hear from Me of manifestations with different meanings.

TEXT 295

इतरतरा ‘च’ दिया समास करिये।
‘अट्टान्ना बार अट्मरामा नाम सहिये।’

itaretara ‘ca’ diyâ samâsa kariye
‘āṭānna’ bāra ātmārāma nāma la-iye

SYNONYMS

itaretara—in different varieties; ca—the word ca; diyâ—adding; samâsa kariye—make a compound word; āṭānna bāra—fifty-eight times; ātmārāma—the ātmārāma devotees; nāma la-iye—I take their different names.

TRANSLATION

“In this way, as I add the word ca to one word after another, I make a compound. Thus the different names of ātmārāmas can be taken fifty-eight times.

TEXT 296

‘अयात माह अयात अयात’ अट्टान्न करी।
‘शेष तच लोप करी’ राखि एकबार।’

‘ātmārāmaś ca ātmārāmaś ca’ āṭānna-bāra
‘seṣe saba lopa kari’ rākhi eka-bāra

SYNONYMS

ātmārāmaḥ ca ātmārāmaḥ ca—repeating ātmārāmaḥ; āṭānna-bāra—fifty-eight times; seṣe—at the end; saba lopa kari’—rejecting all; rākhi—we keep; eka-bāra—only one.
TRANSLATION

"In this way, one can repeat the word ātmārāmāḥ with ca for each of the fifty-eight meanings. By following the rule previously stated and rejecting all but the last, we retain that which represents all the meanings.

TEXT 297

sarūpāṇām eka-šeṣa eka-vibhaktau, uktārthānām aprayogā iti

SYNONYMS

sa-rūpāṇām—of words of the same form; eka-šeṣah—only the last; eka-vibhaktau—in the same case; ukta-artha-nām—of the previously spoken meanings; aprayogah—nonapplication; iti—thus.

TRANSLATION

"‘Of words having the same form and case termination, the last one is the only one retained.’

PURPORT

This is a quotation from Pāṇini’s sūtras (1.2.64).

TEXT 298

ātānna ca-kārera saba lopa haya eka ātmārāma-sabde ātānna artha kaya

SYNONYMS

ātānna—fifty-eight; ca-kārera—of the additions of the word ca; saba lopa haya—all of them are rejected; eka—one; ātmārāma—ātmārāma; sabde—by the word; ātānna artha kaya—fifty-eight imports are automatically derived.

TRANSLATION

‘When all the ca-kāra, or additions to the word ca, are taken away, fifty-eight different meanings can still be understood by the one word ātmārāma.'
TEXT 299

अथार्यक्षां विद्वान्तकां कलपितकां आयुर्यक्षां रुक्षः ॥ २९९ ॥

aśvattha-vrksās ca baṭa-vrksās ca kapittha-vrksās ca āmra-vrksās ca vrksāh

SYNONYMS

aśvattha-vrksāḥ—banyan trees; ca—and; baṭa-vrksāḥ—fig trees; ca—and; kapittha-vrksāḥ—a type of tree named kapittha; ca—and; āmra-vrksāḥ—mango trees; ca—and; vrksāḥ—all indicated by the word “trees.”

TRANSLATION

“By the plural word vrksāḥ [trees], all trees, such as banyan trees, fig trees, kapittha trees and mango trees, are indicated.”

TEXT 300

“अथार्य वन रुक्षः फलकिः” येहेछे हुयः।
तेहेन सब आध्याराम ज्ञेने भविष्ये करोय ॥ ३०० ॥

“asmin vane vrksāḥ phalanti” yaiche haya
taiche saba atmārāma krśṇe bhakti karaya

SYNONYMS

asmin vane—in this forest; vrksāḥ phalanti—different varieties of trees bear fruit; yaiche haya—just as in this sentence; taiche—similarly; saba—all; atmārāma—self-realized souls; krśṇe bhakti karaya—engage themselves in loving devotional service to Lord Kṛṣṇa.

TRANSLATION

“This atmārāma verse is like the sentence, ‘In this forest many different trees bear fruit.’ All atmārāmas render devotional service to Lord Kṛṣṇa.

TEXT 301

‘आध्यारामां’ समुच्चयेय कहिये च-कार।
‘मुनया’ भविष्य करे,– एই अर्थ तार ॥ ३०१ ॥

‘ātmārāmās ca’ samuccaye kahiye ca-kāra
‘munayaś ca’ bhakti kare,—ei artha tāra
SYNONYMS

atmaramaḥ ca—similarly the word atmaramaḥ with the word ca added; samuccay— in aggregation; kahiye—means; ca-kāra—the word ca; munayaḥ ca—the word munayaḥ with the word ca added; bhakti kare—all of them engage in devotional service; ei artha tāra— this is the perfect meaning of the verse.

TRANSLATION

"After fifty-eight times uttering the word atmaramaḥ and taking ca in a sense of aggregation, one may add the word munayaḥ. That will mean that they also render devotional service to Lord Kṛṣṇa. In this way there are fifty-nine meanings.

TEXT 302

'nirgranthā eva' haṇā, 'api'—nirdhārāṇe
ei 'ūnāṣaṭī prakāra artha kariluḥ vyākhyaṇe

SYNONYMS

nirgranthā—the word nirgranthā; eva—also the word eva; haṇā—becoming; api—the word api; nirdhārāṇe—in fixation; ei ūnāṣaṭī prakāra artha—in this way fifty-nine imports; kariluḥ vyākhyaṇe—I have described.

TRANSLATION

"Then taking the word nirgranthā and considering api in the sense of sustenance, I have tried to explain fifty-nine meanings of the word.

TEXT 303

sarva-samuccaye āra eka artha haya
'atmārāmaḥ ca munayaḥ ca nirgranthāḥ ca' bhajaya

SYNONYMS

sarva-samuccaye—taking all of them together; āra—another; eka—one; artha—import; haya—there is; atmārāmaḥ ca munayaḥ ca nirgranthāḥ ca bha-
jaya—the ātmāras, great sages and nirgranthas (the learned and the fools) are all eligible to engage in the transcendental loving service of the Lord.

TRANSLATION

"Taking all the words together, there is another meaning. Whether one is an ātmāra, a great sage, or nirgrantha, everyone must engage in the service of the Lord.

PURPORT

The word sarva-samuccaye is significant here. It includes all classes of men—ātmāra, muni and nirgrantha. Everyone engages in the service of the Lord. Taking the word api in the sense of ascertainment, there are, all together, sixty different meanings.

TEXT 304

‘अपि’-शब्दः—अवधारणे, सेह चारि बार।
चारिशब्दः-संगे एवेर करिबे उच्चार॥ ३०४॥

‘api’-śabda—avadhārane, seha cāri bāra
cāri-śabda-saṅge evera karibe uccāra

SYNONYMS

api-śabda—the word api; avadhārane—in the matter of ascertaining; seha cāri bāra—those four times; cāri-śabda—four words; saṅge—with; evera—of the word eva; karibe—one can do; uccāra—pronouncing.

TRANSLATION

"The word api is then used in the sense of ascertainment, and then four times with four words the word eva can be uttered.

TEXT 305

“उरुक्रमे एव भक्तिमेव अहैतुकिमेव कुर्वान्ते”॥ ३०५॥

“urukrame eva bhaktim eva ahaitukim eva kuvanty eva”

SYNONYMS

urukrame—unto the most powerful; eva—only; bhaktim—devotional service; eva—only; ahaitukim—without motives; eva—only; kuvanti—they perform; eva—only.
TRANSLATION

“The words urukrama, bhakti, ahaikutikī and kurvanti are added to the word eva again and again. Thus another meaning is explained.

TEXT 306

एই তা কহিলুঃ শ্লোকের ‘ষাঢ়’ সংখ্যক অর্থ।
অর এক অর্থ সুন প্রমাণে সমর্থ॥ ৩০৬॥

ei ta' kahilun ślokera ‘ṣaṣṭi’ saṅkhya artha
āra eka artha śuna pramāṇe samartha

SYNONYMS

ei ta’—thus; kahilun—I have explained; ślokera—of the verse; ṣaṣṭi—sixty;
saṅkhya—numbering; artha—imports; āra—another; eka—one; artha—import;
śuna—please hear; pramāṇe samartha—quite fit for giving evidence.

TRANSLATION

“Now I have given sixty different meanings to the verse, and yet there is another meaning which is also very strongly evident.

TEXT 307

‘আত্মা’-সংক্ষে কহে ‘ক্ষেত্রজ্ঞ জীব’-লক্ষণ।
তৃণাদি কীটপর্যন্ত - তাঁর শক্তিতে গণন॥ ৩০৭॥

‘ātmā’-śabde kahe ‘kṣetra-jña jiva’-lakṣaṇa
brahmādi kiṣa-paryanta——tāṇra śaktite gaṇana

SYNONYMS

ātmā-śabde—by the word ātmā; kahe—it is said; kṣetra-jña jiva—the living entity who knows about his body; lakṣaṇa—symptom; brahmā-ādi—beginning from Lord Brahmā; kiṣa-paryanta—down to the insignificant ant; tāṇra—His; śaktite—as the marginal potency; gaṇana—counting.

TRANSLATION

“The word ātmā also refers to the living entity who knows about his body. That is another symptom. From Lord Brahmā down to the insignificant ant, everyone is counted as the marginal potency of the Lord.
TEXT 308

viṣṇu-śaktih parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-samjñānyā
tṛtiyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktih—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; śaktih—potency; iṣyate—known thus.

TRANSLATION

"The potency of Lord Viṣṇu is summarized in three categories—namely the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities."

PURPORT

This is a quotation from Viṣṇu Purāṇa. For an explanation, see Adi-līlā (7.119).

TEXT 309

"kṣetrajña ātmā puruṣah pradhānam prakṛtiḥ striyām"

SYNONYMS

kṣetra-jñāḥ—the word kṣetrajña; ātmā—the living entity; puruṣah—the enjoyer; pradhānam—the chief; prakṛtiḥ—the material nature; striyām—in the feminine gender.

TRANSLATION

"The word kṣetrajña refers to the living entity, the enjoyer, the chief and material nature."
PURPORT
This is a quotation from the Svarga-varga (7) of the Amara-kośa dictionary.

TEXT 310

bhramite bhramite yadi sādhu-saṅga pāya
saba tyaji’ tabe tiṅho krṣṇere bhajaya

SYNONYMS
bhramite bhramite—wandering in different forms in different manners; yadi—if; sādhu-saṅga pāya—one obtains the association of devotees; saba tyaji’—giving up everything; tabe—then; tiṅho—he; krṣṇere bhajaya—engages himself in the service of Lord Kṛṣṇa.

TRANSLATION
“The living entities are wandering in different species of life on different planets, but if by chance they get the association of a pure devotee [sādhu] they give up all other engagements and engage in the service of Lord Kṛṣṇa.

TEXT 311

sāti artha kahiluṅ, saba—krṣnera bhajane
sei artha haya ei saba udāharaṇe

SYNONYMS
sāti—sixty; artha—imports; kahiluṅ—I explained; saba—all; krṣnera bhajane—aiming at rendering transcendental loving service to Kṛṣṇa; sei artha haya—that is the only meaning; ei saba—all these; udāharaṇe—examples.

TRANSLATION
“I have thus explained sixty different meanings, and all of them aim at the service of Lord Kṛṣṇa. After giving so many examples, that is the only meaning.
"eka-śaṣṭi" artha ebe sphurila tomā-saṅge
tomāra bhakti-vaše uter ṛthera taraṅge

SYNONYMS
eka-śaṣṭi—sixty-one; artha—imports; ebe—now; sphurila—has awakened;
tomā-saṅge—because of your association; tomāra—your; bhakti-vaše—by dint
of devotional service; uter—there arises; ṛthera—of imports; taraṅge—waves.

TRANSLATION
"Now, due to your association, another meaning has awakened. It is due to
your devotional service that these waves of meaning are arising.

PURPORT
The word ātmā refers to the living entity. From Lord Brahmā down to an insig-
nificant ant, everyone is considered a living entity. Living entities are considered
part of the Lord's marginal potency. All of them are kṣetrajña, knowers of the
body. When they become nirgrantha, or free, saintly persons, they engage in Lord
Kṛṣṇa's service. That is the sixty-first meaning of the verse.

TEXT 313
aham vedmi śuko vetti
vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyam
na buddhyā na ca ṛtikayā

SYNONYMS
aham—I (Lord Śiva); vedmi—know; śukāḥ—Śukadeva Gosvāmī; vetti—knows;
vṛyasāḥ—Vyāsadeva; vetti—knows; na vetti vā—or may not know; bhaktyā—by
devotional service (executed in nine different processes); bhāgavatam—the
Bhāgavata Purāṇa (called Paramaharīṣa-saṁhitā, the text or treatise readable by
the topmost transcendentalists); grāhyam—to be accepted; na—not; buddhyā—
by so-called intelligence or experimental knowledge; \textit{na—nor; ca—also; tıkayā—by imaginary commentary.}

**TRANSLATION**

"[Lord Śiva said,] ‘I may know; Śukadeva Gosvāmi, the son of Vyāsadeva, may know; and Vyāsadeva may know or may not know the Śrīmad-Bhāgavatam. On the whole, the Śrīmad-Bhāgavatam, the spotless Purāṇa, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.’"

**PURPORT**

Devotional service includes nine processes, beginning with hearing, chanting and remembering the activities of Lord Viṣṇu. Only one who has taken to devotional service can understand Śrīmad-Bhāgavatam, which is the spotless Purāṇa for a transcendentalist (paramahārīṣa). So-called commentaries are useless for this purpose. According to the Vedic injunction: \textit{yasya deve para bhaktir yatha deve tathā gurau.} All Vedic literatures maintain that Śrīmad-Bhāgavatam has to be learned from the person bhāgavata, and to understand it one has to engage in pure devotional service. Śrīmad-Bhāgavatam cannot be understood by so-called erudite scholars or grammarians. One who has developed pure Kṛṣṇa consciousness and has served the pure devotee, the spiritual master, can understand Śrīmad-Bhāgavatam. Others cannot.

**SYNONYMS**

\textit{artha sūnī’}—by hearing the meaning (of the ātmārama verse); \textit{sanātana}—Sanātana Gosvāmi; \textit{vismita haññā}—becoming struck with wonder; \textit{stuti kare}—offers prayers; \textit{mahāprabhura}—of Śrī Caitanya Mahāprabhu; \textit{carane dhariyā}—touching the lotus feet.

**TRANSLATION**

After hearing all the explanations of all the different meanings of the ātmārama verse, Sanātana Gosvāmi was struck with wonder. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and began to offer prayers.
TEXT 315

“সাক্ষাত ইশ্঵র তুমি ব্রজেশ্বরনন্দন।
তোমার নিবাসে সর্ববোধ-প্রবর্তন॥ ৩১৫ ॥

‘sākṣāt iśvara tumī vrajendra-nandana
tomāra niśvāse sarva-veda-pravartana

SYNONYMS
sākṣāt iśvara tumī—You are the Supreme Personality of Godhead; vrajendra-nandana—the son of Mahārāja Nanda; tomāra niśvāse—by Your breathing; sarva-veda—all Vedic literatures; pravartana—are vibrated.

TRANSLATION
Sanātana Gosvāmī said, “My dear Lord, You are the Supreme Personality of Godhead, Kṛṣṇa, the son of Mahārāja Nanda. All the Vedic literatures are vibrated through Your breathing.

TEXT 316

তুমি—বক্তা ভাগবতের, তুমি জান অর্থ।
তোমা বিনা অন্য জানিতে নাহিক সমর্থ॥ ৩১৬ ॥

tumī—vaktā bhāgavatera, tumī jāna artha
tomā vinā anya jānite nāhika samartha

SYNONYMS
tumī—Your Lordship; vaktā—the speaker; bhāgavatera—of Śrīmad-Bhāgavatam; tumī—You; jāna—know; artha—the import; tomā vinā—except for You; anya—anyone else; jānite—to know; nāhika—is not; samartha—able.

TRANSLATION
“My dear Lord, You are the original speaker of the Bhāgavatam. You therefore know its real import. But for You, no one can understand the confidential meaning of Śrīmad-Bhāgavatam.”

PURPORT
Following this statement by Śrīla Sanātana Gosvāmī, we have written our introduction to Śrīmad-Bhāgavatam (First Canto, Part One, pages 7-41).
TEXT 317

prabhu kahe,—“kene kara āmāra stavana bhāgavatera svarūpa kene nā kara vicāraṇa?

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; kene kara—why do you do; āmāra stavana—My personal glorification; bhāgavatera sva-rūpa—the real form of Śrīmad-Bhāgavatam; kene—why; nā kara—you do not do; vicāraṇa—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Why are you glorifying Me personally? You should understand the transcendental position of Śrīmad-Bhāgavatam. Why don’t you consider this important point?

TEXT 318

kṛṣṇa-tulya bhāgavata—vibhu, sarvāśraya
prati-sloke prati-aksare nānā artha kaya

SYNONYMS

kṛṣṇa-tulya bhāgavata—Śrīmad-Bhāgavatam is identical with Kṛṣṇa; vibhu—the supreme; sarvāśraya—the origin of everything, or that which controls everything; prati-sloke—in every verse; prati-aksare—in every syllable; nānā artha kaya—there are varieties of imports.

TRANSLATION

“Śrīmad-Bhāgavatam is as great as Kṛṣṇa, the Supreme Lord and shelter of everything. In each and every verse of Śrīmad-Bhāgavatam and in each and every syllable, there are various meanings.

TEXT 319

prabhavād bhūtānāṁ prabhu kahe—kene kara vā稼 prabhu kahe—kene kara vā稼
prāṣṇottare bhāgaṅvate kariyāche nirdhāra
yāṅhāra śravaṅe loke lāge camatkāra

SYNONYMS
prāṣṇa-uttare—in the form of questions and answers; bhāgaṅvate—in Śrīmad-Bhāgaṅvataṁ; kariyāche—has made; nirdhāra—conclusion; yāṅhāra śravaṅe—hearing which; loke—in all people; lāge—there is; camatkāra—wonderful astonishment.

TRANSLATION
"The form of Śrīmad-Bhāgaṅvataṁ is given in questions and answers. Thus the conclusion is established. By hearing these questions and answers, one is highly astonished.

TEXT 320

brūhi yogesvare kṛṣṇe
brahmānye dharma-varmāni
svām kāṣṭhām adhunopete
dharmaḥ kam śaraṇaṁ gataḥ

SYNONYMS
brūhi—kindly explain; yoga-isvare—the Supreme Personality of Godhead, the master of all mystic power; kṛṣṇe—Lord Kṛṣṇa; brahmānye—the protector of brahminical culture; dharma-varmāni—the strong arms of religious principles; svām—His own; kāṣṭhām—to the personal abode; adhunā—at present; upete—having returned; dharmaḥ—the religious principles; kam—unto what; śaraṇaṁ—shelter; gataḥ—have gone.

TRANSLATION
"'Now that Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us by whom religious principles are presently protected.'

PURPORT
This verse from Śrīmad-Bhāgaṅvataṁ (1.1.23) was a question raised by all the sages, who were headed by Śaunaka. This question put before the great devotee Śūta Gosvāmī is the foremost of the six questions raised. The answer to this important question is given in the next verse from Śrīmad-Bhāgaṅvataṁ (1.3.43).
TEXT 321

krṣṇe svadhamopagate
dharma-jñāna-dibhiḥ saha
kalau nāstā-drśām eṣa
purāṇārko 'dhunoditaḥ

SYNONYMS

krṣṇa—Lord Kṛṣṇa; sva-dhāma—to His personal abode; upagate—having returned; dharma-jñāna-adibhiḥ saha—along with religious principles, transcendental knowledge, and so on; kalau—in this age of Kali; nāstā-drśām—of persons who have lost their spiritual vision; eṣa—this; purāṇa-arkaḥ—Purala or Vedic literature that shines like the sun; adhunā—at the present moment; uditah—has arisen.

TRANSLATION

"'After Lord Kṛṣṇa departed for His abode along with religious principles and transcendental knowledge, this Purāṇa, Śrimad-Bhāgavatam, has arisen like the sun in this age of Kali to enlighten those who have no spiritual vision.'"

TEXT 322

ei mata kahilun eka slokera vyākhyaṇa
vātulera pralāpa kari' ke kare pramāṇa?

SYNONYMS

ei mata—in this way; kahilun—I have spoken; eka—one; ślokera—of a verse; vyākhyaṇa—the explanation; vātulera pralāpa—the talking of a madman; kari'—doing; ke kare pramāṇa—who will accept this as evidential proof.

TRANSLATION

"In this way, like a madman, I have explained the meaning of just one verse. I do not know who will take this as evidence."
TEXT 323

अमाहेनेयेभकेहेवातुलाहये।
एहृदृष्टेभागवत्येङार्धजानय॥३२३॥

अमाहेनेयेभकेहेवातुलाहये।
एहृदृष्टेभागवत्येङार्धजानय॥

SYNONYMS

अमाहेनां—exactly like Me; येभां—anyone who; केहां—a person; वातुलाहयां—becomes a madman; एहृदृष्टेः—according to this process; भागवतेरा—of Srimad-Bhagavatam; अर्थां—import; जानयाः—he can understand.

TRANSLATION

"If one becomes a madman like Me, he may also understand the meaning of Srimad-Bhagavatam by this process."

PURPORT

Śrī Caitanya Mahāprabhu plainly explains that Srimad-Bhagavatam cannot be understood by those who are materially situated. In other words, one has to become a madman like Śrī Caitanya Mahāprabhu. Apart from being the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is an acārya who exhibited love of God like a madman. According to His own written verse: yugāyitam nimesena. He says that for Him, "a moment seems to last twelve years." Cakṣusā prāṛṣāyitam: "My tears are flowing like torrents of rain." Śūnyāyitam jagat sarvam: "I feel as if the entire universe were vacant." Why? Govinda-virahena me: "Due to My being separated from Govinda, Kṛṣṇa."

One can understand Srimad-Bhagavatam only by following in the footsteps of Śrī Caitanya Mahāprabhu, who was mad for Kṛṣṇa. We cannot, of course, imitate Śrī Caitanya Mahāprabhu. It is not possible. However, unless one is very serious about understanding Kṛṣṇa, he cannot understand Srimad-Bhagavatam. Srimad-Bhagavatam gives the full narration of Kṛṣṇa's transcendental activities. The first nine cantos explain who Kṛṣṇa is, and the Lord's birth and activities are narrated in the Tenth Canto. In Bhagavad-gitā it is stated: janma karma ca me divyam. Kṛṣṇa's appearance and disappearance are transcendental, not mundane. A person is eligible to return home, back to Godhead, if he perfectly understands Kṛṣṇa and His appearance and disappearance. This is verified by Bhagavad-gitā: tyaktvā deham puran janma naiti mām eti so 'ṛjuna.

It is therefore concluded that one has to learn about Kṛṣṇa from Srimad-Bhagavatam and Bhagavad-gitā, and one has to follow in the footsteps of Śrī
Caitanya Mahaprabhu. Those who do not follow Śri Caitanya Mahaprabhu cannot understand Bhagavad-gitā and Śrimad-Bhāgavatam.

TEXT 324

पुनः सनातन कहें युधि द्वै करें।
“प्रभु आज्ञा दिला ‘वैष्णवबन्धु’ करिबारे || ३२४ ||

punah sanātana kahe yudhi’ dui kare
“prabhu ājñā dilā ‘vaisṇava-smṛti’ karibāre

SYNONYMS

punah—again; sanātana—Sanātana Gosvāmi; kahe—says; yudhi’ dui kare—folding his two hands; prabhu ājñā dilā—Your Lordship has ordered me; vaisṇava-smṛti karibāre—to write a dictionary of Vaiṣṇava activities.

TRANSLATION

Folding his hands, Sanātana Gosvāmi said, “My Lord, You ordered me to write a directory about the activities of Vaiṣṇavas.

TEXT 325

मुनि—लोक-जाति, किचु न जानो आचार
मो-हैते कैचेह है स्मृतिपराचार || ३२५ ||

munī—nica-jāti, kichu nā jānoν ācāra
mo-haite kaiche haya smṛti-paracāra

SYNONYMS

munī—I; nica-jāti—belong to a lower caste; kichu—anything; nā—not; jānoν—I know; ācāra—about proper behavior; mo-haite—from me; kaiche—how; haya—there is; smṛti-paracāra—propagation of the directions of Vaiṣṇava behavior.

TRANSLATION

“I am a most lowborn person. I have no knowledge of good behavior. How is it possible for me to write authorized directions about Vaiṣṇava activities?”

PURPORT

Actually Sanātana Gosvāmi belonged to a very respectable brāhmaṇa family. Nonetheless, he submitted himself as a fallen, lowborn person because he had
served in the Mohammedan government. A brāhmaṇa is never supposed to be engaged for anyone's service. Accepting service for a livelihood (paricaryātmakāṁ karma) is the business of sūdras. The brāhmaṇa is always independent and busy studying śāstra and preaching śāstra to subordinate social members such as ksatriyas and vaiṣyas. Saṅatana Gosvāmī felt unfit to write Vaiśṇava smṛti about the behavior of Vaiśṇavas because he had fallen from the brahminical position. Thus Saṅatana Gosvāmī clearly admits that the brahminical culture should be standardized. Presently in India, so-called brāhmaṇas are almost all engaged in some mundane service, and they do not understand the import of the Vedic śāstras. Nonetheless, they are passing themselves off as brāhmaṇas on the basis of birth. In this connection, Saṅatana Gosvāmī declares that a brāhmaṇa cannot be engaged in anyone's service if he wants to take a leading part in society. In Śrimad-Bhāgavatam Nārada Muni states that even if a brāhmaṇa is in a difficult position, he should not accept the occupation of a sūdra. This means that he should not be engaged in service for another, for this is the business of dogs. Under the circumstances, Saṅatana Gosvāmī felt very low because he had accepted the service of the Muslim government. The conclusion is that no one should claim to be a brāhmaṇa simply by birthright while engaging in someone else’s service.

**TEXT 326**

ṣūtra kari' diśā yadi karaha upadesa
āpane karaha yadi hrdaye praveṣa

**SYNONYMS**

ṣūtra kari’—making a synopsis; diśā—direction; yadi—if; karaha upadeṣa—You kindly instruct; āpane—personally; karaha—You do; yadi—if; hrdaye praveṣa—entering into me or manifesting in my heart.

**TRANSLATION**

Sanatana Gosvami then requested the Lord, “Please personally tell me how I can write this difficult book about Vaiśṇava behavior. Please manifest Yourself in my heart.

**PURPORT**

The writing of Vaiśṇava literatures is not a function for ordinary men. Vaiśṇava literatures are not mental concoctions. They are all authorized literature meant to guide those who are going to be Vaiśṇavas. Under these circumstances, an
ordinary man cannot give his own opinion. His opinion must always correspond
with the conclusion of the Vedas. Unless one is fully qualified in Vaiṣṇava
behavior and authorized by superior authority (the Supreme Personality of
Godhead), one cannot write Vaiṣṇava literatures or purports and commentaries
on Śrīmad-Bhāgavatam and Bhagavad-gītā.

TEXT 327

তবে তার দিশা স্কুরে মো-লীচের ছদ্ম।
ঈশ্বর তুমি— যে করাহ, সেই সিদ্ধ হয়॥” ৩২৭ ॥

tabe tāra diśā sphure mo-nicera hṛdaya
iśvara tumi,—ye karāha, sei siddha haya”

SYNONYMS

tabe—if you do so; tāra—of that; diśā—the process of writing; sphure—manifests; mo-nicera—of someone lowborn like me; hṛdaya—in the heart; iśvara tumi—You are the Supreme Personality of Godhead; ye karāha—whatever You cause to do; sei siddha haya—that is perfectly done.

TRANSLATION

“If You would please manifest Yourself within my heart and personally
direct me in writing this book, then, although I am lowborn, I may hope to be
able to write it. You can do this because You are the Supreme Personality of
Godhead Yourself, and whatever You direct is perfect.”

TEXT 328

প্রভু কহে,—“যে করিতে করিবা তুমি মন ।
কৃষ্ণ সেই সেই তোমা করাবে স্ফূরণ॥ ৩২৮ ॥

prabhu kahe,—“ye karite karibā tumi mana
krṣṇa sei sei tomā karābe sphuraṇa

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ye—whatever; karite—to do;
karibā tumi mana—you want; krṣṇa—Lord Kṛṣṇa; sei sei—that; tomā—to you;
karābe sphuraṇa—will manifest.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Whatever you want to do you will be
able to do correctly by Lord Kṛṣṇa’s favor. He will manifest the real purport.
PURPORT

Sanātana Gosvāmī was a pure devotee of Kṛṣṇa. A pure devotee has no business other than serving Kṛṣṇa; consequently Kṛṣṇa is always ready to help him. This benediction was given by Śrī Caitanya Mahāprabhu to Sanātana Gosvāmī, who was authorized to write Vaishnava smṛti. Sanātana Gosvāmī was a pure devotee of the Lord, and through the blessings of Śrī Caitanya Mahāprabhu he was able to write the book perfectly.

TEXT 329

ভাষাপি এই সূত্রের শূন বিগ্রন্ধশণ।
সকারণ লিখি আলো। গুরু-অপ্রয়োগ || ৩২৯ ||

tathāpi ei sūtreta śūna dig-daraśana
sakāraṇa likhi ādua guru-āśrayaṇa

SYNONYMS

tathāpi—still; ei sūtreta—of the synopsis of this book; śūna—hear; dik-daraśana—an indication; sakāraṇa—the cause; likhi—we should write; ādua—in the beginning; guru-āśrayaṇa—accepting a bona fide spiritual master.

TRANSLATION

“Because you asked me for a synopsis, please hear these few indications. In the beginning one must take shelter of a bona fide spiritual master.

TEXT 330

গুরুলক্ষণ, শিষ্যলক্ষণ, দোহার পরীক্ষণ।
সেব্য—ভগবান, সর্বমন্ত্র-বিচারণ || ৩৩০ ||

guru-lakṣaṇa, śisya-lakṣaṇa, donnaḥā parikṣaṇa
sevya—bhagavān, sarva-mantra-vicāraṇa

SYNONYMS

guru-lakṣaṇa—the symptoms of a bona fide spiritual master; śisya-lakṣaṇa—the symptoms of a bona fide disciple; donnaḥā—of both; parikṣaṇa—the testing; sevya-bhagavān—the Supreme Personality of Godhead is worshipable; sarva-mantra-vicāraṇa—consideration of the different types of mantras.

TRANSLATION

“In your book there should be the characteristics of the bona fide guru and the bona fide disciple. Then, before accepting a spiritual master, one can be
assured of the spiritual master’s position. Similarly, the spiritual master can also be assured of the disciple’s position. The Supreme Personality of Godhead, Kṛṣṇa, should be described as the worshipable object, and you should consider the bija-mantra for the worship of Kṛṣṇa, Rāma or any other expansion of the Supreme Personality of Godhead.

PURPORT

In the Padma Purāṇa, the characteristics of the guru, the bona fide spiritual master, have been described:

\[ \text{mahā-bhāgavata-śreṣṭho} \\
\text{brāhmaṇo vai gurur nṛṇām} \\
\text{sarveṣāṁ eva lokānām} \\
\text{asau pūjyo yathā hariḥ} \]

\[ \text{mahā-kula-prasūto ’pi} \\
\text{sarva-yaṁeṣu dīkṣitah} \\
\text{sahasra-śākhādhyāyī ca} \\
\text{na guruh syād avaśiṣṭavaḥ} \]

The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. It is said: gurur nṛṇām. The word nṛṇām means “of all human beings.” The guru is not limited to a particular group. It is stated in the Upadesāmṛta of Rūpa Gosvāmī that a guru is a gosvāmi, a controller of the senses and the mind. Such a guru can accept disciples from all over the world. Prthivirh sa śīṣyāt. This is the test of the guru.

In India there are many so-called gurus, and they are limited to a certain district or a province. They do not even travel about India, yet they declare themselves to be jagad-guru, gurus of the whole world. Such cheating gurus should not be accepted. Anyone can see how the bona fide spiritual master accepts disciples from all over the world. The guru is a qualified brāhmaṇa; therefore he knows Brahman and Parabrahman. He thus devotes his life for the service of Parabrahman. The bona fide spiritual master who accepts disciples from all over the world is also worshiped all over the world because of his qualities. Lokānām asau pūjyo yathā hariḥ: the people of the world worship him just as they worship the Supreme Personality of Godhead. All these honors are offered to him because he strictly follows the brahminical principles and teaches these principles to his disciples. Such a person is called an acārya because he knows the principles of devotional service, he behaves in that way himself, and he teaches his disciples to follow in his footsteps. Thus he is an acārya or jagad-guru. Even though a person is born in a
brahminical family and is very expert in performing sacrifices, he cannot be accepted as a guru if he is not a strict Vaishnava. A guru is a brähmana by qualification, and he can turn others into brähmanas according to the śastric principles and brahminical qualifications. Brahmanism is not a question of heredity. In Śrīmad-Bhāgavatam (7.32.11) Śrī Nārada Muni tells Mahārāja Yudhiṣṭhira what a brähmana is. He states that if brahminical qualifications are observed in kṣatriyas, vaiśyas or even sūdras, one should accept them as brähmanas. In this regard, Śrīla Śrīdhara Svāmī has commented: śāmādibhir eva brāhmanādi-vyawahāro mukhyāḥ, na jātimātrādity āha—yasyeti. yad yadi anyatra vārṇāntare ‘pi drṣyeta, tad-vārṇāntaraṁ teneiva lakṣaṇa-nimittenaiva vartena vinirṛiśet, na tu jāti-nimittenety arthaḥ.

There is a similar statement made by Nilakanṭha, the commentator on Mahābhārata:

śūdra ‘pi śāmādy-upeto brāhmaṇa eva
brāhmaṇo ‘pi kāmādy-upetaḥ śūdra eva

“Although one may be born in a śūdra family, if he is endowed with the brahminical qualities beginning with śama [control of the mind], he is to be accepted as a brāhmaṇa. Although one may be born in a brāhmaṇa family, if he is endowed with the qualities beginning with kāma [lust], he is to be considered a śūdra.” No one should present himself as a brāhmaṇa simply on the basis of being born in a brahminical family. One must be qualified by the brahminical qualities mentioned in the śāstras, particularly Bhagavad-gitā:

śamo damas tapaḥ śaucarāṁ
kṣantir ārjavam eva ca
jñānāṁ vijñānam āstikyāṁ
brahma-karma svabhāva-jam

“Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and religiousness—these are the qualities by which the brāhmaṇas work.” (Bṛg. 18.42)

Unless one is qualified with all these attributes, he cannot be accepted as a brāhmaṇa. It is not a question of simply taking birth in a brāhmaṇa family. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī, although not born in brāhmaṇa families, are accepted as bona fide spiritual masters because they were brāhmaṇas by qualification. Personalities like Śrī Gaṅgā-nārāyaṇa, Rāmakṛṣṇa and many others, who were actually born in brāhmaṇa families, accepted Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī as their spiritual masters.

The mahā-bhāgavata is one who decorates his body with tilaka and whose name indicates him to be a servant of Kṛṣṇa by the word dāsa. He is also initiated
by a bona fide spiritual master and is expert in worshiping the Deity, chanting mantras correctly, performing sacrifices, offering prayers to the Lord, and performing sankirtana. He knows how to serve the Supreme Personality of Godhead and how to respect a Vaiśṇava. When one has attained the topmost position of mahā-bhāgavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru. However, if one is highly qualified but is not a Vaiśṇava, he cannot be accepted as a guru. One cannot be a brāhmaṇa unless one is a Vaiśṇava. If one is a Vaiśṇava, he is already a brāhmaṇa. If a guru is completely qualified as a Vaiśṇava, he must be accepted as a brāhmaṇa even if he is not born in a brāhmaṇa family. The caste system method of distinguishing a brāhmaṇa by birth is not acceptable when applied to a bona fide spiritual master. A spiritual master is a qualified brāhmaṇa and ācārya. If one is not a qualified brāhmaṇa, he is not expert in studying Vedic literatures. Nānā-sāstra-vicāraṇaika-nilpaṇau. Every Vaiśṇava is a spiritual master, and a spiritual master is automatically expert in brahminical behavior. He also understands the Vedic sāstras.

Similarly, a disciple's qualifications must be observed by the spiritual master before he is accepted as a disciple. In our Kṛṣṇa consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life—illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaiśṇava servant and initiated to chant the Hare Kṛṣṇa mahā-mantra, at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or his representative for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide brāhmaṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the system of giving the sacred thread to a bona fide Vaiśṇava, and we are also following in his footsteps. The qualifications of a bona fide disciple are described in Śrīmad-Bhāgavatam (11.10.6) as follows:

\[
\text{amānya-matsaro dakṣo} \\
\text{nirmano dṛśha-sauhrdaḥ} \\
\text{asatvaro 'ṛthā-jijñāsūr} \\
\text{anasūyur amogha-vāk}
\]

The disciple must have the following qualifications. He must give up interest in the material bodily conception. He must give up material lust, anger, greed, illusion, madness and envy. He should be interested only in understanding the science of God, and he should be ready to consider all points in this matter. He should no longer think, “I am this body,” or, “This thing belongs to me.” One must love the spiritual master with unflinching faith, and one must be very steady and
fixed. The bona fide disciple should be inquisitive to understand transcendental subject matter. He must not search out faults among good qualities, and he should no longer be interested in material topics. His only interest should be Kṛṣṇa, the Supreme Personality of Godhead.

As far as the mutual testing of the spiritual master and disciple is concerned, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a bona fide disciple must be very inquisitive to understand the transcendental subject matter. As stated in Śrīmad-Bhāgavatam (11.3.21):

\[
\text{tasmād gururḥ prapadyeta} \\
\text{jjñāsuh śreya uttamam}
\]

“One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him.” A serious disciple must be alert when selecting a bona fide spiritual master. He must be sure that the spiritual master can deliver all the transcendental necessities. The spiritual master must observe how inquisitive the disciple is and how eager he is to understand the transcendental subject matter. The spiritual master should study the disciple's inquisitiveness for no less than six months or a year. A spiritual master should not be very anxious to accept a disciple because of his material opulences. Sometimes a big businessman or landlord may approach a spiritual master for initiation. Those who are materially interested are called viśayīs (karmīs), which indicates that they are very fond of sense gratification. Such viśayīs sometimes approach a famous guru and ask to become a disciple just as a matter of fashion. Sometimes viśayīs pose as disciples of a reputed spiritual master just to cover their activities and advertise themselves as advanced in spiritual knowledge. In other words, they want to attain material success. A spiritual master must be very careful in this regard. Such business is going on all over the world. The spiritual master does not accept a materially opulent disciple just to advertise the fact that he has such a big disciple. He knows that by associating with such viśayī disciples, he may fall down. One who accepts a viśayī disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous viśayī. If a so-called spiritual master accepts a disciple for his personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a śmaṛta-guru. There are many caste gosvāmīs who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some material benefits from their disciples. Such a relationship is condemned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called bāulas or prākṛta-sahajīyās. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life.
The words sevya bhagavān in this verse are important. Bhagavān indicates the Supreme Personality of Godhead, Lord Viṣṇu. Lord Viṣṇu alone is worshipable. There is no need to worship demigods. This is confirmed in Bhagavad-gītā:

\[
\begin{align*}
kāmais tais tair hṛta-jñānāh \\
prapadyante 'hya-devatāh \\
tāṁ tāṁ niyamam āstāya \\
prakṛtyā niyatāḥ svayā
\end{align*}
\]

“Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.” (Bṛg. 7.20)

It is also stated in the Skanda Purāṇa:

\[
\begin{align*}
vāsudevarh parityajya \\
yo 'hya-devam upāsate \\
svamātaram parityajya \\
śva-pacīṁ vandate hi saḥ
\end{align*}
\]

“A person who worships the demigods and gives up Lord Vāsudeva is like a man who gives up the protection of his mother for the shelter of a witch.”

It is also stated in Bhagavad-gītā (9.23):

\[
\begin{align*}
ye 'py anya-devatā-bhaktā \\
yajante śraddhayānvitatāḥ \\
te 'pi māṁ eva kaunteya \\
yajanty avidhi-pūrvakam
\end{align*}
\]

“Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding.”

Demigods are also living entities and parts and parcels of Kṛṣṇa. Therefore in one sense one worships Kṛṣṇa when one worships the demigods, but not in the proper way. There is a proper method to water a tree. One should water the roots, but if one waters the leaves and branches instead, he is simply wasting his time. If one worships the demigods to the exclusion of Lord Viṣṇu, his rewards will only be material. As confirmed in Bhagavad-gītā:

\[
\begin{align*}
antavat tu phalarṁ teśāṁ \\
tad bhavaty alpa-medhasāṁ \\
devāṁ deva-yajo yānti \\
mad-bhaktā yānti mām api
\end{align*}
\]
"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." (Bg. 7.23)

Demigod worship is meant for unintelligent men because the benefits derived from demigod worship are all material, temporary and retractable. It is also stated in the Hari-bhakti-vilāsa:

\[
\begin{align*}
yas tu nārāyaṇarḥ devaṁ \\
brahma-rudrādi-devataiḥ \\
samatvenaiva vikṣeta \\
sa pāśaṇḍi bhaved dhruvam
\end{align*}
\]

"Whoever thinks Lord Viṣṇu and the demigods are on the same level is to be immediately considered a rogue as far as spiritual understanding is concerned."

There are three modes of nature in the material world, but when one is situated spiritually, he is above the material modes, even though he lives in this material world. Lord Kṛṣṇa states in Bhagavad-gītā (14.26):

\[
\begin{align*}
māṁ ca yo 'vyabhicāreṇa \\
 bhakti-yogena sevate \\
sa guṇān samatityaitān \\
brahma bhūyāya kalpate
\end{align*}
\]

"One who engages in full devotional service, who does not fall down in any circumstances at once transcends the modes of material nature and thus comes to the level of Brahman." When one engages in the Supreme Lord's devotional service, he is in a transcendental position. Even though one may be situated in the mode of goodness in the material world, he is susceptible to pollution by the modes of passion and ignorance. When the mode of goodness is mixed with the mode of passion, one worships the sun-god, Vivasvān. When the mode of goodness is mixed with the mode of ignorance, he worships Gaṇapati, or Gaṇeṣa. When the mode of passion is mixed with the mode of ignorance, one worships Durgā, or Kāli, the external potency. When one is simply in the mode of ignorance, he becomes a devotee of Lord Śiva because Lord Śiva is the predominating deity of the mode of ignorance within this material world. However, when one is completely free from the influence of all the modes of material nature, he becomes a pure Vaishnava on the devotional platform. Śrila Rūpa Gosvāmī states in Bhakti-rasāmṛta-sindhu:

\[
\begin{align*}
anyābhilāṣitā-śūnyam \\
jñāna-karmādy-anāvṛtam
\end{align*}
\]
The position of *visuddha-sattva* is the position of uncontaminated goodness. On that platform, one can then understand, *ārādhyo bhagavān vrajeṣṭa-tanayas tad-dhāma ṛṇḍāvanam:* “The Supreme Personality of Godhead, the son of Nanda Mahārāja, is to be worshiped along with His transcendental abode, Ṛndāvana.”

