The Pastimes of Lord Caitanya Mahāprabhu

ŚRI CAITANYA-CARITĀMṛTA

ADI-LILA Volume 2

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda
FOUR HUNDRED YEARS AGO, at the earnest request of the holy devotees of Vrndavana, the most sacred city in all of India, Krsnadasa Kaviraja Gosvami wrote his famous spiritual treatise Caitanya-caritamrta, describing the wonderful pastimes and precepts of Lord Sri Caitanya Mahaprabhu. "By the mercy of Lord Caitanya," he wrote, "a dumb man can recite perfect poetry, a lame man can cross over mountains, and a blind man can see the stars in the sky."

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

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

On the cover
Lord Caitanya Mahaprabhu dancing and chanting Hare Krsna.
BOOKS by
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ŚRĪ CAITANYA-CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Ādi-Īlā

Volume Two

“LORD CAITANYA MAHĀPRABHU
in the
RENOUNCED ORDER OF LIFE”

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

by

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

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Contents

Introduction vii

Chapter 7 Lord Caitanya in Five Features 1

Chapter 8 The Author’s Receiving the Orders of the Authorities, Kṛṣṇa and Guru 157

Chapter 9 The Tree of Devotional Service 213

Chapter 10 The Main Trunk of the Caitanya Tree, Its Branches and Its Sub-branches 251

Chapter 11 The Expansions of Lord Nityānanda 353

References 391

Glossary 393

Bengali Pronunciation Guide 397

Map of Bengal 399

General Index 401
Introduction

“HARE KRŚṆA” has become a household phrase in cities, towns and villages throughout the world, fulfilling a prophecy made almost five hundred years ago by Lord Śrī Caitanya Mahāprabhu. From Los Angeles to London, from Bombay to Buenos Aires, from Pittsburgh and Melbourne to Paris and even Moscow, people of all ages, colors, creeds and faiths are feeling the bliss of the dynamic yoga system called “Krśṇa consciousness.”

This Krśṇa consciousness movement began in full force some five hundred years ago, when Lord Śrī Caitanya Mahāprabhu, an incarnation of Krśṇa (God), flooded the subcontinent of India with the chanting of the mantra Hare Krśṇa, Hare Krśṇa, Krśṇa Krśṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To reveal the secret of what real love is, Krśṇa came to earth five hundred years ago in the guise of His own devotee—as Lord Caitanya Mahāprabhu. With His chief associates— Nityānanda, Advaita, Gadādhara and Śrīvāsa—He taught how to develop love of Godhead simply by chanting Hare Krśṇa and dancing in ecstasy.

Śrī Caitanya-caritāmṛta, which was written by the great saint Krśṇadāsa Kavirāja Gosvāmī shortly after Lord Caitanya’s disappearance, vividly describes Lord Caitanya’s blissful pastimes and probes deeply into His profound spiritual philosophy.

The translations and purports, the explanations of the verses, are the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the author of Bhagavad-gītā As It is; The Nectar of Devotion; Krśṇa, the Supreme Personality of Godhead (first published in 1970 with the kind help of Mr. George Harrison); and numerous other books about yoga and self-realization.

Although this is the fourth volume of Śrī Caitanya-caritāmṛta, one need not have read the previous volumes to understand and appreciate this book. Śrīla Prabhupāda remarks that such a spiritual work is like sugar, for wherever you begin tasting it you will surely enjoy its sweetness.
Srīla Bhaktisiddhānta Sarasvāti Gosvāmī Maharāja

*the spiritual master of*
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
and foremost scholar and devotee in the recent age.
Plate I
The supreme energetic, the Personality of Godhead, manifesting in five kinds of pastimes, appears as the Pañca-tattva. (p. 5)
Among the many transcendental lovers of Kṛṣṇa, the gopīs [cowherd girls of Vṛndāvana] are the best, and among the gopīs Śrīmatī Rādhārāṇī is the best. (p. 15)
Plate 3 Lord Caitanya and His associates danced again and again and thus made it easier to drink nectarean love of Godhead. (p. 17)
Prakāśānanda Sarasvatī, seeing Śrī Caitanya Mahāprabhu in an unclean place, caught Him by the hand and seated Him with great respect in the midst of the assembly. (p. 47)
Plate 5 After the Māyāvādī sannyāsīs heard Lord Caitanya, their minds changed, and they began to chant the holy name of Kṛṣṇa. (p. 141)
Whenever the crowds were too great, Śrī Caitanya Mahāprabhu stood up, raised His hands and chanted, “Hari! Hari!” to which all the people again responded, filling both the land and sky with the vibration. (p. 149)
In the temple of Govindaji, thousands of servitors always render service to the Lord, who is seated on a golden throne bedecked with jewels. (p. 196)
Plate 8 After seeing Madana-mohana, Krṣṇadāsa Kavirāja Gosvāmi accepted the garland of order from the temple priest. (p. 208)
While chanting the Hare Kṛṣṇa mantra in Benapola, Haridāsa Ṭhākura was personally tested by Māyādevī herself. (p. 276)
After the passing of Haridāsa Thākura, Lord Caitanya took his body and danced with it in great ecstasy. (p. 277)
Plate 11 Lord Caitanya exhibited His Varāha form in the house of Murāri Gupta, the twenty-first branch of the Śrī Caitanya tree. (p. 279)
Plate 12 Śacimātā saw that the foodstuffs had actually been eaten by Śrī Caitanya Mahāprabhu, even though He was far away. (p. 285)
Plate 13 Lord Caitanya embraced Sanātana, accepting his body as spiritual. (p. 305)
Plate 14 "I saw that Lord Caitanya Mahāprabhu was entering the body of Jagannātha and again coming out of His body." (p. 339)
CHAPTER 7

TEXT 1

अगत्ये एकर्रती नवन हीनर्धार्शीकारकम्।
श्रीचेतस्य लिख्यतेः श्रीप्रेमभक्तिकवादस्य।

agaty-eka-gatim natvā
hīnārthādhi-śādhakam
śrī-caitanyarṇ likhyate 'syā
prema-bhakti-vadānyatā

SYNONYMS

agati—of the most fallen; eka—the only one; gatim—destination; natvā—after offering obeisances; hīna—inferior; artha—interest; adhika—greater than that; śādhakam—who can render; śrī-caitanyam—unto Lord Śrī Caitanya; likhyate—is being written; asya—of the Lord, Śrī Caitanya Mahāprabhu; prema—love; bhakti—devotional service; vadānyatā—magnanimity.

TRANSLATION

Let me first offer my respectful obeisances unto Lord Caitanya Mahāprabhu, who is the ultimate goal of life for one bereft of all possessions in this material world and is the only meaning for one advancing in spiritual life. Thus let me write about His magnanimous contribution of devotional service in love of God.

PURPORT

A person in the conditional stage of material existence is in an atmosphere of helplessness, but the conditioned soul, under the illusion of māyā, or the external energy, thinks that he is completely protected by his country, society, friendship and love, not knowing that at the time of death none of these can save him. The laws of material nature are so strong that none of our material possessions can save us from the cruel hands of death. In Bhagavad-gītā (13.9) it is stated, janma-mṛtyu-jārā-vyādhī-duṣṭha-doṣānudarśanam: one who is actually advancing must always consider the four principles of miserable life, namely, birth, death, old age and disease. One cannot be saved from all these miseries unless he takes shelter of the lotus feet of the Lord. Śrī Caitanya Mahāprabhu is therefore the only shelter for
all conditioned souls. An intelligent person, therefore, does not put his faith in any material possessions, but completely takes shelter of the lotus feet of the Lord. Such a person is called *akiñcana*, or one who does not possess anything in this material world. The Supreme Personality of Godhead is also known as Akiñcana-gocara, for He can be achieved by a person who does not put his faith in material possessions. Therefore, for the fully surrendered soul who has no material possessions on which to depend, Lord Śrī Caitanya Mahāprabhu is the only shelter. Everyone depends upon *dharma* (religiosity), *artha* (economic development), *kāma* (sense gratification) and ultimately *mokṣa* (salvation), but Śrī Caitanya Mahāprabhu, due to His magnanimous character, can give more than salvation. Therefore in this verse the words *hīnārthādhika-sādham* indicate that although by material estimation salvation is of a quality superior to the inferior interests of religiosity, economic development and sense gratification, above salvation there is the position of devotional service and transcendental love for the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu is the bestower of this great benediction. Śrī Caitanya Mahāprabhu said, *prema pumartho mahan*: “Love of Godhead is the ultimate benediction for all human beings.” Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Caitanya-caritāmṛta*, therefore first offers his respectful obeisances unto Lord Caitanya Mahāprabhu before describing His magnanimity in bestowing love of Godhead.

TEXT 2

**jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya**
**tāṅhāra caraṇāśrita, sei bacla dhanya**

**SYNONYMS**

*jaya*—all glories; *jaya*—all glories; *mahāprabhu*—unto the Supreme Lord; *śrī-kṛṣṇa-caitanya*—of the name Śrī Kṛṣṇa Caitanya; *tāṅhāra*—of His; *caraṇā-ōśrita*—one who has taken shelter of the lotus feet; *sei*—he; *bacla*—is very; *dhanya*—glorified.

**TRANSLATION**

Let me offer glorification to the Supreme Lord Śrī Caitanya Mahāprabhu. One who has taken shelter of His lotus feet is the most glorified person.

**PURPORT**

*Prabhu* means master. Śrī Caitanya Mahāprabhu is the supreme master of all masters; therefore He is called Mahāprabhu. Any person who takes shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu is most glorified because by the mercy of Śrī Caitanya Mahāprabhu He is able to get promotion to the platform of loving service to the Lord, which is transcendental to salvation.
TEXT 3

पुर्वे गुरुंदि छवि तबं तैल नमस्कार ।
गुरुवाः कहीत्याचि, एवे पांचे बिचार ॥ ३ ॥

$pūrve$ gurv-ādi chaya tattve kaila namaskāra
guru-tattva kahiyāchi, ebe pāncera vicāra

SYNONYMS

$pūrve$—in the beginning; $guru-ādi$—the spiritual master and others; $chaya$—six;
tattve—in the subjects of; $kaila$—I have done; $namaskāra$—obeisances; $guru-tattva$—
the truth in understanding the spiritual master; $kahiyāchi$—I have already described;
ebe—now; $pāncera$—of the five; vicāra—consideration.

TRANSLATION

In the beginning I have discussed the truth about the spiritual master. Now I shall
try to explain the Pañca-tattva.

PURPORT

In the First Chapter of $Caitanya-caritāmṛta$, Ādi-līlā, the author, Śrīla Kṛṣṇadēsa
Kavirāja Gosvāmī, has described the initiator spiritual master and the instructor
spiritual master in the verse beginning with the words $vande$ $gurūn$ $īṣa$-bhaktān $īṣam$
$īṣāvatārakān$. In that verse there are six transcendental subject matters, of which the
truth regarding the spiritual master has already been described. Now the author will
describe the other five $tattva$ (truths), namely, $īṣa$-tattva (the Supreme Lord), His
expansion $tattva$, His incarnation $tattva$, His energy $tattva$ and His devotee $tattva$.

TEXT 4

पञ्चत्त्व अवतरीण चैतन्येर संबंधे ।
पञ्चत्त्व लग्न करेन संकीर्तन रल्ले ॥ ४ ॥

pañca-tattva $avatīrṇa$ caitanyera saṅge
pañca-tattva laṅā kareṇa saṅkīrtana raṅge

SYNONYMS

pañca-tattva—these five $tattva$; $avatīrṇa$—advented; caitanyera—with Caitanya
Mahāprabhu; saṅge—in company with; pañca-tattva—the same five subjects; laṅā—
taking with Himself; kareṇa—He does; saṅkīrtana—the saṅkīrtana movement; raṅge—
in great pleasure.

TRANSLATION

These five $tattva$ incarnate with Lord Caitanya Mahāprabhu, and thus the Lord
executes His saṅkīrtana movement with great pleasure.
PURPORT

In the Śrīmad-Bhāgavatam there is the following statement regarding Śrī Caitanya Mahāprabhu:

\[ \text{krṣṇa-varṇaṁ tviśākrṣṇāṁ sāṅgopāṅgāstra-pārṣadam} \]
\[ \text{yajñaiḥ sāṅkīrtana-prāyair yajanti hi sumedhasaḥ} \]

"In the age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of saṅkīrtana yajña." (Bhāg. 11.5.32) Śrī Caitanya Mahāprabhu is always accompanied by His plenary expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advaita Prabhu, His internal potency Śrī Gadādhara Prabhu and His marginal potency Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Śrī Caitanya Mahāprabhu is always accompanied by these other tattvas. Therefore our obeisances to Śrī Caitanya Mahāprabhu are complete when we say, \[ \text{ṣrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda} \].

As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprabhu by chanting this Pańca-tattva mantra; then we say, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

There are ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, but these are not considered in the chanting of the Pańca-tattva mantra, namely, \[ \text{ṣrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda} \]. Śrī Caitanya Mahāprabhu is known as mahā-vadānyavatāra, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pańca-tattva mahā-mantra, and then chant the Hare Kṛṣṇa mahā-mantra. That will be very effective.

Taking advantage of Śrī Caitanya Mahāprabhu, there are many unscrupulous devotees who manufacture a mahā-mantra of their own. Sometimes they sing, bhaja nitāi gaura rādhe śyāma hare kṛṣṇa hare rāma or \[ \text{ṣrī-kṛṣṇa-caitanya prabhu nityānanda hare kṛṣṇa hare rāma śrī rādhe govinda} \]. Actually, however, one should chant the names of the full Pańca-tattva (\[ \text{ṣrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda} \]) and then the sixteen words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, but these unscrupulous, less intelligent men confuse the entire process. Of course, since they are also devotees they can express their feelings in that way, but the method prescribed by Śrī Caitanya Mahāprabhu’s pure devotees is to chant first the full Pańca-tattva mantra and then chant the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
**SYNONYMS**

- *paṇca-tattva*: the five subjects
- *eka-vastu*: they are one in five
- *nāhi*: there is not
- *kichu*: anything
- *bheda*: difference
- *rasa*: mellows
- *āsvādite*: to taste
- *tabu*: yet
- *vividha*: varieties
- *vibheda*: differences

**TRANSLATION**

Spiritually there are no differences between these five tattvas, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them.

**PURPORT**

In his *Anubhāṣya* commentary Śrī Bhaktisiddhānta Sarasvatī Ṭhākura describes the Paṇca-tattva as follows. The supreme energetic, the Personality of Godhead, manifesting in five kinds of pastimes, appears as the Paṇca-tattva. Actually there is no difference between them because they are situated on the absolute platform, but they manifest different spiritual varieties as a challenge to impersonalists to taste different kinds of spiritual humors (*rasas*). In the *Vedas* it is said, *parāsya śaktir vividhaiva śrūyate*: “The varieties of energy of the Supreme Personality of Godhead are differently known.” From this statement of the *Vedas* one can understand that there are eternal varieties of humors or tastes in the spiritual world. Śrī Gaurāṅga, Śrī Nityānanda, Śrī Advaita, Śrī Gadādhara and Śrīvāsa are all on the same platform, but in spiritually distinguishing between them one should understand that Śrī Caitanya Mahāprabhu is the form of a devotee, Nityānanda Prabhu appears in the form of a devotee’s spiritual master, Advaita Prabhu is the form of a *bhakta* (devotee) incarnation, Gadādhara Prabhu is the energy of a *bhakta*, and Śrīvāsa is a pure devotee. Thus there are spiritual distinctions between them. The *bhakta-rūpa* (Śrī Caitanya Mahāprabhu), the *bhakta-svarūpa* (Śrī Nityānanda Prabhu) and the *bhakta-avatāra* (Śrī Advaita Prabhu) are described as the Supreme Personality of Godhead Himself, His immediate manifestation and His plenary expansion, and They all belong to the Viṣṇu category. Although the spiritual and marginal energies of the Supreme Personality of Godhead are nondifferent from the Supreme Personality of Godhead Viṣṇu, they are predominated subjects, whereas Lord Viṣṇu is the predominator. As such, although they are on the same platform, they have appeared differently in order to facilitate tasting of transcendental mellows. Actually, however, there is no possibility of one being different from the other, for the worshiper and the worshipable cannot be separated at any stage. On the absolute platform, one cannot be understood without the other.

**TEXT 6**

पञ्चत्तात्त्वकं कुसङ्ग भक्तरूप-वरूपकम्।
भक्तावतरं भक्ताखं नन्यामि भक्तशक्तिकम्॥ ६॥
SYNONYMS

panca-tattvatmakam—in comprehending the five transcendental subject matters; krṣṇam—unto Lord Kṛṣṇa; bhakta-rūpa—in the form of a devotee; svarūpakam—in the expansion of a devotee; bhakta-avatāram—in the incarnation of a devotee; bhakta-ākhyam—known as a devotee; namāmi—I offer my obeisances; bhakta-saktikam—the energy of the Supreme Personality of Godhead.

TRANSLATION

Let me offer my obeisances unto Lord Śrī Kṛṣṇa, who has manifested Himself in five as a devotee, expansion of a devotee, incarnation of a devotee, pure devotee and devotional energy.

PURPORT

Śrī Nityānanda Prabhu is the immediate expansion of Śrī Caitanya Mahāprabhu as His brother. He is the personified spiritual bliss of sac-cid-ānanda-vigraha. His body is transcendental and full of ecstasy in devotional service. Śrī Caitanya Mahāprabhu is therefore called bhakta-rūpa (the form of a devotee), and Śrī Nityānanda Prabhu is called bhakta-svarūpa (the expansion of a devotee). Śrī Advaita Prabhu, the incarnation of a devotee, is Viṣṇu-tattva and belongs to the same category. There are also different types of bhaktas or devotees on the platforms of neutrality, servitude, friendship, paternity and conjugal love. Devotees like Śrī Dāmodara, Śrī Gadādhara and Śrī Rāmānanda are different energies. This confirms the Vedic sūtra, parāsyā saktyā vividhaiva śrūyate. All these bhakta subjects taken together constitute Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself.

TEXT 7

svayam bhagavān kṛṣṇa ekale īśvara
advitiya, nandātmaja, rasika-śekhara

SYNONYMS

svayam—Himself; bhagavān—the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; ekale—the only one; īśvara—the supreme controller; advitiya—without a second; nandātmaja—appeared as the son of Mahārāja Nanda; rasika—the most mellow; śekhara—summit.
TRANSLATION

Krṣṇa, the reservoir of all pleasure, is the Supreme Personality of Godhead Himself, the supreme controller. No one is greater than or equal to Śrī Krṣṇa, yet He appears as the son of Mahārāja Nanda.

PURPORT

In this verse Kaviрāja Gosvāmī gives an accurate description of Lord Krṣṇa, the Supreme Personality of Godhead, by stating that although no one is equal to or greater than Him, and He is the reservoir of all spiritual pleasure, He nevertheless appears as the son of Mahārāja Nanda and Yaśodāmaṇī.

TEXT 8

रासादि-विलासी, ब्रजललन-नागर।
आर यदि सब देख,— ताह्रे परिकर। ॥ ८ ॥

rāsādi-vilāsī, vraja-lalanā-nāgara
āra yata saba dekha,—tāṅra parikara

SYNONYMS

rāsa-ādi—the rāsa dance; vilāsī—the enjoyer; vraja-lalanā—the damsels of Vṛndāvana; nāgara—the leader; āra—others; yata—all; saba—everyone; dekha—must know; tāṅra—His; parikara—associates.

TRANSLATION

Lord Śrī Krṣṇa, the Supreme Personality of Godhead, is the supreme enjoyer in the rāsa dance. He is the leader of the damsels of Vraja, and all others are simply His associates.

PURPORT

The word rāsādi-vilāsī (‘the enjoyer of the rāsa dance’) is very important. The rāsa dance can be enjoyed only by Śrī Krṣṇa because He is the supreme leader and chief of the damsels of Vṛndāvana. All other devotees are His associates. Although no one can compare with Śrī Krṣṇa, the Supreme Personality of Godhead, there are many unscrupulous rascals who imitate the rāsa dance of Śrī Krṣṇa. They are Māyāvādīs, and people should be wary of them. The rāsa dance can be performed only by Śrī Krṣṇa and no one else.

TEXT 9

সেই কৃষ্ণ অবতার্য শ্রীকৃষ্ণচেতন।
সেই পারিকর্ণ সঙ্গে সব ধন্য। ॥ ৯ ॥
sei kṛṣṇa avatārṇa śrī-kṛṣṇa-caitanya
sei parikara-gaṇa saṅge saba dhanya

SYNONYMS
sei kṛṣṇa—that very Lord Kṛṣṇa; avatārṇa—has advented; śrī-kṛṣṇa-caitanya—in the form of Lord Caitanya Mahāprabhu; sei—those; parikara-gaṇa—associates; saṅge—with Him; saba—all; dhanya—glorious.

TRANSLATION
The selfsame Lord Kṛṣṇa advented Himself as Śrī Caitanya Mahāprabhu with all His eternal associates, who are also equally glorious.

TEXT 10

एकले ईसरा-तत्त्व चैतन्य-कैला
अक्षुद्वायमय ताँर शुद्ध कलेवर ॥ १० ॥

ekale īśvara-tattva caitanya-īśvara bhakta-bhāvamaya tāṅra śuddha kalevara

SYNONYMS
ekale—only one person; īśvara—controller; caitanya—the supreme living force; īśvara—controller; bhakta-bhāvamaya—in the ecstasy of a devotee; tāṅra—His; śuddha—transcendental; kalevara—body.

TRANSLATION
Śrī Caitanya Mahāprabhu, who is the supreme controller, the one Personality of Godhead, has ecstatically become a devotee, yet His body is transcendental and not materially tinged.

PURPORT
There are different tattvas or truths, including īśa-tattva, jīva-tattva and sakti-tattva. īśa-tattva refers to the Supreme Personality of Godhead Viṣṇu, who is the supreme living force. In the Kaṭha Upaniṣad it is said, nityo nityānāṁ cetanaś cetanānāṁ: the Supreme Personality of Godhead is the supreme eternal and the supreme living force. The living entities are also eternal and are also living forces, but they are very minute in quantity, whereas the Supreme Lord is the supreme living force and the supreme eternal. The supreme eternal never accepts a body of a temporary material nature, whereas the living entities who are part and parcel of the supreme eternal are prone to do so. Thus according to the Vedic mantras the Supreme Lord is the supreme master of innumerable living entities. The Māyāvādī philosophers, however, try to equate the minute living entities with the supreme living entity. Because they recognize no distinctions between them, their philosophy is called advaita-vāda, or monism. Factually, however, there is a distinction. This verse is especially meant to impart to the Māyāvādī philosopher the understanding
that the Supreme Personality of Godhead is the supreme controller. The supreme controller, the Personality of Godhead, is Kṛṣṇa Himself, but as a transcendental pastime He has accepted the form of a devotee, Lord Caitanya Mahāprabhu.

As stated in Bhagavad-gītā, when the Supreme Personality of Godhead Kṛṣṇa comes to this planet exactly like a human being, some rascals consider Him to be one of the ordinary humans. One who thinks in that mistaken way is described as mūḍha, or foolish. Therefore one should not foolishly consider Caitanya Mahāprabhu to be an ordinary human being. He has accepted the ecstasy of a devotee, but He is the Supreme Personality of Godhead. Since Caitanya Mahāprabhu, there have been many imitation incarnations of Kṛṣṇa who cannot understand that Caitanya Mahāprabhu was Kṛṣṇa Himself and not an ordinary human being. Less intelligent men create their own Gods by advertising a human being as God. This is their mistake. Therefore here the words tānra śuddha kalevara warn that Caitanya Mahāprabhu's body is not material but purely spiritual. One should not, therefore, accept Caitanya Mahāprabhu as an ordinary devotee, although He has assumed the form of a devotee. Yet one must certainly know that although Caitanya Mahāprabhu is the Supreme Personality of Godhead, because He accepted the ecstasy of a devotee one should not misunderstand His pastimes and place Him in exactly the same position as Kṛṣṇa. It is for this reason only that when Śrī Kṛṣṇa Caitanya Mahāprabhu was addressed as Kṛṣṇa or Viṣṇu He blocked His ears, not wanting to hear Himself addressed as the Supreme Personality of Godhead. There is a class of devotees called Gaurāṅga-nāgarī who stage plays of Kṛṣṇa's pastimes using a vigraha or form of Caitanya Mahāprabhu. This is a mistake which is technically called rasābhāsa. While Caitanya Mahāprabhu is trying to enjoy as a devotee, one should not disturb Him by addressing Him as the Supreme Personality of Godhead.

TEXT 11


dhāma-dhuryera eka adbhuta svabhāva
āpanā āsvādite kṛṣṇa kare bhakta-bhāva

SYNONYMS

kṛṣṇa-mādhuryera—the supreme pleasure potency of Kṛṣṇa; eka—is one; adbhuta—wonderful; svabhāva—nature; āpanā—Himself; āsvādite—to taste; kṛṣṇa—the Supreme Personality of Godhead; kare—does; bhakta-bhāva—accept the form of a devotee.

TRANSLATION

The transcendental mellow of conjugal love of Kṛṣṇa is so wonderful that Kṛṣṇa Himself accepts the form of a devotee to relish and taste it fully.

PURPORT

Although Kṛṣṇa is the reservoir of all pleasure, He has a special intention to taste Himself by accepting the form of a devotee. It is to be concluded that although
Lord Caitanya is present in the form of a devotee, He is Kṛṣṇa Himself. Therefore Vaiṣṇavas sing, śrī-krṣṇa-caitanya rādhā-krṣṇa nahe anya: Rādhā and Kṛṣṇa combined together are Śrī Kṛṣṇa Caitanya Mahāprabhu. Caitanyākhyam prakāṭam adhunā tad-dvayaṁ caikyam āptam. Śrī Svārūpa-dāmodara Gosvāmī has said that Rādhā and Kṛṣṇa assumed oneness in the form of Śrī Caitanya Mahāprabhu.

TEXT 12

इथे तुज्जन्तव धरे चैत्तस्त गोसाञी।
‘तत्त्वाक्षरूप’ ताँर नित्यानन्द-भाई || १२ ||

‘bhakta-bhāva dhare caitanya gosānī’
‘bhakta-svarūpa’ tānra nityānanda-bhāi

SYNONYMS

ith-e—for this reason; bhakta-bhāva—the ecstasy of a devotee; dhare—accepts; caitanya—Lord Caitanya Mahāprabhu; gosānī—the transcendental teacher; bhakta-svarūpa—exactly like a pure devotee; tānra—His; nityānanda—Lord Nityānanda; bhāi—brother.

TRANSLATION

For this reason Śrī Caitanya Mahāprabhu, the supreme teacher, accepts the form of a devotee and accepts Lord Nityānanda as His elder brother.

TEXT 13

‘तत्त्व-अवतार’ ताँर आचार्य-गोसाञी।
एइ तिन तत्त्व सवे प्रभु करि’ गाइ || १३ ||

‘bhakta-avatāra’ tānra ācārya-gosānī
ei tina tattva sabe prabhu kari’ gāi

SYNONYMS

bhakta-avatāra—incarnation as a devotee; tānra—His; ācārya-gosānī—the supreme teacher, Advaita Ācārya Prabhu; ei—all these; tina—three; tattva—truths; sabe—all; prabhu—the predominator; kari’—by such understanding; gāi—we sing.

TRANSLATION

Śrī Advaita Ācārya is Lord Caitanya’s incarnation as a devotee. Therefore these three tattvas [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Gosānī] are the predominators or masters.

PURPORT

Gosānī means gosvāmī. A person who has full control over the senses and mind is called a gosvāmī or gosānī. One who does not have such control is called godāsa, or
a servant of the senses, and cannot become a spiritual master. A spiritual master who actually has control over the mind and senses is called gosvāmī. Although the gosvāmī title has become a hereditary designation for unscrupulous men, actually the title gosānī or gosvāmī began from Śrī Rūpa Gosvāmī, who presented himself as an ordinary grhastha and minister in government service but became gosvāmī when he was actually elevated by the instruction of Lord Caitanya Mahāprabhu. Therefore gosvāmī is not a hereditary title but refers to one’s qualifications. When one is highly elevated in spiritual advancement, regardless of wherefrom he comes, he may be called gosvāmī. Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Gosānī Prabhu are natural gosvāmīs because They belong to the Viṣṇu-tattva category. As such, all of Them are prabhus (“predominators” or “masters”), and They are sometimes called Caitanya Gosānī, Nityānanda Gosānī and Advaita Gosānī. Unfortunately Their so-called descendants who do not have the qualifications of gosvāmīs have accepted this title as a hereditary designation or a professional degree. That is not in accord with the śāstric injunctions.

TEXT 14

एक महाप्रभु, अर गुरु द्विजन।
द्वी गुरु सेवे महाप्रभु चरण ॥ १४ ॥

eka mahāprabhu, āra prabhu duijana
dui prabhu sebe mahāprabhura caraṇa

SYNONYMS

eka mahāprabhu—one Mahāprabhu, or the supreme predominator; āra prabhu duijana—and the other two (Nityānanda and Advaita) are two prabhus (masters); dui prabhu—the two prabhus (Nityānanda and Advaita Gosānī); sebe—serve; mahāprabhura—of the supreme predominator, Lord Caitanya Mahāprabhu; caraṇa—the lotus feet.

TRANSLATION

One of them is Mahāprabhu, and the other two are prabhus. These two prabhus serve the lotus feet of Mahāprabhu.

PURPORT

Although Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu all belong to the same Viṣṇu category, Śrī Caitanya Mahāprabhu is nevertheless accepted as the Supreme, and the other two prabhus engage in His transcendental loving service to teach ordinary living entities that every one of us is subordinate to Śrī Caitanya Mahāprabhu. In another place in Caitanya-caritāmṛta (Ādi.5.142) it is said, ekalā ṭīvra krṣṇa, āra saba bhṛtya: the only supreme master is Krṣṇa, and all others, both Viṣṇu-tattva and jīva-tattva, engage in the service of the Lord. Both the Viṣṇu-tattva (as Nityānanda Prabhu and Advaita) and the jīva-tattva (Śrīvāsādi-gaurabhaṭṭa-vṛnda) engage in the service of the Lord, but one must distinguish between
the Viṣṇu-tattva servitors and the jīva-tattva servitors. The jīva-tattva servitor, the spiritual master, is actually the servitor God. As explained in previous verses, in the absolute world there are no such differences, yet one must observe these differences in order to distinguish the Supreme from His subordinates.

TEXT 15

এই তিন ভক্ত—‘সর্বারাধ্য’ করি মানি।
চতুর্থ যে তত্ত্বস্য—‘অরাধক’ জানি॥ ১৫ ॥

ei tina tattva,—‘sarvārādhya’ kari māni
caturtha ye bhakta-tattva,—‘ārādhaka’ jāni

SYNONYMS

ei tina tattva—all three of these truths; sarva-ārādhya—worshipable by all living entities; kari māni—accepting such; caturtha—fourth; ye—who is; bhakta-tattva—in the category of devotees; ārādhaka—worshiper; jāni—I understand.

TRANSLATION

The three predominators [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu] are worshipable by all living entities, and the fourth principle [Śrī Gadādharā Prabhu] is to be understood as Their worshiper.

PURPORT

In his Anubhāṣya, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura, describing the truth about the Pāṇcā-tattva, explains that we can understand that Lord Śrī Caitanya Mahāprabhu is the supreme predominator, and Nityānanda Prabhu and Advaita Prabhu are His subordinates but are also predominators. Lord Śrī Caitanya Mahāprabhu is the Supreme Lord, and Nityānanda Prabhu and Advaita Prabhu are manifestations of the Supreme Lord. All of Them are Viṣṇu-tattva, the Supreme, and are therefore worshipable by the living entities. Although the other two tattvas within the category of Pāṇcā-tattva—namely, sakti-tattva and jīva-tattva, represented by Gadādharā and Śrīvāsa—are worshipers of the Supreme Lord, they are in the same category because they eternally engage in the transcendental loving service of the Lord.

TEXT 16

শ্রীবাসাদি যত কোটি কোটি ভক্তগণ।
‘সুদ্ধভক্ত’-তত্ত্বস্য তান-সবার গণন॥ ১৬ ॥

śrīvāsādī yata koṭi koṭi bhakta-gana
‘suddha-bhakta’-tattva-madhye tān-sabāra gaṇana
SYNONYMS

śrīvāsa-ādi—devotees headed by Śrīvāsa Ṭhākura; yata—all others; koṭi koṭi—innumerable; bhakta-gaṇa—devotees; suddha-bhakta—pure devotees; tattva-madhya—in the truth; tāṅ-sabāra—all of them; gaṇana—accounted.

TRANSLATION

There are innumerable pure devotees of the Lord, headed by Śrīvāsa Ṭhākura, who are known as unalloyed devotees.

TEXT 17

गदाधर-पण्डितादि प्रभुर ‘शक्ति’-अवतार ।
‘अनुतरज-शक्ति’ करि’ गणन याहार ॥ १७ ॥

Gadadhara-paṇḍita-di prabhura ‘sakti’-avatāra
‘antaraṅga-bhakta’ kari’ gaṇana yānhāra

SYNONYMS

gadādhara—of the name Gadadhara; paṇḍita—of the learned scholar; ādi—headed by; prabhura—of the Lord; sakti—potency; avatāra—incarnation; antaraṅga—very confidential; bhakta—devotee; kari’—accepting; gaṇana—counting; yānhāra—of whom.

TRANSLATION

The devotees headed by Gadadhara Paṇḍita are to be considered incarnations of the potency of the Lord. They are internal potential devotees engaged in the service of the Lord.

PURPORT

In connection with verses sixteen and seventeen, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura explains in his Anubhāṣya: “There are specific symptoms by which the internal devotees and the unalloyed or pure devotees are to be known. All unalloyed devotees are sakti-tattvas, or potencies of the Lord. Some of them are situated in conjugal love and others in filial affection, fraternity and servitude. Certainly all of them are devotees, but by making a comparative study it is found that the devotees or potencies who are engaged in conjugal love are better situated than the others. Thus devotees who are in a relationship with the Supreme Personality of Godhead in conjugal love are considered to be the most confidential devotees of Lord Śrī Caitanya Mahāprabhu. Those who engage in the service of Lord Nityānanda Prabhu and Lord Advaita Prabhu generally have relationships of parental love, fraternity, servitude and neutrality. When such devotees develop great attachment for Śrī Caitanya Mahāprabhu, they too become situated within the intimate circle of devo-
This gradual development of devotional service is described by Śrī Narottama dāsa Ṭhākura as follows:

\[
\begin{align*}
gaurāṅga & \text{ balite habe pulaka śaṛṭra} \\
hari & \text{ hari balite nayane ba'be nīra} \\
āra & \text{ kabe nitāicānda karuṇā karibe} \\
sarhsāra-वāsanā & \text{ mora kabe tuccha habe} \\
vīṣaya & \text{ chāḍiyā kabe sūdha habe mana} \\
kabe & \text{ hāma heraba śrī-vṛndāvana} \\
rūpa-rāghunātha-pade & \text{ ha-ibe ākuti} \\
kabe & \text{ hāma bujhaba śrī-yugala-pīrīti}
\end{align*}
\]

"When will there be eruptions on my body as soon as I chant the name of Lord Caitanya, and when will there be incessant torrents of tears as soon as I chant the holy names Hare Kṛṣṇa? When will Lord Nityānanda be merciful toward me and free me from all desires for material enjoyment? When will my mind be completely freed from all contamination of desires for material pleasure? Only at that time will it be possible for me to understand Vṛndāvana. Only if I become attached to the instructions given by the six Gosvāmīs headed by Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī will it be possible for me to understand the conjugal love of Rādhā and Kṛṣṇa." By attachment to the devotional service of Lord Caitanya Mahāprabhu one immediately comes to the ecstatic position. When he develops his love for Nityānanda Prabhu he is freed from all attachment to the material world, and at that time he becomes eligible to understand the Lord's pastimes in Vṛndāvana. In that condition, when one develops his love for the six Gosvāmīs, he can understand the conjugal love between Rādhā and Kṛṣṇa. These are the different stages of a pure devotee's promotion to conjugal love in the service of Rādhā and Kṛṣṇa in an intimate relationship with Śrī Caitanya Mahāprabhu.

\[
\begin{align*}
\text{yān-sabā laṅā prabhura nitya vihāra} \\
\text{yān-sabā laṅā prabhura kīrtana-pracāra} \\
\text{yān-sabā laṅā kareṇa prema āsvādana} \\
\text{yān-sabā laṅā dāna kare prema-dhana}
\end{align*}
\]

SYNONYMS

yān-sabā—all; laṅā—taking company; prabhura—of the Lord; nitya—eternal; vihāra—pastime; yān-sabā—all those who are; laṅā—taking company; prabhura—of the
Lord; kīrtana—saṅkīrtana; pracāra—movement; yān-saṁbhā—persons with whom; laṁ—
in accompaniment; karena—He does; prema—love of God; āsvādana—taste; yān-saṁbhā—
those who are; laṁ—in accompaniment; dāna kare—gives in charity; prema-dhana—
love of Godhead.

TRANSLATION

The internal devotees or potencies are all eternal associates in the pastimes of the
Lord. Only with them does the Lord advent to propound the saṅkīrtana movement,
only with them does the Lord taste the mellow of conjugal love, and only with them
does He distribute this love of God to people in general.

PURPORT

Distinguishing between pure devotees and internal or confidential devotees, Śrī
Rūpa Gosvāmī, in his book Upadeśāmṛta, traces the following gradual process of
development. Out of many thousands of karmīṣ, one is better when he is situated
in perfect Vedic knowledge. Out of many such learned scholars and philosophers,
one who is actually liberated from material bondage is better, and out of many such
persons who are actually liberated, one who is a devotee of the Supreme Personality of
Godhead is considered to be the best. Among the many such transcendental lovers of
the Supreme Personality of Godhead, the gopiṣ Śrīmatī Rādhikā is the best. Śrīmatī Rādhikā is very dear to Lord Kṛṣṇa, and similarly
Her ponds, namely, Śyāmakunda and Rādhākunda, are also very much dear to the
Supreme Personality of Godhead.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in his Anubhāṣya that among
the five tattvas, two are energies (sakti-tattva) and the three others are energetic
(saktiman tattva). Unalloyed and internal devotees are both engaged in the favorable
culture of Kṛṣṇa consciousness untinged by philosophical speculation or fruitive
activities. They are all understood to be pure devotees, and those among them who
simply engage in conjugal love are called māḍhurya-bhaktas or internal devotees. The
potential loving services in parental love, fraternity and servitude are included in
conjugal love of God. In conclusion, therefore, every confidential devotee is a pure
devotee of the Lord.

Śrī Caitanya Mahāprabhu enjoys His pastimes with His immediate expansion
Nityānanda Prabhu. His pure devotees and His three puruṣa incarnations, namely,
Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, always ac-
company the Supreme Lord to propound the saṅkīrtana movement.

TEXTS 20-21
sei pańca-tattva mili' prthivī āsiyā
pūrva-premahānḍāreramudrā ughādiyā
pānce mili' luṭe prema, kare āsvādana
yata yata piye, tṛṣṇā bāḍhe anukṣaṇa

SYNONYMS
sei—those; pańca-tattva—five truths; mili’—combined together; prthivī—on this earth; āsiyā—descending; pūrva—original; prema-bhāṇḍārerar—the store of transcendental love; mudrā—seal; ughādiyā—opening; pānce mili’—mixing together all these five; luṭe—plunder; prema—love of Godhead; kare āsvādana—taste; yata yata—as much as; piye—drink; tṛṣṇā—thirst; bāḍhe—increases; anukṣaṇa—again and again.

TRANSLATION
The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His other associates of the Pańca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew.

PURPORT
Śrī Caitanya Mahāprabhu is called maha-vadānyāvatāra because although He is Śrī Kṛṣṇa Himself, He is even more favorably disposed to the poor fallen souls than Lord Śrī Kṛṣṇa. When Lord Śrī Kṛṣṇa Himself was personally present He demanded that everyone surrender unto Him and promised that He would then give one all protection, but when Śrī Caitanya Mahāprabhu came to this earth with His associates, He simply distributed transcendental love of God without discrimination. Śrī Rūpa Gosvāmī, therefore, could understand that Lord Caitanya was none other than Śrī Kṛṣṇa Himself, for no one but the Supreme Personality of Godhead can distribute confidential love of the Supreme Person.

पुनः पुनः पियाइया हय महामट्टः ।
नाचे, कांदे, हासे, गाय, यांचे मदमट्टः ॥ २२ ॥

punah punah piyaiyahaya mahamatta
nace, kande, hasa, saya, yaiche mada-matta

SYNONYMS
punah punah—again and again; piyaiyahaya—causing to drink; haya—becomes; mahamatta—highly ecstatic; nace—dances; kande—cries; hasa—laughs; saya—chants; yaiche—as if; mada-matta—one is drunk.
TRANSLATION

Śrī Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead. They danced, cried, laughed and chanted like madmen, and in this way they distributed love of Godhead.

PURPORT

People generally cannot understand the actual meaning of chanting and dancing. Describing the Gosvāmīs, Śrī Śrīnivāsa Ācārya stated, kṛṣṇotkārtana-gāna-nartana-parau: not only did Lord Caitanya Mahāprabhu and His associates demonstrate this chanting and dancing, but the six Gosvāmīs also followed in the next generation. The present Kṛṣṇa consciousness movement follows the same principle, and therefore simply by chanting and dancing we have received good responses all over the world. It is to be understood, however, that this chanting and dancing do not belong to this material world. They are actually transcendental activities, for the more one engages in chanting and dancing, the more he can taste the nectar of transcendental love of Godhead.

TEXT 23

पात्रपात्र-विचार नाहि, नाहि स्थानास्थान
बेहो याहाँ पाय, ताहाँ करे प्रेमदान

pātrāpātra-vicāra nāhi, nāhi sthānāsthāna
yei yānāḥ pāya, tānāḥ kare prema-dāna

SYNONYMS

pātra—recipient; apātra—not a recipient; vicāra—consideration; nāhi—there is none; nāhi—there is none; sthāna—favorable place; asthāna—unfavorable place; yei—anyone; yānāḥ—wherever; pāya—gets the opportunity; tānāḥ—there only; kare—does; prema-dāna—distribution of love of Godhead.

TRANSLATION

In distributing love of Godhead, Caitanya Mahāprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity the members of the Pañca-tattva distributed love of Godhead.

PURPORT

There are some rascals who dare to speak against the mission of Lord Caitanya by criticizing the Kṛṣṇa consciousness movement for accepting Europeans and Americans as brāhmaṇas and offering them sannyāsa. But here is an authoritative statement that in distributing love of Godhead one should not consider whether the recipients are Europeans, Americans, Hindus, Muslims, etc. The Kṛṣṇa consciousness
movement should be spread wherever possible, and one should accept those who thus become Vaiṣṇavas as being greater than brahmāṇas, Hindus or Indians. Śrī Caitanya Mahāprabhu desired that His name be spread in each and every town and village on the surface of the globe. Therefore, when the cult of Caitanya Mahāprabhu is spread all over the world, should those who embrace it not be accepted as Vaiṣṇavas, brahmāṇas and sannyāsīs? These foolish arguments are sometimes raised by envious rascals, but Kṛṣṇa conscious devotees do not care about them. We strictly follow the principles set down by the Pañca-tattva.

TEXT 24

 luṭiyā, khāiyā, diyā, bhāṇḍāra ujāde
āścaryā bhāṇḍāra, prema śata-guṇā bāde

SYNONYMS

luṭiyā—plundering; khāiyā—eating; diyā—distributing; bhāṇḍāra—store; ujāde—emptied; āścaryā—wonderful; bhāṇḍāra—store; prema—love of Godhead; śata-guṇa—one hundred times; bāde—increases.

TRANSLATION

Although the members of the Pañca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.

PURPORT

A pseudo-incarnation of Kṛṣṇa once told his disciple that he had emptied himself by giving him all knowledge and was thus spiritually bankrupt. Such bluffers speak in this way to cheat the public, but actual spiritual consciousness is so perfect that the more it is distributed, the more it increases. Bankruptcy is a term which applies in the material world, but the storehouse of love of Godhead in the spiritual world can never be depleted. Kṛṣṇa is providing for millions and trillions of living entities by supplying all their necessities, and even if all the innumerable living entities wanted to become Kṛṣṇa conscious, there would be no scarcity of love of Godhead, nor would there be insufficiency in providing for their maintenance. Our Kṛṣṇa consciousness movement was started single-handedly, and no one provided for our livelihood, but at present we are spending hundreds and thousands of dollars all over the world, and the movement is increasing more and more. Thus there is no question of scarcity. Although jealous persons may be envious, if we stick to our principles and follow in the footsteps of the Pañca-tattva, this move-
moment will go on unchecked by imitation svāmīs, sannyāsīs, religionists, philosophers or scientists, for it is transcendental to all material considerations. Therefore those who propagate the Kṛṣṇa consciousness movement should not be afraid of such rascals and fools.

TEXT 25

उच्छलिल प्रेमवन्यचौर्दिके बेड़ाय ।
स्री, बुद्ध, बालक, युवा, सबारे भवाय॥ २५ ॥

uchalila prema-vanyā caudike veḍāya
strī, vrddha, bālaka, yuvā, sabāre ḍuvāya

SYNONYMS

uchalila—became agitated; prema-vanyā—the inundation of love of Godhead; caudike—in all directions; veḍāya—surrounding; strī—woman; vrddha—old man; bālaka—child; yuvā—young man; sabāre—all of them; ḍuvāya—merged into.

TRANSLATION

The flood of love of Godhead swelled in all directions, and thus young men, old men, women and children were all immersed in that inundation.

PURPORT

When the contents of the storehouse of love of Godhead is thus distributed, there is a powerful inundation which covers the entire land. In Śrīdhāma Māyāpura there is sometimes a great flood after the rainy season. This is an indication that from the birthplace of Lord Caitanya the inundation of love of Godhead should be spread all over the world, for this will help everyone, including old men, young men, women and children. The Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu is so powerful that it can inundate the entire world and interest all classes of men in the subject of love of Godhead.

TEXT 26

सञ्ज्ञान, दुर्ज्ञान, पाञ्जु, जाड़ा, अंधगाण ।
प्रेमवन्ययाः भुवाइल जगतेर जन॥ २६ ॥

saj-jana, dur-jana, paṅgu, jaḍa, andha-gaṇa
prema-vanyāya ḍuvaīla jagatera jana

SYNONYMS

sat-jana—gentlemen; dur-jana—rogues; paṅgu—lame; jaḍa—invalid; andha-gaṇa—blind men; prema-vanyāya—in the inundation of love of Godhead; ḍuvaīla—drowned; jagatera—all over the world; jana—people.
TRANSLATION

The Kṛṣṇa consciousness movement will inundate the entire world and drown everyone, whether one be a gentleman, a rogue or even lame, invalid or blind.

PURPORT

Here again it may be emphasized that although jealous rascals protest that Europeans and Americans cannot be given the sacred thread or sannyāsa, there is no need even to consider whether one is a gentleman or a rogue because this is a spiritual movement which is not concerned with the external body of skin and bones. Because it is being properly conducted under the guidance of the Pañca-tattva, strictly following the regulative principles, it has nothing to do with external impediments.

TEXT 27

सप्त, दुविला, जीवने वैसे वैज्ञान नाश ।
टाहो देखि पाँच जनने परम उलीसां। ॥ २७ ॥

jagat । दुविला, jīvera haila bīja nāśa
tāhā dekhi' pānca janera parama ullāsa

SYNONYMS

jagat—the whole world; āvila—drowned; jīvera—of the living entities; haila—it so became; bīja—the seed; nāśa—completely finished; tāhā—then; dekhi’—by seeing; pānca—five; janera—of the persons; parama—highest; ullāsa—happiness.

TRANSLATION

When the five members of the Pañca-tattva saw the entire world drowned in love of Godhead and the seed of material enjoyment in the living entities completely destroyed, they all became exceedingly happy.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya that since the living entities all belong to the marginal potency of the Lord, each and every living entity has a natural tendency to become Kṛṣṇa conscious, although at the same time the seed of material enjoyment is undoubtedly within him. The seed of material enjoyment, watered by the course of material nature, fructifies to become a tree of material entanglement which endows the living entity with all kinds of material enjoyment. To enjoy such material facilities is to be afflicted with the three material miseries. However, when by nature’s law there is a flood, the seeds within the earth become inactive. Similarly, as the inundation of love of Godhead spreads all over the world, the seeds of material enjoyment become impotent. Thus the more the Kṛṣṇa consciousness movement spreads, the more the
desire for material enjoyment decreases. The seed of material enjoyment automatically becomes impotent with the increase of the Kṛṣṇa consciousness movement. Instead of being envious that Kṛṣṇa consciousness is spreading all over the world by the grace of Lord Caitanya, those who are jealous should be happy, as indicated here by the words parama uḷāsa. But because they are kaniṣṭha-adhikāris or prākṛta-bhaktas (materialistic devotees who are not advanced in spiritual knowledge), they are envious instead of happy, and they try to find faults in Kṛṣṇa consciousness. Yet Śrīmat Prabodhānanda Sarasvatī writes in his Caitanya-candrāmṛta that when influenced by Lord Caitanya's Kṛṣṇa consciousness movement, materialists become averse to talking about their wives and children, supposedly learned scholars give up their tedious studies of Vedic literature, yogs give up their impractical practices of mystic yoga, ascetics give up their austere activities of penance and austerity, and sannyāsīs give up their study of Sāṅkhya philosophy. Thus they are all attracted by the bhakti-yoga practices of Lord Caitanya and cannot relish a mellow taste superior to that of Kṛṣṇa consciousness.

TEXT 28

यत यत्र प्रेमवृष्टि करे पञ्चजने।
तत्तत्र तद् वाचे जल, व्यापे त्रिभुवने॥ २८ ॥

yata yata prema-वृष्टि kare pañca-jane
tata tata bāḍhe jala, vyāpe tri-bhuvane

SYNONYMS

yata—as many; yata—so many; prema-वृष्टि—showers of love of Godhead; kare—causes; pañca-jane—the five members of the Pañca-tattva; tata tata—as much as; bāḍhe—increases; jala—water; vyāpe—spreads; tri-bhuvane—all over the three worlds.

TRANSLATION

The more the five members of the Pañca-tattva cause the rains of love of Godhead to fall, the more the inundation increases and spreads all over the world.

PURPORT

The Kṛṣṇa consciousness movement is not stereotyped or stagnant. It will spread all over the world in spite of all objections by fools and rascals that European and American mlecchas cannot be accepted as brāhmaṇas or sannyāsīs. Here it is indicated that this process will spread and inundate the entire world with Kṛṣṇa consciousness.

TEXTS 29-30

मायावाणी, कर्मनिष्ठ कुञ्जकिकण ।
निम्नक, पायण्डी, यत् पढ़ुठा अधम ॥ २९ ॥
SYNONYMS
māyāvādī—the impersonalist philosophers; karma-nīṣṭha—the fruitive workers; kutārikā-gaṇa—the false logicians; nindaka—the blasphemers; pāṣaṇḍī—nondevotees; yata—all; pāḍuyā—students; adhama—the lowest class; sei saba—all of them; mahā-dakṣa—they are very expert; dhānā—running; palāila—went away; sei vanyā—that inundation; tā-sabāre—all of them; chuñite—touching; nārila—could not.

TRANSLATION
The impersonalists, fruitive workers, false logicians, blasphemers, nondevotees and lowest among the student community are very expert in avoiding the Kṛṣṇa consciousness movement, and therefore the inundation of Kṛṣṇa consciousness cannot touch them.

PURPORT
Like Māyāvādī philosophers in the past such as Prakāśānanda Sarasvatī of Benares, modern impersonalists are not interested in Lord Caitanya’s Kṛṣṇa consciousness movement. They do not know the value of this material world; they consider it false and cannot understand how the Kṛṣṇa consciousness movement can utilize it. They are so absorbed in impersonal thought that they take it for granted that all spiritual variety is material. Because they do not know anything beyond their misconception of the brahmajyoti, they cannot understand that Kṛṣṇa, the Supreme Personality of Godhead, is spiritual and therefore beyond the conception of material illusion. Whenever Kṛṣṇa incarnates personally or as a devotee, these Māyāvādī philosophers accept Him as an ordinary human being. This is condemned in Bhagavad-gītā:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

There are also other unscrupulous persons who exploit the Lord’s appearance by posing as incarnations to cheat the innocent public. An incarnation of God should pass the tests of the statements of the sāstras and also perform uncommon
activities. One should not accept a rascal as an incarnation of God but should test his ability to act as the Supreme Personality of Godhead. For example, Kṛṣṇa taught Arjuna in Bhagavad-gītā, and Arjuna also accepted Him as the Supreme Personality of Godhead, but for our understanding Arjuna requested the Lord to manifest His universal form, thus testing whether He was actually the Supreme Lord. Similarly, one must test a so-called incarnation of Godhead according to the standard criteria. To avoid being misled by an exhibition of mystic powers, it is best to examine a so-called incarnation of God in the light of the statements of śāstras. Caitanya Mahāprabhu is described in the śāstras as an incarnation of Kṛṣṇa; therefore if one wants to imitate Lord Caitanya and claim to be an incarnation, he must show evidence from the śāstras about his appearance to substantiate his claim.

TEXTS 31-32

tāhā dekhi' mahāprabhu karena cintana
jagat ḍuvāite āmi kariluṅ yatana
keha keha eġāila, pratijña ha-la bhaṅga
tā-sabā ḍuvāite pātiba kichu raṅga

SYNONYMS

tāhā dekhi'—observing this advancement; mahāprabhu—Lord Śrī Caitanya Mahāprabhu; karena—does; cintana—thinking; jagat—the whole world; ḍuvāite—to drown; āmi—I; kariluṅ—endeavored; yatana—attempts; keha keha—some of them; eģāila—escaped; pratijña—promise; ha-la—became; bhaṅga—broken; tā-sabā—all of them; ḍuvāite—to make them drown; pātiba—shall devise; kichu—some; raṅga—trick.

TRANSLATION

Seeing that the Māyāvādis and others were fleeing, Lord Caitanya thought: I wanted everyone to be immersed in this inundation of love of Godhead, but some of them have escaped. Therefore I shall devise a trick to drown them also.

PURPORT

Here is an important point. Lord Caitanya Mahāprabhu wanted to invent a way to capture the Māyāvādis and others who did not take interest in the Kṛṣṇa consciousness movement. This is the symptom of an ācārya. An ācārya who comes for the service of the Lord cannot be expected to conform to a stereotype, for he must find the ways and means by which Kṛṣṇa consciousness may be spread. Sometimes
jealous persons criticize the Kṛṣṇa consciousness movement because it engages equally both boys and girls in distributing love of Godhead. Not knowing that boys and girls in countries like Europe and America mix very freely, these fools and rascals criticize the boys and girls in Kṛṣṇa consciousness for intermingling. But these rascals should consider that one cannot suddenly change a community’s social customs. However, since both the boys and girls are being trained to become preachers, those girls are not ordinary girls but are as good as their brothers who are preaching Kṛṣṇa consciousness. Therefore, to engage both boys and girls in fully transcendental activities is a policy intended to spread the Kṛṣṇa consciousness movement. These jealous fools who criticize the intermingling of boys and girls will simply have to be satisfied with their own foolishness because they cannot think of how to spread Kṛṣṇa consciousness by adopting ways and means which are favorable for this purpose. Their stereotyped methods will never help spread Kṛṣṇa consciousness. Therefore, what we are doing is perfect by the grace of Lord Caitanya Mahāprabhu, for it is He who proposed to invent a way to capture those who strayed from Kṛṣṇa consciousness.

**TEXT 33**

एत बलि मने किचु करिया विचारः
सन्यास-आश्रम ग्रहूँ केला अनौकार॥ ३३॥

*eta bali’ mane kichu kariya vicara
sannyasa-aśrama prabhu kaila aṅgīkāra*

**SYNONYMS**

*eta bali’—saying this; mane—within the mind; kichu—something; kariyā—doing; vicāra—consideration; sannyāsa-aśrama—the renounced order of life; prabhu—the Lord; kailā—did; aṅgīkāra—accept.

**TRANSLATION**

Thus the Lord accepted the sannyāsa order of life after full consideration.

**PURPORT**

There was no need for Lord Śrī Caitanya Mahāprabhu to accept sannyāsa, for He is God Himself and therefore has nothing to do with the material bodily concept of life. Śrī Caitanya Mahāprabhu did not identify Himself with any of the eight varṇas and āśramas, namely, brāhmaṇa, kṣatriya, vaiśya, śūdra, brahma-cāri, grhastha, vānaprastha and sannyāsa. He identified Himself as the Supreme Spirit. Śrī Caitanya Mahāprabhu, or for that matter any pure devotee, never identifies with these social and spiritual divisions of life, for a devotee is always transcendental to these different gradations of society. Nevertheless, Lord Caitanya decided to accept sannyāsa on the grounds that when He became a sannyāśi everyone would show Him respect and
in that way be favored. Although there was actually no need for Him to accept sannyāsa, He did so for the benefit of those who might think Him an ordinary human being. The main purpose of His accepting sannyāsa was to deliver the Māyāvādī sannyāsīs. This will be evident later in this chapter.

Śrīla Bhaktisiddhānta Sarasvāti Ṭhākura has explained the term “Māyāvādī” as follows: “The Supreme Personality of Godhead is transcendental to the material conception of life. A Māyāvādī is one who considers the body of the Supreme Personality of Godhead Kṛṣṇa to be made of māyā and who also considers the abode of the Lord and the process of approaching Him, devotional service, to be māyā. The Māyāvādī considers all the paraphernalia of devotional service to be māyā.” Māyā refers to material existence, which is characterized by the reactions of fruitive activities. Māyāvādīs consider devotional service to be among such fruitive activities. According to them, when bhāgavatas or devotees are purified by philosophical speculations, they will come to the real point of liberation. Those who speculate in this way regarding devotional service are called kutārkikas (false logicians), and those who consider devotional service to be fruitive activity are also called karma-niṣṭhas. Those who criticize devotional service are called nindakas (blasphemers). Similarly, nondevotees who consider devotional activities to be material are also called pāṣaṇḍis, and scholars with a similar viewpoint are called adhama paḍuyās. The kutārkikas, nindakas, pāṣaṇḍis and adhama paḍuyās all avoided the benefit of Śrī Caitanya Mahāprabhu’s movement of developing love of Godhead. Śrī Caitanya Mahāprabhu felt compassion for them, and it is for this reason that He decided to accept the sannyāsa order, for by seeing Him as a sannyāsī they would offer Him respects. The sannyāsa order is still respected in India. Indeed, the very dress of a sannyāsī still commands respect from the Indian public. Therefore Śrī Caitanya Mahāprabhu accepted sannyāsa to facilitate preaching His devotional cult, although otherwise He had no need to accept the fourth order of spiritual life.

TEXT 34

चक्षश ्वसर छिला ्गृहसाॆं-आॅश्रमे ।
पञ्चविंशति बर्हे ्कैल यत्तिधर्मे ॥ ३४ ॥

cabbiśa vatsara chilā grhaṇa-āśrame
paṇca-vimśati varše kaila yati-dharme

SYNONYMS

cabbiśa—twenty-four; vatsara—years; chilā—He remained; grhaṇa—householder life; āśrame—the order of; paṇca—five; vimśati—twenty; varše—in the year; kaila—did; yati-dharme—accepted the sannyāsa order.

TRANSLATION

Śrī Caitanya Mahāprabhu remained in householder life for twenty-four years, and on the verge of His twenty-fifth year He accepted the sannyāsa order.
There are four orders of spiritual life, namely, brahmacarya, grhastha, vānaprastha and sannyāsa, and in each of these āśramas there are four divisions. The divisions of the brahmacaryāśrama are sāvityra, prājāpatya, brāhma and brhat, and the divisions of the grhasthāśrama are vārtā (professionals), sāncaya (accumulators), śālīna (those who do not ask anything from anyone) and śiloṅchana (those who collect grains from the paddy fields). Similarly, the divisions of the vānaprasthāśrama are vaikhānas, bālikhilya, auḍumbara and pheṇapa, and the divisions of sannyāsa are kuṭṭaka, bahūdaka, haṁsa and niśkriya. There are two kinds of sannyāsīs, who are called dhīras and narottamas, as stated in Śrīmad-Bhāgavatam (1.13.26-27). At the end of the month of January in the year 1432 sakābda, Śrī Caitanya Mahāprabhu accepted the sannyāsa order from Keśava Bhaṭārī, who belonged to the Saṅkara-sampradāya.

SYNONYMS

sannyāsa—sannyāsa order; kariyā—accepting; prabhu—the Lord; kailā—did; ākarsaṇa—attract; yateka—all; pālāṇchila—fled; tārkika-ādi-gaṇa—all persons, beginning with the logicians.

TRANSLATION

After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu attracted the attention of all those who had evaded Him, beginning with the logicians.

SYNONYMS

paḍuyā—students; pāshaṇḍi—material adjusters; karmī—fruitive actors; nindakādi—critics; yata—all; tārā—they; āsi’—coming; prabhu—the Lord’s; pāya—lotus feet; haya—became; avanata—surrendered.
TRANSLATION

Thus the students, infidels, fruitive workers and critics all came to surrender unto the lotus feet of the Lord.

TEXT 37

अपराध फलमैल, भुविल प्रेमजले ||
केबा एड़ाइबे प्रभु ग्युर प्रेममहाजले || ३७ ||

aparādha kṣamāila, ḍubila prema-jale
kebā eḍāibe prabhura prema-mahājale

SYNONYMS

aparādha—offense; kṣamāila—excused; ḍubila—merged into; prema-jale—in the ocean of love of Godhead; kebā—who else; eḍāibe—will go away; prabhura—the Lord’s; prema—loving; mahā-jale—network.

TRANSLATION

Lord Caitanya excused them all, and they merged into the ocean of devotional service, for no one can escape the unique loving network of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu was an ideal ācārya. An ācārya is an ideal teacher who knows the purpose of the revealed scriptures, behaves exactly according to their injunctions and teaches his students to adopt these principles also. As an ideal ācārya, Śrī Caitanya Mahāprabhu devised ways to capture all kinds of atheists and materialists. Every ācārya has a specific means of propagating his spiritual movement with the aim of bringing men to Kṛṣṇa consciousness. Therefore, the method of one ācārya may be different from that of another, but the ultimate goal is never neglected. Śrīla Rūpa Gosvāmī recommends:

yena tena prakāreṇa manah kṛṣṇe niveśayet
sarve vidhi-niśedhā syur etayor eva kīṅkarāḥ

An ācārya should devise a means by which people may somehow or other come to Kṛṣṇa consciousness. First they should become Kṛṣṇa conscious, and all the prescribed rules and regulations may later gradually be introduced. In our Kṛṣṇa consciousness movement we follow this policy of Lord Śrī Caitanya Mahāprabhu. For example, since boys and girls in the Western countries freely intermingle, special concessions regarding their customs and habits are necessary to bring them to Kṛṣṇa consciousness. The ācārya must devise a means to bring them to devotional service. Therefore, although I am a sannyāśī I sometimes take part in getting boys and girls
married, although in the history of sannyāsa no sannyāsī has personally taken part in marrying his disciples.

TEXT 38

सबा निस्तारिते प्रस्दु कृपा-अवतार ।
सबा निस्तारिते करे चातुर्वी अपार || ३८ ||

sabā nistārite prabhu kṛpā-avatāra
sabā nistārite kare cāturī apāra

SYNONYMS

sabā—all; nistārite—to deliver; prabhu—the Lord; kṛpā—mercy; avatāra—incarnation; sabā—all; nistārite—to deliver; kare—did; cāturī—devices; apāra—unlimited.

TRANSLATION

Śrī Caitanya Mahāprabhu appeared to deliver all the fallen souls. Therefore He devised many methods to liberate them from the clutches of māyā.

PURPORT

It is the concern of the ācārya to show mercy to the fallen souls. In this connection, desa-kāla-pātra (the place, the time and the object) should be taken into consideration. Since the European and American boys and girls in our Kṛṣṇa consciousness movement preach together, less intelligent men criticize that they are mingling without restriction. In Europe and America boys and girls mingle unrestrictedly and have equal rights; therefore it is not possible to completely separate the men from the women. However, we are thoroughly instructing both men and women how to preach, and actually they are preaching wonderfully. Of course, we very strictly prohibit illicit sex. Boys and girls who are not married are not allowed to sleep together or live together, and there are separate arrangements for boys and girls in every temple. Gṛhastrhas live outside the temple, for in the temple we do not allow even husband and wife to live together. The results of this are wonderful. Both men and women are preaching the gospel of Lord Caitanya Mahāprabhu and Lord Kṛṣṇa with redoubled strength. In this verse the words sabā nistārite kare cāturī apāra indicate that Śrī Caitanya Mahāprabhu wanted to deliver one and all. Therefore it is a principle that a preacher must strictly follow the rules and regulations laid down in the sāstras yet at the same time devise a means by which the preaching work to reclaim the fallen may go on with full force.

TEXT 39

তবে নিজ শুক্র তৈল স্বচ্ছ মাণ্ডল আদি ।
তবে এড়াইল মাত্র কাৰ্ত্তির মায়াবাণী || ৩৯ ||
Adi-līlā, Chapter 7

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Factually both the Kāśīra and Saranātha Māyāvādīs, as well as any other philosophers who have no knowledge of the spirit soul, are advocates of utter materialism. None of them have clear knowledge regarding the Absolute or the spiritual world. Philosophers like the Saranātha Māyāvādīs who do not believe in the spiritual existence of the Absolute Truth but consider material varieties to be everything do not believe that there are two kinds of nature, inferior (material) and superior (spiritual), as described in Bhagavad-gītā. Actually, neither the Vārāṇasī nor Saranātha Māyāvādīs accept the principles of Bhagavad-gītā, due to a poor fund of knowledge.

Since these impersonalists who do not have perfect spiritual knowledge cannot understand the principles of bhakti-yoga, they must be classified among the non-devotees who are against the Kṛṣṇa consciousness movement. We sometimes feel inconvenienced by the hindrances offered by these impersonalists, but we do not care about their so-called philosophy, for we are propagating our own philosophy as presented in Bhagavad-gītā As It Is and getting successful results. Theorizing as if devotional service were subject to their mental speculation, both kinds of Māyāvādī impersonalists conclude that the subject matter of bhakti-yoga is a creation of maya and that Kṛṣṇa, devotional service and the devotee are also māya. Therefore, as stated by Śrī Caitanya Mahāprabhu, māyāvādī kṛṣṇe aparādhi: “All the Māyāvādīs are offenders to Lord Kṛṣṇa.” (Cc. Madhya 17.129) It is not possible for them to understand the Kṛṣṇa consciousness movement; therefore we do not value their philosophical conclusions. However expert such quarrelsome impersonalists are in putting forward their so-called logic, we defeat them in every respect and go forward with our Kṛṣṇa consciousness movement. Their imaginative mental speculation cannot deter the progress of the Kṛṣṇa consciousness movement, which is completely spiritual and is never under the control of such Māyāvādīs.

**TEXT 40**

溴(ndāvana yaite prabhu rahilā kāśite māyāvādi-gaṇa tāhre lāgila nindite

**SYNONYMS**

vrndāvana—the holy place called Vṛndāvana; yaite—while going there; prabhu—Lord Śrī Caitanya Mahāprabhu; rahilā—remained; kāśite—at Vārāṇasī; māyāvādi-gaṇa—the Māyāvādī philosophers; tāhre—unto Him; lāgila—began; nindite—to speak against Him.

**TRANSLATION**

While Lord Caitanya Mahāprabhu was passing through Vārāṇasī on His way to Vṛndāvana, the Māyāvādī sannyāsī philosophers blasphemed against Him in many ways.
PURPORT

While preaching Kṛṣṇa consciousness with full vigor, Śrī Caitanya Mahāprabhu faced many Māyāvādī philosophers. Similarly, we are also facing opposing svāmīs, yogīs, impersonalists, scientists, philosophers and other mental speculators, and by the grace of Lord Kṛṣṇa we successfully defeat all of them without difficulty.

TEXT 41

Sannyāsī hāiyā kore gāyana, nācana
Nā kore bṛḍānta-pāṭha, kore saṅkīrtana

SYNONYMS

sannyāsī—a person in the renounced order of life; ha-iyā—accepting such a position; kare—does; gāyana—singing; nācana—dancing; nā kare—does not practice; vedānta-pāṭha—study of the Vedānta philosophy; kare saṅkīrtana—but simply engages in saṅkīrtana.

TRANSLATION

“Although a sannyāsī, He does not take interest in the study of Vedānta but instead always engages in chanting and dancing in saṅkīrtana,

PURPORT

Fortunately or unfortunately, we also meet such Māyāvādīs who criticize our method of chanting and accuse us of not being interested in study. They do not know that we have translated volumes and volumes of books into English and that the students in our temples regularly study them in the morning, afternoon and evening. We are writing and printing books, and our students study them and distribute them all over the world. No Māyāvādī school can present as many books as we have; nevertheless, they accuse us of not being fond of study. Such accusations are completely false. But although we study, we do not study the nonsense of the Māyāvādīs.

Māyāvādī sannyāsīs neither chant nor dance. Their technical objection is that this method of chanting and dancing is called tauryatrika, which indicates that a sannyāsī should completely avoid such activities and engage his time in the study of Vedānta. Actually, such men do not understand what is meant by Vedānta. In Bhagavad-gītā it is said: vedais ca sarvair aham eva vedyo vedānta-kṛḍ veda-vid eva cāham. “By all the Vedas I am to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas.” (Bg. 15.15) Lord Kṛṣṇa is the actual compiler of Vedānta, and whatever He speaks is Vedānta philosophy. Although they are lacking the knowledge of Vedānta presented by the Supreme Personality of Godhead in the
transcendental form of Śrīmad-Bhāgavatam, the Māyāvādīs are very proud of their study. Foreseeing the bad effects of their presenting Vedānta philosophy in a perverted way, Śrīla Vyāsadeva compiled Śrīmad-Bhāgavatam as a commentary on Vedānta-sūtra. Śrīmad-Bhāgavatam is bhāsyair bhrama-sūtrānām; in other words, all the Vedānta philosophy in the codes of the Brahmasūtras is thoroughly described in the pages of Śrīmad-Bhāgavatam. Thus the factual propounder of Vedānta philosophy is a Kṛṣṇa conscious person who always engages in reading and understanding Bhagavad-gītā and Śrīmad-Bhāgavatam and teaching the purport of these books to the entire world. The Māyāvādīs are very proud of having monopolized the Vedānta philosophy, but devotees have their own commentaries on Vedānta such as Śrīmad-Bhāgavatam and others written by the ācāryas. The commentary of the Gauḍīya Vaiṣṇavas is the Govinda-bhāṣya.

The Māyāvādīs' accusation that devotees do not study Vedānta is false. They do not know that chanting, dancing and preaching the principles of Śrīmad-Bhāgavatam, called Bhāgavata-dharma, are the same as studying Vedānta. Since they think that reading Vedānta philosophy is the only function of a sannyāsī and they did not find Caitanya Mahāprabhu engaged in such direct study, they criticized the Lord. Śrīpāda Śaṅkarācārya has given special stress to the study of Vedānta philosophy. Vedānta-vākyeṣu sadā ramantah kaupīnavantah khalu bhāgyavantah. “A sannyāsī, accepting the renounced order very strictly and wearing nothing more than a loincloth, should always enjoy the philosophical statements in the Vedānta-sūtra. Such a person in the renounced order is to be considered very fortunate.” The Māyāvādīs in Varanasi blasphemed Lord Caitanya because His behavior did not follow these principles. Lord Caitanya, however, bestowed His mercy upon these Māyāvādī sannyāsīs and delivered them by means of His Vedānta discourses with Prakāśānanda Sarasvatī and Sārvabhauma Bhāṭṭācārya.

TEXT 42

ঝুর্ণ সন্ন্যাসী নিজ-ধর্ম নাহি জানে ।
ভাবুক হইয়া ফেরে ভাবুকের সনে ॥ ৪২ ॥

mūrkha sannyāsī nīja-dharma nāhi jāne
bhāvuka ha-iyā phere bhāvukera sane

SYNONYMS

mūrkha—illiterate; sannyāsī—one in the renounced order of life; nīja-dharma—own duty; nāhi—does not; jāne—know; bhāvuka—in ecstasy; ha-iyā—becoming; phere—wanders; bhāvukera—with another ecstatic person; sane—with.

TRANSLATION

“This Caitanya Mahāprabhu is an illiterate sannyāsī and therefore does not know His real function. Guided only by His sentiments, He wanders about in the company of other sentimentalists.”
PURPORT

Foolish Māyāvādīs, not knowing that the Kṛṣṇa consciousness movement is based on a solid philosophy of transcendental science, superficially conclude that those who dance andchant do not have philosophical knowledge. Those who are Kṛṣṇa conscious actually have full knowledge of the essence of Vedānta philosophy, for they study the real commentary on the Vedānta philosophy, Śrīmad-Bhāgavatam, and follow the actual words of the Supreme Personality of Godhead as found in Bhagavad-gītā As It Is. After understanding the Bhāgavata philosophy or Bhāgavata-dharma, they become fully spiritually conscious or Kṛṣṇa conscious, and therefore their chanting and dancing is not material but is on the spiritual platform. Although everyone admires the ecstatic chanting and dancing of the devotees, who are therefore popularly known as the “Hare Kṛṣṇa people,” Māyāvādīs cannot appreciate these activities because of their poor fund of knowledge.

TEXT 43

ए सब शुद्ध हासे मने मने।
उपेक्षा करिया कारो। न। कैल संभास। || ४३ ||

*e saba śuniyā prabhu hāse mane mane*
*upekṣā kariyā kāro nā kaila sambhāsaṇe*

SYNONYMS

*e saba—all these; śuniyā—after hearing; prabhu—the Lord; hāse—smiled; mane mane—within His mind; upekṣā—rejection; kariyā—doing so; kāro—with anyone; nā—not; kaila—make; sambhāsaṇe—conversation.*

TRANSLATION

Hearing all this blasphemy, Lord Caitanya Mahāprabhu merely smiled to Himself, rejected all these accusations and did not talk with the Māyāvādīs.

PURPORT

As Kṛṣṇa conscious devotees, we do not like to converse with Māyāvādī philosophers simply to waste valuable time, but whenever there is an opportunity we impress our philosophy upon them with great vigor and success.

TEXT 44

उपेक्षा करिया कैल मथुर। गमन।
मथुर। देखिया। पुनः कैल आगमन। || ४४ ||

*upekṣā kariyā kaila mathurā gamana*
*mathurā dekhiyā punaḥ kaila āgamana*
SYNONYMS

upekṣā—neglecting them; kariyā—doing so; kaila—did; mathurā—the town named Mathurā; gamana—traveling; mathurā—Mathurā; dekhiyā—after seeing it; punaḥ—again; kaila āgamana—came back.

TRANSLATION

Thus neglecting the blasphemy of the Vārāṇasī Māyāvādīs, Lord Caitanya Mahāprabhu proceeded to Mathurā, and after visiting Mathurā He returned to meet the situation.

PURPORT

Lord Caitanya Mahāprabhu did not talk with the Māyāvādī philosophers when He first visited Vārāṇasī, but He returned there from Mathurā to convince them of the real purpose of Vedānta.