The word *sarva-maṇtra-vicāraṇa* means “considering all different types of *mantras.*” There are different kinds of *mantras* for different kinds of devotees. There are the *mantras* known as the *dvādaśākṣara,* and these are composed of twelve syllables. Similarly, there are *mantras* composed of eighteen syllables—the Nārasiṁha *mantra,* the Rāma *mantra,* Gopāla *mantra* and so on. Each and every *mantra* has its own spiritual significance. The spiritual master has to select a *mantra* for his disciple according to the disciple’s ability to chant different *mantras*.

**TEXT 331**

*मन्त्र-अधिकारी, मन्त्र-सिद्धिता-शोधन।*  
*दीक्षा, प्रात:-स्मरण-कृत्य, शौच, आचारम॥ ३३॥*  

*mantra-adhikāri, mantra-siddhy-ādi-śodhana*  
*dikṣā, prātah-smṛti-krtya, śauca, ācamana*

**SYNONYMS**

*mantra-adhikāri*—qualification for receiving *mantra* initiation;  
*mantra-siddhy-ādi*—the perfection of the *mantra* and so on;  
*śodhana*—purification; *dikṣā*—initiation;  
*prātah-smṛti-krtya*—morning duties and remembrance of the Supreme Lord;  
*śauca*—cleanliness;  
*ācamana*—washing the mouth and other parts of the body.

**TRANSLATION**

“You should discuss the qualifications necessary for receiving a mantra, the perfection of the mantra, the purification of the mantra, initiation, morning duties, remembrance of the Supreme Lord, cleanliness, and washing the mouth and other parts of the body.”

**PURPORT**

The following injunction is given in the *Hari-bhakti-vilāsa* (1.194):

*tāntrikeśu ca mantrēṣu*  
*dikṣāyāṁ yoṣītām api*
"Śūdras and women who are chaste and sincerely interested in understanding the Absolute Truth are qualified to be initiated with the pāñcarātri-ka-mantras." This is also confirmed in Bhagavad-gītā (9.32):

\[ \begin{align*}
māṁ hi pārthā vyapāśritya \\
ye 'pi syuh pāpa-yonayah \\
striyo vaiśyās tathā śūdrās \\
te 'pi yānti parāṁ gatirn
\end{align*} \]

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination."

If one actually wants to serve Kṛṣṇa, it doesn’t matter whether one is a śūdra, vaiśya, or even a woman. If one is sincerely eager to chant the Hare Kṛṣṇa mantra or dikṣā-mantra, he is qualified to be initiated according to the pāñcarātri-ka process. According to Vedic principles, only a brāhmaṇa who is fully engaged in his occupational duties can be initiated. Śūdras and women are not admitted to a vaidika initiation. Unless one is fit according to the estimation of the spiritual master, one cannot accept a mantra from the pāñcarātri-ka-vidhi or the vaidika-vidhi. When one is fit to accept the mantra, he is initiated by the pāñcarātri-ka-vidhi or the vaidika-vidhi. In any case, the result is the same.

Regarding mantra-siddhi-ādi-śodhana, the efficiency of the mantra, Śrīla Bhakti-siddhānta Sarasvatī Tḥākura gives sixteen divisions, which are confirmed in the Hari-bhakti-vilāsa (beginning with 1.204):

\[ \begin{align*}
siddha-sādhyā-susiddhārī- \\
kramāj jñeyo vicakṣanaḥ
\end{align*} \]

These are (1) siddha, (2) sādhyā, (3) susiddha and (4) āri. These four principles can be divided further: (1) siddha-siddha, (2) siddha-sādhyā, (3) siddha-susiddha, (4) siddha-āri, (5) sādhyā-siddha, (6) sādhyā-sādhyā, (7) sādhyā-susiddha, (8) sādhyā-āri, (9) susiddha-siddha, (10) susiddha-sādhyā, (11) susiddha-susiddha, (12) susiddha-āri, (13) āri-siddha, (14) āri-sādhyā, (15) āri-susiddha, and (16) āri-āri.

Those who are initiated with the eighteen-alphabet mantra do not need to consider the above-mentioned sixteen divisions. As enjoined in the Hari-bhakti-vilāsa (1.215, 219, 220):

\[ \begin{align*}
na cātṛa śātravā doṣā \\
narānavāḍi-viṣanā
\end{align*} \]
There is śodhana, or purification of the mantra, but there is no such consideration for the Kṛṣṇa mantra. Balitvāt kṛṣṇa-mantrānāṁ saṁskārāpekṣānam na hi. “The Kṛṣṇa mantra is so strong that there is no question of śodhana.” (1.235)

As far as dikṣā is concerned, one should consult Madhya-līlā, Chapter Fifteen (108). On the whole, when a person is initiated according to the pāñcarātriṇa-vidhi, he has already attained the position of a brāhmaṇa. This is enjoined in the Hari-bhakti-vilāsa (2.12):

yathā kāñcanatāṁ yāti
kāṁsyāṁ rasa-vidhānataḥ
tathā dikṣā-vidhānena
dvijatvāṁ jāyate nrṣāṁ

“As bell metal can be turned into gold when treated with mercury, a disciple initiated by a bona fide guru immediately attains the position of a brāhmaṇa.”

As far as the time of dikṣā (initiation) is concerned, everything depends on the position of the guru. As soon as a bona fide guru is received by chance or by a program, one should immediately take the opportunity to receive initiation. In the book called Tattva-sāgara, it is stated:

durlabhe sad-gurūnāṁ ca
sakṛt-saṅga upasthite
tad-anujñā yadā labdhā
sa dikṣāvasaro mahān

grāme vā yadi vārānye
kṣetre vā divase niṣi
āgacchati guru daivād
yathā dikṣā tad-ājñayā

yadaivecchā tadā dikṣā
guror ājñānurūpataḥ
Explanations of the Āṭmārāma Verse

na tīrthaṁ na vrataṁ hemo
na snānam na japa-kriyā
dikṣāyāḥ karaṇāṁ kintu
svecchā-prāpte tu sad-gurau

“If, by chance, one gets a sad-guru, it doesn’t matter whether one is in the temple or the forest. If the sad-guru, the bona fide spiritual master, agrees, one can be initiated immediately, without waiting for a suitable time or place.”

In the early morning hours (known as brāhma-muhūrtā) one should get up and immediately chant the Hare Kṛṣṇa mantra, or, at least, “Kṛṣṇa, Kṛṣṇa, Kṛṣṇa.” In this way, one should remember Kṛṣṇa. Some Ślokas or prayers should also be chanted. By chanting, one immediately becomes auspicious and transcendental to the infection of material qualities. Actually one has to chant and remember Lord Kṛṣṇa twenty-four hours daily, or as much as possible.

smartavyāḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-nisedhāḥ syur
etayor eva kīṁkarāḥ

“Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles.” This is a quotation from Padma Purāṇa in the portion called Brhat-sahasra-nāma-stotra.

Prātaḥ-kṛtya means that one should evacuate regularly and then cleanse himself by taking a bath. One has to gargle (ācamana) and brush his teeth (dantadhāvanam). He should do this either with twigs or a toothbrush—whatever is available. This will purify the mouth. Then one should take his bath. Actually householders and vānaprasathas should bathe two times a day (prātar-madhyaḥnayoh snānam vānaprastha-grhaḥsayoh). A sannyāsi should bathe three times daily, and a brahma-cārī may take only one bath a day. Whenever one is not able to bathe in water, he can bathe by chanting the Hare Kṛṣṇa mantra. One also has to perform his sandhyādi-vandana—that is, one has to chant his Gāyatrī mantra three times daily—morning, noon and evening.
danta-dhāvana, śnāna, sandhyādi vandana
guru-sevā, ārdhva-puṇḍra-cakrādi-dhārana

SYNONYMS

danta-dhāvana—washing the teeth; śnāna—bath; sandhyā-ādi vandana—regular chanting of the mantras; guru-sevā—serving the spiritual master; ārdhva-puṇḍra—wearing perpendicularly straight tilaka; cakra-ādi-dhārana—stamping the body with different names and symbols of the Lord.

TRANSLATION

“In the morning, one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. One should render service to the spiritual master and paint one’s body in twelve places with ārdhva-puṇḍra (tilaka). One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club.

TEXT 333

gopi-candana-mālya-dhṛti, tulasī-āharana
vastra-pitha-grha-saṁskāra, kṛṣṇa-prabodhana

SYNONYMS

gopi-candana—gopi-candana (available in Vṛndāvana and Dvārakā); mālya—beads on the neck; dhṛti—wearing regularly; tulasī-āharana—collecting tulasī leaves; vastra—cloth; pitha—temple; grha—the house; saṁskāra—cleansing; kṛṣṇa-prabodhana—awakening the Deity of Lord Kṛṣṇa.

TRANSLATION

“After this, you should describe how one should decorate his body with gopi-candana, wear neck beads, collect tulasī leaves from the tulasī tree, cleanse his cloth and the altar, cleanse one’s own house or apartment and go to the temple and ring the bell just to draw the attention of Lord Kṛṣṇa.

TEXT 334

पङ्क, बोड्डग, पक्कङ्क उपचारे अर्चन।
pakka puṣṭa ardhvi, kruḍjer ṭhajon-shayon ||334||
Explanations of the Átmārāma Verse

pañca, śoḍāśa, pañcāśat upacāre arcana
pañca-kāla pūjā ārati, kṛṣnera bhojana-şayana

SYNONYMS

pañca—five; śoḍāśa—sixteen; pañcāśat—fifty; upacāre—with ingredients; arcana—offering worship; pañca-kāla—five times; pūjā—worshiping; ārati—offering ārati; kṛṣnera bhojana-şayana—in this way offering eatables to Kṛṣṇa and laying Him down to rest.

TRANSLATION

“Also describe Deity worship, wherein one should offer food to Kṛṣṇa at least five times daily. One should in due time place Kṛṣṇa on a bed. You should also describe the process for offering ārati and the worship of the Lord according to the list of five, sixteen or fifty ingredients.

PURPORT

The five ingredients are (1) very good scents, (2) very good flowers, (3) incense, (4) a lamp and (5) something edible. As for śoḍāśopacāra, the sixteen ingredients, one should (1) provide a sitting place (āsana), (2) ask Kṛṣṇa to sit down, (3) offer arghya, (4) offer water to wash the legs, (5) wash the mouth, (6) offer madhu-parka, (7) offer water for washing the mouth, (8) bathe, (9) offer garments, (10) decorate the Lord’s body with ornaments, (11) offer sweet scents, (12) offer flowers with good fragrance, like the rose or campaka, (13) offer incense, (14) offer a lamp, (15) give good food, and (16) offer prayers.

In the Hari-bhakti-vilāsa (Eleventh Vilāsa, verses 127-140) there is a vivid description of what is required in Deity worship. There are sixty-four items mentioned. In the temple, worship should be so gorgeous that all sixty-four items should be available for the satisfaction of the Personality of Godhead. Sometimes it is impossible to get all sixty-four items; therefore we recommend that at least on the first day of installation all sixty-four items should be available. When the Lord is established, worship with all sixty-four items should continue as far as possible. The sixty-four items are as follows: (1) There must be a big bell hanging in front of the temple room so that whoever comes in the room can ring the bell. This item is called prabodhana, or offering oneself submissively to the Lord. This is the first item. (2) The visitor must chant jaya Śrī Rādhā-Govinda, or jaya Śrī Rādhā-Mādhava when he rings the bell. In either case, the word jaya must be uttered. (3) One should immediately offer obeisances to the Lord, falling down like a stick. (4) There must be regular maṅgala-ārati in the temple during the early morning, an hour and a half before the sun rises. (5) There must be an āsana, a sitting place before the altar. This āsana is for the spiritual master. The disciple brings everything before the spiritual master, and the spiritual master offers everything to the Supreme Personality of Godhead. (6) After maṅgala-ārati, the Deity is supposed
to wash His teeth by using a twig; therefore a twig must be offered. (7) Water must be offered for washing the Deity’s feet. (8) Arghya should be offered. (9) Water for ācāmana should be offered. (10) Madhu-parka, a small bowl containing madhu (honey, a little ghee, a little water, a little sugar, yogurt and milk) should be offered. This is called madhu-parka-ācāmana. (11) One should place wooden slippers before the Lord. (12) One should massage the body of the Lord. (13) One should massage the body of the Lord with oil. (14) With a soft, wet sponge one should remove all the oil smeared over the Lord’s body. (15) One should bathe the Lord with water in which nicely scented flowers have been soaking for some time. (16) After bathing the body of the Lord with water, one should bathe Him with milk. (17) Then with yogurt. (18) Then with ghee. (19) Then with honey. (20) Then with sugar. (21) Then one should wash the Deity with water and chant this mantra:

\[
cintāmani-prakara-sadmasu kalpa-vṛkṣa-
laksāvṛteṣu surabhī abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānāṁ

govindam ādi-puruṣāṁ tam ahaṁ bhajāmi
\]

(22) One should dry the entire body with a towel. (23) A new dress should be put on the body. (24) A sacred thread should be given to the body. (25) Water should be offered for cleansing the mouth (ācāmana). (26) Nicely scented oils like liquid sandalwood pulp should be smeared over the body. (27) All kinds of ornaments and crowns should be placed on the body. (28) Then one should offer flower garlands and decorative flowers. (29) One should burn incense. (30) Lamps should be offered. (31) Precautions should always be taken so that demons and atheists cannot harm the body of the Lord. (32) Food offerings should be placed before the Lord. (33) Spices for chewing should be offered. (34) Betel nuts should be offered. (35) At the proper time, there should be arrangements so that the Lord may take rest in bed. (36) The Lord’s hair should be combed and decorated. (37) First-class garments should be offered. (38) A first-class helmet should be offered. (39) The garments should be scented. (40) There should be Kaustubha jewels and other ornaments offered. (41) A variety of flowers should be offered. (42) Another maṅgala-ārati should be offered. (43) A mirror should be offered. (44) The Lord should be carried on a nice palanquin to the altar. (45) The Lord should be seated on the throne. (46) Again water should be given for the washing of His feet. (47) Something again should be offered for eating. (48) Evening ārati. (49) The Lord should be fanned with a càmara fan, and an umbrella should be placed over His head. (50) The Hare Kṛṣṇa mantra and approved songs should be sung. (51) Musical instruments should be played. (52) One should dance before the Deity. (53) One should circumambulate the Deity. (54) One should again offer obeisances. (55) One should offer different...
types of prayers and hymns at the Lord’s lotus feet. (56) One should touch the lotus feet of the Lord with one’s head. This may not be possible for everyone, but at least the pūjārī should do this. (57) The flowers offered on the previous day should touch one’s head. (58) One should take the remnants of the Lord’s food. (59) One should sit before the Lord and think that he is massaging the Lord’s legs. (60) One should decorate the Lord’s bed with flowers before the Lord takes His rest. (61) One should offer one’s hand to the Lord. (62) One should take the Deity to His bed. (63) One should wash the feet of the Lord and then sit Him on the bed. (64) One should place the Lord on the bed and then massage His feet.

Ārati should be offered to the Deities five times daily—early in the morning before sunrise, later in the morning, at noon, in the evening and at night. This means that there should be worship and a change of dress and flowers. As far as the eatables are concerned, all items should be first-class preparations. There should be first-class rice, dahl, fruit, sweet rice, vegetables and a variety of foods to be sucked, drunk and chewed. All the eatables offered to the Deities should be extraordinarily excellent. In Europe and America there is presently no monetary scarcity. People are not poor, and if they follow these principles of Deity worship, they will advance in spiritual life. As far as placing the Deity in the bed is concerned, if the Deity is large and heavy, it is not possible to move Him daily. It is better that a small Deity, which is also worshiped, be taken to the bed. This mantra should be chanted: āgaccha śayana-sthānam priyābhīḥ saha keśava. “O Keśava, kindly come to Your bed along with Śrīmatī Rādhārāṇī.” (Hari-bhakti-vilāsa 11.40)

The Deity should be placed in bed with Śrīmatī Rādhārāṇī, and this should be indicated by bringing the wooden slippers from the altar to the bedside. When the Deity is laid down, His legs should be massaged. Before laying the Deity down, a pot of milk and sugar should be offered to Him. After taking this thick milk, the Deity should lie down and should be offered betel nuts and spices to chew.

**TEXT 335**

श्रीमुर्तिलक्षणं, अर शालग्रामलक्षणं
कृष्णक्षेत्र-यात्रा, कृष्णमुर्ति-दरशनं " ३३५ "

śrī-mūrti-lakṣaṇa, āra śālagrāma-lakṣaṇa
krṣṇa-kṣetra-yāṭrā, krṣṇa-mūrti-daraśaṇa

**SYNONYMS**

śrī-mūrti-lakṣaṇa—characteristics of the Deity; āra—and; śālagrāma-lakṣaṇa—characteristics of the śālagrāma-śilā; krṣṇa-kṣetra-yāṭrā—visiting places like
Vrndavana, Dvāra and Mathura; kṛṣṇa-mūrti-daraśana—visiting the Deity in the temple.

TRANSLATION
“The characteristics of the Deities should be discussed as well as the characteristics of the śālagrāma-śilā. One should also discuss visiting the Deities in the temple and touring holy places like Vrndavana, Mathura and Dvāra.

TEXT 336

নামমহিমা, নামাপরাধ দুরে বর্জন।
বৈষ্ণবলক্ষণ, সেবাপরাধ-খণ্ডন || ৩৩৬ ||

nāma-mahimā, nāma-aparādha dūre varjana
vaiṣṇava-lakṣaṇa, sevā-aparādha-khaṇḍana

SYNONYMS
nāma-mahimā—the glories of the holy name; nāma-aparādha—offenses in chanting the holy name; dūre varjana—giving up very carefully; vaiṣṇava-lakṣaṇa—the symptoms of a Vaiṣṇava; sevā-aparādha-khaṇḍana—rejecting offenses in worshiping the Deity.

TRANSLATION
“You should glorify the holy name and carefully give up offenses when chanting the holy name. One should know the symptoms of a Vaiṣṇava. One must give up or nullify all kinds of sevā-aparādha, offenses in Deity worship.

PURPORT
The devotee should always be very careful not to commit the ten offenses when chanting the Hare Kṛṣṇa mantra. If a devotee very strictly follows the methods of Deity worship, he will naturally and quickly become a pure Vaiṣṇava. A pure Vaiṣṇava has unflinching faith in the Lord, and he does not deviate at all. He is always engaged in perfect Deity worship.

One should also notice the specific offenses against Deity worship. These are mentioned in the Skanda Purāṇa (Avanti-khaṇḍa), spoken by Vyāsadeva himself. One should liquidate all kinds of offenses.

The śālagrāma-śilā should be worshiped with tulasi where a sufficient quantity of tulasi leaves are available. Worship of śālagrāma-śilā should be introduced in all ISKCON temples. Śālagrāma-śilā is the form of the Lord’s mercy. To worship the Deity with the sixty-four items mentioned may be a difficult job, but the Lord has
become so small that anyone in any temple can carefully handle Deity worship simply by performing the same activities with śālagrāma-śilā.

There are thirty-two offenses that should be avoided. (1) One should not enter the temple in a vehicle. Shoes and slippers should be removed before entering the temple. (2) One should offer obeisances as soon as he sees the Deity. (3) One should enter the temple after taking a bath. In other words, one should be very clean. (4) One should not offer obeisances to the Lord with one hand. (5) One should not circumambulate demigods before the Deities. (6) One should not spread out his legs before the Deity. (7) One should not sit down before the Deity with his legs crossed, nor should one touch his legs with his hands. (8) One should not lie down before the Deity. (9) One should not eat before the Deity. (10) One should not speak lies before the Deity. (11) One should not speak very loudly before the Deity. (12) One should not talk nonsense before the Deity. (13) One should not cry before the Deity. (14) One should not deal with others before the Deity. (15) One should not utter harsh words before the Deity. (16) One should not cover himself with a blanket. (17) One should not talk enviously of others before the Deity. (18) One should not praise others before the Deity. (19) One should not use slang before the Deity. (20) One should not pass air before the Deity. (21) One should not neglect the sixty-four items of Deity worship. (22) One should not eat anything not offered to the Deity. (23) One should not neglect offering seasonal fruits as soon as they are available. (24) One should always offer fresh, untouched fruit to the Deity. (25) One should not sit with his back toward the Deity. (26) One should not offer obeisances to others before the Deity. (27) One should not sit near the Deity without taking the spiritual master’s permission. (28) One should not be proud to hear himself praised before the Deity. (29) One should not blaspheme the demigods. (30) One should not be unkind to others before the Deities. (31) One should observe all festivals in the temple. (32) One should not fight or quarrel before the Deity.

TEXT 337

शङ्ख-जल-गंध-पुष्प-धुप-प्रादेशिक-लक्षण ।
जप, स्तुति, परिक्रमा, दान्दवत बन्धन ॥ ३३७ ॥

śaṅkha-jala-gandha-puṣpa-dhūpādi-lakṣaṇa
japa, stuti, parikramā, daṇḍavat vandana

SYNONYMS

śaṅkha—of a conchshell; jala—of water; gandha—of incense or scents; puṣpa—of flowers; dhūpa-ādi—of incense, and so on; lakṣaṇa—the charac-
teristics; 
japa—murmuring; 
stuti—offering prayers; 
parikramā—circumambulation; 
danḍavat—offering obeisances; 
vandana—offering prayers.

**TRANSLATION**

“The items of worship, such as water, conchshell, flowers, incense and lamp, should be described. You should also mention chanting softly, offering prayers, circumambulating, and offering obeisances. All these should be carefully studied.

**PURPORT**

All these are mentioned in the Hari-bhakti-vilāsa. The Aṣṭama Vilāsa of that book should be consulted as far as possible.

**TEXT 338**

पुराशरण-विधि, कृष्ण-प्रसाद-भोजन ।
अनीवेदिता-त्याग, वैष्णव-निन्द-वर्जन ॥ ३३८ ॥

puraścarāṇa-vidhi, kṛṣṇa-prasāda-bhojana
anivedita-tyāga, vaiṣṇava-nindādi-varjana

**SYNONYMS**

puraścarāṇa-vidhi—ritualistic ceremonies; kṛṣṇa-prasāda-bhojana—eating the remnants of food offered to the Lord; anivedita-tyāga—not touching anything not offered to the Lord; vaiṣṇava-nindā-ādi-varjana—completely avoiding blaspheming a Vaiṣṇava.

**TRANSLATION**

“Other items to be considered are the method of performing puraścarana, taking kṛṣṇa-prasāda, giving up unoffered food and not blaspheming the Lord’s devotees.

**PURPORT**

Regarding the vaiṣṇava-nindā, see Madhya-lilā, 15.260.

**TEXT 339**

साधु-लक्षण, साधु-संग, साधु-स्वेदन ।
असांसंग-श्याम, श्री-भागवत-प्रेम ॥ ३३९ ॥

sādhu-lakṣaṇa, sādhu-saṅga, sādhu-sevana
asatsaṅga-tyāga, śrī-bhāgavata-śravaṇa
SYNONYMS

sadhu-lakṣaṇa—the symptoms of a devotee; sadhu-saṅga—association with devotees; sadhu-sevana—offering service to devotees; asat-saṅga-tyāga—giving up the company of nondevotees; śrī-bhāgavata-śravaṇa—regularly hearing the recitation of Śrīmad-Bhāgavatam.

TRANSLATION

“One should know the symptoms of a devotee and how to associate with devotees. One should know how to satisfy the devotee by rendering service, and one should know how to give up the association of nondevotees. One should also regularly hear the recitation of Śrīmad-Bhāgavatam.

TEXT 340


dina-krtya, pakṣa-krtya, ekādaśi-ādi-vivarṇa
māsa-krtya, janmāṣṭamyādi-vidhi-vicāraṇa

SYNONYMS

dina-krtya—daily duties; pakṣa-krtya—duties on the fortights; ekādaśi-ādi-vivarana—description of Ekādaśi and so on; māsa-krtya—duties every month; janmāṣṭami-ādi—of performing Janmāṣṭami and other ceremonies; vidhi—of the process; vicāraṇa—consideration.

TRANSLATION

“You should describe the ritualistic duties of every day, and you should describe the fortnightly duties—especially observing Ekādaśi fast, which comes every fortnight. You should also describe the duties of every month, especially the observance of ceremonies like Janmāṣṭami, Rāma-navami and Nṛsīrha-caturdaśī.

TEXT 341

ekādaśi, janmāṣṭami, vāmana-dvādaśī
śrī-rāma-navami, āra nṛsīrha-caturdaśī
SYNONYMS

ekādaśi—the eleventh day of the fortnight; janmāśtami—the birthday ceremony of Lord Kṛṣṇa; vāmana-dvādaśi—the birthday or appearance day of Lord Vāmana; śrī-rāma-navami—the birthday ceremony of Lord Rāmacandra; āra—and; nṛśimha-caturdaśi—the appearance day of Lord Nṛśimha.

TRANSLATION

“Ekādaśi, Janmāśtami, Vāmana-dvādaśi, Rāma-navami and Nṛśimha-caturdaśi should all be observed.

TEXT 342

एह सबे बिख्छा-त्याग, अभिध्य-करण।
अकरणे दोष, बैंके भक्त्र लम्बन॥ ३४२॥

ei sabe viddhā-tyāga, aviddhā-karaṇa
akarane doṣa, kaile bhaktira lambhana

SYNONYMS

ei sabe—all these things; viddhā-tyāga—to avoid viddha-ekādaśi or mixed Ekādaśi; aviddhā-karaṇa—performing the pure Ekādaśi; akarane doṣa—the fault of not performing them; kaile—if done so; bhaktira lambhana—there will be discrepancies in devotional service.

TRANSLATION

“You should recommend the avoidance of mixed Ekādaśi and the performance of pure Ekādaśi. You should also describe the fault in not observing this. One should be very careful as far as these items are concerned. If one is not careful, one will be negligent in executing devotional service.

TEXT 343

सर्वत्र अभिध्य दिबे पुराण-वचन।
श्रीमूर्ति-विष्णुमंडिरकरण-लक्षण॥ ३४३॥

sarvatra pramāṇa dibe purāṇa-vacana
śrī-mūrti-viṣṇu-mandira karaṇa-lakṣaṇa

SYNONYMS

sarvatra—everywhere; pramāṇa—evidence; dibe—you should give; purāṇa-vacana—quoting from the Purāṇas; śrī-mūrti—the Deity; viṣṇu-mandira—of the Viṣṇu temple; karaṇa-lakṣaṇa—the characteristics of constructing.
TRANSLATION

“Whatever you say about Vaiṣṇava behavior, the establishment of Vaiṣṇava temples and Deities and everything else should be supported by evidence from the Purāṇas.

TEXT 344

‘सामान्य' सदाचार, आर ‘वैष्णव'-आचार।
कर्त्तव्य[कर्त्तव्य] सब ‘स्मार्त' ब्यवहार॥ ३४४॥

‘sāmānya' sad-ācāra, āra ‘vaiṣṇava'-ācāra
kartavyākartavya saba ‘smārta' vyavahāra

SYNONYMS

sāmānya—general; sat-ācāra—good behavior; āra—and; vaiṣṇava—of devotees of Lord Viṣṇu; ācāra—etiquette; kartavya-akartavya—things which are to be done and which are not to be done; saba—all; smārta—connected with regulative principles; vyavahāra—business.

TRANSLATION

“You should give general and specific descriptions of the behavior and activities of a Vaiṣṇava. You should outline things that are to be done and things that are not to be done. All this should be described as regulations and etiquette.

TEXT 345

এই সংক্ষেপে হৃদ কহিলুঁ দিগ দরাশন।
যেবে তুমি লিখিবা, কৃষ্ণ করাবে স্ফূরণ॥ ৩৪৫॥

ei sāṅkṣepe sūtra kahilūṇ dig-daraśana
yabe tumī likhibā, kṛṣṇa karābe sphuraṇa

SYNONYMS

ei—thus; sāṅkṣepe—in brief; sūtra—codes; kahilūṇ—I have described; dig-daraśana—just a little direction; yabe—whenever; tumī—you; likhibā—will attempt to write; kṛṣṇa—Lord Kṛṣṇa; karābe—will do; sphuraṇa—manifesting.

TRANSLATION

“I have thus given a synopsis of the Vaiṣṇava regulative principles. I have given this in brief just to give you a little direction. When you write on this subject, Kṛṣṇa will help you by spiritually awakening you.”
PURPORT

One cannot write on spiritual matters without being blessed by Kṛṣṇa and the disciplic succession of gurus. The blessings of the authorities are one’s power of attorney. One should not try to write anything about Vaiṣṇava behavior and activities without being authorized by superior authorities. This is confirmed in Bhagavad-gītā: evam paramaparā-prāptam imāṁ rājarṣayo viduḥ.

TEXT 346

এই ত’ কহিলু প্রভুর সনাতনে প্রসাদ ।
ষাহার শ্রবণে চিত্তের খণ্ডে অবসাদ ॥ ৩৪৬ ॥

ei ta’ kahilu prabhura sanātane prasāda
yāhāra śravane cittera khanḍe avasāda

SYNONYMS

ei ta’—in this way; kahilu—I have described; prabhura—of Lord Śrī Caitanya Mahāprabhu; sanātane—unto Sanatana Gosvāmi; prasāda—mercy; yāhāra śravaṇe—hearing which; cittera—of the mind; khanḍe—disappears; avasāda—all moroseness.

TRANSLATION

Thus I have narrated Lord Caitanya’s mercy upon Sanatana Gosvāmi. When one hears these topics, one’s heart will be cleansed of all contamination.

TEXT 347

নিজ-গ্রন্থে কার্পুর বিস্তার করিয়া ॥
সনাতনে প্রভুর প্রসাদ রাখিয়াছে লিখিয়া ॥ ৩৪৭ ॥

nija-granthe karṇapūra vistāra kariyā
sanātane prabhura prasāda rākhiyāche likhiyā

SYNONYMS

nija-granthe—in his own book; karṇapūra—Kavi-karṇapūra; vistāra kariyā—vividly describing; sanātane—unto Sanatana Gosvāmi; prabhura—of Lord Śrī Caitanya Mahāprabhu; prasāda—the mercy; rākhiyāche—has kept; likhiyā—writing.

TRANSLATION

The authorized poet Kavi-karṇapūra has written a book named Caitanya-candrodaya-nātaka. This book tells how Śrī Caitanya Mahāprabhu blessed Sanatana Gosvāmi with His specific mercy.
TEXT 348

Explanations of the Ätmärāma Verse

TEXT 348


gauḍendrasya sabhā-vibhūṣana- maṇī
tyaktvā ya rddhariṁ śriyam
rupasya-graja eṣa eva tarunim vairāgya-lakṣmim dadhe
antar-bhakti-rasena pūrṇa-ḥṛdayo bāhye ’vadhūtākṛtih
śaivalaiḥ pīhitam mahā-sara iva prīti-pradas tat-vidām

SYNONYMS

gauḍa-indrasya—of the ruler of Gauḍa-deśa (Bengal); sabhā—of the parliament; vibhūṣana—fundamental; maṇī—the gem; tyaktvā—relinquishing; yah—one who; rddhām—opulent; śriyam—kingly enjoyment; rūpasya-agrāja—the elder brother of Śrīla Rūpa Gosvāmī; eṣa—this; eva—certainly; tarunim—youthful; vairāgya-lakṣmim—the fortune of renunciation; dadhe—accepted; antah-bhakti-rasena—by the mellows of inner love of Kṛṣṇa; pūrṇa-ḥṛdayaḥ—satisfied fully; bāhye—externally; avadhūta-ākṛtih—the dress of a mendicant; śaivalaiḥ—by moss; pīhitam—covered; mahā-saraḥ—a great lake or very deep lake; iva—like; prīti-pradaḥ—very pleasing; tat-vidām—to persons acquainted with the science of devotional service.

TRANSLATION

“Śrīla Sanātana Gosvāmī, the elder brother of Śrīla Rūpa Gosvāmī, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service within his heart. Thus he can be compared to a deep lake covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service.

PURPORT

This and the following two verses are from Caitanya-candrodaya-nāṭaka (9.34, 35, 38).
TEXT 349

tam sanātanam upāgatam akṣnor
dṛṣṭa-mātram atimātra-dayārdhra
āliliṅga parighāyata-dorbhyāṁ
sānukampam atha campaka-gaurāḥ

SYNONYMS

tam—unto him; sanātanam—Sanatana Gosvāmī; upāgatam—having arrived;
akṣnor—with the eyes; dṛṣṭa-mātram—being only seen; ati-mātra—greatly;
dayā-ārdhra—merciful; āliliṅga—embraced; parighāyata-dorbhyāṁ—with His
two arms; sa-anukampam—with great affection; atha—thus; campaka-gaurāḥ—
Lord Śrī Caitanya Mahāprabhu, who has a complexion the color of a campaka
flower (golden).

TRANSLATION

“As soon as Sanatana Gosvāmī arrived in front of Lord Caitanya, the Lord,
seeing him, became merciful to him. The Lord, who has the complexion of a
golden campaka flower, opened His arms and embraced him while expressing
great affection.”

TEXT 350

kālena vṛndāvana-keli-vārtā
lupteti tam khyāpayiturviṣisya
kṛpāmṛtenābhiṣiṣcā deva
ṣṭ товар kṣan sanātanam ॥ ३५० ॥

SYNONYMS

kālena—in the course of time; vṛndāvana-keli-vārtā—topics concerning the
transcendental mellow of the pastimes of Lord Kṛṣṇa in Vṛndāvana; lupta—
almost lost; iti—thus; tām—all those; khyāpayitum—to enunciate; viśiṣya—making specific; kṛpā-amṛtena—with the nectar of mercy; abhīṣiṣeca—sprinkled; devah—the Lord; tatra—there; eva—indeed; rūpam—Śrīla Rūpa Gosvāmī; ca—and; sanātanam—Sanātana Gosvāmī; ca—as well as.

TRANSLATION

“In the course of time, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana.”

TEXT 351

एই তার কহিলুণ সনাতনে প্রভুর প্রসাদ∴
বাহার শ্রবণে চিন্তের খণ্ডে অবসাদ || ৩৫১ ||

ei ta' kahilun sanatane prabhura prasāda
yāhāra śravaṇe cittera khaṇḍe avasāda

SYNONYMS

ei ta’—thus; kahilun—I have explained; sanatane—unto Sanātana Gosvāmī; prabhura prasāda—the mercy of Lord Śrī Caitanya Mahāprabhu; yāhāra śravaṇe—hearing which; cittera—of the heart; khaṇḍe—disappears; avasāda—moroseness.

TRANSLATION

I have thus explained the mercy bestowed on Sanātana Gosvāmī by Śrī Caitanya Mahāprabhu. If one hears this, all moroseness in the heart will diminish.

TEXT 352

কৃষ্ণের সরুপগণের সকল হয় ‘জ্ঞান’ ∴
বিধি-রাগ-মার্গে ‘সাধনমুক্তি’র বিধান || ৩৫২ ||

krṣnera svarūpa-ganera sakala haya 'jnāna'
vidhi-rāga-mārge 'sādhana bhakti'ra vidhāna

SYNONYMS

krṣnera svarūpa-ganera—of Lord Kṛṣṇa in His various expansions; sakala—all; haya—there is; jnāna—knowledge; vidhi-rāga-mārge—in the process of devo-
tional service under regulative principles or in spontaneous love; sādhana bhaktira vidhāna—the authorized means of executing devotional service.

TRANSLATION

By reading these instructions to Sanātana Gosvāmi, one will become fully aware of Lord Kṛṣṇa’s various expansions and the process of devotional service according to the regulative principles and spontaneous love. Thus everything can be fully known.

TEXT 353

‘कृष्णप्रेम’, ‘भक्तिरस’, ‘भक्तिर सिद्धान्त’।
इहार श्रवणेन भक्त जानेन सव अंत। ॥ ३५३ ॥

‘kṛṣṇa-prema’, ‘bhakti-rasa’, ‘bhaktira siddhānta’
ihu sṛavaṇe bhakta jānena saba anta

SYNONYMS

kṛṣṇa-prema—love of Godhead; bhakti-rasa—the mellows of devotional service; bhaktira siddhānta—the conclusions of devotional service; ihāra śravane—by hearing this chapter; bhakta—a devotee; jānena—knows; saba—all; anta—limits.

TRANSLATION

By reading this chapter, a pure devotee can understand love of Kṛṣṇa, the mellows of devotional service and the conclusion of devotional service. Everyone can understand all these things to their ultimate end by studying this chapter.

TEXT 354

শ্রীচৈতন্য-নিত্যানন্দ-অদৈত-চরণ।
যাহে প্রাণধন, সেই পায় এই ধন। ॥ ৩৫৪ ॥

śrī-caitanya-nityānanda-advaita-caranā
yahē prāṇa-dhana, sei pāya ei dhana

SYNONYMS

śrī-caitanya-nityānanda-advaita-caranā—the lotus feet of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda and Advaita Prabhu; yāhē prāṇa-dhana—whose life and soul; sei—such a person; pāya—gets; ei dhana—this treasure-house of devotional service.
TRANSLATION

The conclusion of this chapter can be known to one whose life and soul are the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu.

TEXT 355

śrī-rūpa-raghunātha-pade yāra āsa
caitanya-caritāmṛta kahe krṣṇadāsa

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, Madhyalilā, Chapter Twenty-four, describing the ātmārāma verse and the Lord’s mercy upon Sanātana Gosvāmī.
CHAPTER 25

How All the Residents of Vārāṇasī Became Vaiṣṇavas

The following is a summary of Chapter Twenty-five. A Maharāṣtrian brāhmaṇa who was living in Benares was a great devotee of Śrī Caitanya Mahāprabhu. He was always very happy to hear of the glories of the Lord, and it was by his arrangement that all the sannyāsīs of Vārāṇasī became devotees of Lord Caitanya Mahāprabhu. He invited all the sannyāsīs to his house to meet Śrī Caitanya Mahāprabhu, and this incident has been described in the Seventh Chapter of Ādi-līlā. From that day, Śrī Caitanya Mahāprabhu became famous in the city of Vārāṇasī, and many important men in that city became His followers. By and by, one of the disciples of the great sannyāśī Prakāśānanda Sarasvatī became devoted to Śrī Caitanya Mahāprabhu, and this devotee explained Śrī Caitanya Mahāprabhu to Prakāśānanda Sarasvatī and supported His views with various arguments.

One day Śrī Caitanya Mahāprabhu went to take a bath at Pañca-nāda, and afterwards all His devotees began chanting the Hare Kṛṣṇa mantra in front of the temple of Bindu Mādhava. At this time Prakāśānanda Sarasvatī and all His devotees approached the Lord. Prakāśānanda Sarasvatī immediately fell down at the lotus feet of Śrī Caitanya Mahāprabhu and very much regretted his past behavior toward the Lord. He asked Śrī Caitanya Mahāprabhu about devotional service in terms of the Vedānta-sūtra, and the Lord told him about devotional service that is approved by great personalities who know the Vedānta-sūtra. Śrī Caitanya Mahāprabhu then pointed out that Śrīmad-Bhāgavatam is the proper commentary on the Vedānta-sūtra. He then explained the catuḥ-sloki (four slokas) of Śrīmad-Bhāgavatam, the essence of that great scripture.

From that day on, all the sannyāsīs of Vārāṇasī became devotees of Śrī Caitanya Mahāprabhu. Before returning to His headquarters at Jagannātha Puri, the Lord advised Sanātana Gosvāmī to go to Vṛndāvana. The Lord then departed for Jagannātha Puri. Kaviṛāja Gosvāmī then describes something about Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and Subuddhi Rāya. Śrī Caitanya Mahāprabhu returned to Jagannātha Puri through the great forest of Jhārikhanḍa in central India. At the end of this chapter, Kaviṛāja Gosvāmī sums up the incidents of Madhya-līlā and instructs every living being to read this sublime book of Śrī Caitanya Mahāprabhu’s pastimes.
TEXT 1

vaiṣṇavi-kṛtya sannyāsi-mukhān kāśī-nivāsināḥ
sanātanaṁ susaṁskṛtya prabhur nilādriṁ āgamat

SYNONYMS
vaiṣṇavi-kṛtya—making into Vaishnavas; sannyāsi-mukhān—headed by the sannyāsīs; kāśī-nivāsināḥ—the residents of Vārāṇasi; sanātanaṁ—Sanatana Gosvāmī; su-saṁskṛtya—completely purifying; prabhuh—Lord Śrī Caitanya Mahāprabhu; nilādriṁ—to Jagannātha Puri; āgamat—returned.

TRANSLATION

After converting into Vaishnavas all the residents of Vārāṇasi, who were headed by the sannyāsīs, and after completely educating and instructing Sanatana Gosvāmī at Vārāṇasi, Śrī Caitanya Mahāprabhu returned to Jagannātha Puri.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS
jaya jaya—all glories; śrī-caitanya—to Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!
TEXT 3

The Residents of Vārāṇasi Become Vaiṣṇavas

SYNONYMS

ei mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; dui māsa paryanta—for two months; sikhāilā—instructed; tāṅre—him; bhakti-siddhāntera anta—all the conclusions of devotional service.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Śrī Sanātana Gosvāmī in all the conclusions of devotional service for two consecutive months.

TEXT 4

SYNONYMS

paramānanda kirtaniya—Paramānanda Kirtaniya; ākṣharera saṅgi—a friend of Candrasekhara's; prabhure—unto Śrī Caitanya Mahāprabhu; kirtana śunāya—sings and chants; ati baḍa raṅgi—very humorous.

TRANSLATION

For as long as Śrī Caitanya Mahāprabhu was in Vārāṇasi, Paramānanda Kirtaniya, who was a friend of Candrasekhara's, chanted the Hare Kṛṣṇa mahā-mantra and other songs to Śrī Caitanya Mahāprabhu in a very humorous way.
When the Māyāvādī sannyāsīs at Vārānasi criticized Śrī Caitanya Mahāprabhu, the Lord’s devotees became very depressed. To satisfy them, Śrī Caitanya Mahāprabhu showed His mercy to the sannyāsīs.

**TEXT 6**

सन्न्यासीर कृपा पूर्वे लिखियाछें विस्तारिया।
उद्देशे कहिये इही संक्षेप करिया॥६॥

sannyāsire kṛpā pūrve likhiyāchoṇ vistāriya
uddeśe kahiye ihāṅ saṅkṣepe kariyā

**SYNONYMS**

sannyāsire kṛpā—mercy upon the sannyāsīs; pūrve—before this; likhiyāchoṇ—I have described; vistāriya—elaborately; uddeśe—in reference to that; kahiye—let me speak; ihāṅ—here; saṅkṣepe kariyā—in brief.