TEXT 45

kāśīte lekhaka śūdra-śrīcandraśekhara
tāṅra ghare rahilā prabhu svaṭantra ṭīvara

SYNONYMS

kāśīte—in Vārāṇasī; lekhaka—writer; śūdra—born of a śūdra family; śrī-candraśekhara—of the name Candrasekhara; tāṅra ghare—in his house; rahilā—remained; prabhu—the Lord; svaṭantra—independent; ṭīvara—the supreme controller.

TRANSLATION

This time Lord Caitanya stayed at the house of Candrasekhara, although he was regarded as a śūdra or kāyaśtha, for the Lord, as the Supreme Personality of Godhead, is completely independent.

PURPORT

Lord Caitanya stayed at the house of Candrasekhara, a clerk, although a sannyāsī is not supposed to reside in a śūdra’s house. Five hundred years ago, especially in Bengal, it was the system that persons who were born in the families of brāhmaṇas were accepted as brāhmaṇas, and all those who took birth in other families—even the higher castes, namely, the kṣatriyas and vaiśyas—were considered śūdra non-brāhmaṇas. Therefore although Śrī Candrasekhara was a clerk from a kāyaśtha family in upper India, he was considered a śūdra. Similarly, vaiśyas, especially those of the suvaraṇa-vanīk community, were accepted as śūdras in Bengal, and even the vāidyas, who were generally physicians, were also considered śūdras. Lord Caitanya
Mahāprabhu, however, did not accept this artificial principle, which was introduced in society by self-interested men, and later the kāyasthas, vaidyas and vaṇiks all began to accept the sacred thread, despite objections from the so-called brāhmaṇas.

Before the time of Caitanya Mahāprabhu, the suvarṇa-vaṇik class was condemned by Ballal Sen, who was then the King of Bengal, due to a personal grudge. In Bengal the suvarṇa-vaṇik class are always very rich, for they are bankers and dealers in gold and silver. Therefore, Ballal Sen used to borrow money from a suvarṇa-vaṇik banker. Ballal Sen’s bankruptcy later obliged the suvarṇa-vaṇik banker to stop advancing money to him, and thus he became angry and condemned the entire suvarṇa-vaṇik society as belonging to the śūdra community. Ballal Sen tried to induce the brāhmaṇas not to accept the suvarṇa-vaṇiks as followers of the instructions of the Vedas under the brahminical directions, but although some brāhmaṇas approved of Ballal Sen’s actions, others did not. Thus the brāhmaṇas also became divided amongst themselves, and those who supported the suvarṇa-vaṇik class were rejected from the brāhmaṇa community. At the present day the same biases are still being followed.

There are many Vaiṣṇava families in Bengal whose members, although not actually born brāhmaṇas, act as acāryas by initiating disciples and offering the sacred thread as enjoined in the Vaiṣṇava tantras. For example, in the families of Thākura Raghunanda, Ācārya Thākura Kṛṣṇadāsa, Navanī Hoḍa and Rasiṅkānanda-deva (a disciple of Śyāmānanda Prabhu), the sacred thread ceremony is performed, as it is for the caste Gosvāmīs, and this system has continued for the past three to four hundred years. Accepting disciples born in brāhmaṇa families, they are bona fide spiritual masters who have the facility to worship the Śalagrama-sila which is worshipped with the Deity. As of this writing, Śalagrama-silā worship has not yet been introduced in our Kṛṣṇa consciousness movement, but soon it will be introduced in all our temples as an essential function of arcana-mārga (Deity worship).

TEXT 46

তপন-মিশ্রের ঘরে ভিক্ষা-নির্বাহন।
সন্ন্যাসীর সঙ্গে নাহি মানে নিমন্ত্রণ || ৪৬ ||

tapana-miśrera ghare bhikṣā-nirvāhaṇa
sannyāśīra saṅge nāhi māne nimantraṇa

SYNONYMS

tapana-miśrera—of Tapan Miśra; ghare—in the house; bhikṣā—accepting food; nirvāhaṇa—regularly executed; sannyāśīra—with other Māyāvādi sannyāsīs; saṅge—in company with them; nāhi—never; māne—accepted; nimantraṇa—invitation.

TRANSLATION

As a matter of principle, Lord Caitanya regularly accepted His food at the house of Tapan Miśra. He never mixed with other sannyāsīs, nor did He accept invitations from them.
PURPORT

This exemplary behavior of Lord Caitanya definitely proves that a Vaiṣṇava sannyāsī cannot accept invitations from Māyāvādī sannyāsīs nor intimately mix with them.

TEXT 47

sanātana gosāñi āsi' tānhāi miliśa
tāṅra śikṣā lāgi' prabhu du-māsa rahilā

SYNONYMS

sanātana—of the name Sanatana; gosāñi—a great devotee; āsi'—coming there; tānhāi—there at Vārāṇasi; miliśa—visited Him; tāṅra—His; śikṣā—instruction; lāgi’—for the matter of; prabhu—Lord Caitanya Mahāprabhu; du-māsa—two months; rahilā—remained there.

TRANSLATION

When Sanātana Gosvāmī came from Bengal, he met Lord Caitanya at the house of Tapana Miśra, where Lord Caitanya remained continuously for two months to teach him devotional service.

PURPORT

Lord Caitanya taught Sanātana Gosvāmī in the line of disciplic succession. Sanātana Gosvāmī was a very learned scholar in Sanskrit and other languages, but until instructed by Lord Caitanya Mahāprabhu he did not write anything about Vaiṣṇava behavior. His very famous book Hari-bhakti-vilāsa, which gives directions for Vaiṣṇava candidates, was written completely in compliance with the instructions of Śrī Caitanya Mahāprabhu. In this Hari-bhakti-vilāsa Śrī Sanātana Gosvāmī gives definite instructions that by proper initiation by a bona fide spiritual master one can immediately become a brāhmaṇa. In this connection he says:

yathā kāṇcanatāṁ yāti kāṁsyarñi rasa-vidhānataḥ
tathā dīkṣā-vidhānena dvijatvam jāyate nṛṇāṁ

“As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a brāhmaṇa.” Sometimes those born in brāhmaṇa families protest this, but they have no strong arguments against this principle. By the grace of Kṛṣṇa and His devotee, one’s life can change. This is confirmed in the Śrīmad-Bhāgavatam by the words jahāti bandham and suddhanti. Jahāti bandham indicates that a living entity is conditioned by a particular type of body. The body is certainly an impediment, but one who associates with a pure devotee and follows his instructions can avoid this impediment and become a regular brāhmaṇa by initiation under his strict
guidance. Śrīla Jīva Gosvāmī states how a non-brāhmaṇa can be turned into a brāhmaṇa by the association of a pure devotee. Prabhā viṣṇave namaḥ: Lord Viṣṇu is so powerful that He can do anything He likes. Therefore it is not difficult for Viṣṇu to change the body of a devotee who is under the guidance of a pure devotee of the Lord.

TEXT 48

***tānre śīkhāilā sava vaiṣṇavera dharma bhāgavata-ādi śāstrera yata gūḍha marma***

SYNONYMS

tānre—unto him (Sanātana Gosvāmī); śīkhāilā—the Lord taught him; sava—all; vaiṣṇavera—of the devotees; dharma—regular activities; bhāgavata—Śrīmad-Bhāgavatam; ādi—beginning with; śāstrera—of the revealed scriptures; yata—all; gūḍha—confidential; marma—purpose.

TRANSLATION

On the basis of scriptures like Śrīmad-Bhāgavatam which reveal these confidential directions, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī regarding all the regular activities of a devotee.

PURPORT

In the paramparā system, the instructions taken from the bona fide spiritual master must also be based on revealed Vedic scriptures. One who is in the line of disciplic succession cannot manufacture his own way of behavior. There are many so-called followers of the Vaiṣṇava cult in the line of Caitanya Mahāprabhu who do not scrupulously follow the conclusions of the śāstras, and therefore they are considered to be apa-sampradāya, which means “outside of the sampradāya.” Some of these groups are known as aūla, bāula, karttābhajā, neḍā, daraveśa, sānī sahajiyā, sakhibhekī, smāṛta, jata-gosāṇī, ativāḍī, cūḍādhārī and gaurāṅga-nāgārī. In order to follow strictly the disciplic succession of Lord Caitanya Mahāprabhu, one should not associate with these apa-sampradāya communities.

One who is not taught by a bona fide spiritual master cannot understand the Vedic literature. To emphasize this point, Lord Kṛṣṇa, while instructing Arjuna, clearly said that it was because Arjuna was His devotee and confidential friend that he could understand the mystery of Bhagavad-gītā. It is to be concluded, therefore, that one who wants to understand the mystery of revealed scriptures must approach a bona fide spiritual master, hear from him very submissively and render service to
him. Then the import of the scriptures will be revealed. It is stated in the *Vedas*:

\[
yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthā prakāśante mahātmanaḥ
\]

“The real import of the scriptures is revealed to one who has unflinching faith in both the Supreme Personality of Godhead and the spiritual master.” Śrīla Narottama dāsa Ṭhākura advises, *śādhu-śāstra-guru-vākyā, hṛdaye kariyā aikya.* The meaning of this instruction is that one must consider the instructions of the *śādhu,* the revealed scriptures and the spiritual master in order to understand the real purpose of spiritual life. Neither a *śādhu* (saintly person or Vaiṣṇava) nor a bona fide spiritual master says anything that is beyond the scope of the sanction of the revealed scriptures. Thus the statements of the revealed scriptures correspond to those of the bona fide spiritual master and saintly persons. One must therefore act with reference to these three important sources of understanding.

**TEXT 49**

\[
iti-madhye candraśekhara, miśra-tapana
duḥkhiḥ haṁa prabhu-pāya kaila nivedana
\]

**SYNONYMS**

*iti-madhye—in the meantime; candraśekhara—the clerk of the name Candrasekhara; miśra-tapana—as well as Tapana Miśra; duḥkhiḥ haṁa—becoming very unhappy; prabhu-pāya—at the lotus feet of the Lord; kaila—made; nivedana—an appeal.

**TRANSLATION**

While Lord Caitanya Mahāprabhu was instructing Sanatana Gosvāmī, both Candrasekhara and Tapana Miśra became very unhappy. Therefore they submitted an appeal unto the lotus feet of the Lord.

**TEXT 50**

\[
kateka śuniba prabhu tomāra nindana
nā pāri sahite, ebe chāḍibā jīvana
\]
SYNONYMS

kateka—how much; ūnība—shall we hear; prabhu—O Lord; tomāra—Your; nindana—blasphemy; nā pāri—we are not able; sahite—to tolerate; ebe—now; chādība—give up; jīvana—life.

TRANSLATION

“How long can we tolerate the blasphemy of Your critics against Your conduct? We should give up our lives rather than hear such blasphemy.

PURPORT

One of the most important instructions by Śrī Caitanya Mahāprabhu regarding regular Vaiṣṇava behavior is that a Vaiṣṇava should be tolerant like a tree and submissive like grass.


“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” Nevertheless, the author of these instructions, Lord Caitanya Mahāprabhu, did not tolerate the misbehavior of Jagai and Mādhāi. When they harmed Lord Nityānanda Prabhu, He immediately became angry and wanted to kill them, and it was only by the mercy of Lord Nityānanda Prabhu that they were saved. One should be very meek and humble in his personal transactions, and if insulted a Vaiṣṇava should be tolerant and not angry. But if there is blasphemy against one’s guru or another Vaiṣṇava, one should be as angry as fire. This was exhibited by Lord Caitanya Mahāprabhu. One should not tolerate blasphemy against a Vaiṣṇava but should immediately take one of three actions. If someone blasphemes a Vaiṣṇava, one should stop him with arguments and higher reason. If one is not expert enough to do this he should give up his life on the spot, and if he cannot do this, he must go away. While Caitanya Mahāprabhu was in Benares or Kāśi, the Māyāvādī sannyāsīs blasphemed Him in many ways because although He was a sannyāsī He was indulging in chanting and dancing. Tapana Miśra and Candraśekhara heard this criticism, and it was intolerable for them because they were great devotees of Lord Caitanya. They could not stop it, however, and therefore they appealed to Lord Caitanya Mahāprabhu because this blasphemy was so intolerable that they had decided to give up their lives.

TEXT 51

ভোমারে নিষ্ঠেয়ে যত সন্ন্যাসীর গণ।
শুনিতে না পারি, ফাটে হৃদয়-শ্রবণ।। ৫১।।
tomāre nindaye yata sannyāsīra gaṇa
śunite nā pāri, phāte hṛdaya-śravaṇa

SYNONYMS

tomāre—unto You; nindaye—blasphemes; yata—all; sannyāsīra gaṇa—the Māyāvādī sannyāsīs; śunite—to hear; nā—cannot; pāri—tolerate; phāte—it breaks; hṛdaya—our hearts; śravaṇa—while hearing such blasphemy.

TRANSLATION

"The Māyāvādī sannyāsīs are all criticizing Your Holiness. We cannot tolerate hearing such criticism, for this blasphemy breaks our hearts."

PURPORT

This is a manifestation of real love for Kṛṣṇa and Lord Caitanya Mahāprabhu. There are three categories of Vaiṣṇavas: kaniṣṭha-adhikārīs, madhyama-adhikārīs and uttama-adhikārīs. The kaniṣṭha-adhikārī, or the devotee in the lowest stage of Vaiṣṇava life, has firm faith but is not familiar with the conclusions of the śāstras. The devotee in the second stage, the madhyama-adhikārī, is completely aware of the śāstric conclusion and has firm faith in his guru and the Lord. He, therefore, avoiding non-devotees, preaches to the innocent. However, the mahā-bhāgavata or uttama-adhikārī, the devotee in the highest stage of devotional life, does not see anyone as being against the Vaiṣṇava principles, for he regards everyone as a Vaiṣṇava but himself. This is the essence of Caitanya Mahāprabhu’s instruction that one be more tolerant than a tree and think oneself lower than the straw in the street (tṛṇādapi sunicena taror api sahiṣṭunā). However, even if a devotee is in the uttama-bhāgavata status he must come down to the second status of life, madhyama-adhikārī, to be a preacher, for a preacher should not tolerate blasphemy against another Vaiṣṇava. Although a kaniṣṭha-adhikārī also cannot tolerate such blasphemy, he is not competent to stop it by citing śāstric evidences. Therefore Tapana Miśra and Candrasekhara are understood to be kaniṣṭha-adhikārīs because they could not refute the arguments of the sannyāsīs in Benares. They appealed to Lord Caitanya Mahāprabhu to take action, for they felt that they could not tolerate such criticism although they also could not stop it.

TEXT 52

इहा शुनि रहे प्रभू ईषवं हासियाः ॥
सेइ काले एक बिप्र मिलल अलियाः ॥ ५२ ॥

ihā śuni rahe prabhu īṣat ha-iyā
sei kāle eka vipra miliia āsiyā
SYNONYMS

iha—this; śuni—hearing; rahe—remained; prabhu—Lord Caitanya Mahāprabhu; īṣat—slightly; hāsiyā—smiling; sei kāle—at that time; eka—one; vipra—brāhmaṇa; milila—met; āsiyā—coming there.

TRANSLATION

While Tapana Miśra and Candraśekhara were thus talking with Śrī Caitanya Mahāprabhu, He only smiled slightly and remained silent. At that time a brāhmaṇa came there to meet the Lord.

PURPORT

Because the blasphemy was cast against Śrī Caitanya Mahāprabhu Himself, He did not feel sorry, and therefore He was smiling. This is ideal Vaiṣṇava behavior. One should not become angry upon hearing criticism of himself, but if other Vaiṣṇavas are criticized one must be prepared to act as previously suggested. Śrī Caitanya Mahāprabhu was very compassionate for His pure devotees Tapana Miśra and Candraśekhara; therefore by His grace this brāhmaṇa immediately came to Him. By His omnipotency the Lord created this situation for the happiness of His devotees.

TEXT 53

असि' निवेदन करे चरणेः धरिया ।
एक वस्तु मागो, देह प्रसान्न हई। ॥ ५३ ॥

āsi' nivedana kare caraṇe dhariyā
eka vastu māgo, deha prasanna ha-iya

SYNONYMS

āsi'—coming there; nivedana—submissive statement; kare—made; caraṇe—unto the lotus feet; dhariyā—capturing; eka—one; vastu—thing; māgo—beg from You; deha—kindly give it to me; prasanna—being pleased; ha-iya—becoming so.

TRANSLATION

The brāhmaṇa immediately fell at the lotus feet of Caitanya Mahāprabhu and requested Him to accept his proposal in a joyful mood.

PURPORT

The Vedic injunctions state, tad viddhi praṇītātena paripraśnena sevayā: one must approach a superior authority in humbleness (Bg. 4.34). One cannot challenge a superior authority, but with great submission one can submit his proposal for acceptance by the spiritual master or spiritual authorities. Śrī Caitanya Mahāprabhu is an ideal teacher by His personal behavior, and so also are all His disciples. Thus
this *brāhmaṇa*, being purified in association with Caitanya Mahāprabhu, followed these principles in submitting his request to the higher authority. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and then spoke as follows.

**TEXT 54**

*সকল সন্ন্যাসী বুঝেও কৈমু নিম্নলঃ।
 ভুমি যদি আইস, পূর্ণ হয় মোর মন॥ ৫৪॥*

*sakala sannyāśī muñi kainu nimantraṇa
tumi yadi āisa, pūrṇa haya mora mana*

**SYNONYMS**

*sakala—all; sannyāśi—renouncers; muñi—I; kainu—made; nimantraṇa—invited;
tumi—Your good self; yadi—if; āisa—come; pūrṇa—fulfillment; haya—becomes;
mora—my; mana—mind.*

**TRANSLATION**

"My dear Lord, I have invited all the sannyāsīs of Benares to my home. My desires will be fulfilled if You also accept my invitation.

**PURPORT**

This *brāhmaṇa* knew that Caitanya Mahāprabhu was the only Vaiṣṇava sannyāśi in Benares at that time and all the others were Māyāvādīs. It is the duty of a grhastha to sometimes invite sannyāsīs to take food at his home. This grhastha-brāhmaṇa wanted to invite all the sannyāsīs to his house, but he also knew that it would be very difficult to induce Lord Caitanya Mahāprabhu to accept such an invitation because the Māyāvādī sannyāsīs would be present. Therefore he fell down at His feet and fervently appealed to the Lord to be compassionate and grant his request. Thus he humbly submitted his desire.

**TEXT 55**

*না যাহ সন্ন্যাসি-গোষ্ঠী, ইহা আমি জানি।
 মোরে অনুগ্রহ কর নিম্নলঃ মানি॥ ৫৫॥*

*nā yāha sannyāśi-goṣṭhī, ihā āmi jāni
more anugraha kara nimantraṇa māni’*

**SYNONYMS**

*nā—not; yāha—You go; sannyāśi-goṣṭhī—the association of Māyāvādī sannyāsīs;
īhā—this; āmi—I; jāni—know; more—unto me; anugraha—merciful; kara—become;
nimantraṇa—invitation; māni’—accepting.*
TRANSLATION

"My dear Lord, I know that You never mix with other sannyāsīs, but please be merciful unto me and accept my invitation."

PURPORT

An ācārya or great personality of the Vaiṣṇava school is very strict in his principles, but although he is as hard as a thunderbolt, sometimes he is as soft as a rose. Thus actually he is independent. He follows all the rules and regulations strictly, but sometimes he slackens this policy. It was known that Lord Caitanya never mixed with the Māyāvadī sannyāsīs, yet He conceded to the request of the brāhmaṇa, as stated in the next verse.

TEXT 56

प्रभु हासि' निमन्त्रण कैला अभालकार ।
सन्यासीरे कूपा लागि' ए भाली ताँहार || 56 ||

prabhu hāsi' nimantraṇa kaila aṅgīkāra
sannyāsīre kṛpā lāgi' e bhaṅgī tāṅhāra

SYNONYMS

prabhu—the Lord; hāsi’—smiling; nimantraṇa—invitation; kaila—made; aṅgīkāra—acceptance; sannyāsīre—unto the Māyāvadī sannyāsīs; kṛpā—to show them mercy; lāgi’—for the matter of; e—this; bhaṅgī—gesture; tāṅhāra—His.

TRANSLATION

Lord Caitanya smiled and accepted the invitation of the brāhmaṇa. He made this gesture to show His mercy to the Māyāvadī sannyāsīs.

PURPORT

Tapana Miśra and Candraśekhara appealed to the lotus feet of the Lord regarding their grief at the criticism of Him by the sannyāsīs in Benares. Caitanya Mahāprabhu merely smiled, yet He wanted to fulfill the desires of His devotees, and the opportunity came when the brāhmaṇa came to request Him to accept his invitation to be present in the midst of the other sannyāsīs. This coincidence was made possible by the omnipotency of the Lord.

TEXT 57

से बिप्र जानेन प्रभु ना यान काँर घरे ।
ताँहार श्रेष्ठाय तारे अत्यावशोह करे || 57 ||
se vipra jānena prabhu nā yā’na kā’ra ghare tānhāra preraṇāya tāṅre atyāgraḥa kare

SYNONYMS

se—that; vipra—brāhmaṇa; jānena—knew it; prabhu—Lord Caitanya Mahāprabhu; nā—never; yā’na—goes; kā’ra—anyone’s; ghare—house; tānhāra—His; preraṇāya—by inspiration; tāṅre—unto Him; atyāgraḥa kare—strongly urging to accept the invitation.

TRANSLATION

The brāhmaṇa knew that Lord Caitanya Mahāprabhu never went to anyone else’s house, yet due to inspiration from the Lord he earnestly requested Him to accept this invitation.

TEXT 58

অর দিনে গেল। প্রভু সে বিশ্বস্বরে।
দেখিলেন, বসিয়াছেন সন্ন্যাসীর গণে।

āra dine gelā prabhu se vipra-bhavane
dekhilena, vasiyāchena sannyāsira gaṇe

SYNONYMS

āra—next; dine—day; gelā—went; prabhu—the Lord; se—that; vipra—brāhmaṇa; bhavane—in the house of; dekhilena—He saw; vasiyāchena—there were sitting; sannyāsira—all the sannyāsis; gaṇe—in a group.

TRANSLATION

The next day, when Lord Śrī Caitanya Mahāprabhu went to the house of that brāhmaṇa, he saw all the sannyāsīs of Benares sitting there.

TEXT 59

সবার সমক্ষে গেল। পাদ-প্রক্ষালনে।
পাদ প্রক্ষালন করি বসিল। সেই স্থানে।

sabā namaskari’ gelā pāda-prakṣālana
pāda prakṣālana kari vasiḷā sei sthāne

SYNONYMS

sabā—to all, namaskari’—offering obeisances; gelā—went; pāda—foot; prakṣālana—for washing; pāda—foot; prakṣālana—washing; kari—finishing; vasiḷā—sat down; sei—in that; sthāne—place.
TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the sannyāsīs He immediately offered obeisances, and then He went to wash His feet. After washing His feet, He sat down by the place where He had done so.

PURPORT

By offering His obeisances to the Māyāvādī sannyāsīs Śrī Caitanya Mahāprabhu very clearly exhibited His humbleness to everyone. Vaiṣṇavas must not be disrespectful to anyone, to say nothing of a sannyāśī. Śrī Caitanya Mahāprabhu teaches, amāninā mānadena: one should always be respectful to others but should not demand respect for himself. A sannyāśī should always walk barefoot, and therefore when he enters a temple or a society of devotees he should first wash his feet and then sit down in a proper place. In India it is still the prevalent custom that one put his shoes in a specified place and then enter the temple barefoot after washing his feet. Śrī Caitanya Mahāprabhu is an ideal acārya, and those who follow in His footsteps should practice the methods of devotional life that He teaches us.

TEXT 60

वस्याय करिल। किछु ऐश्वर्य एकाश ।
महातेजोमय रपु कॉटिश्याभास ॥ ६० ॥

vasiyā karilā kichu aiśvarya prakāśa
mahātejomaya vapu koṭi-sūryābhāsa

SYNONYMS

vasiyā—after sitting; karilā—exhibited; kichu—some; aiśvarya—mystic power; prakāśa—manifested; mahātejomaya—very brilliantly; vapu—body; koṭi—millions; sūrya—sun; ābhāsa—reflection.

TRANSLATION

After sitting on the ground, Caitanya Mahāprabhu exhibited His mystic power by manifesting an effulgence as brilliant as the illumination of millions of suns.

PURPORT

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Kṛṣṇa, is full of all potencies. Therefore it is not remarkable for Him to manifest the illumination of millions of suns. Lord Śrī Kṛṣṇa is known as Yogeśvara, the master of all mystic powers. Śrī Kṛṣṇa Caitanya Mahāprabhu is Lord Kṛṣṇa Himself; therefore He can exhibit any mystic power.
TEXT 61

prabhāve ākārsila saba sannyāsīra mana
uṭhila sannyāsī saba chādiyā āsana

SYNONYMS

prabhāve—by such illumination; ākārsila—He attracted; saba—all; sannyāsīra—the Māyāvādī sannyāsis; mana—mind; uṭhila—stood up; sannyāsī—all the Māyāvādī sannyāsis; saba—all; chādiyā—giving up; āsana—sitting places.

TRANSLATION

When the sannyāsis saw the brilliant illumination of the body of Śrī Caitanya Mahāprabhu, their minds were attracted, and they all immediately gave up their sitting places and stood in respect.

PURPORT

To draw the attention of common men, sometimes saintly persons, ācāryas and teachers exhibit extraordinary opulences. This is necessary to attract the attention of fools, but a saintly person should not misuse such power for personal sense gratification like false saints who declare themselves to be God. Even a magician can exhibit extraordinary feats which are not understandable to common men, but this does not mean that the magician is God. It is a most sinful activity to attract attention by exhibiting mystic powers and utilizing this opportunity to declare oneself to be God. A real saintly person never declares himself to be God but always places himself in the position of a servant of God. For a servant of God there is no need to exhibit mystic powers, and he does not like to do so, but on behalf of the Supreme Personality of Godhead a humble servant of God performs his activities in such a wonderful way that no common man can dare try to act like him. Yet a saintly person never takes credit for such actions because he knows very well that when wonderful things are done on his behalf by the grace of the Supreme Lord, all credit goes to the master and not to the servant.

TEXT 62

prakāśānanda-nāme sarva sannyāsi-pradhāna
prabhuke kahila kichu kariya sammāna

prakāśānanda-nāme sarva sannyāsi-pradhāna
prabhuke kahila kichu kariya sammāna
SYNONYMS

prakāśānanda—Prakāśānanda; nāme—of the name; sarva—all; sannyāsi-pradhāna—chief of the Māyāvādī sannyāsīs; prabhuke—unto the Lord; kahila—said; kichu—something; kariyā—showing Him; sammāna—respect.

TRANSLATION

The leader of all the Māyāvādī sannyāsīs present was named Prakāśānanda Sarasvatī, and after standing up he addressed Lord Caitanya Mahāprabhu as follows with great respect.

PURPORT

As Lord Śrī Caitanya Mahāprabhu showed respect to all the Māyāvādī sannyāsīs, similarly the leader of the Māyāvādī sannyāsīs, Prakāśānanda, also showed his respects to the Lord.

TEXT 63

इहङ आइस, इहङ आइस, शुनह स्रिपाद ।
अपवित्र श्हाने वैस, किब अवसाद || ६३ ||

ihāṅ āisa, ihāṅ āisa, śunaha śṛipāda
apavitra sthāne vaisa, kibā avasāda

SYNONYMS

ihāṅ āisa—come here; ihāṅ āisa—come here; śunaha—kindly hear; śṛipāda—Your Holiness; apavitra—unholy; sthāne—place; vaisa—You are sitting; kibā—what is that; avasāda—lamentation.

TRANSLATION

"Please come here. Please come here, Your Holiness. Why do You sit in that unclean place? What has caused Your lamentation?"

PURPORT

Here is the distinction between Lord Caitanya Mahāprabhu and Prakāśānanda Sarasvatī. In the material world everyone wants to introduce himself as very important and great, but Caitanya Mahāprabhu introduced Himself very humbly and meekly. The Māyāvādīs were sitting in an exalted position, and Caitanya Mahāprabhu sat in a place which was not even clean. Therefore the Māyāvādī sannyāsīs thought that He must have been aggrieved for some reason, and Prakāśānanda Sarasvatī inquired about the cause for His lamentation.
TEXT 64

prabhu kahe,—āmi ha-i hina-sampradāya
tomā-sabāra sabhāya vasite nā yuyāya

SYNONYMS

prabhu kahe—the Lord replied; āmi—I; ha-i—am; hina-sampradāya—belonging to a lower spiritual school; tomā-sabāra—of all of you; sabhāya—in the assembly; vasite—to sit down; nā—never; yuyāya—I can dare.

TRANSLATION

The Lord replied: “I belong to a lower order of sannyāsis. Therefore I do not deserve to sit with you.”

PURPORT

Māyāvādī sannyāsis are always very puffed up because of their knowledge of Sanskrit and because they belong to the Śaṅkara-sampradāya. They are always under the impression that unless one is a brāhmaṇa and a very good Sanskrit scholar, especially in grammar, one cannot accept the renounced order of life nor become a preacher. Māyāvādī sannyāsis always misinterpret all the śāstras with their word jugglery and grammatical compositions, yet Śripāda Śaṅkarācārya himself condemned such jugglery of words in the verse, prāpte sannihite khalu maraṇe nahi nahi rakṣati ṭukṛ̣ḥ-karaṇe. Ṭukṛ̣ḥ refers to suffixes and prefixes in Sanskrit grammar. Śaṅkarācārya warned his disciples that if they concerned themselves only with the principles of grammar, not worshiping Govinda, they were fools who would never be saved. Yet in spite of Śripāda Śaṅkarācārya’s instructions, foolish Māyāvādī sannyāsis are always busy juggling words on the basis of strict Sanskrit grammar.

Māyāvādī sannyāsis are very puffed up if they hold the elevated sannyāsa titles tīrtha, ḍārma, and sarasvatī. Even among Māyāvādīs, those who belong to other sampradāyas and hold other titles such as Vana, Aranya, Bhāratī, etc., are considered to be lower-grade sannyāsis. Śrī Caitanya Mahāprabhu accepted sannyāsa from the Bhāratī-sampradāya, and thus He considered Himself a lower sannyāsi than Prakāśānanda Sarasvatī. To remain distinct from Vaiṣṇava sannyāsīs, the sannyāsis of the Māyāvādī-sampradāya always think themselves to be situated in a very elevated spiritual order, but Lord Śrī Caitanya Mahāprabhu, in order to teach them how to become humble and meek, accepted Himself as belonging to a lower sampradāya of sannyāsīs. Thus He wanted to point out clearly that a sannyāsi is one who is advanced in spiritual knowledge. One who is advanced in spiritual knowledge should be accepted as occupying a better position than those who lack such knowledge.
The Māyāvādī-sampradāya sannyāsīs are generally known as Vedāntīs, as if Vedānta were their monopoly. Actually, however, Vedāntī refers to a person who perfectly knows Kṛṣṇa. As confirmed in Bhagavad-gītā, vedais ca sarvair aham eva vedyo: "By all the Vedas it is Kṛṣṇa who is to be known." (Bg. 15.15) The so-called Māyāvādī Vedāntīs do not know who Kṛṣṇa is; therefore their title of Vedāntī, or knower of Vedānta philosophy, is simply a pretension. Māyāvādī sannyāsīs always think of themselves as real sannyāsīs and consider sannyāsīs of the Vaiṣṇava order to be brahmacārīs. A brahmacārī is supposed to engage in the service of a sannyāsī and accept him as his guru. Māyāvādī sannyāsīs therefore declare themselves to be not only gurus but jagad-gurus, or the spiritual masters of the entire world, although, of course, they cannot see the entire world. Sometimes they dress gorgeously and travel on the backs of elephants in processions, and thus they are always puffed up, accepting themselves as jagad-gurus. Śrīla Rūpa Gosvāmī, however, has explained that jagad-guru properly refers to one who is the controller of his tongue, mind, words, belly, genitals and anger. Prthivīṁ sa śiṣyāt: such a jagad-guru is completely fit to make disciples all over the world. Due to false prestige, Māyāvādī sannyāsīs who do not have these qualifications sometimes harass and blaspheme a Vaiṣṇava sannyāsī who humbly engages in the service of the Lord.

TEXT 65

অপেনে প্রকাশানন্দ হাতেতে ধরিয়া ।
বসাইলা সম্ভামধ্যে সম্মান করিয়া ॥ ৬৫ ॥

āpene prakāśānanda hātete dhariyā
vasāilā sabhā-madhye sammāna kariyā

SYNONYMS

āpene—personally; prakāśānanda—Prakāśānanda; hātete—by His hand; dhariyā—capturing; vasāilā—made Him sit; sabhā-madhye—in the assembly of; sammāna—with great respect; kariyā—offering Him.

TRANSLATION

Prakāśānanda Sarasvati, however, caught Śrī Caitanya Mahāprabhu personally by the hand and seated Him with great respect in the midst of the assembly.

PURPORT

The respectful behavior of Prakāśānanda Sarasvati toward Śrī Caitanya Mahāprabhu is very much to be appreciated. Such behavior is calculated to be ajenāta-sukṛti, or pious activities that one executes without his knowledge. Thus Śrī Caitanya Mahāprabhu very tactfully gave Prakāśānanda Sarasvati an opportunity to ad-
vance in ajñāta-sukṛti so that in the future he might actually become a Vaiṣṇava sannyāsī.

TEXT 66

পুর্চিল, তোমার নাম ‘শ্রীকৃষ্ণচেতন’।
কেশব-স্তরতীর শিষ্য, তাতে তুমি ধন্য। ॥ ৬৬ ॥

puchila, tomāra nāma ‘śrī-krṣṇa-caitanya’
keśava-bhāratīra śiṣya, tāte tumī dhanya

SYNONYMS

puchila—inquired; tomāra—Your; nāma—name; śrī-krṣṇa-caitanya—the name Śrī Kṛṣṇa Caitanya; keśava-bhāratīra śiṣya—You are a disciple of Keśava Bhāratī; tāte—in that connection; tumī—You are; dhanya—glorious.

TRANSLATION

Prakāśānanda Sarasvatī then said: “I understand that Your name is Śrī Kṛṣṇa Caitanya. You are a disciple of Śrī Keśava Bhāratī, and therefore You are glorious.

TEXT 67

সাম্প্রদায়িক সন্ন্যাসী তুমি, রহ এই গ্রামে।
কি কারণে আমা-সবার না কর দর্শনে। ॥ ৬৭ ॥

sāmpradāyika sannyāsī tumī, raha ei grāme
ki kāraṇe āmā-sabāra nā kara darśane

SYNONYMS

sāmpradāyika—of the community; sannyāsī—Māyāvādī sannyāśi; tumī—You are; raha—live; ei—this; grāme—in Vāraṇāsī; ki kāraṇe—for what reason; āmā-sabāra—with us; nā—do not; kara—endeavor; darśane—to mix.

TRANSLATION

“You belong to our Śaṅkara-sampradāya and live in our village, Vāraṇāsī. Why then do You not associate with us? Why is it that You avoid even seeing us?

PURPORT

A Vaiṣṇava sannyāsī or a Vaiṣṇava in the second stage of advancement in spiritual knowledge can understand four principles—namely, the Supreme Personality of Godhead, the devotees, the innocent and the jealous—and he behaves differently with each. He tries to increase his love for Godhead, make friendship with devotees
and preach Kṛṣṇa consciousness among the innocent, but he avoids the jealous who are envious of the Kṛṣṇa consciousness movement. Lord Caitanya Mahāprabhu Himself exemplified such behavior, and this is why Prakāśānanda Sarasvatī inquired why He did not associate or even talk with them. Caitanya Mahāprabhu confirmed by example that a preacher of the Kṛṣṇa consciousness movement generally should not waste his time talking with Māyāvādī sannyāsīs, but when there are arguments on the basis of śāstra, a Vaiṣṇava must come forward to talk and defeat them in philosophy.

According to Māyāvādī sannyāsīs, only one who takes sannyāsa in the disciplic succession from Śaṅkarācārya is a Vedic sannyāsī. Sometimes it is challenged that the sannyāsīs who are preaching in the Kṛṣṇa consciousness movement are not genuine because they do not belong to brāhmaṇa families, for Māyāvādīs do not offer sannyāsa to one who does not belong to a brāhmaṇa family by birth. Unfortunately, however, they do not know that at present everyone is born a śūdra (kalau śūdra sambhava). It is to be understood that there are no brāhmaṇas in this age because those who claim to be brāhmaṇas simply on the basis of birthright do not have the brahminical qualifications. However, even if one is born in a non-brāhmaṇa family, if he has the brahminical qualifications he should be accepted as a brāhmaṇa, as confirmed by Śrīla Nārada Muni and the great saint Śrīdhara Svāmī. This is also stated in Śrīmad-Bhāgavatam. Both Nārada and Śrīdhara Svāmī completely agree that one cannot be a brāhmaṇa by birthright but must possess the qualities of a brāhmaṇa. Thus in our Kṛṣṇa consciousness movement we never offer the sannyāsa order to a person whom we do not find to be qualified in terms of the prescribed brahminical principles. Although it is a fact that unless one is a brāhmaṇa he cannot become a sannyāsī, it is not a valid principle that an unqualified man who is born in a brāhmaṇa family is a brāhmaṇa whereas a brahminically qualified person born in a non-brāhmaṇa family cannot be accepted. The Kṛṣṇa consciousness movement strictly follows the injunctions of Śrīmad-Bhāgavatam, avoiding misleading heresy and manufactured conclusions.

TEXT 68

सन्यासी हायया कर नर्तन-गायया |
भावुक सब संगे लंगा कर संगकार्तन || ६८ ||

sannyāsī ha-iyā kara nartana-gāyana
bhāvuka saba saṅge lanā kara saṅkīrtana

SYNONYMS

sannyāsī—the renounced order of life; ha-iyā—accepting; kara—You do; nartana-gāyana—dancing and chanting; bhāvuka—fanatics; saba—all; saṅge—in Your company; lanā—accepting them; kara—You do; saṅkīrtana—chanting of the holy name of the Lord.
TRANSLATION

“You are a sannyāsī. Why then do You indulge in chanting and dancing, engaging in Your sāṅkīrtana movement in the company of fanatics?

PURPORT

This is a challenge by Prakāśānanda Sarasvatī to Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya that Śrī Caitanya Mahāprabhu, who is the object of Vedānta philosophical research, has very kindly determined who is an appropriate candidate for study of Vedānta philosophy. The first qualification of such a candidate is expressed by Śrī Caitanya Mahāprabhu in His Śīkṣāstākā:

\[ \text{tṛṇād api sunīcena taror api sahiṣṭunā} \]
\[ \text{amāninā mānadena kīrtanīyah sadā hariḥ} \]

This statement indicates that one can hear or speak about Vedānta philosophy through the disciplic succession. One must be very humble and meek, more tolerant than a tree and more humble than the grass. One should not claim respect for himself but should be prepared to give all respect to others. One must have these qualifications to be eligible to understand Vedic knowledge.

TEXT 69

বেদান্ত-পাঠন, ধ্যান, — সন্ন্যাসীর ধর্ম |
তাহা ছাড়ি’ কর কেনে ভাবুকের কর্ম || ৬৯ ||

\[ \text{vedānta-paṭhana, dhyāna,—sannyāsīra dharma} \]
\[ \text{tāhā chaḍī’ kara kene bhāvikera karma} \]

SYNONYMS

vedānta-paṭhana—studying Vedānta philosophy; dhyāna—meditation; sannyāsīra—of a sannyāsī; dharma—duties; tāhā chaḍī’—giving them up; kara—You do; kene—why; bhāvikera—of the fanatics; karma—activities.

TRANSLATION

“Meditation and the study of Vedānta are the sole duties of a sannyāsī. Why do You abandon these to dance with fanatics?

PURPORT

As explained in regard to verse 41, Māyāvadī sannyāsīs do not approve of chanting and dancing. Prakāśānanda Sarasvatī, like Sārvabhauma Bhāṭṭācārya, misunderstood Śrī Caitanya Mahāprabhu to be a misled young sannyāsī, and therefore he
asked Him why He indulged in the association of fanatics instead of executing the duty of a sannyāsī.

TEXT 70

prabhāve dekhiye tomā sākṣāt nārayaṇa
hīnācāra kara kene, ithe ki kāraṇa

SYNONYMS

prabhāve—in Your opulence; dekhiye—I see; tomā—You; sākṣāt—directly; nārayaṇa—the Supreme Personality of Godhead; hīnā-ācāra—lower-class behavior; kara—You do; kene—why; ithe—in this; ki—what is; kāraṇa—reason.

TRANSLATION

“You look as brilliant as if You were Nārāyaṇa Himself. Will You kindly explain the reason that You have adopted the behavior of lower-class people?”

PURPORT

Due to renunciation, Vedānta study, meditation and the strict regulative principles of their daily routine, Māyāvādī sannyāsīs are certainly in a position to execute pious activities. Thus Prakāśānanda Sarasvatī, on account of his piety, could understand that Caitanya Mahāprabhu was not an ordinary person but the Supreme Personality of Godhead. Sākṣāt nārayaṇa: he considered Him to be Nārāyaṇa Himself. Māyāvādī sannyāsīs address each other as Nārāyaṇa because they think that they are all going to be Nārāyaṇa or merge with Nārāyaṇa in the next life. Prakāśānanda Sarasvatī appreciated that Caitanya Mahāprabhu had already directly become Nārāyaṇa and did not need to wait until His next life. One difference between the Vaiṣṇava and Māyāvādī philosophies is that Māyāvādī philosophers think that after giving up their bodies they are going to become Nārāyaṇa by merging with His body, whereas Vaiṣṇava philosophers understand that after the body dies they are going to have a transcendental, spiritual body in which to associate with Nārāyaṇa.

TEXT 71

prabhu kahe—śuna, śripāda, ihāra kāraṇa

guru more mūrkha dekhi' karila śāsana
Srī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvati: “My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.

PURPORT
When Prakāśānanda Sarasvati inquired from Lord Caitanya Mahāprabhu why He neither studied Vedānta nor performed meditation, Lord Caitanya presented Himself as a number one fool in order to indicate that the present age, Kali-yuga, is an age of fools and rascals in which it is not possible to obtain perfection simply by reading Vedānta philosophy and meditating. The sāstras strongly recommend:

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harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
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“In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.” People in general in Kali-yuga are so fallen that it is not possible for them to obtain perfection simply by studying Vedānta-sūtra. One should therefore seriously take to the constant chanting of the holy name of the Lord.