**TRANSLATION**

In the Seventh Chapter of Ādi-līlā I have already elaborately described Śrī Caitanya Mahāprabhu’s deliverance of the sannyāsīs at Vārānasi, but I shall briefly repeat it in this chapter.

**TEXT 7**

याहें ताहें एभुर निन्दा करे सन्न्यासीर गण।
सुनि’ दुःखे महाराष्ट्रिय बिष्ठ करये चिन्तन॥७॥

yāhāṁ tāhāṁ prabhura nindā kare sannyāsīra gana
suni’ duḥkhe mahāraṣṭriya vipra karaye cintana

**SYNONYMS**

yāhāṁ tāhāṁ—anywhere and everywhere; prabhura nindā—criticism of Śrī Caitanya Mahāprabhu; kare—do; sannyāsīra gana—the Māyāvādī sannyāsīs;
The Residents of Varāṇasi Become Vaiṣṇavas

When the Māyāvādī sannyāsīs were criticizing Śrī Caitanya Mahāprabhu anywhere and everywhere in Vārāṇasi, the Mahārāṣṭrian brāhmaṇa, hearing this blasphemy, began to think about this unhappily.

TEXT 8

“प्रभुर स्वभावः—येबा देखे सम्भालने।
‘स्वरूपं’ अनुभवि’ गौरे ‘स्वरूपर’ कैरी’ माने॥ ८ ॥

“prabhura svabhāva,—yebā dekhe sannidhāne
’svarūpa’ anubhavi’ tānre ‘śvara’ kari’ māne

SYNONYMS

prabhura sva-bhāva—the characteristics of Śrī Caitanya Mahāprabhu; yebā—anyone who; dekhe—sees; sannidhāne—nearby; sva-rūpa—His personality; anubhavi’—realizing; tānre—Him; śvara kari’—as the Supreme Lord; māne—accepts.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa thought, “Whoever closely sees the characteristics of Śrī Caitanya Mahāprabhu immediately realizes His personality and accepts Him as the Supreme Lord.

TEXT 9

कोन प्रकारे पारनं यदि एकत्र करिते।
इहं देखि’ सन्यासि-गाण हवें इहं भक्ते॥ ९ ॥

kona prakāre pāron yadi ekatra karite
ihā dekhi’ sannyāsi-gaṇa habe ihāra bhakte

SYNONYMS

kona prakāre—by some means; pāron—I am able; yadi—if; ekatra karite—to assemble; ihā dekhi’—by seeing this (Śrī Caitanya Mahāprabhu’s personal characteristics); sannyāsi-gaṇa—the Māyāvādī sannyāsīs of Vārāṇasi; habe—will become; ihāra bhakte—His devotees.

TRANSLATION

“If by some means I can assemble all the sannyāsīs together, they will certainly become His devotees after seeing His personal characteristics.
PURPORT

If one saw the personal characteristics and activities of Śrī Caitanya Mahāprabhu, one would certainly be convinced that He was the Supreme Personality of Godhead. One can ascertain this by following in the footsteps of the śāstric injunctions. This sincere study and appreciation of Śrī Caitanya Mahāprabhu is also applicable to His authorized devotees, and it is clearly stated in the Caitanya-caritāmṛta (Antya-līlā, 7.11):

\[
\text{kali-kālera dharmā—krṣṇa-nāma-saṅkirtana}
\]
\[
\text{krṣṇa-sakti vinā nāhe tāra pravartana}
\]

In this age of Kali, real religious propaganda should induce people to chant the Hare Kṛṣṇa mahā-mantra. This is possible for someone who is especially empowered by Kṛṣṇa. No one can do this without being especially favored by Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvāti Ṭhākura comments in this regard in his Anubhāṣya, wherein he quotes a verse from Nārāyaṇa-saṁhitā:

\[
\text{dvāparīyair janair viṣṇuḥ}
\]
\[
\text{pañcarātrais tu kevalaiḥ}
\]
\[
\text{kalau tu nāma-mātreṇa}
\]
\[
\text{pūjyate bhaṅgavān hariḥ}
\]

"In Dvāpara-yuga, devotees of Lord Viṣṇu and Kṛṣṇa rendered devotional service according to the principles of pañcarātrikā. In this age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names." Śrīla Bhaktisiddhānta Sarasvāti Ṭhākura then comments: "Without being empowered by the direct potency of Lord Kṛṣṇa to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Kṛṣṇa's effulgence throughout the world. Such an ācārya, or spiritual master, should be considered nondifferent from Kṛṣṇa—that is, he should be considered the incarnation of Lord Kṛṣṇa's potency. Such a personality is krṣṇāliṅgīta-vigraha—that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa. Such a person is above the considerations of the varṇāśrama institution. He is the guru or spiritual master for the entire world, a devotee on the topmost platform, the mahā-bhāgavata stage, and a paramahāṁsa-ṭhākura, a spiritual form only fit to be addressed as paramahāṁsa or Ṭhākura."
Nonetheless, there are many people who are just like owls but never open their eyes to see the sunshine. These owlish personalities are inferior to the Māyāvādī sannyāsīs who cannot see the brilliance of Kṛṣṇa’s favor. They are prepared to criticize the person engaged in distributing the holy name all over the world and following in the footsteps of Śrī Caitanya Mahāprabhu, who wanted Kṛṣṇa consciousness preached in every town and city.

**TEXT 10**

বারাণসী-বাস আমার হয় সর্বকালে।
সর্বকাল দুঃখ পাব, ইহা না করিলে॥ ১০ ॥

vārāṇasi-vāsa āmāra haya sarva-kāle
sarva-kāla duḥkha pāba, iḥā nā karile”

**SYNONYMS**

vārāṇasi-vāsa—residence at Vārāṇasi; āmāra—my; haya—there is; sarva-kāle—always; sarva-kāla—always; duḥkha pāba—I will suffer unhappiness; iḥā—this; nā karile—if I do not execute.

**TRANSLATION**

“I shall have to reside at Vārāṇasi the rest of my life. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression.”

**TEXT 11**

এত চিন্তিত’ নিমন্ত্রিল সন্ন্যাসীর গণে।
তবে সেই বিশ্ব আইলে মহাপ্রভুর স্থানে॥ ১১ ॥

da ciṁti’ nimantrila sannyāsīra gane
tabe sei vipra āila mahāprabhura sthāne

**SYNONYMS**

da ciṁti’—thinking this; nimantrila—he invited; sannyāsīra gane—all the sannyāsī; tabe—then; sei vipra—that brāhmaṇa; āila—approached; mahāprabhura sthāne—the lotus feet of Śrī Caitanya Mahāprabhu.

**TRANSLATION**

Thinking like this, the Mahārāṣṭrian brāhmaṇa extended an invitation to all the sannyāsīs of Vārāṇasi. After doing this, he finally approached Śrī Caitanya Mahāprabhu to extend Him an invitation.
TEXT 12

hena-kālē nindā śunī’ śekhara, tapana
duḥkha pānā prabhu-pade kailā nivedana

SYNONYMS
hena-kālē—exactly at this time; nindā śunī’—by hearing the criticism (of Lord Caitanya by the Māyāvādī sannyāsīs); śekhara tapana—Candraśekhara and Tapan Miśra; duḥkha pānā—feeling very unhappy; prabhu-pade—unto the lotus feet of Śrī Caitanya Mahāprabhu; kailā nivedana—submitted a request.

TRANSLATION
At this time, Candraśekhara and Tapan Miśra both heard blasphemous criticism against Śrī Caitanya Mahāprabhu and felt very unhappy. They came to Śrī Caitanya Mahāprabhu’s lotus feet to submit a request.

TEXT 13
bhakta-duḥkha dekhi’ prabhu manete cintila
sannyāsīra mana phirāite mana ha-ila

SYNONYMS
bhakta-duḥkha dekhi’—seeing the unhappiness of the devotees; prabhu—Śrī Caitanya Mahāprabhu; manete cintila—considered within His mind; sannyāsīra mana—the minds of the Māyāvādī sannyāsīs; phirāite—to turn; mana ha-ila—Śrī Caitanya Mahāprabhu decided.

TRANSLATION
They submitted their request, and Śrī Caitanya Mahāprabhu, seeing His devotees’ unhappiness, decided to turn the minds of the Māyāvādī sannyāsīs.

TEXT 14
hena-kālē bīṣṇu āsī’ kari’ nimāmra
ānēk deśa-dāি kari’ dhara’a chara”

|| 14 ||
The Residents of Vārāṇasi Become Vaiṣṇavas

hena-kāle vipra āsi' karila nimantraṇa
aneka dainyādi kari' dharila caraṇa

SYNONYMS
hena-kāle—at this time; vipra—the Mahārāṣṭrian brāhmaṇa; āsi’—coming;
karila nimantraṇa—invited Śri Caitanya Mahāprabhu; aneka—various;
dainyādi—submissions; kari’—doing; dharila caraṇa—touched His lotus feet.

TRANSLATION
While Śri Caitanya Mahāprabhu was seriously considering meeting with the
Māyāvādī sannyāsīs, the Mahārāṣṭrian brāhmaṇa approached Him and ex­
tended an invitation. The brāhmaṇa submitted his invitation with great
humility, and he touched the lotus feet of Śri Caitanya Mahāprabhu.

TEXT 15

तबे महाप्रभु तान्रा निम्नत्र तान्रा मानिला।
आर दिन मध्याह्न करी तान्रा घरे गेला॥ १५ ॥

tabe mahāprabhu tānra nimantraṇa mānīlā
āra dina madhyāhna kari' tānra ghare gelā

SYNONYMS
tabe—after this; mahāprabhu—Śri Caitanya Mahāprabhu; tānra—his;
nimantraṇa—invitation; mānīlā—accepted; āra dina—the next day; madhyāhna
kari’—after finishing His madhyāhna activities (taking bath and murmuring
mantras); tānra ghare gelā—He went to the house of the Mahārāṣṭrian brāhmaṇa.

TRANSLATION
Śri Caitanya Mahāprabhu accepted his invitation, and the next day, after
finishing His noontime activities, He went to the brāhmaṇa’s house.

TEXT 16

ताहाँ याचे कैला एहू सन्यासीर निन्दात।
पंक्तिस्वाक्ष्याने ताहा करियाछि बिन्दात॥ १६ ॥

tāhān yaiche kailā prabhu sannyāsīra nistāra
pañca-tattvākhyāne tāhā kariyāchi vistāra
SYNONYMS

tāhān—there; yaiche—how; kaila—performed; prabhu—Śrī Caitanya Mahāprabhu; sannyāsīra—of the Māyāvādī sannyāśīs; nistāra—deliverance; pañca-tattva-ākhyāne—in describing the glories of the Pañca-tattva (Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa); tāhā—that subject matter; kariyāchi vistāra—have described elaborately.

TRANSLATION

have already described Śrī Caitanya Mahāprabhu’s deliverance of the Māyāvādī sannyāśīs in the Seventh Chapter when I described the glories of the Pañca-tattva—Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa.

TEXT 17

grantha bāde, punarukti haya ta’ kathana
tāhān ye nā likhilūnā, tāhā kariye likhana

SYNONYMS

grantha—the size of the book; bāde—increases; punah-ukti—repetition; haya—would be; ta’ kathana—of subject matters once described; tāhān—there (in the Seventh Chapter); ye—whatever; nā likhilūnā—I have not described; tāhā—that; kariye likhana—I am writing.

TRANSLATION

Since I have already described this incident very elaborately in the Seventh Chapter of Ādi-līlā, I do not wish to increase the size of this book by giving another description. However, I shall try to include in this chapter whatever was not described there.

TEXT 18

ye divasa prabhu sannyāśi transkrip hae
divasa haithe grāme kolāhala hae

ye divasa prabhu sannyāśi kṛpā kaila
se divasa haithe grāme kolāhala haila
The Residents of Varanasi Become Vaishnavas

SYNONYMS

ye divasa—the day when; prabhu—Śrī Caitanya Mahāprabhu; sannyāsire—to the Māyāvādī sannyāsīs; kṛpā kaila—showed His mercy; se divasa haite—beginning from that day; grāme—in the locality; kolāhala haila—there were many talks about this incident.

TRANSLATION

Beginning from the day on which Śrī Caitanya Mahāprabhu showed His mercy to the Māyāvādī sannyāsīs, there were vivid discussions about this conversion among the inhabitants of Varanasi.

TEXT 19

লোকের সংঘট আইসে প্রাঙ্গুনে দেখিতে।
নানা শাস্ত্রে পঞ্চিত আইসে শাখ্য বিচারিতে॥ ১৯ ॥

lokera saṅghaṭṭa āise prabhure dekhitre
nānā śāstre paṇḍita āise śāstra vicārite

SYNONYMS

lokera saṅghaṭta—crowds of men; āise—come; prabhure dekhitre—to see Lord Śrī Caitanya Mahāprabhu; nānā śāstre paṇḍita—scholars learned in various scriptures; āise—used to come; śāstra vicārite—to talk on various scriptures.

TRANSLATION

Crowds of people came to see Śrī Caitanya Mahāprabhu from that day on, and scholars of various scriptures discussed different subject matters with the Lord.

TEXT 20

সর্বশাস্ত্র খণ্ডী’ প্রভু ‘ভক্তি’ করে সার।
সমুত্তন্ত্র বাক্যে মন ফিরায় সবার॥ ২০ ॥

sarva-śāstra khaṇḍī’ prabhu ‘bhakti’ kare sāra
sayuktika vākye mana phirāya sabāra

SYNONYMS

sarva-śāstra khaṇḍī’—defeating all the false conclusions of different scriptures; prabhu—Śrī Caitanya Mahāprabhu; bhakti kare sāra—established the
predominance of devotional service; sa-yuktika vākye—by talks full of pleasing logic and arguments; mana phirāya—turns the minds; sabāra—of everyone.

**TRANSLATION**

When people came to Śrī Caitanya Mahāprabhu to discuss the principles of various scriptures, the Lord defeated their false conclusions and established the predominance of devotional service to the Lord. With logic and argument He very politely changed their minds.

**PURPORT**

We have been spreading this saṅkirtana movement in the Western countries, and in our recent tour of European cities like Rome, Geneva, Paris and Frankfurt, many learned Christian scholars, priests, philosophers and yogis came to see us, and by the grace of Kṛṣṇa they agreed that this Kṛṣṇa consciousness movement, the bhakti cult, offers the topmost conclusion. Following in the footsteps of Śrī Caitanya Mahāprabhu, we are trying to convince everyone that the devotional service of the Lord is enjoined in every scripture. If a person is religious, he must accept the supreme authority of the Lord, become His devotee and try to love Him. This is the real principle of religion. It does not matter whether one is Christian, Mohammedan or whatever. He simply must accept the sublime position of the Supreme Personality of Godhead and render service unto Him. It is not a question of being Christian, Mohammedan or Hindu. One should be purely religious and freed from all these material designations. In this way one can learn the art of devotional service. This argument appeals to all intelligent men, and consequently this Kṛṣṇa consciousness movement is gaining ground throughout the world. Due to our solid logic and scientific presentation, Śrī Caitanya Mahāprabhu's prediction that Kṛṣṇa consciousness will spread in every town and village throughout the world is gradually being realized.

**TEXT 21**

उपदेश लाना करे कुंस-संकीर्तनः।
सर्वलोक हासे, गाय, करये नर्तना॥ २१ ॥

_upadeśa lañā kare kṛṣṇa-saṅkīrtana_  
sarva-loka hāse, gāya, karaye nartana

**SYNONYMS**

_upadeśa lañā—getting instructions from Śrī Caitanya Mahāprabhu; kare—join; kṛṣṇa-saṅkīrtana—the saṅkīrtana movement; sarva-loka hāse—everyone began to laugh in pleasure; gāya—chant; karaye nartana—and dance._
As soon as people received instructions from Śrī Caitanya Mahāprabhu, they began to chant the Hare Kṛṣṇa mahā-mantra. Thus everyone laughed, chanted and danced with the Lord.

All the Māyāvādī sannyāsīs offered their obeisances unto Śrī Caitanya Mahāprabhu and then began to discuss His movement, giving up their studies of Vedānta and Māyāvāda philosophy.

One of the disciples of Prakāśānanda Sarasvati, who was as learned as his guru, began to speak in that assembly, offering all respects to Śrī Caitanya Mahāprabhu.
TEXT 24

śri-kṛṣṇa-caitanya haya ‘sākṣāt nārāyaṇa’
‘vyāsa-sūtrera’ artha kareṇa ati-manorama

SYNONYMS
śri-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; haya—is; sākṣāt nārāyaṇa—directly the Supreme Personality of Godhead, Nārāyaṇa; vyāsa-sūṭera—the codes of Vyāsadeva (Vedanta-sūtra); artha kareṇa—He explains; ati-manorama—very nicely.

TRANSLATION

He said, “Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Nārāyaṇa Himself. When He explains the Vedanta-sūtra, He does so very nicely.

TEXT 25

upaniṣadera kareṇa mukhyārtha vyākhyāna
śuniyā pañcita-lokera juḍāya mana-kāṇa

SYNONYMS
upaniṣadera—of the Vedic version known as the Upaniṣads; kareṇa—He does; mukhyārtha—the original meaning; vyākhyāna—explanation; śuniyā—hearing; pañcita-lokera—of the learned scholars; juḍāya—satisfies; mana-kāṇa—the minds and ears.

TRANSLATION

“Śrī Caitanya Mahāprabhu explains the direct meaning of the Upaniṣads. When all learned scholars hear this, their minds and ears are satisfied.

TEXT 26

sukt- upaniṣadera mukhyārtha chaḍāṇa
āchaṇa ‘kṣaṇa’ kore agraḥ kariya
sūtra-upaniṣadora mukhyārtha chaḍiyā
acārya ‘kalpanā’ kare āgraḥa kariyā

SYNONYMS
sūtra-upaniṣadora—of the Vedānta-sūtra and the Upaniṣads; mukhyārtha—the direct meaning; chaḍiyā—giving up; acārya—Śaṅkarācārya; kalpanā—imagination; kare—does; āgraḥa kariyā—with great eagerness.

TRANSLATION
“Giving up the direct meaning of the Vedānta-sūtra and the Upaniṣads, Śaṅkarācārya imagines some other interpretation.

TEXT 27
acārya-kalpita artha ye paṇḍita śune
mukhe ‘haya’ ‘haya’ kare, hṛdaya na māne

SYNONYMS
acārya-kalpita—imagined by Śaṅkarācārya; artha—meaning; ye paṇḍita śune—any learned person who hears; mukhe—only in the mouth; haya haya—yes it is, yes it is; kare—does; hṛdaya—his heart; na māne—does not accept.

TRANSLATION
“All the interpretations of Śaṅkarācārya are imaginary. Such imaginary interpretations are verbally accepted by learned scholars, but they do not appeal to the heart.

TEXT 28
śrī-krṣṇa-caitanya-vākya drḍha satya māni
kali-kāle sannyāse ‘sāṁśāra’ nāhi jini

SYNONYMS
śrī-krṣṇa-caitanya-vākya—the words of Śrī Caitanya Mahāprabhu; drḍha—very firm and convincing; satya māni—I admit as truth; kali-kāle—in this age of Kali;
sannyāsa—simply by accepting the renounced order of life; samsāra nāhi jini—one cannot escape the material clutches.

**TRANSLATION**

“The words of Śrī Kṛṣṇa Caitanya Mahāprabhu are firm and convincing, and accept them as true. In this age of Kali, one cannot be delivered from material clutches simply by formally accepting the renounced order.

**TEXT 29**

हरेर्नाम-स्लोके के से सत्य सुखदार्थ प्रमाण ॥ २९ ॥

harer nāma-ślokera yei karilā vyākhyāna sei satya sukhadārtha parama pramāṇa

**SYNONYMS**

harer nāma-ślokera—of the verse beginning harer nāma harer nāma; yei—whatever; karilā—made; vyākhyāna—the explanation; sei—that; satya—true; sukha-da-artha—a meaning that is pleasing to accept; parama pramāṇa—the supreme evidence.

**TRANSLATION**

“Śrī Caitanya Mahāprabhu’s explanation of the verse beginning ‘harer nāma harer nāma’ is not only pleasing to the ear but is strong, factual evidence.

**TEXT 30**

bhakti vinā mukti nahe, bhagavate kaya
kali-kāle nāmābhāse sukhē mukti haya ॥ ३० ॥

**SYNONYMS**

bhakti vinā—without devotional service; mukti nahe—there is no question of liberation; bhāgavate kaya—it is said in Śrīmad-Bhāgavatam; kali-kāle—in this age of Kali; nāma-ābhāse—even by a slight appreciation of the Hare Kṛṣṇa mantra; sukhē—without difficulty; mukti haya—one can get liberation.
TRANSLATION

"In this age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Kṛṣṇa perfectly, he still attains liberation very easily.

TEXT 31

śreyah-sṛtim bhaktim udasya te vibho
kliṣyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvagḥātinām

SYNONYMS

śreyah-sṛtim—the auspicious path of liberation; bhaktim—devotional service; udasya—giving up; te—of You; vibho—O my Lord; kliṣyanti—accept increased difficulties; ye—all those persons who; kevala—only; bodha-labdhaye—for obtaining knowledge; teṣām—for them; asau—that; kleśala—trouble; eva—only; śiṣyate—remains; na—not; anyat—anything else; yathā—as much as; sthūla—bulky; tuṣa—husks of rice; avagḥātinām—of those beating.

TRANSLATION

"'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One’s labor becomes fruitless.'

PURPORT

This is a quotation from Śrimad-Bhāgavatam (10.14.4).

TEXT 32

যেহেতুহরিবিদ্যাক বিযুক্তমানিন- ।
ব্যাথাপ্রবাহিত্বুদ্ধির- ।
SYNONYMS

ye—all those who; anye—others (nondevotees); aravinda-akṣa—O lotus-eyed one; vimukta-mānīnas—who consider themselves liberated; tvayy—unto You; asta-bhāvāt—without devotion; avisuddha-buddhayāh—whose intelligence is not purified; āruhya—having ascended; kṛcchreṇa—by severe austerities and penances; param padam—to the supreme position; tataḥ—from there; patanty—fall; adhūḥ—down; anāḍṛta—without respecting; yuṣmat—Your; anīghrayāḥ—lotus feet.

TRANSLATION

"O lotus-eyed one, those who think they are liberated in this life but who are devoid of devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.2.32).

TEXT 33

"‘त्राः-शंके कहें ‘यज्ञवर्तपूर्ण भगवान’।
ताह्रे ‘निरवीशे’ स्वापि, ‘पूर्वता’ हय हान।"

‘brahma’-śabde kahe ‘ṣaṭ-aiśvarya-pūrna bhagavān’
tāḥre ‘nirviśeṣa’ sthāpi, ‘pūrṇatā’ haya hāna

SYNONYMS

brahma-śabde—by the word brahma; kahe—is meant; ṣaṭ-aiśvarya-pūrna bhagavān—the Supreme Personality of Godhead, full in all six opulences; tāḥre—Him; nirviśeṣa sthāpi—if we make impersonal; pūrṇatā haya hāna—His completeness becomes damaged.
TRANSLATION

"The word Brahman means 'the greatest.' This means that the Supreme Personality of Godhead is full in all six opulences. However, if we take the one-sided impersonalist view, His fullness is diminished.

PURPORT

The Supreme Personality of Godhead is originally the Supreme Person. The Lord says in Bhagavad-gītā (9.4):

\[\begin{align*}
\text{mayā tatam idaṁ sarvarḥ} \\
\text{jagad avyakta-mārtinā} \\
\text{mat-sthāni sarva-bhūtāni} \\
\text{na cāharṁ teṣv avasthitāḥ}
\end{align*}\]

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The potency of Kṛṣṇa that is spread everywhere is impersonal. The sunlight is the impersonal expansion of the sun globe and the sun-god. If we simply take one side of the Supreme Personality of Godhead—His impersonal effulgence—that one side does not fully explain the Absolute Truth. Impersonal appreciation of the Absolute Truth is one-sided and incomplete. One should also accept the other side, the personal side—Bhagavān. Brahmeti paramātmeti bhagavān iti śabdyaṁ. One should not be satisfied simply by understanding the Brahman feature of the Personality of Godhead. One must also know the Lord’s personal feature. That is complete understanding of the Absolute Truth.

TEXT 34

\[\begin{align*}
\text{sruti-purāṇa kahe—krṣnera cic-chakti-vilāsa} \\
\text{tāhā nāhi māni, paṇḍita kare upahāsa}
\end{align*}\]

SYNONYMS

sruti-purāṇa kahe—of the Vedic literatures and the Purāṇas; krṣnera—of Lord Kṛṣṇa; cic-ṣakti-vilāsa—activities of spiritual potencies; tāhā nāhi māni—not accepting that; paṇḍita kare upahāsa—so-called scholars play jokes without perfect understanding.
TRANSLATION

"Vedic literatures, the Upaniṣads, the Brahma-sūtra and the Purāṇas all describe the activities of the spiritual potency of the Lord. If one cannot accept the personal activities of the Lord, he jokes foolishly and gives an impersonal description.

PURPORT

In the Vedic literatures, including the Purāṇas, there are full descriptions of the spiritual potency of Kṛṣṇa. All the pastimes of the Lord are eternal, blissful and full of knowledge, just as the form of Kṛṣṇa Himself is eternal, blissful and full of knowledge (sac-cid-ānanda-vigraha). Unintelligent people with a poor fund of knowledge compare their temporary bodies to the spiritual body of Kṛṣṇa, and by such foolishness they try to understand Kṛṣṇa as one of them. Avajānanti mām mūḍhā mānuṣīṁ tanum āśritam. Bhagavad-gitā (9.11) points out that foolish people think of Kṛṣṇa as one of them. Not understanding His spiritual potency, they simply decry the personal form of the Absolute Truth, foolishly thinking of themselves as jñāṇis cognizant of the complete truth. They cannot understand that just as the material energy of the Lord has a variety of activities, the spiritual energy has variety also. They consider activities in devotional service the same as activities in material consciousness. Under such a wrong impression, they sometimes dare joke about the spiritual activities of the Lord and His devotional service.

TEXT 35

 cid-ānanda kṛṣṇa-vigraha ‘māyika’ kari’ māṇi ।
 ei bada ‘pāpa’, — satya caitanyera vaiṇī ॥ ३५ ॥

cid-ānanda kṛṣṇa-vigraha—the transcendental form of Kṛṣṇa, which is completely spiritual; māyika kari’ māṇi—accept as made of the external energy, māyā; ei bada pāpa—this is a great act of sin; satya—true; caitanyera vaiṇi—the words of Śrī Caitanya Mahāprabhu.

SYNONYMS

 cit-ānanda kṛṣṇa-vigraha— the transcendental form of Kṛṣṇa, which is completely spiritual; māyika kari’ māṇi—accept as made of the external energy, māyā; ei bada pāpa—this is a great act of sin; satya—true; caitanyera vaiṇi—the words of Śrī Caitanya Mahāprabhu.

TRANSLATION

"The Māyāvādis do not recognize the personal form of the Lord as spiritual and full of bliss. This is a great sin. Śrī Caitanya Mahāprabhu’s statements are actually factual.
PURPORT
Śrī Caitanya Mahāprabhu’s movement especially aims at defeating the Māyāvāda conclusion about the Absolute Truth. Since the members of the Māyāvāda school cannot understand the spiritual form of the Lord, they incorrectly think the Lord’s form is also made of material energy. They think that He is covered by a material body just like other living beings. Due to this offensive understanding, they cannot recognize that Śrī Kṛṣṇa’s personal form is transcendental, not material. Their conclusion is a great offense at the lotus feet of the Lord. As explained by Śrī Caitanya Mahāprabhu, Śrī Kṛṣṇa has His eternal, blissful form that is full of knowledge, and all Vaiṣṇava ācāryas accept this. That is the proper understanding of the Absolute Truth.

TEXT 36

nātaḥ pararḥ paramaḥ bhavatḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam aviśvam ātman
bhūtendriyātmakam adas ta upāśrīto ‘smi

SYNONYMS
na—not; atah—than this; param—more supreme; parama—O supreme one; yat—which; bhavataḥ—of Your Lordship; sva-rūpam—the personal form; ānanda—of transcendental bliss; mātram—only; avikalpam—where there is no creation; aviddha—without contamination; varcaḥ—having an effulgence; paśyāmi—I see; viśva-sṛjam ekam—who alone has created this universe; aviśvam—not belonging to the destructible material world; ātman—O Supreme Soul; bhūta-indriya-ātmakam—the original cause of the senses and the living beings; adah—transcendental; te—unto You; upāśritah asmi—I take full shelter.

TRANSLATION
"‘O supreme one, the transcendental form I am now seeing is full of transcendental bliss. It is not contaminated by the external energy. It is full of effulgence. My Lord, there is no better understanding of You than this. You are the Supreme Soul and the creator of this material world, but You are not connected with this material world. You are completely different from created
form and variety. I sincerely take shelter of that form of Yours which I am now seeing. This form is the original source of all living beings and their senses.'

PURPORT
This is a quotation from Srimad-Bhagavatam (3.9.3). This verse was spoken by Lord Brahmā, who perfectly realized the Supreme Personality of Godhead after meditating upon the Lord within the water of the Garbhodhaka Ocean. Brahmā realized that the form of the Lord is completely spiritual. This is certainly a better understanding of the Absolute Truth than impersonal understanding.

TEXT 37

drṣṭam śrutam bhūta-bhavat-bhaviṣyat
sthāsnuḥ carīṣṇur mahad alpakarīṁ vā
vinācyutād vastu-tarāṁ na vācyāṁ
sa eva sarvāṁ paramātmā-bhūtaḥ

SYNONYMS
drṣṭam—experienced by direct perception; śrutam—experienced by hearing; bhūta—past; bhavat—present; bhaviṣyat—which will be in the future; sthāsnuḥ—immovable; carīṣṇuh—movable; mahat—the greatest; alpakam—the smallest; vā—or; vinā—except; acyutāḥ—the infallible Personality of Godhead; vastu-tarāṁ—anything else; na vācyāṁ—not to be spoken; saḥ—that Supreme Personality of Godhead; eva—certainly; sarvam—everything; paramātmā-bhūtaḥ—the origin of all causes.

TRANSLATION
‘Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the cause of all causes. He is past, present and future, and He is the movable and immovable. He is the greatest and the smallest, and He is visible and directly experienced. He is celebrated in Vedic literature. Everything is Kṛṣṇa, and without Him there is no existence. He is the root of all understanding, and He is that which is understood by all words.’

PURPORT
This verse from Śrīmad-Bhāgavatam (10.46.43) was spoken by Uddhava when he came to pacify all the inhabitants of Vṛndāvana during Kṛṣṇa’s absence.
The Residents of Varanasi Become Vaisnavas

**TEXT 38**

तद्वा इति भुवनमंगल मंगलाया
ध्यानेन नमे। दर्शितं त उपासकानाम्
तैम नमे। भगवतेश्वरिव तु भुवं
योहानादृढ़ा| नरकवाहः भरसंग्रामसैंचः ❙ ३८ ❙

\[ \text{tad vā idaṁ bhuvana-maṅgala maṅgalāya} \]
\[ \text{dhyāne sma no daraśitarṁ ta upāsakānāṁ} \]
\[ \text{tasmai namo bhagavate 'nuvidhema tubhyarṁ} \]
\[ \text{yo 'nādṛto naraka-bhāṛgbhir asat-prasaṅgaiḥ} \]

**SYNONYMS**

\[ \text{tat—that; vā—or; idam—this; bhuvana-maṅgala—O most auspicious of the} \]
\[ \text{entire world; maṅgalāya—for the benefit; dhyāne—in meditation; sma—certainly;} \]
\[ \text{nah—of us; daraśitam—manifested; te—by You; upāsakānāṁ—of devotees} \]
\[ \text{engaged in devotional service; tasmai—unto Him; namaḥ—all obeisances;} \]
\[ \text{bhagavate—the Supreme Personality of Godhead; anuvidhema—we offer obeisances,} \]
\[ \text{following in the footsteps of the ācāryas; tubhyam—unto You; yah—who} \]
\[ \text{is; anādṛtah—not much appreciated; naraka-bhāṛgbhir—by persons who} \]
\[ \text{are destined to go to a hellish condition of life; asat-prasaṅgaiḥ—who discuss} \]
\[ \text{the Supreme Personality of Godhead illogically.} \]

**TRANSLATION**

"'O most auspicious one! For our benefit You are worshiped by us. You manifest Your transcendental form, which You show to us in our meditation. We offer our respectful obeisances unto You, the Supreme Person, and we worship You whom impersonalists do not accept due to their poor fund of knowledge. Thus they are liable to descend into a hellish condition.'

**PURPORT**

This is a quotation from Śrīmad-Bhāgavatam (3.9.4).

**TEXT 39**

अबजानस्ति मां मूढः। माहृतें तस्माश्चितम्।
परं भावमज्जन्ते मम भूत्महेश्वरम्॥ ३९॥

\[ \text{avajānanti māṁ mūḍhā} \]
\[ \text{mānuṣīṁ tanum āśritam} \]
param bhāvam ajānanto
mama bhūta-mahēśvaram

SYNONYMS
avajānanti—decry; mām—Me; mūḍhāḥ—rascals; mānuṣīm—just like a human being; tanum—a body; āśritam—accepted; param—supreme; bhāvam—position; ajānantaḥ—without knowing; mama—My; bhūta-mahēśvaram—exalted position as the Supreme Person, creator of the material world.

TRANSLATION
"‘Fools disrespect Me because I appear like a human being. They do not know My supreme position as the cause of all causes, the creator of the material energy.’"

PURPORT
This is a quotation from Bhagavad-gītā (9.11).

TEXT 40

tān āham dvīṣataḥ krūrān
saṁsāreṇu naraḍhamān
kṣipāmy ajasram aśubhān
āṣuriṣv eva yoniṣu

SYNONYMS
tān—all of them; āham—I; dvīṣataḥ—those who are envious; krūrān—always willing to do harm; saṁsāreṇu—in this material world; nara-adoraṁān—the lowest of men; kṣipāmi—throw; ajasram—again and again; aśubhān—engaged in inauspicious acts; āṣuriṣu—demonic; eva—certainly; yoniṣu—in families.

TRANSLATION
"‘Those who are envious of My form, who are cruel and mischievous and lowest among men, are perpetually cast by Me into hellish existence in various demoniac species of life.’"

PURPORT
This is also a quotation from Bhagavad-gītā (16.19).
TEXT 41

The Residents of Vārāṇasi Become Vaiṣṇavas

TEXT 41

sūtrera pariṇāma-vāda, tāḥā nā māniyā  
‘vivarta-vāda’ sthāpe, ‘vyāśa bhrāntā’ baliyā

SYNONYMS

sūtrera—of the codes of the Vedānta-sūtra; pariṇāma-vāda—the transformation of energy; tāḥā nā māniyā—not accepting this fact; vivarta-vāda—the theory of illusion; sthāpe—establishes; vyāśa bhrāntā baliyā—accusing Vyāsadeva to be mistaken.

TRANSLATION

“Not accepting the transformation of energy, Śrīpād Śaṅkarācārya has tried to establish the theory of illusion under the plea that Vyāsadeva has made a mistake.

PURPORT

For a further explanation of this verse, one may refer to Chapter Seven (verses 121-126).

TEXT 42

TEXT 42

ei ta’ kalpita artha mane nāhi bhāya  
śāstra chāḍi’ kukanā pāṣaṇḍe bujhāya

SYNONYMS

ei ta’—this; kalpita—imaginary; artha—meaning; mane—to the mind; nāhi—does not; bhāya—appeal; śāstra—the authoritative scriptures; chāḍi’—giving up; ku-kukanā—mischievous imagination; pāṣaṇḍe—to the atheistic class of men; bujhāya—teaches.

TRANSLATION

“Śrīpād Śaṅkarācārya has given his interpretation and imaginary meaning. It does not actually appeal to the mind of any sane man. He has done this to convince the atheists and bring them under his control.
PURPORT

Śrīpāda Śaṅkarācārya's propaganda opposed the atheistic philosophy of Buddha. Lord Buddha's intention was to stop atheists from committing the sin of killing animals. Atheists cannot understand God; therefore Lord Buddha appeared and spread the philosophy of nonviolence to keep the atheists from killing animals. Unless one is free from the sin of animal killing, he cannot understand religion or God. Although Lord Buddha was an incarnation of Kṛṣṇa, he did not speak about God, for the people were unable to understand. He simply wanted to stop animal killing. Śrīpāda Śaṅkarācārya wanted to establish the predominance of one's spiritual identity; therefore he wanted to convert the atheists through an imaginary interpretation of Vedic literatures. These are the secrets of the ācārya. Sometimes they conceal the real purpose of the Vedas and explain the Vedas in a different way. Sometimes they enunciate a different theory just to bring the atheists under their control. Thus it is said that Śaṅkara's philosophy is for pāśaṇḍas, atheists.

TEXT 43

paramārtha-vicāra gela, kari maṭṭa 'vāda'
kāhāṇi mukti pāba, kāhāṇi kṛṣṇera prasāda

SYNONYMS

parama-artha-vicāra—discussion on spiritual matters; gela—has gone; kari—we do; maṭra vāda—only argument and word jugglery; kāhāṇi—where; mukti—liberation; pāba—we shall get; kāhāṇi—where; kṛṣṇera prasāda—the mercy of the Supreme Personality of Godhead, Kṛṣṇa.

TRANSLATION

"The atheists, headed by the Māyāvādī philosophers, do not care for liberation or Kṛṣṇa's mercy. They simply continue to put forward false arguments and counter-theories to atheistic philosophy, not considering or engaging in spiritual matters.

TEXT 44

bāṣaṣṭeraṁ artha ācharya karirāś ca achādāṁ

This is the verse from Śrī Śrī Śrīrāmāvatārāvatī-bhāṣya 84
vyāsa-sūtra-rātha ācārya kariyāche ācchādana
ei haya satya śrī-krṣṇa-caitanya-vacana

SYNONYMS
vyāsa-sūtra—of the codes of the Vedānta known as Vyāsa-sūtra; artha—the meanings; ācārya—Śaṅkarācārya; kariyāche ācchādana—has purposely covered; ei—this; haya—is; satya—the truth; śrī-krṣṇa-caitanya-vacana—the words and explanation given by Lord Śrī Caitanya Mahāprabhu.

TRANSLATION
“The conclusion is that the import of the Vedānta-sūtra is covered by the imaginary explanation of Śaṅkarācārya. Whatever Śrī Kṛṣṇa Caitanya Mahāprabhu has said is perfectly true.

TEXT 45
caitanya-gosāṅi yei kahe, sei mata sāra
āra yata mata, sei saba chārakhāra”

SYNONYMS
caitanya-gosāṅi—Śrī Caitanya Mahāprabhu; yei kahe—whatever He has said; sei mata sāra—that explanation is actually the essence of Vedic knowledge; āra yata mata—any other opinion not in collaboration with Śrī Caitanya Mahāprabhu’s statement; sei—these; saba chārakhāra—all distortions.

TRANSLATION
“Whatever meaning Śrī Caitanya Mahāprabhu gives is perfect. Any other interpretation is only a distortion.”

TEXT 46
eta kahi’ sei kare kṛṣṇa-saṅkirtana
śuni’ prakāśānanda kichu kahena vacana
SYNONYMS

eta kahi’—speaking so much; sei—the disciple of Prakâśānanda Sarasvati; kare—performed; krṣṇa-saṅkirtana—the chanting of the holy name of Kṛṣṇa; suni’—hearing; prakāśānanda—the guru, Prakāśānanda Sarasvati; kichu—something; kahena—says; vacana—words.

TRANSLATION

After saying this, the disciple of Prakāśānanda Sarasvati began to chant the holy name of Kṛṣṇa. Hearing this, Prakāśānanda Sarasvati made the following statement.

TEXT 47

आचार्येर आघा—‘अर्थत्वाद’ स्थापिते ।
ताते सूतर्थ ब्याख्या करे अन्य रीते || 47 ||

ācāryera āgraḥa—‘advaita-vāda’ sthāpite
tāte sūtrārtha vyākhyā kare anya rite

SYNONYMS

ācāryera—of Śaṅkarācārya; āgraḥa—the eagerness; advaita-vāda—monism; sthāpite—to establish; tāte—for that reason; sūtra-artha—the meaning of the Brahma-sūtra, or Vedānta philosophy; vyākhyā—explanation; kare—does; anya rite—in a different way.

TRANSLATION

Prakāśānanda Sarasvati said, ‘Śaṅkarācārya was very eager to establish the philosophy of monism. Therefore he explained Vedānta-sūtra, or Vedānta philosophy, in a different way to support monistic philosophy.

TEXT 48

‘भगवत्ता’ मानिले ‘अद्वैत’ ना याया स्थापन ।
अत्काव शब्द शास्त्र करये खुशन || 48 ||

‘bhagavattā’ mānile ‘advaita’ nā yāya sthāpana ataeva saba śāstra karaye khaṇḍana

SYNONYMS

bhagavattā—the Personality of Godhead; mānile—if one accepts; advaita—monism or nondualism; nā—not; yāya—is possible; sthāpana—establishing;
ataeva—therefore; saba—all; śāstra—revealed scriptures; karaye—does; khaṇḍana—refutation.

**TRANSLATION**

“If one accepts the Personality of Godhead, the philosophy that maintains that God and the living entity are one cannot be established. Therefore Śaṅkarācārya argued against and refuted all kinds of revealed scriptures.

**TEXT 49**

यें ग्रन्थकर्ता चाहे स्व-मत स्थापिते।
शास्त्र्य सहज अर्थ नहें तन्हा हैं।

yei grantha-kartā cāhe sva-mata sthāpite
śāstrera sahaja artha nahe tānha haite

**SYNONYMS**

yei—anyone who; grantha-kartā—author; cāhe—wants; sva-mata sthāpite—to establish his own opinion; śāstrera—of the revealed scriptures; sahaja—the direct; artha—meaning; nahe—is not; tānha haite—from such an author.

**TRANSLATION**

“Anyone who wants to establish his own opinion or philosophy certainly cannot explain any scripture according to the principle of direct interpretation.

**TEXT 50**

‘मिमांसक’ कहे,—‘सृज्ञर है जन्मेके अज’।
‘सांख्य’ कहे,—‘अनुदेश एकृति कारण-प्रसंज’।

‘mimāṁsaka’ kahe,—‘īsvara haya karmera aṅga’
‘sāṅkhya’ kahe,—‘jagatera prakṛti kāraṇa-prasaṅga’

**SYNONYMS**

mimāṁsaka—the Mimāṁsaka philosophers; kahe—say; iśvara—the Supreme Lord; haya—is; karmera aṅga—subject to fruitive activities; sāṅkhyā kahe—the atheistic Śaṅkhyā philosophers say; jagatera—of the cosmic manifestation; prakṛti—nature; kāraṇa—the cause; prasaṅga—thesis.
TRANSLATION

“The Mimāṃsaka philosophers conclude that if there is a God, He is subjected to our fruitive activities. Similarly, the Sāṅkhya philosophers who analyze the cosmic manifestation say that the cause of the cosmos is material nature.

TEXT 51

‘न्याय’ कहे, —‘परमाणु हैदेते विश्व है’।
‘मायाबाली’ निर्विशेष-त्रज्जु ‘हेतु’ कहै॥ ५१ ॥

‘nyāya’ kahe, —‘paramāṇu haite viśva haya’
‘māyāvādi’ nirviśeṣa-brahme ‘hetu’ kaya

SYNONYMS

nyāya kahe—the philosophers following logic say; paramāṇu—the atom; haite—from; viśva haya—the cosmic manifestation has come; māyāvādi—the Māyāvādi philosophers, impersonalists; nirviśeṣa-brahme—in the impersonal Brahman effulgence; hetu—the cause; kaya—say.

TRANSLATION

“The followers of nyāya, the philosophy of logic, maintain that the atom is the cause of the cosmic manifestation, and the Māyāvādi philosophers maintain that the impersonal Brahman effulgence is the cause of the cosmic manifestation.

TEXT 52

‘पाताल’ कहे,—‘ईश्वर है अन्तर्गत-ज्ञान’।
बेदमंत्र कहे भावे ‘यथं तया ज्ञान-ज्ञान’॥ ५२ ॥

‘pātañjala’ kahe,—‘iśvara haya svarūpa-jñāna’
veda-mate kahe tāhre ‘svayam-bhagavān’

SYNONYMS

pātañjala kahe—the Pātañjala philosophers say; iśvara haya—the Supreme Lord is; svarūpa-jñāna—self-realization; veda-mate—in the Vedic version; kahe—they say; tāhre—to Him; svayam-bhagavān—the Supreme Personality of Godhead.

TRANSLATION

“The Pātañjala philosophers say that when one is self-realized, he understands the Lord. Similarly, according to the Vedas and Vedic principles, the original cause is the Supreme Personality of Godhead.
TEXT 53

चयेरा चया माता व्यास कैला आवर्तन ।
सेह सब सूत्र लगा ‘वेदान्त’-वर्णन || ५३ ||

chayera chaya mata vyasa kaila avartana
seh saba sutra lana 'vedanta'-varhana

SYNONYMS

chayera—of the six philosophers; chaya mata—six different theses; vyasa—Vyāsadeva; kaila avartana—analyzed fully; seh—that; saba—all; sutra—the codes; lana—taking; vedanta-varhana—explaining the Vedānta philosophy.

TRANSLATION

"After studying the six philosophical theses, Vyāsadeva completely summarized them all in the codes of Vedānta philosophy.

TEXT 54

‘वेदान्त’-माते,—ब्रह्मा ‘साकार’ निरुपण ।
‘निर्गुण’ व्यतीरेकेके तिंहो होय त’ ‘सगुण’ || ५४ ||

‘vedanta'-mate,—brahma ‘sakara’ nirupaṇa
‘nirguna' vyatireke tinho haya ta' 'saguṇa'

SYNONYMS

vedanta-mate—according to Vedānta philosophy; brahma—the Absolute Truth; sa-ākāra nirupaṇa—established as the Supreme Personality of Godhead, a person; nirguna—without material qualifications; vyatireke—by indirect explanations; tinho—the Supreme Personality of Godhead; haya—is; ta’—indeed; saguṇa—fully qualified with spiritual attributes.

TRANSLATION

"According to Vedānta philosophy, the Absolute Truth is a person. When the word nirguna [without qualities] is used, it is to be understood that the Lord has attributes that are totally spiritual.

TEXT 55

परम कारण तेजर केह नाहि माने ।
स्व-स्व-मय श्यापे परमदे झापे झापे || ५५ ||
parama kāraṇa īśvara keha nāhi māne
sva-sva-mata sthāpe para-matera khaṇḍane

SYNONYMS

parama kāraṇa—the supreme cause, the cause of all causes; īśvara—the Supreme Lord; keha nāhi māne—none of the above-mentioned philosophers accept; sva-sva-mata—their own personal opinions; sthāpe—they establish; para-matera khaṇḍane—busy in refuting the opinions of others.

TRANSLATION

"Of the philosophers mentioned, none really cares for the Supreme Personality of Godhead, the cause of all causes. They are always busy refuting the philosophical theories of others and establishing their own.

TEXT 56

tāte chaya darśana haite 'tattva' nāhi jāni
'mahājana' yei kahe, sei 'satya' māni

SYNONYMS

tāte—therefore; chaya darśana haite—from the six philosophical principles; tattva nāhi jāni—we cannot understand the actual truth; mahājana—the great authorities; yei kahe—whatever they say; sei—that; satya māni—we can accept as truth.

TRANSLATION

"By studying the six philosophical theories, one cannot reach the Absolute Truth. It is therefore our duty to follow the path of the mahājanas, the authorities. Whatever they say should be accepted as the supreme truth.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the six philosophical processes. Prakāśānanda admitted that Śrīpād Śaṅkarācārya, being very eager to establish his philosophy of monism, took shelter of the Vedānta philosophy and tried to explain it in his own way. The fact is, however, that if one accepts the existence of God, he certainly cannot establish the theory of monism. For this reason Śaṅkarācārya refuted all kinds of Vedic
literature that establishes the supremacy of the Personality of Godhead. In various ways, Śaṅkarācārya has tried to refute Vedic literature. Throughout the world, ninety-nine percent of the philosophers following in the footsteps of Śaṅkarācārya refuse to accept the Supreme Personality of Godhead. Instead they try to establish their own opinions. It is typical of mundane philosophers to want to establish their own opinions and refute those of others. Therefore: (1) The Mīmāṁsaka philosophers, following the principles of Jaimini, stress fruitive activity and say that if there is a God, He must be under the laws of fruitive activity. In other words, if one performs his duties very nicely in the material world, God is obliged to give one the desired result. According to these philosophers, there is no need to become a devotee of God. If one strictly follows moral principles, one will be recognized by the Lord, who will give the desired reward. Such philosophers do not accept the Vedic principle of bhakti-yoga. Instead, they give stress to following one’s prescribed duty. (2) Atheistic Sāṅkhya philosophers like Kapila analyze the material elements very scrutinizingly and thereby come to the conclusion that material nature is the cause of everything. They do not accept the Supreme Personality of Godhead as the cause of all causes. (3) Nyāya philosophers like Gautama and Kanāda have accepted a combination of atoms as the original cause of the creation. (4) Māyāvādī philosophers say that everything is an illusion. Headed by philosophers like Aṣṭāvakra, they stress the impersonal Brahmān effulgence as the cause of everything. (5) Philosophers following the precepts of Patañjali practice rāja-yoga. They imagine a form of the Absolute Truth within many forms. That is their process of self-realization.

All five of these philosophies completely reject the predominance of the Supreme Personality of Godhead and strive to establish their own philosophical theories. However, Śrīla Vyāsadeva wrote the Vedānta-sūtra and, taking the essence of all Vedic literature, established the supremacy of the Supreme Personality of Godhead. All five of the philosophers mentioned above understand that impersonal Brahmān is without material qualities, and they believe that when the Personality of Godhead appears, He is contaminated and covered by the material qualities. The technical term used is saṅgaṇa. They say, “saṅgaṇa Brahmān” and “nirguṇa Brahmān.” Nirguṇa Brahmān means impersonal, and saṅgaṇa Brahmān means “accepting material contamination.” More or less, this kind of philosophical speculation is called Māyāvāda philosophy. The fact is, however, that the Absolute Truth has nothing to do with material qualities because He is transcendental. He is always complete with full spiritual qualities. The five philosophers mentioned above do not accept Lord Viṣṇu as the Supreme Personality of Godhead, but they are very busy refuting the philosophy of other schools. There are six kinds of philosophical processes in India. Because Vyāsadeva is the Vedic authority, he is known as Vedavyāsa. His philosophical explanation of the Vedānta-sūtra is accepted by the devotees. As Kṛṣṇa confirms in Bhagavad-gītā (15.15):
“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.”

The ultimate goal of studying all Vedic literature is the acceptance of Kṛṣṇa as the Supreme Personality of Godhead. This Kṛṣṇa consciousness movement is propagating the philosophical conclusion of Śrīla Vyāsadeva and following other great ācāryas like Rāmānujācārya, Madhvācārya, Viṣṇusvāmi, Nimbārka and Śrī Caitanya Mahāprabhu Himself.

**TEXT 57**

तर्को तपैतिः श्रुतयो विभिन्ना
नासावरिष्कु मतं न भिज्जम्
धर्मश त्वं निहितं गुहां
महाजनो येन गतं स पथं।।

_tarko ‘pratiṣṭhaḥ śrutayo vibhinnā
daśāv ēśir yasya matam na bhinnam
dharmasya tattvān nihirān guhāyāṁ
dhājano yena gataḥ sa panthāḥ_

**SYNONYMS**

tarkah—dry argument; apratiṣṭhah—not fixed; śrutayah—Vedas; vibhinnāḥ—possessing different departments; na—not; asau—that; ēśih—great sage; yasya—whose; matam—opinion; na—not; bhinnam—separate; dharmasya—of religious principles; tattvam—truth; nihitam—placed; guhāyāṁ—in the heart of a realized person; mahā-janah—self-realized predecessors; yena—by which way; gataḥ—acted; saḥ—that; panthāḥ—the pure, unadulterated path.

**TRANSLATION**

“Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahā-janas advocate.”
PURPORT

This is a verse spoken by Yudhiṣṭhīra Mahārāja in the Mahābhārata, Vana-parva (313.117).

TEXT 58

śrī-kṛṣṇa-caitanya-vāṇi—amṛtera dhāra

tinho ye kahaye vastu, sei ‘tattva’—sāra”

SYNONYMS

śrī-kṛṣṇa-caitanya-vāṇi—the message of Lord Śrī Caitanya Mahāprabhu; amṛtera dhāra—a continuous shower of nectar; tinho—the Lord; ye kahaye vastu—whatever He says to be the ultimate truth, the summum bonum; sei tattva sāra—that is the essence of all spiritual knowledge.

TRANSLATION

“The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge.”

TEXT 59

e saba vṛttānta śuni’ mahārāṣṭriya brāhmaṇa

prabhure kahite sukhe karilā gamana

SYNONYMS

e saba vṛttānta—all these descriptions; śuni’—hearing; mahārāṣṭriya brāhmaṇa—the Mahārāṣṭrian brāhmaṇa; prabhure—Lord Śrī Caitanya Mahāprabhu; kahite—to inform; sukhe—very happily; karilā gamana—went.

TRANSLATION

After hearing all these statements, the Mahārāṣṭrian brāhmaṇa very jubilantly went to inform Lord Śrī Caitanya Mahāprabhu.
TEXT 60

हेनकाले महाप्रभू पञ्चनदे स्नान करि।
सेकिते चलियाछेन ‘बिन्दुमाधव हरि।’ ॥ ६० ॥

hena-kāle mahāprabhu pañca-nade snāna kari’
dekhite caliyāchena ‘bindu-mādhava hari’

SYNONYMS

hena-kāle—at this time; mahāprabhu—Śrī Caitanya Mahāprabhu; pañca-nade snāna kari’—taking His bath in the Ganges, called the Pañca-nada; dekhite caliyāchena—was going to see; bindu-mādhava hari—the Deity known as Lord Bindu Mādhava.

TRANSLATION

When the Mahārāṣṭrian brāhmaṇa went to see Caitanya Mahāprabhu, the Lord was going to the temple of Bindu Mādhava after bathing in the waters of Pañca-nada.

TEXT 61

पथे सेई विप्र सव रुपान्त कहिल ।
सुनि’ महाप्रभु स्वेध ईषु हासिल ॥ ६१ ॥

pathe sei vipra saba vṛttānta kahila
śuni’ mahāprabhu sukhe īsat hāsila

SYNONYMS

pathe—on the way; sei vipra—that brāhmaṇa; saba vṛttānta kahila—explained the whole incident; śuni’—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; sukhe—in happiness; īsat—mildly; hāsila—smiled.

TRANSLATION

While the Lord was on His way, the Mahārāṣṭrian brāhmaṇa informed Him about the incident that took place in the camp of Prakāśānanda Sarasvatī. Hearing this, Śrī Caitanya Mahāprabhu smiled happily.

TEXT 62

माधव-सौन्दर्य देखि’ असि’ हैल। ।
अनेनेते असि’ प्रेमे नाचिते वारिणा ॥ ६२ ॥

mādhava-saundarya dekhī’ āviṣṭa ha-ilā
aṅganete āsi’ preme nācīte lāgilā
SYNONYMS

mādhava-saudārya dekhi’—after seeing the beauty of Lord Bindu Mādhava; āviṣṭa ha-ilā—became ecstatic in love; āṅganetē āsi’—coming to the courtyard; preme—in great love; nācīte lāgīlā—began to dance.

TRANSLATION

Upon reaching the temple of Bindu Mādhava, Śrī Caitanya Mahāprabhu, seeing the beauty of Lord Bindu Mādhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple.

TEXT 63

śekhara, paramānanda, tapana, sanātana

cāri-jana milī’ kare nāma-saṅkīrtana

SYNONYMS

śekhara—Candraśekhara; paramānanda—Paramānanda Puri; tapana—Tapana Miśra; sanātana—Sanātana Gosvāmi; cāri-jana milī’—all four of them; kare—perform; nāma-saṅkīrtana—chanting of the Hare Kṛṣṇa mantra.

TRANSLATION

There were four people accompanying Śrī Caitanya Mahāprabhu, and these were Candraśekhara, Paramānanda Puri, Tapana Miśra and Sanātana Gosvāmi. They were all chanting the Hare Kṛṣṇa mahā-mantra in the following way.

TEXT 64

“haraye namḥ kṛṣṇa yādavāya namah

gopāla govinda rāma śrī-madhusūdana”

SYNONYMS

haraye—unto the Supreme Personality of Godhead; namḥ—obeisances; kṛṣṇa—Lord Kṛṣṇa; yādavāya—to the descendant of the Yadu family; namḥ—obeisances; gopāla—Gopāla; govinda—Govinda; rāma—Rāma; śrī-madhusūdana—Śrī Madhusūdana.
TRANSLATION

They chanted, “Haraye namah krsna yadavaya namah/ gopala govinda rama sri-madhusudana.”

PURPORT

This is another way of chanting the Hare Krsna mahamantra. The meaning is: “I offer my respectful obeisances unto the Supreme Personality of Godhead, Krsna. He is the descendant of the Yadu family. Let me offer my respectful obeisances unto Gopala, Govinda, Rama and Sri Madhusudana.”

TEXT 65

caudikete laksza loka bale ‘hari’ ‘hari’ /
uthila mangala-dhvanite sarga-martya bhari’

SYNONYMS

cau-dikete—all around; laksha—hundreds of thousands; loka—people; bale—chant; hari hari—O Supreme Personality of Godhead, Hari; uthila—there arose; mangala-dhvanite—an auspicious sound; sarga-martya bhari’—overwhelming all the universe.

TRANSLATION

In all directions, hundreds and thousands of people began to chant, “Hari! Hari!” Thus there arose a tumultuous and auspicious sound filling the entire universe.

TEXT 66

nikate hari-dhvanite suni’ parakasana/ dekhite kautuke ailaa laaa siyavinda

SYNONYMS

nikate—nearby; hari-dhvanite suni’—after hearing the chanting of the Hare Krsna mahamantra; parakasana—Prakasana Sarasvati; dekhite—to see; kautuke—in great eagerness; ailaa—came; laaa—taking; siyavinda—all the disciples.
TRANSLATION

When Prakāśānanda Sarasvati, who was staying nearby, heard this tumultuous chanting of the Hare Kṛṣṇa mahā-mantra, he and his disciples immediately came to see the Lord.

TEXT 67

When Prakāśānanda Sarasvati saw the Lord, he and his disciples also joined the chanting with Śrī Caitanya Mahāprabhu. Prakāśānanda Sarasvati was charmed by the Lord’s dancing and ecstatic love and by the transcendental beauty of His body.

TEXT 68

Ecstatic spiritual transformations began to take place in the Lord’s body. His body trembled, and His voice faltered. He perspired, turned pale and wept a constant flow of tears, which wet all the people standing there. The eruptions on the Lord’s body appeared like kadamba flowers.
TEXT 69

हर्ष, दैन्य, चापल्यादि ‘संकारी’ बिकार।
देखि’ काशीवासी लोकेर हैल चमत्कार॥ ६९॥

harṣa, dainya, cāpalyādi ‘saṅcāri’ vikāra
dekhi’ kāṣī-vāsī lokera haila camatkāra

SYNONYMS

harṣa—jubilation; dainya—humility; cāpalyā-ādi—talking in ecstasy and so on;
saṅcāri vikāra—the transient transformations; dekhi’—seeing; kāṣī-vāsī—the inhabitants of Benares; lokera—of all the people; haila camatkāra—there was astonishment.

TRANSLATION

All the people were astonished to see the Lord’s jubilation and humility and to hear Him talk in ecstasy. Indeed, all the residents of Benares [Kāṣi] saw the bodily transformations and were astonished.

TEXT 70

लोकसंघ देखि’ प्रभुर ‘बाह्य’ यबे हैल।
सन्यासीं गण देखि’ नृत्य सधरिल॥ ७०॥

loka-saṅghaṭṭa dekhi’ prabhura ‘bāhya’ yabe haila
sannyāsīra gana dekhi’ nṛtya saṁvarila

SYNONYMS

loka-saṅghaṭṭa dekhi’—by seeing the great crowd of people; prabhura—of Lord Caitanya; bāhya—external consciousness; yabe haila—when there was; sannyāsīra gana—the groups of Māyāvādī sannyāsīs, headed by Prakāśānanda Sarasvatī; dekhi’—seeing; nṛtya saṁvarila—suspended His dancing.

TRANSLATION

When Śrī Caitanya Mahāprabhu regained His external consciousness, He saw that many Māyāvādī sannyāsīs and other people were gathered there. He therefore suspended His dancing for the time being.

TEXT 71

प्रकाशानन्दे’ थेर थ्रिल’ चरण॥
प्रकाशानन्दो’ छ’र उर धरिल चरण॥ ७१॥
prakāśānandera prabhu vandilā carāṇa
prakāśānanda āsi’ tāṇra dharila carāṇa

SYNONYMS
prakāśānandera — of Prakāśānanda Sarasvati; prabhu — Śrī Caitanya Mahāprabhu; vandilā — prayed; carāṇa — at the feet; prakāśānanda — Prakāśānanda Sarasvati; āsi’ — coming; tāṇra — His; dharila carāṇa — immediately caught the lotus feet.

TRANSLATION
After stopping the kīrtana, Śrī Caitanya Mahāprabhu, who is a great example of humility, offered prayers unto the feet of Prakāśānanda Sarasvati. At this, Prakāśānanda Sarasvati immediately came forward and clasped the Lord’s lotus feet.

TEXT 72
prabhu kahe,—‘tumi jagat-guru pūjyatama
āmi tomāra nā ha-i ‘śiṣyera śiṣya’ sama

SYNONYMS
prabhu kahe — Śrī Caitanya Mahāprabhu continued to speak; tumī — you; jagat-guru — the spiritual master of the whole world; pūjya-tama — the most worshipable; āmi — I; tomāra — your; nā ha-i — am not; śiṣyera śiṣya sama — equal to the disciple of the disciple.

TRANSLATION
When Prakāśānanda Sarasvati caught hold of the Lord’s lotus feet, the Lord said, “My dear sir, you are the spiritual master of the whole world; therefore you are most worshipable. As far as I am concerned, I am not even on the level of the disciple of your disciple.”

PURPORT
Māyāvādī sannyāsīs generally call themselves jagat-guru, the spiritual master of the whole world. Many consider themselves worshipable by everyone, although they do not even go outside India or their own district. Out of His great magnanimity and humility, Śrī Caitanya Mahāprabhu presented Himself as a subordinate disciple of Prakāśānanda Sarasvati.
TEXT 73

श्रेष्ठ हें सेन कर शीले व्रजन।
आयार सर्वगाह हृत्य, तुम में भ्रष्क-सम || ७३ ||

śreṣṭha haṇa kene kara hinera vandana
amāra sarva-nāśa haya, tumi brahma-sama

SYNONYMS
śreṣṭha haṇa—being a more honorable person; kene—why; kara—you do; hinera—of an inferior person; vandana—worship; amāra sarva-nāśa haya—I become minimized in My strength; tumi brahma-sama—you are equal with the impersonal Brahman.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “You are a great, spiritually advanced personality, and therefore you cannot worship a person like Me. I am far inferior. If you do so, My spiritual power will be diminished, for you are as good as the impersonal Brahman.

TEXT 74

यशोपि भोमारे सर भ्रष्क-सम भासे।
लोकशिक्षा लागि’ ऐछे करिते न। आइसे॥ ७४ ॥

yadyapi tomāre saba brahma-sama bhāse
loka-śikṣā lägi’ aiche karite nā āise’

SYNONYMS
yadyapi—although; tomāre—for you; saba—everyone; brahma-sama—equal to the impersonal Brahman; bhāse—appears; loka-śikṣā lägi’—for the enlightenment of people in general; aiche—in such a way; karite nā āise—you should not present yourself.

TRANSLATION

“My dear sir, for you everyone is on the level of impersonal Brahman, but for the enlightenment of people in general you should not behave in that way.”

TEXT 75

teṅho kahe, ’भोमार पुर्बे निन्दा-अपराध ये करिल।
भोमार चरण-स्पर्शे, सब क्षय गेल || ७५ ||

teṅho kahe, ’tomāra pūrve nindā-aparādha ye karila
tomāra caraṇa-sparṣe, saba kṣaya gela
SYNONYMS

tenho kahe—he replied; tomāra—of You; pūrve—formerly; nindā-aparādha—
offenses and blasphemy; ye karila—whatever I have done; tomāra caraṇaspārśe—by touching Your lotus feet; saba kṣaya gela—the effects of all those
offenses have been destroyed.

TRANSLATION

Prakāśānanda Sarasvatī replied, “Formerly I have committed many offenses
against You by blaspheming You, but now the effects of my offenses are coun-
teracted by my touching Your lotus feet.

TEXT 76

jivat-muktā api punar
yānti saṁsāra-vāsanām
yady acintya-mahā-śaktāu
bhagavaty aparādhinaḥ

SYNONYMS

jivat-muktāḥ—persons liberated during this life; api—also; punah—again;
yānti—go; saṁsāra-vāsanām—to desire material enjoyment; yadi—if; acintya-
 mahā-śaktāu—to the possessor of inconceivable spiritual potency; bhagavati—
the Supreme Personality of Godhead; aparādhinaḥ—offenders.

TRANSLATION

‘‘If a person considered liberated in this life commits offenses against the
reservoir of inconceivable potencies, the Supreme Personality of Godhead,
he will again fall down and desire the material atmosphere for material enjoy-
ment.’

TEXT 77

sa vai bhagavataḥ śrīmat-
pāda-sparśa-hatāśubhah
bheje sarpa-vapur hitvā
rūpaṁ vidyādharārcitam
SYNONYMS

sah—he (the serpent); vai—indeed; bhagavatah—of the Supreme Personality of Godhead, Kṛṣṇa; śrīmat-pāda-sparśa—by the touch of the lotus feet; hata-aśubhaḥ—relieved from all reactions of sinful life; bheje—achieved; sarpa-vapuḥ—the body of a snake; hitvā—giving up; rūpam—beauty; vidyādhar-arcitam—suitable for a person of Vidyādha-loka.

TRANSLATION

"'Being touched by the lotus feet of Śrī Kṛṣṇa, that serpent was immediately freed from the reactions of his sinful life. Thus the serpent gave up his body and assumed the body of a beautiful Vidyādha demigod.'"

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.34.9). The inhabitants of Vṛndāvana, under the leadership of Nanda Mahārāja, once wanted to go to the bank of the Sarasvatī on a pilgrimage. Nanda Mahārāja was fasting, and he lay down near the forest. At that time a serpent, who was formerly cursed by Āṅgirasa Ṛṣi, appeared. This serpent had formerly been named Sudarśana, and he had belonged to the Gandharvaloka planet. However, because he joked with the ṛṣi, he was condemned to take on the body of a big snake. When this serpent attacked Nanda Mahārāja, Nanda Mahārāja began to call, "Kṛṣṇa! Help!" Kṛṣṇa immediately appeared and began to kick the serpent with His lotus feet. Due to being touched by the Lord's lotus feet, the serpent was immediately freed from the reactions of his sinful life. Being freed, he again assumed his original form of Sudarśana, the Gandharva.

TEXT 78

prabhu kahe, —'viśṇu' 'viśṇu', āmi kṣudra jiva hina jive 'viśṇu' māni —ei aparādha-cihna

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; viśṇu viśṇu—the holy name of Viśṇu; āmi—I; kṣudra—inﬁnitesimal; jiva—a living entity; hina—bereft of all good qualities; jive—such a low-grade living entity; viśṇu māni—accepting as Lord Viśṇu or the Personality of Godhead; ei aparādha-cihna—this is a great offense.
TRANSLATION

When Prakāśānanda Sarasvatī supported himself by quoting the verse from Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu immediately protested by uttering the holy name of Lord Viṣṇu. The Lord then presented Himself as a most fallen living entity, and He said, “If someone accepts a fallen conditioned soul as Viṣṇu, Bhagavān, or an incarnation, he commits a great offense.”

PURPORT

Although Śrī Caitanya Mahāprabhu was Viṣṇu, the Supreme Personality of Godhead, He nonetheless, to teach us a lesson, denied belonging to the Viṣṇu category. Unfortunately, there are many so-called Viṣṇu incarnations in this age of Kali. People do not know that posing oneself as an incarnation is most offensive. People should not accept an ordinary man as an incarnation of God, for this also is a very great offense.

TEXT 79

jīve ‘viṣṇu’ buddhi dūre—yei brahma-rudra-sama
nārāyaṇe māne tāre ‘pāśāndite’ gaṇana

SYNONYMS

jīve—an ordinary living being; viṣṇu—as Lord Viṣṇu; buddhi—acceptance; dūre—let alone; yei—anyone who; brahma-rudra-sama—equal to personalities like Lord Brahmā and Lord Śiva; nārāyaṇe—Lord Nārāyaṇa, Viṣṇu; māne—accepts; tāre—such a person; pāśāndite gaṇana—is grouped among the pāśāndis, atheistic offenders.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “To say nothing of ordinary living entities, even Lord Brahmā and Lord Śiva cannot be considered on the level of Viṣṇu or Nārāyaṇa. If one considers them as such, he is immediately considered an offender and atheist.

TEXT 80

যজ্ঞ নারায়ণং দেবং ব্রহ্মরূপানির্দিষ্টব্যং।
সময়েনেব বীণাকেতু পায়ো ভবেদেভব্‌মূ।” ৮০।
syntonyms

prasāṇanda kahe,—“tuṁśi sākṣṭā bhagavān

prasāṇanda kahe—Prakāśananda Sarasvatī replied; tuṁ—You; sākṣṭā—
directly; bhagavān—the Supreme Personality of Godhead, Kṛṣṇa; tabu—yet;
yadi—if; kara—You pose; tāṅra dāsa-abhimāna—considering Yourself His servant.

translation

Prakāśananda replied, “You are the Supreme Personality of Godhead, Kṛṣṇa Himself. Nonetheless, You are considering Yourself His eternal servant.

text 82

tabu pūjya hao, tumī baḍa āmā haite
sarva-nāśa haya mora tomāra nindāte
SYNONYMS

tabu—still; pūjya hao—You are worshipable; tumi bada—You are much greater; āmā haite—than me; sarva-nāśa haya—everything becomes lost; mora—my; tomāra nindāte—by blaspheming You.

TRANSLATION

"My dear Lord, You are the Supreme Lord, and although You consider Yourself the Lord’s servant, You are nonetheless worshipable. You are much greater than I am; therefore all my spiritual achievements have been lost because I have blasphemed You.

TEXT 83

मुक्तानाम पिन्नानान्त नारायणपरायणः।
हृदुलोक प्रसांस्ताय तौरिच्छिन्न महामुने॥ ८३ ॥

muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
sudurlabhāḥ praśāntātmā
koṭiśv api mahā-mune

SYNONYMS

muktānām—of persons liberated or freed from the bondage of ignorance; api—even; siddhānām—of persons who have achieved perfection; nārāyaṇa—of the Supreme Personality of Godhead; parāyaṇaḥ—the devotee; su-durlabhāḥ—very rare; praśānta-ātmā—completely satisfied, desireless; koṭiśu—among many millions; api—certainly; mahā-mune—O great sage.

TRANSLATION

"O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful."

PURPORT

This verse is quoted from Śrimad-Bhāgavatam (6.14.5).

TEXT 84

আয়ুঃ শ্রীং যশো: ধর্মগোকবানিশিষ এব চ।
হস্তিশ্রেয়সি সর্বাণি পুংসা। মহর্ষিক্রমঃ॥৮৪॥
"When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed."

PURPORT

This is a statement made by Śukadeva Gosvāmī, who was relating Śrīmad-Bhāgavatam (10.4.46) to Mahārāja Parīkṣit.
TRANSLATION

"'Unless human society accepts the dust of the lotus feet of great mahātmās—devotees who have nothing to do with material possessions—mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted miserable conditions of material life.'"

PURPORT

This verse appears in the Śrīmad-Bhāgavatam (7.5.32).

TEXT 86

एवें तोमार पादाङ्गे उपजिबे भक्ति ।
तथि लागि करि तोमार चरणे अणि ति॥ ८६ ॥

ebe tomāra pādābje upajibe bhakti
tathī lāgi kari tomāra caraṇe praṇati"

SYNONYMS

ebe—now; tomāra—Your; pāda-abje—to the lotus feet; upajibe—will grow; bhakti—devotional service; tathī lāgi’—for that reason; kari—I do; tomāra caraṇe praṇati—humble obeisances at Your lotus feet.

TRANSLATION

"Henceforward I shall certainly develop devotional service unto Your lotus feet. For this reason I have come to You and have fallen down at Your lotus feet."

TEXT 87

एता बलिः प्रभुर लंगा तथाय बसिल ।
प्रभुरे प्रकाशानन्द पुचिष्टे लागिल॥ ८७ ॥

eta bali prabhure laṅga tathāya vasila
prabhure prakāśānanda puchite lāgila

SYNONYMS

eta bali—saying this; prabhure—Śrī Caitanya Mahāprabhu; laṅga—taking; tathāya vasila—sat down there; prabhure—unto Śrī Caitanya Mahāprabhu; prakāśānanda—Prakāśānanda Sarasvati; puchite lāgila—began to inquire.
TRANSLATION
After saying this, Prakāśananda Sarasvāti sat down with Śrī Caitanya Mahāprabhu and began to question the Lord as follows.

TEXT 88

māyāvāde karilā yata dosera ākhyāna
sabe ei jāni' acāryera kalpita vyākhyāna

SYNONYMS
māyāvāde—in the philosophy of Māyāvāda, impersonalism; karilā—You have done; yata—all; dosera ākhyāna—description of the faults; sabe—all; ei—these; jāni’—knowing; acāryera—of Śaṅkarācārya; kalpita vyākhyāna—imaginary explanations.

TRANSLATION
Prakāśananda Sarasvati said, “We can understand the faults You have pointed out in the Māyāvāda philosophy. All the explanations given by Śaṅkarācārya are imaginary.

TEXT 89

sūtrerā karilā tumī mukhyārtha-vivaraṇa
tāhā śuni’ sabāra haila camatkāra mana

SYNONYMS
sūtrerā—of the Brahma-sūtra; karilā—have done; tumī—You; mukhyā-artha-vivaraṇa—description of the direct meaning; tāhā śuni’—hearing that; sabāra—of everyone; haila—became; camatkāra—astonished; mana—the mind.

TRANSLATION
“My dear Lord, whatever direct meaning You have given when explaining the Brahma-sūtra is certainly very wonderful to all of us.
The Residents of Vārāṇasi Become Vaiṣṇavas

TEXT 90

তুমি ত’ ইশ্঵র, তোমার আঘাতে সর্বশক্তি।
সংক্ষেপরূপে কহ তুমি শুনিতে হয় মতি।। ৯০ ॥

"You are the Supreme Personality of Godhead, and therefore You have inconceivable energies. I wish to hear from You briefly about the Brahma-sūtra."

PURPORT

Prakāśānanda Sarasvatī said that he had already understood Śrī Caitanya Mahāprabhu’s explanation of the direct import of the Brahma-sūtra. Nonetheless, he was requesting the Lord to briefly give the purpose and purport of the Brahma-sūtra, the Vedānta-sūtra.

TEXT 91

প্রভু কহে,—"আমি ‘জীব’, অতি তুচ্ছ-স্বাভাবিক!
ব্যাসাস্ত্রের গতির অর্থ, ব্যাস—ভগবান।। ৯১ ॥

"I am an ordinary living being, and therefore my knowledge is very insignificant. However, the meaning of the Vedānta-sūtra, written by Vyāsadeva; gambhirā artha—very grave meaning; vyāsa—Vyāsadeva; bhagavān—the Supreme Personality of Godhead."
Brahma-sūtra is very grave because its author, Vyāsadeva, is the Supreme Personality of Godhead Himself.

PURPORT

An ordinary living being cannot actually understand the purpose of the Vedānta-sūtra. One can understand the purpose if he hears it from the authority, Vyāsadeva himself. For this reason, Vyāsadeva gave a commentary on the Brahma-sūtra in the form of Śrīmad-Bhāgavatam. He had been instructed to do this by his spiritual master, Nārada. Of course, Śaṅkarācārya distorted the purpose of the Brahma-sūtra because he had a motive to serve. He wanted to establish Vedic knowledge in place of the atheistic knowledge spread by Lord Buddha. All these necessities are there according to time and circumstances. Neither Lord Buddha nor Śaṅkarācārya is to be blamed. The time required such an explanation for the understanding of various types of atheists. The conclusion is that one cannot understand the purpose of the Vedānta-sūtra without going through the Śrīmad-Bhāgavatam and rendering devotional service. Caitanya Mahāprabhu therefore further explains the matter in the following verses.

TEXT 92

तन्ना सूत्रे अर्थ कोन जीव नाहि जाने।
अतः अपने सूत्रार्थ करियाछे ब्याख्याने॥ ९२॥

tāṇra sūtrea artha kona jiva nāhi jāne
ataeva āpane sūtra-artha kariyāche vyākhyāne

SYNONYMS

tāṇra sūtrea artha—the meaning of Vyāsadeva’s Vedānta-sūtra; kona—any; jiva—living being; nāhi jāne—does not know; ateva—therefore; āpane—personally; sūtra-artha—the meanings of the sūtras; kariyāche vyākhyāne—has described.

TRANSLATION

“The purpose of the Vedānta-sūtra is very difficult for an ordinary person to understand, but Vyāsadeva, out of his causeless mercy, has personally explained the meaning.

TEXT 93

येहि सूत्रकर्ता से यदि करयें ब्याख्यान।
तवेस सूत्रेस मूल अर्थ लोकेऽर हयं ज्ञान॥ ९३॥
The Residents of Vārāṇasi Become Vaiṣṇavas

yei sūtra-kartā, se yadi karaye vyākhyāna
tabe sūtrerā mūla artha lokera haya jñāna

SYNONYMS

yei sūtra-kartā—the person who has made the Vedānta-sūtra; se—that person; yadi—if; karaye vyākhyāna—explains the meaning; tabe—then; sūtrerā—of the codes of Vedānta-sūtra; mūla—the original; artha—meaning; lokera—of the people in general; haya jñāna—comes within knowledge.

TRANSLATION

“If the Vedānta-sūtra is explained by Vyāsadeva himself, who has written it, its original meaning can be understood by the people in general.

TEXT 94

pranāvera yei artha, gāyatrîte sei haya
sei artha catuh-ślokite vivariyā kaya

SYNONYMS

pranāvera—of the sound vibration, omkāra; yei—whatever; artha—meaning; gāyatrîte—in the Gāyatrî mantra; sei—that; haya—there is; sei artha—that same meaning; catuh-ślokite—in Śrimad-Bhāgavatam summarized in four ślokas; vivariyā—describing elaborately; kaya—has said.

TRANSLATION

“The meaning of the sound vibration omkāra is present in the Gāyatrî mantra. The same is elaborately explained in the four ślokas of Śrimad-Bhāgavatam known as catuh-śloki.

TEXT 95

brahmāre Īśvara catuḥ-śloki ye kahilā
brahmā nārade sei upadeśa kailā
SYNONYMS

brahmāre—to Lord Brahmā; īśvara—the Supreme Personality of Godhead; catuḥ-śloki—the four famous verses known as catuḥ-śloki; ye kahilā—whatever was explained; brahmā—Lord Brahmā; nārade—to Nārada Muni; sei—that; upadeśa kailā—instructed.

TRANSLATION

“Whatever was spoken by the Supreme Personality of Godhead to Lord Brahmā in the four verses of Śrimad-Bhāgavatam, was also explained to Nārada by Lord Brahmā.

TEXT 96

नारद सेि अर्थ ब्याङौरे कहिला।
शुनि बेदव्यास मेने बिचार करिला॥९६॥

nārada sei artha vyāsere kahilā
śuni’ veda-vyāsa mane vicāra karilā

SYNONYMS

nārada—the great sage Nārada; sei artha—the same purpose; vyāsere kahilā—explained to Vyāsadeva; śuni’—hearing; veda-vyāsa—Vyāsadeva; mane—within the mind; vicāra karilā—considered very carefully.

TRANSLATION

“Whatever Lord Brahmā told Nārada Muni was again explained by Nārada Muni to Vyāsadeva. Vyāsadeva later considered these instructions in his mind.

TEXT 97

“এই অর্থ—আমার সূত্রের ব্যাখ্যানুরূপ।
’ভাগবত’ করিব সূত্রের ব্যাখ্যানুরূপ॥”৯৭॥

“ei artha—āmāra sūtreta vyākhyānurūpa
‘bhāgavata’ kariba sūtreta bhāsyā-svarūpa”

SYNONYMS

ei artha—this explanation; āmāra—my; sūtreta—of Brahma-sūtra; vyākhyānurūpa—a suitable explanation; bhāgavata—Śrīmad-Bhāgavata Purāṇa; kariba—I shall make; sūtreta—of the Brahma-sūtra; bhāsyā-svarūpa—as the original commentary.
"Śrila Vyāsadeva considered that whatever he had received from Nārada Muni as an explanation of orṁkāra he would elaborately explain in his book Śrimad-Bhāgavatam as a commentary on Brahma-sūtra.

PURPORT

The sound vibration orṁkāra is the root of Vedic knowledge. This orṁkāra is known as mahā-vākyya, or the supreme sound. Whatever meaning is in the supreme sound orṁkāra is further understood in the Gāyatri mantra. Again, this same meaning is explained in Śrimad-Bhāgavatam in the four ślokas known as catuh-śloki, which begin with the words ahaṁ evāsam evāgre. The Lord says, “Only I existed before the creation.” From this verse, four ślokas have been composed, and these are known as the catuh-śloki. In this way the Supreme Personality of Godhead informed Lord Brahmā about the purpose of the catuh-śloki. Again, Lord Brahmā explained this to Nārada Muni, and Nārada Muni explained it to Śrila Vyāsadeva. This is the parampara system, the disciplic succession. The import of Vedic knowledge, the original word pralāva, has been explained in Śrimad-Bhāgavatam. The conclusion is that the Brahma-sūtra is explained in the Śrimad-Bhāgavatam.

TEXT 98

চারিভেদ-উপনিষদে যত কিছু হয় ।
তার অর্থ লঞ্জা ব্যাস করিল । সংযো ॥ ৯৮ ॥

cāri-veda-upaniṣade yata kichu haya
tāra artha laṁā vyāsa karilā saṅcaya

SYNONYMS

cāri-veda—the four divisions of the Vedas (Sāma, Yajur, Rg and Atharva); upaniṣade—and in 108 Upaniṣads; yata—whatever; kichu haya—is there; tāra artha—the meanings of those Vedic literatures; laṁā—taking together; vyāsa—Vyāsadeva; karilā saṅcaya—collected.

TRANSLATION

“Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and 108 Upaniṣads and placed them in the codes of the Vedānta-sūtra.

TEXT 99

নেই সূত্রে নেই ঝঙ্কু—বিষয়-বচন ।
ভাগবতে নেই ঝঙ্কু ব্লোকে নিবন্ধন ॥ ৯৯ ॥
yei sūtre yei řk — viśaya-vacana
bhāgavate sei řk śloke nibandhana

SYNONYMS
yei sūtre—in the codes of Vedānta-sūtra; yei—whatever; řk—Vedic mantra;
viśaya-vacana—subject matter to be explained; bhāgavate—in Śrimad-
Bhāgavatam; sei řk—that same Vedic mantra; śloke—in eighteen thousand
verses; nibandhana—compiling.

TRANSLATION
“In Vedānta-sūtra, the purpose of all Vedic knowledge is explained, and in
Śrimad-Bhāgavatam the same purpose has been explained in eighteen thou-
sand verses.

TEXT 100

ataeva brahma-sūtreaḥ bhāṣyaḥ—śrī-bhāgavata
bhāgavata-śloka, upaniṣāḥ kahe ‘eka’ mata

SYNONYMS
ataeva—therefore; brahma-sūtra bhāṣya—the commentary on the Brahma-
sūtra codes; śrī-bhāgavata—Śrimad-Bhāgavatam; bhāgavata-śloka—the verses in
Śrimad-Bhāgavatam; upaniṣāḥ—the explanations in the Upaniṣads; kahe—state;
eka mata—the same version.

TRANSLATION
“That which is explained in the verses of Śrimad-Bhāgavatam and in the
Upaniṣads serves the same purpose.

TEXT 101

atmāvāṣayam idam viśvām
yat kiñcij jagatyāṁ jagat
tenāya kṣaṇān ca
gṛdhaḥ kasyasvid dhanam
SYNONYMS

atma-avasyam—the expansion of the energy of the Supreme Soul, the Personality of Godhead; idam—this; viśvam—universe; yat—whatever; kiñcit—something; jagatyām—within the universe; jagat—all that is animate or inanimate; tena—by Him; tyaktena—by things allotted to every person; bhuñjithā—you should accept for your maintenance; mā—never; grdhaḥ—encroach; kasyasvit—someone else's; dhanam—property.