TEXT 72

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mūrkha tumi, tomāra nāhika vedāntadhikāra
‘kṛṣṇa-mantra’ japa sadā,—ei mantra-sāra
```

SYNONYMS

mūrkha tumi—You are a fool; tomāra—Your; nāhika—there is not; vedānta—Vedānta philosophy; adhikāra—qualification to study; kṛṣṇa-mantra—the hymn of Kṛṣṇa (Hare Kṛṣṇa); japa—chant; sadā—always; ei—this; mantra—hymn; sāra—essence of all Vedic knowledge.

TRANSLATION

“‘You are a fool,’ he said. ‘You are not qualified to study Vedānta philosophy, and therefore You must always chant the holy name of Kṛṣṇa. This is the essence of all mantras or Vedic hymns.
PURPORT

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja comments in this connection, “One can become perfectly successful in the mission of his life if he acts exactly according to the words he hears from the mouth of his spiritual master.” This acceptance of the words of the spiritual master is called śrāuta-vākya, which indicates that the disciple must carry out the spiritual master’s instructions without deviation. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that a disciple must accept the words of his spiritual master as his life and soul. Śrī Caitanya Mahāprabhu here confirms this by saying that since His spiritual master ordered Him only to chant the holy name of Kṛṣṇa, He always chanted the Hare Kṛṣṇa mahā-mantra according to this direction (‘kṛṣṇa-mantra’ japa sadā—ei mantra-sāra).

Kṛṣṇa is the origin of everything. Therefore when a person is fully Kṛṣṇa conscious it is to be understood that his relationship with Kṛṣṇa has been fully confirmed. Lacking Kṛṣṇa consciousness, one is only partially related with Kṛṣṇa and is therefore not in his constitutional position. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Kṛṣṇa, the spiritual master of the entire universe, He nevertheless took the position of a disciple in order to teach by example how a devotee should strictly follow the orders of a spiritual master in executing the duty of always chanting the Hare Kṛṣṇa mahā-mantra. One who is very much attracted to the study of Vedānta philosophy must take lessons from Śrī Caitanya Mahāprabhu. In this age, no one is actually competent to study Vedānta, and therefore it is better that one chant the holy name of the Lord, which is the essence of all Vedic knowledge, as Kṛṣṇa Himself confirms in Bhagavad-gītā:

\[ \text{vedaiś ca sarvair aham eva vedyo} \\
\text{vedāṇta-kṛd veda-vid eva cāham} \]

“By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas.” (Bg. 15.15)

Only fools give up the service of the spiritual master and think themselves advanced in spiritual knowledge. In order to check such fools, Caitanya Mahāprabhu Himself presented the perfect example of how to be a disciple. A spiritual master knows very well how to engage each disciple in a particular duty, but if a disciple, thinking himself more advanced than his spiritual master, gives up his orders and acts independently, he checks his own spiritual progress. Every disciple must consider himself completely unaware of the science of Kṛṣṇa and must always be ready to carry out the orders of the spiritual master to become competent in Kṛṣṇa consciousness. A disciple should always remain a fool before his spiritual master. Therefore sometimes pseudo-spiritualists accept a spiritual master who is not even fit to become a disciple because they want to keep him under their control. This is useless for spiritual realization.

One who imperfectly knows Kṛṣṇa consciousness cannot know Vedānta philosophy. A showy display of Vedānta study without Kṛṣṇa consciousness is a feature of the external energy, māyā, and as long as one is attracted by the inebrieties
of this ever changing material energy, he deviates from devotion to the Supreme Personality of Godhead. An actual follower of Vedānta philosophy is a devotee of Lord Viśṇu, who is the greatest of the great and the maintainer of the entire universe. Unless one surpasses the field of activities in service to the limited, one cannot reach the unlimited. Knowledge of the unlimited is actual brahma jñāna, or knowledge of the Supreme. Those who are addicted to fruitive activities and speculative knowledge cannot understand the value of the holy name of the Lord, Kṛṣṇa, who is always completely pure, eternally liberated and full of spiritual bliss. One who has taken shelter of the holy name of the Lord, which is identical with the Lord, does not have to study Vedānta philosophy, for he has already completed all such study.

One who is unfit to chant the holy name of Kṛṣṇa but thinks that the holy name is different from Kṛṣṇa and thus takes shelter of Vedānta study in order to understand Him must be considered a number one fool, as confirmed by Caitanya Mahāprabhu by His personal behavior, and philosophical speculators who want to make Vedānta philosophy an academic career are also considered to be within the material energy. A person who always chants the holy name of the Lord, however, is already beyond the ocean of nescience, and thus even a person born in a low family who engages in chanting the holy name of the Lord is considered to be beyond the study of Vedānta philosophy. In this connection the Śrīmad-Bhāgavatam states:

\[
\text{aho bata śvapaco'} \text{to garīyān}
\]
\[
yaj jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnuṛ āryā
brahmānūcīr nāma gṛṇanti ye te
\]

"If a person born in a family of dog-eaters takes to the chanting of the holy name of Kṛṣṇa, it is to be understood that in his previous life he must have executed all kinds of austerities and penances and performed all the Vedic yajñas." (Bhāg. 3.33.7)

Another quotation states:

\[
\text{rg-vedo }'\text{tha yajur-veda} \text{py ātharvaṇaṁ}
adhiṁś tena yenoktaṁ harir ity aksara-dvayam
\]

"A person who chants the two syllables Ha-ri has already studied the four Vedas—Sáma, Ṛk, Yajuḥ and Ātharva."

Taking advantage of these verses, there are some sahajiyās who, taking everything very cheaply, consider themselves elevated Vaishnavas but do not care even to touch the Vedānta-sūtras or Vedānta philosophy. A real Vaiṣṇava should, however, study Vedānta philosophy, but if after studying Vedānta one does not adopt the chanting of the holy name of the Lord, he is no better than a Māyāvādī. Therefore, one should not be a Māyāvādī, yet one should not be unaware of the subject matter of Vedānta philosophy. Indeed, Caitanya Mahāprabhu exhibited His knowledge of Vedānta in His discourses with Prakāśānanda Sarasvatī. Thus it is to be understood
that a Vaiśnava should be completely conversant with Vedānta philosophy, yet he should not think that studying Vedānta is all in all and therefore be unattached to the chanting of the holy name. A devotee must know the importance of simultaneously understanding Vedānta philosophy and chanting the holy names. If by studying Vedānta one becomes an impersonalist, he has not been able to understand Vedānta. This is confirmed in Bhagavad-gītā (Bg. 15.15). Vedānta means “the end of knowledge.” The ultimate end of knowledge is knowledge of Krṣṇa, who is identical with His holy name. Cheap Vaiśnavas (sahajiyās) do not care to study the Vedānta philosophy as commented upon by the four ācāryas. In the Gauḍīya-sampradāya there is a Vedānta commentary called the Govinda-bhāṣya, but the sahajiyās consider such commentaries to be untouchable philosophical speculation, and they consider the ācāryas to be mixed devotees. Thus they clear their way to hell.

TEXT 73

क्रृष्णमन्त्र हैते हवे संसार-मोचन ।
क्रृष्णनाम हैते पाबे क्रृष्णर चरण ॥ ७३ ॥

krṣṇa-mantra haite habe saṁsāra-mocana
krṣṇa-nāma haite pābe krṣṇera caraṇa

SYNONYMS
krṣṇa-mantra—the chanting of the Hare Kṛṣṇa mahā-mantra; haite—from; habe—it will be; saṁsāra—material existence; mocana—deliverance; krṣṇa-nāma—the holy name of Lord Kṛṣṇa; haite—from; pābe—one will get; krṣṇera—of Lord Kṛṣṇa; caraṇa—lotus feet.

TRANSLATION

“Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.

PURPORT

In the Anubhāṣya, Śrī Bhaktisiddhānta Sarasvatī Gosvāmī says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of māyā and fully engage in the service of the Lord. Unless one serves the Supreme Personality of Godhead Mukunda one cannot become free from fruitive activities under the external energy. However, when one chants the holy name of the Lord offenselessly, he can realize a transcendental position which is completely aloof from the material conception of life. Rendering service to the Lord, a devotee relates to the Supreme Personality of Godhead in one of five relationships—namely, śānta, dāśya, sakhyā, vātsalya
and mādhurya—and thus he relishes transcendental bliss in that relationship. Such a relationship certainly transcends the body and mind. When one realizes that the holy name of the Lord is identical with the Supreme Person, he becomes completely eligible to chant the holy name of the Lord. Such an ecstatic chanter and dancer must be considered to have a direct relationship with the Lord.

According to the Vedic principles, there are three stages of spiritual advancement, namely, sambandha-jñāna, abhidheya and prayojana. Sambandha-jñāna refers to establishing one’s original relationship with the Supreme Personality of Godhead, abhidheya refers to acting according to that constitutional relationship, and prayojana is the ultimate goal of life, which is to develop love of Godhead (premā pumartho mahān). If one adheres to the regulative principles under the order of the spiritual master, he very easily achieves the ultimate goal of his life. A person who is addicted to the chanting of the Hare Kṛṣṇa mantra very easily gets the opportunity to serve the Supreme Personality of Godhead directly. There is no need for such a person to understand the grammatical jugglery in which Mayavādī sannyāsīs generally indulge. Śrī Śaṅkarācārya also stressed this point. Nahi nahi rakṣati ḍuṅkrī-kaṁreṇe: “Simply by juggling grammatical suffixes and prefixes one cannot save himself from the clutches of death.” The grammatical word jugglers cannot bewilder a devotee who engages in chanting the Hare Kṛṣṇa mahā-mantra. Simply addressing the energy of the Supreme Lord as Hare and the Lord Himself as Kṛṣṇa very soon situates the Lord within the heart of the devotee. By thus addressing Rādhā and Kṛṣṇa one directly engages in His Lordship’s service. The essence of all revealed scriptures and all knowledge is present when one addresses the Lord and His energy by the Hare Kṛṣṇa mantra, for this transcendental vibration can completely liberate a conditioned soul and directly engage him in the service of the Lord.

Śrī Caitanya Mahāprabhu presented Himself as a grand fool, yet He maintained that all the words that He had heard from His spiritual master strictly followed the principles stated by Vyāsadeva in Śrīmad-Bhāgavatam.

anarthopaśamaṁ sāksād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām

“The material miseries of a living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.” (Bhāg. 1.7.6) One can overcome all misconceptions and entanglement in the material world by practicing bhakti-yoga, and therefore Vyāsadeva, acting on the instruction of Śrī Nārada, has very kindly introduced Śrīmad-Bhāgavatam to relieve the conditioned souls from the clutches of māyā. Lord Caitanya’s spiritual master instructed Him, there-
fore, that one must read Śrīmad-Bhāgavatam regularly and with scrutiny to gradually become attached to the chanting of the Hare Kṛṣṇa mahā-mantra.

The holy name and the Lord are identical. One who is completely free from the clutches of māyā can understand this fact. This knowledge, which is achieved by the mercy of the spiritual master, places one on the supreme transcendental platform. Śrī Caitanya Mahāprabhu presented Himself as a fool because prior to accepting the shelter of a spiritual master He could not understand that simply by chanting one can be relieved from all material conditions. But as soon as He became a faithful servant of His spiritual master and followed his instructions, He very easily saw the path of liberation. Śrī Caitanya Mahāprabhu’s chanting of the Hare Kṛṣṇa mantra must be understood to be devoid of all offenses. The ten offenses against the holy name are as follows: (1) to blaspheme a devotee of the Lord, (2) to consider the Lord and the demigods to be on the same level or to think that there are many gods, (3) to neglect the orders of the spiritual master, (4) to minimize the authority of scriptures (Vedas), (5) to interpret the holy name of God, (6) to commit sins on the strength of chanting, (7) to instruct the glories of the Lord’s name to the unfaithful, (8) to compare the chanting of the holy name with material piety, (9) to be inattentive while chanting the holy name, and (10) to be attached to material things in spite of chanting the holy name.

TEXT 74

नाम बिन्दु कलिकाले नाहि आर दर्थ ।
सर्वमंत्रार नाम, - एই शास्त्रमर्म ॥ ७४ ॥

nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei śāstra-marma

SYNONYMS

nāma—the holy name; vinu—without; kali-kāle—in this age of Kali; nāhi—there is none; āra—or any alternative; dharma—religious principle; sarva—all; mantra—hymns; sāra—essence; nāma—the holy name; ei—this is; śāstra—revealed scriptures; marma—purport.

TRANSLATION

‘‘In this age of Kali there is no other religious principle than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.’’

PURPORT

The principles of the paramparā system were strictly honored in the ages Satya-yuga, Tretā-yuga and Dvāpara-yuga, but in the present age, Kali-yuga,
people neglect the importance of this system of śrauta-paramparā, or receiving knowledge by disciplic succession. In this age, people are prepared to argue that they can understand that which is beyond their limited knowledge and perception through so-called scientific observations and experiments, not knowing that actual truth comes down to man from authorities. This argumentative attitude is against the Vedic principles, and it is very difficult for one who adopts it to understand that the holy name of Kṛṣṇa is as good as Kṛṣṇa Himself. Since Kṛṣṇa and His holy name are identical, the holy name is eternally pure and beyond material contamination. It is the Supreme Personality of Godhead as a transcendental vibration. The holy name is completely different from material sound, as confirmed by Narottama dāsa Ṭhākura. Goḍokera prema-dhana, hari-nāma-saṅkīrtana: the transcendental vibration of hari-nāma-saṅkīrtana is imported from the spiritual world. Thus although materialists who are addicted to experimental knowledge and the so-called “scientific method” cannot place their faith in the chanting of the Hare Kṛṣṇa mahā-mantra, it is a fact that simply by chanting the Hare Kṛṣṇa mantra offenselessly one can be freed from all subtle and gross material conditions. The spiritual world is called Vaikuṇṭha, which means “without anxiety.” In the material world everything is full of anxiety (kunṭha), whereas in the spiritual world (Vaikuṇṭha) everything is free from anxiety. Therefore those who are afflicted by a combination of anxieties cannot understand the Hare Kṛṣṇa mantra, which is free from all anxiety. In the present age the vibration of the Hare Kṛṣṇa mahā-mantra is the only process which is in a transcendental position beyond material contamination. Since the holy name can deliver a conditioned soul, it is explained here to be sarva-mantra-sāra, the essence of all Vedic hymns.

A name which represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute. Although Māyāvādiś profess monism, they differentiate between the holy name of the Supreme Lord and the Lord Himself. For this offense of nāmāparādha they gradually glide down from their exalted position of brahma-jñāna, as confirmed in Śrīmad-Bhāgavatam (Bhāg. 10.2.32):

āruhya kṛcchreṇa paraṁ padam tataḥ
patanty adho 'nādra-yuṣmad-aṅghrayaḥ

Although by severe austerities they rise to the exalted position of brahma-jñāna, they nevertheless fall down due to imperfect knowledge of the Absolute Truth. Although they profess to understand the Vedic mantra, sarvam khalv idaṁ brahma (“everything is brahman”), they are unable to understand that the holy name is also brahman. If they regularly chant the mahā-mantra, however, they can be relieved from this misconception. Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name.
TEXT 75

एत बलि' एक श्लोक शिखाइल मोरे।
कर्णेन करि' एक श्लोक करिह बिचारे॥ ७५॥

*eta bali' eka śloka śikhāila more
kaṇṭhe kari' ei śloka kariha vicāre*

SYNONYMS

*eta bali'—saying this; eka śloka—one verse; śikhāila—taught; more—Me; kaṇṭhe—in the throat; kari’—keeping; ei—this; śloka—verse; kariha—You should do; vicāre—in consideration.*

TRANSLATION

"After describing the potency of the Hare Kṛṣṇa mahā-mantra, My spiritual master taught Me another verse, advising Me to always keep the name within My throat.

TEXT 76

हरेर्नाम हरेर्नाम हरेर्नामेव केबलम्।
कलौ नास्त्ये बनास्त्ये बनास्त्ये गतिरंगना॥ ७६॥

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

SYNONYMS

*hareḥ nāma—the holy name of the Lord; hareḥ nāma—the holy name of the Lord; hareḥ nāma—the holy name of the Lord; eva—certainly; kevalam—only; kalau—in this age of Kali; na asti—there is none; eva—certainly; na asti—there is none; eva—certainly; na asti—there is none; eva—certainly; gatiḥ—progress; anyathā—otherwise.*

TRANSLATION

"'In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord.'

PURPORT

For progress in spiritual life, the śāstras recommend meditation in Satya-yuga, sacrifice for the satisfaction of Lord Viṣṇu in Tretā-yuga and gorgeous worship of the Lord in the temple in Dvāpara-yuga, but in the age of Kali one can achieve spiritual progress only by chanting the holy name of the Lord. This is confirmed in
various scriptures. In the Śrīmad-Bhāgavatam there are many references to this fact. In the Twelfth Canto it is said, kīrtanād eva kṛṣṇasya mukta-saṅgāḥ param vrajet: In the age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction—simply by chanting the Hare Kṛṣṇa mantra one can be freed from all material contamination and thus be elevated to the spiritual world. The Nārada-paṅcarātra also praises the Hare Kṛṣṇa mahā-mantra as follows:

trayo vedāḥ śād-aṅgāni
chandāmsi vividhāḥ surāḥ
sarvam aṣṭākṣarāntahṣṭhāṁ
yac cānyad api vān-mayam
sarva-vedānta-sārārthaḥ
saṁsārāṁvavā-tāraṇāḥ

“The essence of all Vedic knowledge—comprehending the three kinds of Vedic activity [karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa], the chandaḥ or Vedic hymns, and the processes for satisfying the demigods—is included in the eight syllables Hare Kṛṣṇa, Hare Kṛṣṇa. This is the reality of all Vedānta. The chanting of the holy name is the only means to cross the ocean of nescience.” Similarly, the Kalisantarana Upaniṣād states, “Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the Vedas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name.” Similarly, Śrī Madhvacārya, while commenting upon the Muṇḍaka Upaniṣād, has said:

dvāparīyair janair viṣṇuḥ
paṅcarātraś ca kevalam
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

“In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping Him gorgeously according to the Paṅcarātrī system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting the holy name.” In his Bhakti-sandarbha (verse 284), Śrīla Jiva Gosvāmī strongly emphasizes the chanting of the holy name of the Lord as follows:


Śrīla Jiva Gosvāmī states that the substance of all the Vedic mantras is the chanting of the holy name of the Lord. Every mantra begins with the prefix nama om and
eventually addresses by name the Supreme Personality of Godhead. By the supreme will of the Lord there is a specific potency in each and every mantra chanted by great sages like Nārada Muni and other ṛṣis. Chanting the holy name of the Lord immediately renovates the transcendental relationship of the living being with the Supreme Lord.

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditional life. Thus Nārada, in his Pāñcarātriṇī-vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential. Śrīla Rūpa Gosvāmī has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned. It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity are also simultaneously essential.

TEXT 77

एइ आज्ञा पाञ्जा नाम नह अमुक्त
नाम लैदेन्लैदेन्नोर भ्रान्त हेल नम || ७७ ||

ei ājnā pāṇā nāma la-i anukṣaṇa
nāma laite laite mora bhrānta haila mana

SYNONYMS

ei—this; ājnā—order; pāṇā—receiving; nāma—the holy name; la-i—chant; anukṣaṇa—always; nāma—the holy name; laite—accepting; laite—accepting; mora—My; bhrānta—bewilderment; haila—taking place; mana—in the mind.

TRANSLATION

"Since I received this order from My spiritual master, I always chant the holy name, but I think that by chanting and chanting the holy name I have been bewildered."
TEXT 78

dhairya dharite nāri, hailāma unmatta
hāsi, kāndi, nāci, gāi, yaiche madamatta

SYNONYMS

dhairya—patience; dharite—capturing; nāri—unable to take; hailāma—I have become; unmatta—mad after it; hāsi—laugh; kāndi—cry; nāci—dance; gāi—sing; yaiche—as much as; madamatta—madman.

TRANSLATION

“While chanting the holy name of the Lord in pure ecstasy, I lose myself, and thus I laugh, cry, dance and sing just like a madman.

TEXT 79

tave dhairya dhari' mane kariluṅ vicāra
kṛṣṇa-nāme jhānācchana ha-ila āmāra

SYNONYMS

tave—thereafter; dhairya—patience; dhari'—accepting; mane—in the mind; kariluṅ—I did; vicāra—consideration; kṛṣṇa-nāme—in the holy name of Kṛṣṇa; jhānācchana—covering of My knowledge; ha-ila—has become; āmāra—of Me.

TRANSLATION

“Collecting My patience, therefore, I began to consider that chanting the holy name of Kṛṣṇa had covered all My spiritual knowledge.

PURPORT

Śrī Caitanya Mahāprabhu hints in this verse that to chant the holy name of Kṛṣṇa one does not need to speculate on the philosophical aspects of the science of God, for one automatically becomes ecstatic and without consideration immediately chants, dances, laughs, cries and sings just like a madman.

TEXT 80

Paṅgal hailāda āmā, dhair nāhi mane.

Pāṅgala haila da Ami, dhair nahi mane.

Text 80

Pāṅgal haila da Ami, dhair nahi mane.

Pāṅgal haila da Ami, dhair nahi mane.
"I saw that I had become mad by chanting the holy name, and I immediately submitted this the lotus feet of my spiritual master.

PURPORT
Śrī Caitanya Mahāprabhu, as an ideal teacher, shows us how a disciple should deal with his spiritual master. Whenever there is doubt regarding any point, he should refer the matter to his spiritual master for clarification. Śrī Caitanya Mahāprabhu said that while chanting and dancing He had developed the kind of mad ecstasy that is possible only for a liberated soul. Yet even in His liberated position, He referred everything to His spiritual master whenever there were doubts. Thus in any condition, even when liberated, we should never think ourselves independent of the spiritual master, but must refer to him as soon as there is some doubt regarding our progressive spiritual life.

TEXT 81
किबा �マン्त्र दिला, गोसाइनी, किबा तार बल।
अपिते अपिते मन्त्र करिल पागल। ॥ ८१ ॥
kibā mantra dīlā, gosānī, kibā tāra bala
japite japite mantra karīla pāgala

SYNONYMS
kibā—what kind of; mantra—hymn; dīlā—you have given; gosānī—My lord; kibā—what is; tāra—its; bala—strength; japite—chanting; japite—chanting; mantra—the hymn; karīla—has made Me; pāgala—madman.

TRANSLATION
"'My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this mahā-mantra!"

PURPORT
Śrī Caitanya Mahāprabhu prays in His Śikṣā斯塔ka:

yugāyitaṁ nimeśeṇa
cakṣuṣā prāvṛṣṭayitam
"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." It is the aspiration of a devotee that while he chants the Hare Kṛṣṇa maha-mantra his eyes will fill with tears, his voice falter and his heart throb. These are good signs in chanting the holy name of the Lord. In ecstasy, one should feel the entire world to be vacant without the presence of Govinda. This is a sign of separation from Govinda. In material life we are all separated from Govinda and are absorbed in material sense gratification. Therefore, when one comes to his senses on the spiritual platform he becomes so eager to meet Govinda that without Govinda the entire world becomes a vacant place.

TEXT 82

हासाय, नाचाय, मोरे कराय क्रांदना।
एत शुल्ल गुरू हास हालिल बचन || ८२ ||

hāsāya, nācāya, more karāya krandana
etā śuni' guru hāsi balilā vacana

SYNONYMS

hāsāya—it causes Me to laugh; nācāya—it causes Me to dance; more—unto Me; karāya—it causes; krandana—crying; etā—thus; śuni'—hearing; guru—My spiritual master; hāsi—smiling; balilā—said; vacana—words.

TRANSLATION

"'Chanting the holy name in ecstasy causes one to dance, laugh and cry.' When My spiritual master heard all this, he smiled and then began to speak.

PURPORT

When a disciple very perfectly makes progress in spiritual life, this gladdens the spiritual master, who then also smiles in ecstasy, thinking, "'How successful my disciple has become!'" He feels so glad that he smiles as he enjoys the progress of the disciple, just as a smiling parent enjoys the activities of a child who is trying to stand up or crawl perfectly.

TEXT 83

क्रंशनाम-महामन्त्रे एहि ते भवति।
येि जगे, तार क्रंशे उपजयेभव || ८३ ||
krṣṇa-nāma-mahā-mantrera ei ta' svabhāva
yei jape, tāra krṣṇe upajaye bhāva

SYNONYMS

krṣṇa-nāma—the holy name of Krṣṇa; mahā-mantrera—of the supreme hymn; ei ta’—this is its; svabhāva—nature; yei—anyone; jape—chants; tāra—his; krṣṇe—unto Krṣṇa; upajaye—develops; bhāva—ecstasy.

TRANSLATION

"It is the nature of the Hare Krṣṇa mahā-mantra that anyone who chants it immediately develops his loving ecstasy for Krṣṇa.

PURPORT

In Bhagavad-gītā it is said:

aham sarvasya prabhavo
mattah sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts." (Bg. 10.8) In this verse it is explained that one who chants the Hare Krṣṇa mantra develops bhāva, ecstasy, which is the point at which revelation begins. It is the preliminary stage in developing one's original love for God. A neophyte disciple begins by hearing and chanting, associating with devotees and practicing the regulative principles, and thus he vanquishes all of his unwanted bad habits. In this way he develops attachment for Krṣṇa and cannot forget Krṣṇa even for a moment. Bhāva is almost the successful stage of spiritual life. A sincere student aurally receives the holy name from the spiritual master, and after being initiated he follows the regulative principles given by the spiritual master. When the holy name is properly served in this way, automatically the spiritual nature of the holy name spreads; in other words, the devotee becomes qualified in offenselessly chanting the holy name. When one is completely fit to chant the holy name in this way, he is eligible to make disciples all over the world, and he actually becomes jagad-guru. Then the entire world, under his influence, begins to chant the holy names of the Hare Krṣṇa mahā-mantra. Thus all the disciples of such a spiritual master increase in attachment for Krṣṇa, and therefore he sometimes cries, sometimes laughs, sometimes dances and sometimes chants. These symptoms are very prominently manifest in the body of a pure devotee. Sometimes when our students of the Krṣṇa consciousness movement chant and dance, even in India people are astonished to see how these foreigners have learned to chant and dance in this ecstatic fashion. As explained by Caitanya Mahāprabhu, however, actually this is not due to practice, for without extra endeavor these symptoms become manifest
in anyone who sincerely chants the Hare Kṛṣṇa maha-mantra.

Many fools, not knowing the transcendental nature of the Hare Kṛṣṇa maha-mantra, sometimes impede our loudly chanting this mantra, yet one who is actually advanced in the fulfillment of chanting the Hare Kṛṣṇa maha-mantra induces others to chant also. Kṛṣṇadāsa Kavi-rāja Gosvāmī explains, kṛṣṇa-ākṣi viṁśa nahe tāra pravartana: unless one receives special power of attorney from the Supreme Personality of Godhead, he cannot preach the glories of the Hare Kṛṣṇa maha-mantra. As devotees propagate the Hare Kṛṣṇa maha-mantra, the general population of the entire world gets the opportunity to understand the glories of the holy name. While chanting and dancing or hearing the holy name of the Lord, one automatically remembers the Supreme Personality of Godhead, and because there is no difference between the holy name and Kṛṣṇa, the chanter is immediately linked with Kṛṣṇa. Thus connected, a devotee develops his original attitude of service to the Lord. In this attitude of constantly serving Kṛṣṇa, which is called bhāva, one always thinks of Kṛṣṇa in many different ways. One who has attained this bhāva stage is no longer under the clutches of the illusory energy. When other spiritual ingredients, such as trembling, perspiration, tears, etc., are added to this bhāva stage, the devotee gradually attains love of Kṛṣṇa.

The holy name of Kṛṣṇa is called the maha-mantra. Other mantras mentioned in the Nārada-pañcarātra are known simply as mantras, but the chanting of the holy name of the Lord is called the maha-mantra.

TEXT 84

kṛṣṇa-viṣayaka premā—parām puruṣārthā
yāra āge tṛṇa-tulya cāri puruṣārthā

SYNONYMS

kṛṣṇa-viṣayaka—in the subject of Kṛṣṇa; premā—love; parām—the highest; puruṣārthā—achievement of the goal of life; yāra—whose; āge—before; tṛṇa-tulya—like the grass in the street; cāri—four; puruṣārthā—achievements.

TRANSLATION

“Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.

PURPORT

While chanting the holy name of the Lord, one should not desire the material advancements represented by economic development, religiosity, sense gratification
and ultimately liberation from the material world. As stated by Caitanya Mahāprabhu, the highest perfection in life is to develop one’s love for Kṛṣṇa (premā pumartho mahān śrī-caitanya-mahāprabhor matam idam). When we compare love of Godhead with religiosity, economic development, sense gratification and liberation, we can understand that these achievements may be desirable objectives for bhūhuksus, or those who desire to enjoy this material world, and mumukṣus, or those who desire liberation from it, but they are very insignificant in the eyes of a pure devotee who has developed bhāva, the preliminary stage of love of Godhead.

Dharma (religiosity), artha (economic development), kāma (sense gratification) and mokṣa (liberation) are the four principles of religion which pertain to the material world. Therefore in the beginning of Śrīmad-Bhāgavatam it is declared, dharmaḥ projhita-kaitavo’tra: cheating religious systems in terms of these four material principles are completely discarded from Śrīmad-Bhāgavatam, for Śrīmad-Bhāgavatam teaches only how to develop one’s dormant love of God. Bhagavad-gītā is the preliminary study of Śrīmad-Bhāgavatam, and therefore it ends with the words, sarva-dharman pariṣhyya mām ēkaṁ śaraṇāṁ vraja: “Abandon all varieties of religion and just surrender unto Me.” (Bg. 18.66) To adopt this means, one should reject all ideas of religiosity, economic development, sense gratification and liberation and fully engage in the service of the Lord, which is transcendental to these four principles. Love of Godhead is the original function of the spirit soul, and it is as eternal as the soul and the Supreme Personality of Godhead. This eternity is called saṅātana. When one revives his loving service to the Supreme Personality of Godhead, it should be understood that he has been successful in achieving the desired goal of his life. At that time everything is automatically done by the mercy of the holy name, and the devotee automatically advances in his spiritual progress.

TEXT 85

paṇcama puṇuṣārtha—prema-ānanda-amrta-sindhu
mokṣādi ānanda yāra nahe eka bindu

SYNONYMS

paṇcama—fifth; puṇuṣa-artha—goal of life; prema-ānanda—the spiritual bliss of love of Godhead; amrta—eternal; sindhu—ocean; mokṣādi—liberation and other principles of religiosity; ānanda—pleasures derived from them; yāra—whose; nahe—never comparable; eka—one; bindu—drop.

TRANSLATION

“For a devotee who has actually developed bhāva, the pleasure derived from dharma, artha, kāma and mokṣa appears like a drop in the presence of the sea.
TEXT 86

krṣṇa-nāmera phala—‘premā’, sarva-śāstre kaya bhāgye sei premā tomāya karila udaya

SYNONYMS

krṣṇa-nāmera—of the holy name of the Lord; phala—result; premā—love of Godhead; sarva—in all; śāstre—revealed scriptures; kaya—describe; bhāgye—fortunately; sei—that; premā—love of Godhead; tomāya—Your; karila—has done; udaya—arisen.

TRANSLATION

"The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead. You are greatly fortunate to have already done so.

TEXT 87

premāra sva-bhāve kare citta-tanu kṣobha krṣṇera caraṇa-prāptye upajāya lobha

SYNONYMS

premāra—out of love of Godhead; sva-bhāve—by nature; kare—it induces; citta—the consciousness; tanu—the body; kṣobha—agitated; krṣṇera—of Lord Kṛṣṇa; caraṇa—lotus feet; prāptye—having obtained; upajāya—it so becomes; lobha—aspiration.

TRANSLATION

"It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one’s body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord.

TEXT 88

premāra sva-bhāve bhakta hāse, kānde, gāya unmatta ha-iyā nāce, iti-uti dhāya
SYNONYMS

premāra—by such love of Godhead; sva-bhāve—by nature; bhakta—the devotee; hāse—laughs; kānde—cries; gāya—chants; unmatta—mad; ha-iyā—becoming; nāce—dances; iti—here; uti—there; dhāya—moves.

TRANSLATION

"When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like a madman.

PURPORT

In this connection Bhaktisiddhānta Sarasvatī Gosvāmī says that sometimes persons who have no love of Godhead at all display ecstatic bodily symptoms. Artificially they sometimes laugh, cry and dance just like madmen, but this cannot help one progress in Kṛṣṇa consciousness. Rather, such artificial agitation of the body is to be given up when one naturally develops the necessary bodily symptoms. Actual blissful life, manifested in genuine spiritual laughing, crying and dancing, is the symptom of real advancement in Kṛṣṇa consciousness, which can be achieved by a person who always voluntarily engages in the transcendental loving service of the Lord. If one who is not yet developed imitates such symptoms artificially, he creates chaos in the spiritual life of human society.

TEXTS 89-90

sveda, kampa, romāṅcāśru, gadgada, vaivarṇya
unmāda, viśāda, dhairya, garva, harṣa, dainya
eta bhāva premā bhaktagaṇere nācāya
kṛṣṇera ānandāmṛta-sāgare bhasāya

SYNONYMS

sveda—perspiration; kampa—trembling; romāṅca—standing of the hairs on the body; aśru—tears; gadgada—faltering; vaivarṇya—changing of bodily color; unmāda—madness; viśāda—melancholy; dhairya—patience; garva—pride; harṣa—joyfulness; dainya—humbleness; eta—in many ways; bhāve—in ecstasy; premā—love of Godhead; bhaktagaṇere—unto the devotees; nācāya—causes to dance; kṛṣṇera—of Lord Kṛṣṇa; ānanda—transcendental bliss; amṛta—nectar; sāgare—in the ocean; bhasāya—floats.
TRANSLATION

“Perspiration, trembling, standing of one’s bodily hairs, tears, faltering, fading, madness, melancholy, patience, pride, joy and humility—these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Kṛṣṇa mantra.

PURPORT

Śrīla Jīva Gosvāmī, in his Pīṭhā-sandarbha (verse 66), explains this stage of love of Godhead: bhagavat-pīṭhī-rūpā vṛttir māyādimayī na bhavati; kintu svarūpa-śaktyānanda-rūpā, yadānanda-parādhīnāḥ śī-ḥagavān apīti. Similarly, in the 69th verse he offers further explanation: tad evāṁ pīṭher lakṣaṇāṁ citra-dravaṁ tasya ca romaharṣādikam. kathañcij jāte’pi citta-drave romaharṣādike vā na ced āsaya-suddhis tadāpi na bhakteḥ samyag-āvirbhāva iti jñāpitam. āsaya-śuddhir nāma cānya-tātparya-parītyāgāḥ pīṭhī-tātparyaṁ ca. ataevānimitā svābhāvikā ceti tad viśeṣaṅgam. Transcendental love of Godhead is not under the jurisdiction of the material energy, for it is the transcendental bliss and pleasure potency of the Supreme Personality of Godhead. Since the Supreme Lord is also under the influence of transcendental bliss, when one comes in touch with such bliss in love of Godhead, one’s heart melts, and the symptoms of this are standing of the hairs on end, etc. Sometimes a person thus melts and manifests these transcendental symptoms yet at the same time is not well behaved in his personal transactions. This indicates that he has not yet reached complete perfection in devotional life. In other words, a devotee who dances in ecstasy but after dancing and crying appears to be attracted to material affairs has not yet reached the perfection of devotional service, which is called āsaya-suddhi, or the perfection of existence. One who attains the perfection of existence is completely averse to material enjoyment and engrossed in transcendental love of Godhead. It is therefore to be concluded that the ecstatic symptoms of āsaya-suddhi are visible when a devotee’s service has no material cause and is purely spiritual in nature. These are characteristics of transcendental love of Godhead, as stated in Śrīmad-Bhāgavatam:

sa vai puṁsāṁ paro dharmaṁ
yato bhaktir adhokṣaje
ahaituky apratihataṁ
yayāṁśa suprasidati

“That religion is best which causes its followers to become ecstatic in love of God which is unmotivated and free from material impediments, for this only can completely satisfy the self.” (Bhāg. 1.2.6)

TEXT 91

ভাল হৈল, পাইলে কৃষ্ণি পরমপুরুষার্থ।
তোমার প্রেমেতে আমি হৈলাঙ্গ কৃতার্থ। || ৯১ ||
bhāla haila, pāile tumi parama-puruṣārtha
tomāra premete āmi hailān kṛtārtha

SYNONYMS

bhāla haila—let it be good; pāile—You have gotten; tumi—You; parama-puruṣārtha—superexcellent goal of life; tomāra—Your; premete—by development in love of Godhead; āmi—I; hailān—become; kṛta-artha—very much obliged.

TRANSLATION

"It is very good, my dear child, that You have attained the supreme goal of life by developing love of Godhead. Thus You have pleased me very much, and I am very much obliged to You.

PURPORT

According to revealed scriptures, if a spiritual master can convert even one soul into a perfectly pure devotee, his mission in life is fulfilled. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura always used to say, "Even at the expense of all the properties, temples and maṭhas that I have, if I could convert even one person into a pure devotee, my mission would be fulfilled." It is very difficult, however, to understand the science of Kṛṣṇa, not to speak of developing love of Godhead. Therefore if by the grace of Lord Caitanya and the spiritual master a disciple attains the standard of pure devotional service, the spiritual master is very happy. The spiritual master is not actually happy if the disciple brings him money, but when he sees that a disciple is following the regulative principles and advancing in spiritual life, he is very glad and feels obliged to such an advanced disciple.

TEXT 92

नाच, गाओ, जुकुसलेका कर संकीर्तनं।
कृष्णान्म उपदेशीः तारं सर्वजनं। ९२।

nāca, gāo, bhakta-saṅge kara saṅkīrtana
kṛṣṇa-nāma upadeśi' tāra' sarva-jana

SYNONYMS

nāca—go on dancing; gāo—chant; bhakta-saṅge—in the society of devotees; kara—continue; saṅkīrtana—chanting of the holy name in assembly; kṛṣṇa-nāma—the holy name of Kṛṣṇa; upadeśi’—by instructing; tāra’—deliver; sarva-jana—all fallen souls.

TRANSLATION

"'My dear child, continue dancing, chanting and performing saṅkīrtana in association with devotees. Furthermore, go out and preach the value of
chanting Kṛṣṇa-nāma, for by this process You will be able to deliver all fallen souls.'

PURPORT

It is another ambition of the spiritual master to see his disciples not only chant, dance and follow the regulative principles but also preach the saṅkīrtana movement to others in order to deliver them, for the Kṛṣṇa consciousness movement is based on the principle that one should become as perfect as possible in devotional service oneself and also preach the cult for others' benefit. There are two classes of unalloyed devotees—namely, gaśṭhya-ānandīs and bhajananandīs. Bhajananandī refers to one who is satisfied to cultivate devotional service for himself, and gaśṭhya-ānandī is one who is not satisfied simply to become perfect himself but wants to see others also take advantage of the holy name of the Lord and advance in spiritual life. The outstanding example is Prahlāda Mahārāja. When he was offered a benediction by Lord Nṛsiṁhadeva, Prahlāda Mahārāja said:

\[
\text{naivodvije para duratyaya-vaitaraṇyās}
\text{tvad-virya-gāyana-mahāmrta-magna-cittaḥ}
\text{śoce tato vimukha-cetasa indriyārtha-}
\text{māyā-sukhāya bharam udvahato vimūḍhān}
\]

"My dear Lord, I have no problems and want no benediction from You because I am quite satisfied to chant Your holy name. This is sufficient for me because whenever I chant I immediately merge in an ocean of transcendental bliss. I only lament to see others bereft of Your love. They are rotting in material activities and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of māyā." (Bhāg. 7.9.43)

Śrīla Bhaktiṣiddhānta Sarasvatī Ṭhākura explains in his Anubhāṣya, "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Kṛṣṇa conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Kṛṣṇa mantra in a solitary place." Such activities constitute, in the language of Śrīla Bhaktiṣiddhānta Sarasvatī Ṭhākura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridāsa Ṭhākura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Śrī Caitanya Mahāprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association, but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day. In this connection
Srila Bhaktisiddhanta Sarasvati Thakura advises that one discuss the verse in *Srimad-Bhagavatam*, naitat samacare jatu manasapi hy anisvaraḥ (10.33.31), and the following verse in *Bhakti-rasāmṛta-sindhu*:

\[
\text{anāsaktasya viṣayān yathārham upayuṇjataḥ} \\
\text{nirbandhaḥ krṣṇa-sambandhe yuktam vairāgyam ucyate}
\]

(B.r.s. 1.2.255)

One should not imitate the activities of great personalities. One should be detached from material enjoyment and should accept everything in connection with Kṛṣṇa’s service.

**TEXT 93**

एत बलि एक लोक शिखाईल मोरे।
भागवदेऽर सार एह बले बारे बारे॥ ९३॥

*eta bali’ eka śloka śikhāila more bhāgavatera sāra ei—bale vāre vāre*

**SYNONYMS**

eha—which; eka—one; śloka—verse; śikhāila—has taught; more—unto Me; bhāgavatera—of *Srimad-Bhagavatam*; sāra—essence; ei—this is; bale—he said; vāre vāre—again and again.

**TRANSLATION**

"Saying this, My spiritual master taught Me one verse from *Srimad-Bhagavatam*. It is the essence of all the Bhagavatam’s instructions; therefore he instructed Me this verse again and again.

**PURPORT**

This verse from *Srimad-Bhagavatam* (11.2.40) was spoken by Śrī Nārada Muni to Vasudeva to teach him about *Bhāgavata-dharma*. Vasudeva had already achieved the result of *Bhāgavata-dharma* because Lord Kṛṣṇa appeared in his house as his son, yet in order to teach others, he desired to hear from Śrī Nārada Muni to be enlightened in the process of *Bhāgavata-dharma*. This is the humbleness of a great devotee.

**TEXT 94**

এবং স্বপ্নলোভনামকীর্ত্যা।
জাতাঙ্গারো ক্রস্তচিত্ত উচ্ছেঃ।
হসত্যথে রোদিতি রৌতিতি গায়-ত্যন্ত বসন্ত ত্যাতি লোকবাহঃ॥ ৯৪॥
**SYNONYMS**

*evaṁvratāḥ sva-priya-nāma-kīrtāyā jātānurāgo druta-citta uccaḥ hasatī atho roditi rauti gāyaty unmādavan nṛtyati loka-bāhyah*

**TRANSLATION**

"'When one thus engages in the vow to chant and dance; *sva*-own; *priya*-very dear; *nāma*-holy name; *kīrtāyā*-by chanting; *jāta*-in this way develops; *anurāgāḥ*-attachment; *druta-citta*-very eagerly; *uccaḥ*-loudly; *hasatī*-laughs; *atho*-also; *roditi*-cries; *rauti*-becomes agitated; *gāyati*-chants; *unmādavat*-like a madman; *nṛtyati*-dancing; *loka-bāhyah*-without caring for outsiders.

**TEXTS 95-96**

एि ताॅँर बाके अिमि चृत विश्वास धरि’।
निरस्त्र कुञ्जनाम संकीर्तन करि ॥९५ ॥
सेि कुञ्जनाम कढ़ू गाओया, नाचाय ॥
गाहि, नाचि नाहि अिमि आपन-इंच्छया ॥९६ ॥

ei tānra vākye āmi dṛṣṭha viśvāsa dhari’
nirantarā kṛṣṇa-nāma saṅkīrtana kari
sei kṛṣṇa-nāma kabhu gāoyāya, nācāya
gāhi, nāci nāhi āmi āpana-icchāya

**SYNONYMS**

*ei*-this; *tānra*-his (My spiritual master's); *vākye*-in the words of; *āmi*-I; *dṛṣṭha*-firm; *viśvāsa*-faith; *dhari’*-depend; *nirantarā*-always; *kṛṣṇa-nāma*-the holy name of Lord Kṛṣṇa; *saṅkīrtana*-chanting; *kari*-continue; *sei*-that; *kṛṣṇa-nāma*-the holy name of Lord Kṛṣṇa; *kabhu*-sometimes; *gāoyāya*-causes Me to chant; *nācāya*-causes Me to dance; *gāhi*-by chanting; *nāci*-dancing; *nāhi*-not; *āmi*-Myself; *āpana*-own; *icchāya*-will.

**TRANSLATION**

"'I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically."
PURPORT

A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the Vedas:

\[ \text{yasya deve parā bhaktir yathā deve tathā gurau} \]
\[ \text{tasyaite kathitā hy arthāḥ prakāśante mahātmānaḥ} \]

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." This Vedic injunction is very important, and Śrī Caitanya Mahāprabhu supported it by His personal behavior. Believing in the words of His spiritual master, He introduced the saṅkīrtana movement, just as the present Kṛṣṇa consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Śrī Caitanya Mahāprabhu never disobeyed the orders of His spiritual master and stopped propagating the saṅkīrtana movement. Śrī Bhaktisiddhānta Sarasvatī Gosvami, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Caitanya Mahāprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way—in a helpless way—but due to the spiritual force of the order of the supreme authority, this movement has become successful.

It is to be understood that when Śrī Caitanya Mahāprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Śrī Caitanya Mahāprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Kṛṣṇa mantra to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name. Śrī Caitanya Mahāprabhu presented himself in this way: "I am a great fool and do not have knowledge of right and wrong. In order to understand the real meaning of Vedānta-sūtra, I never followed the explanation of the Saṅkara-sampradāya or Māyāvādī sannyāsīs. I'm very much afraid of the illogical arguments of the Māyāvādī philosophers. Therefore I think I have no authority regarding their explanations of Vedānta-sūtra. I firmly believe that simply chanting the holy name of the Lord can remove all misconceptions of the material world. I believe that simply by chanting the holy name of the Lord one can attain the shelter of the lotus feet of the Lord. In this age of quarrel and
disagreement, the chanting of the holy names is the only way to liberation from the material clutches.

"By chanting the holy name," Lord Caitanya continued, "I became almost mad. However, after inquiring from My spiritual master I have come to the conclusion that instead of striving for achievement in the four principles of religiosity (dharma), economic development (artha), sense gratification (kama) and liberation (moksa), it is better if somehow or other one develops transcendental love of Godhead. That is the greatest success in life. One who has attained love of Godhead chants and dances by his nature, not caring for the public." This stage of life is known as bhagavata-jiva, or the life of a devotee.

Śrī Caitanya Mahāprabhu continued, "I never chanted and danced to make an artificial show. I dance and chant because I firmly believe in the words of My spiritual master. Although the Mayavādī philosophers do not like this chanting and dancing, I nevertheless perform it on the strength of his words. Therefore it is to be concluded that I deserve very little credit for these activities of chanting and dancing, for they are being done automatically by the grace of the Supreme Personality of Godhead."

TEXT 97

कृष्णामेय आनंदसिंधु-आस्वादना
ब्रह्मानंद तार आगे खातोदक-सम

SYNONYMS

kṛṣṇa-nāme—in the holy name of the Lord; ye—which; ānanda—transcendental bliss; sindhu—ocean; āsvādana—tasting; brahmānanda—the transcendental bliss of impersonal understanding; tāra—its; āge—in front; khāta-udaka—shallow water in the canals; soma—like.

TRANSLATION

"Compared to the ocean of transcendental bliss which is tasted by chanting the Hare Kṛṣṇa mantra, the pleasure derived from impersonal Brahman realization [brahmānanda] is like the shallow water in a canal.

PURPORT

In the Bhakti-rasāmrta-sindhu it is stated:

brahmānando bhaved eṣa
cet pārārddha-guṇākṛtaḥ
naiti bhakti-sukhāmbodheḥ
paramāṇu-tulām api
“If *brahmānanda*, the transcendental bliss derived from understanding impersonal Brahman, were multiplied a million times, such a quantity of *brahmānanda* could not compare with even an atomic portion of the pleasure relished in pure devotional service.” (B.r.s. 1.1.38)

**TEXT 98**

बंसाकांकरणालोक-विपुलार्थिष्ठितम् मे।
अञ्चलम् गोपालयस्ते ब्राह्मण्यपि जगद्गुरूऽ॥ ९८ ॥

tvat-sākṣātkarāṇāḥlaṁ-viśuddhābdhi-sūntiṣṭasya me
sukhāni gospadāyante
brāhmaṇī api jagat-guro

**SYNONYMS**

*tvat*—Your; *sākṣāt*—meeting; *karaṇa*—such action; *āḥāra*—pleasure; *viśuddha*—spiritually purified; *abdhi*—ocean; *sthitya*—being situated; *me*—by me; *sukhāni*—happiness; *gospadāyante*—a small hole created by the hoof of a calf; *brāhmaṇī*—the pleasure derived from impersonal Brahman understanding; *api*—also; *jagat-guro*—O master of the universe.

**TRANSLATION**

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

**PURPORT**

The transcendental bliss enjoyed in pure devotional service is like an ocean, whereas material happiness and even the happiness to be derived from the realization of impersonal Brahman are just like the water in the hoofprint of a calf. This is a verse from the Hari-bhakti-sudhodaya (14.36).

**TEXT 99**

प्रभुर शिष्टवक्या शून्य सन्न्यासीर गणः।
चिन्ति फिरिः गेल, कहे मधुर बचनः॥ ९९ ॥

*prabhura miṣṭa-vākya śuni*’ sannyāśira gaṇa
*citta phiri*’ gela, kahe madhura vacana

**SYNONYMS**

*prabhura*—of the Lord; *miṣṭa-vākya*—sweet words; *śuni*’—after hearing; *sannyāśira gaṇa*—all the groups of sannyāsīs; *citta*—consciousness; *phiri*’—moved; *gela*—went; *kahe*—said; *madhura*—pleasing; *vacana*—words.
After hearing Lord Śrī Caitanya Mahāprabhu, all the Māyāvādī sannyāsīs were moved. Their minds changed, and thus they spoke with pleasing words.

PURPORT

The Māyāvādī sannyāsīs met Caitanya Mahāprabhu at Vārāṇasī to criticize the Lord regarding His participation in the saṅkīrtana movement, which they did not like. This demonic nature of opposition to the saṅkīrtana movement perpetually exists. As it existed in the time of Śrī Caitanya Mahāprabhu, similarly it existed long before that, even in the time of Prahālaḍa Mahārāja. He used to chant in saṅkīrtana although his father did not like it, and that was the reason for misunderstanding between the father and son. In Bhagavad-gītā the Lord says:

\[
na māṁ duṣṭaṁ tīṁ mūḍhāṁ
prapadyante narādhamāṁ
māyāyāpahṛta-jñānaṁ
āsurāṁ bhāvam āśritāṁ
\]

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15) The Māyāvādī sannyāsīs are āsurāṁ bhāvam āśritāḥ, which means that they have taken the path of the āsuras (demons) who do not believe in the existence of the form of the Lord. The Māyāvādīs say that the ultimate source of everything is impersonal, and in this way they deny the existence of God. Saying that there is no God is direct denial of God, and saying that God exists but has no head, legs and hands and cannot speak, hear or eat is a negative way of denying His existence. A person who cannot see is called blind, one who cannot walk can be called lame, one who has no hands can be called helpless, one who cannot speak can be called dumb, and one who cannot hear can be called deaf. The Māyāvādīs’ proposition that God has no legs, no eyes, no ears and no hands is an indirect way of insulting Him by defining Him as blind, deaf, dumb, lame, helpless, etc. Therefore although they present themselves as great Vedāntists, they are factually māyāyāpahṛta-jñānaḥ; in other words, they seem to be very learned scholars, but the essence of their knowledge has been taken away.

Impersonalist Māyāvādīs always try to defy Vaiṣṇavas because Vaiṣṇavas accept the Supreme Personality as the supreme cause and want to serve Him, talk with Him and see Him, just as the Lord is also eager to see His devotees and talk, eat and dance with them. These personal exchanges of love do not appeal to the Māyāvādī sannyāsīs. Therefore the original purpose of the Māyāvādī sannyāsīs of Benares in meeting Caitanya Mahāprabhu was to defeat His personal conception of God. Śrī Caitanya Mahāprabhu, however, as a preacher, turned the minds of the Māyāvādī sannyāsīs. They were melted by the sweet words of Śrī Caitanya Mahāprabhu and thus became friendly and spoke to Him also in sweet words. Similarly, all preachers will have to meet opponents, but they should not make them more inimical. They are already enemies, and if we talk with them harshly or impolitely their enmity will merely increase. We should therefore follow in the footsteps of Lord Caitanya.
Mahāprabhu as far as possible and try to convince the opposition by quoting from the śāstras and presenting the conclusion of the ācāryas. It is in this way that we should try to defeat all the enemies of the Lord.

TEXT 100

"Dear Śrī Caitanya Mahāprabhu, what You have said is all true. Only one who is favored by fortune attains love of Godhead.

PURPORT

One who is actually very fortunate can begin Kṛṣṇa consciousness, as stated by Caitanya Mahāprabhu to Śrila Rūpa Gosvāmī:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. Madhya 19.151)

There are millions of living entities who have become conditioned by the laws of material nature, and they are wandering throughout the planetary systems of this universe in different bodily forms. Among them, one who is fortunate meets a bona fide spiritual master by the grace of Kṛṣṇa and comes to understand the meaning of devotional service. By discharging devotional service under the direction of the bona fide spiritual master or ācārya, he develops love of Godhead. One whose love of Godhead (Kṛṣṇa-prema) is awakened and who thus becomes a devotee of the inconceivable Supreme Personality of Godhead is to be considered extremely fortunate. The Māyāvādī sannyāsīs admitted this fact to Śrī Caitanya Mahāprabhu. It is not easy for one to become a Kṛṣṇa conscious person, but by the mercy of Śrī Caitanya Mahāprabhu it can be possible, as will be proven in the course of this narration.

TEXT 101

"Kṛṣṇa devārtho 'yaḥ svar-upāsāh
bhagavat- na śūna keñcena, tār kīva āvāṁ dūṣaḥ"
\textit{krśne bhakti kara—ihāya sabāra santoṣa}
\textit{vedānta nā śuna kene, tāra kibā doṣa}

SYNONYMS

\textit{krśne}—unto Kṛṣṇa; \textit{bhakti}—devotional service; \textit{kara}—do; \textit{ihāya}—in this matter; \textit{sabāra}—of everyone; \textit{santoṣa}—there is satisfaction; \textit{vedānta}—the philosophy of \textit{Vedānta-sūtra}; \textit{nā}—do not; \textit{śuna}—hear; \textit{kene}—why; \textit{tāra}—of the philosophy; \textit{kibā}—what is; \textit{doṣa}—fault.

TRANSLATION

"Dear sir, there is no objection to Your being a great devotee of Lord Kṛṣṇa. Everyone is satisfied with this. But why do You avoid discussion on the \textit{Vedānta-sūtra}? What is the fault in it?"

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, "Māyāvādī \textit{sannyāsī} accept that the commentary by Śrī Ṣaṅkarācārya known as \textit{Ṣaṅkara-bhāṣya} gives the real meaning of \textit{Vedānta-sūtra}. In other words, Māyāvādī \textit{sannyāsī} accept the meanings expressed in the explanations of \textit{Vedānta-sūtra} by Ṣaṅkarācārya, which are based on monism. Thus they explain \textit{Vedānta-sūtra}, the \textit{Upaniṣads} and all such Vedic literatures in their own impersonal way." The great Māyāvādī \textit{sannyāś} Sadananda Yogindra has written a book known as \textit{Vedānta-sāra} in which he writes:

\textit{vedānto nāma upaniṣat-pramāṇam}
\textit{tad-upakārini śārīraka-sūtrādīni ca}

According to Sadananda Yogindra, the \textit{Vedānta} and \textit{Upaniṣads}, as presented by Śrī Ṣaṅkarācārya in his \textit{Ṣaṅkara-bhāṣya} commentary, are the only sources of Vedic evidence. Actually, however, \textit{Vedānta} refers to the essence of Vedic knowledge, and it is not a fact that there is nothing more than Ṣaṅkarācārya’s \textit{Ṣaṅkara-bhāṣya}. There are other \textit{Vedānta} commentaries written by Vaiṣṇava ācāryas, none of whom follow Śrī Ṣaṅkarācārya or accept the imaginative commentary of his school. Their commentaries are based on the philosophy of duality. Monist philosophers like Ṣaṅkarācārya and his followers want to establish that God and the living entity are one, and instead of worshiping the Supreme Personality of Godhead they present themselves as God. They want to be worshiped as God by others. Such persons do not accept the philosophies of the Vaiṣṇava ācāryas, which are known as \textit{suddhādvaita} (purified monism), \textit{suddha-dvaita} (purified dualism), \textit{viśiṣṭādvaita} (specific monism), \textit{dvaitādvaita} (monism and dualism) and \textit{acintya-bhedābheda} (inconceivable oneness and difference). Māyāvādīs do not discuss these philosophies, for they are firmly convinced of their own philosophy of \textit{kevalādvaita}, exclusive monism. Accepting this system of philosophy as the pure understanding of \textit{Vedānta-sūtra}, they believe that Kṛṣṇa has a body made of material elements and that the activities of loving service to Kṛṣṇa are sentimentality. They are known as Māyāvādīs because according to their opinion Kṛṣṇa has a body which is made of \textit{māyā}, and the loving service of the
Lord executed by devotees is also māyā. They consider such devotional service to be an aspect of fruitive activities (karma-kāṇḍa). According to their view, bhakti consists of mental speculation or sometimes meditation. This is the difference between the Māyāvādī and Vaiṣṇava philosophies.

TEXT 102

�&t Kunden हासि’ प्रभु बलिला रचन।
बुंध ना मानह यदि, करि निवेदन॥ १०२ ॥

etā śuni’ hāsi’ prabhu balilā vacana
duḥkha nā mānaha yadi, kari nivedana

SYNONYMS

etā—thus; śuni’—hearing; hāsi’—smiling; prabhu—Lord Caitanya Mahāprabhu; balilā—said; vacana—His words; duḥkha—unhappy; nā—do not; mānaha—take it; yadi—if; kari—I say; nivedana—something unto you.

TRANSLATION

After hearing the Māyāvādī sannyāsīs speak in that way, Lord Caitanya Mahāprabhu smiled slightly and said, “My dear sirs, if you don’t mind I can say something to you regarding Vedānta philosophy.”

PURPORT

The Māyāvādī sannyāsīs, appreciating Lord Caitanya Mahāprabhu, inquired from Him why He did not discuss Vedānta philosophy. Actually, however, the entire system of Vaiṣṇava activities is based on Vedānta philosophy. Vaiṣṇavas do not neglect Vedānta, but they do not care to understand Vedānta on the basis of the Ārīraka-bhāṣya commentary. Therefore, to clarify the situation, Lord Śrī Caitanya Mahāprabhu, with the permission of the Māyāvādī sannyāsīs, wanted to speak regarding Vedānta philosophy. The Vaiṣṇavas are by far the greatest philosophers in the world, and the greatest among them was Śrīla Śivāja Gosvāmī Prabhu, whose philosophy was again presented less than four hundred years later by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Mahārāja. Therefore one must know very well that Vaiṣṇava philosophers are not sentimentalists or cheap devotees like the sahajiyās. All the Vaiṣṇava acāryas were vastly learned scholars who understood Vedānta philosophy fully, for unless one knows Vedānta philosophy he cannot be an acārya. To be accepted as an acārya among Indian transcendentalists who follow the Vedic principles, one must become a vastly learned scholar in Vedānta philosophy, either by studying it or hearing it.

Bhakti develops in pursuance of Vedānta philosophy. This is stated in Śrīmad-Bhāgavatam (1.2.12):

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
The words *bhaktiś śruta-grhītayā* in this verse are very important, for they indicate that *bhakti* must be based upon the philosophy of the *Upaniṣads* and *Vedānta-sūtra*. Śrīla Rūpa Gosvāmī said:

*śruti-smṛti-purāṇādi-pañcarātra-vidhīn vinā aikāntikā harer bhaktir utpātāyaiva kalpate*

"Devotional service performed without reference to the *Vedas*, *Purāṇas*, *Pañcarātras*, etc., must be considered sentimentalism, and it causes nothing but disturbance to society." There are different grades of Vaiṣṇavas (*kaniṣṭha-adhikārī, madhyama-adhikārī, uttama-adhikārī*), but to be a *madhyama-adhikārī* preacher one must be a learned scholar in *Vedānta-sūtra* and other Vedic literature because when *bhakti-yoga* develops on the basis of *Vedānta* philosophy it is factual and steady. In this connection we may quote the translation and purport of the verse mentioned above (*Śrīmad-Bhāgavatam*, 1.2.12):

**TRANSLATION**

That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the *Vedānta-sūti*.

**PURPORT**

The Absolute Truth is realized in full by the process of devotional service to the Lord Vāsudeva or the Personality of Godhead who is the full-fledged Absolute Truth. Brahmān is His transcendental bodily effulgence, and Paramātmā is His partial representation. As such, Brahmān or Paramātmā realization of the Absolute Truth is but a partial realization. There are four different types of living beings, the *karmīs*, the *jñānīs*, the *yogīs* and the devotees. The *karmīs* are materialistic, whereas the other three are transcendental. The first-class transcendentalists are the devotees who have realized the Supreme Person. The second-class transcendentalists are those who have partially realized the plenary portion of the absolute person. And the third-class transcendentalists are those who have barely realized the spiritual focus of the absolute person. As stated in the *Bhagavat-gītā* and other Vedic literatures, the Supreme Person is realized by devotional service, which is backed by full knowledge and detachment from the material association. We have already discussed the point that devotional service is followed by knowledge and detachment from material association. As Brahmān and Paramātmā realization are imperfect realizations of the Absolute Truth, so the means of realizing Brahmān and Paramātmā, i.e., the paths of *jñāna* and *yoga*, are also imperfect means of realizing the Absolute Truth. Devotional service, which is based on the foreground of full knowledge combined with detachment from material association fixed up on the aural reception of the *Vedānta-sūti*, is the only perfect method of realizing the Absolute Truth by the seriously inquisitive student. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist.
There are three classes of devotees, namely first, second and third class. The third-class devotees, or the neophytes, who have no knowledge nor are detached from the material association, but who are simply attracted by the preliminary processes of worshiping the Deity in the temple, are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position. In the second-class position, the devotee can see four principles in the devotional line, namely the Personality of Godhead, His devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second-class devotee and thus become eligible to know the Absolute Truth.

A third-class devotee, therefore, has to receive the instructions of devotional service from the authoritative sources of Bhāgavatam. The number one Bhāgavatam is the established personality of devotee, and the other Bhāgavatam is the message of Godhead. The third-class devotee has, therefore, to go to the personality of devotee in order to learn the instructions of devotional service. Such a personality of devotee is not a professional man who earns his livelihood by the business of Bhāgavatam. Such a devotee must be a representative of Śukadeva Gosvāmī, like Sūta Gosvāmī, and must preach the cult of devotional service for the all-around benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such a neophyte devotee makes a show of hearing from the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing, so one should be very careful about the faulty process. The holy messages of Godhead, as inculcated in the Bhagavad-gītā or in the Śrīmad-Bhāgavatam, are undoubtedly transcendental subjects, but even though they are so, such transcendental matters are not to be received from the professional man who spoils them like the serpent spoils the milk simply by the touch of his tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the Upaniṣads, Vedānta and other literatures left by the previous authorities or Gosvāmis, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of śruti, smṛti, purāṇa or pañcarātra authorities, the make-show of devotional service should at once be rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly. This is called samādhi.

TEXT 103

इहा शुनि बले सर्व सम्यागीय गन्।
तोमाके देखिये यैंहे साक्षत नारायन।

ihā šuni bale sarva sannyāsīra gaṇa
tomāke dekhiye yaiche sākṣāt nārāyaṇa

SYNONYMS

ihā—this; šuni’—hearing; bale—spoke; sarva—all; sannyāsīra—of the Māyāvādī sannyāsīs; gaṇa—group; tomāke—unto You; dekhiye—we see; yaiche—exactly like; sākṣāt—directly; nārāyaṇa—the Supreme Personality of Godhead.
TRANSLATION

Hearing this, the Māyāvādī sannyāsīs became somewhat humble and addressed Caitanya Mahāprabhu as Nārāyaṇa Himself, who they all agreed He was.

PURPORT

Māyāvādī sannyāsīs address each other as Nārāyaṇa. Whenever they see another sannyāsi, they offer him respect by calling, namo nārāyaṇa ("I offer my respect unto you, Nārāyaṇa"), although they know perfectly well what kind of Nārāyaṇa he is. Nārāyaṇa has four hands, but although they are puffed-up with the idea of being Nārāyaṇa, they cannot exhibit more than two. Since their philosophy declares that Nārāyaṇa and an ordinary human being are both on the same level, they sometimes use the term daridrā-nārāyaṇa ("poor Nārāyaṇa"), which was invented by a so-called svāmi who did not know anything about Vedānta philosophy. Therefore although all these Māyāvādī sannyāsīs who called themselves Nārāyaṇa were actually unaware of the position of Nārāyaṇa, due to their austerities Lord Caitanya Mahāprabhu enabled them to understand Him to be Nārāyaṇa Himself. Lord Caitanya is certainly the Supreme Personality of Godhead Nārāyaṇa appearing as a devotee of Nārāyaṇa, and thus the Māyāvādī sannyāsīs, understanding that He was directly Nārāyaṇa Himself whereas they were false puffed-up Nārāyaṇas, spoke to Him as follows.

TEXT 104

||

tomāra vacana śuni' juñāya śravaṇa
tomāra mādhurī dekhi' juñāya nayana

SYNONYMS

tomāra—Your; vacana—speeches; śuni’—hearing; juñāya—very much satisfied; śravaṇa—aural reception; tomāra—Your; mādhurī—nectar; dekhi’—seeing; juñāya—satisfies; nayana—our eyes.

TRANSLATION

"Dear Caitanya Mahāprabhu," they said, "to tell You the truth, we are greatly pleased to hear Your words, and furthermore Your bodily features are so pleasing that we feel extraordinary satisfaction in seeing You.

PURPORT

In the śāstras it is said:

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevomukhe hi jīhvādau svayam eva sphuraty adaḥ
“One cannot understand the Supreme Personality of Godhead or His name, form, qualities or paraphernalia, but if one renders service unto Him the Lord reveals Himself.” (Bhakti-rasāmṛta-sindhu 1.2.234) Here one can see the effect of the Māyāvādī sannyāsīs' service toward Nārāyaṇa. Because they offered a little respect to Śrī Caitanya Mahāprabhu and because they were pious and actually followed the austere rules and regulations of sannyāsa, they had some understanding of Vedānta philosophy, and by the grace of Lord Caitanya Mahāprabhu they could appreciate that He was none other than the Supreme Personality of Godhead, who is endowed with all six opulences. One of these opulences is His beauty. By His extraordinarily beautiful bodily features the Māyāvādī sannyāsīs recognized Śrī Caitanya Mahāprabhu as Nārāyaṇa Himself. He was not a farcical Nārāyaṇa like the daridrā-nārāyaṇas invented by so-called sannyāsīs.

TEXT 105

তোমার প্রভাবে সবার অনন্ধিত মন ।
কপূৃত অসঙ্গত নহে তোমার বচন || ১০৫ ||

tomāra prabhāve sabāra ānandita mana
kabhu asaṅgata nahe tomāra vacana

SYNONYMS

tomāra—Your; prabhāve—by influence; sabāra—of everyone; ānandita—joyful; mana—mind; kabhu—at any time; asaṅgata—unreasonable; nahe—does not; tomāra—Your; vacana—speeches.

TRANSLATION

“Dear sir, by Your influence our minds are greatly satisfied, and we believe that Your words will never be unreasonable. Therefore You can speak on Vedānta-sūtra.”

PURPORT

In this verse the words tomāra prabhāve (“Your influence”) are very important. Unless one is spiritually advanced he cannot influence an audience. Bhaktivinoda Ṭhākura has sung, śuddha bhakata caraṇa reṇu, bhajana-anukūla: “Unless one associates with a pure devotee he cannot be influenced to understand devotional service.” These Māyāvādī sannyāsīs were fortunate enough to meet the Supreme Personality of Godhead in the form of a devotee, and certainly they were greatly influenced by the Lord. They knew that since a perfectly advanced spiritualist never says anything false, all his words are reasonable and agree with the Vedic version. A highly realized person never says anything that has no meaning. Māyāvādī philosophers claim to be the Supreme Personality of Godhead, and this has no meaning, but Śrī Caitanya Mahāprabhu never uttered such nonsense. The Māyāvādī sannyāsīs were convinced about His personality, and therefore they wanted to hear from Him the purport of Vedānta philosophy.
TEXT 106

prabhu kahe, vedanta-sutra iśvara-vacana
vyāsa-rūpe kaila yāhā śrī-nārāyaṇa

SYNONYMS

prabhu kahe— the Lord began to speak; vedanta-sūtra— the philosophy of Vedanta-sūtra; iśvara-vacana— spoken by the Supreme Personality of Godhead; vyāsa-rūpe— in the form of Vyāsadeva; kaila— He has made; yāhā— whatever; śrī-nārāyaṇa— the Supreme Personality of Godhead.

TRANSLATION

The Lord said: “Vedanta philosophy consists of words spoken by the Supreme Personality of Godhead Nārāyaṇa in the form of Vyāsadeva.

PURPORT

Vedanta-sūtra, which consists of codes revealing the method of understanding Vedic knowledge, is the concise form of all Vedic knowledge. It begins with the words athato brahma-jijñāsa (“now is the time to inquire about the Absolute Truth”). The human form of life is especially meant for this purpose, and therefore the Vedanta-sūtra very concisely explains the human mission. This is confirmed by the words of the Vāyu and Skanda Purāṇas, which define a sūtra as follows:

alpākṣaram asandigdharṁ sāravat viśvatomukham
astobhamanavadyaṁ ca sūtraṁ sūtra-vido viduḥ

“A sūtra is a code that expresses the essence of all knowledge in a minimum of words. It must be universally applicable and faultless in its linguistic presentation.” Anyone familiar with such sūtras must be aware of the Vedanta-sūtra, which is well known among scholars by the following different names: (1) Brahma-sūtra, (2) Śāraṇaka, (3) Vyāsa-sūtra, (4) Bādarāyaṇa-sūtra, (5) Uttara-mīmāṁsā and (6) Vedanta-darśana.

There are four chapters (adhyāyas) in the Vedanta-sūtra, and there are four divisions (pādas) in each chapter. Therefore the Vedanta-sūtra may be referred to as sūḍaśa-pāda, or sixteen divisions of codes. The theme of each and every division is fully described in terms of five different subject matters (adhikaraṇas), which are technically called pratijñā, hetu, udāharaṇa, upaṇaya and nigamana. Every theme must necessarily be explained with reference to pratijñā, or a solemn declaration of the purpose of the treatise. The solemn declaration given in the beginning of the Vedanta-sūtra is athato brahma-jijñāsā, which indicates that this book was written with the solemn declaration to inquire about the Absolute Truth. Similarly, reasons
must be expressed \textit{(hetu)}, examples must be given in terms of various facts \textit{(udāhāraṇa)}, the theme must gradually be brought nearer for understanding \textit{(upānyaya)}, and finally it must be supported by authoritative quotations from the Vedic śāstras \textit{(nigamana)}.

According to the great dictionary compiler Hemacandra, also known as Kośakara, Vedānta refers to the purport of the \textit{Upaniṣads} and the \textit{Brāhmaṇa} portion of the \textit{Vedas}. Professor Apte, in his dictionary, describes the \textit{Brāhmaṇa} portion of the \textit{Vedas} as that portion which states the rules for employment of hymns at various sacrifices and gives detailed explanations of their origin, sometimes with lengthy illustrations in the form of legends and stories. It is distinct from the \textit{mantra} portion of the \textit{Vedas}. Hemacandra said that the supplement of the \textit{Vedas} is called the \textit{Vedānta-sūtra}. \textit{Veda} means knowledge, and \textit{anta} means the end. In other words, proper understanding of the ultimate purpose of the \textit{Vedas} is called Vedānta knowledge. Such knowledge, as given in the codes of the \textit{Vedānta-sūtra}, must be supported by the \textit{Upaniṣads}.

According to learned scholars, there are three different sources of knowledge, which are called \textit{prasthāna-traya}. According to these scholars, Vedānta is one of such sources, for it presents Vedic knowledge on the basis of logic and sound arguments. In \textit{Bhagavad-gītā} (13.5) the Lord said, \textit{brahma-sūtra-padaś caiva hetumadbhir vinīcitaīḥ:} “Understanding of the ultimate goal of life is ascertained in the \textit{Brahma-sūtra} by legitimate logic and argument concerning cause and effect.” Therefore the \textit{Vedānta-sūtra} is known as \textit{nyāya-prasthāna}, the \textit{Upaniṣads} are known as \textit{śruti-prasthāna}, and the \textit{Gītā}, \textit{Mahābhārata} and \textit{Puraṇas} are known as \textit{smṛti-prasthāna}. All scientific knowledge of transcendence must be supported by \textit{śruti}, \textit{smṛti} and a sound logical basis.

It is said that both the Vedic knowledge and the supplement of the \textit{Vedas} called the \textit{Sātvata-paṇcarātra} emanated from the breathing of Nārāyaṇa, the Supreme Personality of Godhead. The \textit{Vedānta-sūtra} codes were compiled by Śrīla Vyāsadeva, the powerful incarnation of Śrī Nārāyaṇa, although it is sometimes said that they were compiled by a great sage named Apāntaratamā. Both the \textit{Paṇcarātra} and \textit{Vedānta-sūtra}, however, express the same opinions. Śrī Caitanya Mahāprabhu therefore confirms that there is no difference in opinion between the two, and He declares that because \textit{Vedānta-sūtra} was compiled by Śrīla Vyāsadeva, it may be understood to have emanated from the breathing of Śrī Nārāyaṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that while Vyāsadeva was compiling the \textit{Vedānta-sūtra}, seven of his great saintly contemporaries were also engaged in similar work. These saints were Ātreya Ṛṣi, Āśmarthya, Auḍulomi, Kāṛṣṇājini, Kāśakṛtsna, Jaimini and Bādarī. In addition, it is stated that Pārāśarī and Karmandībhikṣu also discussed the \textit{Vedānta-sūtra} codes before Vyāsadeva.

The \textit{Vedānta-sūtra} consists of four chapters. The first two chapters discuss the relationship of the living entity with the Supreme Personality of Godhead. This is known as \textit{sambandha-jñāna}, or knowledge of the relationship. The third chapter describes how one can act in his relationship with the Supreme Personality of Godhead. This is called \textit{abhidheya-jñāna}. The relationship of the living entity with the Supreme Lord is described by Śrī Caitanya Mahāprabhu. \textit{Jīvera svarūpa haya kṛṣṇera}
'nitya-dāsa': the living entity is an eternal servant of the Supreme God. (Cc. Madhya 20.108) Therefore, to act in that relationship, one must perform śādhanā-bhakti, or the prescribed duties of service to the Supreme Personality of Godhead. This is called abhidheya-jñāna. The fourth chapter describes the result of such devotional service (prayojana-jñāna). This ultimate goal of life is to go back home, back to Godhead. The words anāvṛttīḥ śabdāt in the Vedānta-sūtra indicate this ultimate goal.

Śrīla Viśādeva, the powerful incarnation of Nārāyaṇa, compiled Vedānta-sūtra, and in order to protect it from unauthorized commentaries, he personally composed Śrīmad-Bhāgavatam on the instruction of his spiritual master, Nārada Muni, as the original commentary on Vedānta-sūtra. Besides Śrīmad-Bhāgavatam, there are commentaries on the Vedānta-sūtra composed by all the major Vaiṣṇava ācāryas, and in each of them devotional service to the Lord is described very explicitly. Only those who follow Śaṅkara’s commentary have described Vedānta-sūtra in an impersonal way, without reference to Viṣṇu-bhakti, or devotional service to the Lord, Viṣṇu. Generally people very much appreciate this Śāṅkara-bhāṣya or impersonal description of the Vedānta-sūtra, but all commentaries which are devoid of devotional service to Lord Viṣṇu must be considered to differ in purpose from the original Vedānta-sūtra. In other words, Lord Caitanya definitely confirmed that the commentaries or bhāṣyas written by the Vaiṣṇava ācāryas on the basis of devotional service to Lord Viṣṇu must be considered to differ in purpose from the original Vedānta-sūtra. In other words, Lord Caitanya definitely confirmed that the commentaries or bhāṣyas written by the Vaiṣṇava ācāryas on the basis of devotional service to Lord Viṣṇu, and not the Śāṅkara-bhāṣya of Śaṅkarācārya, give the actual explanation of Vedānta-sūtra.