TRANSLATION

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things for himself that are set aside as his quota, and one should not accept other things, knowing well to whom they belong."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (8.1.10). Communists and socialists are trying to propagate the philosophy that everything belongs to the mass of people or to the state. Such an idea is not perfect. When this idea is expanded, we can see that everything belongs to God. That will be the perfection of the communist idea. The purpose of Śrīmad-Bhāgavatam is here very nicely explained. Every one of us must be satisfied with those things the Supreme Personality of Godhead has allotted us. We should not encroach upon the possessions of others. This simple idea can be expanded in our daily lives. Everyone should have a piece of land given by the government, and everyone should possess a few cows. Both of these should be utilized for one's daily bread. Above that, if something is manufactured in a factory, it should be considered the property of the Supreme Personality of Godhead because the ingredients belong to the Supreme Lord. Actually, there is no need to manufacture such things artificially, but if it is done, one should consider that the goods produced belong to the Supreme Lord. Spiritual communism recognizes the supreme proprietorship of the Supreme Lord. As explained in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhrdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ācchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

It is further explained in Śrīmad-Bhāgavatam that no one should claim anything as his property. Whatever property one claims to be his actually belongs to Kṛṣṇa.
One should be satisfied with whatever has been allotted by the Supreme Lord and should not encroach upon the property of others. This will lead to peace in the whole world.

**TEXT 102**

भागवतेऽर संबंध, अभिधेय, प्रयोजनः।
चतुष्ठोकीते प्राक्ते तार करियाः कल्पना।

bhāgavatera sambandha, abhidheya, prayojana
catuh-ślokite prakata tāra kariyāche lakṣaṇa

**SYNONYMS**

bhāgavatera—of Śrīmad-Bhāgavatam; sambandha—a personal relationship with God; abhidheya—activities in that relationship; prayojana—the ultimate goal of life; catuh-ślokite—in the four famous verses of Śrīmad-Bhāgavatam; prakata—manifesting; tāra—of them; kariyāche—has done; lakṣaṇa—the symptoms.

**TRANSLATION**

“The essence of Śrīmad-Bhāgavatam—our relationship with the Supreme Lord, our activities in that connection and the goal of life—is manifest in the four verses of Śrīmad-Bhāgavatam known as the catuḥ-ślokī. Everything is explained in those verses.

**TEXT 103**

“आमि—‘संबंध’-तत्त्व, आमार ज्ञान-विज्ञान।
आमा पाईते साधन-वक्ति ‘अभिधेय’-नाम || १०३ ||

“āmi—‘sambandha’-tattva, āmāra jñāna-vijñāna
āmā paīte sādhana-bhakti ‘abhidheya’-nāma

**SYNONYMS**

āmi—1; sambandha-tattva—the center of all relationships; āmāra—of Me; jñāna—knowledge; vijñāna—practical application of that knowledge; āmā paīte—to obtain Me; sādhana-bhakti—the practice of devotional service; abhidheya-nāma—is called activities in that relationship.

**TRANSLATION**

“Lord Kṛṣṇa says, ‘I am the center of all relationships. Knowledge of Me and the practical application of that knowledge is actual knowledge. Approaching Me for devotional service is called abhidheya."
PURPORT

Spiritual knowledge means fully understanding the Absolute Truth in three features—impersonal Brahman, localized Paramātmā and the all-powerful Supreme Personality of Godhead. Ultimately when one takes shelter at the lotus feet of the Supreme Personality of Godhead and engages in the Lord’s service, the resultant knowledge is called vijñāna, special knowledge, or the practical application of spiritual knowledge. One should be engaged in the Lord’s devotional service to achieve the aim of life, called prayojana. The practice of devotional service to attain that goal of life is called abhidheya.

TEXT 104

śādhanaḥ phala—‘prema’ mūla-prayojana
sei preme pāya āmāra ‘sevana’

SYNONYMS

śādhanaḥ phala—the result of devotional service; prema—love of Godhead; mūla-prayojana—the chief goal; sei preme—by that love of Godhead; pāya—gets; jiva—the living entity; āmāra—My; sevana—service.

TRANSLATION

‘By rendering devotional service, one gradually rises to the platform of love of Godhead. That is the chief goal of life. On the platform of love of Godhead, one is eternally engaged in the service of the Lord.

TEXT 105

jñānam parama-guhyam me
yad vijñānā-samanvitam
sa-rahasyaṁ tad-āṅgaraṁ ca
gṛhāna gāditaṁ mayā

SYNONYMS

jñānam—knowledge; parama—extremely; guhyam—confidential; me—of Me; yat—which; vijñāna—realization; samanvitam—fully endowed with; sa-
rahasyam—with mystery; tat—of that; aṅgam—supplementary parts; ca—and; grhāṇa—just try to take up; gaditam—explained; mayā—by Me.

TRANSLATION

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

PURPORT

This is a quotation from Śrimad-Bhāgavatam (2.9.31).

TEXT 106

এই ‘তিন’ তত্ত্ব আমি কহিনু তোমারে।
‘জীব’ তুমি এই ‘তিন’ নারিবে জানিবাবে।

ei ‘tina’ tattva āmi kahinu tomāre
‘jiva’ tumi ei tina nāribe jānibāre

SYNONYMS

ei tina tattva—all three of these features of the Absolute Truth; āmi—I;
kahinu—shall speak; tomāre—unto you; jiva—a living being; tumi—you; ei tina—these three; nāribe—will not be able; jānibāre—to understand.

TRANSLATION

‘O Brahmā, I shall explain all these truths to you. You are a living being, and without My explanation you will not be able to understand your relationship with Me, devotional activity and life’s ultimate goal.

TEXT 107

যৈহে আমার ‘স্রৃষ্টি’, যৈহে আমার ‘শ্রীতি’।
যৈহে আমার গুণ, কর্ম, সংজ্ঞা-শক্তি।

yaiche āmāra ‘svarūpa’, yaiche āmāra ‘sthiti’
yaiche āmāra guṇa, karma, saṭ-aisvarya-āsakti

SYNONYMS

yaiche—as far as; āmāra—My; svarūpa—original form; yaiche—as far as; āmāra—My; sthiti—situation; yaiche—as far as; āmāra—My; guṇa—attributes; karma—activities; saṭ-aisvarya-āsakti—six kinds of opulence.
TRANSLATION

"'I shall explain to you My actual form and situation, My attributes, activities and six opulences.'

SYNONYMS

TEXT 109

yāvān aham yathā-bhāvo
yad-rūpa-guṇa-karmākhaṁ
thāthaiva tattva-viñāṇam
astu te mad-anugrahāt

SYNONYMS

yāvān—as I am in My eternal form; aham—I; yathā—in whichever manner; bhāvaḥ—transcendental existence; yat—whatever; rūpa—various forms and colors; guṇa—qualities; karmākhaḥ—activities; tathā eva—exactly so; tattva-viñāṇam—factual realization; astu—let there be; te—your; mat—My; anugrahāt—by causeless mercy.
TRANSLATION

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

PURPORT

This is a quotation from Śrimad-Bhāgavatam (2.9.32). For an explanation see Ādi-lilā, Chapter One, texts 51-52.

TEXT 110

"Before the creation of the cosmic manifestation," the Lord said, 'I existed, and the total material energy, material nature and the living entities all existed in Me.

SYNONYMS

srṣṭīra pūrve—before the creation of this cosmic manifestation; śaṭ-aiśvarya-pūrṇa—full of six opulences; āmi—I; ta’ ha-iye—indeed existed; prapaṇca—the total material energy; prakṛti—material nature; puruṣa—the living entities; āmātei laye—were all existing in Me.

TRANSLATION

"Before the creation of the cosmic manifestation," the Lord said, 'I existed, and the total material energy, material nature and the living entities all existed in Me.

TEXT 111

"Before creating the creation, the Lord said, 'I exist, and you see all, that I am.'

SYNONYMS

srṣṭī kari’—after creating; tāra madhye—within the creation; āmi praveśiye—I enter as Lord Viṣṇu; prapaṇca—the cosmic manifestation; ye—whatever; dekha—you see; saba—all; seha—that; āmi ha-iye—I am.
TRANSLATION

"'After creating the cosmic manifestation, I entered into it. Whatever you see in the cosmic manifestation is but an expansion of My energy.

TEXT 112

গোল্যে অবশিষ্ট আমি 'পূর্ণ' হইয়ে।
প্রাকৃত প্রপঞ্চ পায় আমাতেই লয়ে। ১১২।

pralaye avaśiṣṭa āmi 'pūrṇa' ha-iye
prākṛta prapañca pāya āmātei laye

SYNONYMS

pralaye—at the time of annihilation; avaśiṣṭa—what remains; āmi—l; pūrṇa—full; ha-iye—am; prākṛta prapañca—the material cosmic manifestation; pāya—obtains; āmātei—in Me; laye—dissolution.

TRANSLATION

"'When the whole universe dissolves, I remain full in Myself, and everything that is manifested is again preserved in Me.

TEXT 113

অহমেবাসমেবাগ্রে নান্ততদ্বঃ সদসৎপ্রম।
পঞ্চদহ যদেবভস্মীত সোহস্তাম। ১১৩।

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

SYNONYMS

aham—l, the Personality of Godhead; eva—certainly; āsam—existed; eva—only; agre—before the creation; na—never; anyat—anything else; yat—which; sat—the effect; asat—the cause; param—the supreme; paścāt—after; aham—l, the Personality of Godhead; yat—which; etat—this creation; ca—also; yah—who; avaśiṣyeta—remains; saḥ—that; asmi—am; aham—l, the Personality of Godhead.
TRANSLATION

“Prior to the cosmic manifestation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.33). It is the first verse of the catuḥ-śloki. For an explanation see Ādi-līlā, Chapter One, text 53.

TEXT 114

“aham eva”-śloke ‘aham’— tīnabāra
puṁśeṣhāḥ śrī-vigraha-ṣṭhitāra nirdhāra

SYNONYMS

aham eva—I only; śloke—in this verse; aham—the word aham; tīnabāra—three times; pūrṇa-aiśvarya—full of all opulences; śrī-vigraha—of the transcendental form of the Lord; ṣṭhitāra—of the existence; nirdhāra—confirmation.

TRANSLATION

“In the verse beginning “aham eva,” the word “aham” is expressed three times. In the beginning there are the words “aham eva.” In the second line there are the words “paścād aham.” At the end are the words “so ‘smy aham.” This “aham” indicates the Supreme Person. By the repetition of “aham,” the transcendental personality who is complete with six opulences is confirmed.

TEXT 115

ye ‘vigraha’ nāhi māne, ‘nirākāra’ māne
tāre tiraskaribāre karilā nirdhāraṇe

SYNONYMS

ye—one who; vigraha—that Personality of Godhead; nāhi māne—does not accept; nirākāra māne—considers impersonal; tāre—him; tiraskaribāre—just to chastise; karilā—has done; nirdhāraṇe—ascertainment.
TRANSLATION
"Impersonalists do not accept the personal feature of the Supreme Personality of Godhead. The Personality of Godhead is stressed in this verse in order to impress upon them the necessity of accepting Him. Therefore the word “aham” is mentioned three times. To stress something important, one repeats it three times.

TEXT 116
এই সব শব্দে হয়—‘জ্ঞান’-‘বিজ্ঞান’-বিবেক ।
মায়া-কার্য, মায়া হেতু আমি—ব্যতীরেক ॥ ১১৬ ॥

ei saba śabde haya—‘jñāna’-‘vijñāna’-viveka
māyā-kārya, māyā haite āmi—vyatireka

SYNONYMS
ei saba—all these; śabde—in the words; haya—there is; jñāna—of real spiritual knowledge; vijñāna—of the practical application of the knowledge; viveka—consideration; māyā-kārya—the activities of the external energy; māyā haite—from the activities of the material energy; āmi—I; vyatireka—distinct.

TRANSLATION
"Actual spiritual knowledge and its practical application are considered in all these sound vibrations. Although the external energy comes from Me, I am different from it.

TEXT 117
যেহেতু সূর্যের স্থানে ভাসে অভাস ।
সূর্য বিনাজ স্বত্ত্ব তার ন। হয় প্রকাশ ॥ ১১৭ ॥

yaiche sūryera sthāne bhāsaye ‘abhāsa’
sūrya vinā svatrantra tāra nā haya prakāśa

SYNONYMS
yaiche—just as; sūryera—of the sun; sthāne—in place; bhāsaye—appears; ābhāsa—the illumination; sūrya vinā—without the sun; svatrantra—independently; tāra—of that; nā haya—is not; prakāśa—manifestation.

TRANSLATION
"Sometimes a reflection of the sun is experienced in place of the sun, but its illumination is never possible independent of the sun.
TEXT 118

māyā-tita haile haya āmāra ‘anubhava’
ei ‘sambandha’-tattva kahiluñ, śuna āra saba

SYNONYMS

māya-atita haile—when one becomes transcendentally situated above this external energy; haya—there is; āmāra anubhava—perception of Me; ei sambandha-tattva kahiluñ—this has been explained as the principle of a relationship with Me; śuna—please hear; āra saba—all the rest.

TRANSLATION

“When one is transcendentally situated, he can perceive Me. This perception is the basis of one’s relationship with the Supreme Lord. Now let Me further explain this subject matter.

PURPORT

Real spiritual knowledge has to be received from revealed scriptures. After this knowledge is attained, one can begin to perceive his actual spiritual life. Any knowledge achieved by speculation is imperfect. One must receive knowledge from the paramparā system and from the guru, otherwise one will be bewildered, and will ultimately become an impersonalist. When one very scrutinizingly deliberates, he can realize the personal feature of the Absolute Truth. The Supreme Personality of Godhead is always transcendental to this material creation. Nārāyaṇaḥ paro ‘vyaktatā: Nārāyaṇa, the Supreme Personality of Godhead, is always transcendental. He is not a creation of this material world. Without realizing spiritual knowledge, one cannot understand that the transcendental form of the Lord is always beyond the creative energy. The example of the sun and sunshine is given. The sunshine is not the sun, but still the sunshine is not separate from the sun. The philosophy of acintya-bhedābheda-tattva (simultaneously one and different) cannot be understood by one who is fully under the influence of the external energy. Consequently a person under the influence of the material energy cannot understand the nature and form of the Personality of the Absolute Truth.

TEXT 119

śvetaṁ kṛtaḥ yaṁ prabhūte nā prabhūte cha saṁśrayaḥ
tvah sāmyādāṁnaṁ maṁ yaṁ kathābhāṣe yat tathā tamaḥ. 119
SYNONYMS

rd—without; artham—value; yat—that which; pratiyeta—appears to be; na—not; pratiyeta—appears to be; ca—certainly; atmani—in relation to Me; tat—that; vidyat—you must know; atmanah—My; mayam—illusory energy; yatha—just as; abhasah—the reflection; yatha—just as; tamah—the darkness.

TRANSLATION

"'What appears to be truth without Me, is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.34). It is the second verse of the catuḥ-śloki. For an explanation of this verse, see Ādi-līlā, Chapter One, text 54.

TEXT 120

‘अभिधेया’ साधनस्वत्त्वके शुल्क विचार |
सर्व-जन-देश-काल-दशाते व्याप्तपूर्वी यार || १२० ||

‘abhidheya’ sādhanabhaktiru sunaha vicāra
sarva-jana-deśa-kāla-dāsāte vyāpti yāra

SYNONYMS

abhidheya—the means to obtain an end; sādhanabhaktiru—of the process of executing devotional service; sunaha vicāra—please hear the procedure; sarva—all; jana—people; deśa—countries; kāla—times; dāsāte—and in circumstances; vyāpti yāra—which is all-pervasive.

TRANSLATION

"'Now please hear from Me about the process of devotional service, which is applicable in any country, for any person, at all times and in all circumstances.
PURPORT

The cult of *bhāgavata-dharma* can be spread in all circumstances, among all people and in all countries. Many envious people accuse this Kṛṣṇa consciousness movement of spoiling the rigidity of so-called Hinduism. That is not actually the fact. Śrī Caitanya Mahāprabhu confirms that devotional service to the Lord—the cult of *bhāgavata-dharma*, which is now being spread as the Hare Kṛṣṇa movement—can be spread in every country, for every person, in any condition of life, and in all circumstances. *Bhāgavata-dharma* does not restrict pure devotees to the Hindu community. A pure devotee is above a *brahmaṇa*; therefore it is not incompatible to offer the sacred thread to devotees in Europe, America, Australia, Japan, Canada, and so on. Sometimes these pure devotees, who have been accepted by Śrī Caitanya Mahāprabhu, are not allowed to enter certain temples in India. Some high-caste *brahmaṇas* and *gosvāmis* refuse to take *prasāda* in the temples of the International Society for Krishna Consciousness. Actually this is against the instruction of Śrī Caitanya Mahāprabhu. Devotees can come from any country, and they can belong to any creed or race. On the strength of this verse, those who are actually devotees and followers of Śrī Caitanya Mahāprabhu must accept devotees from all parts of the world as pure Vaiṣṇavas. They should be accepted not artificially but factually. One should see how they are advanced in Kṛṣṇa consciousness and how they are conducting Deity worship, *sankirtana* and *Ratha-yātra*. Considering all these points, an envious person should refrain from malicious atrocities.

TEXT 121

‘धर्मादिक’ बिषयेश येत्तिए ए ‘चारि’ विचार।
साधन-स्वक्ष्य—इए चारि विचारेर पार॥ १२१ ॥

‘dharma-ādi’ viśaye yaiche e ‘cāri’ vicāra
sādhan-bhakti—ei cāri vicārera pāra

SYNONYMS

*dharma-ādi*—of religious activities and so on; *viśaye*—in the subject matter; *yaiche*—just as; *e cāri vicāra*—there is a consideration of four principles, namely the person, country, time and atmosphere; *sādhan-bhakti*—of devotional service; *ei*—these; *cāri*—four; *vicārera*—to the considerations; *pāra*—transcendental.

TRANSLATION

“‘As far as religious principles are concerned, there is a consideration of the person, the country, the time and the circumstance. In devotional service,
however, there are no such considerations. Devotional service is transcendental to all considerations.

**PURPORT**

When we are on the material platform, there are different types of religions—Hinduism, Christianity, Mohammedanism, Buddhism, and so on. These are instituted for a particular time, a particular country or a particular person. Consequently there are differences. Christian principles are different from Hindu principles, and Hindu principles are different from Mohammedan and Buddhist principles. These may be considered on the material platform, but when we come to the platform of transcendental devotional service, there are no such considerations. The transcendental service of the Lord (sadhana-bhakti) is above these principles. The world is anxious for religious unity, and that common platform can be achieved in transcendental devotional service. This is the verdict of Śrī Caitanya Mahāprabhu. When one becomes a Vaiṣṇava, he becomes transcendental to all these limited considerations. This is also confirmed in *Bhagavad-gītā* (14.26):

\[
	ext{māṁ ca yo 'vyabhicāreṇa}
\]
\[
\text{bhakti-yogena sevate}
\]
\[
\text{sa guṇān samatītyaitān}
\]
\[
\text{brahma-bhūyāya kalpate}
\]

“One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.”

The devotional activities of the Kṛṣṇa consciousness movement are completely transcendental to material considerations. As far as different faiths are concerned, religions may be of different types, but on the spiritual platform, everyone has an equal right to execute devotional service. That is the platform of oneness and the basis for a classless society. In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura confirms that one has to learn from a bona fide spiritual master about religious principles, economic development, sense gratification and ultimately liberation. These are the four divisions of regulated life, but they are subjected to the material platform. On the spiritual platform, the four principles are jñāna, vijnāna, tad-ariga and tad-rahasya. Rules, regulations and restrictions are on the material platform, but on the spiritual platform one has to be equipped with transcendental knowledge, which is above the principles of religious rituals. Mundane religious activity is known as smārta-viddhi, but transcendental devotional service is called gosvāmi-viddhi. Unfortunately many so-called gosvāmis are on the platform of smārta-viddhi, yet they try to pass as gosvāmi-viddhi, and thus the people are cheated. Gosvāmi-viddhi is strictly explained in Sanātana Gosvāmi's *Hari-bhakti-vilāsa*, wherein it is stated:
The conclusion is that devotional service is open for everyone, regardless of caste, creed, time and country. This Kṛṣṇa consciousness movement is functioning according to this principle.

TEXT 122

sarva-deśa-kāla-daśāya janera kartavya

guru-pāse sei bhakti praṣṭavya, śrōtavya

SYNONYMS

sarva—all; deśa—countries; kāla—times; daśāya—and in circumstances; janera—of every man; kartavya—the duty; guru-pāse—in the care of a spiritual master; sei—that; bhakti—devotional service; praṣṭavya—to be inquired; śrōtavya—and to be heard.

TRANSLATION

"It is therefore the duty of every man—in every country, in every circumstance and at all times—to approach the bona fide spiritual master, question him about devotional service and listen to him explain the process.

TEXT 123

etāvad eva jījñāsyām

tattva-jījñāsunātmanāh

SYNONYMS

etāvad—up to this; eva—certainly; jījñāsyām—to be inquired about; tattva—of the Absolute Truth; jījñāsunā—by the student; ātmanah—of the self; anvaya—
The Residents of Vārāṇasi Become Vaiśānas

**TRANSLATION**

"A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know about the all-pervading truth.

**PURPORT**

This is a quotation from Śrīmad-Bhāgavatam (2.9.36). It is the fourth verse of the catuḥ-śloki. For an explanation see Ādi-līlā, Chapter One, text 56.

**TEXT 124**

अमाते ये 'प्रीति', सेि 'प्रेर'—'प्रेरोजन'।
कार्यार्थ कहि तार 'स्वरुप'—लक्षण

āmāte ye 'priti', sei 'prema'—'prayojana'
kār̥yā-dvāre kahi tāra 'śvarūpa'-lakṣaṇa

**SYNONYMS**

āmāte—unto Me; ye—whatever; priti—affection; sei—that; prema—love of Godhead; prayojana—the ultimate goal of life; kār̥yā-dvāre—by practical example; kahi—let Me inform; tāra—its; svarūpa-lakṣaṇa—natural characteristics.

**TRANSLATION**

"Supreme affection for Me is called love of Godhead, and that is the ultimate goal of life. Let Me explain by practical example the natural characteristics of such love.

**TEXT 125**

पञ्जस्वृद्ध बृहेभूते भितर-बाहिरे।
भक्तगणे फुरि आमि बाहिरे-अंतरे॥ १२५ ॥

pañca-bhūta yaiche bhūtera bhitare-bāhire
bhakta-gaṇe sphuri āmi bāhire-antare

**SYNONYMS**

pañca-bhūta—the five material elements; yaiche—just as; bhūtera—of the living entities; bhitare—inside; bāhire—and outside; bhakta-gaṇe—unto the devotees; sphuri—becoming manifest; āmi—I; bāhire-antare—externally and internally.
TRANSLATION

“'The five material elements are existing inside and outside of every living entity. Similarly, I, the Supreme Personality of Godhead, am manifest within the heart of the devotee as well as outside his body.

PURPORT

The pure devotee knows that he is a servant of Kṛṣṇa eternally. He knows that everything can be used in the service of the Lord.

TEXT 126

yathā mahānti bhūtāni
bhūteśuccāvacesv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

SYNONYMS

yathā—as; mahānti—the universal; bhūtāni—elements; bhūteśu—in the living entities; ucca-avacesu—both gigantic and minute; anu—after; praviṣṭāni—situated internally; apraviṣṭāni—situated externally; tathā—so; teṣu—in them; na—not; teṣu—in them; aham—I.

TRANSLATION

“'As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT

This is a quotation from Śrimad-Bhāgavatam (2.9.35). It is also the third verse of the catuḥ-śloki. For an explanation see Ādi-līlā, Chapter One, text 55.

TEXT 127

bhakta āmā preme bāndhiyāche hṛdaya-bhitare
yāhāṃ netra pade tāhāṃ dekhaye āmāre
Text 128] The Residents of Vārāṇasi Become Vaiṣṇavas

SYNONYMS

bhakta—a devotee; āmā—Me; preme—by love; bāndiyāche—has bound; hṛdaya-bhitare—within his heart; yāhān—wherever; netra—the eyes; pada—fall; tāhān—there; dekhaye—he sees; āmāre—Me.

TRANSLATION

“‘A highly elevated devotee can bind Me, the Supreme Personality of Godhead, in his heart by love. Wherever he looks, he sees Me and nothing else.

TEXT 128

visṛjati hṛdayam na yasya sākṣād
dharir avaśābhihitop yāpy aghaughrānasah
pranaya-rasanayā dhṛtaṅghri-padamah
sa bhavati bhāgavata-pradhāna uktah

SYNONYMS

visṛjati—gives up; hṛdayam—the heart; na—not; yasya—whose; sākṣāt—directly; hariḥ—the Supreme Personality of Godhead; avaśā-abhihitah—who is automatically glorified; api—although; aghaughra-nāśah—who annihilates all kinds of inauspicious offenses for a devotee; pranaya-rasanayā—with the rope of love; dhṛta-āṅghri-padamah—whose lotus feet are bound; saḥ—such a devotee; bhavati—is; bhāgavata-pradhānah—the most elevated devotee; uktah—is said.

TRANSLATION

“‘Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees even if they remember Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees’ hearts. Such devotees should be accepted as most elevated.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.55).
TEXT 129

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

SYNONYMS

sarva-bhūteṣu—in all objects (in matter, spirit, or combinations of matter and spirit); yaḥ—anyone who; paśyेत—sees; bhagavat-bhāvam—the capacity to be engaged in the service of the Lord; ātmanaḥ—of the Supreme Spirit Soul, or the transcendence beyond the material conception of life; bhūtāni—all beings; bhagavati—in the Supreme Personality of Godhead; ātmani—the basic principle of all existence; eṣaḥ—this; bhāgavata-uttamaḥ—a person advanced in devotional service.

TRANSLATION

"'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from Śrimad-Bhāgavatam (11.2.45).

TEXT 130

gāyantā uccair amum eva sarśhatāḥ
vickyrur unmattakavad vanād vanam
papacchur ākāśavad antaraṁ bahir
bhūteṣu santāṁ puruṣāṁ vanaspatin
SYNONYMS

gāyantah—continuously singing; uccaīh—very loudly; amum—that one (Lord Śrī Kṛṣṇa); eva—certainly; saṁhathāḥ—being assembled together; vicikyuḥ—searched; unmattaka-vat—like those who have become mad; vanāt—from one forest; vanam—to another forest; papracchuh—asked about; ākāśa-vat—like the sky; antaram—within; bahiḥ—outside; bhūteṣu—in all living entities; santam—existing; puruṣam—the Supreme Person; vanaspātin—all the trees and plants.

TRANSLATION

"'All the gopis assembled to chant the transcendental qualities of Kṛṣṇa very loudly, and they began to wander from one forest to another like mad-women. They began to inquire about the Lord, who is situated in all living entities internally and externally. Indeed, they even asked all the plants and vegetables about Him, the Supreme Person.'"

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.30.4). The gopis almost went mad due to Kṛṣṇa's suddenly leaving the rāsa dance. Because the gopis were fully absorbed in thoughts of Kṛṣṇa, they were imitating His different postures and pastimes. They became very saddened because of His absence, and this incident is explained by Śukadeva Gosvāmi to Mahārāja Parīkṣit.

TEXT 131

अतएव भागवते एविं ‘तिन’ करय ।
संबंध-अभिधेय-प्रयोजन-मयः ॥ १३१ ॥

ataeva bhāgavate ei ‘tina’ kaya
sambandha-abhidheya-prayojana-maya

SYNONYMS

ataeva—therefore; bhāgavate—in Śrīmad-Bhāgavatam; ei tina—these three principles; kaya—are explained; sambandha-abhidheya-prayojana-maya—first one’s relationship, then activities in devotional service, and then achieving the highest goal of life, love of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "One’s relationship with the Lord, activities and devotional service, and the attainment of the highest goal of life, love of Godhead, are the subject matters of Śrīmad-Bhāgavatam."
TEXT 132

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmati paramātmeti
bhagavān iti śabdya
t

SYNONYMS

vadanti—they say; tat—that; tattva-viḍaḥ—those who know the Absolute Truth; tattvam—the ultimate goal; yat—which; jñānam advayam—identical knowledge; brahma iti—as the impersonal Brahman; paramātmā iti—as the Supersoul; bhagavān iti—as the Supreme Personality of Godhead; śabdya— it is described.

TRANSLATION

"The Absolute Truth is known by the self-realized souls as a unified identity known by different names—impersonal Brahman, localized Paramātmā, and Bhagavān, the Supreme Personality of Godhead."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11).

TEXT 133

bhagavān eka āśedam
agra ātmātmāṁ vibhuḥ
ātmecchānugatāv ātmā
anānāmty-upalakṣanaḥ

SYNONYMS

bhagavān—the Supreme Personality of Godhead; eka—only; āśa—was; idam—this universe; agre—before (before the creation of this cosmic manifestation); ātmā—the living force; ātmāṇāṁ—all the living entities; vibhuḥ—the Supreme Lord; ātmā—of the Supreme; icchā—the will; anugatau—according to;
The Residents of Vārāṇasi Become Vaiśṇavas

ātmā—the Supersoul; anānāmati-upalakṣanah—who is not realized by persons having many angles of vision.

TRANSLATION

‘Before the cosmic manifestation was created, the creative propensity was merged in His person. At that time all potencies and manifestations were preserved in the personality of the Supreme Lord. The Lord is the cause of all causes, and He is the all-pervading, self-sufficient person. Before the creation, He existed with His spiritual potency in the spiritual world, wherein various Vaikunṭha planets are manifest.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.5.23).

TEXT 134

एते चांसकलाः पुंसं रुक्त्वं भगवान् न्ययम्।
इंद्रारि-ब्याकुलं लोकं मृदयंति युगं युगं॥ १३४॥

ete cāṁśa-kalāḥ puṁsah
krṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛdayanti yuge yuge

SYNONYMS

ete—these; ca—and; arīśa—plenary portions; kalāḥ—parts of plenary portions; puṁsah—of the puruṣa-avatāras; krṣṇaḥ—Lord Kṛṣṇa; tu—but; bhagavān—the Supreme Personality of Godhead; svayam—Himself; indra-ari—the enemies of Lord Indra; vyākulaṁ—full of; lokaṁ—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-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.28). For an explanation, see Ādi-lilā, Chapter Two, text 67.
TEXT 135

This is one's eternal relationship with the Supreme Personality of Godhead. Now please hear about the execution of devotional service. This principle pervades practically all the verses of Śrimad-Bhāgavatam.

SYNONYMS

eita'-this; sambandha—relationship; śuna—please hear; abhidheya—the function; bhakti—known as devotional service; bhāgavate—in Śrimad-Bhāgavatam; prati-śloke—in each and every verse; vyāpe—pervades; yāra—of which; sthiti—the situation.

TRANSLATION

“'This is one's eternal relationship with the Supreme Personality of Godhead. Now please hear about the execution of devotional service. This principle pervades practically all the verses of Śrimad-Bhāgavatam.

TEXT 136

 bhaktyāham ekayā grāhyaḥ
dsṛaddhayātmā priyaḥ satām bhaktih punāti man-niṣṭhā
śva-pākān api sambhavāt

SYNONYMS

bhaktyā—by devotional service; aham—I, the Supreme Personality of Godhead; ekayā—unflinching; grāhyaḥ—obtainable; sṛaddhayā—by faith; ātmā—the most dear; priyaḥ—to be served; satām—by the devotees; bhaktih—the devotional service; punāti—purifies; mat-niṣṭhā—fixed only on Me; śva-pākān—the lowest grade of human beings, who are accustomed to eating dogs; api—certainly; sambhavāt—from all faults due to birth and so on.

TRANSLATION

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

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

TEXT 137

na sādhayati māṁ yoga
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjita

SYNONYMS
na—never; sādhayati—causes to remain satisfied; māṁ—Me; yogah—the process of control; na—nor; sāṅkhyaṁ—the process of gaining philosophical knowledge about the Absolute Truth; dharmaḥ—such an occupation; uddhava—My dear Uddhava; na—nor; svādhyāyas—study of the Vedas; tapaḥ—austerities; tyāgaḥ—renunciation, acceptance of sannyāsa, or charity; yathā—as much as; bhaktiḥ—devotional service; mama—unto Me; ūrjita—developed.

TRANSLATION

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

PURPORT
This is a quotation from Śrimad-Bhāgavatam (11.14.20). For an explanation see Ādi-līlā, Chapter Seventeen, text 76.
bhayaṁ dvitiyābhiniveśatāḥ syād
iśād apetasya viparyayo 'smṛtih
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśāṁ guru-devatātmā

SYNONYMS

bhayaṁ—fear; dvitiya-abhiniveśatāḥ—from the misconception of being a product of material energy; syāt—arises; iśāt—from the Supreme Personality of Godhead, Kṛṣṇa; apetasya—one who has withdrawn (the conditioned soul); viparyayāḥ—reversal of position; āsmṛtih—no conception of his relationship with the Supreme Lord; tat-māyayā—because of the illusory energy of the Supreme Lord; atāḥ—therefore; budhaḥ—one who is wise; ābhajet—must worship; tam—Him; bhaktyā—by devotional service; ekayā—undiverted to kārma and jñāna; iśām—the Supreme Personality of Godhead; guru—as the spiritual master; devatā—worshipable Lord; ātmā—Supersoul.

TRANSLATION

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

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.37).

TEXT 139

ebe śuna, prema, yei—mūla ‘prayojana’
pulakāśru-nṛtya-gītā—yāhāra lakṣaṇa
SYNONYMS

ebe śuna—now hear; prema—love of Godhead; yei—which; mūla prayojana—the chief objective; pulaka-aśru-nṛtya-gīta—trembling of the body, tears in the eyes, dancing and chanting; yāhāra laksana—the symptoms of which.

TRANSLATION

“Now hear from Me what actual love of Godhead is. It is the prime object of life and is symptomized by bodily trembling, tears in the eyes, chanting and dancing.

TEXT 140

smarantah smārayaś ca
mitho 'ghauanga-harāṁ harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulakāṁ tanum

SYNONYMS

smarantah—remembering; smārayah ca—and reminding; mithah—one another; aghauanga-harāṁ—who takes away everything inauspicious from the devotee; harim—the Supreme Personality of Godhead; bhaktyā—by devotion; sañjātayā—awakened; bhaktyā—by devotion; bibhrati—possess; utpulakāṁ—agitated by ecstasy; tanum—body.

TRANSLATION

‘Pure devotees develop a spiritual body and symptoms of ecstatic love simply by remembering and reminding others of the Supreme Personality of Godhead, Hari, who takes away everything inauspicious from the devotee. This position is attained by rendering devotional service according to the regulative principles and then rising to the platform of spontaneous love.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.3.31).
evam-vrataḥ svapriya-nāma-kirtyā
drata-citta ucchāh
hastay atho roditi rauti gāyatī
unmādavan nṛtyati loka-bāhyah

SYNONYMS

evam-vrataḥ—when one thus engages in a vow to chant and dance; svapriya—very dear; nāma—holy name; kirtyā—by chanting; jāta—in this way develops; anurāgah—attachment; drutacittah—very eagerly; ucchāh—loudly; hasati—laughs; atho—also; roditi—cries; rauti—becomes agitated; gāyatī—chants; unmāda-vat—like a madman; nṛtyati—dances; loka-bāhyah—without caring for outsiders.

TRANSLATION

"'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders.'

PURPORT

This is a quotation from Śrimad-Bhāgavatam (11.2.40).

TEXT 142

SYNONYMS

ataeva—therefore; bhāgavata—Śrimad-Bhāgavatam; sūṭera—of the Brahma-sūtra; artha—of the meaning; rūpa—the form; nija-kṛta—made by himself; sūṭera—of the Vedānta-sūtra; nija-bhāṣya—of his own commentary; svarūpa—the original form.
TRANSLATION

"Śrīmad-Bhāgavatam gives the actual meaning of the Vedānta-sūtra. The author of the Vedānta-sūtra is Vyāsadeva, and he himself has explained those codes in the form of Śrīmad-Bhāgavatam.

TEXTS 143-144

\[
\begin{align*}
\text{artha} & \text{ yam brahma-sūtrānām} \\
& \text{bhāratārtha-viniṁnayah} \\
& \text{gāyatri-bhāṣya-rūpo 'sau} \\
& \text{vedārtha-paribhṛhitah} \\
& \text{purāṇānāṁ sāma-rūpah} \\
& \text{sākṣād-bhāgavatoditah} \\
& \text{dvādaśa-skandha-yukto 'yaṁ} \\
& \text{śata-viccheda-saṁyutah} \\
& \text{grantho 'śādaśa-sāhasrah} \\
& \text{śrīmad-bhāgavatābhidhah}
\end{align*}
\]

SYNONYMS

\begin{align*}
artha & \text{—this is the meaning; brahma-sūtrānām—of the codes of Vedānta-} \\
bhāra & \text{—of the Mahābhārata; gāyatri-bhāṣya-rūpah—of Brahma-gāyatri, the} \\
& \text{mother of the Vedic} \\
& \text{literatures; asau—that; vedārtha-paribhṛhitah—expanded by the} \\
& \text{meanings of all the Vedas; purāṇānāṁ—of the Purāṇas; sāma-rūpah—} \\
& \text{the best (like the Śāma among the Vedas); sākṣāt—directly; bhāgavatā} \\
& \text{uditah—spoken by Vyāsadeva, an} \\
& \text{incarnation of the Supreme Personality of Godhead; dvādaśa-skandha-yuktaḥ—} \\
& \text{having twelve cantos; ayam—this; śata-viccheda-saṁyutah—having} \\
& \text{355 chapters; granthāḥ—this great literature; aśādaśa-sāhasrah—} \\
& \text{having 18,000 verses; śrīmad-bhāgavata-abhidhāḥ—named} \text{Śrīmad-Bhāgavatam.}
\end{align*}

TRANSLATION

"The meaning of the Vedānta-sūtra is present in Śrīmad-Bhāgavatam. The full purport of the Mahābhārata is also there. The commentary of the Brahma-
Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 25]

gāyatri is also there and fully expanded with all Vedic knowledge. Śrīmad-Bhāgavatam is the supreme Purāṇa, and it was compiled by the Supreme Personality of Godhead in His incarnation as Vyāsadeva. There are twelve cantos, 335 chapters and eighteen thousand verses.’

PURPORT

This is a quotation from the Garuda Purāṇa.

TEXT 145

sarva-vedetihāsānāṁ sarāṁ sāram samuddhṛtam

SYNONYMS

sarva-veda—of all Vedic literature; itihāsānām—of historical literature; sāram sāram—the essence of the essence; samuddhṛtam—is collected (in Śrīmad-Bhāgavatam).

TRANSLATION

‘The essence of all Vedic literature and all histories has been collected in this Śrīmad-Bhāgavatam.’

PURPORT

Śrīmad-Bhāgavatam was collected by the incarnation of God, Vyāsadeva, and it was later taught to his son, Śukadeva Gосvāmī. This is a quotation from Śrīmad-Bhāgavatam (1.3.42).

TEXT 146

sarva-vedānta-sāram hi śrīmad-bhāgavatam iṣyate
tad-rasāmṛta-trptasya
nānyatra syād ratih kvacit

SYNONYMS

sarva-vedānta-sāram—the best part of all the Vedānta; hi—certainly; śrīmad-bhāgavatam—the great literature about Bhagavān; iṣyate—is accepted; tad-rasa-
amrta—by the transcendental mellow derived from that great literature; tṛpta-
tasya—of one who is satisfied; na—never; anyatra—anywhere else; syāt—is; 
ratih—attraction; kvacit—at any time.

TRANSLATION

"Śrīmad-Bhāgavatam is accepted as the essence of all Vedic literature and 
Vedānta philosophy. Whoever tastes the transcendental mellow of Śrīmad-
Bhāgavatam is never attracted to any other literature."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (12.13.15).

TEXT 147

gāyatrira arthe ei grantha-ārambhana
“satyam param” — sambandha, “dhimahi” — sādhana-prayojana

SYNONYMS

gāyatrira arthe—with the meaning of Brahma-gāyatri; ei—this; grantha—of the 
great literature; ārambhana—the beginning; satyam param—the supreme Ab-
solute Truth; sambandha—shows a relationship; dhimahi—we meditate (the end 
of the Gāyatri mantra); sādhana-prayojana—the execution of service and the 
achievement of the ultimate goal.

TRANSLATION

"In the beginning of Śrīmad-Bhāgavatam there is an explanation of the 
Brahma-gāyatri mantra. ‘The Absolute Truth [satyam param]’ indicates the 
relationship, and ‘we meditate [dhimahi] on Him’ indicates the execution of 
devotional service and the ultimate goal of life.

TEXT 148

janmādy asya yato ’nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimaṁya yatra tri-sarga 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhimahi

SYNONYMS
janma-ādi—creation, maintenance and dissolution; asya—of this (the universe); yataḥ—from whom; anvayat—directly from the spiritual connection; itarataḥ indirectly from the lack of material contact; ca—also; artheṣu—in all affairs; abhijñāḥ—perfectly cognizant; sva-rāṭ—independent; tene—imparted; brahma—the Absolute Truth; hṛdā—through the heart; yah—who; ādi-kavaye—unto Lord Brahmā; muhyaṁi—are bewildered; yat—in whom; sūrayaḥ—great personalities like Lord Brahmā and other demigods or great brahmāṇas; tejaḥ-vāri-mṛdāṁ—of fire, water and earth; yathā—as; vinimaṁya—the exchange; yatra—in whom; tri-sargah—the material creation of three modes; amṛṣā—factual; dhāmnā—with the abode; svena—His own personal; sadā—always; nirasta-kuhakaṁ—devoid of all illusion; satyaṁ—the truth; paraṁ—absolute; dhimahi—let us meditate upon.

TRANSLATION
"‘I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion.

PURPORT
This is the opening invocation of Śrimad-Bhāgavatam (1.1.1).

TEXT 149

This is the opening invocation of Śrimad-Bhāgavatam (1.1.1).
The Residents of Vārānasī Become Vaiṣṇavas

“Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhāgavatam, he becomes attached to the Supreme Lord.”

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.2). See also Ādi-līlā, Chapter One, text 91.

TEXT 150

krṣṇa-bhakti-rasa-svarūpa śri-bhāgavata
tāte veda-śāstra haite parama mahattva

SYNONYMS

krṣṇa-bhakti—of devotional service to Kṛṣṇa; rasa—of the transcendental mellow; svarūpa—the very form; śri-bhāgavata—Śrīmad-Bhāgavatam; tāte—
therefore; *veda-sāstra*—the Vedic literature; *haite*—than; *parama mahattva*—has greater utility and value.

**TRANSLATION**

"Śrīmad-Bhāgavatam gives direct information of the mellow derived from service to Kṛṣṇa. Therefore Śrīmad-Bhāgavatam is above all other Vedic literatures.