TEXT 107

bhrama, pramāda, vipralipsā, karaṇāpaṭāva
īśvarera vākye nāhi doṣa ei saba

bhrama—mistake; pramāda—illusion; vipralipsā—cheating purposes; karaṇāpaṭāva—inefficiency of the material senses; īśvarera—of the Lord; vākye—in the speech; nāhi—there is not; doṣa—fault; ei saba—all this.

TRANSLATION

“The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead.

PURPORT

A mistake is the acceptance of an object to be different than what it is or the acceptance of false knowledge. For example, one may see a rope in the dark and think it to be a serpent, or one may see a glittering oyster shell and think it to be gold. These are mistakes. Similarly, an illusion is a misunderstanding which arises
from inattention while hearing, and cheating is the transmission of such defective knowledge to others. Materialistic scientists and philosophers generally use such words as "maybe" and "perhaps" because they do not have actual knowledge of complete facts. Therefore their instructing others is an example of cheating. The final defect of the materialistic person is his inefficient senses. Although our eyes, for example, have the power to see, they cannot see that which is situated at a distance, nor can they see the eyelid, which is the object nearest to the eye. To our untrained eyes the sun appears to be just like a plate, and to the eyes of one who is suffering from jaundice everything appears to be yellow. Therefore we cannot rely on the knowledge acquired through such imperfect eyes. The ears are equally imperfect. We cannot hear a sound vibrated a long distance away unless we put a telephone to our ear. Similarly, if we analyze all our senses in this way, we will find them all to be imperfect. Therefore it is useless to acquire knowledge through the senses. The Vedic process is to hear from authority. In Bhagavad-gītā the Lord says, evam paramparā-prāptam imaṁ rājarṣayo viduḥ: "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." (Bg. 4.2) We have to hear not from a telephone but from an authorized person, for it is he who has real knowledge.

TEXT 108

उपनिषत-सहित सूत्र कहे येि तत्त्वः
मुख्यवृत्ते सेइ अर्थ परम महत्वः

upaniṣat-sahita sūtra kahe yei tattva
mukhya-vṛttye sei artha parama mahattva

SYNONYMS

upaniṣat—the authorized Vedic version; sahita—along with; sūtra—the Vedānta-sūtra; kahe—it is said; yei—the subject matter; tattva—in truth; mukhya-vṛttye—by direct understanding; sei—that truth; artha—meaning; parama—ultimate; mahattva—glory.

TRANSLATION

"The Absolute Truth is described by the Upaniṣads and Brahma-sūtra, but one must understand the verses as they are. That is the supreme glory in understanding.

PURPORT

It has become fashionable since the time of Śaṅkarācārya to explain everything regarding the śāstras in an indirect way. Scholars take pride in explaining everything in their own way, and they declare that one can understand the Vedic scriptures in any way he likes. This "any way you like" method is foolishness, and it has created havoc in the Vedic culture. One cannot accept scientific knowledge in his own whimsical way. In the science of mathematics, for example, two plus two equals
four, and one cannot make it equal three or five. Yet although it is not possible to alter real knowledge, people have taken to the fashion of understanding Vedic knowledge in any way they like. It is for this reason that we have presented Bhagavad-gītā As It Is. We do not create meanings by concoction. Sometimes commentators say that the word kurukṣetra in the first verse of Bhagavad-gītā refers to one’s body, but we do not accept this. We understand that Kurukṣetra is a place which still exists, and according to the Vedic version it is a dharmakṣetra, or place of pilgrimage. People still go there to perform Vedic sacrifices. Foolish commentators, however, say that Kurukṣetra means the body and that Pāṇca Pāṇḍavas refers to the five senses. In this way they distort the meaning, and people are misled. Here Śrī Caitanya Mahaprabhu confirms that all Vedic literatures, including the Upaniṣads, Brahma-sūtras and others, whether śruti, smṛti or nyāya, must be understood according to their original statements. To describe the direct meaning of the Vedic literatures is glorious, but to describe them in one’s own way, using imperfect senses and imperfect knowledge, is a disastrous blunder. Śrī Caitanya Mahaprabhu fully deprecated the attempt to describe the Vedas in this way.

Regarding the Upaniṣads, the following eleven Upaniṣads are considered to be the topmost: Īṣa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkyya, Taittirīya, Aitareya, Chāndogya, Brhad-āraṇyaka and Śvetāsvatara. However, in the Muktikopanishad, verses 30-39, there is a description of 108 Upaniṣads. They are as follows:
1. Īṣopaniṣad
2. Kenopaniṣad
3. Kaṭhopaniṣad
4. Praśnopaniṣad
5. Muṇḍakopaniṣad
6. Māṇḍūkyopaniṣad
7. Taittirīyopaniṣad
8. Aitareyopaniṣad
9. Chāndogyopaniṣad
10. Brhad-āraṇyakopaniṣad
11. Brahmapaniṣad
12. Kaivalyopaniṣad
13. Jābālopaniṣad
14. Śvetāsvataraopaniṣad
15. Hamsopaniṣad
16. Āruṇeyopaniṣad
17. Garbhopaniṣad
18. Nārāyaṇopaniṣad
19. Paramahaṁsopaniṣad
20. Amṛta-binduopaniṣad
21. Nāda-binduopaniṣad
22. Śīra-upaniṣad
23. Atharva-śikhopaniṣad
24. Maithrayāṇy-upaniṣad
25. Ka०ṣitakys-upaniṣad
26. Brhad-jaṅgōlopaniṣad
27. Nṛṣimha-tāpāṇīyopaniṣad
28. Kālagni-rudropaniṣad
29. Maitreyy-upaniṣad
30. Subālopaniṣad
31. Kṣurikopaniṣad
32. Mantrikopaniṣad
33. Sarvā-sūropaniṣad
34. Nirālambopaniṣad
35. Śuka-rahasyopaniṣad
36. Vajra-sūcikopaniṣad
37. Tejo-binduopaniṣad
38. Nāda-binduopaniṣad
39. Dhyāna-binduopaniṣad
40. Brahma-vidyopaniṣad
41. Yoga-tattvopaniṣad
42. Ātma-bodhopaniṣad
43. Nārada-parivrājakopaniṣad
44. Triśikhy-upaniṣad
45. Sītopaniṣad
46. Yoga-cūḍāmaṇy-upaniṣad
47. Nirvāṇopaniṣad
48. Maṇḍalabrāhmaṇopaniṣad
49. Daksīṇā-mūrty-upaniṣad
50. Sarabhupaniṣad
51. Skandumaniṣad
52. Mahānārayaṇopaniṣad
53. Advaya-tārakopaniṣad
54. Rāma-rahasyopaniṣad
55. Rāma-tāpāṇi-upaniṣad
56. Vāsudevopaniṣad
57. Mudgaloopaniṣad
58. Śaṅdilyopaniṣad
59. Paṁgālapaniṣad
60. Biḥṣūpaniṣad
61. Mahādūnupaniṣad
62. Sārītakopaniṣad
63. Yoga-śikhopaniṣad
64. Turīyatīttoopaniṣad
65. Sannyāsopaniṣad
66. Paramahamsa-parivrājakopaniṣad
67. Mālikopaniṣad
68. Ayyaktopaniṣad
69. Ekaśkaropaniṣad
70. Pūrṇopaniṣad
71. Sūryopaniṣad
72. Akṣay-upaniṣad
73. Adhyātmopaniṣad
74. Kuṇḍikopaniṣad
75. Sāvity-upaniṣad
76. Ātmapaniṣad
77. Pāṣupatopaniṣad
78. Parama Brahmaopaniṣad
79. Avadhūtopaniṣad
80. Tripūrātapanopaniṣad
81. Devy-upaniṣad
82. Tripurūpanopaniṣad
83. Kaṭha-rudropaniṣad
84. Bhāvānopaniṣad
85. Hṛdāyo-

TEXT 109

गोङ-भूज्ये येवा भाष्य करिल आचार्यः
ताहा अन्वेषण नाश हृष सर्व कार्यः ॥ १०९ ॥

gauṇa-vṛttya yebā bhāṣya karila ācārya
tāhāra śravaṇe nāśa haya sarva kārya

SYNONYMS

gauṇa-vṛttya—by indirect meanings; yebā—which; bhāṣya—commentary; karila—prepared; ācārya—Śaṅkarācārya; tāhāra—its; śravaṇe—hearing; nāśa—destruction; haya—becomes; sarva—all; kārya—business.

TRANSLATION

"Śripada Śaṅkarācārya has described all the Vedic literatures in terms of indirect meanings. One who hears such explanations is ruined.

TEXT 110

ताहा नाहिक दोष, ईश्वर-आज्ञा पाञ्जः
गौणार्थ करिल युझा अर्थ आच्छादियाः ॥ ११० ॥

tāhāra nāhika doṣa, īśvara-ājñā pāṇā
gauṇārtha karila mukhya artha ācchādiyā

SYNONYMS

tāhāra—of Śri Śaṅkarācārya; nāhika—there is none; doṣa—fault; īśvara—the Supreme Lord; ājñā—order; pāṇā—receiving; gaṇa-artha—indirect meaning; karila—make; mukhya—direct; artha—meaning; ācchādiyā—covering.

TRANSLATION

"Śaṅkarācārya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead.
PURPORT

The Vedic literature is to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. For example, Bhagavad-gītā is an important Vedic literature which has been taught for many years, but because it was commented upon by unscrupulous rascals, people derived no benefit from it, and no one came to the conclusion of Kṛṣṇa consciousness. Since the purpose of Bhagavad-gītā is now being presented as it is, however, within four or five short years thousands of people all over the world have become Kṛṣṇa conscious. That is the difference between direct and indirect explanations of Vedic literature. Therefore Śrī Caitanya Mahāprabhu said, mukhya-vṛttye sei artha parama mahattva: to instruct Vedic literature according to its direct meaning, without false commentary, is glorious. Unfortunately, Śrī Śaṅkarācārya, by the order of the Supreme Personality of Godhead, compromised between atheism and theism in order to cheat the atheists and bring them to theism, and to do so he gave up the direct method of Vedic knowledge and tried to present a meaning which is indirect. It is with this purpose that he wrote his Śāṅkara-bhaṣya commentary on the Vedānta-sūtra. One should not, therefore, attribute very much importance to the Śāṅkara-bhāṣya. In order to understand Vedānta philosophy, one must study the Śrīmad-Bhāgavatam, which begins with the words, oṁ namo bhagavate vāsudevāya, janmādy asya yato 'nvayād itarataś cārtheśv abhijñāḥ sva-rāṭ: “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 fully independent.” (Bhāg. 1.1.1) Śrīmad-Bhāgavatam is the real commentary on the Vedānta-sūtra. Unfortunately, if one is attracted to Śrī Śaṅkarācārya’s commentary, Śāṅkara-bhāṣya, his spiritual life is doomed.

One may argue that since Śaṅkarācārya is an incarnation of Lord Śiva, how is it that he cheated people in this way? The answer is that he did so on the order of his master, the Supreme Personality of Godhead. This is confirmed in the Padma Purāṇa in the words of Lord Śiva himself:

\[
\begin{align*}
māya-vādām & \text{ asac-chāstraṁ} \\
pracchannāṁ & \text{ bauddham ucyate} \\
mayaiva & \text{ kalpitāṁ devi} \\
kalau & \text{ brāhmaṇa-rūpiṇā}
\end{align*}
\]

\[
\begin{align*}
brāhmaṇaś & \text{ cāparaṁ rūpaṁ} \\
nirguṇaṁ & \text{ vāksya-te mayā} \\
sarvasvāṁ & \text{ jagato’py asya} \\
mohanārthaṁ & \text{ kalau yuge}
\end{align*}
\]

\[
\begin{align*}
vedānte & \text{ tu mahā-śāstre} \\
māya-vādām & \text{ avaidikam}
\end{align*}
\]
"The Mayavada philosophy," Lord Siva informed his wife Parvatika, "is impious [asacchastra]. It is covered Buddhism. My dear Parvatika, in the form of a brhma in Kali-yuga I teach this imagined Mayavada philosophy. In order to cheat the atheists, I describe the Supreme Personality of Godhead to be without form and without qualities. Similarly, in explaining Vedanta I describe the same Mayavada philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord." In the Siva Purana the Supreme Personality of Godhead told Lord Siva:

dvaparaau yuge bhutva
kalayam anusadisu
svagamai kalpitaiv tvam ca
janan mad-vimukhan kuru

"In Kali-yuga, mislead the people in general by propounding imaginary meanings for the Vedas to bewilder them." These are the descriptions of the Puranas.

Srila Bhaktisiddhanta Saravatika Thakura comments that mukhya-vrtti ("the direct meaning") is abhidhavrtti, or the meaning which one can understand immediately from the statements of dictionaries, whereas gaua-vrtti ("the indirect meaning") is a meaning that one imagines without consulting the dictionary. For example, one politician has said that Kuruksetra refers to the body, but in the dictionary there is no such definition. Therefore this imaginary meaning is gaua-vrtti, whereas the direct meaning found in the dictionary is mukhya-vrtti or abhidhavrtti. This is the distinction between the two. Sri Caitanya Mahaprabhu recommends that one understand the Vedic literature in terms of abhidhavrtti, and the gaua-vrtti He rejects. Sometimes, however, as a matter of necessity, Vedic literature is described in terms of laksanavrtti or gaua-vrtti, but one should not accept such explanations as permanent truths.

The purpose of the discussions in the Upanisads and Vedanta-sutra is to philosophically establish the personal feature of the Absolute Truth. The impersonalists, however, in order to establish their philosophy, accept these discussions in terms of laksanavrtti, or indirect meanings. Thus instead of being tattva-vada, or in search of the Absolute Truth, they become Mayavada, or illusioned by the material energy. When Sri Viṣṇusvami, one of the four icchyas of the Vaiṣṇava cult, presented his thesis on the subject matter of suddhidvaita-vada, immediately the Mayavadis took advantage of this philosophy and tried to establish their advaita-vada or kevalādvaita-vāda. To defeat this kevalādvaita-vāda, Sri Rāmānujaīcārya presented his philosophy as visiṣṭādvaita-vada, and Sri Madhvācārya presented his philosophy of tattva-vada, both of which are stumbling blocks to the Mayavadis because they defeat their philosophy in scrupulous detail. Students of Vedic philosophy know very well how strongly Sri Rāmānujaīcārya's visiṣṭādvaita-vāda and Sri Madhvācārya's tattva-vāda contest the impersonal Mayavada philosophy. Sri Caitanya Mahaprabhu, how-
ever, accepted the direct meaning of the Vedānta philosophy and thus defeated the Māyāvāda philosophy immediately. He opined in this connection that anyone who follows the principles of the Śārīraka-bhāṣya is doomed. This is confirmed in the Padma Purāṇa where Lord Siva tells Pārvatī:

\[
\begin{align*}
\text{ṣṛṇu devi pravakṣyāmi} \\
\text{tāmasāni yathākramam} \\
\text{yeṣām śravaṇa-mātreṇa} \\
\text{pātityam jñāninām api}
\end{align*}
\]

\[
\begin{align*}
apārthaṁ śrutī-वākyāनां \\
darśayat loka-garhitam \\
karma-svarūpa-tvājyatvat \\
atra ca pratipādyate
\end{align*}
\]

\[
\begin{align*}
sarva-karma-paribhramśān \\
naiśkarmyāṁ tatra cocyate \\
parātmā-jīvayor aikyāṁ \\
mayātra pratipādyate
\end{align*}
\]

“My dear wife, hear my explanations of how I have spread ignorance through Māyāvāda philosophy. Simply by hearing it, even an advanced scholar will fall down. In this philosophy, which is certainly very inauspicious for people in general, I have misrepresented the real meaning of the Vedas and recommended that one give up all activities in order to achieve freedom from karma. In this Māyāvāda philosophy I have described the jīvātmā and Paramātmā to be one and the same.” How the Māyāvāda philosophy was condemned by Śrī Caitanya Mahāprabhu and His followers is described in Śrī-Caitanya-caritāmṛta, Antya-ṭīlā, Second Chapter, verses 94 through 99, where Svarūpa-dāmodara Gosvāmī says that anyone who is eager to understand the Māyāvāda philosophy must be considered insane. This especially applies to a Vaiṣṇava who reads the Śārīraka-bhāṣya and considers himself to be one with God. The Māyāvāda philosophers have presented their arguments in such attractive flowery language that hearing Māyāvāda philosophy may sometimes change the mind of even a mahā-bhāgavata, or very advanced devotee. An actual Vaiṣṇava cannot tolerate any philosophy that claims God and the living being to be one and the same.

TEXT 111

‘brahma śabde mukhya arthe kaha—‘bhagavan’
chidīśwārya-paripūra, anūrdhvā-samāna || 111 ||

‘brahma śabde mukhya arthe kaha—‘bhagavan’
cid-aiśvarya-paripūra, anūrdhvā-samāna
SYNONYMS

brahma—the Absolute Truth; śānde—by this word; mukhya—direct; arthe—meaning; kahe—says; bhagavān—the Supreme Personality of Godhead; cit-aishvarya—spiritual opulence; paripūrṇa—full of; anūrdhva—unsurpassed by anyone; samāna—not equalled by anyone.

TRANSLATION

"According to direct understanding, the Absolute Truth is the Supreme Personality of Godhead, who has all spiritual opulences. No one can be equal to or greater than Him.

PURPORT

This statement by Śrī Caitanya Mahāprabhu is confirmed in the Śrīmad-Bhāgavatam:

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

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." (Bhāg. 1.2.11) The Absolute Truth is ultimately understood as Bhagavān, partially understood as Paramātmā and vaguely understood as the impersonal Brahman. Bhagavān, or the Supreme Personality of Godhead, is opulent in all excellence; no one can be equal to or greater than Him. This is also confirmed in Bhagavad-gītā, where the Lord says, mattaḥ parataram nānyat kiṣcīd asi dhanañjaya: "O conqueror of wealth [Arjuna], there is no truth superior to Me." (Bg. 7.7) There are many other verses which prove that the Absolute Truth in the ultimate sense is understood to be the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 112

तांहार विभृति, देह,—सब चिदाकार ।
चिदिभृति आच्छादि' तारे कहे 'निराकार' ॥ ११२ ॥

tānhāra vibhūti, deha,—saba cid-ākāra
cid-vibhūti ācchādi' tānre kahe 'nirākāra'

SYNONYMS

tānhāra—His (the Supreme Personality of Godhead’s); vibhūti—spiritual power; deha—body; saba—everything; cit-ākāra—spiritual form; cit-vibhūti—spiritual opulence; ācchādi’—covering; tānre—Him; kahe—said; nirākāra—without form.
TRANSLATION

"Everything about the Supreme Personality of Godhead is spiritual, including His body, opulence and paraphernalia. Māyāvāda philosophy, however, covering His spiritual opulence, advocates the theory of impersonalism.

PURPORT

It is stated in the Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ: "The Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body which is full of knowledge, eternity and bliss." In this material world everyone's body is just the opposite—temporary, full of ignorance and full of misery. Therefore when the Supreme Personality of Godhead is sometimes described as nirākāra, this is to indicate that He does not have a material body like us.

Māyāvādī philosophers do not know how it is that the Supreme Personality of Godhead is formless. The Supreme Lord does not have a form like ours but has a spiritual form. Not knowing this, Māyāvādī philosophers simply advocate the one-sided view that the Supreme Godhead, or Brahman, is formless (nirākāra). In this connection Śrīla Bhaktivinoda Ṭhākura offers many quotes from the Vedic literature. If one accepts the real or direct meaning of these Vedic statements, one can understand that the Supreme Personality of Godhead has a spiritual body (sac-cid-ānanda-vigrahaḥ).

In the Brhad-āraṇyaka Upaniṣad it is said, pūrṇam adaḥ pūrṇam idam pūrṇat pūrṇam udacyate. This indicates that the body of the Supreme Personality of Godhead is spiritual, for even though He expands in many ways, He remains the same. In Bhagavad-gītā the Lord says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the origin of all. Everything emanates from Me." (Bg. 10.8) Māyāvādī philosophers materialistically think that if the Supreme Truth expands Himself in everything, He must lose His original form. Thus they think that there cannot be any form other than the expansive gigantic body of the Lord. But the mantra of the Brhad-āraṇyaka Upaniṣad confirms, pūrṇam idam pūrṇat pūrṇam udacyate: "Although He expands in many ways, He keeps His original personality. His original spiritual body remains as it is." Similarly, in the Śvetāṣṭara Upaniṣad it is stated, vicitra-śaktiḥ puruṣaḥ purāṇaḥ: "The Supreme Personality of Godhead, the original person (puruṣa), has multifarious energies." Sa vṛkṣa-kālākṛttibhiḥ paro 'nyo yasmāt prapañcya parivartate 'yaṁ dharmāvaham pāpamudaiṁ bhageśam: "He is the origin of material creation, and it is due to Him only that everything changes. He is the protector of religion and annihilator of all sinful activities. He is the master of all opulences."

(6.6) Vedāham etam puruṣam mahāntam āditya-varṇaṁ tamasaṁ parastāt: "Now I understand the Supreme Personality of Godhead to be the greatest of the great. He is effulgent like the sun and is beyond this material world." (3.8) Patim patimāṁ paramaṁ parastāt: "He is the master of all masters, the superior of all superiors." (6.7) Mahān prabhur vai puruṣaḥ: "He is the supreme master and supreme person." (3.12) Parāśya Śaktir vividhaiva śrūyate: "We can understand His opulences in different ways." (6.8) These are statements of the Śvetāṣṭara
Similarly, in the Rg-veda it is stated, *tad viśnoḥ paramam padam sadā paśyanti sūrayah*：“Viśnu is the Supreme, and those who are actually learned think only of His lotus feet.” In the Praśna Upaniṣad it is said, *sa īkṣāṅcakre*：“He glanced over the material creation.” (6.3) In the Aitareya Upaniṣad it is said, *sa aikṣata—“He glanced over the material creation”—and sa imāl lokān asṛjata—“He created this entire material world.”* (1.1.1-2)

Thus many verses can be quoted from the Upaniṣads and Vedas which prove that the Supreme Godhead is not impersonal. In the Katha Upaniṣad (2.2.13) it is also said, *nityo nityānāṁ cetanaṁ cetanānāṁ eko bahūnāṁ yo vidadhāti kāmān*：“He is the supreme eternally conscious person who maintains all other living entities.” From all these Vedic references one can understand that the Absolute Truth is a person, although no one can equal or excel Him. Although there are many foolish Māyāvādī philosophers who think that they are even greater than Kṛṣṇa, Kṛṣṇa is asamaurdhva; no one is equal to or above Him.

As stated in the Śvetāsvatara Upaniṣad (3.19), *apāti-pādo javano grahitā*. This verse describes the Absolute Truth as having no legs or hands. Although this is an impersonal description, however, it does not mean that the Absolute Personality of Godhead has no form. He has a spiritual form which is distinct from the forms of matter. In this verse Caitanya Mahāprabhu clarifies this distinction.

**TEXT 113**

चिदानन्द - तेहो, तार घात, परिवार ।
ताहे तोहे - प्राकृत-सब्जेल विकार ॥ ११३ ॥

cid-ānanda—teho, tānra sthāna, parivāra
tānre kahe—prākṛta-sattvera vikāra

**SYNONYMS**

cit-ānanda—spiritual bliss; teho—He is personally; tānra—His; sthāna—abode; parivāra—entourage; tānre—unto Him; kahe—one says; prākṛta—material; sattvera—goodness; vikāra—transformation.

**TRANSLATION**

“The Supreme Personality of Godhead is full of spiritual potencies. Therefore His body, name, fame and entourage are all spiritual. The Māyāvādī philosopher, due to ignorance, says that these are all merely transformations of the material mode of goodness.

**PURPORT**

In the Seventh Chapter of Bhagavad-gītā the Supreme Personality of Godhead has classified His energies in two distinct divisions—namely, prākṛta and aprākṛta, or parā-prakṛti and aparā-prakṛti. In the Viśnu Purāṇa the same distinction is made. The Māyāvādī philosophers cannot understand these two prakṛtis or natures—mate-
rrial and spiritual—but one who is actually intelligent can understand them. Con-
sidering the many varieties and activities in material nature, why should the Māyāvādī
philosophers deny the spiritual varieties of the spiritual world? The Bhāgavatam says:

\[
ye 'nye 'ravindākṣa vimukta-māninas
tvayy āsta-bhāvād aviśuddha-buddhayaḥ
\]
(Bhāg.10.2.32)

The intelligence of those who think themselves liberated but have no information of
the spiritual world is not yet clear. In this verse the term aviśuddha-buddhayaḥ re-
fers to unclean intelligence. Due to unclean intelligence or a poor fund of knowledge,
the Māyāvādī philosophers cannot understand the distinction between material and
spiritual varieties; therefore they cannot even think of spiritual varieties because they
take it for granted that all variety is material.

Śrī Caitanya Mahāprabhu, therefore, explains in this verse that Kṛṣṇa, the Supreme
Personality of Godhead or the Absolute Truth, has a spiritual body which is distinct
from material bodies, and thus His name, abode, entourage and qualities are all spiritual.
The material mode of goodness has nothing to do with spiritual varieties. Māyāvādī
philosophers, however, cannot clearly understand spiritual varieties; there-
fore they imagine a negation of the material world to be the spiritual world. The
material qualities of goodness, passion and ignorance cannot act in the spiritual
world, which is therefore called nirguṇa, as clearly indicated in Bhagavad-gītā
(traigūnya-visayā vedā nistraigunyo bhavārjuna). The material world is a manifesta-
tion of the three modes of material nature, but one has to become free from these
modes to come to the spiritual world where their influence is completely absent.
Now Lord Śrī Caitanya Mahāprabhu will disassociate Lord Śiva from Māyāvāda
philosophy in the following verse.

TEXT 114

उँ र दोष नाहि, जेठेहो अज्ञाकारी दास ।
आर येही शुल्न तार है सर्वनाश ॥ ११४ ॥

tāhra doṣa nāhi, teṅho ājñā-kārī dāsa
āra yei sune tāra haya sarva-nāsa

SYNONYMS

tāhra—his (Lord Śiva’s); doṣa—fault; nāhi—there is none; teṅho—he; ājñā-kārī—
obedient order carrier; dāsa—servant; āra—others; yei—anyone; sune—hears (the
Māyāvāda philosophy); tāra—of him; haya—becomes; sarva-nāsa—everything lost.

TRANSLATION

“Śaṅkarācārya, who is an incarnation of Lord Śiva, is faultless because he is a
servant carrying out the orders of the Lord. But those who follow his Māyāvādī
philosophy are doomed. They will lose all their advancement in spiritual knowledge.
PURPORT

Māyāvādī philosophers are very proud of exhibiting their Vedānta knowledge through grammatical jugglery, but Lord Śrī Kṛṣṇa in Bhagavad-gītā certifies that they are māyayāpahṛta-jñānāḥ, bereft of real knowledge due to māyā. Māyā has two potencies with which to execute her two functions—prakṣeṣṭa-mākṣiṇī-śakti, the power to throw the living entity in the ocean of material existence, and āvaraṇa-mākṣiṇī-śakti, the power to cover the knowledge of the living entity. The function of the āvaraṇa-mākṣiṇī-śakti is explained in Bhagavad-gītā by the word māyayāpahṛta-jñāna.

Why the daivī-māyā or illusory energy of Kṛṣṇa takes away the knowledge of the Māyāvādī philosophers is also explained in Bhagavad-gītā by the use of the words āsuram bhāvam āsrītaḥ, which refer to a person who does not agree to the existence of the Lord. The Māyāvādīs who are not in agreement with the existence of the Lord can be classified in two groups, exemplified by the impersonalist Śaṅkarites of Vārānasī and the Buddhists of Saranātha. Both of them are Māyāvādīs, and Kṛṣṇa takes away their knowledge due to their atheistic philosophies. Neither of them agree to accept the existence of a personal God. The Buddhist philosophers clearly deny both the soul and God, and although the Śaṅkarites do not openly deny God, they say that the Absolute is nirākāra, or formless. Thus both of them are avisuddha-buddhayah, or imperfect and unclean in their knowledge and intelligence.

The most prominent Māyāvādī scholar, Sadānanda Yogindra, has written a book called Vedānta-sāra in which he expounds the philosophy of Śaṅkarācārya, and all the followers of Śaṅkara’s philosophy attribute great importance to his statements. In this Vedānta-sāra Sadānanda Yogindra defines Brahman as sac-cid-ānanda combined with knowledge and without duality, and he defines ignorance (jañña) as knowledge distinct from that of sat and asat. This is almost inconceivable, but it is a product of the three material qualities. Thus he considers anything other than pure knowledge to be material. The center of ignorance is considered to be sometimes all-pervading and sometimes individual. Thus according to his opinion both the all-pervading Viśnu and the individual living entities are products of ignorance.

In simple language, it is the opinion of Sadānanda Yogindra that since everything is nirākāra (formless), the conception of Viśnu and the conception of the individual soul are both products of ignorance. He also explains that the viśuddha-sattva conception of the Vaiṣṇavas is nothing but pradhāna, or the chief principle of creation. He maintains that when all-pervading knowledge is contaminated by the viśuddha-sattva, which consists of a transformation of the quality of goodness, there arises the conception of the Supreme Personality of Godhead who is the omnipotent, omniscient supreme ruler, the Supersoul, the cause of all causes, the supreme Ṣvara, etc. According to Sadānanda Yogindra, because Ṣvara, the Supreme Lord, is the reservoir of all ignorance, He may be called sarva-jñā or omniscient, but one who denies the existence of the omnipotent Supreme Personality of Godhead is more than Ṣvara, or the Lord. His conclusion, therefore, is that the Supreme Personality of Godhead (Ṣvara) is a transformation of material ignorance and that the living entity (jīva) is covered by ignorance. Thus he describes both collective and individual existence in darkness. According to Māyāvādī philosophers, the Vaiṣṇava conception of the Lord as the Supreme Personality of Godhead and of the jīva or individual soul
as His eternal servant is a manifestation of ignorance. If we accept the judgment of Lord Kṛṣṇa in Bhagavad-gītā, however, the Māyāvādīs are to be considered māyayā-pahṛta-jñāna, or bereft of all knowledge, because they do not recognize the existence of the Supreme Personality of Godhead or they claim that His existence is a product of the material conception (māyā). These are characteristics of asuras or demons.

Lord Śrī Caitanya Mahāprabhu, in His discourses with Sārvabhauma Bhāṭṭācārya, said:

\[ \text{jīvera nistāra lāgi' sūtra kaila vyāsa} \]
\[ \text{māyāvādi-bhāṣya śunile haya sarva-nāśa} \]
\[(Cc. Madhya 6.169)\]

Vyāsadeva composed the Vedānta-sūtra to deliver the conditioned souls from this material world, but Śaṅkara, by presenting the Vedānta-sūtra in his own way, has clearly done a great disservice to human society, for one who follows his Māyāvāda philosophy is doomed. In the Vedānta-sūtra, devotional service is clearly indicated, but the Māyāvādī philosophers refuse to accept the spiritual body of the Supreme Absolute Person and refuse to accept that the living entity has an individual existence separate from that of the Supreme Lord. Thus they have created atheistic havoc all over the world, for such a conclusion is against the very nature of the transcendental process of pure devotional service. The Māyāvādī philosophers’ unrealizable ambition to become one with the Supreme through denying the existence of the Personality of Godhead results in a most calamitous misrepresentation of spiritual knowledge, and one who follows this philosophy is doomed to remain perpetually in this material world. Therefore they are called avisūdha-buddhayāḥ, or unclean in knowledge. Because they are unclean in knowledge, all their austerities and penances end in frustration. Thus although they may be honored at first as very learned scholars, ultimately they descend to physical activities of politics, social work, etc. Instead of becoming one with the Supreme Lord, they again become one with these material activities. This is explained by Śrīmad-Bhāgavatam:

\[ \text{āruhya kṛcchreṇa param padaṁ tataḥ} \]
\[ \text{patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ} \]
\[(Bhāg. 10.2.32)\]

In actuality the Māyāvādī philosophers very strictly follow the austerities and penances of spiritual life and in this way are elevated to the impersonal Brahman platform, but due to their negligence of the lotus feet of the Lord they again fall down to material existence.

**TEXT 115**

APRAKṚT KARĪVRA-MANE VĪṢṇU-KLEŚA-VIṣṇu-VINIŚCAYA Aṁ NAIH EKEN UPAH || 115 ||
prākṛta kariyā māne viṣṇu-kalevara
viṣṇu-nindā āra nāhi ihāra upara

SYNONYMS
prākṛta—material; kariyā—taking it to be so; māne—accepts; viṣṇu—Lord Viṣṇu's; kalevara—body; viṣṇu-nindā—defaming or blaspheming Lord Viṣṇu; āra—beyond this; nāhi—none; ihāra—of this; upara—above.

TRANSLATION
“One who considers the transcendental body of Lord Viṣṇu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead.

PURPORT
Śrī Bhaktisiddhānta Gosvāmī explains that the variegated personal feature of the Absolute Truth is the Viṣṇu-tattva, and the material energy which creates this cosmic manifestation is the energy of Lord Viṣṇu. The creative force is merely the energy of the Lord, but the foolish conclude that the Lord has no separate existence because He has distributed Himself in an impersonal form. The impersonal Brahman, however, cannot possess energies, nor do the Vedic literatures state that māyā (the illusory energy) is covered by another māyā. There are hundreds and thousands of references, however, to Viṣṇu-māyā (parāśya saktīḥ), or the energy of Lord Viṣṇu. In Bhagavad-gītā (7.14) Kṛṣṇa refers to mama māyā (“My energy”). Māyā is controlled by the Supreme Personality of Godhead; it is not that He is covered by māyā. Therefore Lord Viṣṇu cannot be a product of the material energy. In the beginning of the Vedānta-sūtra it is said, janmādy asya yataḥ, indicating that the material energy is also an emanation of the Supreme Brahman. How then could He be covered by the material energy? If that were possible, material energy would be greater than the Supreme Brahman. Even these simple arguments, however, cannot be understood by the Māyāvādī philosophers, and therefore the term māyāyāpahṛta-jñāna which is applied to them in Bhagavad-gītā is extremely appropriate. Anyone who thinks that Lord Viṣṇu is a product of the material energy, as explained by Sadananda Yogindra, should immediately be understood to be insane, for his knowledge has been stolen by the illusory energy.

Lord Viṣṇu cannot be placed within the category of the demigods. Those who are actually bewildered by the Māyāvāda philosophy and are still in the darkness of ignorance consider Lord Viṣṇu to be a demigod, in defiance of the Rg-vedic mantra, oṁ tad viṣṇoḥ paramam padam (“Viṣṇu is always in a superior position”). This mantra is also confirmed in Bhagavad-gītā. Mattaḥ parataraṁ nānyat: there is no truth superior to Lord Kṛṣṇa or Viṣṇu. Thus only those whose knowledge has been bewildered consider Lord Viṣṇu to be a demigod and therefore suggest that one may either worship Lord Viṣṇu, the goddess Kālī or Durgā or whomever he likes and achieve the same result. This is an ignorant conclusion that is not accepted in
Bhagavad-gītā, which distinctly says, yānti deva-vratā devān... yānti mad-vājino'pi mām: “The worshipers of the demigods will be promoted to the respective planets of the demigods, but devotees of the Supreme Lord will go back home, back to Godhead.” (Bg. 9.25) Lord Kṛṣṇa explains very clearly in Bhagavad-gītā that His material energy is very difficult to overcome (daiivi hy eṣā guṇamayī mama māyā durātayā). Māyā’s influence is so strong that even learned scholars and spiritualists are also covered by māyā and think themselves to be as good as the Supreme Personality of Godhead. Actually, however, to free oneself from the influence of māyā one must surrender to the Supreme Personality of Godhead, as Kṛṣṇa also states in Bhagavad-gītā (mām eva ye prapadyante māyām etāṁ taranti te). It is to be concluded, therefore, that Lord Viṣṇu does not belong to this material creation but to the spiritual world. To misconceive Lord Viṣṇu to have a material body or to equate Him with the demigods is the most offensive blasphemy against Lord Viṣṇu, and offenders against the lotus feet of Lord Viṣṇu cannot advance in spiritual knowledge. They are called māyayāpahṛta-jñāna, or those whose knowledge has been stolen by the influence of illusion.

One who thinks that there is a difference between Lord Viṣṇu’s body and His soul dwells in the darkest region of ignorance. There is no difference between Lord Viṣṇu’s body and Viṣṇu’s soul, for they are advaya-jñāna, one knowledge. In this world there is a difference between the material body and spiritual soul, but in the spiritual world everything is spiritual, and there are no such differences. The greatest offense of the Māyāvādī philosophers is to consider Lord Viṣṇu and the living entities to be one and the same. In this connection the Padma Purāṇa states:

arcye viṣṇau śilādhīr guruśu
nara-matir vaisnave jāti-buddhiḥ

“One who considers the arcā-mūrti or worshipable Deity of Lord Viṣṇu to be stone, the spiritual master to be an ordinary human being, and a Vaiṣṇava to belong to a particular caste or creed, is possessed of hellish intelligence.” One who follows such conclusions is doomed.

TEXT 116

iṣvarera tattva—yena jvalita jvalana
jīvera svarūpa—yaiche sphuliṅgera kaṇa

SYNONYMS

iṣvarera tattva—the truth of the Supreme Personality of Godhead; yena—is like; jvalita—blazing; jvalana—fire; jīvera—of the living entities; svarūpa—identity; yaiche—is like; sphuliṅgera—of the spark; kaṇa—particle.
TRANSLATION

"The Lord is like a great blazing fire, and the living entities are like small sparks of that fire.

PURPORT

Although sparks and a big fire are both fire and both have the power to burn, the burning power of the fire and that of the spark are not the same. Why should one artificially try to become like a big fire although by constitution he is like a small spark? It is due to ignorance. One should therefore understand that neither the Supreme Personality of Godhead nor the small sparklike living entities have anything to do with matter, but when the spiritual spark comes in contact with the material world his fiery quality is extinguished. That is the position of the conditioned souls. Because they are in touch with the material world, their spiritual quality is almost dead, but because these spiritual sparks are all Kṛṣṇa's parts and parcels, as the Lord states in Bhagavad-gītā (mamaivāṁśaḥ), they can revive their original position by getting free from material contact. This is pure philosophical understanding. In Bhagavad-gītā the spiritual sparks are declared to be sanātana (eternal); therefore the material energy, māyā, cannot affect their constitutional position.

Someone may argue, "Why is there a need to create the spiritual sparks?" The answer can be given in this way. Since the Absolute Personality of Godhead is omnipotent, He has both unlimited and limited potencies. This is the meaning of omnipotent. To be omnipotent, He must have not only unlimited potencies but limited potencies also. Thus to exhibit His omnipotency He displays both. The living entities are endowed with limited potency although they are part of the Lord. The Lord displays the spiritual world by His unlimited potencies, whereas by His limited potencies the material world is displayed. In Bhagavad-gītā the Lord says:

\[
\text{apareyam itas tv anyāṁ} \\
\text{prakṛtīṁ viḍḍhi me parām} \\
\text{jīva-bhūtaṁ mahā-bāho} \\
\text{yayedam dhāryate jagat}
\]

"Besides the inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which is all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5) The jīva-bhūta, living entities, control this material world with their limited potencies. Generally, people are bewildered by the activities of scientists and technologists. Due to māyā they think that there is no need of God and that they can do everything and anything, but actually they cannot. Since this cosmic manifestation is limited, their existence is also limited. Everything in this material world is limited, and for this reason there is creation, sustenance and dissolution. However, in the world of unlimited energy, the spiritual world, there is neither creation nor destruction.

If the Personality of Godhead did not possess both limited and unlimited energies, He could not be called omnipotent. Mahato mahīyān apruto 'niyān: He is greater
than the greatest and smaller than the smallest. He is smaller than the smallest in the form of the living entities and greater than the greatest in His form of Kṛṣṇa. If there were no one to control, there would be no meaning to the conception of the supreme controller (iśvara), just as there is no meaning to a king without his subjects. If all the subjects became king, there would be no distinction between the king and an ordinary citizen. Thus for the Lord to be the supreme controller there must be a creation to control. The basic principle for the existence of the living entities is called cid-vilāsa, or spiritual pleasure. The omnipotent Lord displays His pleasure potency as the living entities. The Lord is described in Vedānta-sūtra as ānandamayo 'bhyaśāt. He is by nature the reservoir of all pleasures, and because He wants to enjoy pleasure, there must be energies to give Him pleasure or supply Him the impetus for pleasure. This is the perfect philosophical understanding of the Absolute Truth.

TEXT 117

jenivalōka-stākṣi, kṛṣṭa-stākṣi-śakṣiśām.
Gīta-bhūṣṇapuruṣādi-bhāvāde-pramāṇa

SYNONYMS

jenivalōka—the truth of the living entities; śakti—energy; kṛṣṇa-stākṣi—the truth of the Supreme Personality of Godhead; śaktimān—the possessor of the energies; gīta—Bhagavad-gīta; viṣṇu-puruṣa-ādi—Viṣṇu Purāṇa and other Purāṇas; tāhāte—in them; pramāṇa—there are evidences.

TRANSLATION

“The living entities are energies, not the energetic. The energetic is Kṛṣṇa. This is very vividly described in Bhagavad-gīta, the Viṣṇu Purāṇa and other Vedic literatures.

PURPORT

As already explained, there are three prasthānas on the path of advancement in spiritual knowledge—namely, nyāya-prasthāna (Vedānta philosophy), śruti-prasthāna (the Upaniṣads and Vedic mantras) and smṛti-prasthāna (the Bhagavad-gīta, Mahābhārata, Purāṇas, etc.). Unfortunately, Māyāvādī philosophers do not accept the smṛti-prasthāna. Smṛti refers to the conclusions drawn from the Vedic evidence. Sometimes Māyāvādī philosophers do not accept the authority of Bhagavad-gīta and the Purāṇas, and this is called ardha-kukkuṭi-nyāya. If one believes in the Vedic literatures, one must accept all the Vedic literatures recognized by the great acāryas, but these Māyāvādī philosophers accept only the nyāya-prasthāna and śruti-prasthāna, rejecting the smṛti-prasthāna. Here, however, Śrī Caitanya Mahāprabhu
cites evidence from the Gītā, Viṣṇu Purāṇa, etc., which are smṛti-prasthāna. No one can avoid the Personality of Godhead in the statements of Bhagavad-gītā and other Vedic literatures such as the Mahābhārata and the Purāṇas. Lord Caitanya therefore quotes a passage from Bhagavad-gītā (Bg. 7.5).

TEXT 118

अपरेर्यन्त दिनवन्त क्षत्रियं ब्रजदेवीं में परम्।
जीवकृतां महावाहों योग्यं धार्थिते जगत ॥ ११८ ॥

apareyam itas tvanyakm
prakṛtim viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedam dhāryate jagat

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

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

PURPORT
In Bhagavad-gītā it is explained that the five elements earth, water, fire, air and ether constitute the gross energy of the Absolute Truth and that there are also three subtle energies, namely, the mind, intelligence and false ego, or identification with the phenomenal world. Thus the entire cosmic manifestation is divided into eight energies, all of which are inferior. As explained in Bhagavad-gītā (mama māyā duratyayā), the inferior energy known as māyā is so strong that although the living entity does not belong to this energy, due to the superior strength of the inferior energy the living entity (jīva-bhūta) forgets his real position and identifies with it. Kṛṣṇa says distinctly that beyond the material energy there is a superior energy which is known as the jīva-bhūta or living entities. When in contact with the material energy, this superior energy conducts all the activities of the entire material phenomenal world.

The supreme cause is Kṛṣṇa (janmādy asya yataḥ), who is the origin of all energies, which work variously. The Supreme Personality of Godhead has both inferior and superior energies, and the difference between them is that the superior energy is factual whereas the inferior energy is a reflection of the superior. A reflection of
the sun in a mirror or on water appears to be the sun but is not. Similarly, the material world is but a reflection of the spiritual world. Although it appears to be factual, it is not; it is only a temporary reflection, whereas the spiritual world is a factual reality. The material world, with its gross and subtle forms, is merely a reflection of the spiritual world.

The living entity is not a product of the material energy; he is spiritual energy, but in contact with matter he forgets his identity. Thus the living entity identifies himself with matter and enthusiastically engages in material activities in the guises of a technologist, scientist, philosopher, etc. He does not know that he is not at all a material product but is spiritual. His real identity thus being lost, he struggles very hard in the material world, and the Hare Kṛṣṇa movement or Kṛṣṇa consciousness movement tries to revive his original consciousness. His activities in manufacturing big skyscrapers are evidence of intelligence, but this kind of intelligence is not at all advanced. One should know that his only real concern is how to get free from material contact, for by absorbing his mind in material activities he takes material bodies again and again, and although he falsely claims to be very intelligent, in material consciousness he is not at all intelligent. When we speak about the Kṛṣṇa consciousness movement, which is meant to make people intelligent, the conditioned living entity therefore misunderstands it. He is so engrossed in the material concept of life that he does not think that there can be any activities which are actually based on intelligence beyond the construction of skyscrapers and big roads and the manufacturing of cars. This is proof of māyahṛdaya-jñāna, or loss of all intelligence due to the influence of māyā. When a living entity is freed from such misconceptions, he is called liberated. When one is actually liberated he no longer identifies with the material world. The symptom of mukti (liberation) is that one engages in spiritual activities instead of falsely engaging in material activities.

Transcendental loving devotional service is the spiritual activity of the spirit soul. Māyāvādī philosophers confuse such spiritual activity with material activity, but Bhagavad-gītā confirms:

\[\text{māṁ ca yo'vyabhicāreṇa bhakti-yogena sevate}
\text{sa guṇān samatītyaitān brahma-bhūyāya kalpate} \]

(Bg. 14.26)

One who engages in the spiritual activities of unalloyed devotional service (avyabhicārī-bhakti) is immediately elevated to the transcendental platform, and he is to be considered brahma-bhūta, which indicates that he is no longer in the material world but in the spiritual world. Devotional service is enlightenment or awakening. When the living entity perfectly performs spiritual activities under the direction of the spiritual master, he becomes perfect in knowledge and understands that he is not God but a servant of God. As explained by Caitanya Mahāprabhu, jīvera 'svaṛūpa' haya—kṛṣnera 'nitya-dāsa': the real identity of the living entity is that he is an eternal servant of the Supreme (Cc. Madhya 20.108). As long as one does not come to this conclusion, he must be in ignorance. This is also confirmed by the Lord in Bhagavad-gītā (Bg. 7.19). Bhūnāṁ janmanāṁ ante jñānavān māṁ prapadyate: ‘After many births of struggling for existence and cultivating knowl-
edge, when one comes to the point of real knowledge he surrenders unto Me." Such an advanced mahātmā or great soul is very rarely to be seen. Thus although the Māyāvādī philosophers appear to be very advanced in knowledge, they are not yet perfect. To come to the point of perfection they must voluntarily surrender to Kṛṣṇa.

**TEXT 119**

विष्णुस्तक्तिः परा प्रोक्ति क्षेत्रज्ञानहि तथापरः।
अविष्णुकर्मसंज्ञाता तृतीया शक्तिरिष्यते॥ ११९॥

viṣṇu-sāktiḥ parā proktā
kṣetrajñā-khyā tathā parā
avidyā-karma-saṁjñānyā
tṛtiyā sāktir iṣyate

**SYNONYMS**

viṣṇu-sāktiḥ— the potency of Lord Viṣṇu; parā—spiritual; proktā— it is said; kṣetrajñā-ākhyā— the potency known as kṣetrajña; tathā— as well as; parā—spiritual; avidyā— ignorance; karma—fruitive activities; saṁjñā— known as; anyā— other; tṛtiyā— third; sāktiḥ— 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**

In the previous verse, quoted from Bhagavad-gītā, it has been established that the living entities are to be categorized among the Lord’s potencies. The Lord is potent, and there are varieties of potencies (parāṣya sāktir vividhaiva śrūyate). Now, in this quotation from the Viṣṇu Purāṇa, this is further confirmed. There are varieties of potencies, and they have been divided into three categories—namely, spiritual, marginal and external.

The spiritual potency is manifested in the spiritual world. Kṛṣṇa’s form, qualities, activities and entourage are all spiritual. This is also confirmed in Bhagavad-gītā:

ajo ’pi sann avayātmā
bhūtānāṁ īṣvaro ’pi san
prakṛtiṁ svām adhiṣṭhāya
sambhāvāmy ātma-māyayā
“Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.” (Bg. 4.6) Ātma-māyā refers to the spiritual potency. When Kṛṣṇa comes to this or any other universe, He does so with His spiritual potency. We take birth by the force of the material potency, but as stated here with reference to the Viṣṇu Purāṇa, the kṣetrajña, or living entity, belongs to the spiritual potency; thus when we free ourselves from the clutches of the material potency we can also enter the spiritual world.

The material potency is the energy of darkness, or complete ignorance of spiritual activities. In the material potency, the living entity engages himself in fruitive activities, thinking that he can be happy through expansion in terms of material energy. This fact is prominently manifest in this age of Kali because human society, not understanding the spiritual nature, is busily expanding in material activities. The men of the present day are almost unaware of their spiritual identity. They think that they are products of the elements of the material world and that everything will end with the annihilation of the body. Therefore they conclude that as long as one has a material body consisting of material senses, one should enjoy the senses as much as possible. Since they are atheists, they do not care whether there is a next life. Such activities are described in this verse as avidyā-karma-saṁjñānāya.

The material energy is separated from the spiritual energy of the Supreme Personality of Godhead. Thus although it is originally created by the Supreme Lord, He is not actually present within it. The Lord also confirms in Bhagavad-gītā, mat-sthāni sarva-bhūtāni: “Everything is resting on Me.” (Bg. 9.4) This indicates that everything is resting on His own energy. For example, the planets are resting within outer space, which is the separated energy of Kṛṣṇa. The Lord explains in Bhagavad-gītā:

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra iti yaṁ me
bhinnā prakṛtir aṣṭadhā

“Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated energies.” (Bg. 7.4) The separated energy acts as if it were independent, but here it is said that although such energies are certainly factual, they are not independent but merely separated.

The separated energy can be understood from a practical example. I compose books by speaking into a dictaphone, and when the dictaphone is replayed, it appears that I am speaking personally, but actually I am not. I spoke personally, but then the dictaphone tape, which is separate from me, acts exactly like me. Similarly, the material energy originally emanates from the Supreme Personality of Godhead, but it acts separately, although the energy is supplied by the Lord. This is also explained in Bhagavad-gītā. Mayādhyaksena prakṛtih sūyate sa-carācaram: “This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings.” (Bg. 9.10) Under the guidance or superintendence of the Supreme Personality of Godhead, the material energy works as if independent, although it is not actually independent.
In this verse from the *Viṣṇu Purāṇa* the total energy of the Supreme Personality of Godhead is classified in three divisions—namely, the spiritual or internal potency of the Lord, the marginal potency or *kṣetrajña* (the living entity), and the material potency, which is separated from the Supreme Personality of Godhead and appears to act independently. When Śrīla Vyāsadeva, by meditation and self-realization, saw the Supreme Personality of Godhead, he also saw the separated energy of the Lord standing behind Him (*apaśyat puruṣaṁ pūrṇam māyāṁ ca tad-āpāśrayam*). Vyāsadeva also realized that it is this separated energy of the Lord, the material energy, that covers the knowledge of the living entities (*yayaṁ sammohito jīva ātmānaṁ tri-guṇātmakam*). The separated, material energy bewilders the living entities (*jīvas*), and thus they work very hard under its influence, not knowing that they are not fulfilling their mission in life. Unfortunately, most of them think that they are the body and should therefore enjoy the material senses irresponsibly, since when death comes everything will be finished. This atheistic philosophy also flourished in India, where it was sometimes propagated by Cārvāka Muni, who said:

\[\begin{align*}
\text{rṇaṁ kṛtvā ghṛtaṁ pibet} \\
yāvaj jīvet sukhavr jīvet \\
bhāsmī-bhūtasya dehasya kutaḥ \\
punar āgamano bhavet
\end{align*}\]

His theory was that as long as one lives one should eat as much ghee as possible. In India, ghee (clarified butter) is a basic ingredient in preparing many varieties of foodstuffs. Since everyone wants to enjoy nice food, Cārvāka Muni advised that one eat as much ghee as possible. One may say, “I have no money. How shall I purchase ghee?” Cārvāka Muni, however, says, “If you have no money, then beg, borrow or steal, but in some way secure ghee and enjoy life.” For one who further objects that he will be held accountable for such unauthorized activities as begging, borrowing and stealing, Cārvāka Muni replies, “You will not be held responsible. As soon as your body is burned to ashes after death, everything is finished.” This is called ignorance. From *Bhagavad-gitā* it is understood that one does not die with the annihilation of his body (*na hanyate hanyamāne śarīre*). The annihilation of one body involves changing to another (*tathā dehāntara-prāptih*). Therefore, to perform irresponsible activities in the material world is very dangerous. Without knowledge of the spirit soul and its transmigration, people are allured by the material energy to engage in many such activities, as if one could become happy simply by dint of material knowledge, without reference to spiritual existence. Therefore the entire material world and its activities are referred to as *avidyā-karma-saṁjñānīyaḥ*.

In order to dissipate the ignorance of the human beings who work under the material energy, which is separated from the Supreme Personality of Godhead, the Lord comes down to revive their original nature of spiritual activities (*yadā yadā hi dharmasya glānir bhavati bhārata*). As soon as they deviate from their original nature, the Lord comes to teach them, *sarva-dharmān parityajya māṁ ekaṁ śaranam vraja:* “My dear living entities, give up all material activities and simply surrender unto Me for protection.” (Bg. 18.66)
It is the statement of Cārvāka Muni that one should beg, borrow or steal money to purchase ghee and enjoy life (ṛṇam kṛtvā ghṛtam pibet). Thus even the greatest atheist of India recommends that one eat ghee, not meat. No one could conceive of human beings’ eating meat like tigers and dogs, but men have become so degraded that they are just like animals and can no longer claim to have a human civilization.

TEXT 120

हेन जीवत्वव लेंग्र लिखि’ परत्तवः ।
अच्छन्न करिल श्रेष्ठ ईशवर-महस्व || १२० ||

hena jīva-tattva laṅā likhi’ para-tattva
dvāchanna karīla śrēṣṭha iśvara-mahstattva

SYNONYMS

hena—such degraded; jīva-tattva—the living entities; laṅā—taking them; likhi’—having written; para-tattva—as the Supreme; dvāchanna—covering; karīla—did; śrēṣṭha—the Supreme Personality of Godhead; iśvara—the Lord’s; mahattva—glories.

TRANSLATION

“The Māyāvāda philosophy is so degraded that it has taken the insignificant living entities to be the Lord, the Supreme Truth, thus covering the glory and supremacy of the Absolute Truth with monism.

PURPORT

Śrīla Bhaktivinoda Ṭhākura comments in this connection that in all Vedic scriptures the jīva-tattva, the truth of the living entities, is mentioned to be one of the energies of the Lord. If one does not accept the living entity to be a minute, infinitesimal spark of the Supreme but equates the jīva-tattva with the Supreme Brahman or Supreme Personality of Godhead, it must be understood that his entire philosophy is based on a misunderstanding. Unfortunately, Śrīpāda Śaṅkarācārya purposely claimed the jīva-tattva, or living entities, to be equal to the Supreme God. Therefore his entire philosophy is based on a misunderstanding, and it misguides people to become atheists whose mission in life is unfulfilled. The mission of human life, as described in Bhagavad-gītā, is to surrender unto the Supreme Lord and become His devotee, but the Māyāvāda philosophy misleads one to defy the existence of the Supreme Personality of Godhead and pose oneself as the Supreme Lord. Thus it has misguided hundreds and thousands of innocent men.

In the Vedānta-sūtra, Vyāsadeva has described that the Supreme Personality of Godhead is potent and that everything, material or spiritual, is but an emanation of His energy. The Lord, the Supreme Brahman, is the origin or source of everything (janmādy asya yataḥ), and all other manifestations are emanations of different energies of the Lord. This is also confirmed in the Viṣṇu-Puṇḍara:
“Whatever we see in this world is simply an expansion of different energies of the Supreme Personality of Godhead, who is exactly like a fire which spreads illumination for a long distance although it is situated in one place.” This is a very vivid example. Similarly, it is stated that just as everything in the material world exists in the sunshine, which is the energy of the sun, so everything exists on the basis of the spiritual and material energies of the Supreme Personality of Godhead. Thus although Kṛṣṇa is situated in His own abode (goloka eva nivasaty akhilātma-bhūto) where He enjoys His transcendental pastimes with the cowherd boys and gopīs, He is nevertheless present everywhere, even within the atoms of this universe (aṇḍāntarastha-paramāṇu-cayāntarastham). This is the verdict of the Vedic literature.

Unfortunately, the Mayavāda philosophy, misguiding people by claiming the living entity to be the Lord, has created havoc throughout the entire world and led almost everyone to godlessness. By thus covering the glories of the Supreme Lord, the Mayavādī philosophers have done the greatest disservice to human society. It is to counteract these most abominable activities of the Mayavādī philosophers that Lord Caitanya has introduced the Hare Kṛṣṇa māhā-mantra.

In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.” People should simply engage in the chanting of the Hare Kṛṣṇa māhā-mantra, for thus they will gradually come to understand that they are not the Supreme Personality of Godhead, as they have been taught by the Mayavādī philosophers, but are eternal servants of the Lord. As soon as one engages himself in the transcendental service of the Lord, he becomes free.

“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.” (Bg. 14.26) Therefore the Hare Kṛṣṇa movement or Kṛṣṇa consciousness movement is the only light for the foolish living entities who think either that there is no God or that if God exists He is formless and they themselves are also God. These misconceptions are very dangerous, and the only way to counteract them is to spread the Hare Kṛṣṇa movement.
TEXT 121

vyāsera sūtrete kahe 'parināma'-vāda
‘vyāsa bhrānta’—bali tāra uṭhāila vivāda

SYNONYMS

vyāsera—of Śrīla Vyāsadeva; sūtrete in the codes; kahe—describes; parināma—transformation; vāda—philosophy; vyāsa—Śrīla Vyāsadeva; bhrānta—mistaken; bali’—accusing him; tāra—his; uṭhāila—raised; vivāda—opposition.

TRANSLATION

“In his Vedānta-sūtra Śrīla Vyāsadeva has described that everything is but a transformation of the energy of the Lord. Śaṅkaracārya, however, has misled the world by commenting that Vyāsadeva was mistaken. Thus he has raised great opposition to theism throughout the entire world.

PURPORT

Śrīla Bhaktivinoda Ṣhākura explains, “In the Vedānta-sūtra of Śrīla Vyāsadeva it is definitely stated that all cosmic manifestations result from transformations of various energies of the Lord. Śaṅkaracārya, however, not accepting the energy of the Lord, thinks that it is the Lord who is transformed. He has taken many clear statements from the Vedic literature and twisted them to try to prove that if the Lord, or the Absolute Truth, were transformed, His oneness would be disturbed. Thus he has accused Śrīla Vyāsadeva of being mistaken. In developing his philosophy of monism, therefore, he has established vivarta-vāda, or the Māyāvāda theory of illusion.”

In the Brahma-sūtra, Second Chapter, the first quote is as follows: tad ananyatvam ārambhaṇa-sabdādibhyaḥ. Commenting on this sūtra in his Śāriṅka-bhāṣya, Śaṅkaracārya has introduced the statement vācārambhaṇam vikāro nāmadheyam from the Chāndogya Upānisad to try to prove that acceptance of the transformation of the energy of the Supreme Lord is faulty. He has tried to defy this transformation of energy in a misguided way, which will be explained later. Since his conception of God is impersonal, he does not believe that the entire cosmic manifestation is a transformation of the energies of the Lord, for as soon as one accepts the various energies of the Absolute Truth, one must immediately accept the Absolute Truth to be personal, not impersonal. A person can create many things by the transformation of his energy. For example, a businessman transforms his energy by establishing many big factories or business organizations, yet he remains a person although his energy has been transformed into these many factories or business concerns. The Māyāvādī philosophers do not understand this simple fact. Their tiny brains and
poor fund of knowledge cannot afford them sufficient enlightenment to realize that when a man's energy is transformed, the man himself is not transformed but remains the same person.

Not believing in the fact that the energy of the Absolute Truth is transformed, Śaṅkarācārya has propounded his theory of illusion. This theory states that although the Absolute Truth is never transformed, we think that it is transformed, which is an illusion. Śaṅkarācārya does not believe in the transformation of the energy of the Absolute Truth, for he claims that everything is one and that the living entity is therefore also one with the Supreme. This is the Māyāvāda theory.

Śrīla Vyāsadeva has explained that the Absolute Truth is a person who has different potencies. Merely by His desire that there be creation and by His glance (ṣa aikiṣata), He created this material world (ṣa asṛjata). After creation, He remains the same person; He is not transformed into everything. One should accept that the Lord has inconceivable energies and that it is by His order and will that varieties of manifestation have come into existence. In the Vedānta-sūtra it is said, sa-tattvato 'nyathā-buddhir vikāra ity uḍāḥtaḥ. This mantra indicates that from one fact another fact is generated. For example, a father is one fact, and a son generated from the father is a second fact. Thus both of them are truths, although one is generated from the other. This generation of a second, independent truth from a first truth is called vikāra, or transformation resulting in a by-product. The Supreme Brahman is the Absolute Truth, and the other energies that have emanated from Him and are existing separately, such as the living entities and the cosmic manifestation, are also truths. This is an example of transformation, which is called vikāra or pariṇāma. To give another example of vikāra, milk is a truth, but the same milk may be transformed into yogurt. Thus yogurt is a transformation of milk, although the ingredients of yogurt and milk are the same.

In the Chāndogya Upaniṣad there is the following mantra: aitad ātmyam idam sarvam. This mantra indicates without a doubt that the entire world is Brahman. The Absolute Truth has inconceivable energies, as confirmed in the Śvetāśvatara Upaniṣad (parāṣya sāktir vividhaiva śrūyate), and the entire cosmic manifestation is evidence of these different energies of the Supreme Lord. The Supreme Lord is a fact, and therefore whatever is created by the Supreme Lord is also factual. Everything is true and complete (pūrṇam), but the original pūrṇam, the complete Absolute Truth, always remains the same. Pūrṇat pūrṇam udacyate pūrṇasya pūrṇam ādāya. The Absolute Truth is so perfect that although innumerable energies emanate from Him and manifest creations which appear to be different from Him, He nevertheless maintains His personality. He never deteriorates under any circumstances.

It is to be concluded that the entire cosmic manifestation is a transformation of the energy of the Supreme Lord, not of the Supreme Lord or Absolute Truth Himself, who always remains the same. The material world and the living entities are transformations of the energy of the Lord, the Absolute Truth or Brahman, who is the original source. In other words, the Absolute Truth, Brahman, is the original ingredient, and the other manifestations are transformations of this ingredient. This is also confirmed in the Taittirīya Upaniṣad. Yato vā imāni bhūtāni jāyante: “This entire cosmic manifestation is made possible by the Absolute
Truth, the Supreme Personality of Godhead.” In this verse it is indicated that Brahman, the Absolute Truth, is the original cause, and the living entities (jīvas) and cosmic manifestation are effects of this cause. The cause being a fact, the effects are also factual. Śaṅkarācārya has inconsistently tried to prove that acceptance of the material world and the jīvas to be by-products of the Supreme Lord is an illusion because in this conception the existence of the material world and the jīvas is different and separate from that of the Absolute Truth. With this jugglery of understanding, Māyāvādī philosophers have propagated the slogan brahma satyam jagan-mithyā, which declares that the Absolute Truth is fact but the cosmic manifestation and the living entities are simply illusions, or that all of them are in fact the Absolute Truth and that the material world and living entities do not separately exist.

It is therefore to be concluded that Śaṅkarācārya, in order to present the Supreme Lord, the living entities and the material nature as indivisible and ignorant, tries to cover the glories of the Supreme Personality of Godhead. He maintains that the material cosmic manifestation is mithyā, or false, but this is a great blunder. If the Supreme Personality of Godhead is a fact, how can His creation be false? Even in ordinary dealings, one cannot think the material cosmic manifestation to be false. Therefore Vaiṣṇava philosophers say that the cosmic creation is not false but temporary. It is separated from the Supreme Personality of Godhead, but since it is wonderfully created by the energy of the Lord, to say that it is false is blasphemous.

Nondevotees factually appreciate the wonderful creation of material nature, but they cannot appreciate the intelligence and energy of the Supreme Personality of Godhead who is behind this material creation. Śrīpāda Rāmānujācārya, however, refers to a Vedic sūtra, ātmā vā idam agra āsīt, which points out that the supreme ātmā, the Absolute Truth, existed before the creation. One may argue, “If the Supreme Personality of Godhead is completely spiritual, how is it possible for Him to be the origin of creation and have within Himself both material and spiritual energies?” To answer this challenge, Śrīpāda Rāmānujācārya quotes a mantra from the Taittirīya Upaniṣad which states:

\[
\text{yato vā imāni bhūtāni jāyante, yena jātāni jīvanti,}\]
\[
yat prayanty abhisamviṣanti.\]

This mantra confirms that the entire cosmic manifestation emanates from the Absolute Truth, rests upon the Absolute Truth and after annihilation again reenters the body of the Absolute Truth, the Supreme Personality of Godhead. The living entity is originally spiritual, and when he enters the spiritual world or the body of the Supreme Lord, he still retains his identity as an individual soul. In this connection Śrīpāda Rāmānujācārya gives the example that when a green bird enters a green tree it does not become one with the tree; it retains its identity as a bird, although it appears to merge in the greeneness of the tree. To give another example, an animal that enters a forest keeps its individuality, although apparently the beast merges in the forest. Similarly, in material existence, both the material energy and the living
entities of the marginal potency maintain their individuality. Thus although the energies of the Supreme Personality of Godhead interact within the cosmic manifestation, each keeps its separate individual existence. Merging in the material or spiritual energies, therefore, does not involve loss of individuality. According to Śrī Rāmānuja Pāda's theory of viṣṇudvaita, although all the energies of the Lord are one, each keeps its individuality (vaiṣṇavya).

Śripāda Śaṅkarācārya has tried to mislead the readers of Vedānta-sūtra by misinterpreting the words ānandamayo 'bhyaśāt, and he has even tried to find fault with Vyāsadeva. All the codes of the Vedānta-sūtra need not be examined here, however, since we intend to present the Vedānta-sūtra in a separate volume.

TEXT 122

परिनाम-वादे श्रेष्ठ हैं विकारी।
एत कहि 'विवर्त'-वाद स्थापना ये करि॥ १२२॥

parināma-vāde Īśvara hayena vikārī
etā kahi 'vivarta'-vāda sthāpanā ye kari

SYNONYMS

parināma-vāde—by accepting the theory of transformation of energy; īśvara—the Supreme Lord; hayena—becomes; vikārī—transformed; etā kahi’—saying this; vivarta—illusion; vāda—theory; sthāpanā—establishing; ye—what; kari—do.

TRANSLATION

"According to Śaṅkarācārya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed.

PURPORT

Śrīla Bhaktivinoda Ṭhākura comments that if one does not clearly understand the meaning of parināma-vāda, or transformation of energy, one is sure to misunderstand the truth regarding this material cosmic manifestation and the living entities. In the Chāndogya Upaniṣad it is said, san-mūlāḥ saumyemāḥ prajāḥ sadāyatanāḥ sat-pratiṣṭhāḥ (Chā. U. 6.8.4). The material world and the living entities are separate beings, and they are eternally true, not false. Śaṅkarācārya, however, unnecessarily fearing that by parināma-vāda (transformation of energy) Brahman would be transformed (vikārī), has imagined both the material world and the living entities to be false and to have no individuality. By word jugglery he has tried to prove that the individual identities of the living entities and the material world are illusory, and he has cited the examples of mistaking a rope for a snake or an oyster shell for gold. Thus he has most abominably cheated people in general.

The example of misunderstanding a rope to be a snake is mentioned in the Māṇḍūkya Upaniṣad, but it is meant to explain the error of identifying the body
with the soul. Since the soul is actually a spiritual particle, as confirmed in *Bhagavad-gītā* (*mamaivāmśo jīva-loke*), it is due to illusion (*vivarta-vāda*) that a human being, like an animal, identifies the body with the self. This is a proper example of *vivarta*, or illusion. The verse *atattvato'nyathā-buddhir vivarta ity udāḥṛtaḥ* describes such an illusion. To not know actual facts and thus to mistake one thing for another (as, for example, to accept the body as oneself) is called *vivarta-vāda*. Every conditioned living entity who considers the body to be the soul is deluded by this *vivarta-vāda*. One can be attacked by this *vivarta-vāda* philosophy when he forgets the inconceivable power of the omnipotent Personality of Godhead.

How the Supreme Personality of Godhead remains as He is, never changing, is explained in the *Īśopaniṣad*: *piīya piīya epiīvaśiśyate*. God is complete. Even if a complete manifestation is taken away from Him, He continues to be complete. The material creation is manifested by the energy of the Lord, but He is still the same person. His form, entourage, qualities and so on never deteriorate. Śrīla Jīva Gosvāmī, in his *Paramātma-sandarbha*, comments regarding the *vivarta-vāda* as follows: “Under the spell of *vivarta-vāda* one imagines the separate entities, namely, the cosmic manifestation and the living entities, to be one with Brahman. This is due to complete ignorance regarding the actual fact. The Absolute Truth, or Parabrahman, is always one and always the same. He is completely free from all other conceptions of existence. He is completely free from false ego, for He is the full spiritual identity. It is absolutely impossible for Him to be subjected to ignorance and fall under the spell of a misconception (*vivarta-vāda*). The Absolute Truth is beyond our conception. One must admit that He has unblemished qualities that He does not share with every living entity. He is never tainted in the slightest degree by the flaws of ordinary living beings. Everyone must therefore understand the Absolute Truth to possess inconceivable potencies.”

**TEXT 123**

बस्तुतः परिनाम-वादः—सेइ से प्रमाण ||

देहेआयथुक्ति—एइ विवर्त्तेर श्यान || १२३ ||

*vastutaḥ* pariṇāma-vāda—sei se pramāṇa
dehe ātma-buddhi—ei vivartera sthāna

**SYNONYMS**

*vastutaḥ*—factually; *pariṇāma-vāda*—transformation of the energy; *sei*—that; *se*—only; *pramāṇa*—proof; *dehe*—in the body; *ātma-buddhi*—concept of self; *ei*—this; *vivartera*—of illusion; *sthāna*—place.

**TRANSLATION**

“Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion.”
PURPORT

The jīva, or living entity, is a spiritual spark who is part of the Supreme Personality of Godhead. Unfortunately, he thinks the body to be the self, and that misunderstanding is called vivarta, or acceptance of untruth to be truth. The body is not the self, but animals and foolish people think that it is. Vivarta (illusion) does not, however, denote a change in the identity of the spirit soul; it is the misconception that the body is the self that is an illusion. Similarly, the Supreme Personality of Godhead does not change when His external energy, consisting of the eight gross and subtle material elements listed in Bhagavad-gītā (bhūmir āpo 'nalo vāyuḥ, etc.), acts and reacts in different phases.

TEXT 124

अविचिन्त्य-शक्तियुक्त श्रीभगवान्।
इच्छाय जगद्रुपे पाय परिनामम॥ १२४॥

avicintya-sakti-yūkta śrī-bhagavān
icchāya jagad-rūpe pāya pariṇāma

SYNONYMS

avicintya—inconceivable; sakti—potency; yūkta—possessed of; śrī—the affluent; bhagavān—Personality of Godhead; icchāya—by His wish; jagat-rūpe—in the form of the cosmic manifestation; pāya—becomes; pariṇāma—transformed by His energy.

TRANSLATION

"The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.

TEXT 125

तथापि अचिन्त्यशक्त्येह हय अविकारी।
आरूढः चिन्तामणि ताहें दृष्टान्तं ये धरी॥ १२५॥

tathāpi acintya-śaktye haya avikāri
prākṛta cintāmaṇi tāhe dṛṣṭānta ye dhari

SYNONYMS

tathāpi—yet; acintya-śaktye—by inconceivable potency; haya—remains; avikāri—without change; prākṛta—material; cintāmaṇi—touchstone; tāhe—in that respect; dṛṣṭānta—example; ye—which; dhari—we accept.
TRANSLATION

“Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged.

TEXT 126

नाना रत्नराशि हय चिन्तामणि हैते।
तथापि हि मणि रहेस्वरुपे अविकृते॥ १२६॥

nānā ratna-rāśi haya cintāmaṇi haite
tathāpiha maṇi rahe svarūpe avikṛte

SYNONYMS

nānā—varieties; ratna-rāśi—valuable jewels; haya—become possible; cintāmaṇi—the touchstone; haite—from; tathāpiha—still, certainly; maṇi—the touchstone; rahe—remains; svarūpe—in its original form; avikṛte—without change.

TRANSLATION

“Although touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

TEXT 127

प्राकृतवस्तुते यदि अचिन्त्यशक्ति हय |
ईश्वरे अचिन्त्यशक्ति,—इथे कि विश्वाय॥ १२७॥

prākṛta-vastute yadi acintya-śakti haya
tīśvarera acintya-śakti,—ithē ki vismaya

SYNONYMS

prākṛta-vastute—in material things; yadi—if; acintya—inconceivable; śakti—potency; haya—becomes possible; tīśvarera—of the Supreme Lord; acintya—inconceivable; śakti—potency; ithe—in this; ki—what; vismaya—wonderful.

TRANSLATION

“If there is such inconceivable potency in material objects, why should we not believe in the inconceivable potency of the Supreme Personality of Godhead?

PURPORT

The argument of Śrī Caitanya Mahāprabhu described in this verse can be very easily understood even by a common man if he simply thinks of the activities of
the sun, which has been giving off unlimited amounts of heat and light since time immemorial and yet has not even slightly decreased in power. Modern science believes that it is by sunshine that the entire cosmic manifestation is maintained, and actually one can see how the actions and reactions of sunshine maintain order throughout the universe. The growth of vegetables and even the rotation of the planets take place due to the heat and light of the sun. Sometimes, therefore, modern scientists consider the sun to be the original cause of creation, not knowing that the sun is only a medium, for it is also created by the supreme energy of the Supreme Personality of Godhead. Aside from the sun and touchstone, there are many other material things which transform their energy in different ways and yet remain as they are. It is not necessary, therefore, for the original cause, the Supreme Personality of Godhead, to change due to the changes or transformations of His different energies.