**TEXT 151**

निगमकल्पकोरौगुलितं फलं
शुकमुखादुःसस्यसंयुतम्।
पिबत भागवतं रसमालयं
मुहरं हस भूवि भारुकम्॥ १५१॥

*nigama-kalpa-taror galitaṁ phalaṁ*  
śuka-mukhāṁ amṛta-drava-saṁyutam  
*pibata bhāgavatam rasam ālayaṁ*  
*muhur aho rasikā bhuvī bhāvukāḥ*

**SYNONYMS**

*nigama-kalpa-taroh*—of the Vedic literature which is like a desire tree; *galitaṁ*—completely ripened; *phalaṁ*—fruit (which has come down without being distorted); *śuka-mukhāṁ*—from the mouth of Śukadeva Gosvāmī; *amṛta*—which is like nectar; *drava-saṁyutam*—mixed with juice; *pibata*—just drink; *bhāgavatam*—Śrīmad-Bhāgavatam; *rasam ālayaṁ*—the reservoir of all mellows; *muhur*—constantly; *aho*—O; *rasikāḥ*—intelligent and humorous devotees; *bhuvī*—in this world; *bhāvukāḥ*—thoughtful.

**TRANSLATION**

"‘The Śrīmad-Bhāgavatam is the essence of all Vedic literatures, and it is considered the ripened fruit of the wish-fulfilling tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Śukadeva Gosvāmī. You who are thoughtful and who relish mellows should always try to taste this ripened fruit. O thoughtful devotees, as long as you are not absorbed in transcendental bliss, you should continue tasting this Śrīmad-Bhāgavatam, and when you are fully absorbed in bliss, you should go on tasting its mellows forever.’

**PURPORT**

This is a quotation from Śrīmad-Bhāgavatam (1.1.3).
TEXT 152

vayam tu na vitṛpyāma
uttamaḥ-śloka-vikrame
yac chrṇvatāṁ rasa-jiñānāṁ
svādu svādu pade pade

SYNONYMS

vayam tu—we of course; na—never; vitṛpyāmaḥ—are satisfied; uttamaḥ- śloka-vikrame—in the activities and pastimes of the Supreme Personality of Godhead; yat—which; śrṇvatāṁ—of those hearing; rasa-jiñānām—who know the taste of mellows; svādu svādu—more palatable; pade pade—in every step.

TRANSLATION

"'We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who enjoy association with Him relish hearing His pastimes at every moment.'"

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.19).

TEXT 153

ataeva bhāgavata karaha vicāra
ihā haite pābe sūtra-śrutira artha-sāra

SYNONYMS

ataeva—therefore; bhāgavata—Śrīmad-Bhāgavatam; karaha vicāra—try to understand scrutinizingly; ihā haite—from this; pābe—you will get; sūtra-śrutira—of the Vedic philosophy, the Brahma-sūtra; artha-sāra—the actual meaning.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Prakāśānanda Sarasvatī, "Study Śrīmad-Bhāgavatam very scrutinizingly. Then you will understand the actual meaning of Brahma-sūtra."
TEXT 154

निर्णत्र कर कृष्णाः-संकीर्तनः।
हेलया मुक्ति पाबे, पाबे प्रेम-धनः॥ १५४ ॥

nirantara kara krṣṇa-nāma-saṅkīrtana
helāya mukti pābe, pābe prema-dhana

SYNONYMS

nirantara kara—constantly perform; krṣṇa-nāma-saṅkīrtana—the chanting of
the holy name of Kṛṣṇa; helāya—very easily; mukti pābe—you will get liberation;
pābe prema-dhana—you will achieve the highest goal, ecstatic love of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “Always discuss Śrīmad-Bhāgavatam
and constantly chant the holy name of Lord Kṛṣṇa. In this way you will be able
to attain liberation very easily, and you will be elevated to the enjoyment of
love of Godhead.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that without studying Śrīmad-
Bhāgavatam, one cannot understand the purport of Brahma-sūtra (Vedānta-sūtra)
or the Upaniṣads. If one tries to understand Vedānta philosophy and the
Upaniṣads without studying Śrīmad-Bhāgavatam, he will be bewildered and,
construing a different meaning, will gradually become an atheist or an impersonalist.

TEXT 155

ब्रह्म-भूताः प्रसन्नात्मा न शौचति न काञ्जीति।
समं सर्वेऽ भूतेऽ भवति लभते पराम॥ १५५ ॥

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samāḥ sarvesu bhūtesu
mad-bhaktim labhate parām

SYNONYMS

brahma-bhūtaḥ—freed from material conceptions of life but attached to an
impersonal situation; prasanna-ātmā—fully joyful; na śocati—he does not lament;
na kāṅkṣati—he does not hanker; samāḥ—equally disposed; sarvesu—all;
bhūtesu—to the living entities; mat-bhaktim—My devotional service; labhate—
achieves; parām—transcendental.
TRANSLATION

"'One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

TEXT 156

"মুক্তা অপি লিলায়া বিগ্রহঃ কৃষ্ণং ভগবন্তং ভজনেৎ।" ১৫৬

"muktā api lilayā vigraham kṛtvā bhagavantam bhajante"

SYNONYMS

muktā—liberated; api—although; lilayā—by pastimes; vigraham—the form of the Lord; kṛtvā—having installed; bhagavantam—the Supreme Personality of Godhead; bhajante—worship.

TRANSLATION

"'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.'

PURPORT

This is a quotation from Śaṅkarācārya's commentary on the Nṛsiṁha-tāpani.

TEXT 157

pariniṣṭhitāḥ api nairguṇye uttamaḥ-sloka-lilayā
gṛhita-cetā rājarṣe
ākhyānam yad adhitavan

SYNONYMS

pariniṣṭhitāḥ—situated; api—although; nairguṇye—in the transcendental position, freed from the material modes of nature; uttamaḥ-sloka-lilayā—by the pastimes of the Supreme Personality of Godhead, Uttamaḥ-sloka; gṛhita-cetā—the mind became fully taken over; rājarṣe—O great King; ākhyānam—the narration; yat—which; adhitavan—studied.
TRANSLATION

"Śukadeva Gosvāmi addressed Parikṣit Mahārāja, "My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrīmad-Bhāgavatam from my father."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.1.9).

TEXT 158

tasyāravinda-nayanasya pāda-aravinda-
kiñjalka-miśra-tulasi-makaranda-vāyuḥ
antargataḥ svavivareṇa cakāra-tēṣāṁ
saṅkṣobham aksara-juśām api citta-tanvoh

SYNONYMS

tasya—of Him; aravinda-nayanasya—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus flower; pada-aravinda—of the lotus feet; kiñjalka—with saffron; miśra—mixed; tulasi—of tulasi leaves; makaranda—with the aroma; vāyuḥ—the air; antargataḥ—entered; sva-vivareṇa—through the nostrils; cakāra—created; tēṣāṁ—of them; saṅkṣobham—strong agitation; aksara-juśām—of the impersonally self-realized (Kumāras); api—also; citta-tanvoh—of the mind and the body.

TRANSLATION

"When the breeze carrying the aroma of tulasi leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.15.43).
The Residents of Vârânâsi Become Vaiśnavas

TEXT 159

अत्मारामश्च मुनयो निरग्रन्थाय अपुरुक्षेम्।
कुर्वन्त्याहितुकीं भक्तिमिहिष्टुत्गुणों हरिः॥ १५९॥

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanti ahaitukīṁ bhaktim
īttham-bhūta-guṇo hariḥ

SYNONYMS

ātma-ārāmāḥ—persons who take pleasure in being transcendentally situated in the service of the Lord; ca—also; munayaḥ—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; nirgranthāḥ—without interest in any material desire; api—certainly; urukrame—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; kurvanti—do; ahaitukīṁ—causeless, or without material desires; bhaktim—devotional service; īttham-bhūta—so wonderful as to attract the attention of the self-satisfied; guṇaḥ—who has transcendental qualities; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

“Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.”

PURPORT

This is a quotation from Śrimad-Bhāgavatam (1.7.10).

TEXT 160

हेनकाले सेइ महाराष्ट्रिय भ्राह्मणः।
सभाते कहिल सेइ लोक-विवरणः॥ १६०॥

hena-kāle sei mahārāṣṭriya brāhmaṇa
sabhāte kahila sei śloka-vivarana

SYNONYMS

hena-kāle—at this time; sei—that; mahārāṣṭriya brāhmaṇa—the brāhmaṇa of Mahārāṣṭra province; sabhāte—in the meeting; kahila—declared; sei—that;
śloka-vivaraṇa—the description of the ātmārāma-śloka explained by Śrī Caitanya Mahāprabhu.

**TRANSLATION**

At this time the brāhmaṇa from the province of Mahārāṣṭra mentioned Lord Caitanya’s explanation of the ātmārāma verse.

**TEXT 161**

एই লোকের অর্থ প্রভু ‘একষষ্ঠি’ প্রকার।
करियाछेल, याहि शूनि’ लोके चमंकार॥ १६१ ॥

ei ślokera artha prabhu ‘ekaṣṭhī’ prakāra
kariyāchena, yāhā śuni’ loke camatkāra

**SYNONYMS**
ei ślokera artha—the meanings of this verse; prabhu—Śrī Caitanya Mahāprabhu; eka-ṣṭhī prakāra—sixty-one varieties; kariyāchena—has done; yāhā śuni’—hearing which; loke camatkāra—everyone is astonished.

**TRANSLATION**

The Mahārāṣṭrian brāhmaṇa stated that Śrī Caitanya Mahāprabhu had already explained that verse in sixty-one ways. Everyone was astonished to hear this.

**TEXT 162**

তবে সব লোক শুনিতে আগ্রহ করিল।
‘একষষ্ঠি’ অর্থ প্রভু বিবরি’ কহিল॥ ১৬২ ॥

tabe saba loka śunite āgraha kari
‘ekaṣṭhī’ artha prabhu vivari’ kahila

**SYNONYMS**
tabe—then; saba loka—all the people gathered there; śunite—to hear; āgraha karila—expressed their eagerness; eka-ṣṭhī artha—sixty-one different meanings of the verse; prabhu—Śrī Caitanya Mahāprabhu; vivari’—elaborately; kahila—explained.

**TRANSLATION**

When all the people gathered there expressed the desire to hear again the sixty-one different meanings of the ātmārāma-śloka, Śrī Caitanya Mahāprabhu again explained them.
TEXT 163

The Residents of Varanasi Become Vaishnavas

śuniyā lokera baḍa camatkāra haila
caitanya-gosāni — ‘śrī-kṛṣṇa’, nirdhārila

SYNONYMS

śuniyā—hearing; lokera—of all the people; baḍa—very great; camatkāra—wonder; haila—there was; caitanya-gosāni—Śrī Caitanya Mahāprabhu; śrī-kṛṣṇa—personally Lord Kṛṣṇa; nirdhārila—they concluded.

TRANSLATION

When everyone heard Śrī Caitanya Mahāprabhu’s explanation of the ātmārāma-sūtra, everyone was astonished and struck with wonder. They concluded that Śrī Caitanya Mahāprabhu was none other than Lord Kṛṣṇa Himself.

TEXT 164

After giving those explanations again, Śrī Caitanya Mahāprabhu arose and took His leave. All the people there offered their obeisances unto Him and chanted the mahā-mantra.

SYNONYMS

eta kahi’—after speaking that; uṭṭhiyā—standing; calilā—began to walk; gaurahari—Śrī Gaurasundara, Śrī Caitanya Mahāprabhu; namaskāra kare loka hari-dhvani kari—all the people offered their obeisances; hari-dhvani kari—loudly chanting the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

After giving those explanations again, Śrī Caitanya Mahāprabhu arose and took His leave. All the people there offered their obeisances unto Him and chanted the mahā-mantra.
saba kāśi-vāsī kare nāma-saṅkīrṇtana
preme hāse, kānde, gāya, karaye nartana

SYNONYMS
saba kāśi-vāsī—all the inhabitants of Kāśī (Vārāṇasī); kare—performed; nāma-
saṅkīrṇtana—chanting of the Hare Kṛṣṇa mantra; preme—in ecstatic love of
Godhead; hāse—they laughed; kānde—they cried; gāya—chanted; karaye nart-
tana—and danced.

TRANSLATION
All the inhabitants of Kāśī [Vārāṇasī] began chanting the Hare Kṛṣṇa mahā-
mantra in ecstatic love. Sometimes they laughed, sometimes they cried,
sometimes they chanted, and sometimes they danced.

TEXT 166

sannyāsī pañḍita kare bhāgavata vicāra
vārāṇasī-pura prabhu karilā nistāra

SYNONYMS
sannyāsī—the Māyāvādī sannyāsis; pañḍita—the learned scholars; kare—do;
bhāgavata vicāra—discussion on Śrīmad-Bhāgavatam; vārāṇasī-pura—the city
known as Vārāṇasī; prabhu—Lord Śrī Caitanya Mahāprabhu; karilā nistāra—
delivered.

TRANSLATION
After this, all the Māyāvādī sannyāsis and learned scholars at Vārāṇasī
began discussing Śrīmad-Bhāgavatam. In this way Śrī Caitanya Mahāprabhu
delivered them.

TEXT 167

nīja-lokā lānā prabhu āilā vāsāghara
vārāṇasī haila dvitiya nadiyā-nagara
SYNONYMS

nija-loka lañña—with His personal associates; prabhu—Śrī Caitanya Mahāprabhu; āila vāsa-aghara—came to His residential place; vārāṇasī—the city of Vārāṇasī; haila—became; dvitiya—second; nadiya-nagara—Navadvipa (Nadia).

TRANSLATION

Śrī Caitanya Mahāprabhu then returned to His residence with His personal associates. Thus He turned the whole city of Vārāṇasī into another Navadvipa [Nadiya-nagara].

PURPORT

Both Navadvipa and Vārāṇasī were celebrated for their highly educational activities. At the present time these cities are still inhabited by great, learned scholars, but Vārāṇasī is especially a center for Māyāvādī sannyāsīs who are learned scholars. However, unlike Navadvipa, there are hardly any devotees in Vārāṇasī. Consequently a discussion of Śrīmad-Bhāgavatam was very rare in Vārāṇasī. In Navadvipa, such a discussion was quite ordinary. After Śrī Caitanya Mahāprabhu visited Vārāṇasī and turned Prakāśānanda Sarasvatī and his disciples into Vaiṣṇavas, Vārāṇasī became like Navadvipa because so many devotees began discussing Śrīmad-Bhāgavatam. Even at the present moment one can hear many discussions on Śrīmad-Bhāgavatam taking place on the banks of the Ganges. Many scholars and sannyāsīs gather there to hear Śrīmad-Bhāgavatam and perform saṅkīrtana.

TEXT 168

निजगण लंगा ग्रेहु केहे हास्य करि’।
काशीते आमि आईलाङ बेचिते भावकालि ॥ १६८॥

nija-gana lañña prabhu kahe hāsya kari’
kāśite āmi āilaṇa vecite bhāvakāli

SYNONYMS

nija-gana lañña—with His personal associates; prabhu kahe—Śrī Caitanya Mahāprabhu said; hāsya kari’—laughingly; kāśite—in Kāśi; āmi āilaṇa—I came; vecite—to sell; bhāvakāli—emotional ecstatic love.

TRANSLATION

Among His own associates, Śrī Caitanya Mahāprabhu laughingly said, “I came here to sell My emotional ecstatic love.”
TEXT 169

κασιτε γρακ κανι, βασι να βικαα.

punrapin deshe bahi’ lalonda naahii yayay || 169 ||

kāśīte grāhaka nāhi, vastu nā vikāya
punarapi dese vahi’ laoyā nāhi yāya

SYNONYMS

kāśīte—in Kāśī (Benares); grāhaka nāhi—there was no customer; vastu nā vikāya—it was not selling; punarapi—again; dese—to My own country; vahi’—carrying (it); laoyā—to take; nāhi yāya—was not possible.

TRANSLATION

“Although I came to Vārānasī to sell My goods, there were no customers, and it appeared necessary for Me to carry them back to My own country.

TEXT 170

āmi bojha vahimu, toma-sabara duhkha haila
toma-sabara icchāya vinā-mūlye bilaīla || 170 ||

SYNONYMS

āmi—I; bojha—burden; vahimu—shall carry; toma-sabara duhkha haila—all of you became very unhappy; toma-sabara icchāya—only by your will; vinā-mūlye bilaīla—I distributed without a price.

TRANSLATION

“All of you were feeling unhappy that no one was purchasing My goods and that I would have to carry them away. Therefore, by your will only, I have distributed them without charging.”

PURPORT

When we began distributing the message of Śrī Caitanya Mahāprabhu in the Western countries, a similar thing happened. In the beginning we were very disappointed for at least one year because no one came forth to help this movement, but by the grace of Śrī Caitanya Mahāprabhu, some young boys joined this movement in 1966. Of course we distributed Śrī Caitanya Mahāprabhu’s message
of the Hare Kṛṣṇa mahā-mantra without bargaining or selling. As a result, this movement has spread all over the world, with the assistance of European and American boys and girls. We therefore pray for all the blessings of Śrī Caitanya Mahāprabhu upon all the devotees in the Western world who are spreading this movement.

**TEXT 171**

সবে কহে,—লোক তারিতে ভোমার অবস্থার।
‘পূর্ব’ ‘দক্ষিণ’ ‘পশ্চিম’ করিলা নিদার। ১৭১॥

*sabe kahe,—loka tārite tomāra avatāra ‘pūrva’ ‘dakṣiṇa’ ‘paścima’ karilā nistāra*

**SYNONYMS**

*sabe kahe—everyone says; loka tārite—to deliver the fallen souls; tomāra avatāra—Your incarnation; pūrva—east; dakṣiṇa—south; paścima—west; karilā nistāra—You have delivered.*

**TRANSLATION**

All the Lord’s devotees then said, “You have incarnated to deliver fallen souls. You have delivered them in the east and in the south, and now you are delivering them in the west.”

**TEXT 172**

‘এক’ বারাণসী ছিল ভোমাতে বিদ্যমান।
তাহা নিদারিয়ার কৈলা আমাসবার সুখ। ১৭২॥

‘eka’ vārāṇasi chila tomāte vimukha
tāhā nistāriyā kailā āmā-sabāra sukha

**SYNONYMS**

ek—a one; vārāṇasi—the city of Vārāṇasi; chila—remained; tomāte vimukha—against Your missionary activities; tāhā—that; nistāriyā—delivering; kailā—have done; āmā-sabāra—of all of us; sukha—awakening of happiness.

**TRANSLATION**

“Only Vārāṇasi was left because the people there were against Your missionary activities. Now You have delivered them, and we are all very happy.”
TEXT 173

After the news of these events was broadcast, everyone from the surrounding neighborhoods began to pour in to see Sri Caitanya Mahaprabhu.

TEXT 174

Hundreds and thousands of people came to see Sri Caitanya Mahaprabhu. There was no counting the number. Because the Lord's residence was very small, not everyone could see Him.

TEXT 175

prabhu yabe snâne yâna viśveśvara-daraśane
dui-dike loka kare prabhu-vilokane
SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; yabe—when; snāne yāna—goes to bathe; viśveśvara-daraśane—or to see the Deity of Lord Viśveśvara; dui-dike—on two sides; loka—all the people; kare—do; prabhu-vilokane—seeing of Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to take His bath in the Ganges and to see the temple of Viśveśvara, people would line up on both sides to see the Lord.

TEXT 176

বাছ তুলি’ প্রভু কহে—বল ‘কৃষ্ণ’ ‘হরি’।
দণ্ডায় করে লোকে হরিধ্঵নি করি’ ॥ ১৭৬ ॥

bāhu tuli’ prabhu kahe—bala ‘krṣṇa’ ‘hari’
daṇḍavat kare loke hari-dhvani kari’

SYNONYMS

bāhu tuli’—raising His two arms; prabhu kahe—Śrī Caitanya Mahāprabhu says; bala—please say; krṣṇa hari—Krṣṇa, Hari; daṇḍavat kare—offer their respects; loke—the people; hari-dhvani kari’—loudly chanting the name of Hari.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed by the people, He would raise His arms and say, “Please chant Krṣṇa! Please chant Hari!” All the people received Him by chanting Hare Krṣṇa, and they offered their respects to Him by this chanting.

TEXT 177

এইমত দিন পঞ্চ লোক নিন্দ্রিয়।
আর দিন চলিল। প্রভু উদ্বিগ্ন হঞ্জ। ॥ ১৭৭ ॥

ei-mata dina pañca loka nistāriyā
āra dina calilā prabhu udvigna hañā

SYNONYMS

ei-mata—in this way; dina pañca—five days; loka—the people; nistāriyā—delivering; āra dina—on the next day; calilā—departed; prabhu—Śrī Caitanya Mahāprabhu; udvigna hañā—being very eager.
TRANSLATION

In this way, for five days, Śrī Caitanya Mahāprabhu delivered the people of Vārāṇasi. Finally, on the next day, He became very eager to leave.

TEXT 178

रात्रे उठि’ अङ्गू यदि करिला गमन।  
पाचे लाग’ लाइला तबे भक्ते पाँच जन॥ १७८॥

rātre uthi’ prabhu yadi karila gamana  
pāche lāg la-ilā tabe bhakta pañca jana

SYNONYMS

rātre uthi’—rising at night; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; karilā gamana—departed; pāche—behind Him; lāg la-ilā—began to follow; tabe—then; bhakta pañca jana—five devotees.

TRANSLATION

After rising very early on the sixth day, Śrī Caitanya Mahāprabhu started to leave, and five devotees began to follow Him.

TEXT 179

तपन मिश्र, रघुनाथ, महाराष्ट्रीय ब्राह्मण।  
चन्द्रशेखर, कीर्तिनाय-परमाणु,—पाँच जन॥ १७९॥

tapana miśra, raghunātha, mahārāṣṭriya brāhmaṇa  
candraśekhara, kirtaniya-paramāṇa, —pañca jana

SYNONYMS

tapana miśra—Tapana Miśra; raghunātha—Raghunātha; mahārāṣṭriya brāhmaṇa—the Mahārāṣṭrian brāhmaṇa; candraśekhara—Candraśekhara; kirtaniya-paramāṇa—Paramāṇa, who used to perform kirtana; pañca jana—these five persons.

TRANSLATION

These five devotees were Tapana Miśra, Raghunātha, the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Paramāṇa Kirtaniya.
TEXT 180

These five wanted to accompany Śrī Caitanya Mahāprabhu to Jagannātha Puri, but the Lord attentively bade them farewell.

SYNONYMS

sabe cāhe—every one of them wanted; prabhu-saṅge—with Śrī Caitanya Mahāprabhu; nilācala yāite—to go to Jagannātha Puri; sabāre—to all of them; vidāya dīlā—bade farewell; prabhu—Śrī Caitanya Mahāprabhu; yatna-saḥite—with great attention.

TRANSLATION

These five wanted to accompany Śrī Caitanya Mahāprabhu to Jagannātha Puri, but the Lord attentively bade them farewell.

TEXT 181

Śrī Caitanya Mahāprabhu said, "If you want to see Me, you may come later, but for the time being I shall go alone through the Jhārikhaṇḍa forest."

SYNONYMS

yāṇra—of one who; icchā—there is a desire; pāche—later; āisa—you may come; āmāre dekhite—to see Me; ebe—but at this time; āmi—I; ekā—alone; yāmu—shall go; jhārikhaṇḍa-pathe—through the forest known as Jhārikhaṇḍa.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "If you want to see Me, you may come later, but for the time being I shall go alone through the Jhārikhaṇḍa forest."

TEXT 182

The Residents of Vārānasi Become Vaiṣṇavas

sabe cāhe prabhu-saṅge nilācala yāite
sabāre vidāya dīlā prabhu yatna-saḥite

SYNONYMS

sabe cāhe—every one of them wanted; prabhu-saṅge—with Śrī Caitanya Mahāprabhu; nilācala yāite—to go to Jagannātha Puri; sabāre—to all of them; vidāya dīlā—bade farewell; prabhu—Śrī Caitanya Mahāprabhu; yatna-saḥite—with great attention.
Sri Caitanya Mahaprabhu advised Sanatana Gosvami to proceed toward Vrndavana, and He informed him that his two brothers had already gone there.

TEXT 183

kāṇṭha-karaṇgiyā mora kāṅgāla bhakta-gaṇa
vṛndāvane aile tānśera kariha pālana

SYNONYMS

kāṇṭha—torn quilt; karaṇgiyā—a small waterpot; mora—My; kāṅgāla—poor; bhakta-gaṇa—devotees; vṛndāvane aile—when they come to Vṛndāvana; tānśera—of all of them; kariha pālana—take care.

TRANSLATION

Śrī Caitanya Mahāprabhu told Sanatana Gosvami, “All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small waterpot. Therefore, Sanatana, you should give them shelter and maintain them.”

PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, we have constructed temples both in Vṛndāvana and Māyāpur, Navadvipa, just to give shelter to the foreign devotees coming from Europe and America. Since the Hare Kṛṣṇa movement started, many Europeans and Americans have been visiting Vṛndāvana, but they have not been properly received by any aśrama or temple there. It is the purpose of the International Society for Krishna Consciousness to give them shelter and train them in devotional service. There are also many tourists eager to come
to India to understand India’s spiritual life, and the devotees in our temples both in Vṛndāvana and in Navadvipa should make arrangements to accommodate them as far as possible.

**TEXT 184**

एत बलि’ चलिला प्रभु सबं आलिङ्गिया।
सबेकं पादिला तथा मुर्च्छित हंग। || १८४ ||

* eta bali’ calila prabhu sabah alingiyā
  sabei padilā tathā mūrcchita hānā

**SYNONYMS**

* eta bali’—saying this; calilā—began to proceed; prabhu—Śrī Caitanya Mahāprabhu; sabā—all of them; alingiyā—embracing; sabei—all of them; padilā—fell down; tathā—there; mūrcchita hānā—fainting.

**TRANSLATION**

After saying this, Śrī Caitanya Mahāprabhu embraced them all and began to proceed on His way, and they all fainted and fell down.

**TEXT 185**

कतकश्चे उठि’ सबं दुःखें घरे आहे।
सनातन-गोसाधिरं ब्रह्माण्डेने चलिला। || १८५ ||

* kata-ksane uthi’ sabe duhkhe ghare aila
  sanātana-gosāṇi vṛndāvanere calilā

**SYNONYMS**

* kata-ksane—after some time; uthi’—rising; sabe—all of them; duhkhe—in great unhappiness; ghare aila—returned to their homes; sanātana-gosāṇi—Sanātana Gosvāmi; vṛndāvanere calilā—proceeded toward Vṛndāvana.

**TRANSLATION**

After some time, all the devotees got up and returned to their homes very much grief-stricken. Sanātana Gosvāmi proceeded toward Vṛndāvana alone.

**TEXT 186**

एका रूप-गोसाधिरं घरे संध्वे आहे।
क्ष्युष्यात्मे ताहे स्वरुप्तिकार्यं मिलिला। || १८६ ||
When Rūpa Gosvāmi reached Mathurā, he met Subuddhi Rāya on the banks of the Yamunā at a place called Dhruva-ghāṭa.

Formerly Subuddhi Rāya had been a big landholder in Gauḍa-deśa [Bengal]. Saiyada Hussain Khān was then a servant of Subuddhi Rāya.
The Residents of Vārāṇasi Become Vaiṣṇavas

SYNONYMS
dighi khodāite—to dig a big lake; tāre—Hussain Khān; munsipha kailā—appointed as the supervisor; chidrā pānā—finding some fault; rāya—Subuddhi Rāya; tāre—him; cābuka mārilā—whipped.

TRANSLATION
Subuddhi Rāya put Hussain Khān in charge of digging a big lake, but, once, finding fault with him, he struck him with a whip.

TEXT 189

pāche yabe husena-khān gauc;fe 'rāja' ha-ila
subuddhi-rāyere tinhō bahu bādāila

SYNONYMS
pāche—later; yabe—when; husena-khān—Hussain Khān; gauc;fe—in Bengal; rāja ha-ila—was appointed Nawab, or governor, by the central Mohammedan government; subuddhi-rāyere—unto Subuddhi Rāya; tinhō—he; bahu bādāila—increased the opulences.

TRANSLATION
Later Hussain Khān somehow or other was appointed Nawab by the central Mohammedan government. As a matter of obligation, he increased the opulences of Subuddhi Rāya.

TEXT 190

tāra strī tāra aṅge dekhe māranera cihne
subuddhi-rāyere mārite kahe rājā-sthāne

SYNONYMS
tāra strī—his wife; tāra aṅge—on his body; dekhe—sees; māranera cihne—the mark of the whip; subuddhi-rāyere—Subuddhi Rāya; mārite—to kill; kahe—says; rājā-sthāne—in the presence of the King.
TRANSLATION

Later, when the wife of Nawab Saiyada Hussain Khān saw the whip marks on his body, she requested him to kill Subuddhi Rāya.

TEXT 191

राजा कहे,—आमारे पोष्ठ्रा राय यें ‘पिता’।
ताहारे मारिमु आमि,—स्ताल नेह लेख।॥ १९१॥

-rajā kahe,—āmāra poṣṭā rāya haya ‘pitā’
tāhāre mārimu āmi,—bhāla nahe kathā

SYNONYMS

-rajā kahe—the King said; āmāra—my; poṣṭā—maintainer; rāya—Subuddhi Rāya; haya—is; pitā—just like my father; tāhāre mārimu—shall kill him; āmi—I; bhāla nahe kathā—this is not a good proposal.

TRANSLATION

Hussain Khān replied, “Subuddhi Rāya has maintained me very carefully. He was just like a father to me,” he said. “Now you are asking me to kill him. This is not a very good proposal.”

TEXT 192

स्त्री कहे,—जाति लही, यदि प्राणे ना मारिबे।
राजा कहे,—जाति नीले इंहे। नाही जीवे॥ १९२॥

-stri kahe,—jāṭi laha’, yadi prāne nā māribē
-rajā kahe,—jāṭi nīle īnho nāhī jībe

SYNONYMS

-stri kahe—the wife replied; jāṭi laha’—then take his caste; yadi—if; prāne nā māribē—you will not kill him; rājā kahe—the King replied; jāṭi nīle—if I take his caste; īnho nāhī jībe—he will not live (he will commit suicide).

TRANSLATION

As a last alternative, the wife suggested that the Nawab take away Subuddhi Rāya’s caste and turn him into a Mohammedan, but Hussain Khān replied that if he did this, Subuddhi Rāya would not live.
Text 193

The Residents of Vārāṇasi Become Vaiṣṇavas

TEXT 193

रत्री मरिते चाहे, राजा सिक्स्टे पङ्डिल।
करे यार पाँचि भार मुखे देओयाइल॥ १९३ ॥

stri marite cāhe, rājā sāṅkaṭe paḍila
karoṇyāra pāni tāra mukhe deoyāila

SYNONYMS

stri—the wife; marite cāhe—wants to kill Subuddhi Rāya; rājā—the King; saṅkaṭe paḍila—became very perplexed; karoṇyāra pāni—water from a pitcher especially used by Mohammedans; tāra mukhe—on his head; deoyāila—forced to be sprinkled.

TRANSLATION

This became a perplexing problem for him because his wife kept requesting him to kill Subuddhi Rāya. Finally the Nawab sprinkled a little water on Subuddhi Rāya’s head from a pitcher that had been used by a Mohammedan.

PURPORT

More than five hundred years ago in India, the Hindus were so rigid and strict that if a Mohammedan would sprinkle a little water from his pitcher upon a Hindu, the Hindu would be immediately ostracized. Recently, in 1947, during the partisan days, there was a big riot between Hindus and Muslims, especially in Bengal. The Hindus were forcibly made to eat cow’s flesh, and consequently they began crying, thinking that they had become Mohammedans. Actually the Mohammedans in India did not come from the country of the Mohammedans, but Hindus instituted the custom that somehow or other if one contacted a Mohammedan, he became a Mohammedan. Rūpa and Sanātana Gosvāmī were born in a high brāhmaṇa family, but because they accepted employment under a Mohammedan government, they were considered Mohammedans. Subuddhi Rāya was sprinkled with water from the pitcher of a Mohammedan, and consequently he was condemned to have become a Mohammedan. Later, Aurangzeb, the Mohammedan emperor, introduced a tax especially meant for Hindus. Being oppressed in the Hindu community, many low-caste Hindus preferred to become Mohammedans. In this way the Mohammedan population increased. Later the British government made it a policy to divide the Hindus and the Muslims, and thus they maintained ill feelings between them. The result was that India was divided into Pakistan and Hindustan.

From early histories it appears that the entire earth was under one culture, Vedic culture, but gradually, due to religious and cultural divisions, the rule
fragmented into many subdivisions. Now the earth is divided into many countries, religions and political parties. Despite these political and religious divisions, we advocate that everyone should unite again under one culture—Kṛṣṇa consciousness. People should accept one God, Kṛṣṇa; one scripture, Bhagavad-gītā; and one activity, devotional service to the Lord. Thus people may live happily upon this earth and combine to produce sufficient food. In such a society, there would be no question of scarcity, famine, or cultural or religious degradation. So-called caste systems and national divisions are artificial. According to our Vaiṣṇava philosophy, these are all external bodily designations. The Kṛṣṇa consciousness movement is not based upon bodily designations. It is a transcendental movement on the platform of spiritual understanding. If the people of the world understood that the basic principle of life is spiritual identification, they would understand that the business of the spirit soul is to serve the Supreme Spirit, Kṛṣṇa. As Lord Kṛṣṇa says in Bhagavad-gītā (15.7), mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātaḥ: “The living entities in this conditioned world are My eternal, fragmental parts.” All living entities in different life forms are sons of Kṛṣṇa. Therefore they are all meant to serve Kṛṣṇa, the original supreme father. If this philosophy is accepted, the failure of the United Nations to unite all nations will be sufficiently compensated all over the world by a great Kṛṣṇa consciousness movement. Recently we had talks with Christian leaders in Australia, including the Bishop of Australia, and everyone there was pleased with our philosophy of oneness in religious consciousness.

TEXT 194

तबे स्नुयन्ति-राय सेह ‘ग्वा’ पाञ्जः ।
बाराणसी आइल, सब बिसर छाड़िया ॥ १९४ ॥

tabe subuddhi-rāya sei ‘chadma’ pāṇā
vārāṇasi āilā, saba viśaya chādiyā

SYNONYMS

tabe—upon this; subuddhi-rāya—Subuddhi Rāya; sei—that; chadma—plea;
pāṇā—getting an opportunity; vārāṇasi āilā—came to Vārāṇasi; saba—all; viśaya chādiyā—giving up the implications of material activities.

TRANSLATION

Taking the Nawab’s sprinkling water upon him as an opportunity, Subuddhi Rāya left his family and business affairs and went to Vārāṇasi.

PURPORT

It appears that Subuddhi Rāya was a big landholder and a responsible, respectable gentleman. He could not, however, avoid the social misconception that one
becomes a Mohammedan when water is sprinkled on one's face from a Mohammedan's pitcher. Actually he was planning to give up his material life and leave his family. Hindu culture recommends four divisions—brahmacarya, grhastra, vanaprastha and sannyasa. Subuddhi Rāya was thinking of taking sannyasa, and by the grace of Kṛṣṇa, he received this opportunity. He therefore left his family and went to Vārānasi. The system of varṇāśrama-dharma is very scientific. If one is directed by the varṇāśrama institution, he will naturally think of retiring from family life at the end of his life. Therefore sannyasa is compulsory at the age of fifty.

**TEXT 195**

प्रयासितम पुस्ति तिहे प्रश्नकेर गने।
उस ग्रहाय, तुष्य-मुद्या हाँगा छाँटै ाँ । १९५ ॥

prayaścitta puchilā tinho paṇḍitera gane
tāṇrā kahe,—tapta-ghṛta khāṇā chāḍa' prāne

**SYNONYMS**

prayaścitta—atonement; puchilā—inquired; tinho—he; paṇḍitera gane—among the learned scholars or brāhmaṇa-paṇḍitas in Vārānasi; tāṇrā kahe—they advised; tapta-ghṛta—hot clarified butter; khāṇā—drinking; chāḍa’—give up; prāne—your life.

**TRANSLATION**

When Subuddhi Rāya consulted the learned brāhmaṇas at Vārānasi, asking them how his conversion to Mohammedanism could be counteracted, they advised him to drink hot ghee and give up his life.

**TEXT 196**

के'ह कहे, एैं नहै, 'अन्न' दौष हय।
शुन्या राहिला राय करिया संघय। १९६ ॥

keha kahe,—ei nahe, 'alpa' doṣa haya
śuniya rahilā rāya kariyā saṁśaya

**SYNONYMS**

keha kahe—some of the learned brāhmaṇas said; ei—this; nahe—not; alpa—insignificant; doṣa—fault; haya—is; śuniyā—hearing; rahilā—remained; rāya—Subuddhi Rāya; kariyā—making; saṁśaya—doubt.
TRANSLATION
When Subuddhi Rāya consulted some other brāhmaṇas, they told him that he had not committed a grievous fault and that consequently he should not drink hot ghee and give up his life. As a result, Subuddhi Rāya was doubtful about what to do.

PURPORT
This is another instance of Hindu custom. One brāhmaṇa would give advice condoning a particular fault, and another would give advice to the contrary. Typically, lawyers and physicians differ, giving one kind of instruction and then another. Due to the brāhmaṇas’ different opinions, Subuddhi Rāya became further perplexed. He did not know what to do or what not to do.

TEXT 197

табе яди маћапрабху варанаси аїлэ;
танрє мілі’ райя апана-врттантα кαхилэ

SYNONYMS
tabe—at this moment; yadi—when; mahāprabhu—Śrī Caitanya Mahāprabhu; vāraṇāsī aīlā—came to Vāraṇāsī; tāṅre mili’—meeting Him; rāya—Subuddhi Rāya; āpāna-vṛttānta kahilā—explained his personal situation.

TRANSLATION
In his state of perplexity, Subuddhi Rāya met Śrī Caitanya Mahāprabhu when the Lord was at Vāraṇāsī. Subuddhi Rāya explained his position and asked Śrī Caitanya Mahāprabhu what he should do.

TEXT 198

прабху ках{, — іхєн хайте ёах’ врндавана
нірантар кэр кршна-нама-сакіртанα

prabhu kahe, — ihāṅ haite yāha’ vṛndāvana
nirantar kara krṣṇa-nāma-saṅkirtana
SYNONYMS

prabhu kahe—the Lord advised; ihān haite—from this place; yāha’ vrndāvana—go to Vrndāvana; nirantara—incessantly; kara—perform; kṛṣṇa-nāma-saṅkirtana—chanting of the holy name of Kṛṣṇa.

TRANSLATION

The Lord advised him, “Go to Vrndāvana and chant the Hare Kṛṣṇa mantra constantly.”

PURPORT

This is a solution to all sinful activities. In this age of Kali everyone is perplexed by so many inconveniences—social, political and religious—and naturally no one is happy. Due to the contamination of this age, everyone has a very short life. There are many fools and rascals who advise people to adopt this way of life or that way of life, but real liberation from life’s perplexities means preparation for the next life. Tathā dehāntara-prāptir dhiras tatra na muhyati. One should be situated in his spiritual identity and return home, back to Godhead. The simplest method for this is recommended herein by Śrī Caitanya Mahāprabhu. We should constantly chant the holy names of the Lord, the Hare Kṛṣṇa mahā-mantra. Following in the footsteps of Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement is recommending this process all over the world. We are saying, “Chant the Hare Kṛṣṇa mahā-mantra, be freed from all the complexities of life and realize Kṛṣṇa, the Supreme Personality of Godhead. Engage in His devotional service and perfect your life so that you can return home, back to Godhead.”

TEXT 199

एक ‘नामाभासः’ भोमार पाण-दोष याबे।
अर ‘नाम’ लिचते कुंचकर्ण पाईबे।। १९९ ।।

eka ‘nāmābhāse’ tomāra pāpa-doṣa yābe
āra ‘nāma’ la-ite kṛṣṇa-carāṇa pāibe

SYNONYMS

eka—one; nāma-ābhāse—by a reflection of the pure chanting of the Hare Kṛṣṇa mahā-mantra; tomāra—your; pāpa-doṣa yābe—all the sinful reactions will go away; āra—then again; nāma la-ite—after chanting purely the name of the Lord; kṛṣṇa-carāṇa pāibe—you will get shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu further advised Subuddhi Rāya: “Begin chanting the Hare Kṛṣṇa mantra, and when your chanting is almost pure, all your sinful
reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Kṛṣṇa.

PURPORT

The ten kinds of offenses should be considered. In the beginning, when one is initiated into the chanting of the Hare Kṛṣṇa mahā-mantra, there are naturally many offenses. However, the devotee should be very careful to avoid these offenses and chant purely. This does not mean that the Hare Kṛṣṇa mahā-mantra is sometimes pure and sometimes impure. Rather, the chanter is impure due to material contamination. He has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Kṛṣṇa's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform. We should note, however, that according to Śrī Caitanya Mahāprabhu’s instructions, one should not wait to purify himself before chanting the Hare Kṛṣṇa mantra. Whatever our condition may be, we should begin chanting immediately. By the power of the Hare Kṛṣṇa mantra, we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Kṛṣṇa, the ultimate goal of life.

TEXT 200

अर कृष्णनाम लैते कृष्णस्थानेन स्थिति ।
महापातकेऽर्गुह एव प्रायश्चित्तः ॥ २०० ॥

āra kṛṣṇa-nāma laite kṛṣṇa-sthāne sthiti-
maha-pātakera haya ei prāyaścitti

SYNONYMS

āra—further; kṛṣṇa-nāma—the Hare Kṛṣṇa mahā-mantra; laite—continuously chanting; kṛṣṇa-sthāne sthiti—being situated in company with Lord Kṛṣṇa; maha-
pātakera—of all kinds of sinful activity; haya—is; ei—this; prāyaścitti—atone-
ment.

TRANSLATION

“When you are situated at the lotus feet of Kṛṣṇa, no sinful reaction can touch you. This is the best solution to all sinful activity.”
The Residents of Varanasi Become Vaiṣṇavas

Thus receiving the order from Śrī Caitanya Mahāprabhu to go to Vṛndavana, Subuddhi Rāya left Varanasi and went through Prayāga, Ayodhya and Naimiṣāranya toward Vṛndavana.

Subuddhi Rāya stayed for some time at Naimiṣāranya. During that time, Śrī Caitanya Mahāprabhu went to Prayāga after visiting Vṛndavana.

Subuddhi Rāya—when he came to Mathurā; rāya—Subuddhi Rāya; prabhu-vārtā pāila—got information of the Lord’s itinerary; prabhura—of Lord
Caitanya Mahāprabhu; lāga—contact; nā pāṇā—not getting; mane—in the mind; baḍa—very great; duḥkha—unhappiness; haila—there was.