The falsity of Śrīpāda Śaṅkarācārya’s explanation of vivarta-vāda and pariṇāma-vāda has been detected by the Vaiṣṇava acāryas, especially Jīva Gosvāmī, whose opinion is that actually Śaṅkara did not understand the Vedānta-sūtra. In Śaṅkara’s explanation of one sūtra, ānandamayo ’bhyaśāt, he has interpreted the affix maya- with such word jugglery that this very explanation proves that he had little knowledge of the Vedānta-sūtra but simply wanted to support his impersonalism through the codes of the Vedanta philosophy. Actually, however, he failed to do so because he could not put forward strong arguments. In this connection, Śrīla Jiva Gosvāmī cites the code brahma-pučcharh Pratisthā, which gives Vedic evidence that Brahman is the origin of everything. In explaining this verse, Śrīpāda Śaṅkarācārya interpreted various Sanskrit words in such a way that he implied, according to Jiva Gosvāmī, that Vyāsadeva had very little knowledge of higher logic. Such unscrupulous deviation from the real meaning of the Vedānta-sūtra has created a class of men who by word jugglery try to derive various indirect meanings from the Vedic literatures, especially Bhagavad-gītā. One of them has even explained that the word kurukṣetra refers to the body. Such interpretations imply, however, that neither Lord Kṛṣṇa nor Vyāsadeva had a proper sense of word usage or etymological adjustment. They lead one to assume that since Lord Kṛṣṇa could not personally sense the meaning of what He was speaking and Vyāsadeva did not know the meaning of what he was writing, Lord Kṛṣṇa left His book to be explained later by the Māyāvādīs. Such interpretations merely prove, however, that their proponents have very little philosophical sense.

Instead of wasting one’s time falsely deriving such indirect meanings from Vedānta-sūtra and other Vedic literatures, one should accept the words of these books as they are. In presenting Bhagavad-gītā As It Is, therefore, we have not changed the meaning of the original words. Similarly, if one studies Vedānta-sūtra as it is, without whimsical and capricious adulteration, one can understand the Vedānta-sūtra very easily. Śrīla Vyāsadeva therefore explains Vedānta-sūtra, beginning from the first sūtra, janmādy asya yataḥ, in his Śrīmad-Bhāgavatam:

janmādy asya yato ’nvayād itaratas cārtheṣv abhijñāḥ sva-rāṭ

“I meditate upon Him [Lord Śrī Kṛṣṇa], 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 fully independent.” The Supreme Personality of Godhead knows very well how to do everything perfectly. He is abhijñāḥ, always fully conscious. The Lord therefore says in Bhagavad-gītā (Bg. 7.26) that He knows everything, past, present and future, but no one but a devotee knows Him as He is. Therefore, the Absolute Truth, the Personality of Godhead, is at least partially understood by devotees of the Lord, but the Māyāvādī philosophers who unnecessarily speculate to understand the Absolute Truth simply waste their time.

TEXT 128

‘प्रणव’ से महावाक्यः—बेदेर निदान।
ईशवरस्वरूप प्रणव सर्वविश्व-धाम॥१२८॥

‘pranava’ se mahāvākya—vedera nidāna
īśvara-svarūpa pranava sarva-viśva-dhāma

SYNONYMS
pranava—the omkāra; se—that; mahā-vākya—transcendental sound vibration; veda—of the Vedas; nidāna—basic principle; īśvara-svarūpa—direct representation of the Supreme Personality of Godhead; pranava—omkāra; sarva-viśva—of all universes; dhāma—is the reservoir.

TRANSLATION

“The Vedic sound vibration omkāra, the principle word in the Vedic literatures, is the basis of all Vedic vibrations. Therefore one should accept omkāra as the sound representation of the Supreme Personality of Godhead and the reservoir of the cosmic manifestation.

PURPORT

In Bhagavad-gītā (Bg. 8.13) the glories of omkāra are described as follows:

om ity ekākṣaram brahma
vyāharan mām anusmaran
yah prayāti tyajan deham
sa yāti paramāṁ gatim

This verse indicates that omkāra, or pranava, is a direct representation of the Supreme Personality of Godhead. Therefore if at the time of death one simply remembers omkāra, he remembers the Supreme Personality of Godhead and is therefore immediately transferred to the spiritual world. Omkāra is the basic principle of all
Vedic mantras, for it is a representation of Lord Kṛṣṇa, understanding of whom is the ultimate goal of the Vedas, as stated in Bhagavad-gītā (vedaiṣ ca sarvair aham eva vedyah). Māyāvādī philosophers cannot understand these simple facts explained in Bhagavad-gītā, and yet they are very proud of being Vedāntīs. Sometimes, therefore, we refer to the Vedāntī philosophers as having no teeth (danta means "teeth," and ve means "without"). The statements of the Śaṅkara philosophy, which are the teeth of the Māyāvādī philosopher, are always broken by the strong arguments of Vaiṣṇava philosophers such as the great acāryas, especially Rāmānuja acārya. Śrīpāda Rāmānuja acārya and Madhvacārya break the teeth of the Māyāvādī philosophers, who can therefore be called Vedāntīs in the sense of "toothless."

The transcendental vibration oṁkāra is explained in Bhagavad-gītā, Chapter Eight, verse thirteen:

\[
\text{om ity ekākṣaraṁ brahma}
\]

vyāharan māṁ anusmaran

yaḥ prayāti tyajan dehaṁ

sa yāti paramāṁ gatim

"After being situated in the yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets." If one actually understands that oṁkāra is the sound representation of the Supreme Personality of Godhead, whether he chants oṁkāra or the Hare Kṛṣṇa mantra, the result is certainly the same.

The transcendental vibration of oṁkāra is further explained in Bhagavad-gītā, Chapter Nine, verse seventeen:

\[
pitāham asya jagato
\]

mātā dhātā pitāmahah

vedyaṁ pavitram oṁkāra

ṛk sāma vajur eva ca

"I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Ṛg-veda, Śāma-veda and Yajur-veda."

Similarly, the transcendental sound om is further explained in Bhagavad-gītā, Chapter Seventeen, verse twenty-three:

\[
\text{oṁ-tat-sad iti nirdeśo}
\]

brahmaṇas tri-vidhaḥ smṛtaḥ

brāhmaṇas tena vedāś ca

yajñaś ca vihitāḥ purā

"From the beginning of creation, the three syllables om tat sat have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by brāhmaṇas while chanting Vedic hymns and during sacrifices for the satisfaction of the Supreme."
Throughout all the Vedic literatures the glories of *omkāra* are specifically mentioned. Śrīla Jīva Gosvāmī, in his thesis *Bhagavat-sandarbha*, says that in the Vedic literature *omkāra* is considered to be the sound vibration of the holy name of the Supreme Personality of Godhead. Only this vibration of transcendental sound can deliver a conditioned soul from the clutches of māyā. Sometimes *omkāra* is also called the deliverer (*tāra*). *Śrīmad-Bhāgavatam* begins with the *omkāra* vibration: *om namo bhagavate vāsudevāya*. Therefore *omkāra* has been described by the great commentator Śrīdhara Svāmī as *tārāṅkura*, the seed of deliverance from the material world. Since the Supreme Godhead is absolute, His holy name and His sound vibration *omkāra* are as good as He Himself. Caitanya Mahāprabhu says that the holy name, or *omkāra*, the transcendental representation of the Supreme Personality of Godhead, has all the potencies of the Personality of Godhead.

\[
nāmnām akāri bahudhā niṣa-sarva-śaktis
tatrārśpitā niyamitaḥ smarāṇe na kālaḥ
\]

All potencies are invested in the holy vibration of the holy name of the Lord. There is no doubt that the holy name of the Lord, or *omkāra*, is the Supreme Personality of Godhead Himself. In other words, anyone who chants *omkāra* and the holy name of the Lord, Hare Kṛṣṇa, immediately meets the Supreme Lord directly in His sound form. In the *Nārada-pañcarātra* it is clearly said that the Supreme Personality of Godhead Nārāyaṇa personally appears before the chanter who engages in chanting the *aṣṭākṣara*, or eight-syllable mantra, *om namo nārāyaṇāya*. A similar statement in the *Māṇḍūkya Upaniṣad* declares that whatever one sees in the spiritual world is all an expansion of the spiritual potency of *omkāra*.

On the basis of all the *Upaniṣads*, Śrīla Jīva Gosvāmī says that *omkāra* is the Supreme Absolute Truth and is accepted as such by all the ācāryas and authorities. *Oṁkāra* is beginningless, changeless, supreme and free from deterioration and external contamination. *Oṁkāra* is the origin, middle and end of everything, and any living entity who thus understands *omkāra* attains the perfection of spiritual identity in *omkāra*. *Oṁkāra*, being situated in everyone’s heart, is *Īśvara*, the Supreme Personality of Godhead, as confirmed in *Bhagavad-gītā* (*Īśvarāḥ sarva-bhūtānāṁ hṛde deśe 'ṛjuna tiṣṭhati*). *Oṁkāra* is as good as Viṣṇu because *omkāra* is as all-pervasive as Viṣṇu. One who knows *omkāra* and Lord Viṣṇu to be identical no longer has to lament or hanker. One who chants *omkāra* no longer remains a śūdra, but immediately comes to the position of a brāhmaṇa. Simply by chanting *omkāra* one can understand the whole creation to be one unit, or an expansion of the energy of the Supreme Lord. *Idam hi viśvaṁ bhagavān ivetaro, yato jagat-sthāna-nirodha-sambhavaḥ*: “The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only this cosmic manifestation has emanated, in Him it rests, and unto Him it enters after annihilation.” (*Bhāg.* 1.5.20) Although one who does not understand concludes otherwise, *Śrīmad-Bhāgavatam* states that the entire cosmic manifestation is but an expansion of the energy of the Supreme Lord. Realization of this is possible simply by chanting the holy name of the Lord, *omkāra*. 
One should not, however, foolishly conclude that because the Supreme Personality of Godhead is omnipotent, we have manufactured a combination of letters—\( a, u \) and \( m \)—to represent Him. Factually the transcendental sound \( oṁkāra \), although a combination of the three letters \( a, u \) and \( m \), has transcendental potency, and one who chants \( oṁkāra \) will very soon realize \( oṁkāra \) and Lord Viṣṇu to be nondifferent. Kṛṣṇa declares, \( praṇavaḥ sarva-vedeṣu: \) “I am the syllable \( om \) in the Vedic mantras.” (Bg. 7.8) One should therefore conclude that among the many incarnations of the Supreme Personality of Godhead, \( oṁkāra \) is the sound incarnation. All the Vedas accept this thesis. One should always remember that the holy name of the Lord and the Lord Himself are always identical (\( abhinnavat vān nāma-nāminoh \)). Since \( oṁkāra \) is the basic principle of all Vedic knowledge, it is uttered before one begins to chant any Vedic hymn. Without \( oṁkāra \), no Vedic mantra is successful. The Gosvāmīs therefore declare that \( praṇava (oṁkāra) \) is the complete representation of the Supreme Personality of Godhead, and they have analyzed \( oṁkāra \) in terms of its alphabetical constituents as follows:

\[
\begin{align*}
a-kāreṇocayte kṛṣṇah \\
sarva-lokaṅka-nāyakaḥ \\
u-kāreṇocayte rādhā \\
ma-kāro jīva-vācakaḥ
\end{align*}
\]

\( Oṁkāra \) is a combination of the letters \( a, u \) and \( m \). \( A-kāreṇocayte kṛṣṇah \): the letter \( a \) (\( a-kiira \)) refers to Kṛṣṇa, who is \( sarva-lokaṅka-nāyakaḥ \), the master of all living entities and planets, material and spiritual. \( Nāyaka \) means “leader.” He is the supreme leader (\( nityo nityānāṁ cetanaḥ cetanānām \)). The letter \( u \) (\( u-kiira \)) indicates Śrīmatī Rādhārāṇī, the pleasure potency of Kṛṣṇa, and \( m \) (\( ma-kiira \)) indicates the living entities (\( jīvas \)). Thus \( om \) is the complete combination of Kṛṣṇa, His potency and His eternal servitors. In other words, \( oṁkāra \) represents Kṛṣṇa, His name, fame, pastimes, entourage, expansions, devotees, potencies and everything else pertaining to Him. \( Sarva-viśva-dhāma: oṁkāra \) is the resting place of everything, just as Kṛṣṇa is the resting place of everything (\( brahmaṇaḥ hi pratiṣṭhāhām \)).

The Māyāvādī philosophers consider many Vedic mantras to be the \( mahā-vākyya \), or principal Vedic mantra, such as \( tattvamasi \) (Chāndogya Upaniṣad, 6.8.7), \( idāṁ sarvam yad ayam ātmā brahmaḥ brahmedam sarvam \) (Bṛhad-āraṇyaka Upaniṣad, 2.5.1), \( ātmaivedaṁ sarvam \) (Chāndogya Upaniṣad, 7.25.2) and \( neha nānāsti kiṁcana \) (Kaṭha Upaniṣad, 2.1.11). That is a great mistake. Only \( oṁkāra \) is the \( mahā-vākyya \). All these other mantras which the Māyāvādīs accept as the \( mahā-vākyya \) are only incidental. They cannot be taken as the \( mahā-vākyya \), or \( mahā-mantra \). The mantra \( tattvamasi \) indicates only a partial understanding of the Vedas, unlike \( oṁkāra \), which represents the full understanding of the Vedas. Therefore the transcendental sound which includes all Vedic knowledge is \( oṁkāra (praṇava) \).

Aside from \( oṁkāra \), none of the words uttered by the followers of Śaṅkarācārya can be considered the \( mahā-vākyya \). They are merely passing remarks. Śaṅkarācārya, however, has never stressed chanting of the \( mahā-vākyya oṁkāra \); he has accepted only \( tattvamasi \) as the \( mahā-vākyya \). Imagining the living entity to be God, he has
misrepresented all the mantras of the Vedānta-sūtra with the motive of proving that there is no separate existence of the living entities and the Supreme Absolute Truth. This is similar to the politician's attempt to prove nonviolence from Bhagavad-gītā. Kṛṣṇa is violent to demons, and to attempt to prove that Kṛṣṇa is not violent is ultimately to deny Kṛṣṇa. As such explanations of Bhagavad-gītā are absurd, so also is Śaṅkarācārya's explanation of Vedānta-sūtra, and no sane and reasonable man will accept it. At present, however, Vedānta-sūtra is misrepresented not only by the so-called Vedāntis but also by other unscrupulous persons who are so degraded that they even recommend that sannyāsīs eat meat, fish and eggs. In this way, the so-called followers of Śaṅkara, the impersonalist Māyāvādīs, are sinking lower and lower. How can these degraded men explain Vedānta-sūtra, which is the essence of all Vedic literature?

Lord Śrī Caitanya Mahāprabhu has declared, māyāvādi-bhāṣya śunile haya sarvanāsa: anyone who hears commentary on the Vedānta-sūtra from the Māyāvāda school is completely doomed. As explained in Bhagavad-gītā, vedaiś ca sarvair aham eva vedyāḥ: all Vedic literature aims to understand Kṛṣṇa (Bg. 15.15). Māyāvāda philosophy, however, has deviated everyone from Kṛṣṇa. Therefore there is a great need for the Kṛṣṇa consciousness movement all over the world to save the world from degradation. Every intelligent and sane man must abandon the philosophical explanation of the Māyāvādīs and accept the explanation of Vaiṣṇava ācāryas. One should read Bhagavad-gītā As It Is to try to understand the real purpose of the Vedas.

TEXT 129

सर्वस्त्रया ईश्वरे श्रवण्या उपदेशः।
‘तत्त्वमसि’-वाक्य हयो रेण्ये एकदेशः ॥ १२९ ॥

sarvāśraya śvarera praṇava uddeśa
‘tattvamasi’—vākya haya vedera ekadeśa

SYNONYMS

sarva-āśraya—the reservoir of everything; śvarera—of the Supreme Personality of Godhead; praṇava—omkāra; uddeśa—purpose; tattvamasi—the Vedic mantra tattvamasi (“you are the same”); vākya—statement; haya—becomes; vedera—of the Vedic literature; eka-deśa—partial understanding.

TRANSLATION

"It is the purpose of the Supreme Personality of Godhead to present praṇava [omkāra] as the reservoir of all Vedic knowledge. The words tat tvam asi are only a partial explanation of the Vedic knowledge.

PURPORT

Tat tvam asi means ‘you are the same spiritual identity.’"
TEXT 130

‘pronava, mahavakya—that karini’ acchadana
mahavakye kari ‘tattvamasi’ra sthapana

SYNONYMS

pronava—omkara; mahavakya—principal mantra; tatha—that; kari—making; acchadana—covered; mahavakye—in place of the principal mantra; kari—I do; tat-tvam-asira sthapana—establishment of the statement tat tvam asi.

TRANSLATION

“Praṇava [omkara] is the mahā-vākyā [mahā-mantra] in the Vedas. Śaṅkarācārya’s followers cover this to stress without authority the mantra tat tvam asi.

PURPORT

The Māyāvādī philosophers stress the statements tat tvam asi, so’ham, etc., but they do not stress the real mahā-mantra, praṇava (omkara). Therefore, because they misrepresent Vedic knowledge, they are the greatest offenders to the lotus feet of the Lord. Caitanya Mahāprabhu says clearly, māyāvādī kṛṣṇe aparādhi: Māyāvādī philosophers are the greatest offenders to Lord Kṛṣṇa. Lord Kṛṣṇa declares:

tān aham dviṣataḥ krūrān
samsāreṣu naraḥdamān
kṣipāmy ajasram aśubhān
āsuriṣv eva yoniṣu

“These who are envious and mischievous, who are the lowest among mankind, are cast by Me into the ocean of material existence, into various demoniac species of life.” (Bg. 16.19) Life in demoniac species awaits the Māyāvādī philosophers after death because they are envious of Kṛṣṇa. When Kṛṣṇa says in Bhagavad-gītā (9.34), man-manā bhava mad-bhakto mad-yājī mām namaskuru (“Engage your mind always in thinking of Me, offer obeisances and worship Me”), one demoniac scholar says that it is not Kṛṣṇa to whom one must surrender. This scholar is already suffering in this life, and he will have to suffer again in the next if in this life he does not complete his prescribed suffering. One should be very careful not to be envious of the Supreme Personality of Godhead. In the next verse, therefore, Śrī Caitanya Mahāprabhu clearly states the purpose of the Vedas.

TEXT 131

surbhagasvete kare kuche ‘avindhan
bhuṣyarthi caḍātī kaila laksna-bhavayān

131
sarva-veda-sūtre kare kṛṣṇera abhidhāna
mukhya-vṛtti chāḍī’ kaila lakṣaṇā-vyākhyāna

SYNONYMS

sarva-veda-sūtre—in all the codes of Vedānta-sūtra; kare—establishes; kṛṣṇera—of Lord Kṛṣṇa; abhidhāna—explanation; mukhya-vṛtti—direct interpretation; chāḍī’—giving up; kaila—made; lakṣaṇā—indirect; vyākhyāna—explanation.

TRANSLATION

“In all the Vedic sūtras and literatures, it is Lord Kṛṣṇa who is to be understood, but the followers of Śaṅkarācārya have covered the real meaning of the Vedas with indirect explanations.

PURPORT

It is said:

vede rāmāyaṇe caiva purāṇe bhārate tathā
ādāv ante ca madhye ca hariḥ sarvatra gīyate

In the Vedic literature, including the Rāmāyaṇa, Purāṇas and Mahābhārata, from the very beginning (ādāv) to the end (ante ca), as well as within the middle (madhye ca), only Hari, the Supreme Personality of Godhead, is explained.

TEXT 132

svataḥ-pramāṇa veda—pramāṇa-śiromaṇi
lakṣaṇā karile svataḥ-pramāṇatā-hāni

SYNONYMS

svataḥ-pramāṇa—self-evident; veda—the Vedic literature; pramāṇa—evidence; śiromaṇi—topmost; lakṣaṇā—interpretation; karile—doing; svataḥ-pramāṇatā—self-evidence; hāni—lost.

TRANSLATION

“The self-evident Vedic literatures are the highest evidence of all, but if these literatures are interpreted, their self-evident nature is lost.

PURPORT

We quote Vedic evidence to support our statements, but if we interpret it according to our own judgment, the authority of the Vedic literature is rendered imper-
fect or useless. In other words, by interpreting the Vedic version one minimizes the value of Vedic evidence. When one quotes from Vedic literature, it is understood that the quotations are authoritative. How can one bring the authority under his own control? That is a case of *principis obsta*.

**TEXT 133**

öz mata pratisütre sahajārtha chādiyā
gauṇārtha vyākhyā kare kalpanā kariyā

**SYNONYMS**

*ei mata*—like this; *pratisūtre*—in every sūtra or code of the Vedānta; *sahaja-artha*—the clear, simple meaning; *chādiyā*—giving up; *gauṇa-artha*—indirect meaning; *vyākhyā*—explanation; *kare*—he makes; *kalpanā kariyā*—by imagination.

**TRANSLATION**

"The Māyāvāda school, giving up the real, easily understood meaning of Vedic literature, has introduced indirect meanings, based on their imaginative powers, to prove their philosophy."

**PURPORT**

Unfortunately, the Śaṅkarite interpretation has covered almost the entire world. Therefore there is a great need to present the original, easily understood natural import of the Vedic literature. We have therefore begun by presenting *Bhagavad-gītā As It Is*, and we propose to present all the Vedic literature in terms of the direct meaning of its words.

**TEXT 134**

öz mata pratisūtre kārena dūṣaṇa
śuni’ camatkāra haila sannyāsīra gaṇa

**SYNONYMS**

*ei mata*—in this way; *pratisūtre*—in each and every code; *kārena*—shows; *dūṣaṇa*—defects; *śuniyā*—hearing; *camatkāra*—struck with wonder; *haila*—they became; *sannyāsīra*—of all the Māyāvādīs; *gaṇa*—the group.
TRANSLATION

When Śrī Caitanya Mahāprabhu thus showed for each and every sūtra the defects in Śaṅkarācārya’s explanations, all the assembled Māyāvādī sannyāsīs were struck with wonder.

TEXT 135

悉have no quarrel with Your refutation of these meanings, for You have given a clear understanding of the sūtras.

SYNONYMS

sakala—all; sannyāsī—the Māyāvādī sannyāsīs; kahe—say; śunaha—please hear; śrīpāda—Your Holiness; tumi—You; ye—that; khaṇḍile—refuted; artha—meaning; e—this; nahe—not; vivāda—quarrel.

TRANSLATION

All the Māyāvādī sannyāsīs said: “Your Holiness, kindly know from us that we actually have no quarrel with Your refutation of these meanings, for You have given a clear understanding of the sūtras.

TEXT 136

आचार्य-कल्पित अर्थ,—इह सब्जो जानि।
सम्प्रदाय-अनुरोधे तदु तहां मानि॥ १३६॥

SYNONYMS

ācārya—Śaṅkarācārya; kalpita—imaginative; artha—meaning; ihā—this; sabhe—all of us; jāni—know; sampradāya-anurodhe—but for the sake of our party; tabu—still; tāhā—that; māni—we accept.

TRANSLATION

“We know that all this word jugglery springs from the imagination of Śaṅkarācārya, and yet because we belong to his sect, we accept it although it does not satisfy us.

TEXT 137

मूख्यार्थं ब्यक्त्यं करः देश्यो त्रोमार बल।
मूख्यार्थं लोगाल एवं सूक्तस्त्रकल॥ १३७॥
mukhyārtha vyākhyā kara, dekhi tomāra bala' 
mukhyārthe lāgāla prabhu sūtra-sakala

SYNONYMS
mukhya-artha—direct meaning; vyākhyā—explanation; kara—You do; dekhi—let us see; tomāra—Your; bala—strength; mukhya-arthe—direct meaning; lāgāla—began; prabhu—the Lord; sūtra-sakala—all the sūtras of Vedānta.

TRANSLATION
"Now let us see," the Mayavādī sannyāsīs continued, "how well You can describe the sūtras in terms of their direct meaning." Hearing this, Lord Caitanya Mahāprabhu began His direct explanation of the Vedānta-sūtra.

TEXT 138

brhod-vastu 'brahma' kahi—'śrī-bhagavān' 
ṣaṭ-vidhaisvarya-pūrṇa, para-tattva-dhāma

SYNONYMS
brhad-vastu—the substance, which is greater than the greatest; brahma—called by the name Brahman; kahi—we call; śrī-bhagavān—the Supreme Personality of Godhead; saṭ—six; vidha—varieties; aśvarya—opulences; pūrṇa—full; para-tattva—Absolute Truth; dhāma—reservoir.

TRANSLATION
"Brahman, who is greater than the greatest, is the Supreme Personality of Godhead. He is full of six opulences, and therefore He is the reservoir of ultimate truth and absolute knowledge.

PURPORT
In the Śrīmad-Bhāgavatam it is said that the Absolute Truth is understood in three phases of realization: the impersonal Brahman, the localized Paramātmā and ultimately the Supreme Personality of Godhead. The impersonal Brahman and localized Paramātmā are expansions of the potency of the Supreme Personality of Godhead, who is complete in six opulences, namely, wealth, fame, strength, beauty, knowledge and renunciation. Since He possesses His six opulences, the Personality of Godhead is the ultimate truth in absolute knowledge.

TEXT 139

śrūṇa-āśeṣaṁ tīrṇa nāhi māyāgacch । 
saṅkal bevēre hāy bhagavān cē 'svarūpa' ॥ १३९ ॥
svarūpa-aiśvarye tāṅra nāhi māyā-gandha
sakala veda raya bhagavān se 'sambandha'

SYNONYMS

svarūpa—in His original form; aiśvarye—opulence; tāṅra—His; nāhi—there is none;
māyā-gandha—contamination of the material world; sakala—in all; veda—Vedas;
haya—it is so; bhagavān—the Supreme Personality of Godhead; se—that; sambandha—relationship.

TRANSLATION

"In His original form the Supreme Personality of Godhead is full of transcendental opulences which are free from the contamination of the material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal.

TEXT 140

ताङे ‘निरिशेष’ कहि, चित्तुक्ति ना मानि।
अर्थ अनूप ना मानिले पूर्णम हैं हानि।॥ 1४० ॥

tāṅre ‘nirviṣeṣa’ kahi, cic-chakti nā māni
ardha-svarūpa nā mānile pūrṇatā haya hāni

SYNONYMS

tāṅre—unto Him; nirviṣeṣa—impersonal; kahi—we say; cit-śakti—spiritual energy;
nā—do not; māni—accept; ardha—half; svarūpa—form; nā—not; mānile—accepting;
pūrṇatā—fullness; haya—becomes; hāni—defective.

TRANSLATION

"When we speak of the Supreme as impersonal, we deny His spiritual potencies. Logically, if you accept half of the truth, you cannot understand the whole.

PURPORT

In the Upaniṣads it is said:

om pūrṇam adāḥ pūrṇam idaṁ
pūrṇat pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

This verse, which is mentioned in the Śūpaniṣad, Bṛhad-āraṇyaka Upaniṣad and many other Upaniṣads, indicates that the Supreme Personality of Godhead is full in six opulences. His position is unique, for He possesses all riches, strength, influence,
beauty, knowledge and renunciation. Brahman means the greatest, but the Supreme Personality of Godhead is greater than the greatest, just as the sun globe is greater than the sunshine which is all-pervading in the universe. Although the sunshine that spreads all over the universes appears very great to the less knowledgeable, greater than the sunshine is the sun itself, and greater than the sun is the sun-god. Similarly, impersonal Brahman is not the greatest, although it appears to be so. Impersonal Brahman is only the bodily effulgence of the Supreme Personality of Godhead, but the transcendental form of the Lord is greater than both the impersonal Brahman and localized Paramātmā. Therefore whenever the word Brahman is used in Vedic literature, it is understood to refer to the Supreme Personality of Godhead.

In Bhagavad-gītā the Lord is also addressed as Parabrahman. Māyāvādis and others sometimes misunderstand Brahman because every living entity is also Brahman. Therefore Kṛṣṇa is referred to as Parabrahman (the Supreme Brahman). In the Vedic literature, whenever the words Brahman or Parabrahman are used, they are to be understood to refer to the Supreme Personality of Godhead, Kṛṣṇa. This is their real meaning. Since the entire Vedic literature deals with the subject of Brahman, Kṛṣṇa is therefore the ultimate goal of Vedic understanding. The impersonal brahmajyoti rests on the personal form of the Lord. Therefore although the impersonal effulgence, the brahmajyoti, is the first realization, one must enter into it, as mentioned in the Īśopaniṣad, to find the Supreme Person, and then one’s knowledge is perfect. Bhagavad-gītā (7.19) also confirms this. Bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate: one’s search for the Absolute Truth by dint of speculative knowledge is complete when one comes to the point of understanding Kṛṣṇa and surrenders unto Him. That is the real point of perfectional knowledge.

Partial realization of the Absolute Truth as impersonal Brahman denies the complete opulences of the Lord. This is a hazardous understanding of the Absolute Truth. Unless one accepts all the features of the Absolute Truth—namely, impersonal Brahman, localized Paramātmā and ultimately the Supreme Personality of Godhead—His knowledge is imperfect. Śrīpāda Rāmānujacārya, in his Vedaṁtha-saṅgraha, says:

$jñānena dharmaṁ svarūpaṁ api nirūpitaṁ, na tu jñāna-mātraṁ brahmaṁ katham idam avagamyate iti cet?$

He thus indicates that the real absolute identity must be understood in terms of both His knowledge and characteristics. Simply to understand the Absolute Truth to be full of knowledge is not sufficient. In the Vedic literature we find the statement yah sarva-jñāḥ sarva-vit, which means that the Absolute Truth knows everything perfectly, but we also learn from the Vedic description parāsya śaktir vividhaiva śrūyat that not only does He know everything, but He also acts accordingly by utilizing His different energies. Thus to understand that Brahman, the Supreme, is conscious is not sufficient. One must know how He consciously acts through His different energies. Māyāvāda philosophy simply informs us of the consciousness of the Absolute Truth but does not give us information of how He acts with His consciousness. That is the defect of that philosophy.
TEXT 141

bhagavān-prāptihetu ye kari upāya
śravaṇādi bhakti—kṛṣṇa-prāptira sahāya

SYNONYMS

bhagavān—the Supreme Personality of Godhead; prāpti-hetu—the means by which He can be approached; ye—what; kari—I do; upāya—means; śravaṇa-ādi—devotional service, beginning with hearing; bhakti—devotional service; kṛṣṇa—the Supreme Lord; prāptira—to approach Him; sahāya—means.

TRANSLATION

"It is only by devotional service, beginning with hearing, that one can approach the Supreme Personality of Godhead. That is the only means to approach Him.

PURPORT

Māyāvādī philosophers are satisfied simply to understand Brahman to be the sum total of knowledge, but Vaiṣṇava philosophers not only know in detail about the Supreme Personality of Godhead but also know how to approach Him directly. The method for this is described by Śrī Caitanya Mahāprabhu as nine kinds of devotional service, beginning with hearing.

śravaṇām kīrtanām viśpoṣ smaraṇām pāda-sevanam
arcanaṁ vandanaṁ dāṣyaṁ sakhyam ātma-nivedanam
(Bhāg. 7.5.23)

One can directly approach the Supreme Personality of Godhead simply by executing the nine kinds of devotional service, of which hearing about the Lord is the most important (śravaṇādi). Śrī Caitanya Mahāprabhu has very favorably stressed the importance of this process of hearing. According to His method, if people are simply given a chance to hear about Kṛṣṇa, certainly they will gradually develop their dormant awareness or love of Godhead. Śravaṇādi-śuddha-citte karaye udaya (Cc. Madhya 22.107). Love of God is dormant in everyone, but if one is given a chance to hear about the Lord, certainly that love develops. Our Kṛṣṇa consciousness movement acts on this principle. We simply give people the chance to hear about the Supreme Personality of Godhead and give them prasāda to eat, and the actual result is that all over the world people are responding to this process and becoming pure devotees of Lord Kṛṣṇa. We open hundreds of centers all over the world just to give people in general a chance to hear about Kṛṣṇa and accept Kṛṣṇa’s prasāda. These two processes can be accepted by anyone, even a child. It doesn’t matter whether one is poor or rich, learned or foolish, black or white, old
or still a child—anyone who simply hears about the Supreme Personality of Godhead and takes prasāda is certainly elevated to the transcendental position of devotional service.

TEXT 142

সেই সর্ববেদের ‘অভিধেয়’ নাম।
সাধনভক্তি হেতু হয় প্রেমের উদগম। ॥ ১৪২ ॥

sei sarva-vedera ‘abhidheya’ nāma
sādhana-bhakti haite haya premera udgama

SYNONYMS

sei sarva-vedera—that is the essence of all Vedic literature; abhidheya nāma—the process called abhidheya, or devotional activities; sādhana-bhakti—an other name of this process, “devotional service in practice”; haite—from this; haya—there is; premera—of love of Godhead; udgama—awakening.

TRANSLATION

“By practicing this regulated devotional service under the direction of the spiritual master, certainly one awakens his dormant love of Godhead. This process is called abhidheya.

PURPORT

By the practice of devotional service, beginning with hearing and chanting, the impure heart of a conditioned soul is purified, and thus he can understand his eternal relationship with the Supreme Personality of Godhead. That eternal relationship is described by Śrī Caitanya Mahāprabhu. jīvera ‘svarūpa’ haya kṛṣnera nityādāsa: the living entity is an eternal servitor of the Supreme Personality of Godhead. When one is convinced about this relationship, which is called sambandha, he then acts accordingly. That is called abhidheya. The next step is prayojana-siddhi, or fulfillment of the ultimate goal of one's life. If one can understand his relationship with the Supreme Personality of Godhead and act accordingly, automatically his mission in life is fulfilled. The Māyāvādī philosophers miss even the first stage in self-realization because they have no conception of God's being personal. He is the master of all, and He is the only person who can accept the service of all living entities, but since this knowledge is lacking in Māyāvāda philosophy, Māyāvādīs do not have knowledge even of their relationship with God. They wrongly think that everyone is God or that everyone is equal to God. Therefore, since the real position of the living entity is not clear to them, how can they advance further? Although they are very puffed-up at being liberated, Māyāvādī philosophers very shortly fall down again to material activities due to their neglecting the lotus feet of the Lord. That is called patantu adhaḥ.
It is the statement of Prahlāda Mahārāja that persons who think themselves liberated but do not execute devotional service, not knowing their relationship with the Lord, are certainly misled. One must know his relationship with the Lord and act accordingly. Then the fulfillment of his life’s mission will be possible.

TEXT 143

कृष्णे चरणे हुः यदि अनुराग।
कृष्ण बिन्म अन्तः तार नाहि रचेन रागं॥ १४३॥

$kṛṣṇa$-of $kṛṣṇa$; $caraṇe$-at the lotus feet; $haya$-becomes; $yadi$-if; $anurāga$-attachment; $kṛṣṇa$-the Supreme Personality of Godhead; $binu$-without; $anyatra$-anywhere else; $tāra$-his; $nāhi$-there does not; $rahe$-remain; $rāga$-attachment.

SYNONYMS

TRANSLATION

“If one develops his love of Godhead and becomes attached to the lotus feet of $kṛṣṇa$, gradually he loses his attachment to everything else.

PURPORT

This is a test of advancement in devotional service. $bhakti$ $parasyānubhavo$ $viraktir$ $anyatra$ $syāt$: in $bhakti$, a devotee’s only attachment is $kṛṣṇa$; he no longer wants to maintain his attachments to many other things. Although Māyāvādī philosophers are supposed to be very advanced on the path of liberation, we see that after some time they descend to politics and philanthropic activities. Many big $sannyāsīs$ who were supposedly liberated and very advanced have come down again to materialistic activities, although they left this world as $mithyā$ (false). When a devotee develops in devotional service, however, he no longer has attachments to such philanthropic activities. He is simply inspired to serve the Lord, and he engages his entire life in such service. This is the difference between Vaiṣṇava and Māyāvādī philosophers. Devotional service, therefore, is practical, whereas Māyāvāda philosophy is merely mental speculation.
Adi-Ptiti, Chapter 7

pañcama puruṣārtha sei prema-mahādhana
krṣṇera mādhurya-rasa karāya āsvādana

SYNONYMS

pañcama—fifth; puruṣa-artha—goal of life; sei—that; prema—love of God; mahā-
dhana—foremost wealth; krṣṇera—of Lord Kṛṣṇa; mādhurya—conjugal love; rasa—
mellow; karāya—causes; āsvādana—taste.

TRANSLATION

"Love of Godhead is so exalted that it is considered to be the fifth goal of human life. By awakening one's love of Godhead, one can attain the platform of conjugal love, tasting it even during the present span of life.

PURPORT

The Māyāvādī philosophers consider the highest goal of perfection to be liberation (mukti), which is the fourth perfectional platform. Generally people are aware of four principal goals of life—religiosity (dharma), economic development (artha), sense gratification (kāma) and ultimately liberation (mokṣa)—but devotional service is situated on the platform above liberation. In other words, when one is actually liberated (mukta) he can understand the meaning of love of Godhead (kṛṣṇa-prema). While teaching Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu stated, koṭimuktā-madhya 'durlabha' eka kṛṣṇa-bhakta: "Out of millions of liberated persons, one may become a devotee of Lord Kṛṣṇa."

The most elevated Māyāvādī philosopher can rise to the platform of liberation, but Kṛṣṇa-bhakti, devotional service to Kṛṣṇa, is transcendental to such liberation. Śrīla Vyāsadeva explains this fact in Śrīmad-Bhāgavatam (Bhāg. 1.1.2):

dharmaḥ projhita-kaitavo 'tra paramo nirmatsarānāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadāṁ tāpa-trayonmūlanam

"Completely rejecting all religions which are materially motivated, the 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." Śrīmad-Bhāgavatam, the explanation of Vedānta-sūtra, is meant for paramo nirmatsarānāṁ, those who are completely aloof from jealousy. Māyāvādī philosophers are jealous of the existence of the Personality of Godhead. Therefore Vedānta-sūtra is not actually meant for them. They unnecessarily poke their noses in the Vedānta-sūtra, but they have no ability to understand it because the author of Vedānta-sūtra writes in his commentary, Śrīmad-Bhāgavatam, that it is meant for those who are pure in heart (paramo nirmatsarānāṁ). If one is envious of Kṛṣṇa, how can he understand Vedānta-sūtra or Śrīmad-Bhāgavatam? The Māyāvādīs' primary occupation is to offend the Supreme Personality of Godhead Kṛṣṇa. For example, although Kṛṣṇa demands our surrender in Bhagavad-gītā, the greatest scholar and so-called philosopher in India
has protested that it is “not to Kṛṣṇa” that we have to surrender. Therefore, he is envious. Since Māyāvādīs of all different descriptions are envious of Kṛṣṇa, they have no scope to understand the meaning of Vedānta-sūtra. Even if they were on the liberated platform as they falsely claim, here Kṛṣṇadāsa Kavirāja Gosvāmī repeats the statement of Śrī Caitanya Mahāprabhu that love of Kṛṣṇa is beyond the state of liberation.

TEXT 145

prema haite kṛṣṇa haya nija bhakta-vaśa
prema haite pāya kṛṣṇera sevā-sukha-rasa

SYNONYMS

prema—love of Kṛṣṇa; haite—from; kṛṣṇa—the Supreme Personality of Godhead; haya—becomes; nija—His own; bhakta-vaśa—submissive to devotees; premā—love of God; haite—from; pāya—he gets; kṛṣṇera—of Lord Kṛṣṇa; sevā-sukha-rasa—the mellow of devotional service.

TRANSLATION

“The Supreme Lord, who is greater than the greatest, becomes submissive to even a very insignificant devotee because of his devotional service. It is the beautiful and exalted nature of devotional service that the infinite Lord becomes submissive to the infinitesimal living entity because of it. In reciprocal devotional activities with the Lord, the devotee actually enjoys the transcendental mellow quality of devotional service.

PURPORT

Becoming one with the Supreme Personality of Godhead is not very important for a devotee. Muktiḥ svayām mukulitāṅjali sevate ‘smān (Kṛṣṇa-caritra 107). Speaking from his actual experience, Śrīla Bilvamaṅgala Ṣṭhākura says that if one develops love of Godhead, mukti (liberation) becomes subservient and unimportant to him. Mukti stands before the devotee and is prepared to render all kinds of services. The Māyāvādī philosophers’ standard of mukti is very insignificant for a devotee, for by devotional service even the Supreme Personality of Godhead becomes subordinate to him. An actual example is that the Supreme Lord Kṛṣṇa became the chariot driver of Arjuna, and when Arjuna asked Him to draw his chariot between the two armies (senayor ubhayar madhye rathairn sthāpaye me ‘cyuta), Kṛṣṇa executed his order. Such is the relationship between the Supreme Lord and a devotee that although the Lord is greater than the greatest, He is prepared to render service to the insignificant devotee by dint of his sincere and unalloyed devotional service.
TEXT 146

संबंध, अभिधेय, प्रयोजन नाम।
এই তিন অর্থ সর্বসূত্রে পর্যবসান। ১৪৬॥

sambandha, abhidheya, prayojana nāma
ei tina artha sarva-sūtre paryavasāna

SYNONYMS

sambandha—relationship; abhidheya—functional duties; prayojana—the goal of life; nāma—name; ei—there; tina—three; artha—purport; sarva—all; sūtre—in the codes of Vedānta; paryavasāna—culmination.

TRANSLATION

“One’s relationship with the Supreme Personality of Godhead, activities in terms of that relationship, and the ultimate goal of life [to develop love of God]—these three subjects are explained in every code of the Vedānta-sūtra, for they form the culmination of the entire Vedānta philosophy.”

PURPORT

In the Śrīmad-Bhāgavatam (5.5.5) it is said:

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam

A human being is defeated in all his activities as long as he does not know the goal of life, which can be understood when one is inquisitive about Brahman. It is such inquiry that begins Vedānta-sūtra: athāto brahma-jijñāsā. A human being should be inquisitive to know who he is, what the universe is, what God is and what the relationship is between himself, God and the material world. Such questions cannot be asked by cats and dogs, but they must arise in the heart of a real human being. Knowledge of these four items—namely, oneself, the universe, God, and their internal relationship—is called sambandha-jñāna, or the knowledge of one’s relationship. When one’s relationship with the Supreme Lord is established, the next program is to act in that relationship. This is called abhidheya, or activity in relationship with the Lord. After executing such prescribed duties, when one attains the highest goal of life, love of Godhead, he achieves prayojana-siddhi, or the fulfillment of his human mission. In the Brahma-sūtra, or Vedānta-sūtra, these subjects are very carefully explained. Therefore one who does not understand the Vedānta-sūtra in terms of these principles is simply wasting his time. This is the version of Śrīmad-Bhāgavatam (1.2.8):
One may be a very learned scholar and execute his prescribed duty very nicely, but if he does not ultimately become inquisitive about the Supreme Personality of Godhead and is indifferent to śravaṇaṁ kīrtanaṁ (hearing and chanting), all that he has done is but a waste of time. Māyāvādī philosophers who do not understand the relationship between themselves, the cosmic manifestation and the Supreme Personality of Godhead are simply wasting their time, and their philosophical speculation has no value.

TEXT 147

एईमते सर्वसूत्रे व्याख्यान शुनिया।
सकल सन्न्यासी कहे बिनय करिया॥ १४७ ॥

eimata sarva-sūtrera vyākhyāna śuniyā
sakala sannyāsi kahe vinaya kariyā

SYNONYMS

ei-mata—in this way; sarva-sūtrera—of all the codes of Vedānta-sūtra; vyākhyāna—explanation; śuniyā—by hearing; sakala—all; sannyāsi—the groups of Māyāvādī sannyāsis; kahe—said; vinaya—humbly; kariyā—doing so.

TRANSLATION

When all the Māyāvādī sannyāsis thus heard the explanation of Caitanya Mahāprabhu on the basis of sambandha, abhidheya and prayojana, they spoke very humbly.

PURPORT

Everyone who actually desires to understand Vedānta philosophy must certainly accept the explanation of Lord Caitanya Mahāprabhu or the Vaiṣṇava ācāryas who have also commented on the Vedānta-sūtra according to the principles of bhakti-yoga. After hearing the explanation of Vedānta-sūtra from Śrī Caitanya Mahāprabhu, all the sannyāsis, headed by Prakāsānanda Sarasvatī, became very humble and obedient to the Lord, and they spoke as follows.

TEXT 148

বেদময়-মূৱিত্ত ভূমি,- সাক্ষাৎ নারায়ণ।
ক্ষম অপ্রার্থ,— পূর্বে যে কেলু লিপ্ন। ১৪৮ ॥
vedamaya-mūrti tumi,—sākṣāt nārāyaṇa
kṣama aparādha,—pūrve ye kailuṅ nindana

SYNONYMS

vedamaya—transformation of the Vedic knowledge; mūrti—form; tumi—You; sākṣāt—directly; nārāyaṇa—the Supreme Personality of Godhead; kṣama—excuse; aparādha—offense; pūrve—before; ye—that; kailuṅ—we have done; nindana—criticism.

TRANSLATION

“Dear sir, You are Vedic knowledge personified and are directly Nārāyaṇa Himself. Kindly excuse us for the offenses we previously committed by criticizing You.”

PURPORT

The complete path of bhakti-yoga is based upon the process of becoming humble and submissive. By the grace of Lord Caitanya Mahāprabhu, all the Māyāvādī sannyāsīs were very humble and submissive after hearing His explanation of Vedānta-sūtra, and they begged to be pardoned for the offenses that they had committed by criticizing the Lord for simply chanting and dancing, not taking part in the study of Vedānta-sūtra. We are propagating the Kṛṣṇa consciousness movement simply by following in the footsteps of Lord Caitanya Mahāprabhu. We may not be very well versed in the Vedānta-sūtra codes and may not understand their meaning, but we follow in the footsteps of the ācāryas, and because of our strictly and obediently following in the footsteps of Lord Caitanya Mahāprabhu, it is to be understood that we know everything regarding Vedānta-sūtra.
PURPORT

In this connection it may be mentioned that sometimes the sahajiyā class of devotees opine that Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī are the same man. Prabodhānanda Sarasvatī was a great Vaiṣṇava devotee of Lord Caitanya Mahāprabhu, but Prakāśānanda Sarasvatī, the head of the Māyāvādī sannyāsīs in Benares, was a different person. Prabodhānanda Sarasvatī belonged to the Rāmānuja-sampradāya, whereas Prakāśānanda Sarasvatī belonged to the Śaṅkara-cārya-sampradāya. Prabodhānanda Sarasvatī wrote a number of books, among which are Caitanya-candrāmrīta, Rādhā-rasa-sudhā-nidhi, Saṅgīta-mādhava, Vṛndāvana-saṁkāla and Navadvīpa-saṁtaka. While traveling in Southern India, Caitanya Mahāprabhu met Prabodhānanda Sarasvatī, who had two brothers, Vyeṅkaṭa Bhaṭṭa and Tirumalaya Bhaṭṭa, who were Vaiṣṇavas of the Rāmānuja-sampradāya. Gopāla Bhaṭṭa Gosvāmī was the nephew of Prabodhānanda Sarasvatī. From historical records it is found that Śrī Caitanya Mahāprabhu traveled in South India in the year 1433 saka era during the Cāturmāṣya period, and it was at that time that He met Prabodhānanda, who belonged to the Rāmānuja-sampradāya. How then could the same person meet Him as a member of the Śaṅkara-sampradāya in 1435 saka era, two years later? It is to be concluded that the guess of the sahajiyā-sampradāya that Prabodhānanda Sarasvatī and Prakāśānanda Sarasvatī were the same man is a mistaken idea.

TEXT 150

etitma tān-sabāra kṣamī aparādha
sabākāre kṛṣṇa-nāma karilā prasāda

SYNONYMS

ei-mate—in this way; tān-sabāra—of all the sannyāsīs; kṣamī’—excusing; aparādha—offense; sabākāre—all of them; kṛṣṇa-nāma—the holy name of Kṛṣṇa; karilā—gave; prasāda—as mercy.

TRANSLATION

Thus Lord Caitanya excused all the offenses of the Māyāvādī sannyāsīs and very mercifully blessed them with Kṛṣṇa-nāma.

PURPORT

Śrī Caitanya Mahāprabhu is the mercy incarnation of the Supreme Personality of Godhead. He is addressed by Śrīla Rūpa Gosvāmī as mahā-vadānyāvatāra, or the most magnanimous incarnation. Śrīla Rūpa Gosvāmī also says, karupāyāvatīrṇaḥ kalau: it is only by His mercy that He has descended in this age of Kali. Here this
is exemplified. Śrī Caitanya Mahāprabhu did not like to see Māyāvādī sannyāsīs because He thought of them as offenders to the lotus feet of Kṛṣṇa, but here He excuses them (tān-sabāra kṣami' aparādha). This is an example in preaching. Āpani ācari' bhakti-śikhāimu sabāre. Śrī Caitanya Mahāprabhu teaches us that those whom preachers meet are almost all offenders who are opposed to Kṛṣṇa consciousness, but it is a preacher’s duty to convince them of the Kṛṣṇa consciousness movement and then induce them to chant the Hare Kṛṣṇa mahā-mantra. Our propagation of the saṅkīrtana movement is continuing, despite many opponents, and people are taking this chanting process even in remote parts of the world like Africa. By inducing the offenders to chant the Hare Kṛṣṇa mantra, Lord Caitanya Mahāprabhu exemplified the success of the Kṛṣṇa consciousness movement. We should follow very respectfully in the footsteps of Lord Caitanya, and there is no doubt that we shall be successful in our attempts.

TEXT 151

ভবে সব সন্নাসী মহাপ্রভুকে লৈয়া।
ভিক্ষা করিলেন সঙ্গে, মধ্যে বসাইয়া॥ ১৫১॥

tabe saba sannyāsī mahāprabhuke laiyā
bhikṣā karilena sabhe, madhye vasāiyā

SYNONYMS

tabe—after this; saba—all; sannyāsī—the Māyāvādī sannyāsīs; mahāprabhuke—Caitanya Mahāprabhu; laiyā—taking Him; bhikṣā karilena—took praśāda or took lunch; sabhe—all together; madhye—in the middle; vasāiyā—seating Him.

TRANSLATION

After this, all the sannyāsīs took the Lord in their midst, and thus they all took their meal together.

PURPORT

Previously Śrī Caitanya Mahāprabhu neither mixed nor talked with the Māyāvādī sannyāsīs, but now He is taking lunch with them. It is to be concluded that when Lord Caitanya induced them to chant Hare Kṛṣṇa and excused them for their offenses, they were purified, and therefore there was no objection to taking lunch or Bhagavat-praśāda with them, although Śrī Caitanya Mahāprabhu knew that the foodstuffs were not offered to the Deity. Māyāvādī sannyāsīs do not worship the Deity, or if they do so they generally worship the deity of Lord Śiva or the pañcopāsānā (Lord Viṣṇu, Lord Śiva, Durgādevī, Gaṇeśa and Sūrya). Here we do not find any mention of the demigods or Viṣṇu, and yet Caitanya Mahāprabhu accepted food in the midst of the sannyāsīs on the basis that they had chanted the Hare Kṛṣṇa mahā-mantra and that He had excused their offenses.
TEXT 152

bhikśā kari' mahāprabhu ālā vāsāghara
hena citra-līlā kare gaurāṅga-sundara

SYNONYMS

bhikśā—accepting foodstuff from others; kari'—accepting; mahāprabhu—Lord Caitanya; ālā—returned; vāsāghara—to His residence; hena—thus; citra-līlā—wonderful pastimes; kare—does; gaurāṅga—Lord Śrī Caitanya Mahāprabhu; sundara—very beautiful.

TRANSLATION

After taking lunch among the Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu, who is known as Gaurasundara, returned to His residence. Thus the Lord performs His wonderful pastimes.

TEXT 153

candraśekhara, tapana miśra, āra sanātana
śuni' dekhi' ānandita sabākāra mana

SYNONYMS

candraśekhara—of the name Candrasekhara; tapana miśra—of the name Tapan Miśra; āra—and; sanātana—of the name Sanatana; śuni'—hearing; dekhi'—seeing; ānandita—very pleased; sabākāra—all of them; mana—minds.

TRANSLATION

Hearing the arguments of Śrī Caitanya Mahāprabhu and seeing His victory, Candrasekhara, Tapan Miśra and Sanatana were all extremely pleased.

PURPORT

Here is an example of how a sannyāsī should preach. When Śrī Caitanya Mahāprabhu went to Vṛṇaṇāsī, He went there alone, not with a big party. Locally, however, He made friendships with Candrasekhara and Tapan Miśra, and Sanatana Gosvāmī also came to see Him. Therefore, although He did not have many friends there, due to His sound preaching and His victory in arguing with the local sannyāsīs
on Vedānta philosophy, He became greatly famous in that part of the country, as explained in the next verse.

**TEXT 154**

अधूके देखिते आङ्से सकल सन्यासी।
अधूक प्रशंसा करे सब बाराणसी॥ १५४ ॥

prabhuke dekhite āise sakala sannyāsī
prabhura prārāmsā kare saba vārāṇasī

**SYNONYMS**

prabhuke—unto Lord Caitanya Mahāprabhu; dekhite—to see; āise—they came; sakala—all; sannyāsī—the Māyāvādī sannyāsīs; prabhura—of Lord Caitanya Mahā-prabhu; prārāmsā—praise; kare—they do; saba—all; vārāṇasī—the city of Vārāṇasī.

**TRANSLATION**

Many Māyāvādī sannyāsīs of Vārāṇasī came to see the Lord after this incident, and the entire city praised Him.

**TEXT 155**

बाराणसीपूरी आङ्से श्रीकृष्णचेतना।
पुरी सह सर्वलोक हैल महाधन्य॥ १५५ ॥

vārāṇasī-pūrī āilā śrī-kṛṣṇa-caitanya
purī-saha sarva-loka haila mahā-dhanya

**SYNONYMS**

vārāṇasī—of the name Vārāṇasī; pūrī—city; āilā—came; śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; pūrī—city; saha—with; sarva-loka—all the people; haila—became; mahā-dhanya—thankful.

**TRANSLATION**

Śrī Caitanya Mahāprabhu visited the city of Vārāṇasī, and all of its people were very thankful.

**TEXT 156**

लक्ष लक्ष लोक आङ्से अधूके देखिते।
महाधिन्द हैल धारे, नारे प्रवेशिते॥ १५६ ॥
SYNONYMS

lakṣa lakṣa loka āise prabhuke dekhite
mahā-bhiṣa haīla dvāre, nāre praveśite

SYNONYMS

lakṣa lakṣa—hundreds and thousands; loka—people; āise—came; prabhuke—unto the Lord; dekhite—to see; mahā-bhiṣa—a great crowd; haīla—there happened; dvāre—at the door; nāre—may not; praveśite—to enter.

TRANSLATION

The crowd at the door of His residence was so great that it numbered hundreds and thousands.

TEXT 157

prabhu yabe yā′na viśveśvara-daraśane
lakṣa lakṣa loka āsi′ mile sei sthāne

SYNONYMS

prabhu—Lord Caitanya Mahāprabhu; yabe—when; yā′na—goes; viśveśvara—the deity of Vaiśeṣvara; daraśane—to visit; lakṣa lakṣa—hundreds and thousands; loka—people; āsi′—come; mile—meet; sei—that; sthāne—on the place.

TRANSLATION

When the Lord went to visit the temple of Viśveśvara, hundreds and thousands of people assembled to see Him.

PURPORT

The important point in this verse is that Śrī Caitanya Mahāprabhu regularly visited the temple of Viśveśvara (Lord Śiva) at Vaiśeṣvara. Vaiṣṇavas generally do not visit a demigod's temple, but here we see that Śrī Caitanya Mahāprabhu regularly visited the temple of Viśveśvara, who was the predominating deity of Vaiśeṣvara. Generally Māyāvādī sanvāsīs and worshipers of Lord Śiva live in Vaiśeṣvara, but how is it that Caitanya Mahāprabhu, who took the part of a Vaiṣṇava sanvāsī, also visited the Viśveśvara temple? The answer is that a Vaiṣṇava does not behave impudently toward the demigods. A Vaiṣṇava gives proper respect to all, although he never accepts a demigod to be as good as the Supreme Personality of Godhead.

In the Brahma-saṁhitā there are mantras offering obeisances to Lord Śiva, Lord Brahmā, the sun-god and Lord Gaṇeśa, as well as Lord Viṣṇu, all of whom are worshiped by the impersonalists as paṅcopāsanā. In their temples impersonalists also
install deities of Lord Viṣṇu, Lord Śiva, the sun-god, goddess Durgā and sometimes Lord Brahmā also, and this system is continuing at present in India under the guise of the Hindu religion. Vaiṣṇavas can also worship all these demigods, but only on the principles of Brahma-saṁhitā, which is recommended by Śrī Caitanya Mahā-prabhu. We may note in this connection the mantras for worshiping Lord Śiva, Lord Brahmā, goddess Durgā, the sun-god and Gañeṣa, as described in the Brahma-saṁhitā:

\[
\text{ṣṛṣṭi-sthiti-pralaya-sādhana-śaktir ēkā}
\]
\[
\text{chāyeva yasya bhuvanāṇi bibharti durgā}
\]
\[
\text{icchānurūpam api yasya ca ceṣṭate sā}
\]
\[
\text{govindam ādi-puruṣāṁ tam ahaṁ bhajāmi}
\]

"The external potency, māyā, who is of the nature of the shadow of the cit [spiritual] potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself." (Bs. 5.44)

\[
\text{kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt}
\]
\[
\text{sānjāyate na hi tataḥ prthag asti hetoḥ}
\]
\[
\text{yaḥ śambhitāṁ api tathā samupaitī kāryād}
\]
\[
\text{govindam ādi-puruṣāṁ tam ahaṁ bhajāmi}
\]

"Milk is transformed into curd by the actions of acids, yet the effect 'curd' is neither the same as nor different from its cause, viz., milk. I adore the primeval Lord Govinda, of whom the state of Śambu is a similar transformation for the performance of the work of destruction." (Bs. 5.45)

\[
\text{bhāsvān yathāśma-sakalesu niyētu tejah}
\]
\[
\text{sviyaṁ kiyat prakaṭayaty api tad-vadatra}
\]
\[
\text{brahmā ya eṣa jagadaṇḍa-vidhāna-kartā}
\]
\[
\text{govindam ādi-puruṣāṁ tam ahaṁ bhajāmi}
\]

"I adore the primeval Lord Govinda, from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the sun manifests a portion of his own light in all the effulgent gems that bear such names as sūrya-kānta." (Bs. 5.49)

\[
\text{yat-pāda-pallava-yugarṁ vinidhāya kumbhā-
\text{dvanve praṇāma-samaye sa gaṇādhirājaḥ}
\]
\[
\text{vighnāṁ vihantum alam asya jagat-trayaṁ}
\]
\[
\text{govindam ādi-puruṣāṁ tam ahaṁ bhajāmi}
\]

"I worship the primeval Lord Govinda. Gañeṣa always holds His lotus feet upon the pair of tumuli protruding from his elephant head in order to obtain power for his
function of destroying all obstacles on the path of progress in the three worlds.” (Bs. 5.50)

\[
yac ca\kappa\text{ṣ}ur e\text{ṣa} savit\text{ā} sakala-grahaṇāṁ
\text{ra}jā sa\text{m}ast\text{a}-sura-mūrtir a\text{ṣe}ṣa-tejāḥ
yasyājñayā bhramati sambhrta-kāla-cakro
\text{go}vī\text{nd}am ādi-puruṣaṁ tam ahaṁ bhajāmi
\]

“The sun, full of infinite effulgence, who is the king of all the planets and the image of the good soul, is like the eye of this world. I adore the primeval Lord Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time.” (Bs. 5.52)

All the demigods are servants of Kṛṣṇa; they are not equal with Kṛṣṇa. Therefore even if one goes to a temple of the pačcopāsaṁ, as mentioned above, one should not accept the deities as they are accepted by the impersonalists. All of them are to be accepted as personal demigods, but they all serve the order of the Supreme Personality of Godhead. Śaṅkarācārya, for example, is understood to be an incarnation of Lord Śiva, as described in the Padma Purāṇa. He propagated the Māyāvāda philosophy under the order of the Supreme Lord. We have already discussed this point in text 114 of this chapter:

\[
tāṅra doṣa nāhi, teṅho ājñākāri dāsa
āra yeṅ śune tāra haya sarva-nāsā
\]

“Śaṅkarācārya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead.” Although Lord Śiva, in the form of a brāhmaṇa (Śaṅkarācārya), preached the false philosophy of Māyāvāda, Śrī Caitanya Mahāprabhu nevertheless said that since he did it on the order of the Supreme Personality of Godhead, there was no fault on his part (tāṅra doṣa nāhi).

We must offer proper respects to all the demigods. If one can offer respects even to an ant, why not to the demigods? One must always know, however, that no demigod is equal to or above the Supreme Lord. Ekalī ṭṣvara kṛṣṇa, āra saba bhṛtya. “Only Kṛṣṇa is the Supreme Personality of Godhead, and all others, including the demigods such as Lord Śiva, Lord Brahmā, goddess Durgā and Gaṅeśa, are His servants.” Everyone serves the purpose of the Supreme Godhead, and what to speak of such small and insignificant living entities as ourselves? We are surely eternal servants of the Lord. The Māyāvāda philosophy maintains that the demigods, living entities and Supreme Personality of Godhead are all equal. It is therefore a most foolish misrepresentation of Vedic knowledge.

TEXT 158

\begin{verse}

अन्न करिते वहे या'न गंगाभीरे ।
त्राहांगिर सकल लोक हैय महान्निवें ॥ १५८ ॥
\end{verse}
snāna karite yabe yā'na gaṅgā-tīre
tāhāni sakala loka haya mahā-bhiṭḍe

SYNONYMS
snāna—bath; karite—taking; yabe—when; yā'na—goes; gaṅgā—Ganges; tīre—bank;
tāhāni—then and there; sakala—all; loka—people; haya—assembled; mahā-bhiṭḍe—in
great crowds.

TRANSLATION
Whenever Lord Caitanya went to the banks of the Ganges to take bath, big
crowds of many hundreds and thousands of people also assembled there.

TEXT 159
bāhu tuli' prabhu bale,— bala hari hari
hari-dhvani kare /aka svarga-martya bhari’

SYNONYMS
bāhu tuli’—raising the arms; prabhu—Lord Śrī Caitanya Mahāprabhu; bale—speaks;
bala—all of you chant; hari hari—the holy name of Lord Kṛṣṇa (Hari); hari-dhvani—
the sound vibration of Hari; kare—does; loka—all people; svarga-martya—in heaven,
the sky and the land; bhari’—completely filling.

TRANSLATION
Whenever the crowds were too great, Śrī Caitanya Mahāprabhu stood up, raised
His hands and chanted, “Hari! Hari!” to which all the people again responded, filling
both the land and sky with the vibration.

TEXT 160
loka nistāriyā prabhura calite haila mana
vṛndāvane pāṭhāilā śrī-sanātana

SYNONYMS
loka—people; nistāriyā—delivering; prabhura—of the Lord; calite—to leave; haila—
became; mana—mind; vṛndāvane—toward Vṛndāvana; pāṭhāilā—sent; śrī-sanātana—Sanātana Gosvāmī.
TRANSLATION

After thus delivering the people in general, the Lord desired to leave Vārāṇasī. After instructing Śrī Sanātana Gosvāmī, He sent him toward Vṛndāvana.

PURPORT

The actual purpose of Lord Caitanya's stay at Vārāṇasī after coming back from Vṛndāvana was to meet Sanātana Gosvāmī and teach him. Sanātana Gosvāmī met Śrī Caitanya Mahāprabhu after the Lord’s return to Vārāṇasī, where the Lord taught him for two months about the implications of Vaiṣṇava philosophy and Vaiṣṇava activities. After completely instructing him, He sent him to Vṛndāvana to execute His orders. When Sanātana Gosvāmī went to Vṛndāvana, there were no temples. The city was lying vacant like an open field. Sanātana Gosvāmī sat down on the bank of the Yamunā, and after some time he gradually constructed the first temple; then other temples were constructed, and now the city is full of temples, numbering about 5,000.

TEXT 161

रात्रि-दिवसे लोकेरु सूनि कोलाहल।
बाराणसी छाड़े प्रदु आइला नीलाचल॥ १६१ ॥

rātri-divase lokera śuni’ kolāhala
vārāṇasī chāḍi’ prabhu āilā nīlācala

SYNONYMS

rātri—night; divase—day; lokera—of the people in general; śuni’—hearing; kolāhala—tumult; vārāṇasī—the city of Benares; chāḍi’—leaving; prabhu—the Lord; āilā—returned; nīlācala—to Purī.

TRANSLATION

Because the city of Vārāṇasī was always full of tumultuous crowds, Śrī Caitanya Mahāprabhu, after sending Sanātana to Vṛndāvana, returned to Jagannātha Purī.

TEXT 162

এই নীলা কহিব আগে বিষ্টার করিয়া।
সংক্ষেপে কহিলাঙ ইহঁ। প্রসঙ্গ পাইয়া।॥ ১৬২ ॥

ei nilā kahiba āge vistāra kariya
sāṅkṣepe kahilāṅ ihāṅ prasaṅga pāiyā
SYNONYMS

ei—these; lilā—pastimes; kahība—I shall speak; āge—later on; vistāra—vivid description; kariyā—making; sanksepe—in short; kahlān—I have spoken; ihān—in this place; prasaṅga—topics; pāiyā—taking advantage of.

TRANSLATION

I have here given a brief account of these pastimes of Lord Caitanya, but later I shall describe them in an extensive way.

TEXT 163

एँ पञ्चतक्त्वरुपे श्रीकृष्णचैतन्य |
कृष्ण-नाम-प्रेम दिया विश्व ैकला धन्य \ 163 \\

ei pañcatattva-rūpe śrī-kṛṣṇa-caitanya
kṛṣṇa-nāma-prema diyā viśva kailā dhanya

SYNONYMS

ei—this; pañcatattva-rūpe—the Lord in His five forms; śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; prema—love of Kṛṣṇa; diyā—delivering; viśva—the whole world; kailā—made; dhanya—thankful.

TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates of the Pañca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

PURPORT

Here it is said that Lord Caitanya made the entire universe thankful to Him for propagating the saṅkīrtana movement with His associates. Lord Caitanya Mahāprabhu has already sanctified the entire universe by His presence 500 years ago, and therefore anyone who attempts to serve Śrī Caitanya Mahāprabhu sincerely by following in His footsteps and following the instructions of the acāryas will successfully be able to preach the holy names of the Hare Kṛṣṇa mahā-mantra all over the universe. There are some foolish critics who say that Europeans and Americans cannot be offered sannyāsa, but here we find that Śrī Caitanya Mahāprabhu wanted to preach the saṅkīrtana movement all over the universe. For preaching work, sannyāsīs are essential. These critics think that only Indians or Hindus should be offered sannyāsa to preach, but their knowledge is practically nil. Without sannyāsīs, the preaching work will be impeded. Therefore, under the instruction of Lord Caitanya and with the blessings of His associates, there should be no discrimination in this matter, but people in all parts of the world should be trained to preach and given sannyāsa so
that the cult of Śrī Caitanya Mahāprabhu’s *saṅkīrtana* movement will expand boundlessly. We do not care about the criticism of fools. We shall go on with our work and simply depend on the blessings of Lord Caitanya Mahāprabhu and His associates, the Pañca-tattva.

**TEXT 164**

**SYNONYMS**

*mathurāte*—toward Mathurā; *pāṭhāila*—sent; *rūpa-sanātana*; the two brothers Rūpa Gosvāmī and Sanātana Gosvāmī; *dui*—both of them; *senā-pati*—as commanders in chief; *kaila*—He made them; *bhakti*—devotional service; *pracāraṇa*—to broadcast.

**TRANSLATION**

Lord Caitanya dispatched the two generals Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana to preach the bhakti cult.

**PURPORT**

When Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, there was not a single temple, but by their preaching they were gradually able to construct various temples. Sanātana Gosvāmī constructed the Madana-mohana temple, and Rūpa Gosvāmī constructed the Govindajī temple. Similarly, their nephew Jīva Gosvāmī constructed the Rādhā-Dāmodara temple, Śrī Gopāla Bhaṭṭa Gosvāmī constructed the Rādha-Ramaṇa temple, Śrī Lokanātha Gosvāmī constructed the Gokulānanda temple, and Śyāmānanda Gosvāmī constructed the Śyāmasundara temple. In this way, many temples were gradually constructed. For preaching, construction of temples is also necessary. The Gosvāmīs not only engaged in writing books but also constructed temples because both are needed for preaching work. Śrī Caitanya Mahāprabhu wanted the cult of His *saṅkīrtana* movement to spread all over the world. Now that the International Society for Krishna Consciousness has taken up this task of preaching the cult of Lord Caitanya, its members should not only construct temples in every town and village of the globe but also distribute books which have already been written and further increase the number of books. Both distribution of books and construction of temples must continue side by side in parallel lines.
nityānanda-gosāne pāṭhāilā gauḍa-deśe
tehho bhakti pracārilā ašeṣa-viśeṣe

SYNONYMS

nityānanda—Lord Nityānanda; gosāne—the ācārya; pāṭhāilā—was sent; gauḍa-deśe—in Bengal; tehho—He; bhakti—devotional cult; pracārilā—preached; ašeṣa-viśeṣe—in a very extensive way.

TRANSLATION

As Rūpa Gosvāmī and Sanātana Gosvāmī were sent toward Mathurā, so Nityānanda Prabhu was sent to Bengal to preach extensively the cult of Caitanya Mahāprabhu.

PURPORT

The name of Lord Nityānanda is very famous in Bengal. Of course, anyone who knows Lord Nityānanda knows Śrī Caitanya Mahāprabhu also, but there are some misguided devotees who stress the importance of Lord Nityānanda more than that of Śrī Caitanya Mahāprabhu. This is not good. Nor should Śrī Caitanya Mahāprabhu be stressed more than Lord Nityānanda. The author of Caitanya-caritāmṛta, Kṛṣṇa-dāsa Kaviṛāja Gosvāmī, left his home because of his brother’s stressing the importance of Śrī Caitanya Mahāprabhu over that of Nityānanda Prabhu. Actually, one should offer respect to the Pañca-tattva without such foolish discrimination, not considering Nityānanda Prabhu to be greater, Caitanya Mahāprabhu to be greater or Advaita Prabhu to be greater. The respect should be offered equally: Śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. All devotees of Lord Caitanya or Nityānanda are worshipable persons.

TEXT 166

अपने दक्षिण देश के राजा गमन ।
ग्रामे ग्रामे कैला कृष्णनाम अचारण ॥ १६६ ॥

āpane dakṣiṇa deśa karilā gamana
grāme grāme kailā kṛṣṇa-nāma pracāraṇa

SYNONYMS

āpane—personally; dakṣiṇa deśa—South India; karilā—went; gamana—traveling; grāme grāme—in each and every village; kailā—He did; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; pracāraṇa—broadcasting.

TRANSLATION

Śrī Caitanya Mahāprabhu personally went to South India, and He broadcast the holy name of Lord Kṛṣṇa in every village and town.
TEXT 167

Setubandha paryanta kaila bhaktira pracara
krṣṇa-prema diya kaila sabara nistara

SYNONYMS

setubandha—the place where Lord Rāmacandra constructed His bridge; paryanta—up to that place; kaila—did; bhaktira—of the cult of devotional service; pracara—broadcast; krṣṇa-prema—love of Kṛṣṇa; diya—delivering; kaila—did; sabara—everyone; nistara—deliverance.

TRANSLATION

Thus the Lord went to the southernmost tip of the Indian peninsula, known as Setubandha [Cape Comorin]. Everywhere He distributed the bhakti cult and love of Kṛṣṇa, and in this way He delivered everyone.

TEXT 168

Ei ta' kahila pañca-tattvera vyākhyāna
ihāra śravaṇe haya caitanya-tattva-jñāna

SYNONYMS

ei ta’—this; kahila—described; pañca-tattvera—of the Pañca-tattva; vyākhyāna—explanation; ihāra—of this; śravaṇe—hearing; haya—becomes; caitanya-tattva—the truth of Śrī Caitanya Mahāprabhu; jñāna—knowledge.

TRANSLATION

I thus explain the truth of the Pañca-tattva. One who hears this explanation increases in knowledge of Śrī Caitanya Mahāprabhu.

PURPORT

The Pañca-tattva is a very important factor in understanding Śrī Caitanya Mahāprabhu. There are sahajiyās who, not knowing the importance of the Pañca-tattva, concoct their own slogans such as bhaja nitai gaura, rādhe śyāma, japa hare krṣṇa hare rāma or śrī krṣṇa caitanya prabhu nityānanda hare krṣṇa hare rāma śrī rādhe govinda. Such chants may be good poetry, but they cannot help us to go forward...
in devotional service. In such chants there are also many discrepancies, which need not be discussed here. Strictly speaking, when chanting the names of the Pañca-tattva, one should fully offer his obeisances: śrī-krṣṇa-caitanya prabhu nityānanda śrī-advaita gadoḍhara śrīvāsādi-gaura-bhakta-vṛnda. By such chanting one is blessed with the competency to chant the Hare Krṣṇa mahā-mantra without offense. When chanting the Hare Krṣṇa mahā-mantra, one should also chant it fully: Hare Krṣṇa, Hare Krṣṇa, Krṣṇa Krṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should not foolishly adopt any of the slogans concocted by imaginative devotees. If one actually wants to derive the effects of chanting, one must strictly follow the great acāryas. This is confirmed in the Mahābhārata. Mahā-jano yena gataḥ sa panthāḥ: “The real path of progress is that which is traversed by great acāryas and authorities.”

TEXT 169

śrī-čaitanya, nityānanda, advaita,—tīna jana
śrīvāsa-gadādhara-ādi yata bhakta-gaṇa

SYNONYMS
śrī-čaitanya, nityānanda, advaita—Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu; tīna—these three; jana—personalities; śrīvāsa-gadādhara—Śrīvāsa and Gadādhara; ādi—etc.; yata—all; bhakta-gaṇa—the devotees.

TRANSLATION

While chanting the Pañca-tattva mahā-mantra, one must chant the names of Śrī Caitanya, Nityānanda, Advaita, Gadādhara and Śrīvāsa with their many devotees. This is the process.

TEXT 170

sabākāra pāda-padme koṭi namaskāra
yāiche tāiche kahi kichu čaitanya-vihaṛa

SYNONYMS
sabākāra—all of them; pāda-padme—on the lotus feet; koṭi—countless; namaskāra—obeisances; yāiche tāiche—somehow or other; kahi—I speak; kichu—something; caitanya-vihaṛa—about the pastimes of Lord Caitanya Mahāprabhu.
TRANSLATION

I again and again offer obeisances unto the Pañca-tattva. Thus I think that I will be able to describe something about the pastimes of Lord Caitanya Mahāprabhu.

TEXT 171

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

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī-Caitanya-caritāmṛta, following in their footsteps.

PURPORT

Śrī Caitanya Mahāprabhu wanted to preach the saṅkīrtana movement of love of Kṛṣṇa throughout the entire world, and therefore during His presence He inspired the saṅkīrtana movement. Specifically, He sent Rūpa Gosvāmī to Vrindavana and Nityānanda to Bengal and personally went to South India. In this way He kindly left the task of preaching His cult in the rest of the world to the International Society for Krishna Consciousness. The members of this Society must always remember that if they stick to the regulative principles and preach sincerely according to the instructions of the acāryas, surely they will have the profound blessings of Lord Caitanya Mahāprabhu, and their preaching work will be successful everywhere throughout the world.

Thus end the Bhaktivedanta purports to the Caitanya-caritāmṛta, Ādi-līlā, Seventh Chapter, describing Lord Caitanya in five features.
The Eighth Chapter of Śrī-Caitanya-caritāmṛta is summarized by Śrīla Bhakti- vinoda Šhākura in his Amṛta-pravāha-bhāṣya. In this Eighth Chapter, the glories of Śrī Caitanya Mahāprabhu and Nityānanda are described, and it also stated that if one commits offenses in chanting the Hare Kṛṣṇa mantra, he does not achieve love of Godhead even after chanting for many years. In this connection, Śrīla Bhakti- vinoda Šhākura warns against artificial displays of the bodily symptoms called aṣṭa-sāttvika-vikāra. That is also another offense. One should seriously and sincerely continue to chant the Pańca-tattva names śrī-kṛṣṇa-caitanya prabhu nityānanda śrī- advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. All these ācāryas will bestow their causeless mercy upon a devotee and gradually purify his heart. When he is actually purified, automatically he will experience ecstasy in chanting the Hare Kṛṣṇa mahā- mantra. Previous to the composition of Caitanya-caritāmṛta, Śrīla Vṛndāvana dāsa Šhākura wrote a book called Śrī-Caitanya-bhāgavata. Only those subjects which were not discussed by Śrīla Vṛndāvana dāsa Šhākura in his Caitanya-bhāgavata have been taken up by Kṛṣṇadāsa Kavirāja Gosvāmi to be depicted in Śrī-Caitanya- caritāmṛta. In his very old age, Kṛṣṇadāsa Kavirāja Gosvāmi went to Vṛndāvana, and by the order of Śrī Madana-mohanajī he wrote Śrī-Caitanya-caritāmṛta. Thus we are now able to relish its transcendental bliss.

**TEXT 1**

vande caitanya-devarh tam bhagavantah yat-icchayā prasabhaṁ nartyate citram lekharaṅge jaḍo 'py ayam

**SYNONYMS**

vande—I offer my respectful obeisances; caitanya-devam—unto Lord Śrī Caitanya Mahāprabhu; tam—Him; bhagavantam—the Personality of Godhead; yat-icchayā—by whose desires; prasabhaṁ—all of a sudden; nartyate—dancing; citram—wonderfully; lekharaṅge—in the matter of writing; jaḍaḥ—dull fool; api—although; ayam—this.
TRANSLATION

I offer my respects to the Supreme Personality of Godhead, Śrī Caitanya Mahā-prabhu, by whose desire I have become like a dancing dog and, although I am a fool, I have suddenly taken to the writing of Śrī-Caitanya-caritāmṛta.

TEXT 2

jaya jaya śrī-krṣṇa-caitanya gauracandra
jaya jaya paramānanda jaya nityānanda

SYNONYMS

jaya jaya—all glories; śrī-krṣṇa-caitanya—Śrī Kṛṣṇa Caitanya Mahāprabhu; gauracandra—whose name is Lord Gaurāṅga; jaya jaya—all glories; paramānanda—most joyful; jaya—all glories; nityānanda—unto Nityānanda Prabhu.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya Mahāprabhu, who is known as Gaurasundara. I also offer my respectful obeisances unto Nityānanda Prabhu, who is always very joyful.

TEXT 3

jaya jaya advaita ācārya kṛpāmaya
jaya jaya gadādhara paṇḍita mahāsaya

SYNONYMS

jaya jaya—all glories; advaita—unto Advaita Prabhu; ācārya—teacher; kṛpāmaya—very merciful; jaya jaya—all glories to; gadādhara—of the name Gadādhara; paṇḍita—learned scholar; mahāsaya—great personality.

TRANSLATION

Let me offer my respectful obeisances unto Advaita Ācārya, who is very merciful, and also to that great personality Gadādhara Paṇḍita, the learned scholar.
TEXT 4

मनि मनि श्रीवासाधि यत भक्तगण तः
प्रणता हैया वंदोह सबार करणा ॥ ४ ॥

jaya jaya śrīvāsādi yata bhakta-gaṇa
praṇata ha-iyā vandoṅ sabāra caraṇa

SYNONYMS

jaya jaya—all glories; śrīvāsā-ādi—unto Śrīvāsa Ṭhākura, etc.; yata—all; bhakta-gaṇa—devotees; praṇata—offering obeisances; ha-iyā—doing so; vandoṅ—I pray; sabāra—all; caraṇa—lotus feet.

TRANSLATION

Let me offer my respectful obeisances unto Śrīvāsa Ṭhākura and all other devotees of the Lord. I fall down to offer them respect. I worship their lotus feet.

PURPORT

Kṛṣṇadāsa Kaviṛāja Gosvāmī teaches us first to offer respect to the Paṇcā-tattva—Śrī Kṛṣṇa Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa and other devotees. We must strictly follow the principle of offering our respects to the Paṇcā-tattva, as summarized in the mantra-śrī-krṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. At the beginning of every function in preaching, especially before chanting the Hare Kṛṣṇa mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—we must chant the Paṇcā-tattva’s names and offer our respects to them.

TEXT 5

मुका कवित्वा करे यान-सारा समराने ॥
पागु गिरि लङ्घे, अंतः देखे तारागने ॥ ५ ॥

mūka kavitva kare yān-sabāra smaraṇe
paṅgu giri laṅghe, andha dekhe tārā-gaṇe

SYNONYMS

mūka—dumb; kavitva—poet; kare—becomes; yān—whose; sabāra—all; smaraṇe—by remembering; paṅgu—the lame; giri—mountains; laṅghe—crosses; andha—blind; dekhe—sees; tārā-gaṇe—the stars.
TRANSLATION

By remembering the lotus feet of the Pañca-tattva, a dumb man can become a poet, a lame man can cross mountains, and a blind man can see the stars in the sky.

PURPORT

In Vaiṣṇava philosophy there are three ways for perfection—namely, sādhana-siddha, perfection attained by executing devotional service according to the rules and regulations, nitya-siddha, eternal perfection attained by never forgetting Kṛṣṇa at any time, and kṛpā-siddha, perfection attained by the mercy of the spiritual master or a Vaiṣṇava. Kaviṅṭa Gosvāmī here stresses kṛpā-siddha, perfection by the mercy of superior authorities. This mercy does not depend on the qualifications of a devotee. By such mercy, even if a devotee is dumb he can speak or write to glorify the Lord splendidly, even if lame he can cross mountains, and even if blind he can see the stars in the sky.

TEXT 6

এ-সব না মানে যেই পণ্ডিত সকল।
তা-সবার বিচ্ছিন্নাপাঠ ভেক-কোলাহল॥ ৬ ॥

e-saba nā māne yei paṇḍita sakala
tā-sabāra vidyā-pāṭha bheka-kolāhala

SYNONYMS

e-saba—all these; nā—does not; māne—accept; yei— anyone; paṇḍita—so-called learned; sakala—all; tā-sabāra—of all of them; vidyā-pāṭha—the educational cultivation; bheka—of frogs; kolāhala—tumultuous sound.

TRANSLATION

The education cultivated by so-called learned scholars who do not believe these statements of Caitanya-caritāmṛta is like the tumultuous croaking of frogs.

PURPORT

The croaking of the frogs in the rainy season resounds very loudly in the forest, with the result that snakes, hearing the croaking in the darkness, approach the frogs and swallow them. Similarly, the so-called educational vibrations of the tongues of university professors who do not have spiritual knowledge is like the croaking of frogs.

TEXT 7

এই সব না মানে যেবা করে কৃষ্ণস্নাতি।
কৃষ্ণ-কূপ নাহি তারে, নাহি তার গান্ধি॥ ৭ ॥
ei saba nā māne yebā kare kṛṣṇa-bhakti kṛṣṇa-kṛpā nāhi tāre, nāhi tārā gati

SYNONYMS

ei—these; saba—all; nā māne—does not accept; yebā—anyone who; kare—executes; kṛṣṇa-bhakti—devotional service; kṛṣṇa-kṛpā—mercy of Kṛṣṇa; nāhi—is not; tāre—unto him; nāhi—there is not; tāra—his; gati—advancement.

TRANSLATION

One who does not accept the glories of the Pañca-tattva but still makes a show of devotional service to Kṛṣṇa can never achieve the mercy of Kṛṣṇa nor advance to the ultimate goal.

PURPORT

If one is seriously interested in Kṛṣṇa conscious activities, he must be ready to follow the rules and regulations laid down by the ācāryas, and he must understand their conclusions. The śāstra says: dharmasya tattvaṁ nihitaṁ guhāyāṁ mahā-jano yena gataḥ sa panthāḥ (Mahābhārata, Vana Parva 313.117). It is very difficult to understand the secret of Kṛṣṇa consciousness, but one who advances by the instruction of the previous ācāryas and follows in the footsteps of his predecessors in the line of disciplic succession will have success. Others will not. Śrila Narottama dāsa Ṭhākura says in this connection, chādiyā vaisṇava-sevā nistāra pāyeche kebā: “Unless one serves the spiritual master and ācāryas, one cannot be liberated.” Elsewhere he says:

ei chaya gosāni yānra—mui tānra dāsa
tān-sabāra pada-reṇu mora paṅca-grāsa

“I simply accept a person who follows in the footsteps of the six Gosvāmīs, and the dust of such a person’s lotus feet is my foodstuff.”

TEXT 8

पुर्वे यैचे जरासंध-आदि राजागणः ।
बेद-धर्म करिः करे विष्णु पुजनं || ८ ||

pūrve yaiche jarāsandha-ādi rāja-gaṇa
veda-dharma kari’ kare viṣṇura pūjana

SYNONYMS

pūrve—formerly; yaiche—as it was; jarāsandha—King Jarāsandha; ādi—heading; rāja-gaṇa—kings; veda-dharma—performance of Vedic rituals; kari’—doing; kare—does; viṣṇura—of Lord Viṣṇu; pūjana—worship.
TRANSLATION

Formerly kings like Jarāsandha [the father-in-law of Kamsa] strictly followed the Vedic rituals, thus worshiping Lord Viṣṇu.

PURPORT

In these verses the author of *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, is very seriously stressing the importance of worship of the Pañca-tattva. If one becomes a devotee of Gaurasundara or Kṛṣṇa but does not give importance to the Pañca-tattva (śrī-kṛṣṇa-caitanya-prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda), his activities are considered to be offenses, or, in the words of Śrīla Rūpa Gosvāmī, *utpāta* (disturbances). One must therefore be ready to offer due respects to the Pañca-tattva before becoming a devotee of Lord Gaurasundara or of Śrī Kṛṣṇa, the Supreme Personality of Godhead.

TEXT 9

कृष्ण नाहि माने, तातें दैत्य करि' मानि।
चैतन्य न नामिले तेहें दैत्य तारे जानि॥ ९ ॥

*krṣṇa nāhi māne, tāte daitya kari' māni*
*caitanya nā mānile taiche daitya tāre jāni*

SYNONYMS

*krṣṇa—Lord Kṛṣṇa; nāhi—does not; māne—accept; tāte—therefore; daitya—demon; kari' māni—we accept; caitanya—Lord Śrī Caitanya Mahāprabhu; na—without; mānile—accepting; taiche—similarly; daitya—demon; tāre—to him; jāni—we know.*

TRANSLATION

One who does not accept Kṛṣṇa as the Supreme Personality of Godhead is certainly a demon. Similarly, anyone who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa, the same Supreme Lord, is also to be considered a demon.

PURPORT

Formerly there were kings like Jarāsandha who strictly followed the Vedic rituals, acted as charitable, competent kṣatriyas, possessed all kṣatriya qualities and were even obedient to the brahminical culture but who did not accept Kṛṣṇa as the Supreme Personality of Godhead. Jarāsandha attacked Kṛṣṇa many times, and each time, of course, he was defeated. Like Jarāsandha, any man who performs Vedic rituals but does not accept Kṛṣṇa as the Supreme Personality of Godhead must be considered an asura or demon. Similarly, one who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa Himself is also a demon. This is the conclusion of authoritative scriptures. Therefore, both so-called devotion to Gaurasundara without devotional service to Kṛṣṇa and so-called *Kṛṣṇa-bhakti* without devotional service to
Gaurasundara are nondevotional activities. If one wants to be successful on the path of Kṛṣṇa consciousness, he must be thoroughly conscious of the personality of Gaurasundara as well as the personality of Kṛṣṇa. Knowing the personality of Gaurasundara means knowing the personalities of śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. The author of Caitanya-caritāmṛta, pursuant to the authorities, stresses this principle for perfection in Kṛṣṇa consciousness.

TEXT 10

more nā mānile saba loka habe nāsa
ithi lági’ kṛpādra prabhu karila sannyāsa

SYNONYMS
more—unto Me; nā—without; mānile—accepting; saba—all; loka—people in general; habe—will go to; nāsa—destruction; ithi—for this; lági’—for the reason of; kṛpādra—all merciful; prabhu—Lord Caitanya; karila—accepted; sannyāsa—the sannyāsa order.

TRANSLATION
Lord Śrī Caitanya Mahāprabhu thought that unless people accepted Him they would all be destroyed. Thus the merciful Lord accepted the sannyāsa order.

PURPORT
In the Śrīmad-Bhāgavatam it is said, kīrtana d eva kṛṣṇasya mukta-saṅghaḥ paraṁ vṛjet: “Simply by chanting the Hare Kṛṣṇa mantra, or Lord Kṛṣṇa’s name, one is liberated and goes back home, back to Godhead.” ( Bhāg. 12.3.51) This Kṛṣṇa consciousness must be achieved through the mercy of Lord Caitanya Mahāprabhu. One cannot be complete in Kṛṣṇa consciousness unless he accepts Śrī Caitanya Mahāprabhu and His associates as the only means for success. It is because of these considerations that the Lord accepted sannyāsa, for thus people would offer Him respect and very quickly come to the platform of Kṛṣṇa consciousness. Since Lord Caitanya Mahāprabhu, who is Kṛṣṇa Himself, inaugurated the Kṛṣṇa consciousness movement, without His mercy one cannot be elevated to the transcendental platform of Kṛṣṇa consciousness.

TEXT 11

sannyāsī-bৃজ্জ্বে মোরে করিবে নমস্তুর।
তথাপি খণ্ডিবে লুঞ্চ, পাইবে নিন্তার॥ ১১॥
sannyāsi-buddhye more karibe namaskāra
tathāpi khaṇḍibe duḥkha, pāibe nistāra

SYNONYMS
sannyāsi-buddhye—by consideration of a sannyāsi; more—unto Me; karibe—they will; namaskāra—offer obeisances; tathāpi—therefore; khaṇḍibe—will diminish; duḥkha—distress; pāibe—will get; nistāra—liberation.

TRANSLATION
If a person offers obeisances to Lord Caitanya, even due to accepting Him only as an ordinary sannyāsi, his material distresses will diminish, and he will ultimately get liberation.

PURPORT
Kṛṣṇa is so merciful that He always thinks of how to liberate the conditioned souls from the material platform. It is for this reason that Kṛṣṇa incarnates, as clearly indicated in Bhagavad-gītā:

\[
\begin{align*}
yadā yadā hi dharmasya \\
glānim bhavati bhārata \\
abhyutthānām adharmasya \\
tadātmānaṁ sṛjakmy aham
\end{align*}
\]

“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.” (Bg. 4.7) Kṛṣṇa always protects the living entities in many ways. He comes Himself, He sends His own confidential devotees, and He leaves behind Him śāstras like Bhagavad-gītā. Why? It is so that people may take advantage of the benediction to be liberated from the clutches of māyā. Śrī Caitanya Mahāprabhu accepted sannyāsa so that even a foolish person who accepted Him as an ordinary sannyāsi would offer Him respect, for this would help diminish his material distresses and ultimately liberate him from the material clutches. Śrīla Bhaktisiddhānta Sarasvati points out in this connection that Śrī Kṛṣṇa Caitanya Mahāprabhu is the combined form of Śrī Rādhā and Kṛṣṇa (mahāprabhu śrī-caitanya, rādhā-kṛṣṇa—nahe anyay). Therefore when fools considered Caitanya Mahāprabhu to be an ordinary human being and thus treated Him disrespectfully, the merciful Lord, in order to deliver these offenders, accepted sannyāsa so that they would offer Him obeisances, accepting Him as a sannyāsi. Śrī Caitanya Mahāprabhu accepted sannyāsa to bestow His great mercy on people in general who cannot appreciate Him as Rādhā and Kṛṣṇa Themselves.

TEXT 12

हेन कुपाश्रय चैतन्य ना भजे बेह जन ।
सर्वोत्तम हैलेओ तारे अनुश्रुरे गणन ॥ १२ ॥
hena kr̷p̷m̷a̷y̷a̷ caitanya n̷ā̷ bhaje yei jana sarvottama ha-ileo t̷ā̷re asure ga̷ñ̷a̷na

SYNONYMS

hena—such; kr̷p̷m̷a̷y̷a—merciful; caitanya—Lord Śrī Caitanya; n̷ā—does not; bhaje—worship; yei—one; jana—person; sarvottama—supreme; ha-ileo—in spite of his being; t̷ā̷re—unto him; asure—among the demons; ga̷ñ̷a̷na—the calculation.

TRANSLATION

One who does not show respect unto this merciful Lord, Caitanya Mahāprabhu, or does not worship Him should be considered a demon, even if he is very exalted in human society.

PURPORT

Śrīla Bhaktisiddhāntā Sarasvatī Mahārāja says in this connection: “O living entities, simply engage yourselves in Kṛṣṇa consciousness. This is the message of Śrī Caitanya Mahāprabhu.” Lord Caitanya preached this cult, instructing the philosophy of Kṛṣṇa consciousness in His eight verses, or Śikṣāṭaka, and He said, ihā haite sarva-siddhi haibe tomāra: “By chanting the Hare Kṛṣṇa mantra, one will get all perfection in life.” Therefore one who does not show Him respect or cannot appreciate His mercy despite all these merciful gestures is still an asura, or opponent of bona fide devotional service to Lord Viṣṇu, even though he is very exalted in human society. Asura refers to one who is against devotional service to the Supreme Personality of Godhead, Viṣṇu. It should be noted that unless one worships Śrī Caitanya Mahāprabhu it is useless to become a devotee of Kṛṣṇa, and unless one worships Kṛṣṇa it is also useless to become a devotee of Śrī Caitanya Mahāprabhu. Such devotional service is to be understood to be a product of Kali-yuga. Śrīla Bhaktisiddhāntā Sarasvatī Ṭhākura remarks in this connection that atheist smārtas, or worshipers of the five kinds of demigods, worship Lord Viṣṇu for a little satisfaction in material success but have no respect for Śrī Caitanya Mahāprabhu. Thinking Him to be one of the ordinary living entities, they discriminate between Gaurasundara and Śrī Kṛṣṇa. Such understanding is also demoniac and is against the conclusion of the ācāryas. Such a conclusion is a product of Kali-yuga.

TEXT 13

अतएव पुनः कहें उद्धो बहु हन्य। चैत्यन्नित्यानन्दं भजं कुटकरं चांडेय। ॥ १३ ॥

ataeva punah kahoṁ ārdhva-bāhu hañā
caitanya-nityānanda bhaja kutarka chāḍiyaḥ
SYNONYMS
ataeva—therefore; punah—again; kaho’n—I speak; urydha—lifting; bahu—arms; ha’nā—so doing; Caitanya—Śrī Caitanya Mahāprabhu; nityānanda—Lord Nityānanda; bhaja—worship; kutarka—useless arguments; chaḍiya—giving up.

TRANSLATION
Therefore I say again, lifting my arms: O fellow human beings, please worship Śrī Caitanya and Nityānanda without false arguments!

PURPORT
Because a person who performs Kṛṣṇa-bhakti but does not understand Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda will simply waste his time, the author, Kṛṣṇadāsa Kavirāja Gosvāmī, requests everyone take to the worship of Śrī Caitanya and Nityānanda Prabhu and the Pañca-tattva. He assures everyone that any person who does so will be successful in Kṛṣṇa consciousness.

TEXT 14
यदि वा तार्किक कहे,—तर्क से प्रमाण ।
तर्कशास्त्रे सिद्ध येि, सए सेव्यमान || १४ ||

SYNONYMS
yadi—if; vā—or; tārkiya—logician; kahe—says; tarka—logic; se—that; pramāṇa—evidence; tarka-śāstre—in the logic; siddha—accepted; yei—whatever; seī—that; sevyamāna—is worshipable.

TRANSLATION
Logicians say, “Unless one gains understanding through logic and argument, how can one decide upon a worshipable Deity?”

TEXT 15
śrī-krṣṇa-caitanya-dayā karaha vicāra
vicāra karile citte pābe camatkāra || १५ ||
SYNONYMS

śrī-krṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; dayā—His mercy; karaha—just put into; vicāra—consideration; vicāra—when such consideration; karile—will be done by you; citte—in your heart; pābe—you will get; camatkāra—striking wonder.

TRANSLATION

If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection that people in general, in their narrow-minded conception of life, create many different types of humanitarian activities, but the humanitarian activities inaugurated by Śrī Caitanya Mahāprabhu are different. For logicians who want to accept only that which is proven through logic and argument, it is a fact that without logic and reason there can be no question of accepting the Absolute Truth. Unfortunately, when such logicians take to this path without the mercy of Śrī Caitanya Mahāprabhu, they remain on the platform of logic and argument and do not advance in spiritual life. However, if one is intelligent enough to apply his arguments and logic to the subtle understanding of the fundamental spiritual substance, he will be able to know that a poor fund of knowledge established on the basis of material logic cannot help one understand the Absolute Truth, which is beyond the reach of imperfect senses. The Mahābhārata therefore says:

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet

(Mahābhārata, Bhiṣma Parva. 5.22). How can that which is beyond the imagination or sensory speculation of mundane creatures be approached simply by logic? Logic and argument are very poor in spiritual strength and always imperfect when applied to spiritual understanding. By putting forward mundane logic one frequently comes to the wrong conclusion regarding the Absolute Truth, and as a result of such a conclusion one may fall down to accept a body like that of a jackal.

Despite all this, those who are actually inquisitive to understand the philosophy of Śrī Caitanya Mahāprabhu through logic and argument are welcome. Kṛṣṇadāsa Kavirāja Gosvāmī addresses them, “Please put Śrī Caitanya Mahāprabhu’s mercy to your crucial test, and if you are actually a logician you will come to the right conclusion that there is no personality more merciful than Lord Caitanya.” Let the logicians compare all the results of other humanitarian work with the merciful activities of Lord Caitanya. If their judgment is impartial, they will understand that no other humanitarian activities can surpass those of Śrī Caitanya Mahāprabhu.

Everyone is engaged in humanitarian activities on the basis of the body, but from Bhagavad-gītā (2.18) we understand, antavanta ime deha nityasyoktāḥ śarīro nityoḥ: The material body is ultimately subject to destruction, whereas the spiritual soul is eternal. Śrī Caitanya Mahāprabhu’s philanthropic activities are performed in connection with the eternal soul. However one tries to benefit the body, it will be destroyed, and one will have to accept another body according to his present activities. If one
does not, therefore, understand this science of transmigration but considers the body to be all in all, his intelligence is not very advanced. Śrī Caitanya Mahāprabhu, without neglecting the necessities of the body, imparted spiritual advancement to purify the existential condition of humanity. Therefore if a logician makes his judgment impartially, he will surely find that Śrī Caitanya Mahāprabhu is the mahā-vadānyāvatāra, the most magnanimous incarnation. He is even more magnanimous than Lord Kṛṣṇa Himself. Lord Kṛṣṇa demanded that one surrender unto Him, but He did not distribute love of Godhead as magnanimously as Śrī Caitanya Mahāprabhu. Therefore Śrīla Rūpa Gosvāmī offers Lord Caitanya his respectful obeisances with the words nama mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namah. Lord Kṛṣṇa simply gave Bhagavad-gītā, by which one can understand Lord Kṛṣṇa as He is, but Śrī Caitanya Mahāprabhu, who is also Kṛṣṇa Himself, gave people love of Kṛṣṇa without discrimination.

TEXT 16

बहु जन्म करे यदि स्रवणा, कीर्तन।
तबु त' ना गाय कृपण पदे प्रेमाधन ॥ १६ ॥

bahu janma kare yadi śravaṇa, kīrtana
tabu ta' nā pāya kṛṣṇa-pade prema-dhana

SYNONYMS

bahu—many; janma—births; kare—does; yadi—if; śravaṇa—hearing; kīrtana—chanting; tabu—still; ta’—in spite of; nā—does not; pāya—get; kṛṣṇa-pade—unto the lotus feet of Kṛṣṇa; prema-dhana—love of Godhead.

TRANSLATION

If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead which is the ultimate goal of this chanting.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that unless one accepts Śrī Caitanya Mahāprabhu, although one goes on chanting the Hare Kṛṣṇa mantra for many, many years, there is no possibility of his attaining the platform of devotional service. One must follow strictly the instruction of Śrī Caitanya Mahā-prabhu given in the Śīkṣāstaka:

ṛṇād api sunīcena taror api sahiṣṭunā
amāinā mānadena kīrtaniyaḥ sadā hariḥ

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree,
devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” (Śiṣṭāśaṅkha, 3) One who follows this direction, being freed from the ten kinds of offenses, becomes successful in Kṛṣṇa consciousness and ultimately reaches the platform of loving service to the Personality of Godhead.

One must come to the understanding that the holy name of the Lord and the Supreme Personality of Godhead Himself are identical. One cannot reach this conclusion unless one is offenseless in chanting the holy name. By our material calculation we see a difference between the name and the substance, but in the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In Bhaktirasāmṛta-sindhu it is clearly said: sevonmukhe hi jihvādau svayam eva sphuraty adāḥ. The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one’s tongue. Sevonmukhe hi jihvādau: One must engage his tongue in the service of the holy name. Our Kṛṣṇa consciousness movement is based on this principle. We try to engage all the members of the Kṛṣṇa consciousness movement in the service of the holy name. Since the holy name and Kṛṣṇa are nondifferent, the members of the Kṛṣṇa consciousness movement not only chant the holy name of the Lord offenselessly, but also do not allow their tongues to eat anything which is not first offered to the Supreme Personality of Godhead. The Supreme Lord declares:

\[
\text{patram puṣpaṁ phalaṁ toyaṁ} \\
\text{yo me bhaktyā prayacchati} \\
\text{tad ahaṁ bhakty-upahṛtam} \\
\text{aśnāmi prayatātmānāḥ}
\]

“If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.” (Bg. 9.26) Therefore the International Society for Krishna Consciousness has many temples all over the world, and in each and every temple the Lord is offered these foodstuffs. On the basis of His demands, the devotees chant the holy name of the Lord offenselessly and never eat anything that is not first offered to the Lord. The functions of the tongue in devotional service are to chant the Hare Kṛṣṇa mahā-mantra and eat prasāda that is offered to the Lord.
jnana-sulabhah muktir
bhukti raja-sunya-punya-
seyan sadhana-sahasrait
hari-bhaktih sudurlabhah

SYNONYMS
jninioto{l-by cultivation of knowledge; su-lobhii-easily obtainable; muktih—
liberation; bhukti{l-sense enjoyment; yajna-adi—performance of sacrifices, etc.;
punya-punyatah—and by performing pious activities; sa—that; iyam—this; sadhana-
sahasraiy—execution of thousands of sacrifices; hari-bhaktih—devotional service;
sudurlabhii—is very rare.

TRANSLATION
“By cultivating philosophical knowledge one can understand his spiritual position
and thus be liberated, and by performing sacrifices and pious activities one can
achieve sense gratification in a higher planetary system, but the devotional service
of the Lord is so rare that even by executing hundreds and thousands of such sacri­
fices one cannot obtain it.”

PURPORT
Prahlada Maharaaja instructs:

matir na krshne paratah svato va
mitho 'bhipadyeta grha-vratanam
(Bhag. 7.5.30)

naisam matis tavat urukramanghirum
sprsaty anarthapagamo yad arthah
mahiyasam pada-rajo 'bhisekam
nishikcinanarnam na vrnta yavat
(Bhag. 7.5.32)

These slokas are to be discussed. Their purport is that one cannot obtain Krshna-
bhakti, or the devotional service of the Lord, by official execution of the Vedic
rituals. One has to approach a pure devotee. Narottama dasa Thakura sings, chaadipa
vaisnava-sevai niitara paryechhe keba: “Who has been elevated without rendering
service to a pure Vaisnava?” It is the statement of Prahlada Maharaaja that unless one
is able to accept the dust from the lotus feet of a pure Vaisnava there is no possi­
bility of his achieving the platform of devotional service. That is the secret. The
above-mentioned Tantra-vacana, quoted from the Bhakti-rasamrta-sindhu, is our
perfect guidance in this connection.

TEXT 18

Krsna pum samudramana deha na deham urukrama
Krsna pum samudramana deha na delom urukrama

18
If a devotee wants material sense gratification or liberation from the Lord, Kṛṣṇa immediately delivers it, but pure devotional service He keeps hidden.

**TRANSLATION**

“'The great sage Nārada said: ‘My dear Mahārāja Yudhiṣṭhira, the Supreme Personality of Godhead Kṛṣṇa is always ready to help you. He is your master, guru, God, very dear friend and head of your family. Yet sometimes He agrees to act as your servant or order carrier. You are greatly fortunate because this relationship is only possible by bhakti-yoga. The Lord can give liberation [mukti] very easily, but He does not give one bhakti-yoga because by that process He is bound to the devotee.'”
PURPORT

This passage is a quotation from Śrīmad-Bhāgavatam (5.6.18). While Śukadeva Gosvāmī was describing the character of Rṣabhadeva, he distinguished between bhakti-yoga and liberation by reciting this verse. In relationship with the Yadus and Pāṇḍavas, the Lord acted sometimes as their master, sometimes as their advisor, sometimes as their friend, sometimes as the head of their family and sometimes even as their servant. Kṛṣṇa once had to carry out an order of Yudhiṣṭhīra’s by carrying a letter he had written to Duryodhana regarding peace negotiations. Similarly, He also became the chariot driver of Arjuna. This illustrates that in bhakti-yoga there is a relationship established between the Supreme Personality of Godhead and the devotee. Such a relationship is established in the transcendental mellows known as dāsyya, sakhyya, vātsalya and mādhurya. If a devotee wants simple liberation, he gets it very easily from the Supreme Personality of Godhead, as confirmed by Bilvamaṅgala Ṭhākura. Muktiḥ svayam mukulitāṇjali sevate ‘smān: for a devotee, mukti is not very important because mukti is always standing on his doorstep waiting to serve him in some way. A devotee, therefore, must be attracted by the behavior of the inhabitants of Vṛndāvana who live in a relationship with Kṛṣṇa. The land, water, cows, trees and flowers serve Kṛṣṇa in sānta-rasa, Kṛṣṇa’s servants serve Kṛṣṇa in dāsyarasa, and Kṛṣṇa’s cowherd friends serve Him in sakhyarasa. Similarly, the elderly gopīs and gopas serve Kṛṣṇa as father and mother, uncle and other relatives, and the gopīs, the young girls, serve Kṛṣṇa in conjugal love.

While executing devotional service, one must be naturally inclined to serve Kṛṣṇa in one of these transcendental relationships. That is the actual success of life. For a devotee, to get liberation is not very difficult. Even one who is unable to establish a relationship with Kṛṣṇa can achieve liberation by merging in the Brahman effulgence. This is called sāyujya-mukti. Vaiṣṇavas never accept sāyujya-mukti, although sometimes they accept the other forms of liberation, namely, sārūpya, sālokya, sāmīpya and sārṣṭi. A pure devotee, however, does not accept any kind of mukti. He wants only to serve Kṛṣṇa in a transcendental relationship. This is the perfectional stage of spiritual life. Māyāvādī philosophers desire to merge in the existence of the Brahman effulgence, although this aspect of liberation is always neglected by devotees. Śrīla Prabhodhānanda Sarasvatī Ṭhākura, describing this kind of mukti, which is called kaivalya, or becoming one with the Supreme, has said, kaivalyam narakāyate: “Becoming one with the Supreme is as good as going to hell.” Therefore the ideal of Māyāvāda philosophy, becoming one with the Supreme, is hellish for a devotee; he never accepts it. Māyāvādī philosophers do not know that even if they merge in the effulgence of the Supreme, this will not give them ultimate rest. An individual soul cannot live in the Brahman effulgence in a state of inactivity; after some time, he must desire to be active. However, since he is not related with the Supreme Personality of Godhead and therefore has no spiritual activity, he must come down for further activities in this material world. This is confirmed in Śrīmad-Bhāgavatam:

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho ’nāḍṛta-yuṣmad-āṅghrayaḥ
(Bhāg. 10.2.32)
Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging in the Brahman effulgence, they must come down again to this material world to open hospitals or schools or perform similar philanthropic activities.

**TEXT 20**

हेन प्रेम श्रीचैतन्य दिला यथा तथा।  
अगाई माधाई पर्यंत—अन्येर का कथा॥ २० ॥

\[ hēna \text{ prema śrī- Caitanya dilā yathā tathā} \\
\text{ jagāi mādhāi paryanta—anyera kā kathā } \]

**SYNONYMS**

hēna—such; prema—love of Godhead; śrī- Caitanya—Lord Śrī Caitanya Mahāprabhu; dilā—has given; yathā—anywhere; tathā—everywhere; jagāi—of the name Jagāi; mādhāi—of the name Mādhāi; paryanta—up to them; anyera—of others; kā—what to speak; kathā—words.

**TRANSLATION**

Lord Śrī Caitanya Mahāprabhu has freely given this love of Kṛṣṇa everywhere and anywhere, even to the most fallen, such as Jagāi and Mādhāi. What then to speak of those who are already pious and elevated?

**PURPORT**

The distinction between Śrī Caitanya Mahāprabhu's gift to human society and the gifts of others is that whereas so-called philanthropic and humanitarian workers have given some relief to human society as far as the body is concerned, Śrī Caitanya Mahāprabhu offers the best facilities for going back home, back to Godhead, with love of Godhead. If one seriously makes a comparative study of the two gifts, certainly if he is at all sober he will give the greatest credit to Śrī Caitanya Mahāprabhu. It was with this purpose that Kavirāja Gosvāmī said:

\[ śrī-krṣṇa-caitanya-dayā karaha vicāra \\
\text{ vicāra karile citte pābe camatkāra } \]

“If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.” (Cc. Ādi 8.15)

Śrīla Narottama dāsa Ṭhākura says:

\[ dīna-ḥīna yata chila, \\
hari-nāme uddhārila, \\
tāra sākṣī jagāi mādhāi \]
The two brothers Jagāi and Mādhāi epitomize the sinful population of this age of Kali. They were most disturbing elements in society because they were meat eaters, drunkards, women hunters, rogues and thieves. Yet Śrī Caitanya Mahāprabhu delivered them, to say nothing of others who were sober, pious, devoted and conscientious. Bhagavad-gītā also confirms (kim punar brāhmaṇāḥ punyāḥ bhaktā rājarṣyas tathā) that to say nothing of the brahminically qualified devotees and rājarṣis, anyone who by the association of a pure devotee comes to Kṛṣṇa consciousness becomes eligible to go back home, back to Godhead. In Bhagavad-gītā the Lord declares:

\[
\text{mām hi pārtha vyapāśritya}
\]
\[
\text{ye 'pi syuḥ pāpa-yonayāḥ}
\]
\[
\text{striyo vaśyās tathā śūdrās}
\]
\[
\text{te 'pi yānti parām gatim}
\]

“O son of Prtha, 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.” (Bg. 9.32)

Lord Caitanya Mahāprabhu delivered the two fallen brothers Jagāi and Mādhāi, but the entire world is presently full of Jagāis and Mādhāis, or, in other words, women hunters, meat eaters, gamblers, thieves and other rogues, who create all kinds of disturbance in society. The activities of such persons have now become common practices. It is no longer considered abominable to be a drunkard, woman hunter, meat eater, thief or rogue, for these elements have been assimilated by human society. That does not mean, however, that the abominable qualities of such persons will help free human society from the clutches of māyā. Rather, they will entangle humanity more and more in the reactions of the stringent laws of material nature. One's activities are all performed under the influence of the modes of material nature (prakṛteḥ kriyamānāṁ guṇaiḥ karmāni sarvāsaṁ). Because people are now associating with the modes of ignorance (tamo-guṇa) and, to some extent, passion (rajo-guṇa), with no trace of goodness (sattva-guṇa), they are becoming increasingly greedy and lusty, for that is the effect of associating with these modes. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaṁ ca ye: “By associating with the two lower qualities of material nature, one becomes lusty and greedy.” (Bhāg. 1.2.19) Actually, in modern human society, everyone is greedy and lusty, and therefore the only means for deliverance is Śrī Caitanya Mahāprabhu's sankīrtana movement, which can promote all the Jagāis and Mādhāis to the topmost position of sattva-guṇa, or brahminical culture.

Śrīmad-Bhāgavatam states:

naśṭa-prāyeśv abhadreśu
nityāṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiśṭhikī
Considering the chaotic condition of human society, if one actually wants peace and tranquility, one must take to the Kṛṣṇa consciousness movement and engage always in bhagavata-dharma. Engagement in bhagavata-dharma dissipates all ignorance and passion, and when ignorance and passion are dissipated one is freed from greed and lust. When freed from greed and lust, one becomes brahmically qualified, and when a brahmically qualified person makes further advancement, he becomes situated on the Vaiṣṇava platform. It is only on this Vaiṣṇava platform that it is possible to awaken one’s dormant love of Godhead, and as soon as one does so, his life is successful.

At present, human society is specifically cultivating the mode of ignorance (tamo-guṇa), although there may also be some symptoms of passion (rajo-guṇa). Full of kāma and lobha, lust and greed, the entire population of the world consists mostly of śūdras and a few vaiśyas, and gradually it is coming about that there are śūdras only. Communism is a movement of śūdras, and capitalism is meant for vaiśyas. In the fighting between these two factions, the śūdras and vaiśyas, gradually, due to the abominable condition of society, the communists will emerge triumphant, and as soon as this takes place, whatever is left of society will be ruined. The only possible remedy that can counteract the tendency toward communism is the Kṛṣṇa consciousness movement, which can give even communists the real idea of communist society. According to the doctrine of communism, the state should be the proprietor of everything. But the Kṛṣṇa consciousness movement, expanding this same idea, accepts God as the proprietor of everything. People can’t understand this because they have no sense of God, but the Kṛṣṇa consciousness movement can help them to understand God and to understand that everything belongs to God. Since everything is the property of God, and all living entities—not only human beings but even animals, birds, plants and so on—are children of God, everyone has the right to live at the cost of God with God consciousness. This is the sum and substance of the Kṛṣṇa consciousness movement.

TEXT 21

svatantra tiṣvara prema-nigūḍha-bhāṇḍāra
bilāila yāre tāre, nā kaila vicāra

SYNONYMS

svatantra—fully independent; tiṣvara—the Supreme Personality of Godhead; prema—love of God; nigūḍha—very confidential; bhāṇḍāra—stock; bilāila—dis-
tributed; yāre—to anyone; tāre—to everyone; nā—not; kaila—did; vicāra—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Himself, is fully independent. Therefore, although it is the most confidentially stored benediction, He can distribute love of Godhead to anyone and everyone without consideration.

PURPORT

This is the benefit of Lord Caitanya’s movement. If one somehow or other comes in contact with the Hare Kṛṣṇa movement, without consideration of his being a śūdra, vaisya, Jagāi, Mādhāi or even lower, he becomes advanced in spiritual consciousness and immediately develops love of Godhead. We now have actual experience that throughout the entire world this movement is making many such persons lovers of God simply by the chanting of the Hare Kṛṣṇa mahā-mantra. Actually, Śrī Caitanya Mahāprabhu has appeared as the spiritual master of the entire world. He does not discriminate between offenders and the innocent. Kṛṣṇa-prema-pradāya te: He liberally gives love of Godhead to anyone and everyone. This can be actually experienced, as stated in the next verse.

TEXT 22

अद्यापिः देख चैतन्य-नाम येि लयः ।
कृप-प्रेमेन पुलकाश्रु-विहवल से हयः ॥ २२ ॥

adyāpiha dekha caitanya-nāma yei laya
kṛṣṇa-preme pulakāśru-vihvala se haya

SYNONYMS

adyāpiha—even up to date; dekha—you see; caitanya-nāma—Lord Śrī Caitanya Mahāprabhu’s name; yei—anyone; laya—who takes; kṛṣṇa-preme—love of Kṛṣṇa; pulaka-aśru—tears in ecstasy; vihvala—overwhelmed; se—he; haya—becomes.

TRANSLATION

Whether he is offensive or inoffensive, anyone who even now chants śrī-kṛṣṇa-caitanya prabhu nityānanda is immediately overwhelmed with ecstasy, and tears fill his eyes.

PURPORT

The prākṛta sahajiyās who chant nitāi gaura rādhe śyāma have very little knowledge of the Bhāgavata conclusion, and they hardly follow the Vaiṣṇava rules and regulations, and yet because they chant bhaja nitāi gaura, their chanting immediately
invokes tears and other signs of ecstasy. Although they do not know the principles of Vaiṣṇava philosophy and are not very advanced in education, by these symptoms they attract many men to become their followers. Their ecstatic tears will of course help them in the long run, for as soon as they come in contact with a pure devotee their lives will become successful. Even in the beginning, however, because they are chanting the holy names of 

\textit{nitāi-gaura}, their swift advancement on the path of love of Godhead is very prominently visible.

\textbf{TEXT 23}

\begin{quote}
\textit{’nityānanda balite haya krṣṇa-premodaya āulāya sakala aṅga, aśru-gaṅgā vaya}
\end{quote}

\textbf{SYNONYMS}

\begin{quote}
\textit{nityānanda balite}—while talking of Nityānanda Prabhu; \textit{haya}—it so becomes; \textit{krṣṇa-prema-udaya}—awakening of love of Kṛṣṇa; \textit{āulāya}—agitated; \textit{sakala}—all; \textit{aṅga}—limbs of the body; \textit{aśru-gaṅgā}—tears like the Ganges waters; \textit{vaya}—flow down.
\end{quote}

\textbf{TRANSLATION}

Simply by talking of Nityānanda Prabhu one awakens his love for Kṛṣṇa. Thus all his bodily limbs are agitated by ecstasy, and tears flow from his eyes like the waters of the Ganges.

\textbf{TEXT 24}

\begin{quote}
\textit{’krṣṇa-nāma’ kare aparādhera vicāra krṣṇa balile aparādhīra nā haya vikāra}
\end{quote}

\textbf{SYNONYMS}

\begin{quote}
\textit{krṣṇa-nāma}—the holy name of Lord Kṛṣṇa; \textit{kare}—takes; \textit{aparādhera}—of offenses; \textit{vicāra}—consideration; \textit{krṣṇa}—Lord Kṛṣṇa; \textit{balile}—if one chants; \textit{aparādhīra}—of the offenders; \textit{nā}—never; \textit{haya}—becomes; \textit{vikāra}—changed.
\end{quote}

\textbf{TRANSLATION}

There are offenses to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic.
PURPORT

It is very beneficial to chant the names śrī-kṛṣṇa-caitanya prabhu nityānanda before chanting the Hare Kṛṣṇa mahā-mantra because by chanting these two holy names śrī-kṛṣṇa-caitanya prabhu nityānanda one immediately becomes ecstatic, and if he then chants the Hare Kṛṣṇa mahā-mantra he becomes free of offenses.

There are ten offenses to avoid in chanting the Hare Kṛṣṇa mahā-mantra. The first offense is to blaspheme great personalities who are engaged in distributing the holy name of the Lord. It is said in the sāstra (Cc. Antya. 7.11), kṛṣṇa-śakti vinā nahe tāra pravartana: one cannot distribute the holy names of the Hare Kṛṣṇa mahā-mantra unless he is empowered by the Supreme Personality of Godhead. Therefore one should not criticize or blaspheme a devotee who is thus engaged.

Śrī Padma Purāṇa states:

satāṁ nindā nāmāḥ paramam aparādham vitanute
yataḥ khyātim yātarīṁ katham u sahate tad-vigarhāṁ

To blaspheme the great saintly persons who are engaged in preaching the glories of the Hare Kṛṣṇa mahā-mantra is the worst offense at the lotus feet of the holy name. One should not criticize a preacher of the glories of the Hare Kṛṣṇa mahā-mantra. If one does so, he is an offender. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

The second nāmāparādha is described as follows:

śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalāṁ
dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ

In this material world, the holy name of Viṣṇu is all-auspicious. Viṣṇu’s name, form, qualities and pastimes are all transcendental absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of demigods such as Lord Śiva to be as good as the name of Lord Viṣṇu—or, in other words, to think Lord Śiva and the other demigods to be other forms of God and therefore equal to Viṣṇu—is also blasphemous. This is the second offense at the lotus feet of the Lord.

The third offense at the lotus feet of the holy name, which is called guror avajñā, is to consider the spiritual master to be material and therefore envy his exalted position. The fourth offense (śruti-sāstra-nindanam) is to blaspheme Vedic literatures such as the four Vedas and the Purāṇas. The fifth offense (tathārtha-vādaḥ) is to consider the glories of the holy name to be exaggerations. Similarly, the sixth offense (hari-nāmā kalpanam) is to consider the holy name of the Lord to be imaginary.

The seventh offense is described as follows:

nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ
To think that since the Hare Kṛṣṇa mantra can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa mantra to neutralize them is the greatest offense at the lotus feet of hari-nāma.

The eighth offense is stated thus: dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ. It is offensive to consider the chanting of the Hare Kṛṣṇa mantra to be a religious ritualistic ceremony. Performing religious ceremonies, following vows and practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Kṛṣṇa māhā-mantra must not be compared to such materialistic religiosity. This is an offense at the lotus feet of the Lord.

The ninth offense is described as follows:

aśraddadhāne vimukhe 'py aśṛtvati
yaś copadeśāḥ śiva-nāmāparādhaḥ

It is an offense to preach the glories of the holy name among persons who have no intelligence or no faith in the subject matter. Such people should be given the chance to hear the chanting of the Hare Kṛṣṇa mantra, but in the beginning they should not be instructed about the glories of the spiritual significance of the holy name. By constant hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental position of the holy name.

The tenth offense is as follows:

śrute 'pi nāma-māhātmye yāḥ prīti-rahito naraḥ
aham-mamādi-paramo nāmī so 'py aparādha-kṛt

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking, “I am this body and everything belonging to this body is mine [ahām mameti],” and does not show respect and love for the chanting of the Hare Kṛṣṇa māhā-mantra, that is an offense.

TEXT 25

SYNONYMS

tat—that; aśma-sāram—as hard as iron; hṛdayam—heart; bata—O; idam—this; yat—which; grhyamāṇaiḥ—in spite of taking the chanting; hari-nāma-dheyaiḥ—meditating on the holy name of the Lord; na—does not; vikriyeta—change; athā—thus; yadā—
when; vikāraḥ—transformation; netre—in the eyes; jalam—tears; gātra-ruheṣu—in the pores of the body; harṣaḥ—ecstasy.

TRANSLATION

"If one's heart does not change, tears do not flow from his eyes, his body does not shiver, nor his hairs stand on end as he chants the Hare Kṛṣṇa mahā-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, commenting on this verse, which is a quotation from Śrīmad-Bhāgavatam (2.3.24), remarks that sometimes a mahā-bhāgavata, or very advanced devotee, does not manifest such transcendental symptoms as tears in the eyes, although sometimes a kaniṣṭha-adhikārī, neophyte devotee, displays them artificially. This does not mean, however, that the neophyte is more advanced than the mahā-bhāgavata devotee. The test of the real change of heart that takes place when one chants the Hare Kṛṣṇa mahā-mantra is that one becomes detached from material enjoyment. This is the real change. Bhaktir parasyānubhavo viraktir anyatra syāt. If one is actually advancing in spiritual life, he must become very much detached from material enjoyment. If it is sometimes found that a kaniṣṭha-adhikārī (neophyte devotee) shows artificial tears in his eyes while chanting the Hare Kṛṣṇa mantra but is still completely attached to material things, his heart has not really changed. The change must be manifested in terms of one's real activities.

TEXT 26

‘एक’ कृष्णनामे करे सर्वपाप नाश ।
प्रेमें जागृत भक्ति करेन गृहकाश ॥ २६ ॥

‘eka’ kṛṣṇa-nāme kare sarva-pāpa nāsa
premera kāraṇa bhakti karena prakāsa

SYNONYMS

eka—one; kṛṣṇa-nāme—by chanting the holy name of Lord Kṛṣṇa; kare—makes; sarva—all; pāpa—sinful life; nāsa—exhausted; premera—of love of Godhead; kāraṇa—cause; bhakti—devotional service; karena—becomes; prakāsa—manifest.

TRANSLATION

Simply chanting the Hare Kṛṣṇa mahā-mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest.
PURPORT

One cannot be situated in the devotional service of the Lord unless one is free from sinful life. This is confirmed in Bhagavad-gītā:

\[\text{yeśāṁ tv anta-gatam pāpaṁ} \]
\[\text{janānāṁ puṇya-karmanāṁ} \]
\[\text{te dvandva-moha-nirmuktā} \]
\[\text{bhajante mām ārtha-vratāḥ} \]

“Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.” (Bg. 7.28) A person who is already cleansed of all tinges of sinful life engages without deviation or duality of purpose in the transcendental loving service of the Lord. In this age, although people are greatly sinful, simply chanting the Hare Kṛṣṇa mahā-mantra can relieve them from the reactions of their sins. Eka kṛṣṇa-nāme: only by chanting Kṛṣṇa’s name is this possible. This is also confirmed in Śrīmad-Bhāgavatam (kirtanad eva kṛṣṇasya). Caitanya Mahāprabhu has also taught us this. While passing on the road, He used to chant:

\[\text{kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he} \]
\[\text{kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he} \]
\[\text{kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa rakṣa mām} \]
\[\text{kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa pāhi mām} \]
\[\text{rāma rāghava rāma rāghava rāma rāghava rakṣa mām} \]
\[\text{kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi mām} \]

If one always chants the holy name Kṛṣṇa, gradually one is freed from all reactions of sinful life, provided he chants offenselessly and does not commit more sinful activities on the strength of chanting the Hare Kṛṣṇa mantra. In this way one is purified, and his devotional service causes the arousal of his dormant love of God. Simply by chanting the Hare Kṛṣṇa mantra and not committing sinful activities and offenses, one’s life is purified, and thus one comes to the fifth stage of perfection, or engagement in the loving service of the Lord (premā pumartho mahān).

TEXT 27

premera udaye haya premera vikāra
sveda-kampa-pulakādi gadgadaśrudhāra

SYNONYMS

premera—of love of Godhead; udaye—when there is awakening; haya—it becomes so; premera—of love of Godhead; vikāra—transformation; sveda—perspiration; kam-
When one's transcendental loving service to the Lord is actually awakened, it generates transformations in the body such as perspiration, trembling, throbbing of the heart, faltering of the voice and tears in the eyes.

PURPORT

These bodily transformations are automatically manifested when one is actually situated in love of Godhead. One should not artificially imitate them. Our disease is desire for that which is material; even while advancing in spiritual life, we want material acclaim. One must be freed from this disease. Pure devotion must be anyābhilāsītā-sūnyam, without desire for anything material. Advanced devotees manifest many bodily transformations which are symptoms of ecstasy, but one should not imitate them to achieve cheap adoration from the public. When one actually attains the advanced stage, the ecstatic symptoms will appear automatically; one does not need to imitate them.

TEXT 28

अनायासे भवव्यक्त्य, कृष्णेर सेवन।
एक कृष्णनामे फले पाई एत धन

*anāyāse bhava-kṣaya, kṛṣṇera sevana
eka kṛṣṇa-nāmera phale pāi eta dhana*

SYNONYMS

anāyāse—without hard labor; bhava-kṣaya—stoppage of repetition of birth and death; kṛṣṇera—of Lord Kṛṣṇa; sevana—service; eka—one; kṛṣṇa-nāmera—chanting the name of Kṛṣṇa; phale—as a result of; pāi—we achieve; eta—so much; dhana—wealth.

TRANSLATION

As a result of chanting the Hare Kṛṣṇa mahā-mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Kṛṣṇa is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

TEXTS 29-30

हेन कृष्णनाम यदि लय बहुवर।
तत्रू यदि प्रेम नहें, नहें अश्रद्धार।

*हेन कृष्णनाम यदि लय बहुवर।
तत्रू यदि प्रेम नहें, नहें अश्रद्धार।*

SYNONYMS

*हेन कृष्णनाम यदि लय बहुवर।
तत्रू यदि प्रेम नहें, नहें अश्रद्धार।*
TRANSLATION

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout.

PURPORT

If one chants the Hare Kṛṣṇa mantra offensively, one does not achieve the desired result. Therefore one should carefully avoid the offenses which have already been described in connection with verse 24.

TEXT 31

When chanting the holy names of Lord Caitanya and Nityānanda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Kṛṣṇa mahā-mantra, he feels the ecstasy of love for God.
Purport

Śrila Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that if one takes shelter of Lord Śrī Caitanya Mahāprabhu and Nityānanda, follows Their instructions to become more tolerant than the tree and humbler than the grass, and in this way chants the holy name of the Lord, very soon he achieves the platform of transcendental loving service to the Lord, and tears appear in his eyes. There are offenses to be considered in chanting the Hare Kṛṣṇa maha-mantra, but there are no such considerations in chanting the names of Gaura-Nityānanda. Therefore, if one chants the Hare Kṛṣṇa maha-mantra but his life is still full of sinful activities, it will be very difficult for him to achieve the platform of loving service to the Lord. But if in spite of being an offender one chants the holy names of Gaura-Nityānanda, he is very quickly freed from the interactions of his offenses. Therefore, one should first approach Lord Caitanya and Nityānanda, or worship Guru-Gaurāṅga, and then come to the stage of worshiping Rādhā-Kṛṣṇa. In our Kṛṣṇa consciousness movement, our students are first advised to worship Guru-Gaurāṅga, and then, when they are somewhat advanced, the Rādhā-Kṛṣṇa Deity is installed, and they are engaged in the worship of the Lord.

One should first take shelter of Gaura-Nityānanda in order to reach, ultimately, Rādhā-Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura sings in this connection:

\[
gaurāṅga balite ha'be pulaka śaśīra
hari hari balite rayane ba'be niśra
āra kabe nitāicāndera karunā ha-ibe'
saṁsāra-vāsanā mora kabe tuccha habe
viṣaya chādiyā kabe sūdha habe mana
kabe hāma heraba śrī-vṛndāvana
\]

In the beginning one should very regularly chant Śrī Gaurasundara's holy name and then chant the holy name of Lord Nityānanda. Thus one's heart will be cleansed of impure desires for material enjoyment. Then one can approach Vṛndāvana-dhāma to worship Lord Kṛṣṇa. Unless one is favored by Lord Caitanya and Nityānanda, there is no need to go to Vṛndāvana, for unless one's mind is purified, he cannot see Vṛndāvana, even if he goes there. Actually going to Vṛndāvana involves taking shelter of the six Gosvāmīs by reading Bhakti-rasāmṛta-sindhu, Vidagdha-mādhava, Lalita-mādhava and the other books that they have given. In this way one can understand the transcendental loving affairs between Rādhā and Kṛṣṇa. Kabe hāma bujhaba se yuga-pīrīti. The conjugal love between Rādhā and Kṛṣṇa is not an ordinary human affair; it is fully transcendental. In order to understand Rādhā and Kṛṣṇa, worship Them and engage in Their loving service, one must be guided by Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and the six Gosvāmīs, Lord Caitanya’s direct disciples.

For an ordinary man, worship of Śrī Caitanya and Nityānanda Prabhu or the Pañca-tattva is easier than worship of Rādhā and Kṛṣṇa. Unless one is very fortunate, he should not be induced to worship Rādhā-Kṛṣṇa directly. A neophyte student who is not sufficiently educated or enlightened should not indulge in the worship of Śrī Rādhā and Kṛṣṇa or the chanting of the Hare Kṛṣṇa mantra. Even if he does so, he
cannot get the desired result. One should therefore chant the names of Nitai-Gaura and worship Them without false prestige. Since everyone within this material world is more or less influenced by sinful activities, in the beginning it is essential that one take to the worship of Guru-Gauranga and ask their favor, for thus despite all his disqualifications one will very soon become qualified to worship the Radhâ-Krishna vigraha.

It should be noted in this connection that the holy names of Lord Krsna and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Sri Caitanya Mahâprabhu's name is more essential than the chanting of the Hare Krsna mahamantra because Sri Caitanya Mahâprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Sri Caitanya Mahâprabhu by chanting srí-kṛṣṇa-caitanya prabhu nityānanda srī-advaita gadādhara srīvāsa-gaura-bhaktavṛnda. By serving Gaura-Nityananda one is freed from the entanglements of material existence and thus becomes qualified to worship the Radhâ-Krishna Deity.

TEXT 32

svatrantra tīṣvara prabhu atyanta udāra
tānre nā bhajile kabhu nā haya nistāra

SYNONYMS

svatrantra tīṣvara—the fully independent Supreme Lord; prabhu—the Lord; atyanta—very much; udāra—magnanimous; tānre—unto Him; nā—without; bhajile—worshiping; kabhu nā—never at any time; haya—becomes so; nistāra—liberation.

TRANSLATION

Śrī Caitanya Mahâprabhu, the independent Supreme Personality of Godhead, is greatly magnanimous. Unless one worships Him, one can never be liberated.

PURPORT

Śrī Bhaktisiddhânta Sarasvatî Thākura here remarks that one should not give up the worship of Radhâ-Krishna to worship Śrī Caitanya Mahâprabhu. By worshiping either Radhâ-Krishna or Lord Caitanya alone, one cannot become advanced. One should not try to supersede the instructions of the six Gosvâmis, for they are acâryas and very dear to Lord Caitanya. Therefore Narottama dāsa Thākura sings:

rupa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yogala-pirīti
One must be a submissive student of the six Gosvāmīs, from Śrīla Rūpa Gosvāmī to Raghunātha dāsa Gosvāmī. Not following their instructions but imagining how to worship Gaurasundara and Rādhā-Kṛṣṇa is a great offense, as a result of which one clears a path to hell. If one neglects the instructions of the six Gosvāmīs and yet becomes a so-called devotee of Rādhā-Kṛṣṇa, he merely criticizes the real devotees of Rādhā-Kṛṣṇa. As a result of speculation, he considers Gaurasundara to be an ordinary devotee and therefore cannot make progress in serving the Supreme Personality of Godhead Rādhā-Kṛṣṇa.

TEXT 33

ওরে মুদ্ধ লোক, শুন চৈতন্যমঙ্গল।
চৈতন্য-মহিমা যাতে জানিবে সকল। ৩৩

ore mūḍha loka, śuna caitanya-maṅgala
caitanya-mahimā yāte jānībe sakala

SYNONYMS
ore—O all of you; mūḍha—foolish; loka—people; śuna—just hear; caitanya-maṅgala—the book of this name; caitanya—Lord Caitanya’s; mahimā—glories; yāte—in which; jānībe—you will know; sakala—all.

TRANSLATION
O fools, just read Caitanya-maṅgala! By reading this book you can understand all the glories of Śrī Caitanya Mahāprabhu.

PURPORT
Śrī Vṛndāvana dāsa Ṭhākura’s Caitanya-bhāgavata was originally entitled Caitanya-maṅgala, but when Śrīla Locana dāsa Ṭhākura later wrote another book named Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura changed the name of his own book, which is now therefore known as Caitanya-bhāgavata. The life of Śrī Caitanya Mahāprabhu is very elaborately described in Caitanya-bhāgavata, and Kṛṣṇadāsa Kavirāja Gosvāmī has already informed us that in his Śrī-Caitanya-caritāmṛta he has described whatever Vṛndāvana dāsa Ṭhākura has not mentioned. This acceptance of Śrī-Caitanya-bhāgavata by Kṛṣṇadāsa Kavirāja Gosvāmī indicates his acceptance of the disciplic succession. A writer of transcendental literature never tries to surpass the previous ācāryas.

TEXT 34

কৃষ্ণলীলা ভাগবতে কহে বেদব্যাস।
চৈতন্য-লীলার ব্যাস—কৃষ্ণবন্ধুস। ৩৪

kṛṣṇa-līlā bhāgavate kahe veda-vyāsa
caitanya-līlāra vyāsa—vṛndāvana-dāsa
SYNONYMS

krṣṇa-līlā—the pastimes of Lord Kṛṣṇa; bhāgavate—in the book Śrīmad-Bhāgavatam; kahe—tells; veda-vyāsa—Vyāsadeva, the editor of the Vedic literatures; caitanya-līlāra—of the pastimes of Lord Caitanya; vyāsa—compiler; vṛndāvana-dāsa—is Vṛndāvana dāsa.

TRANSLATION

As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in the Śrīmad-Bhāgavatam, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya.

TEXT 35

vṛndāvana-dāsa kaila ‘caitanya-maṅgala’
yāṅhāra śravaṇe nāše sarva amaṅgala

SYNONYMS

vṛndāvana-dāsa—of the name Vṛndāvana dāsa; kaila—compiled; caitanya-maṅgala—the book named Caitanya-maṅgala; yāṅhāra—of which; śravaṇe—by hearing; nāše—annihilated; sarva—all; amaṅgala—inauspiciousness.

TRANSLATION

Ṭhākura Vṛndāvana dāsa has composed Caitanya-maṅgala. Hearing this book will annihilate all misfortune.

TEXT 36

caitanya-nitāira yāte jāniye mahimā
yāte jāni krṣṇa-bhakti-siddhāntera sīmā

SYNONYMS

caitanya-nitāira—of Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu; yāte—in which; jāniye—one can know; mahimā—all glories; yāte—in which; jāni—can understand; krṣṇa-bhakti—of devotion to Lord Kṛṣṇa; siddhāntera—of the conclusion; sīmā—limit.

TRANSLATION

By reading Caitanya-maṅgala one can understand all the glories or truths of Lord Caitanya and Nityānanda and come to the ultimate conclusion of devotional service to Lord Kṛṣṇa.
Srīmad-Bhāgavatam is the authoritative reference book from which to understand devotional service, but because it is very elaborate, few men can understand its purpose. Srīmad-Bhāgavatam is the original commentary on Vedānta-sūtra, which is called nyāya-prasthāna. It was written to enable one to understand the Absolute Truth through infallible logic and argument, and therefore its natural commentary, Srīmad-Bhāgavatam, is extremely elaborate. Professional reciters have created the impression that Srīmad-Bhāgavatam deals only with Kṛṣṇa’s rāsa-līlā, although Kṛṣṇa’s rāsa-līlā is only described in the Tenth Canto (Chapters 29-35). They have in this way presented Kṛṣṇa to the Western world as a great woman hunter, and therefore we sometimes have to deal with such misconceptions in preaching. Another difficulty in understanding Srīmad-Bhāgavatam is that the professional reciters have introduced Bhāgavata-saptāha, or seven-day readings of the Bhāgavatam. They want to finish Srīmad-Bhāgavatam in a week, although it is so sublime that even one verse of Srīmad-Bhāgavatam, if properly explained, cannot be completed in three months. Under these circumstances, it is a great aid for the common man to read Śrīla Vṛndāvana dāsa Ṭhākura’s Caitanya-bhāgavata, for thus he can actually understand devotional service, Kṛṣṇa, Lord Caitanya and Nityānanda. Śrīla Rūpa Gosvāmī has said:

śruti-smṛti-purāṇādi-pańcarātra-vidhim vinā
aikāntikī harer bhaktir utpāyaiva kalpate

“Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas, Nārada-pańcarātra, etc., is simply an unnecessary disturbance in society.” Due to misunderstanding Srīmad-Bhāgavatam, people are misled regarding the science of Kṛṣṇa. However, by reading Śrīla Vṛndāvana dāsa Ṭhākura’s book one can very easily understand this science.

TEXT 37

ভাগবতে ষদ্য ভক্তিপ্রিয়াকের সার ।
লিখিয়াছেন ইঁহা জানি’ করিয়া উখার ॥ ৩৭ ॥

bhāgavate yata bhakti-siddhāntera sāra
likhiyāchena inhā jāni’ kariyā uddhāra

SYNONYMS

bhāgavate—in the Śrīmad-Bhāgavatam; yata—all; bhakti-siddhāntera—in understanding devotional service; sāra—essence; likhiyāchena—has written; inhā—this; jāni’—I know; kariyā—making; uddhāra—quotation.

TRANSLATION

In Caitanya-maṅgala [later known as Śrī-Caitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has given the conclusion and essence of devotional service by quoting the authoritative statements of Śrīmad-Bhāgavatam.
TEXT 38

‘caitanya-maṅgala’ sune yadi pāṣaṇḍī, yavana
seha mahā-vaiṣṇava haya tatakṣaṇa

SYNONYMS

caitanya-maṅgala—the book named Caitanya-maṅgala; sune—anyone hears; yadi—if; pāṣaṇḍī—great atheist; yavana—a disbeliever in the Vedic culture; seha—he also; mahā-vaiṣṇava—great devotee; haya—becomes; tatakṣaṇa—immediately.

TRANSLATION

If even a great atheist hears Caitanya-maṅgala, he immediately becomes a great devotee.

TEXT 39

manuṣye racite nāre aiche grantha dhanya
vṛndāvana-dāsa-mukhe vaktā śrī-caitanya

SYNONYMS

manuṣye—a human being; racite—compiled; nāre—cannot; aiche—such; grantha—book; dhanya—so glorious; vṛndāvana-dāsa—the author, Śrīla Vṛndāvana dāsa Ṭhākura; mukhe—from his mouth; vaktā—speaker; śrī-caitanya—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The subject matter of this book is so sublime that it appears that Śrī Caitanya Mahāprabhu has personally spoken through the writings of Śrī Vṛndāvana dāsa Ṭhākura.

PURPORT

Śrīla Sanātana Gosvāmī has written in his Hari-bhakti-vilāsa:

uvaīṣṇava-mukhodgārṇāṁ pūtāṁ hari-kathāṁrtam
śravaṇāṁ naiva kartavyāṁ sarpocchitaṁ yathā payaḥ

Transcendental literature that strictly follows the Vedic principles and the conclusion of the Purāṇas and Pāṇcarātra-vidhi can be written only by a pure devotee.
It is not possible for a common man to write books on *bhakti*, for his writings will not be effective. He may be a very great scholar and expert in presenting literature in flowery language, but this is not at all helpful in understanding transcendental literature. Even if transcendental literature is written in faulty language, it is acceptable if it is written by a devotee, whereas so-called transcendental literature written by a mundane scholar, even if it is a very highly polished literary presentation, cannot be accepted. The secret in a devotee's writing is that when he writes about the pastimes of the Lord, the Lord helps him; he does not write himself. As stated in *Bhagavad-gītā*, *dadāmi buddhi-yogāṁ tāṁ yena māṁ upayānti te* (Bg. 10. 10). Since a devotee writes in service to the Lord, the Lord from within gives him so much intelligence that he sits down near the Lord and goes on writing books. Krṣṇadāsa Kavirāja Gosvāmī confirms that what Vṛndāvana dāsa Ṭhākura wrote was actually spoken by Lord Caitanya Mahāprabhu, and he simply repeated it. The same holds true for *Caitanya-caritāmṛta*. Krṣṇadāsa Kavirāja Gosvāmī wrote *Caitanya-caritāmṛta* in his old age in an invalid condition, but it is such a sublime literature that Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja used to say, “The time will come when the people of the world will learn Bengali to read Śrī-Caitanya-caritāmṛta.” We are trying to present Śrī-Caitanya-caritāmṛta in English and do not know how successful it will be, but if one reads the original *Caitanya-caritāmṛta* in Bengali he will relish increasing ecstasy in devotional service.

**TEXT 40**

> व्रंदावनदास-पदे कौटि नमस्कार ।
> ऐछे ग्रंथ करि’ तेहो। तारिला। संसार ॥ ४० ॥

**SYNONYMS**

- *vrndāvana-dāsa-pade*—on the lotus feet of Śrīla Vṛndāvana dāsa Ṭhākura;
- *koti*—millions;
- *namaskāra*—obeisances;
- *aiche*—such;
- *grantha*—book;
- *kari’*—compiling;
- *teṅho*—he;
- *tārilā*—delivered;
- *samśāra*—all the world.

**TRANSLATION**

I offer millions of obeisances unto the lotus feet of Vṛndāvana dāsa Ṭhākura. No one else could write such a wonderful book for the deliverance of all fallen souls.

**TEXT 41**

> नारायणी—चैतन्येषु उच्छिष्ठ-भाजन ।
> ठार गर्भे ज्ञिनः। श्रीदास-व्रंदावन ॥ ४१ ॥
nārāyaṇī—caitanyera ucchīṣṭa-bhājana
tāṅra garbhe janmilā śrī-dāsa-vṛndāvana

SYNONYMS
nārāyaṇī—of the name Nārāyaṇī; caitanyera—of Lord Caitanya Mahāprabhu;
ucchīṣṭa-bhājana—eater of the remnants of foodstuff; tāṅra—of her; garbhe—in the
womb; janmilā—took birth; śrī-dāsa-vṛndāvana—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION
Nārāyaṇī eternally eats the remnants of the foodstuffs of Caitanya Mahāprabhu.
Śrīla Vṛndāvana dāsa Ṭhākura was born of her womb.

PURPORT
In Gaura-gaṇoddeśa-dīpikā, a book written by Kavikarṇapūra that describes all
the associates of Śrī Caitanya Mahāprabhu and who they previously were, there is
the following statement regarding Nārāyaṇī:

ambikāyāḥ svasaṁ yāśin nāmnā śrīlo-kilimbikā
kṛṣṇocchīṣṭam prabhuṁjānā seyaṁ nārāyaṇī matā

When Lord Kṛṣṇa was a child, He was nursed by a woman named Ambikā who had
a younger sister named Kilimbikā. During the time of Lord Caitanya’s incarnation,
the same Kilimbikā used to eat the remnants of foodstuffs left by Lord Śrī Caitanya
Mahāprabhu. That Kilimbikā was Nārāyaṇī, who was a niece of Śrīvāsa Ṭhākura’s.
Later on, when she grew up and married, Śrīla Vṛndāvana dāsa Ṭhākura was born
from her womb. A devotee of Lord Śrī Kṛṣṇa is celebrated in terms of devotional
service rendered to the Lord; thus we know Śrīla Vṛndāvana dāsa Ṭhākura as the
son of Nārāyaṇī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes in this connection
that there is no reference to his paternal ancestry because there is no need to
understand it.

TEXT 42

ताह्र कि अदभुत चैतन्यचरितवर्णन ।
याहार एवं शुचि कैल त्रिभवनं ॥ ४२ ॥

tāṅra ki adbhuta caitanya-carita-varṇana
yāhāra śravaṇe suddha kaila tri-bhuvana

SYNONYMS
tāṅra—Śrīla Vṛndāvana dāsa Ṭhākura’s; ki—what; adbhuta—wonderful; caitanya-
carita—of the pastimes of Lord Caitanya Mahāprabhu; varṇana—description; yāhāra—
of which; śravaṇe—by hearing; śuddha—purified; kaila—made; tri-bhuvana—the three worlds.

TRANSLATION

What a wonderful description he has given of the pastimes of Lord Caitanya! Anyone in the three worlds who hears it is purified.

TEXT 43

SYNONYMS

ataeva—therefore; bhaja—worship; loka—O people in general; caitanya—Lord Śrī Caitanya Mahāprabhu; nityānanda—Nityānanda Prabhu; khaṇḍibe—will vanquish; saṁsāra-duḥkha—miserable condition of material existence; pābe—he will get; premānanda—the transcendental bliss of devotional service.

TRANSLATION

I fervently appeal to everyone to adopt the method of devotional service given by Lord Caitanya and Nityānanda and thus be freed from the miseries of material existence and ultimately achieve the loving service of the Lord.

TEXT 44

SYNONYMS

vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; kaila—did; caitanya-maṅgala—the book of the name Caitanya-maṅgala; tāhāte—in that book; caitanya-līlā—the pastimes of Lord Caitanya; varṇila—described; sakala—everything.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has written Caitanya-maṅgala and therein described in all respects the pastimes of Lord Caitanya.
TEXT 45

সূত্র করিয়া সব লীলা করিল গ্রহণ।
পাশে বিজ্ঞারিয়া ভাঙ্গার কৌশল বিবরণ। ॥ ৪৫ ॥

$sūtra$ kari' saba līlā karila granthana
pāche vistāriyā tāhāra kaila vivaraṇa

SYNONYMS

$sūtra$ kari'—making a synopsis; saba—all; līlā—pastimes; karila—did; granthana—writing in the book; pāche—later; vistāriyā—vividly describing; tāhāra—all of them; kaila—did; vivaraṇa—description.

TRANSLATION

He first summarized all the pastimes of the Lord and later described them vividly in detail.

TEXT 46

চৈতন্যচন্দ্রের লীলা অনল্প অপার।
বর্ণিতে বর্ণিতে এক্ষ হইল বিত্তার। ॥ ৪৬ ॥

caitanya-candrera līlā ananta apāra
varṇite varṇite grantha ha-ila vistāra

SYNONYMS

caitanya-candrera—of Lord Caitanya Mahāprabhu; līlā—pastimes; ananta—unlimited; apāra—unfathomable; varṇite—describing; varṇite—describing; grantha—the book; ha-ila—became; vistāra—expansive.

TRANSLATION

The pastimes of Lord Caitanya are unlimited and unfathomable. Therefore, in describing all those pastimes, the book became voluminous.

TEXT 47

বিজ্ঞার দেখিয়া কিছু সতোচ হইল মন।
সূত্রে ধর্তা কোন লীলা না খৈল বর্ণন। ॥ ৪৭ ॥

vistāra dekhiyā kichu saṅkoca haila mana
sūtra-dhṛta kona līlā nā kaila varṇana
SYNONYMS

vistāra—expansive; dekhiyā—seeing; kichu—some; sāṅkoca—with hesitation; haila—became; mana—mind; sūtra-dhṛta—taking the codes; kona—some; līlā—pastimes; nā—did not; kaila—make; varṇana—description.

TRANSLATION

He saw them to be so extensive that he later felt that some had not been properly described.

TEXT 48

নিত্যানন্দালীলা-বর্ণনে হইল অবশেষ।
চৈতন্যের শেষ-লীলার হইল অবশেষ || ৪৮ ||

nityānanda-līlā-varṇane ha-ilā āveśa
caitanyera śeṣa-līlā rahila avaśeṣa

SYNONYMS

nityānanda—Lord Nityānanda; līlā—pastime; varṇane—in the matter of description; ha-ilā—there was; āveśa—ecstasy; caitanyera—of Lord Caitanya Mahāprabhu; śeṣa-līlā—pastimes in the last portion of His life; rahila—remained; avaśeṣa—supplement.

TRANSLATION

He ecstatically described the pastimes of Lord Nityānanda, but the later pastimes of Caitanya Mahāprabhu remained untold.

TEXT 49

সেই সব লীলার শুনিতে বিবরণ।
বৃদ্ধাবনবাসী ভক্তের উত্কণ্ঠিত মন || ৪৯ ||

sei saba līlāra śunite vivaraṇa
vṛndāvana-vāsī bhaktera utkaṇṭhita mana

SYNONYMS

sei—those; saba—all; līlā—of the pastimes; śunite—to hear; vivaraṇa—description; vṛndāvana-vāsī—the inhabitants of Vṛndāvana; bhaktera—of devotees; utkaṇṭhita—in anxiety; mana—minds.

TRANSLATION

The devotees of Vṛndāvana were all very anxious to hear those pastimes.
TEXT 50

vrndāvane kalpa-drume suvarṇa-sadana
mahā-yogapīṭha tāhān, ratna-sīrhāsana

SYNONYMS

vrndāvane—in Vṛndāvana; kalpa-drume—under the desire trees; suvarṇa-sadana—golden throne; mahā—great; yoga-pīṭha—pious temple; tāhān—there; ratna—bedecked with jewels; sīrhāsana—throne.

TRANSLATION

In Vṛndāvana, in a great place of pilgrimage underneath the desire trees, is a golden throne bedecked with jewels.

TEXT 51

tāte vasi' āche sadā vrajendra-nandana
'srī-govinda-deva' nāma sākṣāt madana

SYNONYMS

tāte—on that throne; vasi’—sitting; āche—there is; sadā—always; vrajendra-nandana—the son of Mahārāja Nanda; srī-govinda-deva—whose name is Govinda; nāma—name; sākṣāt—direct; madana—transcendental cupid.

TRANSLATION

On that throne sits the son of Nanda Mahārāja, Śrī Govindadeva, the transcendental cupid.

TEXT 52

rāja-sevā haya tāhā vicītra prakāra
divya sāmāgrī, divya vastra, alāṅkāra
SYNONYMS

rāja-sevā—majestic service; haya—render; tānhā—there; vicitra—varieties; prakāra—all kinds of; divya—spiritual; sāmagni—ingredients; divya—spiritual; vastra—garments; alaṅkāra—ornaments.

TRANSLATION

Varieties of majestic service are rendered to Govinda there. His garments, ornaments and paraphernalia are all transcendental.

TEXT 53

Sahasra sevaka sevā kare anuksana
Sahasra-vadane sevā nā yāya varṇana

SYNONYMS

sahasra—many thousands; sevaka—servitors; sevā—service; kare—render; anuksana—always; sahasra—thousands; vadane—mouths; sevā—process of service; nā—not possible; yāya—goes on; varṇana—description.

TRANSLATION

In that temple of Govindajī, thousands of servitors always render service to the Lord in devotion. Even with thousands of mouths, one could not describe this service.

TEXT 54

Sevāra adhyakṣa—śrī-panḍita haridāsa
Tāhra yasa-guṇa sarva-jagate prakāsa

SYNONYMS

sevāra—of the service; adhyakṣa—commander; śrī-panḍita haridāsa—Haridāsa Paṇḍita; tāhra—of his; yasaḥ—fame; guṇa—quality; sarva-jagate—all over the world; prakāsa—known.

TRANSLATION

In that temple the chief servitor was Śrī Haridāsa Paṇḍita. His qualities and fame are known all over the world.
PURPORT
Śrī Haridāsa Pañḍita was a disciple of Śrī Ananta Ācārya, who was a disciple of Gadādhara Pañḍita.

TEXT 55

susīla, sahiṣṇu, sānta, vadāṇya, gambhīra
madhura-vacana, madhura-ceṣṭā, mahā-dhīra

SYNONYMS

susīla—well behaved; sahiṣṇu—tolerant; sānta—peaceful; vadāṇya—magnanimous; gambhīra—grave; madhura-vacana—sweet words; madhura-ceṣṭā—sweet endeavor; mahā-dhīra—completely sober.

TRANSLATION

He was gentle, tolerant, peaceful, magnanimous, grave, sweet in his words and very sober in his endeavors.

TEXT 56

sabāra sammāna-kartā, kareṇa sabāra hita
kauṭilya-mātsarya-hir̥sā nā jāne tānra cita

SYNONYMS

sabāra—of all; sammāna-kartā—respectful; kareṇa—does; sabāra—everyone’s; hita—benefit; kauṭilya—diplomatic; mātsarya—jealousy; hir̥sā—envy; nā jāne—does not know; tānra—his; cita—heart.

TRANSLATION

He was respectful to everyone and worked for the benefit of all. Diplomacy, envy and jealousy were unknown to his heart.

TEXT 57

kṛṣṇe yā śākhāraṇa śaṅgana pāṇḍana
nā sva guṇer tāra shariṇe nibasa
SYNONYMS

krṣṇera—of Lord Kṛṣṇa; ye—that; sādhāraṇa—general; sat-guṇa—good qualities; pañcāsa—fifty; se—those; saba—all; guṇera—qualities; tāṅra—his; sārīre—in the body; nivāsa—were always present.

TRANSLATION

The fifty qualities of Lord Kṛṣṇa were all present in his body.

PURPORT

In Bhakti-rasaṁṛta-sindhu, the transcendental qualities of Śrī Kṛṣṇa are mentioned. Among these, fifty are primary (ayam netā suramyāṅghaḥ, etc.), and in minute quantity they were all present in the body of Śrī Haridāsa Pañḍita. Since every living entity is a part of the Supreme Personality of Godhead, all fifty of these good qualities of Śrī Kṛṣṇa are originally minutely present in every living being. Due to his contact with material nature, these qualities are not visible in the conditioned soul, but when one becomes a purified devotee, they all automatically manifest themselves. This is stated in Śrīmad-Bhāgavatam (5.18.12), as mentioned in the text below.

TEXT 58

yasyāsti bhaktir bhagavaty akiṁcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
dhāvato bahiḥ

SYNONYMS

yasya—one who; asti—has; bhaktiḥ—devotional service; bhagavati—unto the Supreme Personality of Godhead; akiṁcanā—without motive; sarvaiḥ—all; guṇaiḥ—qualities; tatra—there; samāsate—become manifested; surāḥ—with all the demigods; harau—unto the Supreme Personality; abhaktasya—one who is not a devotee; kutoḥ—where; mahat-guṇaiḥ—high qualities; manah-rathena—concoction; asati—the material existence; dhāvataḥ—run on; bahiḥ—externally.
TRANSLATION

“In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifested. However, one who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.”

TEXT 59

 Pallit-gōsāṅgi rśīya—-ananta ācārya
 kṛṣṇa-precamaya-tanu, udāra, sarva-ārya

SYNONYMS

paṇḍita-gosāṅira—of Gadadhara Paṇḍita; śiṣya—disciple; ananta ācārya—of the name Ananta Ācārya; kṛṣṇa-premamaya—always overwhelmed by love of God; tanu—body; udāra—magnanimous; sarva—in all respects; ārya—advanced.

TRANSLATION

Ananta Ācārya was a disciple of Gadadhara Paṇḍita. His body was always absorbed in love of Godhead. He was magnanimous and advanced in all respects.

TEXT 60

tāhāra ananta guṇa ke kuru prakāśa
 tāhra priya śiṣya iṁha—paṇḍita haridāsa

SYNONYMS

 tāhāra—his; ananta—unlimited; guṇa—qualities; ke—who; kuru—can; prakāśa—display; tāhra—his; priya—dear; śiṣya—disciple; iṁha—this person; paṇḍita haridāsa—of the name Haridāsa Paṇḍita.

TRANSLATION

Ananta Ācārya was a reservoir of all good qualities. No one can estimate how great he was. Paṇḍita Haridāsa was his beloved disciple.
Sri Ananta Acarya is one of the eternal associates of Sri Caitanya Mahaprabhu. Previously, during the advent of Lord Sri Krishna, Ananta Acarya was Sudevi, one of the eight gopis. This is stated in the Gaura-ganoddeśa-dīpikā, verse 165, as follows: *ananta-cārtya-gosvāmī yā sudeva purā varje.* “Ananta Acarya Gosvami was formerly Sudevi-gopi in Vraja [Vrndavana].” In Jagannatha Puri, or Purusottama-ksetra, there is a monastery known as Gaṅga-matā Matha that was established by Ananta Acarya. In the disciplic succession of the Gaṅga-matā Matha, he is known as Vinoda-mañjarī. One of his disciples was Haridāsa Pañjita Gosvāmī, who is also known as Sri Raghu Gopāla and as Sri Rāsa-manjari. His disciple Lakṣmīpriyā was the maternal aunt of Gaṅga-matā, a princess who was the daughter of the King of Puṭiyā. Gaṅga-matā brought a Deity of the name Sri Rasika Rāya from Kṛṣṇa Miśra of Jaipur and installed Him in the house of Sārvabhauma in Jagannātha Puri. The disciple in the fifth generation after Śrī Ananta Acarya was Śrī Vanamāli; in the sixth generation, Śrī Bhagavān dāsa, who was a Bengali; in the seventh generation, Madhusūdana dāsa, who was an Oriya; in the eighth generation, Nīlāmbara dāsa; in the ninth generation, Śrī Narottama dāsa; in the tenth generation, Pītāmbara dāsa; and in the eleventh generation, Śrī Mādhava dāsa. The disciple in the twelfth generation is presently in charge of the Gaṅga-matā monastery.

**TEXT 61**

चैतन्य-नित्यानन्दे ताँर परम विश्वास ।
चैतन्य-चरिते ताँर परम उपलास ॥ ६१ ॥

*caitanya-nityānande tāṅra parama viśvāsa
caitanya-carite tāṅra parama ullāsa*

**SYNONYMS**

*caitanya—Śrī Caitanya Mahāprabhu; nityānande—in Lord Nityānanda; tāṅra—his;
parama—very great; viśvāsa—faith; caitanya-carite—in the pastimes of Lord Caitanya;
tāṅra—his; parama—great; ullāsa—satisfaction.*

**TRANSLATION**

Pañjita Haridāsa had great faith in Lord Caitanya and Nityānanda. Therefore he took great satisfaction in knowing about Their pastimes and qualities.

**TEXT 62**

বৈষ্ণবের গুণগ্রাহী, না দেখিয়ে দোষ ।
কায়মোৱাক্যে করে বৈষ্ণব-সংস্কৃষ ॥ ৬২ ॥
vaiṣṇavera guṇa-grāhī, nā dekhaye doṣa
kāya-mano-vākye kare vaiṣṇava-santoṣa

SYNONYMS
vaiṣṇavera—of devotees; guṇa-grāhī—accepting good qualities; nā—never; dekhaye—sees; doṣa—any fault; kāya-manaḥ-vākye—with heart and soul; kare—does; vaiṣṇava—devotee; santoṣa—pacification.

TRANSLATION
He always accepted the good qualities of Vaiṣṇavas and never found fault in them. He engaged his heart and soul only to satisfy the Vaiṣṇavas.

PURPORT
It is a qualification of a Vaiṣṇava that he is adoṣa-darśī; he never sees others’ faults. Of course, every human being has both good qualities and faults. Therefore it is said, saijanā guṇam icchanti doṣam icchanti pāmarāḥ: everyone has a combination of faults and glories. But a Vaiṣṇava, a sober man, accepts only a man’s glories and not his faults, for flies seek sores whereas honeybees seek honey. Haridāsa Paṇḍita never found fault with a Vaiṣṇava but considered only his good qualities.

TEXT 63

nirantara sune teñho ‘caitanya-maṅgala’
tānhāra prasāde śunena vaiṣṇava-sakala

SYNONYMS
nirantara—always; sune—hears; teñho—he; caitanya-maṅgala—the book Caitanya-maṅgala; tānhāra—by his; prasāde—mercy; śunena—hear; vaiṣṇava-sakala—all other Vaiṣṇavas.

TRANSLATION
He always heard the reading of Śrī Caitanya-maṅgala, and all the other Vaiṣṇavas used to hear it by his grace.

TEXT 64

kথখা য সত্তা উজ্জ্বল করে যেন পূর্বচন্দ্র ।
নিজ-গুণাভূতে বাড়ায় বৈষ্ণব-আনন্দ ॥ ৬৪ ॥
kathāya sabhā ujjvala kare yena pūrṇa-candra
nija-guṇāmṛte bādāya vaiṣṇava-ānanda

SYNONYMS
kathāya—by words; sabhā—assembly; ujjvala—illuminated; kare—does; yena—as; pūrṇa-candra—full moon; nija—own; guṇa-amṛte—nectar of qualities; bādāya—increases; vaiṣṇava—of the devotees; ānanda—pleasure.

TRANSLATION
Like the full moon, he illuminated the entire assembly of the Vaiṣṇavas by speaking Caitanya-maṅgala, and by the nectar of his qualities he increased their transcendental bliss.

TEXT 65

teṅho ati kṛpā kari’ ājñā kailā more
gaurāṅgera šeṣa-īlā varṇibāra tare

SYNONYMS
teṅho—he; ati—very much; kṛpā—mercy; kari’—showing; ājñā—order; kailā—made it; more—unto me; gaurāṅgera—of Lord Caitanya; šeṣa-īlā—last portion of the pastimes; varṇibāra—describing; tare—for the matter of.

TRANSLATION
By his causeless mercy he ordered me to write about the last pastimes of Śrī Caitanya Mahāprabhu.

TEXT 66

kāśīśvara gosāṅira śiṣya—govinda gosāṅi
govindera priya-sevaka tāhira sama nāṅi

SYNONYMS
kāśīśvara gosāṅira—of Kāśīśvara Gosvāmī; śiṣya—disciple; govinda—of the name Govinda; gosāṅi—spiritual master; govindera—of Govinda; priya-sevaka—most confidential servitor; tāhira—his; sama—equal; nāṅi—is none.
TRANSLATION

Govinda Gosānī, the priest engaged in the service of Lord Govinda in Vṛndāvana, was a disciple of Kaśīśvara Gosānī. There was no servant more dear to the Govinda Deity.

PURPORT

Kaśīśvara Gosānī, also known as Kaśīśvara Paṇḍita, was a disciple of Īśvara Purī and son of Vāsudeva Bhāṭṭācārya, who belonged to the dynasty of Kañjilala Kānu. His surname was Caudhurī. His nephew, his sister’s son, who was named Rudra Paṇḍita, was the original priest of Vallabhapura, which is situated about one mile from the Sṛīrāmapura railway station in the village of Cātarā. Installed there are the Deities of Rādhā-Govinda and Lord Śrī Caitanya Mahāprabhu. Kaśīśvara Gosānī was a very strong man, and therefore when Lord Caitanya visited the temple of Jagannātha, he used to protect the Lord from the crowds. Another of his duties was to distribute prasāda to the devotees after kīrtana. He was also one of the contemporaries of Śrī Caitanya Mahāprabhu who was with the Lord in Jagannātha Purī.

Śrīla Bhaktisiddhānta Sarasvatī Thākura also visited this temple at Vallabhapura. At that time the person in charge was a Śaivite, Śrī Śivacandra Caudhurī, who was a descendant of Kaśīśvara Gosānī’s brother. In Vallabhapura there was a permanent arrangement to cook nine kilos of rice, vegetables and other foodstuffs, and near the village there is sufficient land, which belongs to the Deity, on which this rice was grown. Unfortunately, the descendants of Kaśīśvara Gosānī’s brother have sold a major portion of this land, and therefore the Deity worship has now been hampered.