TRANSLATION

After reaching Mathurā, Subuddhi Rāya received information of the Lord’s itinerary. He became very unhappy because he was not able to contact the Lord.

TEXT 204

शुष्ककार्था अनि’ राय बेचे मथुराते।
पाँच छह पैसा हवे एक एक बोझाते॥ २०४ ॥

śuṣka-kāṣṭha āni’ rāya vece mathurāte
pañca chaya paisā haya eka eka bojhāte

SYNONYMS

śuṣka-kāṣṭha āni’—collecting dry wood from the forest; rāya—Subuddhi Rāya; vece—sells; mathurāte—at Mathurā; pañca chaya—five or six; paisā—paisa; haya—are; eka eka bojhāte—in exchange for each load of dry wood.

TRANSLATION

Subuddhi Rāya would collect dry wood in the forest and take it to the city of Mathurā to sell. For each load he would receive five or six paise.

TEXT 205

अपने रहे एक पैसार चाना चाबाइया।
आर पैसा बाणिया-स्थाने राखेल धरिया॥ २०५ ॥

āpane rahe eka paisāra cânā cābāiyya
āra paisā bāṇiyā-sthāne rākhena dhariyya

SYNONYMS

āpane—personally; rahe—lives; eka paisāra—of one paisa’s worth; cânā—fried chick-peas; cābāiyya—chewing; āra—the balance; paisā—four or five paisa; bāṇiyā-sthāne—in the custody of a merchant; rākhena—keeps; dhariyya—depositing.

TRANSLATION

Earning his livelihood by selling dry wood, Subuddhi Rāya would live on only one paisa’s worth of fried chick-peas, and he would deposit whatever other paisas he had with some merchant.
The Residents of Vārānasi Become Vaiśnavas

PURPORT

In those days there was no banking system like the one now found in Western countries. If one had excess money, he would deposit it with some merchant, usually a grocer. That was the banking system. Subuddhi Rāya would deposit his extra money with a mercantile man and spend it when necessary. When one is in the renounced order, saving money is not recommended. However, if one saves money for the service of the Lord or a Vaiśnava, that is accepted. These are the dealings of Subuddhi Rāya, who is one of the confidential devotees of Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī also followed this principle by spending fifty percent of his money in order to serve Kṛṣṇa through brāhmanas and Vaiśnavas. He gave twenty-five percent of his money to relatives, and twenty-five percent he deposited in the custody of a merchant. These are the approved methods recommended in Caitanya-caritāmṛta. Whether in the renounced order or in the grhastha order, a Vaiśnava should follow these principles set forth by the previous ācāryas.

TEXT 206


duḥkhi vaiśnava dekhī' tāhre karāna bhojana
gauḍiyā āile dadhi, bhāta, taila-mardana

SYNONYMS

duḥkhi vaiśnava—a poverty-stricken Vaiśnava; dekhī’—seeing; tāhre—to him; karāna bhojana—gives food for eating; gauḍiyā āile—when a Bengali Vaiśnava came to Mathurā; dadhi—yogurt; bhāta—cooked rice; taila-mardana—massaging mustard oil on the body.

TRANSLATION

Subuddhi Rāya used to spend his savings to supply yogurt to Bengali Vaiśnavas who came to Mathurā. He also gave them cooked rice and oil massages. When he saw a poverty-stricken Vaiśnava, he would use his money to feed him.

PURPORT

There is a special reference for the maintenance of Bengali Vaiśnavas. A Gauḍīya Vaiśnava is a Bengali Vaiśnava. Most of the devotees of Lord Caitanya at that time were Gauḍīyas and Oriyās, inhabitants of Bengal and Orissa. There are still many hundreds and thousands of disciples in Bengal and Orissa. Bengalis are habituated to eating cooked rice as their staple food. When they went to
Mathurā in the North, they found that the people generally ate chapatis or *roti* made of wheat. The Bengalis could not digest this food because they were used to cooked rice. Therefore as soon as Subuddhi Rāya saw a Bengali Vaiśnava arriving in Mathurā, he would try to supply him with cooked rice. Bengalis are also accustomed to taking a massage with mustard oil. In any case, Subuddhi Rāya wanted to serve the Vaiśnavas according to their needs. Therefore he would supply yogurt to ease the digestion of food eaten in Mathurā, particularly the wheat-made chapatis and *roti*.

**TEXT 207**

रुप-गोसाँग, आईले ताहे युक्ति नियोजन।
आपन-संज्ञे लंग्छ ‘द्वादश वन’ देखाइल॥ २०७ ॥

रुपा-गोसाँगी, आळेताषे भावे वैदिक तैल।
अपन-संज्ञे लंग्छ ‘द्वादश वन’ देखाइल॥

**SYNONYMS**

*rūpa-gosāṅī*—Rūpa Gosāṅī; *āile*—when he came to Mathurā; *tānre*—unto him; *bahu*—much; *priti*—love; *kailā*—showed; *āpana-saṅge laṅā*—taking Rūpa Gosvāmī personally with him; *dvādaśa vana*—the twelve forests of Vṛndāvana; *dekhāilā*—showed.

**TRANSLATION**

When Rūpa Gosvāmī arrived at Mathurā, Subuddhi Rāya, out of love and affection for him, wanted to serve him in so many ways. He personally took Rūpa Gosvāmī to see all the twelve forests of Vṛndāvana.

**PURPORT**

Śrīla Rūpa Gosvāmī had been a minister in the government of Hussain Shah, and Subuddhi Rāya was also known to Hussain Shah, because as a boy, he had been Subuddhi Rāya’s servant. It appears that Subuddhi Rāya was elderly, yet while he was living in Mathurā he showed Rūpa Gosvāmī the twelve forests of Vṛndāvana.
SYNONYMS

māsa-mātra—only one month; rūpa-gosāñi—Rūpa Gosāñi; rahilā—remained; vṛndāvane—at Vṛndāvana; sighra—very soon; cali’ āilā—returned; sanātana-anusandhāne—to search for Sanātana Gosvāmī.

TRANSLATION

Rūpa Gosvāmī remained in Mathurā and Vṛndāvana for one month in the association of Subuddhi Rāya. After that, he left Vṛndāvana to search for his elder brother, Sanātana Gosvāmī.

TEXT 209

ganpati-pahye prabhur prayagetsre ailā ।
tha śunin dui-bhai se pahye calilā ॥ २०९ ॥

gaṅgā-tīra-pathe prabhu prayāgere āilā
tāhā śuni’ dui-bhai se pathe calilā

SYNONYMS

gaṅgā-tīra-pathe—on the road on the bank of the Ganges; prabhu—Śrī Caitanya Mahāprabhu; prayāgere āilā—came to Prayāga; tāhā śuni’—hearing this news; dui-bhai—the two brothers named Rūpa and Anupama; se pathe calilā—traveled on that path.

TRANSLATION

When Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had gone to Prayāga on the road along the banks of the Ganges, both Rūpa and his brother Anupama went that way to meet the Lord.

TEXT 210

ṭhā sanātana gosāñi prayāge āsiyā ।
mathurā āilā sarāna rāja-path diyā ॥ २१० ॥

ethā sanātana gosāñi prayāge āsiyā
mathurā āilā sarāna rāja-path diyā

SYNONYMS

ethā—here (at the other end); sanātana gosāñi—Sanātana Gosāñi; prayāge āsiyā—coming to Prayāga; mathurā āilā—he reached Vṛndāvana; sarāna—directly; rāja-patha diyā—on the government road or public road.
TRANSLATION

After reaching Prayāga, Sanātana Gosvāmi, following the order of Śrī Caitanya Mahāprabhu, went to Vṛndāvana along the public road.

PURPORT

This is especially significant because when Sanātana Gosvāmi went from Bengal to Benares, due to the political situation he did not go along the public road. After meeting Śrī Caitanya Mahāprabhu at Benares, however, he was ordered to proceed to Vṛndāvana along the public road leading to Mathurā. In other words, he was advised not to fear for his political situation.

TEXT 211

mathurāte subuddhi-rāya tāhāre miliā
rūpa-anupama-kathā sakali kahilā

SYNONYMS

mathurāte—at Mathurā; subuddhi-rāya—Subuddhi Rāya; tāhāre miliā—met him; rūpa-anupama-kathā—news about his younger brothers, Rūpa Gosvāmi and Anupama; sakali—everything; kahilā—described.

TRANSLATION

When Sanātana Gosvāmi met Subuddhi Rāya at Mathurā, Subuddhi Rāya explained everything about his younger brothers Rūpa Gosvāmi and Anupama.

TEXT 212

gangā-pathe dui-bhāi rāja-pathe sanātana
ataeva tānhā sane nā haila milana

SYNONYMS

gangā-pathe—on the road on the bank of the Ganges; dui-bhāi—the two brothers Rūpa and Anupama; rāja-pathe—on the public road; sanātana—Sanātana Gosvāmi; ataeva—because of this; tānhā sane—with him; nā haila milana—there was not a meeting.
TRANSLATION

Since Sanatana Gosvami went along the public road to Vrndavana and Rupa Gosvami and Anupama went on the road along the Ganges banks, it was not possible for them to meet.

TEXT 213

Since Sanatana Gosvami went along the public road to Vrndavana and Rupa Gosvami and Anupama went on the road along the Ganges banks, it was not possible for them to meet.

TRANSLATION

Subuddhi Raya and Sanatana Gosvami knew one another before accepting the renounced order. Therefore Subuddhi Raya showed much affection to Sanatana Gosvami, but Sanatana Gosvami hesitated to accept his sentiments and affections.

TEXT 214

Being very advanced in the renounced order, Sanatana Gosvami used to wander from forest to forest, never taking shelter of any habitation built of stone. He used to live under trees or beneath bushes both day and night.
TEXT 215

mathurā-māhātmya-śāstra saṅgraha kariyā
lupta-tīrtha prakaṭa kailā vanete bhramiyā

SYNONYMS

mathurā-māhātmya—giving a description of the greatness of Mathurā; śāstra—books; saṅgraha kariyā—collecting; lupta-tīrtha—lost holy places; prakaṭa—discovering; kailā—he did; vanete bhramiyā—traveling within the forest.

TRANSLATION

Śrīla Sanātana Gosvāmī collected some books about archaeological excavations in Mathurā, and, wandering in the forest, he sought to renovate all those holy places.

TEXT 216

ei-mata sanātana vrndāvanete rahilā
rupa-gosāñi dui-bhāi kāśite āilā

SYNONYMS

ei-mata—in this way; sanātana—Sanātana Gosvāmī; vrndāvanete rahilā—remained in Vṛndāvana; rupa-gosāñi—Rūpa Gosāñi; dui-bhāi—the two brothers; kāśite āilā—came to Vārāṇasi (Kāśi).

TRANSLATION

Sanātana Gosvāmī remained in Vṛndāvana, and Rūpa Gosvāmī and Anupama returned to Vārāṇasi.

TEXT 217

mahārāṣṭriya dvija, śekhara, miśra-tapana
tina-jana saha rūpa karilā milana
The Residents of Vārāṇasi Become Vaiṣṇavas

SYNONYMS
mahārāṣṭriya dvija—the brāhmaṇa of Mahārāṣṭra province; sekha—Candraśekhara; miśra-tapana—Tapana Miśra; tina-jana—these three persons; saha—with; rūpa—Rūpa Gosvāmi; karilā milana—met.

TRANSLATION
When Rūpa Gosvāmi arrived at Vārāṇasi, he met the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Tapana Miśra.

TEXT 218

When Rūpa Gosvāmi arrived at Vārāṇasi, he met the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Tapana Miśra.

SYNONYMS
sekharera ghare vāsa—residence in the house of Candrasekhara; miśra-ghare bhikṣā—prasāda at the house of Tapana Miśra; miśra-mukhe—from the mouth of Tapana Miśra; sune—hears; sanātane—unto Sanatana; prabhura śikṣā—instructions of Śrī Caitanya Mahāprabhu.

TRANSLATION
While Rūpa Gosvāmi was staying at Vārāṇasi, he resided at the house of Candrasekhara and took prasāda at the house of Tapana Miśra. In this way he heard of Śrī Caitanya Mahāprabhu's instructions to Sanatana Gosvāmi in Vārāṇasi.

TEXT 219

When Rūpa Gosvāmi arrived at Vārāṇasi (Kāšī); prabhura—of Śrī Caitanya Mahāprabhu; caritra—the activity; suni—hearing; tinera mukhe—from the mouths of the three persons; sannyāsire kṛpā—sannyāsi’s kṛpā—the mercy shown to the Māyāvādī sannyāsīs; suni—hearing about; pālā—he got; baḍa sukhe—very great pleasure.
TRANSLATION

While staying at Vārāṇasi, Rūpa Gosvāmī heard of all Śrī Caitanya Mahāprabhu’s activities. When he heard of His deliverance of the Māyāvādī sannyāsīs, he became very happy.

TEXT 220

When Rūpa Gosvāmī saw that all the people of Varāṇasi respected Śrī Caitanya Mahāprabhu, he became very happy. He even heard stories from the general populace.

TEXT 221

After staying in Varāṇasi for about ten days, Rūpa Gosvāmī returned to Bengal. In this way I have described the activities of Rūpa and Sanatana.
The Residents of Vārāṇasi Become Vaiṣṇavas

TEXT 222

एथा महाप्रभु प्रभु यदि नीलाजि चलिल।
निजङ्ग वलपथे याइते महा खुस पाईल। \ ॥ २२२ ॥

ethā mahāprabhu yadi nilādri calilā
nirjana vana-pathe yāite mahā sukha pāilā

SYNONYMS
ethā—on the other side; mahāprabhu—Śrī Caitanya Mahāprabhu; yadi—when; nilādri calilā—went back to Jagannātha Puri; nirjana vana-pathe—on a solitary forest path; yāite—traveling; mahā sukha pāilā—got very great pleasure.

TRANSLATION
When Śrī Caitanya Mahāprabhu returned to Jagannātha Puri, He passed through the solitary forest, and He received great pleasure in doing so.

TEXT 223

सुखे चलि' आइसे प्रभु वलन्त्रः-संखे।
पूर्ववि मुगळः-संखे खेल। नानारङ्गे \ ॥ २२३ ॥

sukhe cali' āise prabhu balabhadra-saṅge
pūrvavat mrga-adi-saṅge kailā nānā-raṅge

SYNONYMS
sukhe—in a very pleasing atmosphere; cali' āise—comes back; prabhu—Śrī Caitanya Mahāprabhu; balabhadra-saṅge—with the servant of Balabhadra Bhāṭṭācārya; pūrvavat—as previously; mrga-adi-saṅge—with the forest animals; kailā—performed; nānā-raṅge—various pleasing activities.

TRANSLATION
Śrī Caitanya Mahāprabhu happily returned to Jagannātha Puri in the company of His servant, Balabhadra Bhāṭṭācārya. As previously, the Lord performed many pleasing pastimes with the forest animals.

TEXT 224

आठारबालाते आलि' भट्टार्थ तांक्ने।
पाठानि बोलाइल। निज-कुक्कुलने \ ॥ २२४ ॥
When Sri Caitanya Mahaprabhu arrived at a place known as Atharanala near Jagannatha Puri, He sent Balabhadra Bhattacarya to call for His devotees.

SYNONYMS

- **athanalate**: to a place near Jagannatha Puri named Atharanala;
- **asi**: coming;
- **bhattacarya prahme**: the brahma known as Balabhadra Bhattacarya;
- **pathafia**: sending;
- **bolaila**: called for;
- **nija-bhakta-gane**: His own personal associates.

TRANSLATION

Hearing news of the Lord’s arrival from Balabhadra Bhattacarya, hordes of devotees became so happy that they seemed to be getting their lives back. It was as though their consciousness had returned to their bodies. Their senses also became agitated.
The Residents of Vārāṇasi Become Vaiṣṇavas

SYNONYMS

ānande—in great pleasure; vihvala—overwhelmed; bhakta-gaṇa—all the devotees; dhānā āilā—very hastily came; narendra āsiyā—coming to the shore of Narendra Lake; sabe—all of them; prabhure—Śrī Caitanya Mahāprabhu; mililā—met.

TRANSLATION

Being overwhelmed with great pleasure, all the devotees hastily went to see the Lord. They met Him on the banks of Narendra-sarovara, the celebrated lake.

TEXT 227

purī-ভারতীর প্রভু বন্ধিলেন চরণ।
দৌহে মহাপ্রভুরে বৈষ্ণব-সার্ত্তনন।॥ ২২৭ ॥

purī-bhāratīra prabhura vandilena caraṇa
donhe mahāprabhure kailā prema-āliṅgana

SYNONYMS

purī—Paramānanda Purī; bhāratīra—and of Brahmānanda Bhāratī; prabhura—Lord Śrī Caitanya Mahāprabhu; vandilena caraṇa—worshiped the feet; donhe—both the elderly sannyāsīs; mahāprabhure—Śrī Caitanya Mahāprabhu; kailā—did; prema-āliṅgana—embracing in love.

TRANSLATION

When Paramānanda Purī and Brahmānanda Bhāratī met Śrī Caitanya Mahāprabhu, the Lord offered them His respectful obeisances due to their being Godbrothers of His spiritual master. They both then embraced Śrī Caitanya Mahāprabhu in love and affection.

TEXT 228

dāmodara-স্বারুপ, পণ্ডিত-গদাধর।
জগানন্দ, কাশিশ্বর, গোবিন্দ, বক্রেশ্বর॥ ২২৮ ॥

dāmodara-svarūpa, paṇḍita-gadādhara
jagadānanda, kāśiśvara, govinda, vakreśvara

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara; paṇḍita-gadādhara—Gadādhara, the learned scholar; jagadānanda—Jagadānanda; kāśiśvara—Kāśiśvara; govinda—Govinda; vakreśvara—Vakreśvara.
TRANSLATION

Devotees like Svarūpa Dāmodara, Gadādhara Paṇḍita, Jagadānanda, Kāśiśvara, Govinda and Vakreśvara all came to meet the Lord.

TEXT 229

κασι-μिष्र, πραδύμνα-μिष्र, παν्दιτ-दामोदαρ ॥
हरिदास-ठाकुर, आरा पंदित-शंकर ॥ २२९ ॥

kasi-misra, pradyumna-misra, pandita-damodara
haridasa-thakura, ara pandita-shankara

SYNONYMS

kasi-miswa—Kasi Misra; pradyumna-miswa—Pradyumna Misra; pandita-damodara—Dāmodara Paṇḍita; haridasa-thakura—Haridasa Ṭhākura; ara—and; pandita-shankara—Śaṅkara Paṇḍita.

TRANSLATION

Kasi Misra, Pradyumna Misra, Dāmodara Paṇḍita, Haridasa Ṭhākura and Śaṅkara Paṇḍita also came there to meet the Lord.

TEXT 230

आरा सब भक्त ग्रंथुरे कारणे पड़िला ॥
सबा आलिंगिया ग्रंथु प्रेमाविष्ट हैला ॥ २३० ॥

ara saba bhakta prabhura caraṇe padilā
sabā aliṅgiyā prabhu premāviṣṭa hailā

SYNONYMS

ara saba bhakta—all the other devotees; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇe padilā—fell down at the lotus feet; sabā aliṅgiyā—embracing all of them; prabhu—Śrī Caitanya Mahāprabhu; prema-āviṣṭa—overwhelmed in ecstatic love and emotion; hailā—became.

TRANSLATION

All the other devotees also came and fell down at the Lord’s lotus feet. In return, Śrī Caitanya Mahāprabhu embraced them all with great ecstatic love.
The Residents of Vṛāṇasi Become Vaiṣṇavas

TEXT 231

ानन्द-समुद्रेभासेसबभक्तगणे।
सबलाञ्चचलोंगंधजगन्नाथ-दरसने॥२३१॥

ānanda-samudre bhāse saba bhakta-gane
sabā laṅā cale prabhu jagannātha-daraśane

SYNONYMS

ānanda-samudre—in the ocean of transcendental bliss; bhāse—float; saba bhakta-gane—all the devotees; sabā laṅā—taking all of them; cale—goes; prabhu—Śrī Caitanya Mahāprabhu; jagannātha-daraśane—to see the Jagannātha Deity in the temple.

TRANSLATION

Thus they all merged in the ocean of transcendental bliss. Then the Lord and all His devotees proceeded toward the temple of Jagannātha to see the Deity.

TEXT 232

जगन्नाथदेखीप्रभुप्रेमाविष्टहailा।
भक्तसा०बहुकौशङनृत्यगीताकailा॥२३२॥

jagannātha dekhi’ prabhu premāviṣṭa hailā
bhakta-saṅge bahu-kṣaṇa nṛtya-gīta kailā

SYNONYMS

jagannātha dekhi’—seeing Lord Jagannātha; prabhu—Śrī Caitanya Mahāprabhu; prema-āviṣṭa hailā—became overwhelmed with love and affection; bhakta-saṅge—in the society of the devotees; bahu-kṣaṇa—for a long time; nṛtya-gīta kailā—chanted and danced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Lord Jagannātha in the temple, He was immediately overwhelmed with love and affection. He chanted and danced with His devotees for a long time.
TEXT 233

The priests immediately brought them flower garlands and prasāda. The temple’s watchman, who was named Tulasī, also came and offered his obeisances to Śrī Caitanya Mahāprabhu.

TEXT 234

When the news spread that Śrī Caitanya Mahāprabhu had arrived at Jagannātha Puri, devotees like Sarvaśaṅkara Bhaṭṭācārya, Rāmānanda Rāya and Vāṇinātha Rāya all came to meet Him.

TEXT 235

The priests immediately brought them flower garlands and prasāda. The temple’s watchman, who was named Tulasī, also came and offered his obeisances to Śrī Caitanya Mahāprabhu.
The Residents of Vārāṇasi Become Vaiṣṇavas

Text 237

sabā saṅge laṅā prabhu miśra-vāsā āilā
sārvabhauma, pañḍita-gosāṇī nimantrana kailā

SYNONYMS
sabā saṅge laṅā—taking all of them; prabhu—Śrī Caitanya Mahāprabhu; miśra-vāsā āilā—came to Kāsi Miśra’s house; sārvabhauma—Sārvabhauma Bhaṭṭācārya; pañḍita-gosāṇī—Gadadhara Pañḍita; nimantrana kailā—invited the Lord to take prasāda.

TRANSLATION
The Lord and all His devotees then went to the residence of Kāsi Miśra. Sārvabhauma Bhaṭṭācārya and Pañḍita Gosāṇī also invited the Lord to dine at their homes.

TEXT 236

prabhu kahe,—“mahā-prasāda āna’ eī sthāne
sabā-saṅge ihan āji karimu bhojane”

SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu said; mahā-prasāda āna’—bring mahā-prasāda; eī sthāne—to this place; sabā-saṅge—with all; ihan—here; āji—today; karimu bhojane—I shall dine.

TRANSLATION
Accepting their invitation, the Lord asked them to bring all the prasāda there so that He could eat it with His devotees.

TEXT 237

tabe duṅhe jagannātha-prasāda ānila
sabā-saṅge mahāprabhu bhojana karila

SYNONYMS
tabe—then; duṅhe—both Sārvabhauma and Pañḍita Gosāṇī; jagannātha-prasāda ānila—brought the mahā-prasāda of Jagannātha; sabā-saṅge—with all of them; mahāprabhu—Śrī Caitanya Mahāprabhu; bhojana karila—dined.
TRANSLATION

Upon receiving Śrī Caitanya Mahāprabhu’s order, both Sārvabhauma Bhaṭṭacārya and Pāṇḍita Gosānī brought sufficient prasāda from the temple of Jagannātha. The Lord then dined with everyone at His own place.

TEXT 238

ei ta’ kahilun,—prabhu dekhi’ vrndavaṇa
punah karilena yaiche nilādri gamana

SYNONYMS

ei ta’ kahilun—thus I have described; prabhu—Śrī Caitanya Mahāprabhu; dekhi’ vrndavaṇa—after visiting Vṛndavana; punah—again; karilena—did; yaiche—as; nilādri gamana—coming back to Jagannātha Puri.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu returned to Jagannātha Puri from Vṛndavana.

TEXT 239

ihā yei śraddhā kari’ karaye śravaṇa
acirāt pāya sei caitanya-caraṇa

SYNONYMS

ihā—this; yei—anyone who; śraddhā kari’—with faith and love; karaye śravaṇa—hears; acirāt—very soon; pāya—gets; sei—he; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Whoever hears Śrī Caitanya Mahāprabhu’s pastimes with faith and love very soon attains shelter at the Lord’s lotus feet.
TEXT 240

madhya-lilā karilūṇ ei dig-darasana
chaya vatsara kailā yaiche gamanāgamana

SYNONYMS

madhya-lilā—of this division, known as Madhya-lilā; karilūṇ—I have done; ei
dik-darasana—this summary inspection; chaya vatsara—continuously for six
years; kailā—performed; yaiche—just as; gamana-āgamana—going and coming
back.

TRANSLATION

I have thus given a summary of the Madhya-lilā, which is a special descrip­
tion of Śrī Caitanya Mahāprabhu’s travels to and from Jagannātha Puri. In­
deed, the Lord traveled to and fro continuously for six years.

TEXT 241

šeṣa aṣṭādaśa vatsara nilācale vāsa
bhakta-gaṇa-saṅge kare kirtana-vilāsa

SYNONYMS

šeṣa aṣṭādaśa vatsara—the remaining eighteen years; nilācale vāsa—residence
at Jagannātha Puri; bhakta-gaṇa-saṅge—with devotees; kare—performs; kirtana-
vilāsa—the pastimes of chanting the Hare Kṛṣṇa mantra.

TRANSLATION

After taking sannyāsa at the age of twenty-four, Śrī Caitanya Mahāprabhu
lived another twenty-four years. For six of these years, He traveled extens­
ively throughout India, sometimes going to Jagannātha Puri and sometimes
leaving. After traveling for six years, the Lord fixed His residence at Jagannātha Puri
and stayed there for the eighteen remaining years of His life. During these
eighteen years He mainly chanted Hare Kṛṣṇa with His devotees.
TEXT 242

madhya-lilāra krama ebe kari anuvāda
anuvāda kaile haya kathāra āsvāda

SYNONYMS
madhya-lilāra krama—a chronological list of the pastimes described in the Madhya-lilā of Caitanya-caritāmṛta; ebe—now; kari—I may do; anuvāda—assessment; anuvāda kaile—by assessing in that way; haya—there is; kathāra āsvāda—tasting of all the topics.

TRANSLATION
I shall now chronologically reassess the chapters of Madhya-lilā so that one can relish the transcendental features of these topics.

TEXT 243

prathama paricchede—śeṣa-lilāra sūtra-gaṇa
tathi-madhye kona bhāgera vistāra varṇana

SYNONYMS
prathama paricchede—in the First Chapter; śeṣa-lilāra sūtra-gaṇa—the codes of the Antya-lilā, Śrī Caitanya Mahāprabhu’s pastimes at the end; tathi-madhye—within that; kona bhāgera—of some portion of the book; vistāra varṇana—a vivid description.

TRANSLATION
In the First Chapter I have given a synopsis of the last pastimes [Antya-lilā]. Within this chapter is a vivid description of some of the pastimes of the Lord that took place toward the end of His life.

TEXT 244

jñātāya paricchede—probhur pralāpa-bhāva

SYNONYMS
jñātāya paricchede—in the Second Chapter; probhur pralāpa-bhāva—from the perspective of the Lord's thoughts.

TRANSLATION
In the Second Chapter I shall now include some of the Lord’s thoughts.
The Residents of Varanasi Become Vaishnavas

*dvitiya paricchede—prabhura pralapa-varna*
*tathi-madhya nana-bhavera dika-darasana*

**SYNONYMS**
*dvitiya paricchede—in the Second Chapter; prabhura—of Sri Caitanya Mahaprabhu; pralapa-varna—a description of His behaving like a crazy man; tathi-madhya—within that; nana-bhavera—of different emotional ecstasies; dika-darasana—indication.**

**TRANSLATION**
In the Second Chapter I have described Sri Caitanya Mahaprabhu’s talking like a crazy man. Within this chapter it is indicated how Sri Caitanya Mahaprabhu manifested His different emotional moods.

**TEXT 245**

*tritiya paricchede—prabhura kahili sannyasa acaryera ghare kari/a va/asa* || 245 ||

**SYNONYMS**
*tritiya paricchede—in the Third Chapter; prabhura—of Sri Caitanya Mahaprabhu; kahili—I have described; sannyasa—acceptance of the renounced order of life; acaryera ghare—at the house of Advaita Acarya; kari/a va/asa—enjoyed His pastimes.**

**TRANSLATION**
In the Third Chapter I have described the Lord’s acceptance of the renounced order and how He enjoyed His pastimes in the house of Advaita Acarya.

**TEXT 246**

*chaturthe—madhava purira caritra-asyadana*  
gopa/a sthapana, kshira-cu/ira varna/a* || 246 ||

caturthe—madhava purira caritra-asvadana  
gopa/a sthapana, kshira-cura varnana
SYNONYMS

caturthe—in the Fourth Chapter; mādhava purīra—of Mādhavendra Purī; caritra-āsvādana—relishing the characteristics; gopāla sthāpana—the installation of Gopāla; kṣira-curīra varṇana—a description of Gopinātha’s stealing condensed milk at Remuṇā.

TRANSLATION

In the Fourth Chapter I have described Mādhavendra Purī’s installation of the Gopāla Deity as well as Gopinātha’s stealing a pot of condensed milk at Remuṇā.

TEXT 247

pañcame—sākṣi-gopāla-caritra-varṇana nityānanda kahe, prabhu kareṇa āsvādana

SYNONYMS

pañcame—in the Fifth Chapter; sākṣi-gopāla—Sākṣi-gopāla; caritra-varṇana—a description of the characteristics; nityānanda kahe—Lord Nityānanda described this; prabhu—Lord Caitanya Mahāprabhu; kareṇa āsvādana—tasted it.

TRANSLATION

In the Fifth Chapter I have narrated the story of Sākṣi-gopāla. Lord Nityānanda Prabhu narrated this while Śrī Caitanya Mahāprabhu listened.

TEXT 248

saṣṭhe—sārvabhaumera karilā uddhāra saptame—tīrthā-yātrā, vāsudeva nistāra

SYNONYMS

saṣṭhe—in the Sixth Chapter; sārvabhaumera—Sārvabhauma Bhaṭṭācārya; karilā uddhāra—the Lord delivered; saptame—in the Seventh Chapter; tīrthā-yātrā—going to different holy places; vāsudeva nistāra—delivering Vāsudeva.
TRANSLATION

In the Sixth Chapter I have told how Sārvabhauma Bhaṭṭācārya was delivered, and in the Seventh Chapter I have described the Lord’s tour of different holy places and His deliverance of Vāsudeva.

TEXT 249

aṣṭame—रामानंद-सर्वांश कार्यं |  
āpane śuni/lā ‘सर्व-सिद्धांतों के सार’ || 249 ||

SYNONYMS

aṣṭame—in the Eighth Chapter; rāmānanda-sarvāṇa-vistāra—an elaborate discussion with Śrī Rāmānanda Rāya; āpane—personally; śunilā—listened; sarva—all; siddhānta—of conclusions; sāra—the essence.

TRANSLATION

In the Eighth Chapter I have recorded the lord’s elaborate discussion with Rāmānanda Rāya. The Lord personally listened as Rāmānanda gave the conclusive essence of all Vedic literatures.

TEXT 250

नवमे—कहिलुः दक्षिण-दौर्य-प्रमाणं |  
दशमे—कहिलुः सर्व वैष्णव-मिलन || 250 ||

SYNONYMS

navame—in the Ninth Chapter; kahilu—ɪ have described; daksīṇa-tīrtha-bhramana—going on pilgrimage in South India; daśame—in the Tenth Chapter; kahilu—I have described; sarva-vaiṣṇava-milana—meeting of all kinds of devotees.

TRANSLATION

In the Ninth Chapter I have described the Lord’s tour of South India and the different places of pilgrimage. In the Tenth Chapter I have described the meeting of all the devotees of the Lord.
TEXT 251

ekādaśe—sri-mandire ‘beḍā-saṅkīrtana’
dvādaśe—guṇḍicā-mandira-mārjana-kṣālana

SYNONYMS

ekādaśe—in the Eleventh Chapter; sri-mandire—in the Jagannātha temple; beḍā-saṅkīrtana—chanting of the Hare Kṛṣṇa mantra all around; dvādaśe—in the Twelfth Chapter; guṇḍicā-mandira—of the temple known as Guṇḍicā; mārjana-kṣālana—cleansing and washing.

TRANSLATION

In the Eleventh Chapter I have described the great chanting of the Hare Kṛṣṇa mahā-mantra that surrounded the Lord. In the Twelfth Chapter I have given a narration of the cleansing and washing of the Guṇḍicā temple.

TEXT 252

trayōdaśe—ratha-āge prabhura nartana
caturdāse—′herā-paṇcami′-yātrā-daraśana

SYNONYMS

trayōdaśe—in the Thirteenth Chapter; ratha-āge—in front of the Jagannātha Ratha; prabhura nartana—Lord Caitanya Mahāprabhu’s dancing; caturdāse—in the Fourteenth Chapter; herā-paṇcami—Herā-paṇcami, which takes place on the fifth day of Ratha-yātrā; yātrā—festival; daraśana—visiting.

TRANSLATION

In the Thirteenth Chapter I have described Śrī Caitanya Mahāprabhu’s dancing before the chariot of Jagannātha. In the Fourteenth Chapter, there is an account of the Herā-paṇcami function.
The Residents of Vārāṇasi Become Vaiśṇavas

Also in the Fourteenth Chapter the emotional ecstasy of the gopis was described by Svarūpa Dāmodara and tasted by Śrī Caitanya Mahāprabhu.

Translation

Also in the Fourteenth Chapter the emotional ecstasy of the gopis was described by Svarūpa Dāmodara and tasted by Śrī Caitanya Mahāprabhu.

Synonyms

tāra madhye—in that; vraja-devira—of the gopis; bhāvera—of ecstatic emotion; sravana—hearing; svarūpa kahilā—Svarūpa Dāmodara Gosvāmī described; prabhu—Śrī Caitanya Mahāprabhu; kailā āsvādana—personally tasted.

Translation

In the Fifteenth Chapter Śrī Caitanya Mahāprabhu highly praised the qualities of His devotees and accepted lunch at the house of Sarvabhauma Bhāṭṭācārya. At that time, He delivered Amogha.

Synonyms

pañcdasa—of the devotees; guṇa—qualities; śrī-mukhe kahilā—Caitanya Mahāprabhu personally described; sārvabhauma-ghare—at the house of Sarvabhauma; bhikṣā—accepting lunch; amogha tārila—He delivered Amogha.

Translation

In the Fifteenth Chapter Śrī Caitanya Mahāprabhu highly praised the qualities of His devotees and accepted lunch at the house of Sarvabhauma Bhāṭṭācārya. At that time, He delivered Amogha.

Synonyms

śoḍāsa—in the Sixteenth Chapter; vṛndāvana-yāṭrā—departure for visiting Vṛndāvana; gauḍa-deśa-pathe—on the way through the province of Bengal;
Sri Caitanya-caritamrita [Madhya-lila, Ch. 25]

punah—again; nilācale āilā—came back to Jagannātha Purī; nātāsālā haite—from Kānai Naṭaśālā.

TRANSLATION

In the Sixteenth Chapter Śri Caitanya Mahāprabhu departed for Vṛndāvana and journeyed through Bengal. He later returned to Jagannātha Purī from Kānai Naṭaśālā.

TEXT 256

saptadāse—vanapathe mathurā-gamana
aśādāse—vṛndāvana-vihāra-varṇana

SYNONYMS

saptadāse—in the Seventeenth Chapter; vana-pathe—through the forest path; mathurā-gamana—Lord Caitanya Mahāprabhu’s going to Mathurā; aśādāse—in the Eighteenth Chapter; vṛndāvana-vihāra-varṇana—description of His touring the forest of Vṛndāvana.

TRANSLATION

In the Seventeenth Chapter I have described the Lord’s journey through the great forest of Jhārikhandā and His arrival at Mathurā. In the Eighteenth Chapter there is a description of His tour of the forest of Vṛndāvana.

TEXT 257

ūnaviṁse—mathurā haite prayāga-gamana
tāra madhye śri-rūpere śakti-saṅcāraṇa

SYNONYMS

ūnaviṁse—in the Nineteenth Chapter; mathurā haite—from Mathurā; prayāga-gamana—going to Prayāga; tāra madhye—within that; śri-rūpere—Śrī Rūpa Gosvāmī; śakti-saṅcāraṇa—empowering to spread devotional service.

TRANSLATION

In the Nineteenth Chapter, the Lord returned to Prayāga from Mathurā and empowered Śrī Rūpa Gosvāmī to spread devotional service.
The Residents of Vārāṇasi Become Vaiṣṇavas

TEXT 258

বিংশতি পরিচ্ছেদে—সনাতনের মিলন।
তার মধ্যে ভগবানের স্বরূপ-বর্ণনা। ॥ ২৫৮ ॥

virāṣati paricchede—sanātanera milana
tāra madhye bhagavānera svarūpa-varṇana

SYNONYMS

virāṣati paricchede—in the Twentieth Chapter; sanātanera milana—meeting with Sanātana Gosvāmi; tāra madhye—within that; bhagavānera—of the Supreme Personality of Godhead; svarūpa-varṇana—description of personal features.

TRANSLATION

In the Twentieth Chapter the Lord’s meeting with Sanātana is described. The Lord described the personal features of the Supreme Personality of Godhead in depth.

TEXT 259

একবিংশে—ক্রৃষ্ণের মাধুর্য্য বর্ণনা।
ধ্বনিবিংশে—দ্বিতীয় সাধনভক্তির বিবরণ। ॥ ২৫৯ ॥

ekavirāṣe—krṣna-aiśvarya-mādhurya varṇana
dvāvirāṣe—dvividha sādhana-bhaktira vivaraṇa

SYNONYMS

eka-virāṣe—in the Twenty-first Chapter; krṣna-aiśvarya—of the opulence of Kṛṣṇa; mādhurya—of the pleasing beauty; varṇana—description; dvā-virāṣe—in the Twenty-second Chapter; dvī-vidha—twofold; sādhana-bhaktira—of the discharge of devotional service; vivaraṇa—description.

TRANSLATION

In the Twenty-first Chapter there is a description of Kṛṣṇa’s beauty and opulence, and in the Twenty-second Chapter there is a description of the twofold discharge of devotional service.

TEXT 260

ত্রয়োবিংশে—প্রেমভক্তিরসের কথন।
চতুর্থবিংশে—‘আন্তরামাং’-ব্লোকার্থ বর্ণনা। ॥ ২৬০ ॥
SYNONYMS

trayovirīśe—prema-bhakti-rasera kathana
caturvirīśe—ātmārāmāḥ-slokārtha varṇana

SYNONYMS
traya-virīśe—in the Twenty-third Chapter; prema-bhakti—of ecstatic love of Godhead; rasera—of the mellow; kathana—narration; catur-virīśe—in the Twenty-fourth Chapter; ātmārāmāḥ—known as ātmārāma; śloka-artha—the meaning of the verse; varṇana—description.

TRANSLATION

In the Twenty-third Chapter there is a description of the mellow of transcendental loving service, and in the Twenty-fourth Chapter the Lord analyzes the ātmārāma verse.

TEXT 261

pañca-virīśe—kāśi-vāsire vaiṣṇava-karaṇa
kāśi haite punah nilācale āgamana

SYNONYMS
pañca-virīśe—in the Twenty-fifth Chapter; kāśi-vāsire—the residents of Vārāṇasi (Kāśi); vaiṣṇava-karaṇa—making Vaiṣṇavas; kāśi haite—from Kāśi; punah—again; nilācale āgamana—coming back to Jagannātha Puri (Nilācala).

TRANSLATION

In the Twenty-fifth Chapter there is a description of how the residents of Vārāṇasi were converted to Vaiṣṇavism. The Lord also returned to Nilācala [Jagannātha Puri] from Vārāṇasi.

TEXT 262

pañcaviṁśati paricchede eiti kailuṇ anuvāda
yāhāra abhava hau ēṃukha-adhāvā || 262 ||

pañcaviṁśati paricchede eiti kailuṇ anuvāda
yāhāra śravaṇe haya granthārtha-āsvāda
The Residents of Vārāṇasi Become Vaiṣṇavas

SYNONYMS

pañca-viṁśati pariccheda—in the Twenty-fifth Chapter; ei—this; kailuṁ anuvāda—I have made repetition; yāhāra śravaṇe—hearing which; haya—there is; grantha-artha-āsvāda—understanding of the whole contents of the book.

TRANSLATION

I have thus summarized these pastimes in the Twenty-fifth Chapter. Hearing this, one can understand the whole purport of this scripture.

TEXT 263

synkṣepe kahilun ei madhya-lilāra sāra
koṭi-granthe varṇana nā yāya ihāra vistāra

SYNONYMS

synkṣepe—in brief; kahilun—I have described; ei—this; madhya-lilāra sāra—essence of Madhya-lilā; koṭi-granthe—in millions of books; varṇana—description; nā yāya—is not possible; ihāra vistāra—elaborately.

TRANSLATION

I have now summarized the entire subject matter of the Madhya-lilā. These pastimes cannot be described elaborately even in millions of books.

TEXT 264

jīva nistārite prabhu bhramilā deṣe-deṣe
āpame āsvādi‘ bhakti karilā prakāśe

SYNONYMS

jīva nistārite—to deliver all the fallen souls; prabhu—Śrī Caitanya Mahāprabhu; bhramilā—traveled; deṣe-deṣe—in various countries; āpame—personally; āsvādi‘—tasting; bhakti—devotional service; karilā—did; prakāśe—broadcasting.
TRANSLATION

To deliver all fallen souls, the Lord traveled from country to country. He personally tasted the transcendental pleasure of devotional service, and He simultaneously spread the cult of devotion everywhere.

PURPORT

Śrī Caitanya Mahāprabhu personally traveled to different regions of India to spread the bhakti cult throughout the country. He also personally relished transcendental activities. By His personal behavior He has given an example for devotees to follow. That is, one should broadcast the cult of devotional service. He specifically instructed His devotees to enjoin all Indians to broadcast this message throughout the world because at that time the Lord could not personally travel to other parts of the world. In this regard, He has left two instructions:

\[ bhārata-bhūmite haila manuṣya-janma yāra janma sārthaka kari' kara para-upakāra \]

“All Indians should seriously take up the cult of Śrī Caitanya Mahāprabhu and should perfect their lives by adopting the process of devotional service. After perfecting their lives, they should broadcast this message all over the world for the welfare of all human beings [para-upakāra].” (Cc. Ādi 9.41) A Vaiśnava is especially interested in para-upakāra, doing good to others. Prahlāda Mahārāja was also interested in this. He did not want to be delivered alone; rather, he wanted to deliver all fallen souls, who are bereft of knowledge of bhakti and who misuse their intelligence for the temporary benefit of the material body. Śrī Caitanya Mahāprabhu also wanted His mission spread all over the world.

\[ prthivite āche yata nagarādi grāma sarvatra pracāra haibe mora nāma \]

“In every town and village, the chanting of My name will be heard.”