It is said in the Gaura-gaṇoddeśa-dīpikā that the servant of Kṛṣṇa in Vṛndāvana named Bhṛṅgāra descended as Kaśīśvara Gosānī during the pastimes of Lord Caitanya Mahāprabhu. In our householder life we also sometimes visited this temple of Vallabhapura and took prasāda there at noon. The Deities of this temple, Śrī Śrī Rādhā-Govinda and the Gaurāṅga vigraha, are extremely beautiful. Near Vallabhapura is another beautiful temple of Jagannātha. We sometimes used to take prasāda in this Jagannātha Temple also. These two temples are situated within a one-mile radius of the Sṛīrāmapura railway station near Calcutta.

TEXT 67

यादवचार्य गोसांगी श्रीरूपेर्र संगी।
चैतन्यचरिते तेष्वे। अति बड़ा रंगी॥ ६७ ॥

yādavācārya gosānī śrī-rūpera saṅgī
caitanya-carite teṇho ati baḍa raṅgī

SYNONYMS

yādavācārya—of the name Yādavācārya; gosānī—spiritual master; śrī-rūpera—of Śrīla Rūpa Gosvāmī; saṅgī—associate; caitanya-carite—in the pastimes of Lord Caitanya; teṇho—he; ati—very much; baḍa—great; raṅgī—enthusiastic.
TRANSLATION

Śrī Yadavācārya Gosāñi, a constant associate of Śrīla Rūpa Gosvāmī, was also very enthusiastic in hearing and chanting about Lord Caitanya’s pastimes.

TEXT 68

panḍita-gosāñira śiśya—bhugarbha gosāñi
gaura-kathā vinā āra mukhe anya nāi

SYNONYMS

panḍita-gosāñira—of Panḍita Gosāñi (Panḍita Haridāsa); śiśya—disciple; bhugarbha gosāñi—of the name Bhugarbha Gosāñi; gaura-kathā—topics of Lord Caitanya; vinā—without; āra—else; mukhe—in his mouth; anya nāi—nothing else.

TRANSLATION

Bhugarbha Gosāñi, a disciple of Panḍita Gosāñi, was always engaged in topics regarding Lord Caitanya, knowing nothing else.

TEXT 69

tāhra śiśya—govinda pūjaka caitanya-dāsa
mukundānanda cakravartī, premī kṛṣṇa-dāsa

SYNONYMS

tāhra śiśya—his disciple; govinda—the Govinda Deity; pūjaka—priest; caitanya-dāsa—of the name Caitanya dāsa; mukundānanda cakravartī—of the name Mukundānanda Cakravartī; premī—a great lover; kṛṣṇa-dāsa—of the name Kṛṣṇadāsa.

TRANSLATION

Among his disciples were Caitanya dāsa, who was a priest of the Govinda Deity, as well as Mukundānanda Cakravartī and the great devotee Kṛṣṇadāsa.
Adi-līlā, Chapter 8

ācārya-gosāñīra śiṣya—cakravartī śivānanda
niravadhi tāṅra citte caitanya-ñityānanda

SYNONYMS

ācārya-gosāñīra—of Ācārya Gosāñī; śiṣya—the disciple; cakravartī śivānanda—of the name Śivānanda Cakravarti; niravadhi—always; tāṅra—his; citte—in the heart; caitanya-ñityānanda—Lord Caitanya and Nityānanda are situated.

TRANSLATION

Among the disciples of Ananta Ācārya was Śivānanda Cakravarti, in whose heart dwelled constantly Lord Caitanya and Nityānanda.

TEXT 71

ওর যত বৃন্দাবনে বৈঃ ভক্তগণ ।
শেষ-লীলা শুনিতে সবার হৈল মন ॥ ৭১ ॥

āra yata vṛndāvane baiśe bhakta-gaṇa
śeṣa-līlā śunite sabāra haila mana

SYNONYMS

āra yata—there are many others; vṛndāvane—in Vṛndāvana; baiśe—residents; bhakta-gaṇa—great devotees; śeṣa-līlā—the last portions of Caitanya Mahāprabhu's pastimes; śunite—to hear; sabāra—of everyone; haila—became; mana—the mind.

TRANSLATION

In Vṛndāvana there were also many other great devotees, all of whom desired to hear the last pastimes of Lord Caitanya.

TEXT 72

মোরে অঙ্গা করিলা সবে করুণা করিয়া ।
ষ্ঠী-সবার বোলে লিখি নিরল্পা হইয়া ॥ ৭২ ॥

more ājñā karilā sabe karuṇā kariyā
tāṅ-sabāra bole likhi nirlajja ha-iyā

SYNONYMS

more—unto me; ājñā—order; karilā—gave; sabe—all; karuṇā—merciful; kariyā—doing so; tāṅ-sabāra—of all of them; bole—by the order; likhi—I write; nirlajja—without shame; ha-iyā—becoming.
TRANSLATION

By their mercy, all these devotees ordered me to write of the last pastimes of Śrī Caitanya Mahāprabhu. Because of their order only, although I am shameless, I have attempted to write this Caitanya-caritāmṛta.

PURPORT

To write about the transcendental pastimes of the Supreme Personality of Godhead is not an ordinary endeavor. Unless one is empowered by the higher authorities, or advanced devotees, one cannot write transcendental literature, for all such literature must be above suspicion, or, in other words, it must have none of the defects of conditioned souls, namely, mistakes, illusions, cheating and imperfect sense perceptions. The words of Kṛṣṇa and the disciplic succession that carries the orders of Kṛṣṇa are actually authoritative. To be empowered to write transcendental literature is a privilege in which a writer can take great pride. As a humble Vaiṣṇava, Kṛṣṇadāsa Kavirāja Gosvāmī, being thus empowered, felt very much ashamed that it was he who was to narrate the pastimes of Lord Caitanya Mahāprabhu.

TEXT 73

vaiṣṇavera ājñā pāñā cintita-antare
madana-gopāle gelāḥ ājñā māgibāre

SYNONYMS

vaiṣṇavera—of all the Vaiṣṇava devotees; ājñā—order; pāñā—receiving; cintita-antare—anxiety within myself; madana-gopāle—to the temple of Śrī Madana-mohana; gelāḥ—I went; ājñā—order; māgibāre—to receive.

TRANSLATION

Having received the order of the Vaiṣṇavas but being anxious within my heart, I went to the temple of Madana-mohana in Vṛndāvana to ask His permission also.

PURPORT

A Vaiṣṇava always follows the order of guru and Kṛṣṇa. Śrī-Caitanya-caritāmṛta was written by Kṛṣṇadāsa Kavirāja Gosvāmī by their mercy. Kṛṣṇadāsa Kavirāja Gosvāmī considered all the devotees that have been mentioned to be his preceptor gurus or spiritual masters, and Madana-gopāla (Śrī Madana-mohana vigrāha) is Kṛṣṇa Himself. Thus he took permission from both of them, and when he received the mercy of both guru and Kṛṣṇa, he was able to write this great literature, Śrī-Caitanya-caritāmṛta. This example should be followed. Anyone who attempts to write about
Kṛṣṇa must first take permission from the spiritual master and Kṛṣṇa. Kṛṣṇa is situated in everyone’s heart, and the spiritual master is His direct external representative. Thus Kṛṣṇa is situated antar-bahih, within and without. One must first become a pure devotee by following the strict regulative principles and chanting sixteen rounds daily, and when one thinks that he is actually on the Vaiṣṇava platform, he must then take permission from the spiritual master, and that permission must also be confirmed by Kṛṣṇa from within his heart. Then, if one is very sincere and pure, he can write transcendental literature, either prose or poetry.

TEXT 74

darashana kari kailuṁ caraṇa vandana
gosānī-dāsa pūjārī kare caraṇa-sevana

SYNONYMS

darasana—by visiting; kari—doing; ‘kailuṁ—made; caraṇa—lotus feet; vandana—worship; gosānī-dāsa—of the name Gosānī dāsa; pūjārī—priest; kare—does; caraṇa—lotus feet; sevana—service.

TRANSLATION

When I visited the temple of Madana-mohana, the priest Gosānī dāsa was serving the feet of the Lord, and I also prayed at the Lord’s lotus feet.

TEXT 75

prabhura caraṇe yadi ājñā māgila
prabhu-kaṇṭha haite mālā khasiyā paḍila

SYNONYMS

prabhura—of the Lord; caraṇe—lotus feet; yadi—when; ājñā—order; māgila—requested; prabhu-kaṇṭha—the neck of the Lord; haite—from; mālā—garland; khasiyā—slipped; paḍila—fell down.

TRANSLATION

When I prayed to the Lord for permission, a garland from His neck immediately slipped down.
TEXT 76

As soon as this happened, the Vaiśnavas standing there all loudly chanted, “Haribol!” and the priest, Gosānī dāsa, brought me the garland and put it around my neck.

SYNONYMS

saba—-all; vaiśnava—devotees; gaṇa—group; hari-dhvani—chanting Hare Kṛṣṇa; dila—made; gosāni-dāsa—of the name Gosānī dāsa; āni’—bringing; mālā—garland; mora—my; gale—on the neck; dila—gave it.

TEXT 77

I was greatly pleased to have the garland signifying the order of the Lord, and then and there I commenced to write this book.

SYNONYMS

ājñā-mālā—-the garland of order; pānā—receiving; āmāra—my; ha-ila—became; ānanda—great pleasure; tāhāṇi—then and there; karinu—attempted; ei—this; granthera—of Caitanya-caritāmṛta; ārambha—beginning.

TRANSLATION

As soon as this happened, the Vaišnavas standing there all loudly chanted, “Haribol!” and the priest, Gosānī dāsa, brought me the garland and put it around my neck.

TEXT 78

I was greatly pleased to have the garland signifying the order of the Lord, and then and there I commenced to write this book.

SYNONYMS

ei grantha lekhāya more ‘madana-mohana’ āmāra likhāna yena śukera paṭhana
SYNONYMS

ei—this; grantha—great literature; lekhāya—causes me to write; more—unto me; madana-mohana—the Deity; āmāra—my; likhana—writing; yena—like; śukera—of the parrot; paṭhāna—responding.

TRANSLATION

Actually Śrī-Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot.

PURPORT

This should be the attitude of all devotees. When the Supreme Personality of Godhead recognizes a devotee, He gives him intelligence and dictates how he may go back home, back to Godhead. This is confirmed in Śrīmad-Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogāṁ taṁ
yena māṁ upayānti te

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10) The opportunity to engage in the transcendental loving service of the Lord is open to everyone because every living entity is constitutionally a servant of the Lord. To engage in the service of the Lord is the natural function of the living entity, but because he is covered by the influence of māyā, material energy, he thinks it to be a very difficult task. But if he places himself under the guidance of a spiritual master and does everything sincerely, immediately the Lord, who is situated within everyone's heart, dictates how to serve Him (dadāmi buddhi-yogāṁ taṁ). The Lord gives this direction, and thus the devotee's life becomes perfect. Whatever a pure devotee does is done by the dictation of the Supreme Lord. Thus it is confirmed by the author of Caitanya-caritāmṛta that whatever he wrote was written under the direction of the Śrī Madana-mohana Deity.

TEXT 79

নেই লিখি, মদনগোপাল যে লিখায়।
কাঠের পুটলী যেন কুহকে নাচায়।॥ ৭৯ ॥

sei likhi, madana-gopāla ye likhāya
kāṭhēra puttalāi yena kuhake nācāya

SYNONYMS

sei likhi—I write that; madana-gopāla—the Deity Madana-gopāla; ye—whatever; likhāya—dictates to me; kāṭhēra—wooden; puttalāi—a doll; yena—like; kuhake—the enchanter; nācāya—causes to dance.
TRANSLATION

As a wooden doll is made to dance by a magician, I write as Madana-gopāla orders me to do so.

PURPORT

This is the position of a pure devotee. One should not take any responsibility on his own but should be a soul surrendered to the Supreme Personality of Godhead, who will then give him dictation as caitya-guru, or the spiritual master within. The Supreme Personality of Godhead is pleased to guide a devotee from within and without. From within He guides him as the Supersoul, and from without He guides him as the spiritual master.

TEXT 80

कुलाधिदेवताः मोर—मदनमोहनः |
याह्र सेवकः रघुनाथः, रूप, सनातनः || ८० ||

kula-ādhidēvatāḥ mora—madana-mohana
yāhṛa sevaka—raghunātha, rūpa, sanātana

SYNONYMS

kula-ādhidēvata— the family Deity; mora—mine; madana-mohana—Lord Madana-mohana; yāhṛa—whose; sevaka—servitor; raghunātha—Raghunātha dāsa Gosvāmī; rūpa—Rūpa Gosvāmī; sanātana—Sanātana Gosvāmī.

TRANSLATION

I accept as my family Deity Madana-mohana, whose worshipers are Raghunātha dāsa, Śrī Rūpa and Sanātana Gosvāmī.

TEXT 81

व्रन्दावन-दासेर पादपद्म करि' ध्यानं |
ऊँ अज्जा लंग्लं लिखि याहाते कल्याणं || ८१ ||

vṛndāvana-dāsera pāda-padma kari' dhyāna
tānra aïjñā lañā likhi yāhāte kalyāṇa

SYNONYMS

vṛndāvana-dāsera—of Śrīla Vṛndāvana dāsa Ṭhākura; pāda-padma—lotus feet; kari’—doing; dhyāna—meditation; tānra—his; aïjñā—order; lañā—receiving; likhi—I write; yāhāte—in which permission; kalyāṇa—all auspiciousness.

TRANSLATION

I took permission from Śrīla Vṛndāvana dāsa Ṭhākura by praying at his lotus feet, and upon receiving his order I have attempted to write this auspicious literature.
PURPORT
Srila Krshnadasa Kaviraja Gosvami took permission not only from the Vaisnavas and Madana-mohana but also from Vrndavana dasa Thakura, who is understood to be the Vyasa of the pastimes of Sri Caitanya Mahaprabhu.

TEXT 82

चैतन्यलीलाते 'व्यास'— वृंदावन-दास ।
ताँर कुपित विनय अन्ये न हय श्रेष्ठां ॥ ८२ ॥

caitanya-lilate 'vyasa'—vrndavana-dasa
tanra krpVinay anv naya prakasa

caitanya-lilate—in describing the pastimes of Lord Caitanya; vyasa—Vyasadeva; vrndavana-dasa—is Srila Vrndavana dasa Thakura; tanra—his; krp—mercy; vinay—without; anv—other; nay—never; haya—becomes; prakasa—manifest.

TRANSLATION
Srila Vrndavana dasa Thakura is the authorized writer on the pastimes of Lord Caitanya. Without his mercy, therefore, one cannot describe these pastimes.

TEXT 83

मूर्ख, नीच, कुद्रा मुणि विषय-लालस ।
वैष्णवान्यमणी बाले करि एतेक साहस ॥ ८३ ॥

mirkha, nica, kudra muuni visaya-lalasa
vaisnavajn-bale kari eteka sahasa

SYNONYMS
mirkha—foolish; nica—lowborn; kudra—very insignificant; muuni—I; visaya—material; lalasa—desires; vaisnav—of the Vaisnavas; ajn—order; bale—on the strength of; kari—I do; eteka—so much; sahasa—energy.

TRANSLATION
I am foolish, lowborn and insignificant, and I always desire material enjoyment; yet by the order of the Vaisnavas I am greatly enthusiastic to write this transcendental literature.

TEXT 84

श्रीरूप-रघुनाथ-चरणेण एक वल ।
यहार भूमि सिद्ध हय वर्धितस्वल ॥ ८४ ॥
srī-rūpa-raghunātha-caranaṭera ei bala
yāḥra smṛte siddha haya vānchita-sakala

SYNONYMS

srī-rūpa—Rūpa Gosvāmī; raghunātha—Raghunātha dāsa Gosvāmī; caranaṭera—of the lotus feet; ei—this; bala—strength; yāḥra—whose; smṛte—by remembrance; sid-
dha—successful; haya—becomes; vānchita-sakala—all desires.

TRANSLATION

The lotus feet of Śrī Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī are my source of strength. Remembering their lotus feet can fulfill all one’s desires.

TEXT 85

srī-rūpa-raghunātha-pade yāra āsa
caitanya-caritāmṛta kahe krṣṇadāsa

SYNONYMS

srī-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; krṣṇa-dāsa—Śrīla Krṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Krṣṇadāsa, narrate Śrī-Caitanya-caritāmṛta, following in their footsteps.

Thus ends the Caitanya-caritāmṛta, Eighth Chapter, Ādi-Mā, in the matter of the author’s receiving the orders of the authorities, Krṣṇa and guru.
A summary of Chapter Nine has been given as follows by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In the Ninth Chapter the author of Caitanya-caritāmṛta has devised a figurative example by describing the "plant of bhakti." He considers Lord Caitanya Mahāprabhu, who is known as Viśvambhara, to be the gardener of this plant because He is the main personality who has taken charge of it. As the supreme enjoyer, He enjoyed the flowers Himself and distributed them as well. The seed of the plant was first sown in Navadvīpa, the birthsite of Lord Caitanya Mahāprabhu, and then the plant was brought to Puruṣottama-ksetra (Jagannātha Purī) and then to Vṛndāvana. The seed fructified first in Śrīla Mādhavendra Purī and then his disciple Śrī Śiva Purī. It is figuratively described that both the tree itself and the trunk of the tree are Śrī Caitanya Mahāprabhu. The devotees, headed by Paramānanda Purī and eight other great sannyāśīs, are like the spreading roots of the tree. From the main trunk there extend two special branches, Advaita Prabhu and Śrī Nityānanda Prabhu, and from those branches grow other branches and twigs. The tree surrounds the entire world, and the flowers of the tree are to be distributed to everyone. In this way the tree of Lord Caitanya Mahāprabhu intoxicates the entire world. It should be noted that this is a figurative example meant to explain the mission of Lord Caitanya Mahāprabhu.

TEXT 1

tam śrīmat-krṣṇa-caitanya-devaṁ vande jagad-gurum
yasyānukampayā śvāpi mahābdhim santaret sukham

SYNONYMS

tam—unto Him; śrīmat—with all opulence; krṣṇa-caitanya-devaṁ—unto Lord Kṛṣṇa Caitanyaadeva; vande—1 offer obeisances; jagad-gurum—spiritual master of the world; yasya—whose; anukampayā—by the mercy of; śvā api—even a dog; mahā-abdhim—great ocean; santaret—can swim; sukham—without difficulty.
TRANSLATION

Let me offer my respectful obeisances unto the spiritual master of the entire world, Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a dog can swim across a great ocean.

PURPORT

Sometimes it is to be seen that a dog can swim in the water for a few yards and then come back to the shore. Here, however, it is stated that if a dog is blessed by Śrī Caitanya Mahāprabhu, he can swim across an ocean. Similarly, the author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmi, placing himself in a helpless condition, states that he has no personal power, but by the desire of Lord Caitanya, expressed through the Vaiṣṇavas and Madana-mohana vīgraha, it is possible for him to cross a transcendental ocean to present Śrī-Caitanya-caritāmṛta.

TEXT 2

jaya jaya śrī-kṛṣṇa-caitanya gauracandra
jaya jayādvaita jaya jaya nityānanda

SYNONYMS

jaya jaya—all glories; śrī-kṛṣṇa-caitanya—to Lord Śrī Caitanya Mahāprabhu; gauracandra—whose name is Gaurahari; jaya jaya—all glories; advaita—to Advaita Gosānī; jaya jaya—all glories; nityānanda—to Nityānanda.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, who is known as Gaurahari! All glories to Advaita and Nityānanda Prabhu!

TEXT 3

jaya jaya śrīvāsādi gaura-bhakta-gaṇa
sarvābhīṣṭa-pūrti-hetu yāṅhāra smaraṇa

SYNONYMS

jaya jaya—all glories; śrīvāsa-ādi—to Śrīvāsa and others; gaura-bhakta-gaṇa—all devotees of Lord Caitanya; sarvābhīṣṭa—all ambition; pūrti—satisfaction; hetu—for the matter of; yāṅhāra—whose; smaraṇa—remembrance.
TRANSLATION

All glories to the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura! In order to fulfill all my desires, I remember their lotus feet.

PURPORT

The author here continues to follow the same principles of worship of the Pañcatattva that were described in the Seventh Chapter of Ādi-līlā.

TEXT 4

श्रीरूप, सनातन, भट्ट रघुनाथ ।
श्रीजीव, गोपालभट्ट, दास-रघुनाथ ॥ ४ ॥
śrīrūpa, sanātana, bhaṭṭa raghunātha
śrījīva, gopāla-bhaṭṭa, dāsa-raghunātha

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; sanātana—Śrīla Sanātana Gosvāmī; bhaṭṭa raghunātha—Raghunātha Bhaṭṭa Gosvāmī; śrī-jīva—Śrī Jīva Gosvāmī; gopāla-bhaṭṭa—Śrī Gopāla Bhaṭṭa Gosvāmī; dāsa-raghunātha—Raghunātha dāsa Gosvāmī.

TRANSLATION

I also remember the six Gosvāmīs—Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha.

PURPORT

This is the process for writing transcendental literature. A sentimentalist who has no Vaiṣṇava qualifications cannot produce transcendental writings. There are many fools who consider Kṛṣṇa-līlā to be a subject of art and write or paint pictures about the pastimes of Lord Kṛṣṇa with the gopīs, sometimes depicting them in a manner practically obscene. These fools take pleasure in material sense gratification, but one who wants to make advancement in spiritual life must scrupulously avoid their literature. Unless one is a servant of Kṛṣṇa and the Vaiṣṇavas, as Kṛṣṇadāsa Kavirāja Gosvāmī presents himself to be in offering respects to Lord Caitanya, His associates and His disciples, one should not attempt to write transcendental literature.

TEXT 5
esaba-prasāde likhi caitanya-līttā-guṇa
jāṇi vā nā jāṇi, kari āpana-śodhana

SYNONYMS
esaba—all these; prasāde—by the mercy of; likhi—I write; caitanya—of Lord Caitanya; līttā-guṇa—pastimes and quality; jāṇi—know; vā—or; nā—not; jāṇi—know; kari—do; āpana—self; śodhana—purification.

TRANSLATION
It is by the mercy of all these Vaiṣṇavas and gurus that I attempt to write about the pastimes and qualities of Lord Caitanya Mahāprabhu. Whether I know or know not, it is for self-purification that I write this book.

PURPORT
This is the sum and substance of transcendental writing. One must be an authorized Vaiṣṇava, humble and pure. One should write transcendental literature to purify oneself, not for credit. By writing about the pastimes of the Lord, one associates with the Lord directly. One should not ambitiously think, “I shall become a great author. I shall be celebrated as a writer.” These are material desires. One should attempt to write for self-purification. It may be published, or it may not be published, but that does not matter. If one is actually sincere in writing, all his ambitions will be fulfilled. Whether one is known as a great author is incidental. One should not attempt to write transcendental literature for material name and fame.

TEXT 6
mālākāraḥ svayam krṣṇa-prema-mara-taruḥ svayam
dātā bhoktā tat-phalānāṁ yas tam caitanyam āśraye

SYNONYMS
mālākāraḥ—gardener; svayam—Himself; krṣṇa—Lord Kṛṣṇa; prema—love; amara—transcendental; taruḥ—tree; svayam—Himself; dātā—giver; bhoktā—enjoyer; tat-phalānāṁ—of all the fruits of that tree; yaḥ—one who; tam—unto Him; caitanyam—Lord Caitanya Mahāprabhu; āśraye—I take shelter.

TRANSLATION
I take shelter of the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, who Himself is the tree of transcendental love of Kṛṣṇa, its gardener and also the bestower and enjoyer of its fruits.
TEXT 7

prabhu kahe, āmi ‘viśvambhara’ nāma dhari
nāma sārthaka haya, yadi preme viśva bhari

SYNONYMS

prabhu kahe— the Lord said; āmi— I; viśvambhara—Viśvambhara; nāma—named; dhari—accept; nāma— the name; sārthaka—complete; haya—becomes; yadi—if; preme—in love of God; viśva— the whole universe; bhari—fulfilled.

TRANSLATION

Lord Caitanya thought: “My name is Viśvambhara, ‘one who maintains the entire universe.’ Its meaning will be actualized if I can fill the whole universe with love of Godhead.”

TEXT 8

eta cinti’ lailā prabhu mālākāra-dharma
navadvīpe ārambhilī phalodyāna-karma

SYNONYMS

eta cinti’—thinking like this; lailā— took; prabhu— the Lord; mālākāra-dharma— the business of a gardener; navadvīpe—in Navadvīpa; ārambhilī—began; phalodyāna— garden; karma— activities.

TRANSLATION

Thinking in this way, He accepted the duty of a planter and began to grow a garden in Navadvīpa.

TEXT 9

śrī-caitanya mālākāra pṛthīte āni’
bhakti-kalpataru ropilā siṃci’ icchā-pāni

śrī-caitanya mālākāra pṛthīte āni’
bhakti-kalpataru ropilā siṃci’ icchā-pāni
SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; mālākāra—gardener; prthivīte—on this planet; āni’—bringing; bhakti-kalpataru—the desire tree of devotional service; ropilā—sowed; sīnci’—watering; icchā—will; pāni—water.

TRANSLATION

Thus the Lord brought the desire tree of devotional service to this earth and became its gardener. He sowed the seed and sprinkled upon it the water of His will.

PURPORT

In many places devotional service has been compared to a creeper. One has to sow the seed of the devotional creeper, bhakti-latā, within his heart. As he regularly hears and chants, the seed will fructify and gradually grow into a mature plant and then produce the fruit of devotional service, namely, love of Godhead, which the gardener (mālākāra) can then enjoy without impediments.

TEXT 10

jaya śrī mādhavapurī kṛṣṇa-prema-pūra
bhakti-kalpataru teňho prathama aṅkura

SYNONYMS.

jaya—all glories; śrī mādhavapurī—unto Mādhavendra Purī; kṛṣṇa-prema-pūra—a storehouse of all love of Godhead; bhakti-kalpataru—of the desire tree of devotional service; teňho—he is; prathama—first; aṅkura—fructification.

TRANSLATION

All glories to Śrī Mādhavendra Purī, the storehouse of all devotional service unto Kṛṣṇa! He is a desire tree of devotional service, and it is in him that the seed of devotional service first fructified.

PURPORT

Śrī Mādhavendra Purī, also known as Śrī Mādhava Purī, belonged to the disciplic succession from Madhvacārya and was a greatly celebrated sannyāsī. Śrī Caitanya Mahāprabhu was the third disciplic descendant from Śrī Mādhavendra Purī. The process of worship in the disciplic succession of Madhvacārya was full of ritualistic ceremonies, with hardly a sign of love of Godhead; Śrī Mādhavendra Purī was the first person in that disciplic succession to exhibit the symptoms of love of Godhead and the first to write a poem beginning with the words ayi dīna-dayādra-nātha, “O
supremely merciful Personality of Godhead.” In that poetry is the seed of Caitanya Mahāprabhu’s cultivation of love of Godhead.

TEXT 11

śrī-īśvarapurī-rūpe aṅkura puṣṭa haila
āpane caitanya-mālī skandha upajila

SYNONYMS

śrī-īśvara-purī—by the name Śrī Īśvara Purī; rūpe—in the form of; aṅkura—the seed; puṣṭa—cultivated; haila—became; āpane—Himself; caitanya-mālī—the gardener of the name Śrī Caitanya Mahāprabhu; skandha—trunk; upajila—expanded.

TRANSLATION

The seed of devotional service next fructified in the form of Śrī Īśvara Purī, and then the gardener Himself, Caitanya Mahāprabhu, became the main trunk of the tree of devotional service.

PURPORT

Śrī Īśvara Purī was a resident of Kumāra-haṭṭa, where there is now a railroad station known as Kāmarhaṭṭy. Nearby there is also another station named Hālisahara, which belongs to the eastern railway that runs from the eastern section of Calcutta. Īśvara Purī appeared in a brāhmaṇa family and was the most beloved disciple of Śrīla Madhavananda Purī. In the last portion of Caitanya-caritāmṛta, Chapter Eight, verses 26-29, it is stated:

蒂vara-purī kare śrī-pada sevana
sva-haste karena mala-mṛtrādi mārjana
nirantarā kṛṣṇa-nāma karāya smaraṇa
kṛṣṇa-nāma kṛṣṇa-līlā śunāya anukṣaṇa
tuṣṭa haṅa purī ṭāṅre kaila āliṅgana
vara dīla kṛṣṇe tomāra ha-uk prema-dhana
sei haite tiśvara-purī premera sāgara

“At the last stage of his life Śrī Madhavananda Purī became an invalid and was completely unable to move, and Īśvara Purī so completely engaged himself in his service that he personally cleaned up his stool and urine. Always chanting the Hare Kṛṣṇa mahā-mantra and reminding Śrī Madhavananda Purī about the pastimes of Lord Kṛṣṇa in the last stage of his life, Īśvara Purī gave the best service among his disciples. Thus Madhavananda Purī, being very pleased with him, blessed him, saying, ‘My dear boy,
I can only pray to Kṛṣṇa that He will be pleased with you.’ Thus Īśvara Purī, by the grace of his spiritual master, Śrī Madhavendra Purī, became a great devotee in the ocean of love of Godhead.” Śrīla Viśvanātha Cakravartī states in his Guruṇāta prayer, yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto’pi: “By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement.” It is by the mercy of the spiritual master that one becomes perfect, as vividly exemplified here. A Vaiṣṇava is always protected by the Supreme Personality of Godhead, but if he appears to be an invalid, this gives a chance to his disciples to serve him. Īśvara Purī pleased his spiritual master by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahāprabhu accepted him as His spiritual master.

Śrīla Īśvara Purī was the spiritual master of Śrī Caitanya Mahāprabhu, but before initiating Lord Caitanya he went to Navadvīpa and lived for a few months in the house of Gopinātha Ācārya. At that time Lord Caitanya became acquainted with him, and it is understood that he served Śrī Caitanya Mahāprabhu by reciting his book, Kṛṣṇa-līlāmṛta. This is explained in Caitanya-bhāgavata, Ādi-līlā, Seventh Chapter.

To teach others by example how to be a faithful disciple of one’s spiritual master, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, visited the birthplace of Īśvara Purī at Kāmarhatṭy and collected some earth from his birthsite. This He kept very carefully, and He used to eat a small portion of it daily. This is stated in the Caitanya-bhāgavata, Chapter Twelve. It has now become customary for devotees, following the example of Śrī Caitanya Mahāprabhu, to go there and collect some earth from that place.

TEXT 12

bhāva-chintyā-vyakṣyā, maṇī hanka, ṭīkṣḍa hUNA
sakalā śākhārā sarena ṭīkṣḍa mulāśraya || 12 ||
nījācintya-śaktye mālī haṅā skandha haya sakala śākhāra sei skandha mūlāśraya

SYNONYMS

nīja—His own; acintya—inconceivable; śaktye—by potency; mālī—gardener; haṅā—becoming; skandha—trunk; haya—became; sakala—all; śākhāra—of other branches; sei—that; skandha—trunk; mūla-āśraya—original support.

TRANSLATION

By His inconceivable powers, the Lord became the gardener, the trunk and the branches simultaneously.

TEXTS 13-15

paramānanda purī, ār keśav varāṭī |
āṇānanda purī, ār āṇānanda varāṭī || 13 ||
SYNONYMS

Paramananda Purī—of the name Paramananda Purī; āra—and; keśava bhāratī—of the name Kesava Bharati; brahmānanda purī—of the name Brahmānanda Purī; āra—and; brahmānanda bhāratī—of the name Brahmānanda Bhāratī; viṣṇu-purī—of the name Viṣṇu Purī; keśava-purī—of the name Kesava Purī; purī kṛṣṇānanda—of the name Kṛṣṇānanda Purī; sīrś-.nrṣimhatīrtha—of the name Śrī Nṛṣimhatīrtha; āra—and; purī sukhānanda—of the name Sukhānanda Purī; ei nava—of these nine; mūla—roots; nikasila—fructified; vṛkṣa-mūle—in the trunk of the tree; ei nava mūle—in these nine roots; vṛkṣa—the tree; karila niścale—became very steadfast.

TRANSLATION

Paramananda Purī, Kesava Bhāratī, Brahmānanda Purī and Brahmānanda Bhāratī, Śrī Viṣṇu Purī, Kesava Purī, Kṛṣṇānanda Purī, Śrī Nṛṣimhatīrtha and Sukhānanda Purī—these nine sannyāsī roots all sprouted from the trunk of the tree. Thus the tree stood steadfastly on the strength of these nine roots.

PURPORT

Paramananda Purī. Paramananda Purī belonged to a brahmāṇa family of the Trihūt district in Uttar Pradesh. Mādhavendra Purī was his spiritual master. In relationship with Mādhavendra Purī, Paramananda Purī was very dear to Śrī Caitanya Mahāprabhu. In the Caitanya-bhāgavata, Antya-īlā, Chapter Eleven, there is the following statement:

sannyāśīra madhye iśvarera priya-pātra
āra nāhi eka purī gosāṇi se mātra
dāmodara-svarūpa paramānanda-purī
dsannyāśi-pāraśade e dui adhikārī
niravadhi nikaṭe thākena duī-jana
prabhura sannyāse kare dāṇḍera grahaṇa
purī dhyāna-para dāmodarera kīrtana
Among his sannyāsī disciples, Īśvara Purī and Paramānanda Purī were very dear to Mādhavendra Purī. Thus Paramānanda Purī, like Svarūpa Dāmodara, who was also a sannyāsī, was very dear to Śrī Caitanya Mahāprabhu and was His constant associate. When Lord Caitanya accepted the renounced order, Paramānanda Purī offered Him the danḍa. Paramānanda Purī was always engaged in meditation, and Śrī Svarūpa was always engaged in chanting the Hare Kṛṣṇa mahā-mantra. As Śrī Caitanya Mahāprabhu offered full respect to His spiritual master, īśvara Purī, He similarly respected Paramānanda Purī and Svarūpa Dāmodara.

“When Lord Caitanya accepted the renounced order, Paramānanda Purī offered Him the danḍa. Paramānanda Purī was always engaged in meditation, and Śrī Svarūpa was always engaged in chanting the Hare Kṛṣṇa mahā-mantra. As Śrī Caitanya Mahāprabhu offered full respect to His spiritual master, īśvara Purī, He similarly respected Paramānanda Purī and Svarūpa Dāmodara.” It is described in Caitanya-bhāgavata, Antya-līlā, Chapter Three, that when Śrī Caitanya Mahāprabhu first saw Paramānanda Purī He made the following statement:

"My eyes, My mind, My religious activities and My acceptance of the sannyāsa order have now all become perfect because today Mādhavendra Purī is manifest before Me in the form of Paramānanda Purī."

Caitanya-bhāgavata further states:

"Thus Śrī Caitanya Mahāprabhu exchanged respectful obeisances with Paramānanda Purī, who was very dear to Him.” Paramānanda Purī established a small monastery behind the western side of the Jagannātha Temple, where he had a well dug to supply water. The water, however, was bitter, and therefore Śrī Caitanya Mahāprabhu prayed to Lord Jagannātha to allow Ganges water to come into the well to make it sweet. When Lord Jagannātha granted the request, Lord Caitanya told all the devotees that from that day hence, the water of Paramānanda Purī’s well should be celebrated as Ganges water, for any devotee who would drink it or bathe in it would certainly get the same benefit as that derived from drinking or bathing in the waters of the Ganges. Such a person would certainly develop pure love of Godhead. It is stated in the Caitanya-bhāgavata:

"Śrī Caitanya Mahāprabhu used to say: ‘I am living in this world only on account of the excellent behavior of Śrī Paramānanda Purī.’" The Gaura-gaṇoddeśa-dīpikā, verse 118, states, purī śrī-paramānando ya āśīd uddhavaḥ purā: “Paramānanda Purī is none other than Uddhava.” Uddhava was Lord Kṛṣṇa’s friend and uncle, and in
the Caitanya-īla the same Uddhava became the friend of Śrī Caitanya Mahāprabhu and His uncle in terms of their relationship in the disciplic succession.

Keśava· Bhārati. The Sarasvatī, Bhārata and Purī sampradāyas belong to the Śrīnerī Maṭha in South India, and Śrī Keśava Bhārati, who at that time was situated in a monastery in Katwa, belonged to the Bhārata-sampradāya. According to some authoritative opinions, although Keśava Bhārati belonged to the Śaṅkara-sampradāya, he was formerly initiated by a Vaiśṇava. He is supposed to have been a Vaiśṇava on account of having been initiated by Mādhavendra Purī, for some say that he took sannyāsa from Mādhavendra Purī. The temple and Deity worship started by Keśava Bhārati are still existing in the village known as Khāṭundi, which is under the postal jurisdiction of Kāndarā in the district of Burdwan. According to the managers of that maṭha, the priests are descendants of Keśava Bhārati, and some say that the worshipers of the Deity are descendants of the sons of Keśava Bhārati. In his householder life he had two sons, Niśāpati and Uśāpati, and a brahmaṇa of the name Śrī Nākaḍicandra Vidyāratna, who was a member of the family of Niśāpati, was the priest in charge at the time that Śrī Bhaktisiddhānta Sarasvatī visited this temple. According to some, the priests of the temple belong to the family of Keśava Bhārati’s brother. Still another opinion is that they descend from Mādhava Bhārati, who was another disciple of Keśava Bhārati. Mādhava Bhārati’s disciple Balabhada, who also later became a sannyāsi of the Bhārati-sampradāya, had two sons in his family life named Madana and Gopāla. Madana, whose family’s surname was Bhārati, lived in the village of Āuriyā, and Gopāla, whose family’s surname was Brahmacārī, lived in the village of Denduḍā. There are still many living descendants of both families.

In the Gaura-gaṇoddeśa-dīpikā, verse 52, it is said:

\[
\text{mathurāyāṁ yajña-sūtraṁ purā krṣṇaya yo muniḥ}
\text{dadau sāndipaniḥ so 'bhūt adya keśava-bhārati}
\]

“Sāndipani Muni, who formerly offered the sacred thread to Kṛṣṇa and Balarāma, later became Keśava Bhārati.” It is he who offered sannyāsa to Śrī Caitanya Mahāprabhu. There is another statement from the Gaura-gaṇoddeśa-dīpikā, verse 117. Itī kecit prabhāṣante 'krūraḥ keśava-bhārati: “According to some authoritative opinions, Keśava Bhārati is an incarnation of Akrūra.” Keśava Bhārati offered the sannyāsa order to Śrī Caitanya Mahāprabhu in the year 1432 śakāda (1510 A.D.) in Katwa. This is stated in the Vaiṣṇava-mañuṣā, Part Two.

Brahmānanda Purī. Śrī Brahānanda Purī was one of the associates of Śrī Caitanya Mahāprabhu while He was performing kīrtana in Navadvīpa, and he also joined Lord Caitanya in Jagannātha Purī. We may note in this connection that the name Brahmananda is accepted not only by Māyāvādī sannyāsīs but Vaiṣṇava sannyāsīs also. One of our foolish Godbrothers criticized our sannyāśī Brahmananda Svāmī, saying that this was a Māyāvādī name. The foolish man did not know that Brahmananda does not always refer to the impersonal. Parabrahman, the Supreme Brahman, is Kṛṣṇa. A devotee of Kṛṣṇa can therefore also be called Brahmananda; this is evident from the fact that Brahmananda Purī was one of the chief sannyāśī associates of Lord Caitanya Mahāprabhu.
Brahmānanda Bhaṭṭī. Brahmānanda Bhāratī went to see Śrī Kṛṣṇa Caitanya Mahāprabhu at Jagannātha-dhāma. At that time he used to wear only a deerskin to cover himself, and Śrī Caitanya Mahāprabhu indirectly indicated that He did not like this deerskin covering. Brahmānanda Bhāratī therefore gave it up and accepted a loincloth of saffron color as used by Vaiṣṇava sannyāsīs. For some time he lived with Śrī Caitanya Mahāprabhu at Jagannātha Purī.

TEXT 16

मध्यमूल परमाणु न दृष्टिगत
ऋतु दिके ऋतु मूल रूक्ष केलेखर || १६ ||

madhyā-mūla paramāṇanda purī mahā-dhīra
aṣṭa dike aṣṭa mūla vrkṣa kaila sthira

SYNONYMS

madhyā-mūla—the middle root; paramāṇanda purī—of the name Paramāṇanda Purī; mahā-dhīra—most sober; aṣṭa dike—in the eight directions; aṣṭa mūla—eight roots; vrkṣa—the tree; kaila sthira—fixed.

TRANSLATION

With the sober and grave Paramāṇanda Purī as the central root and the other eight roots in the eight directions, the tree of Caitanya Mahāprabhu stood firmly.

TEXT 17

কণধারের উপরে বহু শাখা উপজিল।
উপরি উপরি শাখা অসংখ্য হইল। || ১৭ ||

skandhera upare bahu śākhā upajila
upari upari śākhā asaṅkhya ha-ilā

SYNONYMS

skandhera upare—upon the trunk; bahu śākhā—many branches; upajila—grew; upari upari—over and above them; śākhā—other branches; asaṅkhya—innumerable; ha-ilā—fructified.

TRANSLATION

From the trunk grew many branches and above them innumerable others.
TEXT 18

বিশ বিশ শাখা করি’ এক এক মণ্ডল।
মহা-মহা-শাখা হাইল ব্রহ্মান্ধ সকল। ১৮

viśa viśa sākhā kari’ eka eka maṇḍala
mahā-mahā-sākhā chāila brāhmaṇḍa sakala

SYNONYMS

viśa viśa—twenty, twenty; sākhā—branches; kari’—making a group; eka eka maṇḍala—form a society; mahā-mahā-sākhā—big branches; chāila—covered; brāhmaṇḍa—the whole universe; sakala—all.

TRANSLATION

Thus the branches of the Caitanya tree formed a cluster or society, with great branches covering all the universe.

PURPORT

Our International Society for Krishna Consciousness is one of the branches of the Caitanya tree.

TEXT 19

একৈক শাখাতে উপশাখা বহু বহু।
ষত উপাশিক শাখা কে গণিবে কত। ১৯

ekaika sākhāte upaśākhā sata sata
yata upajila sākhā ke gaṇibe kata

SYNONYMS

ekaika—each branch; sākhāte—in the branch; upaśākhā—sub-branches; sata sata—hundreds and hundreds; yata—all; upajila—grew; sākhā—branches; ke—who; gaṇibe—can count; kata—how much.

TRANSLATION

From each branch grew many hundreds of sub-branches. No one can count how many branches thus grew.

TEXT 20

পুষ্প পুষ্প শাখাগণের নাম অগণন।
আগে ত’ করিব, শুন বুদ্ধের বর্ণন। ২০

...
mukhya mukhya sākhā-gaṇera nāma agaṇana āge ta' kariba, śuna vṛkṣera varṇana

SYNONYMS

mukhya mukhya—the foremost of them all; sākhā-gaṇera—of the branches; nāma—name; agaṇana—uncountable; āge—subsequently; ta' kariba—I shall do; śuna—please hear; vṛkṣera varṇana—the description of the Caitanya tree.

TRANSLATION

I shall try to name the foremost of the innumerable branches. Please hear the description of the Caitanya tree.

TEXT 21

vrkṣera upare sākhā haila dui skandha eka ‘advaita’ nāma, āra ‘nityānanda’

SYNONYMS

vrkṣera—of the tree; upare—on the top; sākhā—branch; haila—became; dui—two; skandha—trunks; eka—one; advaita—Śrī Advaita Prabhu; nāma—of the name; āra—and; nityānanda—of the name Nityānanda Prabhu.

TRANSLATION

At the top of the tree the trunk branched into two. One trunk was named Śrī Advaita Prabhu and the other Śrī Nityānanda Prabhu.

TEXT 22

sei dui-skandhe bahu sākhā upajila tāra upaśākhā-gaṇe jagat chāila

SYNONYMS

sei—that; dui-skandhe—in two trunks; bahu—many; sākhā—branches; upajila—grew; tāra—of them; upaśākhā-gaṇe—sub-branches; jagat—the whole world; chāila—covered.
TRANSLATION

From these two trunks grew many branches and sub-branches that covered the entire world.

TEXT 23

বড় শাখা, উপশাখা, তার উপশাখা।
ষভ উপজিল তার কে করিবে লেখা॥ ২৩॥

baḍa sākhā, upaśākhā, tāra upaśākhā
yata upajila tāra ke karibe lekhā

SYNONYMS

baḍa sākhā—the big branches; upaśākhā—sub-branches; tāra—their; upaśākhā—sub-branches; tāra—their; upaśākhā—again sub-branches; yata—all that; upajila—grew; tāra—of them; ke—who; karibe—can count; lekhā—or write.

TRANSLATION

These branches and sub-branches and their sub-branches became so numerous that no one can actually write about them.

TEXT 24

শিষ্য, প্রশিষ্য, অরার উপশিষ্যগণ।
জগৎ ব্যাপিল তার নাহিক গণন।॥ ২৪॥

śiṣya, praśiṣya, āra upaśiṣya-gaṇa
jagat vyāpila tāra nāhika gaṇana

SYNONYMS

śiṣya—disciples; praśiṣya—grand-disciples; āra—and; upaśiṣya-gaṇa—admirers; jagat—the whole world; vyāpila—spread; tāra—of that; nāhika—there is none; gaṇana—enumeration.

TRANSLATION

Thus the disciples and the grand-disciples and their admirers spread throughout the entire world, and it is not possible to enumerate them all.

TEXT 25

উড় লব-বৃক্ষ যেন ফলে সর্ব অগ্রে।
এই মত ভক্তি-বৃক্ষে সর্বত্র ফল লাগে॥ ২৫॥
udumbara-vrksa yena phale sarva ange
ei mata bhakti-vrksa sarvatra phala lage

SYNONYMS

udumbara-vrksa—a big fig tree; yena—as if; phale—grew fruits; sarva—all; ange—parts of the body; ei—this; mata—like; bhakti- vrksa—in the tree of devotional service; sarvatra—all over; phala—fruit; lage—appears.

TRANSLATION

As a big fig tree bears fruits all over its body, each part of the tree of devotional service bore fruit.

PURPORT

This tree of devotional service is not of this material world. It grows in the spiritual world, where there is no distinction between one part of the body and another. It is something like a tree of sugar, for whichever part of such a tree one tastes, it is always sweet. The tree of bhakti has varieties of branches, leaves and fruits, but they are all meant for the service of the Supreme Personality of Godhead. There are nine different processes of devotional service (sravanaṁ kirtanaṁ viṣṇoṁ smaraṇaṁ pāda-sevanam arcanam vandanam dāsyam ātma-nivedanam), but all of them are meant only for the service of the Supreme Lord. Therefore whether one hears, chants, remembers or worships, his activities will yield the same result. Which one of these processes will be the most suitable for a particular devotee depends upon his taste.

TEXT 26

mu%ska-rośa āsā rotra upaśāgha-gaṇe
lāgilā ye prema-phala,—amṛtake jine

SYNONYMS

mu%ska-skandhera—of the chief trunk; sākhā—branches; āra—and; upaśāgha-gaṇe—sub-branches; lāgilā—as it grew; ye—that; prema-phala—the fruit of love; amṛtake jine—such a fruit conquers nectar.

TRANSLATION

Since Śrī Kṛṣṇa Caitanya Mahāprabhu was the original trunk, the taste of the fruits that grew on the branches and sub-branches surpassed the taste of nectar.

TEXT 27

pālīlā yā prema-phala amṛt-advaram
bilai bāṭa-dṬaḷāḷi, nāhī lār muḷ || 27 ||
pākila ye prema-phala amṛta-madhura
vilāya caitanya-mālī, nāhi laya mūla

SYNONYMS

pākila—ripened; ye—that; prema-phala—the fruit of love of Godhead; amṛta—nectarean; madhura—sweet; vilāya—distributes; caitanya-mālī—the gardener, Lord Caitanya; nāhi—does not; laya—take; mūla—price.

TRANSLATION

The fruits ripened and became sweet and nectarean. The gardener, Śrī Caitanya Mahāprabhu, distributed them without asking any price.

TEXT 28

ত্রিজগতে যত আছে ধন-রত্নমণি।
এককলের মূল্য করিত তাহা নাহি গণি || ২৮ ||

tri-jagate yata āche dhana-ratnamāṇi
eka-phalera mūlya kari' tāhā nāhi gaṇi

SYNONYMS

tri-jagate—in the three worlds; yata—as much as; āche—there is; dhana-ratnamāṇi—wealth and riches; eka-phalera—one fruit’s; mūlya—price; kari’—calculated; tāhā—that; nāhi—do not; gaṇi—count.

TRANSLATION

All the wealth in the three worlds cannot equal the value of one such nectarean fruit of devotional service.

TEXT 29

মাগে বা না মাগে কেহ, পাত্র বা অপাত্র।
ঈহার বিচার নাহি জানে, দেয় মাত্র || ২৯ ||

māge vā nā māge keha, pātra vā apātra
ihāra vicāra nāhi jāne, deya mātra

SYNONYMS

māge—begs; vā—or; nā—not; māge—begs; keha—anyone; pātra—candidate; vā—or; apātra—not a candidate; ihāra—of this; vicāra—consideration; nāhi—does not; jāne—know; deya—gives; mātra—only.
TRANSLATION

Not considering who asked for it and who did not, nor who was fit and who unfit to receive it, Caitanya Mahāprabhu distributed the fruit of devotional service.

PURPORT

This is the sum and substance of Lord Caitanya’s saṅkīrtana movement. There is no distinction made between those who are fit and those who are not fit to hear or take part in the saṅkīrtana movement. It should therefore be preached without discrimination. The only purpose of the preachers of the saṅkīrtana movement must be to go on preaching without restriction. That is the way in which Śrī Caitanya Mahāprabhu introduced this saṅkīrtana movement to the world.

TEXT 30

अङ्लिः अङ्लिः भरीं फेले चतुर्दिशे ।
दरिद्र कुड़ांग हाय, मालकार हासे ॥ ३० ॥

aṅjali aṅjali bhari’ phele caturdiše
daridra kuḍāṇā khāya, mālākāra hāse

SYNONYMS

aṅjali—handful; aṅjali—handful; bhari’—filling; phele—distributes; caturdiše—in all directions; daridra—poor; kuḍāṇā—picking up; khāya—eats; mālākāra—the gardener; hāse—smiles.

TRANSLATION

The transcendental gardener, Śrī Caitanya Mahāprabhu, distributed handful after handful of fruit in all directions, and when the poor hungry people ate the fruit, the gardener smiled with great pleasure.

TEXT 31

मालकार कहे,—शुन, व्रक्षा-परिवार ।
मुला-साखा-उपसाखा यतेक प्रकार ॥ ३१ ॥

mālākāra kahe,—śuna, vrkṣa-parivāra
mūlaśākhā-upaśākhā yateka prakāra

SYNONYMS

mālākāra—the gardener; kahe—said; śuna—hear; vrkṣa-parivāra—the family of this transcendental tree of devotional service; mūla-śākhā—chief branches; upaśākhā—sub-branches; yateka—as many; prakāra—varieties.
TRANSLATION

Lord Caitanya thus addressed the multifarious varieties of branches and sub-branches of the tree of devotional service:

TEXT 32

अलोकिक वृक्ष करे सर्वेक्षित-कर्म ।
श्चाबर हैया धরे जङ्गायेर धर्म || ३२ ||

alaukika vrkṣa kare sarvendriya-karma
sthāvara ha-iyā dhare jaṅgamera dharma

SYNONYMS

alaukika—transcendental; vrkṣa—tree; kare—does; sarva-indriya—all senses; karma—activities; sthāvara—immovable; ha-iyā—becoming; dhare—accepts; jaṅgamera—of the movable; dharma—activities.

TRANSLATION

"Since the tree of devotional service is transcendental, every one of its parts can perform the action of all the others. Although a tree is supposed to be immovable, this tree nevertheless moves.

PURPORT

It is our experience in the material world that trees stand in one place, but in the spiritual world a tree can go from one place to another. Therefore everything in the spiritual world is called alaukika, uncommon or transcendental. Another feature of such a tree is that it can act universally. In the material world the roots of a tree go deep within the earth to gather food, but in the spiritual world the twigs, branches and leaves of the upper portion of the tree can act as well as the roots.

TEXT 33

এ বৃক্ষের অংশ হয় সব সচেতন ।
বাড়িয়া ব্যাপিল সবে সকল ভুবন || ৩৩ ||

e vrkṣera aṅga haya saba sa-cetana
bādiyā vyāpila sabe sakala bhuvana

SYNONYMS

e—this; vrkṣera—of the Caitanya tree; aṅga—parts; haya—are; saba—all; sa-cetana—spiritually cognizant; bādiyā—increase; vyāpila—overflooded; sabe—all the parts; sakala—all; bhuvana—the world.
TRANSLATION

“All the parts of this tree are spiritually cognizant, and thus as they grow up they spread all over the world.

TEXT 34

एकला मालाकार आमि काही काही याब।
एकला वा कत फल पात्तिसा बिलाब॥३४॥

ekalā mālākāra āmi kāhān kāhān yāba
ekalā vā kata phala pādiyā vilāba

SYNONYMS

ekalā—alone; mālākāra—gardener; āmi—I am; kāhān—where; kāhān—where; yāba—shall I go; ekalā—alone; vā—or; kata—how many; phala—fruits; pādiyā—picking; vilāba—shall distribute.

TRANSLATION

“I am the only gardener. How many places can I go? How many fruits can I pick and distribute?

PURPORT

Here Śrī Caitanya Mahāprabhu indicates that the distribution of the Hare Kṛṣṇa mahā-mantra should be performed by combined forces. Although He is the Supreme Personality of Godhead, He laments, “How can I act alone? How can I alone pick the fruit and distribute it all over the world?” This indicates that all classes of devotees should combine to distribute the Hare Kṛṣṇa mahā-mantra without consideration of the time, place or situation.

TEXT 35

एकला उठाणा दिते हय परिश्रम।
केह गाय, केह ना गाय, रहेम ले भ्रम॥३५॥

ekalā utohaṇā dite haya pariśrama
keha pāya, keha nā pāya, rahe mane bhrama

SYNONYMS

ekalā—alone; utohaṇā—picking up; dite—to give; haya—it becomes; pariśrama—too laborious; keha—someone; pāya—does get; keha—someone; nā—not; pāya—does get; rahe—remains; mane—in the mind; bhrama—suspicion.
TRANSLATION

“It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not.

TEXT 36

अतः अमि अज्ञा दिनुः सबाकारे।
याहि ताहि प्रेमकल देहः यारे भारे॥ ३६॥

*ataeva āmi ājñā diluṅ sabākāre*
*yāhān tāhān prema-phala deha' yāre tāre*

SYNONYMS

*ataeva—therefore; āmi—I; ājñā—order; diluṅ—give; sabākāre—to everyone; yāhān—wherever; tāhān—everywhere; prema-phala—the fruit of love of Godhead; deha’—distribute; yāre—anyone; tāre—everyone.*

TRANSLATION

“Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere.

PURPORT

In this connection there is a song sung by Śrīla Bhaktivinoda Ṭhākura:

> eneche ausadhi māyā nāśibāra laṅī’
> harināma-mahāmantra lao tumī māgī’
> bhakativinoda prabhu-caraṇe paḍiyā
> sei harināma-mantra la-ilā māgiyā

The *saṅkīrtana* movement has been introduced by Lord Caitanya Mahāprabhu just to dispel the illusion of *māyā*, by which everyone in this material world thinks himself to be a product of matter and therefore to have many duties pertaining to the body. Actually, the living entity is not his material body; he is a spirit soul. He has a spiritual need to be eternally blissful and full of knowledge, but unfortunately he identifies himself with the body, sometimes as a human being, sometimes as an animal, sometimes a tree, sometimes an aquatic, sometimes a demigod, and so on. Thus with each change of body he develops a different type of consciousness with different types of activities and thus becomes increasingly entangled in material existence, transmigrating perpetually from one body to another. Under the spell of *māyā*, or illusion, he does not consider the past or future but is simply satisfied with the short life span that he has gotten for the present. To eradicate this illusion, Śrī Caitanya Mahāprabhu has brought the *saṅkīrtana* movement, and He requests everyone to accept and distribute it. A person who is actually a follower of Śrī Bhakti-
vinoda Ṭhākura must immediately accept the request of Lord Caitanya Mahāprabhu by offering respectful obeisances unto His lotus feet and thus beg from Him the Hare Kṛṣṇa mahā-mantra. If one is fortunate enough to beg from the Lord this Hare Kṛṣṇa mahā-mantra, his life is successful.

TEXT 37

एकला मालाकार आमि कतो फल खाब ।
ना दिया बা एই फल आर कि करिब ॥ ३७ ॥

ekalā mālākāra āmi kata phala khāba
nā diyā vā ei phala āra ki kariba

SYNONYMS

ekalā—alone; mālākāra—gardener; āmi—l; kata—how many; phala—fruits; khāba—eat; nā—without; diyā—giving; vā—or; ei—this; phala—fruits; āra—else; ki—what; kariba—shall I do.

TRANSLATION

“I am the only gardener. If I do not distribute these fruits, what shall I do with them? How many fruits can I alone eat?”

PURPORT

Lord Caitanya Mahāprabhu produced so many fruits of devotional service that they must be distributed all over the world; otherwise, how could He alone relish and taste each and every fruit? The original reason that Lord Śrī Kṛṣṇa descended as Śrī Caitanya Mahāprabhu was to understand Śrīmatī Rādhārāṇī’s love for Kṛṣṇa and to taste that love. The fruits of the tree of devotional service were innumerable, and therefore He wanted to distribute them unrestrictedly to everyone. Śrīla Rūpa Gosvāmī therefore writes:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vah śacī-nandanaḥ

There were many precious incarnations of the Supreme Personality of Godhead, but none were so generous, kind and magnanimous as Śrī Caitanya Mahāprabhu, for He distributed the most confidential aspect of devotional service, namely, the conjugal love of Rādhā and Kṛṣṇa. Therefore Śrī Rūpa Gosvāmī Prabhupāda desires that Śrī Caitanya Mahāprabhu live perpetually in the hearts of all devotees, for thus they can understand and relish the loving affairs of Śrīmatī Rādhārāṇī and Kṛṣṇa.
TEXT 38

ātma-ichāmrte vṛkṣa sīnci nirantara
tāhāte asaṅkhya phala vṛkṣera upara

SYNONYMS

ātma—self; icchā-ampre—by the nectar of the will; vṛkṣa—the tree; sīnci—sprinkle; nirantara—constantly; tāhāte—there; asaṅkhya—unlimited; phala—fruits; vṛkṣera—on the tree; upara—upper.

TRANSLATION

"By the transcendental desire of the Supreme Personality of Godhead, water has been sprinkled all over the tree, and thus there are innumerable fruits of love of Godhead.

PURPORT

God is unlimited, and His desires are also unlimited. This example of unlimited fruits is factually appropriate even within the material context, for with the good will of the Supreme Personality of Godhead there can be enough fruits, grains and other foodstuffs produced so that all the people in the world could not finish them, even if they ate ten times their capacity. In this material world there is actually no scarcity of anything but Kṛṣṇa consciousness. If people become Kṛṣṇa conscious, by the transcendental will of the Supreme Personality of Godhead there will be enough foodstuffs produced so that people will have no economic problems at all. One can very easily understand this fact. The production of fruits and flowers depends not upon our will but the supreme will of the Personality of Godhead. If He is pleased, He can supply enough fruits, flowers, etc., but if people are atheistic and godless, nature, by His will, restricts the supply of food. For example, in several provinces in India, especially Maharashtra, Uttar Pradesh and other adjoining states, there is sometimes a great scarcity of foodstuffs due to lack of rainfall. So-called scientists and economists cannot do anything about this. Therefore, to solve all problems, one must seek the good will of the Supreme Personality of Godhead by becoming Kṛṣṇa conscious and worshiping Him regularly in devotional service.

TEXT 39

�तএव सब फल देह’ यारे तारे।
खाइया छुठक लोक अगर अमरे॥ ३९॥
SYNONYMS

ataeva—therefore; saba—all; phala—fruits; deha’—distribute; yare tare—to everyone and anyone; khaiya—eating; ha-uk—let them become; loka—all people; ajara—without old age; amare—without death.

TRANSLATION

“Distribute this Kṛṣṇa consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death.

PURPORT

The Kṛṣṇa consciousness movement introduced by Lord Caitanya is extremely important because one who takes to it becomes eternal, being freed from birth, death and old age. People do not recognize that the real distresses in life are the four principles of birth, death, old age and disease. They are so foolish that they resign themselves to these four miseries, not knowing the transcendental remedy of the Hare Kṛṣṇa mahā-mantra. Simply by chanting the Hare Kṛṣṇa mahā-mantra one can become free from all misery, but because they are enchanted by the illusory energy, people do not take this movement seriously. Therefore those who are actually servants of Śrī Caitanya Mahāprabhu must seriously distribute this movement all over the world to render the greatest benefit to human society. Of course, animals and other lower species are not capable of understanding this movement, but if even a small number of living beings take it seriously, by their chanting loudly, all living entities, including even trees, animals and other lower species, will be benefited. When Śrī Caitanya Mahāprabhu inquired from Haridāsa Ṭhākura how he was to benefit living entities other than humans, Śrīla Haridāsa Ṭhākura replied that the Hare Kṛṣṇa mahā-mantra is so potent that if it is chanted loudly, everyone will benefit, including the lower species of life.

TEXT 40

jagat vyāpiyā mora habe puṇya khyāti
sukhī ha-iyā loka mora gāhibeka kīrti

SYNONYMS

jagat vyāpiyā—spreading all over the world; mora—My; habe—there will be; puṇya—pious; khyāti—reputation; sukhi—happy; ha-iyā—becoming; loka—all the people; mora—My; gāhibeka—glorify; kīrti—reputation.
TRANSLATION

"If the fruits are distributed all over the world, My reputation as a pious man will be known everywhere, and thus all people will glorify My name with great pleasure.

PURPORT

This prediction of Lord Caitanya Mahāprabhu is now actually coming to pass. The Kṛṣṇa consciousness movement is being distributed all over the world through the chanting of the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, and people who were leading confused, chaotic lives are now feeling transcendental happiness. They are finding peace in sankīrtana, and therefore they are acknowledging the supreme benefit of this movement. This is the blessing of Lord Caitanya Mahāprabhu. His prediction is now factually being fulfilled, and those who are sober and conscientious are appreciating the value of this great movement.

TEXT 41

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

SYNONYMS

bhārata—of India; bhūmite—in the land; haila—has become; manuṣya—human being; janma—birth; yāra—anyone; janma—such a birth; sārthaka—fulfillment; kari’—doing so; kara—do; para—others; upakāra—benefit.

TRANSLATION

“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.

PURPORT

The magnanimity of Lord Caitanya Mahāprabhu is expressed in this very important verse. Although He was born in Bengal and Bengalis therefore have a special duty toward Him, Śrī Caitanya Mahāprabhu is addressing not only Bengalis but all the inhabitants of India. It is in the land of India that actual human civilization can be developed.

Human life is especially meant for God realization, as stated in the Vedānta-sūtra (athāto brahma-jiñānāt). Anyone who takes birth in the land of India (Bhārata-varṣa) has the special privilege of being able to take advantage of the instruction and guidance of the Vedic civilization. He automatically receives the basic principles of spiritual life, for 99.9% of the Indian people, even simple village farmers and others
who are neither educated nor sophisticated, believe in the transmigration of the soul, believe in past and future lives, believe in God and naturally want to worship the Supreme Personality of Godhead or His representative. These ideas are the natural inheritance of a person born in India. India has many holy places of pilgrimage such as Gayā, Benares, Mathurā, Prayāg, Vṛndāvana, Haridvār, Rāmeśvaram and Jagannātha Purī, and still people go there by the hundreds and thousands. Although the present leaders of India are influencing the people not to believe in God, not to believe in a next life and not to believe in a distinction between pious and impious life, and they are teaching them how to drink wine, eat meat and become supposedly civilized, people are nevertheless afraid of the four activities of sinful life—namely, illicit sex, meat eating, intoxication and gambling—and whenever there is a religious festival, they gather together by the thousands. We have actual experience of this. Whenever the Kṛṣṇa consciousness movement holds a saṅkīrtana festival in a big city like Calcutta, Bombay, Madras, Ahmedabad or Hyderabad, thousands of people come to hear. Sometimes we speak in English, but even though most people do not understand English, they nevertheless come to hear us. Even when imitation incarnations of Godhead speak, people gather in thousands, for everyone who is born in the land of India has a natural spiritual inclination and is taught the basic principles of spiritual life; they merely need to be a little more educated in the Vedic principles. Therefore Śrī Caitanya Mahāprabhu said, janma sārthaka kari' kara para-upakāra: if an Indian is educated in the Vedic principles, he is able to perform the most beneficial welfare activity for the entire world.

At present, for want of Kṛṣṇa consciousness or God consciousness, the entire world is in darkness, having been covered by the four principles of sinful life—meat eating, illicit sex, gambling and intoxication. Therefore there is a need for vigorous propaganda to educate people to refrain from sinful activities. This will bring peace and prosperity; the rogues, thieves and debauchees will naturally decrease in number, and all of human society will be God conscious.

The practical effect of our spreading the Kṛṣṇa consciousness movement all over the world is that now the most degraded debauchees are becoming the most elevated saints. This is only one Indian’s humble service to the world. If all Indians had taken to this path, as advised by Lord Caitanya Mahāprabhu, India would have given a unique gift to the world, and thus India would have been glorified. Now, however, India is known as a poverty-stricken country, and whenever anyone from America or another opulent country goes to India, he sees many people lying by the foot paths for whom there are not even provisions for two meals a day. There are also institutions collecting money from all parts of the world in the name of welfare activities for poverty-stricken people, but they are spending it for their own sense gratification. Now, on the order of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement has been started, and people are benefiting from this movement. Therefore it is now the duty of the leading men of India to consider the importance of this movement and train many Indians to go outside of India to preach this cult. People will accept it, there will be cooperation among the Indian people and among the other people of the world, and the mission of Śrī Caitanya Mahāprabhu will then be fulfilled. Śrī Caitanya Mahāprabhu will then be glorified all over the world,
and people will naturally be happy, peaceful and prosperous, not only in this life but also in the next, for as stated in Bhagavad-gītā, anyone who understands Kṛṣṇa, the Supreme Personality of Godhead, will very easily get salvation, or freedom from the repetition of birth and death, and go back home, back to Godhead. Śrī Caitanya Mahāprabhu therefore requests every Indian to become a preacher of His cult to save the world from disastrous confusion.

This is not only the duty of Indians but the duty of everyone, and we are very happy that American and European boys and girls are seriously cooperating with this movement. One should know definitely that the best welfare activity for all of human society is to awaken man's God consciousness, or Kṛṣṇa consciousness. Therefore everyone should help this great movement. This is confirmed in the Śrīmad-Bhāgavatam, Tenth Canto, Twenty-second Chapter, verse 35, which is next quoted in Caitanya-caritāmṛta.

TEXT 42

एतावज जन्मसाधल्या देहिनामिह देहिषुः
प्राणिनर्तेदैनिका बाणः श्रेयंचार्णं सदा || ४२ ||

etāvaj janma-sāphalyāṁ dehināṁ iha dehiṣu
prāṇāir arthat arthāṁ dhiyāṁ vācāṁ sreyāṁ-acaraṇāṁ sadā

SYNONYMS

etāvat—up to this; janma—of birth; sāphalyaṁ—perfection; dehināṁ—of every living being; iha—in this world; dehiṣu—toward those who are embodied; prāṇāiḥ—by life; arthāiḥ—by wealth; dhiyāḥ—by intelligence; vācāḥ—by words; sreyāḥ—eternal good fortune; acaraṇāṁ—acting practically; sadā—always.

TRANSLATION

"It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words."

PURPORT

There are two kinds of general activities—sreyas, or activities which are ultimately beneficial and auspicious, and preyas, or those which are immediately beneficial and auspicious. For example, children are very fond of playing. They don't want to go to school to receive an education, and they think that to play all day and night and enjoy with their friends is the aim of life. Even in the transcendental life of Lord Kṛṣṇa, we find that when He was a child He was very fond of playing with His friends of the same age, the cowherd boys. He would not even go home to take His dinner. Mother Yaśodā would have to come out to induce Him to come home. Thus it is a child's nature to engage all day and night in playing, not caring even for his health and other important concerns. This is an example of preyas, or immediate-
ly beneficial activities, but there are also śreyas, or activities which are ultimately auspicious. According to Vedic civilization, a human being must be God conscious. He should understand what God is, what this material world is, who he is and what their interrelationships are. This is called śreyas, or ultimately auspicious activity.

In this verse of Śrīmad-Bhāgavatam it is said that one should be interested in śreyas. To achieve the ultimate goal of śreyas, or good fortune, one should engage everything, including his life, wealth and words, not only for himself but for others also. However, unless one is interested in śreyas in his own life, he cannot preach of śreyas for the benefit of others.

This verse cited by Śrī Caitanya Mahāprabhu applies to human beings, not to animals. As indicated in the previous verse by the words manusya-janma, these injunctions are for human beings. Unfortunately, human beings, although they have the bodies of men, are becoming less than animals in their behavior. This is the fault of modern education. Modern educators do not know the aim of human life; they are simply concerned with how to develop the economic condition of their countries or of human society. This is also necessary; the Vedic civilization considers all aspects of human life, including dharma (religion), artha (economic development), kāma (sense gratification) and mokṣa (liberation). But humanity’s first concern should be religion. To be religious, one must abide by the orders of God, but unfortunately people in this age have rejected religion, and they are busy in economic development. Therefore they will adopt any means to get money. For economic development one does not need to get money by hook or by crook; one needs only sufficient money to maintain his body and soul. However, because modern economic development is going on with no religious background, people have become lusty, greedy and mad after money. They are simply developing the qualities of rajas (passion) and tamas (ignorance), neglecting the other quality of nature, sattva (goodness), and the brahminical qualifications. Therefore the entire society is in chaos.

The Bhāgavatam says that it is the duty of an advanced human being to act in such a way as to facilitate human society’s attainment of the ultimate goal of life. There is a similar verse in the Viṣṇu Purāṇa, Part Three, Chapter Twelve, verse 45, which is quoted in this chapter of Caitanya-caritāmṛta as verse 43.

TEXT 43

प्राणिनायुक्तकारायं यदेवेह भुवेन्द्र च।
कर्माणि मनसा बाचा भद्रेव मतिमान भजे ॥ ४३ ॥

prāṇinām upakārāya yad eveha paratra ca
karmaṇā manasā vācā tad eva matimān bhajet

SYNONYMS

prāṇinām—of all living entities; upakārāya—for the benefit; yat—whichever; eva—certainly; iha—in this world or in this life; paratra—in the next life; ca—and; karmaṇā—by work; manasā—by the mind; vācā—by words; tat—that; eva—certainly; matimān—an intelligent man; bhajet—must act.
TRANSLATION

"By his work, thoughts and words, an intelligent man must perform actions which will be beneficial for all living entities in this life and in the next.'

PURPORT

Unfortunately, people in general do not know what is to take place in the next life. To prepare oneself for his next life is common sense, and it is a principle of the Vedic civilization, but presently people throughout the world do not believe in a next life. Even influential professors and other educators say that as soon as the body is finished, everything is finished. This atheistic philosophy is killing human civilization. People are irresponsibly performing all sorts of sinful activities, and thus the privilege of the human life is being taken away by the educational propaganda of the so-called leaders. Actually it is a fact that this life is meant for preparation for the next life; by evolution one has come through many species or forms, and this human form of life is an opportunity to promote oneself to a better life. This is explained in Bhagavad-gītā:

\[
yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino'pi mām
\]

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." (Bg. 9.25) Therefore, one may promote himself to the higher planetary systems which are the residence of the demigods, one can promote himself to the Pitrloka, one can remain on earth, or one can also go back home, back to Godhead. This is further confirmed by Bhagavad-gītā (4.9): tyaktvā dehaṁ punar janma naiti māṁ eti so 'rjuna. After giving up the body, one who knows Kṛṣṇa in truth does not come back again to this world to accept a material body, but he goes back home, back to Godhead. This knowledge is in the śāstras, and people should be given the opportunity to understand it. Even if one is not able to go back to Godhead in one life, the Vedic civilization at least gives one the opportunity to be promoted to the higher planetary systems where the demigods live and not glide down again to animal life. At present, people do not understand this knowledge, although it constitutes a great science, for they are uneducated and trained not to accept it. This is the horrible condition of modern human society. As such, the Kṛṣṇa consciousness movement is the only hope to direct the attention of intelligent men to a greater benefit in life.

TEXT 44

माणी मनुष जातार माहि राज्य-धन ।
कल-कल सिभा करी' पुण्य उपार्जन ॥ ८८ ॥
SYNONYMS

mālī—gardener; manuṣya—man; āmāra—My; nāhi—there is none; rājya—kingdom; dhana—wealth; phala—fruit; phula—flowers; diyā—giving; kari’—do; puṇya—piety; upārjana—achievement.

TRANSLATION

“I am merely a gardener. I have neither a kingdom nor very great riches. I simply have some fruits and flowers that I wish to utilize to achieve piety in My life.

PURPORT

In performing welfare activities for human society, Śrī Caitanya Mahāprabhu presents Himself as being not very rich, thus indicating that a man need not be rich or opulent to act for the welfare of humanity. Sometimes rich men are very proud that they can perform beneficial activities for human society whereas others cannot. A practical example is that when there is a scarcity of food in India on account of meager rainfall, some members of the richer class very proudly distribute foodstuffs, making huge arrangements with the help of the government, as if merely by such activities people will be benefited. Suppose there were no food grains. How would the rich men distribute food? Production of grains is completely in the hands of God. If there were no rain, there would be no grains, and these so-called rich men would be unable to distribute grains to the people.

The real purpose of life, therefore, is to satisfy the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī describes in his Bhakti-rasāmṛta-sindhu that devotional service is so exalted that it is beneficial and auspicious for every man. Śrī Caitanya Mahāprabhu also declared that to propagate the bhakti cult of devotional service in human society, one does not need to be very rich. Anyone can do it and thus render the highest benefit to humanity if he knows the art. Lord Caitanya Mahāprabhu takes the part of a gardener because although a gardener is naturally not a very rich man, he has some fruits and flowers. Any man can collect some fruits and flowers and satisfy the Supreme Personality of Godhead in devotional service, as recommended in Bhagavad-gītā:

\[
\text{patraṁ puṣpaṁ phalaṁ toyaṁ} \quad \text{yo me bhaktyā prayacchati}
\]
\[
tad ahaṁ bhakty-upahṛtam \quad \text{aṣnāmi prayatātmanaḥ}
\]

(Bg. 9.26)

One cannot satisfy the Supreme Lord by his riches, wealth or opulent position, but anyone can collect a little fruit or flower and offer it to the Lord. The Lord says that if one brings such an offering in devotion, He will accept it and eat it. When
Krṣṇa eats, the entire world becomes satisfied. There is the story in the Mahābhārata, illustrating how by Krṣṇa’s eating, the 60,000 disciples of Durvāsā Muni were all satisfied. Therefore it is a fact that if by our life (prāṇaiḥ), by our wealth (arthaḥ), by our intelligence (dhiyā) or by our words (vācā) we can satisfy the Supreme Personality of Godhead, naturally the entire world will become happy. Therefore our main duty is to satisfy the Supreme Godhead by our actions, our money and our words. This is very simple. Even if one does not have money, he can preach the Hare Krṣṇa mantra to everyone. One can go everywhere, to every home, and request everyone to chant the Hare Krṣṇa mantra. Thus the entire world situation will become very happy and peaceful.

TEXT 45

 sayaḥ ca rukṣa haṁsāḥ ete tu śāchate । 
sarvānām ātipakara haya rukṣa haite ॥ ४५ ॥

mAśi haṁa vrksa ha-ilāṁ ei ta’ icchāte 
sarva-prāṇīra upakāra haya vrksa haite

SYNONYMS
mAśi haṁa—although I am the gardener; vrksa ha-ilāṁ—I am also the tree; ei ta’—this is; icchāte—by My will; sarva-prāṇīra—of all living entities; upakāra—welfare; haya—there is; vrksa—the tree; haite—from.

TRANSLATION
“Although I am acting as a gardener, I also want to be the tree, for thus I can bestow benefit upon all.

PURPORT
Śrī Caitanya Mahāprābhu is the most benevolent personality in human society because His only desire is to make people happy. His saṅkīrtana movement is especially meant for the purpose of making people happy. He wanted to become the tree Himself because a tree is supposed to be the most benevolent living entity. In the following verse, which is from Śrīmad-Bhāgavatam (10.22.33), Krṣṇa Himself highly praised the existence of a tree.

TEXT 46

ahor etam varam janma sarva-prāṇy-upajīvinām 
sujanasyeva yeṣāṁ vai vimukhā yānti nārthinaḥ
SYNONYMS

ah-o, just see; eśām—of these trees; varam—superior; janma—birth; sarva—all; prāṇi—living entities; upajīvinām—one who provides maintenance; sujanasya iva—like the great personalities; yeśām—from whose; vai—certainly; vimukhāḥ—disappointed; yānti—goes away; na—never; arthinaḥ—one who is asking for something.

TRANSLATION

"'Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.'"

PURPORT

According to Vedic civilization, kṣatriyas are considered to be great personalities because if anyone goes to a kṣatriya king to ask for charity, the king will never refuse. The trees are compared to those noble kṣatriyas because everyone derives all kinds of benefits from them—some people take fruit, others take flowers, others take leaves, others take twigs, and others even cut the tree, and yet the tree gives to everyone without hesitation.

Unnecessarily cutting trees without consideration is another example of human debauchery. The paper industry cuts many hundreds and thousands of trees for its mills, and with the paper so much rubbish literature is published for the whimsical satisfaction of human society. Unfortunately, although these industrialists are now happy in this life by dint of their industrial development, they do not know that they will incur the responsibility for killing these living entities who are in the forms of trees.

This verse, quoted from Śrīmad-Bhāgavatam, was spoken by Lord Kṛṣṇa to His friends when He was taking rest underneath a tree after His pastime of stealing the clothes of the gopīs (vastra-haraṇa-līlā). By quoting this verse, Caitanya Mahāprabhu teaches us that we should be tolerant like trees and also beneficial like trees, which give everything to the needy persons who come underneath them. A needy person may derive many advantages from trees and also from many animals, but in modern civilization people have become so ungrateful that they exploit the trees and animals and kill them. These are some of the sinful activities of modern civilization.

TEXT 47

এই আক্ষেপ ইংরেজি ভাষায় প্রকাশিত হয় এবং দৃষ্টাংশ উপর ভিত্তি করে এই অংশটি সম্পাদিত হয়।

ei ājñā kaila yadi caitanya-mālākāra
parama ānanda pāila vrkṣa-parivāra


divine excerpt
SYNONYMS

ei—this; ājñā—order; kaila—gave; yadi—when; caitanya—Śrī Caitanya Mahāprabhu; mālākāra—as a gardener; parama—the greatest; ānanda—pleasure; pāila—got; vṛkṣa—of the tree; parivāra—descendants.

TRANSLATION

The descendants of the tree [the devotees of Śrī Caitanya Mahāprabhu] were very glad to receive this order directly from the Lord.

PURPORT

It is the desire of Lord Caitanya Mahāprabhu that the benevolent activities of the saṅkīrtana movement which was inaugurated 500 years ago in Navadvīpa be spread all over the world for the benefit of all human beings. Unfortunately, there are many so-called followers of Caitanya Mahāprabhu who are satisfied simply to construct a temple, make a show of the Deities, collect some funds and utilize them for eating and sleeping. There is no question of their preaching the cult of Śrī Caitanya Mahāprabhu all over the world, but even though they are unable to do so, if anyone else does it they become envious. This is the condition of the modern followers of Caitanya Mahāprabhu. The age of Kali is so strong that it affects even the so-called followers of Lord Caitanya. At least the followers of Caitanya Mahāprabhu must come out of India to preach His cult all over the world, for this is the mission of Lord Caitanya. The followers of Lord Caitanya must execute His will with heart and soul, being more tolerant than the trees and humbler than the straw in the street.

TEXT 48

বেই যাহাঁ তাহাঁ দান করে প্রেমফল ||
কলাত্মকে মত্ত লোক হইল সকল || ৪৮ ||

yei yāhāṁ tāhāṁ dāna kare prema-phala
phalāsvāde matta loka ha-ila sakala

SYNONYMS

yei—anyone; yāhāṁ—wherever; tāhāṁ—anywhere; dāna—charity; kare—gives in; prema-phala—the fruit of love of Godhead; phala—fruit; āsvāde—by tasting; matta—intoxicated; loka—people; ha-ila—become; sakala—all.

TRANSLATION

The fruit of love of God is so tasteful that wherever a devotee distributes it, those who relish the fruit, anywhere in the world, immediately become intoxicated.
PURPORT