Following in His footsteps, we are trying to broadcast His message throughout the world. By His mercy, people are taking this movement very seriously. Indeed, our books are extensively distributed in the Western countries, especially in America and Europe. Even the ecclesiastical orders in these countries are appreciating the value of this Kṛṣṇa consciousness movement and are ready to unite for the highest benefit of human society. The followers of Śrī Caitanya Mahāprabhu may therefore take this movement seriously and broadcast it throughout the world, from village to village and from town to town, just as Śrī Caitanya Mahāprabhu Himself did.
TEXT 265

कृष्णत्तु, भक्तित्तु, प्रेमत्तु सार।
भावत्तु, रसत्तु, लिलात्तु आर॥ २६५॥

krṣṇa-tattva, bhakti-tattva, prema-tattva sāra
bhāva-tattva, rasa-tattva, lilā-tattva āra

SYNONYMS

krṣṇa-tattva—the truth of Krṣṇa; bhakti-tattva—the truth of devotional service; prema-tattva—the truth of ecstatic love of Godhead; sāra—the essence; bhāva-
tattva—the emotional truth; rasa-tattva—the truth of transcendental mellow; lilā-
tattva—the truth of pastimes of the Lord; āra—also.

TRANSLATION

Krṣṇa consciousness means understanding the truth of Krṣṇa, the truth of devotional service, the truth of love of Godhead, the truth of emotional ecstasy, the truth of transcendental mellow and the truth of the pastimes of the Lord.

TEXT 266

श्रीभागवत-तत्त्वस करिल| प्रचारे।
कृष्णतुल्य भागवत, जानाइल| संसारे॥ २६६॥

śri-bhāgavata-tattva-rasa karilā pracāre
krṣṇa-tulya bhāgavata, jānailā samsāre

SYNONYMS

śri-bhāgavata-tattva-rasa—the truth and transcendental taste of Śrimad-
Bhāgavatam; karilā pracāre—Caitanya Mahāprabhu preached elaborately; krṣṇa-
tulya—identical with Krṣṇa; bhāgavata—Śrimad-Bhāgavatam; jānailā samsāre—
has preached within this world.

TRANSLATION

Śrī Caitanya Mahāprabhu has personally preached the transcendental truths and mells of Śrimad-Bhāgavatam. Śrimad-Bhāgavatam and the Supreme Personality of Godhead are identical, for Śrimad-Bhāgavatam is the sound incarnation of Śrī Krṣṇa.
TEXT 267
bhakta lāgi’ vistārilā āpana-vadane
kāhān bhakta-mukhe kahāi śunilā āpane

SYNONYMS
bhakta lāgi’—especially for the purpose of His devotees; vistārilā—expansively described; āpana-vadane—personally, with His own mouth; kāhān—sometimes; bhakta-mukhe—through the mouth of His devotees; kahāi—making describe; śunilā āpane—listened Himself.

TRANSLATION
Śrī Caitanya Mahāprabhu broadcast the purpose of Śrimad-Bhāgavatam. He sometimes spoke for the benefit of His devotees and sometimes empowered one of His devotees to speak while He listened.

PURPORT
Śrī Caitanya Mahāprabhu, as an ideal teacher, or acārya, explained Śrimad-Bhāgavatam very elaborately Himself. He sometimes also empowered His devotees to speak while He listened. This is the way an acārya should train His disciples. Not only should he describe the bhāgavata cult personally, but he should also train his disciples to speak on this sublime subject.

TEXT 268
śrī-caitanya-sama ara kṛpālu vadānyā
bhakta-vatsala nā dekhi trijagāte anya

SYNONYMS
śrī-caitanya-sama—equal to Śrī Caitanya Mahāprabhu; ara—anyone else; kṛpālu—merciful; vadānyā—magnanimous; bhakta-vatsala—very kind to the devotees; nā dekhi—I do not see; tri-jagāte—in these three worlds; anya—anyone else.
TRANSLATION

All sane men within these three worlds certainly accept the conclusion that no one is more merciful and magnanimous than Śrī Caitanya Mahāprabhu and that no one is as kind to His devotees.

TEXT 269

श्रद्धा करि’ एहि लीला सुन, भक्तगणः
ईहार एसादे पाईवा चैत्यन-चरण

śraddhā kari’ ei līlā śuna, bhakta-gaṇa
ihāra praśāde pāibā caitanya-caraṇa

SYNONYMS

śraddhā kari’—having faith and love; ei līlā—these pastimes of Śrī Caitanya Mahāprabhu; śuna—hear; bhakta-gaṇa—O devotees; ihāra praśāde—by the grace of this transcendental hearing; pāibā—you will get; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

All devotees should hear about Śrī Caitanya Mahāprabhu’s pastimes with faith and love. By the grace of the Lord, one can thus attain shelter at His lotus feet.

TEXT 270

ईहार एसादे पाईवा कृष्णत्वसार
सर्वशास्त्र-सिद्धान्तके ईहिं पाईवा पार

ihāra praśāde pāibā kṛṣṇa-tattva-sāra
sarva-sāstra-siddhānta ihān pāibā pāra

SYNONYMS

ihāra praśāde—by hearing these teachings of Śrī Caitanya Mahāprabhu; pāibā—you will get; kṛṣṇa-tattva-sāra—the essence of the truth of Kṛṣṇa; sarva-sāstra—of all revealed scriptures; siddhānta—of conclusions; ihān—here; pāibā—you will get; pāra—the ultimate limit.

TRANSLATION

By understanding the pastimes of Śrī Caitanya Mahāprabhu, one can understand the truth about Kṛṣṇa. By understanding Kṛṣṇa, one can understand the limit of all knowledge described in various revealed scriptures.
PURPORT

As stated in Bhagavad-gitā (7.3):

\[
\begin{align*}
\text{manuṣyānāṁ sahasreṣu} \\
\text{kaścid yatati siddhaye} \\
\text{yatatāṁ api siddhānāṁ} \\
\text{kaścin māṁ vetāt tattvataḥ}
\end{align*}
\]

“Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.”

It is very difficult to understand Kṛṣṇa, but if one tries to understand Śrīmad-Bhāgavatam through Caitanya Mahāprabhu’s bhakti cult, one will undoubtedly understand Kṛṣṇa very easily. If somehow or other one understands Kṛṣṇa, his life will be successful. Again, as stated in Bhagavad-gitā (4.9):

\[
\begin{align*}
\text{janma karma ca me divyam} \\
\text{evaṁ yo vetāt tattvataḥ} \\
\text{tyaktvā dehaṁ punar janma} \\
\text{naiti māṁ eti so 'rjuna}
\end{align*}
\]

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

TEXT 271

\[
\begin{align*}
kṛṣṇa-līlā aṁṛta-sāra, & \text{ tāra śata śata dhāra,} \\
\text{daśa-dike vahe yāhā haite} & \text{se caitanya-līlā haya, sarovara aṁṣaya,} \\
\text{mano-hāṁsa carāha’ tāhāte} & \text{|| 271 ||}
\end{align*}
\]

SYNONYMS

kṛṣṇa-līlā aṁṛta-sāra—the pastimes of Lord Kṛṣṇa are the essence of all eternal bliss; tāra śata śata dhāra—the flow of that eternal bliss is running in hundreds of
branches; daśa-dike—in all the ten directions; vahe—flows; yāhā haite—from which; se—those; caitya-lilā—pastimes of Śrī Caitanya Mahāprabhu; haya—are; sarovara aksaya—a transcendental eternal lake; manah-haṁśa—my mind, which is like a swan; carāha’—please wander; tāhāte—in that lake.

**TRANSLATION**

The pastimes of Lord Kṛṣṇa are the essence of all nectar. They flow in hundreds of rivulets and in all directions. The pastimes of Śrī Caitanya Mahāprabhu are an eternal reservoir, and one is advised to let his mind swim like a swan on this transcendental lake.

**PURPORT**

The essence of spiritual knowledge is found in the pastimes of Śrī Caitanya Mahāprabhu, which are identical with the pastimes of Lord Kṛṣṇa. This is the essence of knowledge. If knowledge does not include the understanding of Śrī Caitanya Mahāprabhu and Kṛṣṇa, it is simply superfluous. By Śrī Caitanya Mahāprabhu’s grace, the nectar of Lord Śrī Kṛṣṇa’s pastimes is flowing in different directions in hundreds and thousands of rivers. One should not think that the pastimes of Śrī Caitanya Mahāprabhu are different from Kṛṣṇa’s pastimes. It is said: śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya. Lord Caitanya Mahāprabhu is a combination of Rādhā-Kṛṣṇa, and without understanding His pastimes, one cannot understand Rādhā and Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura therefore sings: rūpa-raghuṇātha-pade haibe ākuti/kabe hāma bujhaha se yugala piriti. “When shall I become very eager to study the books left by the six Gosvāmīs? Then I shall be able to understand the conjugal pastimes of Rādhā and Kṛṣṇa.” Caitanya Mahāprabhu directly empowered Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī. Following in their footsteps, the other six Gosvāmīs understood Śrī Caitanya Mahāprabhu and His mission. One should understand Śrī Kṛṣṇa Caitanya and Lord Śrī Kṛṣṇa from the Gosvāmīs in the paramparā system. This Kṛṣṇa consciousness movement is following as strictly as possible in the footsteps of the Gosvāmīs. Narottama dāsa Ṭhākura says, ei chaya gosāñī yāhara, mui tāhara dāsa: “I am the servant of the six Gosvāmīs.” The philosophy of Kṛṣṇa consciousness is to become the servant of the servant of the servant of the Lord. Whoever wants to understand the difficult subject matter of kṛṣṇa-kathā should accept the disciplic succession. If one is somehow or other able to understand Kṛṣṇa, his life will be successful. Tyaktvā deham punar janma naite mam eti so ‘rjuna. A perfect devotee is able to understand Kṛṣṇa through the disciplic succession, and his entrance into the kingdom of God is thereby certainly opened. When one understands Kṛṣṇa, there is no difficulty in transferring oneself to the spiritual kingdom.
TEXT 272

bhakta-gāna, śuna mora dainya-vacana
tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari’,
kichu mūni karon nivedana

SYNONYMS
bhakta-gāna—O devotees; śuna—please hear; mora—my; dainya-vacana—humble submission; tomā-sabāra—of all of you; pada-dhūli—the dust of the feet; aṅge—on my body; vibhūṣaṇa kari’—taking as ornaments; kichu—something; mūni—I; karon nivedana—wish to submit.

TRANSLATION

With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me.

TEXT 273

krṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,
tāra madhu kari’ āsvādana
prema-rasa-kumuda-vane, praphullita rātri-dine,
tāte carāo mano-bhṛṅga-gaṇa

SYNONYMS
krṣṇa-bhakti-siddhānta-gaṇa—the conclusive understanding of devotional service to Krṣṇa; yāte—by which; praphulla—enlivened; padma-vana—the forest of lotus flowers; tāra madhu—the honey collected from those lotus flowers; kari’ āsvādana—relishing; prema-rasa—of transcendental love of Krṣṇa; kumuda-vane—in the forest of kumuda flowers (a type of lotus); praphullita—being jubilant; rātri-dine—day and night; tāte—in that forest of lotus flowers; carāo—make wander; mano-bhṛṅga-gaṇa—the bumblebees of your minds.
Devotional service to Kṛṣṇa is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Kṛṣṇa day and night, their mental speculation will be completely transcendentally satisfied.

The devotees who have a relationship with Kṛṣṇa are like the swans and cakravāka birds that play in the forest of lotus flowers. The buds of those lotus flowers are the pastimes of Kṛṣṇa, and they are edibles for the swanlike devotees. Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu, can always eat those lotus buds, for they are the pastimes of the Lord.

The Residents of Vārānasī Become Vaiṣṇavas

TRANSLATION

The Residents of Vārānasī Become Vaiṣṇavas

TRANSLATION

Devotional service to Kṛṣṇa is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Kṛṣṇa day and night, their mental speculation will be completely transcendentally satisfied.

TEXT 274

nānā-bhāvera bhakta-jana,  harīsa-cakravāka-gana,
    yāte sabe' kareṇa vihāra
krṣṇa-keli suṁrṇāla,  yāhā pāi sarva-kāla,
bhakta-harīsa karaye āhāra

SYNONYMS

nānā-bhāvera bhakta-jana—devotees relishing relationships with Kṛṣṇa in different ecstasies; harīsa-cakravāka-gana—compared to swans and cakravāka birds; yāte—in that place; sabe’—all; kareṇa vihāra—enjoy life; krṣṇa-keli—the pastimes of Kṛṣṇa; suṁrṇāla—sweet buds; yāhā pāi—which one can get; sarva-kāla—eternally; bhakta-harīsa—the devotees, who are just like swans; karaye—do; āhāra—eating.

TRANSLATION

The devotees who have a relationship with Kṛṣṇa are like the swans and cakravāka birds that play in the forest of lotus flowers. The buds of those lotus flowers are the pastimes of Kṛṣṇa, and they are edibles for the swanlike devotees. Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu, can always eat those lotus buds, for they are the pastimes of the Lord.

TEXT 275

seī soro ber gīya,  harīsa-cakravāka hānga,
    saha taē karah bilās.
sei sarovare giya, harhsa-cakravaka hañā, 
sadā tāhān karaha vilāsa
khāṇḍibe sakala duhkha, pāibā parama sukha,
anāyāse habe premollāsa

SYNONYMS
sei sarovare giyā—going to that lake where the clusters of lotus flowers exist; harhsa-cakravaka hañā—becoming swans or cakravaka birds; sadā—always; tāhān—there; karaha vilāsa—enjoy life; khāṇḍibe—will be diminished; sakala duhkha—all material anxieties and miseries; pāibā—you will get; parama sukha—the highest happiness; anāyāse—very easily; habe—there will be; prema-ullāsa—jubilation in love of God.

TRANSLATION
All the devotees of Śrī Caitanya Mahāprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu, become swans and cakravaka birds in those celestial waters. They should go on rendering service to Lord Śrī Kṛṣṇa and enjoy life perpetually. In this way all miseries will be diminished, the devotees will attain great happiness, and there will be jubilant love of God.

TEXT 276

एह अमृत अमृतकुलः, साधु महान्त-मेघगणः,
बिश्वोद्याने करे बरिशेष।
ताते फले अमृत-फलः, भक्त क्षय निरंतरः,
तार शेषे जीये जगज्जन ॥ २७६ ॥

ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,
viśvodyāne kare variṣaṇa
tāte phale amṛta-phala, bhakta khāya nirantara,
tāra šeṣe jīye jaga-jana

SYNONYMS
ei amṛta—this nectar; anukṣaṇa—continuously; sādhu mahānta-megha-gaṇa—pure devotees and saintly persons, who are compared to clouds; viśva-udvyāne—in the garden of the universe; kare variṣaṇa—rain down these nectarean pastimes
of Śrī Caitanya Mahāprabhu and Lord Śrī Kṛṣṇa; tāte—because of that; phale—grows; amṛta-phala—the fruit of nectar; bhakta khāya nirantarā—and the devotees eat such fruit continuously; tāra ṣeṣe—after their eating; jiye jaga-jana—the living entities all over the world live peacefully.

**TRANSLATION**

The devotees who have taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts’ content, and whatever remnants they leave are eaten by the general populace. Thus they live happily.

**TEXT 277**

<table>
<thead>
<tr>
<th>Caitanya-līlā—amṛta-pūra,</th>
<th>Kṛṣṇa-līlā—sukarpūra,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duhe mili’ haya sumādhurya</td>
<td></td>
</tr>
<tr>
<td>Sādhu-guru-prasāde,</td>
<td>Tāhā yei āsvāde,</td>
</tr>
<tr>
<td>Sējā jāne mādhurya-prācurya</td>
<td></td>
</tr>
</tbody>
</table>

**SYNONYMS**

caitanya-līlā—amṛta-pūra—the pastimes of Lord Śrī Caitanya Mahāprabhu are full of nectar; kṛṣṇa-līlā—sukarpūra—the pastimes of Lord Kṛṣṇa are exactly like camphor; duhe mili’—the two meeting; haya—become; su-mādhurya—very, very palatable; sādhu-guru-prasāde—by the mercy of saintly persons and devotees in the transcendental position; tāhā—that; yei—anyone who; āsvāde—relishes this palatable nectar; sējāne—he can understand; mādhurya-prācurya—the extensive quantity of sweetness in devotional service.

**TRANSLATION**

The pastimes of Śrī Caitanya Mahāprabhu are full of nectar, and the pastimes of Lord Kṛṣṇa are like camphor. When one mixes these, they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness.
TEXT 278

ye līlā-amṛta vine, khāya yadi anna-pāne,
tabe bhaktera durbāla jīvana
yāra eka-bindu-pāne, utphullita tanu-mane,
hāse, gāya, karaye nartana

SYNONYMS

ye—he who; līlā—of the pastimes of Lord Kṛṣṇa and Caitanya Mahāprabhu; amṛta vine—without nectar; khāya yadi anna-pāne—if one eats only ordinary food grains; tabe—then; bhaktera—of the devotees; durbāla jīvana—life becomes weakened; yāra—of which; eka-bindu-pāne—if one drinks one drop; utphullita tanu-mane—the body and mind become jubilant; hāse—laughs; gāya—chants; karaye nartana—dances.

TRANSLATION

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Kṛṣṇa’s pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance.

PURPORT

All the devotees connected with this Kṛṣṇa consciousness movement must read all the books that have been translated (Caitanya-caritāmṛta, Śrīmad-Bhāgavatam, Bhagavad-gitā and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.

TEXT 279

এ অমৃত কর পান, যার সম নাহি আল, চিন্তে করি’ অমৃত বিশ্বাস।
The Residents of Vārāṇasi Become Vaiṣṇavas

The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions, he is finished.

TEXT 280

SYNONYMS

sri-caitanya, nityananda, advaita-adhipatya, bhakta-vrnda, 
ar jayata bhakta-gana

tomā-sabāra sri-carana, kari sīre vibrhuṣaṇa, 
vaḥ haite abhīṣṭa-pūraṇa

SYNONYMS

sri-caitanya nityananda—Śrī Caitanya Mahāprabhu and Lord Nityānanda; advaita-adhipatya bhakta-vrnda—as well as the devotees like Advaita Ācārya; āra—and; yata śrotā bhakta-gana—all the devotees who listen; tomā-sabāra sri-carana—the lotus feet of all of you; kari sīre vibrhuṣaṇa—I keep on my head as a helmet; vaḥ haite—from which; abhīṣṭa-pūraṇa—all my purposes will be served.
In conclusion, I submit to Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and all the other devotees and readers that I accept your lotus feet as the helmet on my head. In this way, all my purposes will be served.

TEXT 281

śrī-rūpa-sanātana—raghunātha-jīva-carana,
śire dhari,—yāra karoṇī āśa
krṣṇa-lilāmṛtānvida, caitanya-caritāmṛta,
kahe kichu dina krṣṇadāsa

SYNONYMS

śrī-rūpa-sanātana—of Śrīla Rūpa Gosvāmī and of Sanatana Gosvāmī; raghunātha-jīva—of Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Śrīla Jīva Gosvāmī; carana—the lotus feet; śire dhari—taking on my head; yāra—of which; karoṇī āśa—I always desire; krṣṇa-lilā-amrta-anvita—mixed with the nectar of krṣṇa-lilā; caitanya-caritāmṛta—the pastimes of Lord Śrī Caitanya Mahāprabhu; kahe—is trying to speak; kichu—something; dina—most humble; krṣṇadāsa—Krṣṇadāsa Kaviṛāja Gosvāmī.

TRANSLATION

Taking the feet of Śrīla Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Jīva Gosvāmī on my head, I always desire their mercy. Thus I, Krṣṇadāsa, humbly try to describe the nectar of the pastimes of Śrī Caitanya Mahāprabhu, which are mixed with the pastimes of Lord Krṣṇa.
The Residents of Vārāṇasi Become Vaiṣṇavas

caitanyārpiṭam astv etac
caitanya-caritāmṛtam

SYNONYMS
śrīman-madana-gopāla—of the Deity named Śrīman Madana-gopāla; govindadeva—of the Deity named Govindadeva; tuṣṭaye—for the satisfaction; caitanya-arpitam—offered unto Śrī Caitanya Mahāprabhu; astu—let it be; etat—this; caitanya-caritāmṛtam—the book known as Caitanya-caritāmṛta.

TRANSLATION
For the satisfaction of Śrī Madana-gopāla and Govindadeva, we pray that this book, Caitanya-caritāmṛta, may be offered to Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 283

तद्दिशमतिरहस्यं गौरलीलामृतं यद्य खल-समुद्र-कोर्लेनाम्यं तैरैलभ्यम्।
कृदिरियमिह कर्त्रेऽव्यस्तं यद्य सम्बन्धं सज्जनयु-समस्योन्निश्चोदनेयं तदनोभि ॥ २८३ ॥

tad idam ati-rahasyarñ gaura-lilāmṛtaṁ yat
khala-samudaya-kolair nāḍrtaṁ tair alabhyam
kṣatir iyam iha kā me svāditaṁ yat samantāṁ
sahṛdaya-sumanobhir modam eşāṁ tanoti

SYNONYMS
tat—that (Caitanya-caritāmṛta); idam—this; ati-rahasya—full of spiritual mysteries; gaura-lilā-amṛtam—the nectar of the pastimes of Śrī Caitanya Mahāprabhu; yat—which; khala-samudaya—envious rascals; kolaiḥ—by pigs; na—never; āḍṛtam—praised; tairḥ—by them; alabhyam—not obtainable; kṣatih iyam iha kā—what is the loss in this connection; me—of me; svāditam—tasted; yat—which; samantāṁ—completely; sahṛdaya-sumanobhiḥ—by those who are friendly and whose minds are very clean; modam—enjoyment; eşāṁ—of them; tanoti—expands.

TRANSLATION
The Caitanya-caritāmṛta pastimes of Lord Śrī Caitanya Mahāprabhu constitute a very secret literature. It is the life and soul of all devotees. Those who are not fit to relish this literature, who are envious like hogs and pigs, will certainly not adore it. However, this will not harm my attempt. These pastimes of
Lord Śrī Caitanya Mahāprabhu will certainly please all saintly people who have clear hearts. They will certainly enjoy it. We wish that this will enhance their enjoyment more and more.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-fifth Chapter, describing how the inhabitants of Vārāṇasi were converted to Vaiṣṇavism.
Note:

The author of Śrī Caitanya-caritāmaṭa, Kṛṣṇadāsa Kaviṛāja Gosvāmī, has condemned all his enemies by comparing them to envious hogs and pigs. This Kṛṣṇa consciousness movement, which is spreading throughout the world, is being appreciated by sincere people, although they have never previously heard of Śrī Caitanya Mahāprabhu and Kṛṣṇa’s pastimes. Now even the higher, priestly circles are appreciating this movement. They have concluded that this movement is very nice and that they have something to learn from it. Nonetheless, in India there are some people who say that they belong to this cult but who are actually very envious of the ācārya. They have tried to suppress our activities in many ways, but as far as we are concerned, we follow in the footsteps of Kṛṣṇadāsa Kaviṛāja Gosvāmī and take them as envious pigs and hogs. We simply wish to present the pastimes of Lord Kṛṣṇa and Śrī Caitanya Mahāprabhu to the best of our ability so that those who are really honest can cleanse their hearts. We hope that they enjoy this literature and bestow their blessings upon us. It appears that even such a great personality as Kṛṣṇadāsa Kaviṛāja Gosvāmī met with some envious obstacles; what, then, to speak of us, who are only insignificant creatures in this universe. We are simply trying to execute the orders of our spiritual master to the best of our ability.

END OF THE MADHYA-LĪLĀ
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.

Agni Purāṇa, 30

Amṛta-pravāha-bhāṣya (Bhaktivinoda Ṭhākura), 1, 81, 326, 363

Anubhāṣya (Bhaktisiddhānta Sarasvatī Ṭhākura), 300


Bhakti-rasāmṛta-sindhu (Rūpa Gosvāmī), 4, 5, 12, 14, 18, 20, 21, 26, 27-28, 30, 31, 32, 35, 44, 46, 49, 50-51, 65, 151, 189, 273

Brahma-saṁhitā, 73, 244

Caitanya-candrodaya-nāṭaka (Kavi Karṇapūra), 289-291

Caitanya-caritāmṛta (Krṣṇadāsa Kavirāja), 300

Guruḍa Purāṇa, 378

Hari-bhakti-sudhodaya, 14, 99, 149, 205

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Glossary

A

Abhidheya—activities in one’s personal relationship with God; devotional service.

Ācārya—a spiritual master who teaches by his own example.

Acintya-bhedabheda-tattva—Lord Caitanya’s “simultaneously one and different” doctrine, which establishes the inconceivable simultaneous oneness and difference of the Lord and His expansions.

Adhirūḍha—an advanced symptom of mahā-bhāva found only in the gopis.

Akāma—one who is desireless.

Anapakṣa—indifference to mundane people.

Anartha-nivṛtti—giving up unwanted things.

Anubhāva—bodily symptoms manifested by a devotee in ecstatic love for Kṛṣṇa.

Anurāga—subattachment in ecstatic love of God.

Arcaṇa—worship of the Deity in the temple.

Āsana—a sitting place.

Asuras—demons; people who are averse to the supremacy of the Supreme Lord, Viṣṇu.

Ātita-nivedana—the devotional process of surrendering everything to the Lord.

Ātmārāmas—transcendentalists.

Ayoga—See: Viyoga.

Ayukta—the ecstatic condition of not having yet met one’s lover.

B

Bhāgavata-dharma—the science of God consciousness.

Bhākta—a devotee of Kṛṣṇa.

Bhakti—devotional service.

Bhakti-rasa—the mellow relished in the transcendental loving service of the Lord.

Bhakti-yoga—the method for developing pure devotional service.

Bhāva—ecstatic love of God.

Bhāva-bhakti—the platform of purified goodness when one’s heart melts in devotional service; the first stage of love of Godhead.

Brahmacāri—a celibate student under the care of a spiritual master.

Brāhmaṇa—the intelligent class of men.

Brahmānanda—the bliss derived from merging into the existence of the Absolute.

Bhukti—material enjoyment.

Brahma-bhūta—the state of being freed from material contamination.

Brahma-muhūrtta—the hour and a half just before sunrise.

Brahma-randhra—the hole at the top of the skull through which a yogi passes on quitting his body.

Brahma-upāsaka—a worshiper of the impersonal Brahman.

Brahmavādis—those who are absorbed in the thought of impersonal Brahman.

C

Caṇḍālas—low-class men who eat dogs; untouchables.
Catuhṣāna—the four Kumāras.
Catuḥ-śloki—the four nutshell verses of the Śrimad-Bhāgavatam (2.9.33-36).

D

Dandavats—offering obeisances to a superior by falling flat on the ground like a rod.
Dāśya—the devotional process of serving the Lord.
Devi-dhāma—the material world, under the control of the goddess Devī, or Durgā.
Dharma—the capacity to render service, which is the essential quality of a living being.
Dikṣā—spiritual initiation.
Dhṛti—perseverance or endurance.
Duḥsaṅga—bad association.

G

Gosvāmi—one who can control his senses and mind.
Gosvāmi-viddhi—transcendental devotional service.
Gṛhaṣṭha—one who lives in God conscious married life.
Guru—the bona fide spiritual master.

H

Hari—the Supreme Lord, who removed all inauspicious things from the heart.

J

Jagad-guru—the spiritual master of the whole world.
Jīva—the spirit soul or atomic living entity.
Jīvan-muktas—those liberated in this life.
Jñāna—knowledge.
Jñāni—one who is engaged in the cultivation of knowledge.

K

Kaitava—cheating religious processes.
Kāka—crow.
Kali-yuga—the age of quarrel and hypocrisy in which we are now living.
Kāma—lust.
Kaniṣṭha-adhikāris—those in the lowest stage of devotional service.
Karma—any material action which will incur a subsequent reaction.
Keśa-avatāras—the false story of the incarnations of Kṛṣṇa and Balarāma from respective
black and white hairs of Kṣirodakaśāyi Viṣṇu.
Keśava—a name of Kṛṣṇa meaning one who has beautiful hair.
Kirtana—the devotional process of chanting.
Krodha—anger.
Kṛṣṇa-kathā—topics spoken by or about Kṛṣṇa.
**Glossary**

_Kṛṣṇālingita-vigraha—the spiritual master, who is always embraced by Kṛṣṇa._

_Kṛṣṇa-prema-dhana—the treasure of love for Kṛṣṇa._

_Keśatriya—the administrative or protective class of men._

_Keśepana—subordinate ecstatic symptoms including dancing and bodily contortions; a division of anubhāva._

_Keśtrañña—the living entity who is the knower of the body._

_L_

_Lobha—greed._

**M**

_Mada—intoxication._

_Mādana—a category of highly advanced ecstasy in which the lovers meet together and there is kissing and many other symptoms._

_Madana-mohana—Kṛṣṇa, the attractor of Cupid._

_Mahā-bhāgavata—a first-class pure devotee of the Lord._

_Mahābhāva—sublime ecstatic love of God._

_Mahākāśa—(lit., the greatest sky of all) the space occupied by Goloka Vṛndāvana._

_Mahā-mantra—the chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare._

_Mahā-pūrṇa—the highest level of perfection._

_Māna—the mood of the lover and the beloved experienced in one place or in different places; this mood obstructs their looking at one another and embracing one another, despite their attachment to one another._

_Mātsarya—envy._

_Mauṣala-līlā—the pastimes of the disappearance of Lord Kṛṣṇa and of the Yadu dynasty._

_Māyā—the energy of Kṛṣṇa which deludes the living entity who desires to forget the Supreme Lord._

_Māyayāpaḥṛta-jñānāḥ—persons whose knowledge has been stolen by illusion._

_Moha—illusion._

_Mohanā—highly advanced ecstasy in which the lovers are separated; divided into udghūrnā and citra-jalpa._

_Mokṣa-kāma—one who desires liberation._

_Mokṣākāṃśi—See: Mokṣa-kāma._

_Mukti—liberation._

_Mumukṣu—See: Mokṣa-kāma._

_Muni—a sage or self-realized soul._

**N**

_Nigarbha-yogi—a yogi who worships the Supersoul without form._

_Nirgrantha-muni—a completely liberated saint._

_Nirguṇa—(without qualities) means that the Lord has totally spiritual attributes._
Niyamāgraḥa—either following rules and regulations insufficiently (niyama-agraha) or fanatically without understanding the goal (niyama-āgraḥa).

O

Oṁkāra—the root of Vedic knowledge known as maha-vākya, the supreme sound.

P

Pāda-sevana—the devotional process of serving the lotus feet of the Lord.
Paramahārīṣa—the topmost class of God realized devotees.
Paramparā—the disciplic succession through which spiritual knowledge is transmitted.
Para-upakāra—helping others.
Pāsandī—an atheist who thinks the demigods and Viṣṇu to be on the same level.
Prākṛta-sahajīyās—pseudo-devotees with a mundane concept of the pastimes of Kṛṣṇa.
Prakṛti—material nature.
Pranāya—intimacy in ecstatic love of God.
Prāpta-brahma-laya—one who has already attained the Brahman position.
Prāpta-svarūpas—those merged in Brahman realization.
Pravāsa—the condition of separation of lovers who were previously intimately associated.
Prayaṇa—the ultimate goal of life, love of God.
Premā—the stage of pure love of Godhead.
Premā-vacītīya—an abundance of love that brings about grief from fear of separation; although the lover is present.
Puruṣa-avatāras—the three primary Viṣṇu expansions of Kṛṣṇa who are involved in the creation, maintenance and destruction of the material universe.
Pūrva-rāga—the ecstasy of lovers before their meeting.

R

Rāga—attachment in ecstatic love of God.
Rāja-yoga—Pātañjali's process of imagining a form of the Absolute Truth within many forms.
Rati—strong attraction in ecstatic love of God.
Rati-ābhāsa—a preliminary glimpse of attachment.
Rūdhā—advanced symptom of conjugal mellow found among the queens of Dvārakā; included in mahābhāva.

S

Sac-cid-ānanda-vigraha—the eternal form of the Supreme Lord which is full of bliss and knowledge.
Sādhaka—those who are nearing the perfection of Brahman realization.
Sādhana-bhakti—the development of devotional service through the regulative principles.
Sādhu—a holy man.
Sādhu-varya—the best of gentlemen.
Sagarbha-yogi—a yogi who worships the Supersoul in the Viṣṇu form.
Sakhyā—the devotional process of making friendship with the Lord.
Śālagrāma-sīlā—a Deity incarnation of Nārāyaṇa in the form of a stone.
Śāma—control of the mind.
Sambandha—one’s personal relationship with God.
Sambhogā—the ecstasy of the meeting and embracing of lovers.
Śāṅkirtana—the congregational chanting of the holy name of the Lord.
Śannyāsa—the renounced order of life.
Śāṅtā-bhaktas—devotees in the neutral stage of devotional service.
Śārkarākṣa—those situated in the gross bodily conception of life.
Śarva-kāma—one who desires material perfection.
Śarva-kāma-deha—the body engaged for the satisfaction of all kinds of material desires.
Śarvārambha-parityāgī—one who is indifferent to both pious and impious activities.
Śatya-param—the Supreme Absolute Truth, Kṛṣṇa.
Śeṣā-āparādha—offenses in Deity worship.
Śiddhi—perfection in yoga.
Śīta—subordinate ecstatic symptoms including singing, yawning, etc.; a division of anubhāva.
Śmarana—the devotional process of remembering the Lord.
Śmārtā-brāhmaṇa—a caste brāhmaṇa who believes that a person not born in a brāhmaṇa family can never be elevated to that platform.
Śmārtā-guru—a professional spiritual master.
Śmārtva-vidhi—mundane religious activity.
Śmṛti—scriptures compiled by living entities under transcendental direction.
Śneha—affection in ecstatic love of God.
Śravaṇa—the devotional process of hearing.
Śrīgāra—conjugal love.
Śtāhāyī-bhāva—permanent ecstasies.
Śuddha-sattva-viśesātmā—the position of being situated on the transcendental platform of pure goodness.
Śūdra—the laborer class of men.
Śukṛti—auspicious activity.
Śvarūpa-lakṣaṇa—the position when the soul is purified of all material contamination.

T

Tapasvī—persons who undergo severe penances for elevation to higher planets.
Tattva—knowledge of the actual truth.
Tilaka—sacred clay used to mark Viṣṇu temples on twelve places of the body of a devotee.
Triveni—the confluence of three sacred rivers at Prayāga.
Tulasi—Kṛṣṇa’s favorite plant.

U

Udbhāsvara—eternal ecstatic symptoms or bodily transformations which indicate ecstatic emotions in the mind.
Uttama-adhikāris—the first-class devotees.
Uttamaśloka—a name for Kṛṣṇa indicating that choice prayers are offered to Him.

V

Vaiśya—the class of men involved in business and farming.
Vānaprastha—retired life, in which one travels to holy places in preparation for the renounced order of life.
Vandana—the devotional process of offering prayers to the Lord.
Varṇāśrama-dharma—the regulation of society by establishing different social and spiritual orders of life.
Vidyādharas—inhabitants of one of the heavenly planets.
Vijñāna—the practical realization of spiritual knowledge.
Vipralambha—ecstasy in separation.
Virakti—detachment.
Viṣayis—those who are attached to sense gratification.
Viśuddha-sattva—the position of uncontaminated goodness.
Viyoga—the stage of separation when the mind is fully absorbed in thoughts of Kṛṣṇa.
Vyabhicāri—thirty-three varieties of transitory ecstasies.

Y

Yajñas—sacrifices.
Yoga—linking of the consciousness of the infinitesimal living entity with Kṛṣṇa.
Bengali Pronunciation Guide
BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ  আ  ই  ঈ  উ  ঊ  এ  ঐ  ও  ঒  ও

 milan (anusvāra)  ṇ (candra-bindu)  ḍ (visarga)

Consonants

Gutterals: ক  কা  খ  খা  গ  গা  ঘ  ঘা  ঙ  ঙা

Palatals: ছ  ছা  জ  জা  ঝ  ঝা  ঞ  ঞা

Cerebrals: ট  টা  ঠ  ঠা  ড  ডা  ঢ  ঢা  ণ  ণা

Dentals: ত  তা  থ  থা  দ  দা  ধ  ধা  ন  না

Labials: প  পা  ফ  ফা  ব  বা  ভ  ভা  ম  মা

Semivowels: য  যা  র  রা  ল  লা  ব  বা

Sibilants: ষ  ষা  স  সা  হ  হা

Vowel Symbols

The vowels are written as follows after a consonant:

া  ই  ই  দ  ে  ৈ  ো  ু  ে  ০  ০

For example: কা  কি  কঁ  কু  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  কঁ  কু  

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The letter \( a \) is implied after a consonant with no vowel symbol.

The symbol \( \text{virāma} \) (○) indicates that there is no final vowel. 

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.
- \( r \) - like the \( ri \) in rim.
- \( ĵ \) - like the \( ree \) in reed.
- \( e \) - like the \( ai \) in pain; rarely like \( e \) in bet.
- \( aï \) - like the \( oi \) in boil.
- \( o \) - like the \( o \) in go.
- \( au \) - like the \( ow \) in owl.
- \( ōm \) - (\text{amāvāra}) like the \( ng \) in song.
- \( ġh \) - (\text{visarga}) a final \( h \) sound like in \( Ah \).
- \( ōn \) - (\text{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.
- \( ŋn \) - 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.
- \( ŋ \) - like the \( n \) in bunch.
- \( ŏ \) - like the \( t \) in talk.
- \( ġh \) - like the \( th \) in hot-house.
- \( ė \) - like the \( d \) in dawn.
- \( ġh \) - like the \( dh \) in good-house.
- \( ŋ \) - like the \( n \) in graw.
- \( t \) - as in talk but with the tongue against the teeth.
- \( th \) - as in hor-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 Watseka 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 transcription 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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ei 'onaśṭa' prakara artha karilūn
ei unīśa artha karilū, āge sūna āra

eyānā nāhi, tāhā bhakti—'aḥaituki'

eka 'ātmārāma'-śabda avaseśa rahe
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eta bali' prabhure lana tathayā vasi/a

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ekavirīnsē—'ksraśīvarya-mdhāurya vaśīnā

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ete bali' dui-jana ha-il āntardhāna

ete bali' prabhure lañā tathāya vasīla

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'muni'-ādi śabdera artha śuna, saññatana
munī —nāi-jāti, kichu nā jānoñ acāra

'muni', 'nirgrantha', 'ca' 'api', —cāri śabdera
'muni', 'nirgrantha'-śabdera pūravvat
'muni'-śabde manana-sīla, āra kahe maunī
'muni'-śabde —pakṣi, bhṛṅga; 'nirgrante'
'muni' ye śīkāññun tore sputaka sakala'
mūrka, nica, mleccha ādi śāstra-rīkta-gara

na bhajanty avajānanti
nadi-tīre eka-khāni kutīra kariyā
nadyo 'drayah khaṣa-mṛgāh sadayāvalokākār
nāṣairīn mātis āvad urukramāṅghrinī
nāma-gāne sadā ruci, laya kṛṣṇa-nāma

nāma-mahīmrā, nāmāparādha dūre varjana
nāmaskāra kare loka hari-dhvanī kari
nānā-bhāvera bhaktā-jana,
nānā kāme bhaje, tabu pāya bhakti-siddhī
nānā śāstre pāṇḍita āise śāstra vicārite

nā paṇḍa' kutarka-garte,
nā premā śravanādi-bhakti apī vā yogo
nārāda kahe, —'aiche raha, tumī bhāgyavān'
nārāda kahe, —'āmi anna dibā prati-dine'
nārāda kahe, —'ardha mārile jiva pāya vyāthā
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déesitt ahipi va bhakti-siddhī
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vividhadbhuta-bhil$il-vit
vrajendra-nandana kr$Qa-nayaka-siromal)i
vraje vasa, -ei panca sadhana pradhana
vrk$a5 ca amra-vrk$a5 ca vrk$il/:l

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yahara sraval)e haya bhakti-rasa-jnana
yahara sraval)e haya granthartha-asvada
yaiche amara gul)a, karma $ac;/-aisvarya-sakti
yaiche amara 'svarupa', yaiche amara

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vrndavane aila tandera kariha palana
vrndavane kr$Qa-seva, vai$Qava-acara
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vyadha kahe,-"balya haite ei amara karma
vyadha kahe,-'dhanuka bhangile

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yaiche rasa haya, suna tahara lak$a/)a
yaiche suryera sthane bhasaye 'abhasa'
yaiche Iaiche yohi kohi karaye smaral)a
yanhara hrdaye ei bhavankura haya
yanhara sraval)e /oke /age camatkara

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vyadha kahe,-"mrgadi /aha, yei tamara
vyadha kahe,-"suna, gosani, 'mrgari'
vyadha kahe, "yare pathao, sei diya yaya
vyadha kahe,-'yei kaha, sei ta' kariba'

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yanra age brahmananda trl)a-praya haya
yanra citte kr$Qa-prema karaye udaya
"yanra iccha, pache aisa amare dekhite
yanra pral)a-dhana, sei paya ei dhana
yara eka-bindu-pane,

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vyadha kahe,-"yei kaha, sei ta' ni5caya"
vyadha tumi, jiva mara-'a/pa' aparadha
vyakhya sikhaila yaiche susiddhanta
vyasa-krpaya sukadevera liladi-smaral)a
vyasa-suka-sanakadira prasiddha bhajana

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yas tu narayal)am devam
ya sunile haya sadhu-sanga-prabhava-jflana
yatha-sthane narada ge/a, vyadha ghare aila
yathagni/:lsusamrddharci/:1

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vyasa-sutrera artha acarya kariyache
'vyasa-sutrera' artha karena ati-manorama
vyasa-sutrera gambhira artha, vyasavyatanuta krpaya yas tattva-dipam pural)aril
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ye divasa prabhu sannyasire krpa kaila
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yei caha taha diba mrga-vyiighrambare"

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yac chrQvatiim rasa-jnanam
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yad-vanchaya srir /alanacarat tapa

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yahan yei /age, tahii kariye samartha
yahan yei yukta, sei arthera adhina
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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 Ṭhākura 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 vanaprastha (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 Śrīdharma 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-caritāmṛta is the authorized work on the life and teachings of Sri Kṛṣṇa 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 Prabhupāda (pictured above), the world’s most distinguished scholar and teacher of Indian thought and culture and author of the best-selling Bhagavad-gitā As It Is. This translation of Sri Caitanya-caritāmṛta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.