Here the wonderful fruit of love of Godhead distributed by Lord Caitanya Mahā-prabhu is described. We have practical experience that anyone who accepts this fruit and sincerely tastes it immediately becomes mad after it and gives up all his bad habits, being intoxicated by Caitanya Mahāprabhu’s gift, the Hare Kṛṣṇa mahā-mantra. The statements of Caitanya-caritāmṛta are so practical that anyone can test them. As far as we are concerned, we are most confident of the success of the distribution of the great fruit of love of Godhead through the medium of chanting of the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 49

mahā-mādaka prema-phala peṭa bhari’ khāya
mātīla sakala loka—hāse, nāce, gāya

SYNONYMS

mahā-mādaka—great intoxicant; prema-phala—this fruit of love of God; peṭa—belly; bhari’—filling; khāya—let them eat; mātīla—became mad; sakala loka—all the people in general; hāse—laugh; nāce—dance; gāya—chant.

TRANSLATION

The fruit of love of Godhead distributed by Caitanya Mahāprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys.

TEXT 50

keha gaḍāgaḍi yāya, keha ta’ huṅkāra
dekhi’ ānandita haṅṅa hāse mālākāra

SYNONYMS

keha—some of them; gaḍāgaḍi yāya—roll on the floor; keha—some of them; ta’—certainly; huṅkāra—hum very loudly; dekhi’—seeing this; ānandita—gladdened; haṅṅa—becoming so; hāse—smiles; mālākāra—the great gardener.
TRANSLATION

When Śrī Caitanya Mahāprabhu, the great gardener, sees that people are chanting, dancing and laughing and that some of them are rolling on the floor and some are making loud humming sounds, He smiles with great pleasure.

PURPORT

This attitude of Śrī Caitanya Mahāprabhu is very important for persons engaged in the Hare Kṛṣṇa movement of Kṛṣṇa consciousness. In every center of our institution, ISKCON, we have arranged for a love feast every Sunday, and when we actually see people come to our center, chant, dance, take prasāda, become jubilant and purchase books, we know that certainly Śrī Caitanya Mahāprabhu is always present in such transcendental activities, and He is very pleased and satisfied. Therefore the members of ISKCON must increase this movement more and more, according to the principles that we are presently trying to execute. Śrī Caitanya Mahāprabhu, thus being pleased, will smilingly glance upon them, bestowing His favor, and the movement will be successful.

TEXT 51

एই মালাকার খায় এই প্রেমফল
নিরবধি মন্ত রচে, বিবাস-বিহাল || ৫১ ||

ei mālākāra khāya ei prema-phala
niravadhi matta rahe, vivaśa-vihvala

SYNONYMS

ei—this; mālākāra—great gardener; khāya—eats; ei—this; prema-phala—fruit of love of Godhead; niravadhi—always; matta—maddened; rahe—remains; vivaśa—as if helpless; vihvala—as if bewildered.

TRANSLATION

The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered.

PURPORT

It is the mission of Śrī Caitanya Mahāprabhu to act Himself and teach the people. He says, āpani ācari’ bhakti karila pracāra (Cc. Ādi. 4.41). One must first act himself and then teach. This is the function of a real teacher. Unless one is able to understand the philosophy that He speaks, it will not be effective. Therefore one should not only understand the philosophy of the Caitanya cult but also implement it practically in one’s life.

While chanting the Hare Kṛṣṇa mahā-mantra, Śrī Caitanya Mahāprabhu sometimes fainted and remained unconscious for many hours. He prays in His Śikṣāśṭaka:
“O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from My eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.” (Śīkṣāṣṭaka 7) This is the perfectional stage of chanting the Hare Kṛṣṇa mantra and eating the fruit of love of Godhead, as exhibited by Śrī Caitanya Mahāprabhu. One should not artificially imitate this stage, but if one is serious and sincerely follows the regulative principles and chants the Hare Kṛṣṇa mantra, the time will come when these symptoms will appear. Tears will fill his eyes, he will be unable to chant distinctly the mahā-mantra, and his heart will throb in ecstasy. Śrī Caitanya Mahāprabhu says that one should not imitate this, but a devotee should long for the day to come when such symptoms of trance will automatically appear in his body.

TEXT 52

sarva-loke matta kailā āpana-samāna
preme matta loka vinā nāhi dekhi āna

SYNONYMS

sarva-loke—all people; matta—maddened; kailā—He made; āpana—Himself; samāna—like; preme—in love of God; matta—maddened; loka—people in general; vinā—without; nāhi—do not; dekhi—we see; āna—anything else.

TRANSLATION

With His saṅkīrtana movement the Lord made everyone mad like Himself. We do not find anyone who was not intoxicated by His saṅkīrtana movement.

TEXT 53

ye ye pūrve nindā kaila, bali’ mātoyāla
seho phala khāya, nāce, bale—bhāla bhāla

SYNONYMS

ye ye—persons who; pūrve—before; nindā—blasphemy; kaila—made; bali’—saying; mātoyāla—drunkard; seho—such persons; phala—fruit; khāya—takes; nāce—dance; bale—say; bhāla bhāla—very good, very good.
TRANSLATION

Persons who had formerly criticized Lord Caitanya Mahāprabhu, calling Him a drunkard, also ate the fruit and began to dance, saying, “Very good! Very good!”

PURPORT

When Lord Caitanya Mahāprabhu started the saṅkīrtana movement, even He was unnecessarily criticized by Māyāvādīs, atheists and fools. Naturally we are also criticized by such men. They will always remain and will always criticize anything that is actually good for human society, but the preachers of the saṅkīrtana movement should not be deterred by such criticism. Our method should be to convert such fools gradually by asking them to come and take prasāda and chant and dance with us. This should be our policy. Anyone who comes to join us, of course, must be sincere and serious regarding spiritual advancement in life; then such a person, simply by joining us, chanting with us, dancing with us and taking prasāda with us, will gradually also come to say that this movement is very good. But one who joins with an ulterior purpose, to get material benefit or personal gratification, will never be able to grasp the philosophy of this movement.

TEXT 54

ei ta’ kahiluñ prema-phala-vitarana
ebe śuna, phala-dātā ye ye śākhā-gaṇa

SYNONYMS

ei—this; ta’—however; kahiluñ—I have explained; prema-phala—the fruit of love of Godhead; vitarana—distribution; ebe—now; śuna—hear; phala-dātā—the giver of the fruit; ye ye—who and who; śākhā-gaṇa—branches.

TRANSLATION

After describing the Lord’s distribution of the fruit of love of Godhead, I now wish to describe the different branches of the tree of Lord Caitanya Mahāprabhu.

TEXT 55

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

SYNONYMS

śrī—the Lord; rūpa—form; rughunātha—Raghu; pade—his; yāra—who; ṣaśa—desire; caitanya-caritāmṛta—Chaitanya Carita Amrta; kahe—sings; kṛṣṇadāsa—Krishnadasa.
SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; krṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī-Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī-Caitanya-caritāmṛta, Ādi-līlā, Ninth Chapter, describing the tree of devotional service.
This chapter describes the branches of the tree named Śrī Caitanya Mahāprabhu.

TEXT 1

śrī-caitanya-padāmbhoja-madhupēbhyaḥ namo namāḥ
kathāñcit āśrayāṁ yeśām śvāpī tad-gandha-bhāg bhavet

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; padāmbhoja—the lotus feet; madhu—honey; pebhyaḥ—unto those who drink; namāḥ—respectful obeisances; namaḥ—respectful obeisances; kathañcit—a little of it; āśrayāṁ—taking shelter of; yeśām—of whom; śvā—dog; api—also; tat-gandha—the aroma of the lotus flower; bhāk—shareholder; bhavet—may become.

TRANSLATION

Let me repeatedly offer my respectful obeisances unto the beelike devotees who always taste the honey of the lotus feet of Lord Caitanya Mahāprabhu. If even a doggish nondevotee somehow takes shelter of such devotees, he enjoys the aroma of the lotus flower.

PURPORT

The example of a dog is very significant in this connection. A dog naturally does not become a devotee at any time, but still it is sometimes found that a dog of a devotee gradually becomes a devotee also. We have actually seen that a dog has no respect even for the tulasī plant. Indeed, a dog is especially inclined to pass urine on the tulasī plant. Therefore the dog is the number one nondevotee. But Śrī Caitanya Mahāprabhu’s saṅkīrtana movement is so strong that even a doglike nondevotee can gradually become a devotee by the association of a devotee of Lord Caitanya. Śrīla Śivānanda Sena, a great householder devotee of Lord Caitanya Mahāprabhu, attracted a dog on the street while going to Jagannātha Puri. The dog
began to follow him and ultimately went to see Caitanya Mahāprabhu and was liberated. Similarly, cats and dogs in the household of Śrīvāsa Ṭhākura were also liberated. Cats and dogs and other animals are not expected to become devotees, but in the association of a pure devotee they are also delivered.

TEXT 2

जय जय श्रीकृष्णचैतन्य-नित्यानन्द।
जयाद्वैतचन्द्र जय गौरभक्तव्रन्द॥ २ ॥

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

SYNONYMS

*jaya jaya—all glories; śrī-krṣṇa-caitanya—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; nityānanda—Lord Nityānanda; jaya advaitacandra—all glories to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya, headed by Śrīvāsa.*

TRANSLATION

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

TEXT 3

এই কাষ্ঠীর—এই বৃক্ষের অকথ্য কথন।
এবে শুন মুখাধানের নাম—বিবরণ॥ ৩ ॥

*ei mālīra—of this gardener; ei vrkṣera—of this tree; akathya kathana—inconceivable description; ebe—now; śuna—hear; mukhya—chief; sākhāra—branches; nāma—of the names; vivaraṇa—description.*

TRANSLATION

The description of Lord Caitanya as the gardener and the tree is inconceivable. Now hear with attention about the branches of this tree.

TEXT 4

চৈতন্য-গোসাঞির যজ্ঞ পারিষদচয়।
জুর-লম্বু-ভাব তাঁর না হয় লিখিয়॥ ৪ ॥


SYNONYMS

caitanya—Lord Caitanya Mahāprabhu; gosāñīra—of the supreme spiritual master; yata—all; pāriṣada-caya—groups of associates; guru-laghu-bhava—conceptions of high and low; tāṅra—of them; nā—never; haya—become; niścaya—ascertained.

TRANSLATION

The associates of Śrī Caitanya Mahāprabhu were many, but none of them should be considered lower or higher. This cannot be ascertained.

TEXT 5

yata yata mahānta kailā tāṅ-sabāra ganana keha karibāre nare jyeṣṭha-laghu-krama

SYNONYMS

yata yata—as many as there are; mahānta—great devotees; kailā—made; tāṅ-sabāra—of all of them; ganana—counting; keha—all of them; karibāre nare—cannot do; jyeṣṭha—elder; laghu—younger; krama—chronology.

TRANSLATION

All the great personalities in the line of Lord Caitanya enumerated these devotees, but they could not distinguish between the greater and the lesser.

TEXT 6

ataeva tāṅ-sabāre kari’ namaskāra nāma-mātra kari, doṣa nā labe āmāra

SYNONYMS

ataeva—therefore; tāṅ-sabāre—to all of them; kari’—doing; namaskāra—offer my obeisances; nāma-mātra—that is also a token; kari—I do; doṣa—fault; nā—I do not; labe—take; āmāra—of me.
TRANSLATION

I offer my obeisances unto them as a token of respect. I request them not to consider my offenses.

TEXT 7

vande śrīkrṣṇacaitanya-premāmarataroḥ priyān
sākhā-rūpān bhakta-gaṇān kṛṣṇa-prema-phala-pradān

SYNONYMS

vande—I offer my obeisances; śrī-krṣṇa-caitanya—to Lord Śrī Caitanya Mahāprabhu; prema-amara-taroḥ—of the eternal tree full of love of Godhead; priyān—those who are devotees; sākhā-rūpān—represented as branches; bhakta-gaṇān—all the devotees; kṛṣṇa-prema—of love of Kṛṣṇa; phala—of the fruit; pradān—the givers.

TRANSLATION

I offer my obeisances to all the dear devotees of Śrī Caitanya Mahāprabhu, the eternal tree of love of Godhead. I offer my respects to all the branches of the tree, the devotees of the Lord who distribute the fruit of love of Kṛṣṇa.

PURPORT

Śrī Kṛṣṇadāsa Kavirāja Gosvāmī sets the example of offering obeisances to all the preacher devotees of Lord Caitanya, without distinction as to higher and lower. Unfortunately, at present there are many foolish so-called devotees of Lord Caitanya who make such distinctions. For example, the title “Prabhupāda” is offered to a spiritual master, especially to a distinguished spiritual master such as Śrīla Rūpa Gosvāmī Prabhupāda, Śrīla Jīva Gosvāmī Prabhupāda or Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. When our disciples similarly wanted to address their spiritual master as Prabhupāda, some foolish people became envious. Not considering the propaganda work of the Hare Kṛṣṇa movement, simply because these disciples addressed their spiritual master as Prabhupāda they became so envious that they formed a faction along with other such envious persons just to minimize the value of the Kṛṣṇa consciousness movement. To chastise such fools, Kṛṣṇadāsa Kavirāja Gosvāmī very frankly says, keha karibāre nāre jyeṣṭha-laghu-krama. Anyone who is a bona fide preacher of the cult of Śrī Caitanya Mahāprabhu must be respectful to the real devotees of Lord Caitanya; one should not be envious, considering one preacher to be very great and another to be very lowly. This is a material distinction and has no place on the platform of spiritual activities. Kṛṣṇadāsa Kavirāja Gosvāmī therefore offers equal respect to all the preachers of the cult of Śrī Caitanya Mahāprabhu, who are compared to the branches of the tree. ISKCON is one of these branches, and it should therefore be respected by all sincere devotees of Lord Caitanya Mahāprabhu.
TEXT 8

śrīvāsa paṇḍita, āra śrī-rāma paṇḍita
dui bhāi—dui sākhā, jagate vidita

SYNONYMS
śrīvāsa paṇḍita—of the name Śrīvāsa Paṇḍita; āra—and; śrī-rāma paṇḍita—of the name Śrī Rāma Paṇḍita; dui bhāi—two brothers; dui sākhā—two branches; jagate—in the world; vidita—well known.

TRANSLATION

The two brothers Śrīvāsa Paṇḍita and Śrī Rāma Paṇḍita started two branches that are well known in the world.

PURPORT

In the Gaura-ganoddeśa-dīpikā, verse 90, Śrīvāsa Paṇḍita is described to be an incarnation of Nārada Muni, and Śrī Rāma Paṇḍita, his younger brother, is said to be an incarnation of Parvata Muni, a great friend of Nārada’s. Śrīvāsa Paṇḍita’s wife, Mālinī, is celebrated as an incarnation of the nurse Ambikā, who fed Lord Kṛṣṇa with her breast milk, and as already noted, his niece Nārāyaṇī, the mother of Ṭhākura Vṛndāvana dāsa, the author of Caitanya-bhāgavata, was the sister of Ambikā in kṛṣṇa-śālā. We also understand from the description of Caitanya-bhāgavata that after Lord Caitanya Mahāprabhu’s acceptance of the sanyāsa order, Śrīvāsa Paṇḍita left Navadvīpa, possibly because of feelings of separation, and domiciled at Kumārahaṭṭa.

TEXT 9

śrīpati, śrīnidhi—tānra dui sahodara
cārī bhāira dāsa-dāsī, grha-parikara

SYNONYMS
śrīpati—of the name Śrīpati; śrīnidhi—of the name Śrīnidhi; tānra—their; dui—two; sahodara—own brothers; cārī—four; bhāira—brothers; dāsa-dāsī—family members, manservants and maidservants; grha-parikara—all counted in one family.

TRANSLATION

Their two brothers were named Śrīpati and Śrīnidhi. These four brothers and their servants and maidservants are considered one big branch.
TEXT 10

dui śākhāra upaśākhāya tān-sabāra gaṇana
yānra grhe mahāprabhura sadā saṅkīrtana

SYNONYMS

dui śākhāra—of the two branches; upaśākhāya—on the sub-branches; tān-sabāra—of all of them; gaṇana—counting; yānra grhe—in whose house; mahāprabhura—of Lord Caitanya Mahāprabhu; sadā—always; saṅkīrtana—congregational chanting.

TRANSLATION

There is no counting the sub-branches of these two branches. Śrī Caitanya Mahāprabhu held congregational chanting daily at the house of Śrīvāsa Paṇḍita.

TEXT 11

cāri bhāi sa-varīše kare caitanyera sevā
gauracandra vinā nāhi jāne devī-devā

SYNONYMS

cāri bhāi—four brothers; sa-varīše—with all family members; kare—do; caitanyera—of Lord Śrī Caitanya Mahāprabhu; sevā—service; gauracandra—Gaurasundara (Lord Caitanya Mahāprabhu); vinā—except; nāhi jāne—they do not know; devī—goddess; devā—or god.

TRANSLATION

These four brothers and their family members fully engaged in the service of Lord Caitanya. They knew no other god or goddess.

PURPORT

Śrīla Narottama dāsa Ṭhākura has said, anya-devāsraya nāi, tomāre kahinu bhāi, ei bhakti parama-kāraṇa: if one wants to become a pure, staunch devotee, one should not take shelter of any of the demigods or goddesses. Foolish Māya-vādīs say that worshiping demigods is as good as worshiping the Supreme Personality of Godhead, but that is not a fact. This philosophy misleads people to atheism. One
who has no idea what God actually is thinks that any form he imagines or any rascal he accepts can be God. This acceptance of cheap gods or incarnations of God is actually atheism. It is to be concluded, therefore, that those who worship demigods or self-proclaimed incarnations of God are all atheists. They have lost their knowledge, as confirmed in Bhagavad-gītā. Kāmais tais tair hṛta-jñānāḥ prapadyante 'nyā-devatāḥ: “Those whose minds are distorted by material desires surrender unto demigods.” (Bg. 7.20) Unfortunately, those who do not cultivate Kṛṣṇa consciousness and do not properly understand the Vedic knowledge accept any rascal to be an incarnation of God, and they are of the opinion that one can become an incarnation simply by worshiping a demigod. This philosophical hodge-podge exists under the name of the Hindu religion, but the Kṛṣṇa consciousness movement does not approve of it. Indeed, we strongly condemn it. Such worship of demigods and so-called incarnations of God should never be confused with the pure Kṛṣṇa consciousness movement.

TEXT 12

‘आचार्यरत्र’ नाम धरे बड़ एक शाखा।
ताँ हर संस्कर, ताँ शाखा-उपशाखा। १२॥

‘ācāryaratna’ nāma dhare baḍa eka śākhā
tāṅra parikara, tāṅra śākhā-upaśākhā

SYNONYMS

ācāryaratna—of the name Ācāryaratna; nāma—name; dhare—he accepts; baḍa—big; eka—one; śākhā—branch; tāṅra—his; parikara—associates; tāṅra—his; śākhā—branch; upaśākhā—sub-branches.

TRANSLATION

Another big branch was Ācāryaratna, and his associates were sub-branches.

TEXT 13

आचार्यरत्रे नाम ‘श्रीचांद्रशेखर’।
याबैर हरे देवी-भाबे नाचिला ईशर॥ १३॥

ācāryaratnera nāma ‘śrī-candraśekhara’—
yāṅra ghare devi-bhāve nācilā ḫvara

SYNONYMS

ācāryaratnera—of Ācāryaratna; nāma—name; śrī-candraśekhara—of the name Śrī Candraśekhara; yāṅra—of whom; ghare—in the home; devi-bhāve—as the goddess; nācilā—danced; ḫvara—Śrī Caitanya Mahāprabhu.
TRANSLATION

Ācāryaratna was also named Śrī Candrasekhara Ācārya. In a drama in his house, Lord Caitanya played the goddess of fortune.

PURPORT

Dramatic performances were also enacted during the presence of Śrī Caitanya Mahāprabhu, but the players who took part in such dramas were all pure devotees; no outsiders were allowed. The members of ISKCON should follow this example. Whenever they stage dramatic performances about the lives of Śrī Caitanya Mahāprabhu or Lord Kṛṣṇa, the players must be pure devotees. Professional players and dramatic actors have no sense of devotional service, and therefore although they can perform very artistically, there is no life in such performances. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to refer to such an actor as yātrā-dale nārada, which means “farcical Nārada.” Sometimes an actor in a drama plays the part of Nārada Muni, although in his private life he is not at all like Nārada Muni because he is not a devotee. Such actors are not needed in dramatic performances about the lives of Śrī Caitanya Mahāprabhu and Lord Kṛṣṇa.

Śrī Caitanya Mahāprabhu used to perform dramas with Advaita Prabhu, Śrīvāsa Ṭhākura and other devotees in the house of Candrasekhara. The place where Candrasekhara’s house was situated is now known as Vrajapattana. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura established a branch of his Śrī Caitanya Maṭha at this place. When Śrī Caitanya Mahāprabhu decided to accept the renounced order of life, Candrasekhara Ācārya was informed of this by Śrī Nityānanda Prabhu, and therefore he was also present when Lord Caitanya accepted sannyāsa from Kesava Bhārati in Katwa. It is he who first spread word in Navadvīpa of Lord Caitanya’s accepting sannyāsa. Śrī Candrasekhara Ācārya was present during many important incidents in the pastimes of Lord Caitanya Mahāprabhu. He therefore forms the second branch of the tree of Lord Caitanya.

TEXT 14

puṇḍarīka vidyānīdhi—বুদ্ধিভাষা চামি।
সিদ্ধ নাম নেক্ত অনু হারিয়া আসনি। ১৪।

puṇḍarīka vidyānīdhi—of the name Puṇḍarīka Vidyānīdhi; baḍa-sākhā—another big branch; jāni—I know; yāhra nāma—whose name; laṅā—taking; prabhu—the Lord; kāndilā—cried; āpani—Himself.

SYNONYMS

puṇḍarīka vidyānīdhi—of the name Puṇḍarīka Vidyānīdhi; baḍa-sākhā—another big branch; jāni—I know; yāhra nāma—whose name; laṅā—taking; prabhu—the Lord; kāndilā—cried; āpani—Himself.
TRANSLATION

Puṇḍarīka Vidyānīdhi, the third big branch, was so dear to Lord Caitanya Mahāprabhu that in his absence Lord Caitanya Himself would sometimes cry.

PURPORT

In the Gaura-gapoddeśa-dīpikā Śrīla Puṇḍarīka Vidyānīdhi is described to be the father of Śrīmatī Rādhārāṇī in krṣṇa-īla. Caitanya Mahāprabhu therefore treated him as His father. Puṇḍarīka Vidyānīdhi’s father was known as Bāṇeśvara or, according to another opinion, Śuklāṃbara Brahmaṇārī, and his mother’s name was Gaṅgādevī. According to one opinion, Bāṇeśvara was a descendent of Śrī Śivarāma Gaṅgopādhyāya. The original home of Puṇḍarīka Vidyānīdhi was in East Bengal in a village near Dacca named Bāghiya which belonged to the Varendra group of brāhmaṇa families. Sometimes these Varendra brāhmaṇas were at odds with another group known as Rādhiya brāhmaṇas, and therefore Puṇḍarīka Vidyānīdhi’s family was ostracized and at that time was not living as a respectable family. Bhaktisiddhānta Sarvacchā informs us that one of the members of this family is living in Vṛndāvana and is named Sarojānanda Gosvāmī. One special characteristic of this family is that each of its members had only one son or no son at all, and therefore the family was not very expansive. There is a place in the district of Caṭṭāgrāma in East Bengal that is known as Hāṭahājāri, and a short distance from this place is a village known as Mekhala-grāma in which Puṇḍarīka Vidyānīdhi’s forefathers lived. One can approach Mekhala-grāma from Caṭṭāgrāma either on horseback, by bullock cart or by steamer. The steamer station is known as Annapūrṇā-ghāta. The birthplace of Puṇḍarīka Vidyānīdhi is about two miles southwest of Annapūrṇā-ghāta. The temple constructed there by Puṇḍarīka Vidyānīdhi is now very old and much in need of repair. Without repair, the temple may soon crumble. There are two inscriptions on the bricks of that temple, but they are so old that one cannot read them. There is another temple, however, about 200 yards south of this one, and some people say that this is the old temple constructed by Puṇḍarīka Vidyānīdhi.

Śrī Caitanya Mahāprabhu called Puṇḍarīka Vidyānīdhi “father,” and He gave him the title Premanīdhi. Puṇḍarīka Vidyānīdhi later became the spiritual master of Gadādhara Paṇḍita and an intimate friend of Svarūpa Dāmodara. Gadādhara Paṇḍita at first misunderstood Puṇḍarīka Vidyānīdhi to be an ordinary pounds and shillings man, but later, upon being corrected by Śrī Caitanya Mahāprabhu, he became his disciple. Another incident in the life of Puṇḍarīka Vidyānīdhi involves his criticizing the priest of the Jagannātha temple, for which Jagannātha Prabhu chastised him personally by slapping his cheeks. This is described in Caitanya-bhāgavata, Antya-līlā, Chapter Seven. Śrī Bhaktisiddhānta Sarvacchā Ṭhākura informs us that there are still two living descendants of the family of Puṇḍarīka Vidyānīdhi, who are named Śrī Harakumāra Smṛtitīrtha and Śrī Krṣṇaṅkara Vidyālāṅkāra. For further information one should refer to the dictionary known as Vaiṣṇava-maṇjuśā.
TEXT 15

बड़ा साखा,—गदाधर पंडित-गोसाइनि।
तेहो लक्ष्मीरूपा, ताँहर सम केह भाइ। ॥ १५ ॥

baḍa sākhā,—gaḍādhara paṇḍita-gosānī
tēho lakṣmī-rūpā, tāṅra sama keha nāī

SYNONYMS

baḍa sākhā—big branch; gaḍādhara paṇḍita-gosānī—the descendants or disciplic succession of Gadādhara Paṇḍita; tēho—Gadādhara Paṇḍita; lakṣmī-rūpā—incarnation of the pleasure potency of Lord Kṛṣṇa; tāṅra—his; sama—equal; keha—anyone; nāī—there is none.

TRANSLATION

Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verses 147 through 153, it is stated: “The pleasure potency of Śrī Kṛṣṇa formerly known as Vṛndāvanaeśvarī is now personified in the form of Śrī Gadādhara Paṇḍita in the pastimes of Lord Caitanya Mahāprabhu. Śrī Svarūpa Dāmodara Gosvāmi has pointed out that in the shape of Lakṣmī, the pleasure potency of Kṛṣṇa, she was formerly very dear to the Lord as Śyāmasundara-vallabhā. The same Śyāmasundara-vallabhā is now present as Gadādhara Paṇḍita. Formerly, as Lalitā-sākhī, she was always devoted to Śrīmatī Rādhārāṇī. In the Twelfth Chapter of this part of Caitanya-caritāmṛta there is a description of the descendants or disciplic succession of Gadādhara Paṇḍita.

TEXT 16

ताह्र शिष्य-उपशिष्य,—ताह्र उपशाखा।
एइमत सब शाखा-उपशाखाय लेखा॥ १६ ॥

tāṅra śiṣya-upaśiṣya,—tāṅra upaśākhā
eimata saba sākhā-upaśākhāra lekhā

SYNONYMS

tāṅra—his; śiṣya—disciples; upaśiṣya—grand-disciples and admirers; tāṅra—his; upaśākhā—sub-branches; eimata—in this way; saba—all; sākhā—branches; upaśākhāra—sub-branches; lekhā—to describe by writing.
TRANSLATION

His disciples and grand-disciples are his sub-branches. To describe them all would be difficult.

TEXT 17

vakreśvara pañḍita—prabhura baḍa priya bhṛtya
eka-bhāve cabbiśa prahara yānra nṛtya

vakreśvara pañḍita—of the name Vakreśvara Pañḍita; prabhura—of the Lord; baḍa—very much; priya—dear; bhṛtya—servant; eka-bhāve—continuously in the same ecstasy; cabbiśa—twenty-four; prahara—a duration of time comprising three hours; yānra—whose; nṛtya—dancing.

SYNONYMS

vakreśvara pañḍita—of the name Vakreśvara Pañḍita; prabhura—of the Lord; baḍa—very much; priya—dear; bhṛtya—servant; eka-bhāve—continuously in the same ecstasy; cabbiśa—twenty-four; prahara—a duration of time comprising three hours; yānra—whose; nṛtya—dancing.

TRANSLATION

Vakreśvara Pañḍita, the fifth branch of the tree, was a very dear servant of Lord Caitanya's. He could dance with constant ecstasy for seventy-two hours.

PURPORT

In the Gaura-ganoddeśa-dīpikā, verse 71, it is stated that Vakreśvara Pañḍita was an incarnation of Aniruddha, one of the quadruple expansions of Viṣṇu (Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna). He could dance wonderfully for seventy-two continuous hours. When Lord Caitanya Mahāprabhu played in dramatic performances in the house of Śrīvāsa Pañḍita, Vakreśvara Pañḍita was one of the chief dancers, and he danced continually for that length of time. Śrī Govinda dāsa, an Oriyā devotee of Lord Caitanya Mahāprabhu, has described the life of Vakreśvara Pañḍita in his book Gaura-Kṛṣṇodaya. There are many disciples of Vakreśvara Pañḍita in Orissa, and they are known as Gauḍīya Vaiṣṇavas although they are Oriyās. Among these disciples are Śrī Gopālaguru and his disciple Śrī Dhyānacandra Gosvāmī.

TEXT 18

āpane mahāprabhu gāya yānra nṛtya-kālē
drabhura caraṇa dhari' vakreśvara bale
SYNONYMS
apane—personally; mahāprabhu—Śrī Caitanya Mahāprabhu; gāya—sang; yāḥra—whose; nṛtya-kāle—at the time of dancing; prabhura—of the Lord; caraṇa—lotus feet; dhari’—embracing; vakraśvara—Vakreśvara Pañḍita; bale—said.

TRANSLATION
Śrī Caitanya Mahāprabhu personally sang while Vakreśvara Pañḍita danced, and thus Vakreśvara Pañḍita fell at the lotus feet of the Lord and spoke as follows.

TEXT 19

“Dashasahasra gandharva more deha' candramukha
tārā gāya, muñi nācoñ—tabe mora sukha

SYNONYMS
daśa-sahasra—ten thousand; gandharva—residents of Gandharvaloka; more—unto me; deha’—please deliver; candramukha—O moon-faced one; tārā gāya—let them sing; muñi nācoñ—let me dance; tabe—then; mora—my; sukha—happiness.

TRANSLATION
“O Candramukha! Please give me 10,000 Gandharvas. Let them sing as I dance, and then I will be greatly happy.”

PURPORT
The Gandharvas, who are residents of Gandharvaloka, are celebrated as celestial singers. Whenever singing is needed in the celestial planets, the Gandharvas are invited to sing. The Gandharvas can sing continuously for days, and therefore Vakreśvara Pañḍita wanted to dance as they sang.

TEXT 20

prabhu bale—tumi mora pakṣa eka śākhā
ākāše uḍitäma yadi pān āra pākhā

SYNONYMS
prabhu bale—Lord Śrī Caitanya Mahāprabhu replied; tumī—you; mora—My; pakṣa—wing; eka—one; śākhā—one-sided; ākāśe—in the sky; uḍitäma—I could fly; yadi—if; pān—I could get; āra—another; pākhā—wing.
TRANSLATION

Lord Caitanya replied: “I have only one wing like you, but if I had another, certainly I would fly in the sky!”

TEXT 21

Pāṇḍita Jagadānanda prabhura pṛṇa-rūpa
loke khyāta yeḥo satyabhāmāra svarūpa

SYNONYMS

pāṇḍita jagadānanda—of the name Pāṇḍita Jagadānanda; prabhura—of the Lord; pṛṇa-rūpa—life and soul; loke—in the world; khyāta—celebrated; yeḥo—who; satyabhāmāra—of Satyabhāma; svarūpa—personification.

TRANSLATION

Pāṇḍita Jagadānanda, the sixth branch of the Caitanya tree, was celebrated as the life and soul of the Lord. He is known to have been an incarnation of Satyabhāma [one of the chief queens of Lord Kṛṣṇa].

PURPORT

There are many dealings of Jagadānanda Pāṇḍita with Lord Śrī Caitanya Mahāprabhu. Most importantly, he was the Lord’s constant companion and especially took part in all the pastimes of the Lord in the houses of Śrīvāsa Pāṇḍita and Candrasekhara Ācārya.

TEXT 22

Pṛṣṭhe karite cāhe prabhura lālana-pālana
vairāgya-loka-bhaye prabhu nā māne kakhana

SYNONYMS

pṛṣṭhe—in intimacy or affection; karite—to do; cāhe—wanted; prabhura—the Lord’s; lālana-pālana—maintenance; vairāgya—renunciation; loka-bhaye—fearing the public; prabhu—the Lord; nā—did not; māne—accept; kakhana—any time.

TRANSLATION

Jagadānanda Pāṇḍita [as an incarnation of Satyabhāma] always wanted to see to the comfort of Lord Caitanya, but since the Lord was a sannyāśī He did not accept the luxuries that Jagadānanda Pāṇḍita offered.
TEXT 23

They sometimes appeared to fight over trifles, but these quarrels were based on their affection, of which I shall speak later.

TEXT 24

Rāghava Paṇḍita, Lord Śrī Caitanya Mahāprabhu's original follower, is understood to have been the seventh branch. From him proceeded another sub-branch, headed by Makaradhvaja Kara.

PURPORT

Kara was the surname of Makaradhvaja. At present this surname is generally found in the Kāyastha community. The *Gaura-gaṇoddeśa-dīpikā*, verse 44, states:

\[ dhaniṣṭhā bhakṣya-sāmagrīm kṛṣṇāyādād vraje 'mitām saiva sāmpratam gaurāṅga-priyo rāghava-paṇḍitaḥ \]
Rāghava Paṇḍita was formerly a confidential gopī in Vraja during the time of Lord Kṛṣṇa's pastimes, and his former name was Dhanīśṭhā. This gopī, Dhanīśṭhā, always engaged in preparing foodstuffs for Kṛṣṇa.

**TEXT 25**


tānhāra bhaginī damayantī prabhura priya dāśī
tpabhura bhoga-sāmagrī ye kare vāra-māsi

**SYNONYMS**

tānhāra—his; bhaginī—sister; damayantī—of the name Damayantī; prabhura—of the Lord; priya—dear; dāśī—maidservant; prabhura—of the Lord; bhoga-sāmagrī—cooking materials; ye—who; kare—does; vāra-māsi—throughout the whole year.

**TRANSLATION**

Rāghava Paṇḍita’s sister Damayantī was the dear maidservant of the Lord. She always collected various ingredients with which to cook for Lord Caitanya.

**PURPORT**

In the Gaura-gaṇoddeśa-dīpikā, verse 167, it is mentioned, guṇamālā vraje yāśīd damayantī tu tat-svāsā: “The gopī named Guṇamālā has now appeared as his sister Damayantī.” On the East Bengal railway line beginning from the Sealdah station in Calcutta, there is a station named Sodapura which is not very far from Calcutta. Within one mile of this station, toward the western side of the Ganges, is a village known as Pānihāṭī in which the residential quarters of Rāghava Paṇḍita still exist. On Rāghava Paṇḍita’s tomb is a creeper on a concrete platform. There is also a Madana-mohana Deity in a broken-down temple nearby. This temple is managed by a local Zamindar of the name Śrī Śivacandra Rāya Caudhurī. Makaradhvaja Kara was also an inhabitant of Pānihāṭī.

**TEXT 26**

se sāva sāmagrī yata jhālite bhariyā
rāghava la-iyā yā’na gupata kariyā
SYNONYMS

se saba—all those; sāmagrī—ingredients; yata—all of them; jhālite bharīyā—packing in a bag; rāghava—Rāghava Paṇḍita; la-iyā—carried; yā’na—goes; gupata kariyā—very confidentially.

TRANSLATION

The foodstuffs Damayanti cooked for Lord Caitanya when He was at Puri were carried in a bag by her brother Rāghava without the knowledge of others.

TEXT 27

‘राघवेरे झालि’ बलि’ प्रसिद्धि याहार

vāra-māsa tāhā prabhu kareṇa āṅgikāra
‘rāghavera jhāli’ bali’ prasiddhi yāhāra

SYNONYMS

vāra-māsa—the whole year; tāhā—all those foodstuffs; prabhu—Lord Śrī Caitanya Mahāprabhu; kareṇa—did; āṅgikāra—accept; rāghavera jhāli—the bag of Rāghava Paṇḍita; bali’—so called; prasiddhi—celebrated; yāhāra—of which.

TRANSLATION

The Lord accepted these foodstuffs throughout the entire year. That bag is still celebrated as Rāghavera jhāli [“the bag of Rāghava Paṇḍita”].

TEXT 28

সে সব সামগ্রী আগে করিব বিস্তার

yāhāra śravaṇe bhaktera vahe aśrudhāra

SYNONYMS

se-saba—all these things; sāmagrī—ingredients of the foodstuffs; āge—further on; karība—I shall describe; visṭāra—vividly; yāhāra—of which; śravaṇe—by the hearing; bhaktera—of a devotee; vahe—flowing; aśrudhāra—tears.

TRANSLATION

I shall describe the contents of the bag of Rāghava Paṇḍita later in this book. Hearing this narration, devotees generally cry, and tears glide down from their eyes.
PURPORT

A vivid description of this Rāghavera jhāli is to be found in Chapter Ten of the Antya-īlā portion of Śrī Caitanya-caritāmṛta.

TEXT 29

prabhura atyanta priya—paññīta gaṅgādāsa
yānhāra smaraṇe haya sarva-bandha-nāśa

SYNONYMS

prabhura—of the Lord; atyanta—very much; priya—dear; paññīta gaṅgādāsa—of the name Paññīta Gaṅgādāsa; yānhāra—who; smaraṇe—by remembering; haya—it becomes; sarva-bandha-nāśa—freedom from all kinds of bondage.

TRANSLATION

Paññīta Gaṅgādāsa was the eighth dear branch of Śrī Caitanya Mahāprabhu. One who remembers his activities attains freedom from all bondage.

TEXT 30

caitanya-pārśada—śrī-ācārya purandara
pitā kari’ yāhre bale gaurāṅga-sundara

SYNONYMS

caitanya-pārśada—associate of Lord Caitanya; śrī-ācārya purandara—of the name Śrī Ācārya Purandara; pitā—father; kari’—taking him; yāhre—whom; bale—says; gaurāṅga-sundara—Lord Caitanya Mahāprabhu.

TRANSLATION

Śrī Ācārya Purandara, the ninth branch, was a constant associate of Lord Caitanya. The Lord accepted him as His father.

PURPORT

It is described in the Caitanya-bhāgavata that whenever Lord Caitanya Mahāprabhu visited the house of Rāghava Paññīta, He also visited Purandara Ācārya immediately upon receiving an invitation. Purandara Ācārya is to be considered
most fortunate because the Lord used to greet him by addressing him as His father and embracing him in great love.

TEXT 31

dāmodara-paṇḍita śākhā premete pracaṭa
prabhura upare yeńho kaila vākiya-daṇḍa

SYNONYMS

dāmodara-paṇḍita—of the name Dāmodara Paṇḍita; śākhā—another branch (the tenth branch); premete—in affection; pracaṭa—very much advanced; prabhura—the Lord; upare—upon; yeńho—he who; kaila—did; vākiya-daṇḍa—chastisement by speaking.

TRANSLATION

Dāmodara Paṇḍita, the tenth branch of the Caitanya tree, was so elevated in love of Lord Caitanya that he once unhesitatingly chastised the Lord with strong words.

TEXT 32

daṭṭa-kathā kahiba āge vistāra kariyā
daṭṭa tuśta prabhu tāhre pāṭhāilā nadīyā

SYNONYMS

daṭṭa-kathā—the narration of such chastisement; kahiba—I shall speak; āge—ahead; vistāra—detailed description; kariyā—making; daṭṭa—in the matter of chastisement; tuśta prabhu—the Lord is very much satisfied; tāhre—him; pāṭhāilā—sent back; nadīyā—Nadia (a district in Bengal).

TRANSLATION

I shall describe in detail this incident of chastisement later in Caitanya-caritāmṛta. The Lord, being very much satisfied by this chastisement, sent Dāmodara Paṇḍita to Navadvīpa.

PURPORT

Dāmodara Paṇḍita, who was formerly known as Śaibyā in Vrajadhāma, used to carry messages from Lord Caitanya to Śacimātā, and during the Rathayātrā festival he carried messages from Śacimātā to Lord Caitanya Mahāprabhu.
Adi-līlā, Chapter 10

TEXT 33

तांहार अनुज साखाः—शब्रनामित ।
‘प्रभु-पादपाद्धार्यं’ यार नाम बिदित ॥ ३३ ॥

tānhāra anuja śākha—śaṅkara-panḍita
‘prabhu-pādopādhāna’ yāhra nāma vidita

SYNONYMS

tānhāra—his (Dāmodara Paṇḍita’s); anuja—younger brother; śākha—the eleventh branch; śaṅkara-panḍita—of the name Śaṅkara Paṇḍita; prabhu—the Lord’s; pāda-upādhāna—shoes; yāhra—whose; nāma—name; vidita—celebrated.

TRANSLATION

The eleventh branch, the younger brother of Dāmodara Paṇḍita, was known as Śaṅkara Paṇḍita. He was celebrated as the shoes of the Lord.

TEXT 34

सदाशिवपण्डित यार प्रभुपदे आश ।
प्रधानेव नित्यानन्दे यार घरे बास ॥ ३४ ॥

sadasiva-panḍita yāhra prabhu-pade āśa
prathamei nityānandera yāhra ghare vāsa

SYNONYMS

sadasiva-panḍita—of the name Sadāśiva Paṇḍita; yāhra—whose; prabhu-pade—unto the lotus feet of the Lord; āśa—constant desire; prathamei—in the beginning; nityānandera—of Lord Nityānanda; yāhra—of whom; ghare—in the home; vāsa—residence.

TRANSLATION

Sadāśiva Paṇḍita, the twelfth branch, was always anxious to serve the lotus feet of the Lord. It was his good fortune that when Lord Nityānanda came to Navadvīpa He resided at his house.

PURPORT

It is mentioned in the Caitanya-bhāgavata, Antya-līlā, Chapter Nine, that Sadāśiva Paṇḍita was a pure devotee and that Nityānanda Prabhu resided at his house.

TEXT 35

श्रीसिंह-उपासक—प्रभुयं त्रैगच्छारी ।
प्रभु ताहर नाम ब्रजा ‘सिंहसनज’ करि’ ॥ ३५ ॥
SYNONYMS

\( \text{Srī-} κρης\text{-}\text{Mrīha-upāsaka} - \text{the worshiper of Lord Nṛṣimhadeva; } \text{Pradyumna Brahmacārī} - \text{of the name Pradyumna Brahmacārī; } \text{prabhu} - \text{the Lord; } tāṇra - \text{his; nāma - name; kailā - turned into; } nṛṣimhānanda - \text{of the name Nṛṣimhānanda; } kari' - \text{by such a name.} \)

TRANSLATION

The thirteenth branch was Pradyumna Brahmacārī. Since he was a worshiper of Lord Nṛṣimhadeva, Śrī Caitanya Mahāprabhu changed his name to Nṛṣimhānanda Brahmacārī.

PURPORT

Pradyumna Brahmacārī is described in the Antya-līlā, Second Chapter, of Śrī Caitanya-caritāmṛta. He was a great devotee of Lord Caitanya, who changed his name to Nṛṣimhānanda. While coming from the house of Rāghava Paṇḍita at Paṇhiṭā to the house of Śivānanda, Lord Caitanya Mahāprabhu appeared in the heart of Nṛṣimhānanda Brahmacārī. To acknowledge this, Nṛṣimhānanda Brahmacārī used to accept as eatables the foodstuffs of three Deities, namely, Jagannātha, Nṛṣimhadeva and Lord Caitanya Mahāprabhu. This is stated in the Caitanya-caritāmṛta, Antya-līlā, Second Chapter, verses 48 through 78. Upon receiving information that Lord Caitanya Mahāprabhu was proceeding toward Vṛndāvana from Kuliā, Nṛṣimhānanda absorbed himself in meditation and by his mental activities constructed a very nice road from Kuliā to Vṛndāvana. All of a sudden, however, he broke his meditation and told the other devotees that this time Lord Caitanya Mahāprabhu would not go to Vṛndāvana but only as far as the place known as Kānāi’s Nāṭāsālā. This is described in the Madhya-līlā, Chapter One, verses 55 through 62. The Gaura-gaṇoddeśa-dīpikā, verse 74, says, āvēśās ca tathā jñeyo miśre pradyumna-sāṁjñake: Śrī Caitanya Mahāprabhu changed the name of Pradyumna Miśra, or Pradyumna Brahmacārī, to Nṛṣimhānanda Brahmacārī, for in his heart Lord Nṛṣimhadeva was manifest. It is said that Lord Nṛṣimhadeva used to talk with him directly.

TEXT 36

नारायण-पंडित्क एक बड़ह उदार । 
चैतन्यचरण विनु नाहि जाने आर ॥ ३६ ॥

\( \text{nārāyaṇa-panḍīta eka baḍai udāra} \)
\( \text{caitanya-carāṇa vinu nāhi jāne āra} \)

SYNONYMS

\( \text{nārāyaṇa-panḍīta} - \text{of the name Nārāyaṇa Paṇḍīta; } \text{eka} - \text{one; } \text{baḍai - very much; } \text{udāra - liberal; caitanya-carāṇa} - \text{the lotus feet of Lord Caitanya; } \text{vinu - except; } \text{nāhi - not; } \text{jāne - know; } \text{āra - anything else.} \)
TRANSLATION

Nārāyaṇa Paṇḍita, the fourteenth branch, a great and liberal devotee, did not know any shelter but Lord Caitanya's lotus feet.

PURPORT

Nārāyaṇa Paṇḍita was one of the associates of Śrīvāsa Ṭhākura. It is mentioned in Caitanya-bhāgavata, Ninth Chapter, verse 93, that he went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī with Śrīvāsa Ṭhākura's brother Śrī Rāma Paṇḍita.

TEXT 37

श्रीमान्पाण्डित शाखा—प्रभुर निज तृत्य ॥
देउट धरेन, यबे प्रभुर करने दृत्य ॥ ३७ ॥

śrīmān-paṇḍita śākhā—prabhura nija brāhmaṇa
deuṭi dharena, yabe prabhu kareṇa nṛtya

SYNONYMS

śrīmān-paṇḍita—of the name Śrīmān Paṇḍita; śākhā—branch; prabhura—of the Lord; nija—own; brāhmaṇa—servant; deuṭi—torchlight; dharena—carries; yabe—while; prabhu—Lord Caitanya; kareṇa—does; nṛtya—dance.

TRANSLATION

The fifteenth branch was Śrīmān Paṇḍita, who was a constant servitor of Lord Caitanya Mahāprabhu. He used to carry a torch while the Lord danced.

PURPORT

Śrīmān Paṇḍita was among the companions of Lord Caitanya Mahāprabhu when the Lord performed saṅkīrtana. When Lord Caitanya dressed Himself in the form of the goddess Lakṣmī and danced in the streets of Navadvīpa, Śrīmān Paṇḍita carried a torch to light the way.

TEXT 38

शुक्लाम्बर-ब्रह्मचारी बड़ा भाग्यवान ॥
याँर अन्न मागीं काढ़ि’ खाइला भगवान ॥ ३८ ॥

śuklāmbara-brahmacāri bāḍa bhāgyavān
yāṇra anna māgi’ kāḍi’ khāilā bhagavān

SYNONYMS

śuklāmbara-brahmacāri—of the name Śuklāmbara Brahmacāri; bāḍa—very much; bhāgyavān—fortunate; yāṇra—whose; anna—foodstuff; māgi’—begging; kāḍi’—snatching; khāilā—ate; bhagavān—the Supreme Personality of Godhead.
TRANSLATION

The sixteenth branch, Śuklāmbara Brahmacārī, was very fortunate because Lord Caitanya Mahāprabhu jokingly or seriously begged food from him or sometimes snatched it from him forcibly and ate it.

PURPORT

It is stated that Śuklāmbara Brahmacārī, an inhabitant of Navadvīpa, was Lord Caitanya Mahāprabhu’s first companion in the saṅkīrtana movement. When Lord Caitanya returned from Gayā after initiation, He stayed with Śuklāmbara Brahmacārī because He wanted to hear from this devotee about the pastimes of Lord Kṛṣṇa. Śuklāmbara Brahmacārī collected alms of rice from the inhabitants of Navadvīpa, and Śrī Caitanya Mahāprabhu took pleasure in eating the rice that he cooked. It is said that Śuklāmbara Brahmacārī was one of the wives of the yajñīc brāhmaṇas during the time of Lord Kṛṣṇa’s pastimes in Vṛndāvana. Lord Kṛṣṇa begged foodstuffs from the wives of the yajñīc brāhmaṇas, and Lord Caitanya Mahāprabhu performed a similar pastime by begging rice from Śuklāmbara Brahmacārī.

TEXT 39

nandana-ācārya-sākhā jagate vidita
lukāīyā dui prabhura yānra ghāre sthita

SYNONYMS

nandana-ācārya—of the name Nandana Ācārya; sākhā—the seventeenth branch; jagate—in the world; vidita—celebrated; lukāīyā—hiding; dui—two; prabhura—of the Lords; yānra—of whom; ghāre—in the house; sthita—situated.

TRANSLATION

Nandana Ācārya, the seventeenth branch of the Caitanya tree, is celebrated within the world because the two Prabhus [Lord Caitanya and Nityānanda] sometimes hid in his house.

PURPORT

Nandana Ācārya was another companion of Lord Caitanya Mahāprabhu during His kīrtana pastimes in Navadvīpa. Śrīla Nityānanda Prabhu, as Avadhūta, traveled on many pilgrimages, and when He first came to Śrī Navadvīpa-dhāma He remained hidden in the house of Nandana Ācārya. It is there that He first met all the devotees of Lord Caitanya Mahāprabhu. When Caitanya Mahāprabhu exhibited His mahā-prakāsa, He asked Rāmāi Paṇḍita to call Advaita Prabhu, who was hiding in the
home of Nandana Ācārya, for Śrī Caitanya Mahāprabhu could understand that He was hiding. Similarly, Lord Caitanya also sometimes hid in the home of Nandana Ācārya. In this connection one may refer to Caitanya-bhāgavata, Madhya-līlā, Chapters Six and Seventeen.

TEXT 40

śrī-mukunda-datta śākhā—prabhura samādhīyāyī
yānīhāra kīrtane nāce caitanya-gosāṇī

SYNONYMS
śrī-mukunda-datta—of the name Śrī Mukunda Datta; śākhā—another branch; prabhura—of Lord Śrī Caitanya Mahāprabhu; samādhīyāyī—class friend; yānīhāra—whose; kīrtane—in saṅkīrtana; nāce—dances; caitanya-gosāṇī—Śrī Caitanya Mahāprabhu.

TRANSLATION
Mukunda Datta, a class friend of Lord Caitanya's, was another branch of the Caitanya tree. Lord Caitanya danced while he sang.

PURPORT
Śrī Mukunda Datta was born in the Caṭṭagrāma district in the village of Chanhora, which is under the jurisdiction of the police station named Patiya. This village is situated ten kroṣas, or about twenty miles, from the home of Purjñārika Vidyanidhi. In the Gaura-gaṇoddeśa-dīpikā (140) it is said:

vraje sthitau gāyakau yau madhukāṁtha-madhuvratau
mukunda-vāsudevau tau dattau gaurāṅga-gāyakau

"In Vraja there were two very nice singers named Madhukāṁtha and Madhuvrata. They appeared in Caitanya-līlā as Mukunda and Vāsudeva Datta, who were singers in the society of Lord Caitanya Mahāprabhu." When Lord Caitanya was a student, Mukunda Datta was His class friend, and they frequently engaged in logical arguments. Sometimes Lord Caitanya Mahāprabhu would fight with Mukunda Datta, using tricks of logic. This is described in Caitanya-bhāgavata, Ādi-līlā, Chapters Seven and Eight. When Lord Caitanya Mahāprabhu returned from Gayā, Mukunda Datta gave Him pleasure by reciting verses from Śrīmad-Bhāgavatam about kṛṣṇa-līlā. It was by his endeavor that Gadādhara Paṇḍita Gosvāmī became a disciple of Puṇḍarīka Vidyānidhi, as stated in Madhya-līlā, Chapter Seven. When Mukunda Datta sang in the courtyard of Śrīvāsa Prabhu, Mahāprabhu danced with His singing, and when Lord Caitanya for twenty-one hours exhibited an ecstatic manifestation known as sāta-prahāriyā, Mukunda Datta inaugurated the function by singing.
Sometimes Lord Caitanya Mahāprabhu chastised Mukunda Datta by calling him kharjhatia beta because he attended many functions held by different classes of non-devotees. This is stated in *Caitanya-bhāgavata, Madhya-līlā*, Chapter Ten. When Lord Caitanya Mahāprabhu dressed Himself as the goddess of fortune to dance in the house of Candrasekhara, Mukunda Datta began the first song.

Before disclosing His desire to take the renounced order of life, Lord Caitanya first went to the house of Mukunda Datta, but at that time Mukunda Datta requested Lord Caitanya Mahāprabhu to continue His saṅkīrtana movement for a few days more before taking sannyāsa. This is stated in *Caitanya-bhāgavata, Madhya-līlā*, Chapter Twenty-five. The information of Lord Caitanya’s accepting the renounced order was made known to Gadādhara Paṇḍita, Candrasekhara Ācārya and Mukunda Datta by Nityānanda Prabhu, and therefore all of them went to Katwa and arranged for kīrtana and all the paraphernalia for Lord Caitanya’s acceptance of sannyāsa. After the Lord took sannyāsa, they all followed Him, especially Śrī Nityānanda Prabhu, Gadādhara Prabhu and Govinda, who followed Him all the way to Puruṣottama-kṣetra. In this connection one may refer to *Antya-līlā*, Chapter Two. In the place known as Jaleśvara, Nityānanda Prabhu broke the sannyāsa rod of Caitanya Mahāprabhu. Mukunda Datta was also present at that time. He went every year from Bengal to see Lord Caitanya at Jagannātha Puri.

**TEXT 41**

वासुदेव दत्त—प्रमुखः प्रभुकः महाशयः ||
सहस्र-मुखे यार गुण कहिले न हय || ४१ ||

vāṣudeva datta—prabhura bhṛtya mahāśaya sahasra-mukhe yāhra guṇa kahile nā haya

**SYNONYMS**

vāṣudeva datta—of the name Vāsudeva Datta; prabhura—of Lord Śrī Caitanya Mahāprabhu; bhṛtya—servant; mahāśaya—great personality; sahasra-mukhe—with thousands of mouths; yāhra—whose; guṇa—qualities; kahile—describing; nā—never; haya—becomes fulfilled.

**TRANSLATION**

Vāsudeva Datta, the nineteenth branch of the Śrī Caitanya tree, was a great personality and a most confidential devotee of the Lord. One could not describe his qualities even with thousands of mouths.

**PURPORT**

Vāsudeva Datta, the brother of Mukunda Datta, was also a resident of Caṭṭagārāma. In the *Caitanya-bhāgavata* it is said, yāhra sthāne kṛṣṇa haya āpane vikraya: Vāsudeva Datta was such a powerful devotee that Kṛṣṇa was purchased by him. Vāsudeva Datta stayed at Śrīvāsa Paṇḍita’s house, and in *Caitanya-bhāgavata* it is described
that Lord Caitanya Mahāprabhu was so pleased with Vāsudeva Datta and so affectionate toward him that He used to say, "I am only Vāsudeva Datta's man. My body is only meant to please Vāsudeva Datta, and he can sell Me anywhere." Thrice He vowed that this was a fact and that no one should disbelieve these statements. "All My dear devotees," He said, "I tell you the truth. My body is especially meant for Vāsudeva Datta." Vāsudeva Datta initiated Śrī Yadunandana Ācārya, the spiritual master of Raghunātha dāsa, who later became Raghuṇātha dāsa Gosvāmī. This will be found in the Antya-līlā, Sixth Chapter, verse 161. Vāsudeva Datta spent money very liberally; therefore Lord Caitanya Mahāprabhu asked Śivānanda Sen to become his sarakhela, or secretary, in order to control his extravagant expenses. Vāsudeva Datta was so kind to the living entities that he wanted to take all their sinful reactions so that they might be delivered by Śrī Caitanya Mahāprabhu. This is described in the Fifteenth Chapter of Adi-līlā, verses 159 through 180.

There is a railway station named Purvasthalī near the Navadvīpa railway station, and about one mile away, in a village known as Māmagāchī, which is the birthplace of Vṛndāvana dāsa Ṭhākura, there is presently a temple of Madana-gopāla that was established by Vāsudeva Datta. The Gauḍīya Maṭha devotees have now taken charge of this temple, and the sevā-pūjā is going on very nicely. Every year all the pilgrims on the navadvīpa-parikramā visit Māmagāchī. Since Śrī Bhaktisiddhānta Sarasvatī Ṭhākura inaugurated the navadvīpa-parikramā function, the temple has been very well managed.

TEXT 42

**Jagate yateka jīva, tāra pāpa lānā**

**Naraka bhuṇjite cāhe jīva chaṭāiyā**

**SYNONYMS**

jagate—in the world; yateka—all; jīva—living entities; tāra—their; pāpa—sinful activities; lānā—taking; naraka—hell; bhuṇjite—to suffer; cāhe—wanted; jīva—the living entities; chaṭāiyā—liberating them.

**TRANSLATION**

Śrīla Vāsudeva Datta Ṭhākura wanted to suffer for the sinful activities of all the people of the world so that Lord Caitanya Mahāprabhu might deliver them.

TEXT 43

**Hirindāsṭhākura śākhar āntuṭa chaṛiṭaḥ**

**Bhin lank nām śṭehe lāyen āpamāt**
The twentieth branch of the Caitanya tree was Haridasa Thakura. His character was wonderful. He used to chant the holy name of Kṛṣṇa 300,000 times a day without fail.

Certainly the chanting of 300,000 holy names of the Lord is wonderful. No ordinary person can chant so many names, nor should one artificially imitate Haridasa Thakura’s behavior. It is essential, however, that everyone fulfill a specific vow to chant the Hare Kṛṣṇa mantra. Therefore we have prescribed in our society that all our students must chant at least sixteen rounds daily. Such chanting must be offenseless in order to be of high quality. Mechanical chanting is not as powerful as chanting of the holy name without offenses. It is stated in the Caitanya-bhāgavata, Ādi-līlā, Chapter Two, that Haridasa Thakura was born in a village known as Buḍghana but after some time came to live on the bank of the Ganges at Fulia near Śantipura. From the description of his chastisement by a Muslim magistrate, which is found in the Eleventh Chapter of the Ādi-līlā of Caitanya-bhāgavata, we can understand how humble and meek Haridasa Thakura was and how he achieved the causeless mercy of the Lord. In the dramas performed by Lord Caitanya Mahāprabhu, Haridasa Thakura played the part of a police chief. While chanting the Hare Kṛṣṇa mahā-mantra in Benāpola, he was personally tested by Māyādevī herself. Haridasa Thakura’s passing away is described in the Antya-līlā of Caitanya-caritāmṛta, Eleventh Chapter. It is not definitely certain whether Śrī Haridasa Thakura appeared in the village named Buḍghana that is in the district of Khulna. Formerly this village was within a district of twenty-four parganas within the Sātakṣirā division.
whom; bhuñāya—offered to eat; śrāddha-pātra—prāsāda offered to Lord Viṣṇu.

TRANSLATION

There was no end to the transcendental qualities of Haridāsa Ṭhākura. Here I mention but a fraction of his qualities. He was so exalted that Advaita Gosvāmī, when performing the śrāddha ceremony of his father, offered him the first plate.

TEXT 45

prahlāda-samāna tāṅra guṇera taraṅga
yavana-tāḍaneo yāṅra nāhika bhrū-bhāṅga

SYNONYMS

prahlāda-samāna—exactly like Prahlāda Mahārāja; tāṅra—his; guṇera—qualities; taraṅga—waves; yavana—of the Mohammedans; tāḍaneo—even by the persecution; yāṅra—whose; nāhika—there was none; bhrū-bhāṅga—even the slightest agitation of an eyebrow.

TRANSLATION

The waves of his good qualities were like those of Prahlāda Mahārāja. He did not even slightly raise an eyebrow when persecuted by the Mohammedan ruler.

TEXT 46

teṅho siddhi pāile tāṅra deha laṅā kole
nācila caitanya-prabhu mahā-kutūhale

SYNONYMS

teṅho—he; siddhi—perfection; pāile—after achieving; tāṅra—his; deha—body; laṅā—taking; kole—on the lap; nācila—danced; caitanya-prabhu—Lord Śrī Caitanya Mahāprabhu; mahā-kutūhale—in great ecstasy.

TRANSLATION

After the passing away of Haridāsa Ṭhākura, the Lord Himself took his body on His lap, and He danced with it in great ecstasy.
TEXT 47

Srī Caitanya-caritāmṛta

TEXT 47

Srī Vṛndāvana-dāsa Ṭhākura vividly described the pastimes of Haridāsa Ṭhākura in his Caitanya-bhāgavata. Whatever has remained undescribed I shall try to explain later in this book.

SYNONYMS

tāṅra—his; līlā—pastimes; varṇīyācchena—described; vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; yebā—whatever; avaśiṣṭa—remained undescribed; āge—later in the book; kariba—I shall make; prakāśa—manifest.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura vividly described the pastimes of Haridāsa Ṭhākura in his Caitanya-bhāgavata. Whatever has remained undescribed I shall try to explain later in this book.

TEXT 48

Srī Caitanya-caritāmṛta

TEXT 48

One sub-branch of Haridāsa Ṭhākura consisted of the residents of Kulīna-grāma. The most important among them was Satyarāja Khāna, or Satyarāja Vasu, who was a recipient of all the mercy of Haridāsa Ṭhākura.

SYNONYMS

tāṅra upaśākhā—his sub-branch; yata—all; kulīna-grāmī jana—the inhabitants of Kulīna-grāma; satyarāja—of the name Satyarāja; ādi—heading the list; tāṅra—his; kṛpāra—of mercy; bhājana—recipient.

TRANSLATION

One sub-branch of Haridāsa Ṭhākura consisted of the residents of Kulīna-grāma. The most important among them was Satyarāja Khāna, or Satyarāja Vasu, who was a recipient of all the mercy of Haridāsa Ṭhākura.

PURPORT

Satyarāja Khāna was the son of Guṇarāja Khāna and father of Rāmānanda Vasu. Haridāsa Ṭhākura lived for some time during the Cāturmāṣya period in the village named Kulīna-grāma, where he chanted the holy name, the Hare Kṛṣṇa mahā-mantra, and distributed his mercy to the descendants of the Vasu family. Satyarāja Khāna was allotted the service of supplying silk ropes for the Jagannātha Deity during the
Rathayātra festival. The answers to his inquiries from Śrī Caitanya Mahāprabhu about the duty of householder devotees are vividly described in the Madhya-līlā, Chapters Fifteen and Sixteen. The village of Kulīna-grāma is situated two miles from the railway station named Jaugrāma on the Newcord line from Howrah to Burdwan. Lord Caitanya Mahāprabhu very highly praised the people of Kulīna-grāma, and He stated that even a dog of Kulīna-grāma was very dear to Him.

TEXT 49

śrī-murārī gupta śākhā—premera bhāṇḍāra
prabhura hṛdaya drave śuni’ dainya yānra

SYNONYMS

śrī-murārī gupta—of the name Śrī Murārī Gupta; śākhā—branch; premera—of love of Godhead; bhāṇḍāra—store; prabhura—of the Lord; hṛdaya—the heart; drave—melts; śuni’—hearing; dainya—humility; yānra—of whom.

TRANSLATION

Murārī Gupta, the twenty-first branch of the tree of Śrī Caitanya Mahāprabhu, was a storehouse of love of Godhead. His great humility and meekness melted the heart of Lord Caitanya.

PURPORT

Śrī Murārī Gupta wrote a book called Śrī Caitanya-carita. He belonged to a vaidya physician family of Śrīhāṭṭa, the paternal home of Lord Caitanya, and later became a resident of Navadvipa. He was among the elders of Śrī Caitanya Mahāprabhu. Lord Caitanya exhibited His Varāha form in the house of Murārī Gupta, as described in the Caitanya-bhāgavata, Madhya-līlā, Third Chapter. When Śrī Caitanya Mahāprabhu exhibited His maha-prakāśa form, He appeared before Murārī Gupta as Lord Rāmacandra. When Śrī Caitanya Mahāprabhu and Nityānanda Prabhu were sitting together in the house of Śrīvāsa Ṭhākura, Murārī Gupta first offered his respects to Lord Caitanya and then to Śrī Nityānanda Prabhu. Nityānanda Prabhu, however, was older than Caitanya Mahāprabhu, and therefore Lord Caitanya remarked that Murārī Gupta had violated social etiquette, for he should have first shown respect to Nityānanda Prabhu and then to Him. In this way, by the grace of Śrī Caitanya Mahāprabhu, Murārī Gupta was informed about the position of Śrī Nityānanda Prabhu, and the next day he offered obeisances first to Lord Nityānanda and then to Lord Caitanya. Śrī Caitanya Mahāprabhu gave chewed pan or betel nut to Murārī Gupta. Once Murārī Gupta offered foodstuffs to Lord Caitanya that were cooked with excessive ghee, and the next day the Lord became sick and went to Murārī Gupta for treatment. Lord Caitanya accepted some water from the water pot of
Murāri Gupta, and thus He was cured. The natural remedy for indigestion is to
drink a little water, and since Murāri Gupta was a physician, he gave the Lord some
drinking water and cured Him. When Caitanya Mahāprabhu appeared in the house
of Śrīvāsa Ṭhākura in His Caturbhujā mūrti, Murāri Gupta became His carrier in the
form of Garuḍa, and in these pastimes of ecstasy the Lord then got up on his back:
It was the desire of Murāri Gupta to leave his body before the disappearance of
Caitanya Mahāprabhu, but the Lord forbade him to do so. This is described in
Caitanya-bhāgavata, Madhya-tila, Chapter Twenty. When Śrī Caitanya Mahāprabhu
one day appeared in ecstasy as the Varāha mūrti, Murāri Gupta offered Him
prayers. He was a great devotee of Lord Rāmacandra, and his staunch devotion is
vividly described in the Madhya-tila, Fifteenth Chapter, verses 137 through 157.

TEXT 50

प्रतिग्रह नाही करे, ना लय कर धन ।
आज्ञा तत्ति करे कुतुंब भरन ॥ ५० ॥

pratigraha nāhi kare, nā laya kāra dhana
ātma-vṛtti kari’ kare kutumba bharaṇa

SYNONYMS

pratigraha nāhi kare—he did not accept charity from anyone; nā—not; laya—take;
kāra—anyone’s; dhana—wealth; ātma-vṛtti—own profession; kari’—executing; kare—
maintained; kutumba—family; bharaṇa—provision.

TRANSLATION

Śrīla Murāri Gupta never accepted charity from friends, nor did he accept money
from anyone. He practiced as a physician and maintained his family with his earnings.

PURPORT

It should be noted that a grhaṣṭha (householder) must not make his livelihood by
begging from anyone. Every householder of the higher castes should engage himself
in his own occupational duty as a brāhmaṇa, kṣatriya or vaiśya, but he should not
engage in the service of others, for this is the duty of a śūdra. One should simply
accept whatever he earns by his own profession. The engagements of a brāhmaṇa
are yajana, yajana, paṭhana, paṭhana, dāna and pratigraha. A brāhmaṇa should be a
worshiper of Viṣṇu, and he should also instruct others how to worship Him. A
kṣatriya can become a landholder and earn his livelihood by levying taxes or collect­
ing rent from tenants. A vaiśya can accept agriculture or general trade as an occupa­
tional duty. Since Murāri Gupta was born in a physician’s family (vaiśya-varṇa),
he practiced as a physician, and with whatever income he earned he maintained his
family. As stated in Śrīmad-Bhāgavatam, everyone should execute his occupational
duty, and thus he should satisfy the Supreme Personality of Godhead. That is the
perfection of life. This system is called daiva-varṇa-śrama. Murāri Gupta was an ideal
grhastha, for he was a great devotee of Lord Rāmacandra and Caitanya Mahāprabhu. By practicing as a physician he maintained his family and at the same time satisfied Lord Caitanya to the best of his ability. This is the ideal of householder life.

TEXT 51

চিকিত্সা করেন যারে হইয়া সদয়।
সেহোগ অবরোগ,—দুই তার কর। || ৫১ ||

cikitsā kareṇa yāre ha-iyā sadaya
deha-rogā bhava-rogā,—dui tāra kṣaya

SYNONYMS

cikitsā—medical treatment; kareṇa—did; yāre—upon whom; ha-iyā—becoming; sadaya—merciful; deha-rogā—the disease of the body; bhava-rogā—the disease of material existence; dui—both; tāra—his; kṣaya—diminished.

TRANSLATION

As Murāri Gupta treated his patients, by his mercy both their bodily and spiritual diseases subsided.

PURPORT

Murāri Gupta could treat both bodily and spiritual disease because he was a physician by profession and a great devotee of the Lord in terms of spiritual advancement. This is an example of service to humanity. Everyone should know that there are two kinds of diseases in human society. One disease, which is called adhyātmika, or material disease, pertains to the body, but the main disease is spiritual. The living entity is eternal, but somehow or other, when in contact with the material energy, he is subjected to the repetition of birth, death, old age and disease. The physicians of the modern day should learn from Murāri Gupta. Although modern philanthropic physicians open gigantic hospitals, there are no hospitals to cure the material disease of the spirit soul. The Kṛṣṇa consciousness movement has taken up the mission of curing this disease, but people are not very appreciative because they do not know what this disease is. A diseased person needs both proper medicine and a proper diet, and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Kṛṣṇa mahā-mantra, and the diet of prasāda. There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Kṛṣṇa consciousness movement are the only established hospitals that can cure man of birth, death, old age and disease.

TEXT 52

শ্রীমান সেন প্রভুর নেত্রক প্রধান।
চৈতন্য-চরণ বিষু নাহি জানে আন। || ৫২ ||
Sriman Sena prabhura sevaka pradhana
 Caitanya-caraṇa vinu nāhi jāne āna

SYNONYMS

Sriman sena—of the name Sriman Sena; prabhura—of the Lord; sevaka—servant; pradhana—chief; Caitanya-caraṇa—the lotus feet of Lord Caitanya Mahāprabhu; vinu—except; nāhi—does not; jāne—know; āna—anything else.

TRANSLATION

Sriman Sena, the twenty-second branch of the Caitanya tree, was a very faithful servant of Lord Caitanya. He knew nothing else but the lotus feet of Sri Caitanya Mahāprabhu.

PURPORT

Sriman Sena was one of the inhabitants of Navadvīpa and was a constant companion of Lord Caitanya Mahāprabhu.

TEXT 53

Sri-gadadhara dāsa śakhā sarvopari
 kājī-gaṇera mukhe yeṇha bolāila hari

SYNONYMS

Sri-gadadhara dāsa—of the name Sri Gadadhara dāsa; śakhā—another branch; sarva-upari—above all; kājī-gaṇera—of the Kāžīs (Mohammedan magistrates); mukhe—in the mouth; yeṇha—one who; bolāila—caused to speak; hari—the holy name of Hari.

TRANSLATION

Sri Gadadhara dāsa, the twenty-third branch, was understood to be the topmost, for he induced all the Mohammedan Kāžīs to chant the holy name of Lord Hari.

PURPORT

About eight or ten miles from Calcutta on the banks of the Ganges is a village known as Eňḍiyādaha-grāma. Śrīla Gadadhara dāsa was known as an inhabitant of this village (eňḍiyādaha-vāsī gadadhara dāsa). The Bhakti-ratnākara, Seventh Chapter, informs us that after the disappearance of Lord Caitanya Mahāprabhu, Gadadhara dāsa came from Navadvīpa to Katwa. Thereafter he came to Eňḍiyādaha and resided there. He is stated to be the luster of the body of Śrīmatī Rādhārāṇī, just as Śrīla Gadadhara Paṇḍita Gosvāmī is an incarnation of Śrīmatī Rādhārāṇī.
Herself. Caitanya Mahaprabhu is sometimes explained to be *rādhābhava-dyutisavalīta*, or characterized by the emotions and bodily luster of Śrīmatī Radhārāṇī. Gadadhara dāsa is this *dyuti*, or luster. In the *Gaura-gaṇoddeśa-dīpikā* he is described to be the expansion potency of Śrīmatī Radhārāṇī. He counts among the associates of both Śrīla Gaurahari and Nityānanda Prabhu; as a devotee of Śrī Caitanya Mahaprabhu he was one of the associates of Lord Kṛṣṇa in conjugal love, and as a devotee of Lord Nityānanda he is considered to have been one of the friends of Kṛṣṇa in pure devotional service. Even though he was an associate of Lord Nityānanda Prabhu, he was not among the cowherd boys but was situated in the transcendental mellow of conjugal love. He established a temple of Śrī Gaurasundara in Katwa.

In 1434 sākāda (1534 A.D.) when Lord Nityānanda Prabhu was empowered by Lord Caitanya to preach the *saṅkīrtana* movement in Bengal, Śrī Gadadhara dāsa was one of Lord Nityānanda’s chief assistants. He preached the *saṅkīrtana* movement by requesting everyone to chant the Hare Kṛṣṇa *mahī-mantra*. This simple preaching method of Śrīla Gadādhara dāsa can be followed by anyone and everyone in any position of society. One must simply be a sincere and serious servant of Nityānanda Prabhu and preach this cult door to door.

When Śrīla Gadādhara dāsa Prabhu was preaching the cult of *hari-kīrtana*, there was a magistrate who was very much against his *saṅkīrtana* movement. Following in the footsteps of Lord Caitanya Mahaprabhu, Śrīla Gadādhara dāsa one night went to the house of the Kāzī and requested him to chant the Hare Kṛṣṇa *mahī-mantra*. The Kāzī replied, “All right, I shall chant Hare Kṛṣṇa tomorrow.” On hearing this, Śrīla Gadādhara dāsa Prabhu began to dance, and he said, “Why tomorrow? You have already chanted the Hare Kṛṣṇa *mantra*, so simply continue.”

In the *Gaura-gaṇoddeśa-dīpikā* it is said:

*rādhā-vibhūti-rūpā yā candrakāntih purā vraje
sa śrī-gaurāṅga-nikāte dāsa-vamśyo gadādharaḥ
pūrṇānandā vraje yāśid baladeva-priyāgraṇī
sāpi kārīya-vasād eva prāviśat tam gadādharam*

Śrīla Gadādhara dāsa is considered to be a united form of Candrakānti, who is the effulgence of Śrīmatī Radhārāṇī, and Pūrṇānanda, who is an expansion of Lord Balarāma’s very dear girl friend. Thus Śrīla Gadādhara dāsa Prabhu was one of the associates of both Caitanya Mahaprabhu and Nityānanda Prabhu. Once while Śrīla Gadādhara dāsa Prabhu was returning to Bengal from Jagannātha Puri with Nityānanda Prabhu, he forgot himself and began talking very loudly as if he were a girl of Vrajabhūmi selling yogurt, and Śrīla Nityānanda Prabhu noted this. Another time, while absorbed in the ecstasy of the *gopīs*, he carried a jug filled with Ganges water on his head as if he were selling milk. When Lord Caitanya Mahaprabhu appeared in the house of Rāghava Paṇḍita while going to Vṛndāvana, Gadādhara dāsa went to see Him, and Śrī Caitanya Mahaprabhu was so glad that He put His foot on his head. When Gadādhara dāsa Prabhu was present in Eṇḍiyādaha he established a Bālagopāla *mūrti* for worship there. Śrī Mādhava Ghosh performed a drama known as “*Dāna-khaṇḍa*” with the help of Śrī Nityānanda Prabhu and Śrī Gadādhara dāsa.
This is explained in *Caitanya-bhāgavata*, *Antya-khaṇḍa*, Fifth Chapter.

The tomb of Gadādhara dāsa Prabhū, which is in the village of Eṇḍiyādaha, was under the control of the Saṃyogi Vaiṣṇavas and later under the direction of Siddha Bhagavāṇ dāsa Bābājī of Kālānā. By his order, Śrī Madhusūdana Mullik, one of the members of the aristocratic Mullik family of the Nārikelāḍāṅgā in Calcutta, established a ṗāṭavāṭī (monastery) there in the Bengali year 1256. He also arranged for the worship of a Deity named Śrī Rādhākānta. His son Balāicānda Mullik, established Gaura-Nitāi Deities there in the Bengali year 1312. Thus on the throne of the temple are both Gaura-Nityānanda Deities and Rādhā-Kṛṣṇa Deities. Below the throne is a tablet with an inscription written in Sanskrit. In that temple there is also a small Deity of Lord Śiva as Gopeśvara. This is all described on a stone by the side of the entrance door.

**TEXT 54**

शिवानन्द सेन—प्रभुर भूत्य अन्तराङ्ग ।
प्रभुस्वामिने यात्रेते सबः सजेन यः सम ॥ ५४ ॥

śivānanda sena—prabhura bhṛtya antaraṅga
prabhu-sthāne yāite sabe layena yāhre saṅga

**SYNONYMS**

śivānanda sena—of the name Śivānanda Sena; prabhura—of the Lord; bhṛtya—servant; antaraṅga—very confidential; prabhu-sthāne—in Jagannātha Puri, where the Lord was staying; yāite—while going; sabe—all; layena—took; yāhre—whose; saṅga—shelter.

**TRANSLATION**

Śivānanda Sena, the twenty-fourth branch of the tree, was an extremely confidential servant of Lord Caitanya Mahāprabhū. Everyone who went to Jagannātha Puri to visit Lord Caitanya took shelter and guidance from Śrī Śivānanda Sena.

**TEXT 55**

प्रतिवर्षे प्रभुगण संगते लप्तम ।
नीलचले चलने पथं पालन करियं ॥ ५५ ॥

prativarṣe prabhugaṇa saṅgete la-iyā
nīlācale calena pathe pālana kariyā

**SYNONYMS**

prativarṣe—every year; prabhu-gaṇa—the devotees of Lord Caitanya; saṅgete—along with; la-iyā—taking; nīlācale—to Jagannātha Puri; calena—goes; pathe—on the road; pālana—maintenance; kariyā—providing.
TRANSLATION

Every year he took a party of devotees from Bengal to Jagannātha Purī to visit Lord Caitanya. He maintained the entire party as they journeyed on the road.

TEXT 56

bhakte kṛpā kareṇa prabhu e-tina svarūpe
'sākṣāt, 'āveśa' āra 'āvirbhāva'—rūpe

SYNONYMS

bhakte—unto devotees; kṛpā—mercy; kareṇa—bestows; prabhu—Lord Caitanya; e—these; tina—three; svarūpe—features; sākṣāt—directly; āveśa—empowered by the Lord; āra—and; āvirbhāva—appearance; rūpe—in the features.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu bestows His causeless mercy upon His devotees in three features: His own direct appearance [sākṣāt], His prowess within someone He empowers [āveśa], and His manifestation [āvirbhāva].

PURPORT

The sākṣāt feature of Śrī Caitanya Mahāprabhu is His personal presence. Āveśa refers to invested power, like that invested in Nakula Brahmacārī. Āvirbhāva is a manifestation of the Lord that appears even though He is personally not present. For example, Śrī Śacīmātā offered foodstuffs at home to Śrī Caitanya Mahāprabhu although He was far away in Jagannātha Purī, and when she opened her eyes after offering the foodstuffs she saw that they had actually been eaten by Śrī Caitanya Mahāprabhu. Similarly, Śrīvāsa Ṭhākura performed saṅkīrtana, and everyone felt the presence of Śrī Caitanya Mahāprabhu even in His absence. This is another example of āvirbhāva.

TEXT 57

'sākṣāte' sakala bhakta dekhe nirviśeṣa
nakula brahmacārī-dehe prabhura 'āveśa'

'sākṣāte' sakala bhakta dekhe nirviśeṣa
nakula brahmacārī-dehe prabhura 'āveśa'
SYNONYMS

sākṣāte—directly; sakala—all; bhakta—devotees; dekhe—see; nirviśeṣa—nothing peculiar but as He is; nakula brahmacārī—of the name Nakula Brahmacārī; dehe—in the body; prabhura—the Lord’s; āveśa—symptoms of power.

TRANSLATION

The appearance of Lord Śrī Caitanya Mahāprabhu in every devotee’s presence is called sākṣāt. His appearance in Nakula Brahmacārī as a symptom of special prowess is an example of āveśa.

TEXT 58

‘प्रद्युम्न ब्रह्मचारी’ तृण जगे नाम छिल ।
‘नृसिंहनान्दा’ नाम प्रभु पाचें त’ राखिल || ५८ ||

‘pradyumna brahmacārī’ tāhra āge nāma chila
‘nṛsiṁhānanda’ nāma prabhu pāche ta’ rākhila

SYNONYMS

pradyumna brahmacārī—of the name Pradyumna Brahmacārī; tāhra—his; āge—previously; nāma—name; chila—was; nṛsiṁhānanda—of the name Nṛsiṁhānanda; nāma—the name; prabhu—the Lord; pāche—afterward; ta’—certainly; rākhila—kept it.

TRANSLATION

The former Pradyumna Brahmacārī was given the name Nṛsiṁhānanda Brahmacārī by Śrī Caitanya Mahāprabhu.

TEXT 59

तौ हाते हईल चैतन्येर ‘आविर्भाव’ ।
अलौकिक ऐत्रे प्रभुर अनेक स्वभाव || ५९ ||

tānhāte ha-ila caitanyera ‘āvirbhāva’
alaukika aiche prabhura aneka svabhāva

SYNONYMS

tānhāte—in him; ha-ila—there was; caitanyera—of Lord Śrī Caitanya Mahāprabhu; āvirbhāva—appearance; alaukika—uncommon; aiche—like that; prabhura—of Lord Caitanya Mahāprabhu; aneka—various; svabhāva—features.

TRANSLATION

In his body there were symptoms of āvirbhāva. Such appearances are uncommon, but Lord Caitanya Mahāprabhu displayed many such pastimes through His different features.
PURPORT

In the Gaura-gaṇoddeśa-dīpikā (74) it is said that Nakula Brahmacārī displayed the prowess (āvēsa) and Pradyumna Brahmacārī the appearance (āvirbhāva) of Śrī Caitanya Mahāprabhu. There are many hundreds and thousands of devotees of Lord Caitanya among whom there are no special symptoms, but when a devotee of Lord Śrī Caitanya Mahāprabhu functions with specific prowess, he displays the feature called āvēsa. Śrī Caitanya Mahāprabhu personally spread the saṅkīrtana movement, and He advised all the inhabitants of Bhārata-varṣa to take up His cult and preach it all over the world. The visible bodily symptoms of devotees who follow such instructions are called āvēsa. Śrīla Śivānanda Sena observed such āvēsa symptoms in Nakula Brahmacārī, who displayed symptoms exactly like those of Śrī Caitanya Mahāprabhu. The Caitanya-caritāmṛta states that in this age of Kali the only spiritual function is to broadcast the holy name of the Lord, but this function can be performed only by one who is actually empowered by Lord Kṛṣṇa. The process by which a devotee is thus empowered is called āvēsa, or sometimes it is called saktyāvēsa.

Pradyumna Brahmacārī was formerly a resident of a village known as Piyārīgāṇja in Kālnā. There is a description of him in the Antya-līlā of Caitanya-caritāmṛta, Second Chapter, and in the Antya-līlā of Caitanya-bhāgavata, Chapters Three and Nine.

TEXT 60

َاَسْفَدِلَا يَا نَا رَعْس سَهَا مِنْهَا نَا يَا سِبْنَانِدَا
سِبْنَانِدَا مَهْنا نَا ِسِبْنَانِدَا بَيْلَا نَا سِبْنَانِدَا بَيْلَا
يَا سِبْنَانِدَا مَهْنا نَا يَا سِبْنَانِدَا بَيْلَا

SYNONYMS
āsvādīla—tasted; e—these; saba—all; rasa—mellows; sena śivānanda—Śivānanda Sena; vistārī—describing vividly; kahiba—I shall speak; āge—later on; esaba—all this; ānanda—transcendental bliss.

TRANSLATION

Śrīla Śivānanda Sena experienced the three features sākṣāt, āvēsa and āvirbhāva. Later I shall vividly describe this transcendentally blissful subject.

PURPORT

Śrīla Śivānanda Sena has been described by Śrīla Bhaktivinoda Thākura as follows. He was a resident of Kumārāhāṭṭa, which is also known as Hālisahara, and was a great devotee of the Lord. About one and a half miles from Kumārāhāṭṭa is another village, known as Kāṅcaḍāpāḍā, in which there are Gaura-Gopāla Deities installed by Śivānanda Sena, who also established a temple of Kṛṣṇarāya that is still
existing. Śivānanda Sena was the father of Paramānanda Sena, who was also known as Purīdāsa or Karṇapūra. Paramānanda Sena wrote in his Gaura-gaṇoddeśa-dīpiṃkā (176) that two of the gopīs of Vṛndāvana, whose former names were Vīrā and Dūtī, combined to become his father. Śrīla Śivānanda Sena guided all the devotees of Lord Caitanya who went from Bengal to Jagannātha Purī, and he personally bore all the expenses for their journey. This is described in the Madhya-kīrti, Chapter Sixteen, verses 19 through 26. Śrīla Śivānanda Sena had three sons, named Caitanya dāsa, Rāmadāsa and Paramānanda. This last son later became Kāvikarṇapūra, and he is the author of Gaura-gaṇoddeśa-dīpiṃkā. His spiritual master was Śrīnātha Pāṇḍita, who was Śivānanda Sena's priest. Due to Vāsudeva Datta's lavish spending, Śivānanda Sena was engaged to supervise his expenditures.

Śrī Śivānanda Sena actually experienced Śrī Caitanya Mahāprabhu's features of sāksāt, āveśa and āvirbhāva. He once picked up a dog while on his way to Jagannātha Purī, and it is described in the Antya-kīrti, First Chapter, that this dog later attained salvation by his association. When Śrīla Raghunāthā dāsa, who later became Raghunāthā dāsa Gosvāmī, fled his paternal home to join Śrī Caitanya Mahāprabhu, his father wrote a letter to Śivānanda Sena to get information about him. Śivānanda Sena supplied him the details for which he asked, and later Raghunāthā dāsa Gosvāmī's father sent some servants and money to Śivānanda Sena to take care of Raghunāthā dāsa Gosvāmī. Once Śrī Śivānanda Sena invited Lord Caitanya Mahāprabhu to his home and fed Him so sumptuously that the Lord felt indigestion and was somewhat sick. This became known to his son, who gave the Lord some medicine for His digestion, and thus Lord Caitanya Mahāprabhu was very pleased. This is described in the Antya-kīrti, Tenth Chapter, verses 124 through 151.

Once while going to Jagannātha Purī all the devotees had to stay underneath a tree, without the shelter of a house or even a shed, and Nityānanda Prabhu became very angry, as if He were greatly disturbed by hunger. Thus He cursed Śivānanda's sons to die. Śivānanda's wife was very much aggrieved at this, and she began to cry. She very seriously thought that since her sons had been cursed by Nityānanda Prabhu, certainly they would die. When Śivānanda later returned and saw his wife crying, he said, "Why are you crying? Let us all die if Śrī Nityānanda Prabhu desires." When Śivānanda Sena returned and Śrīla Nityānanda Prabhu saw him, the Lord kicked him severely, complaining that He was very hungry, and asked why he did not arrange for His food. Such is the behavior of the Lord with His devotees. Śrīla Nityānanda Prabhu behaved like an ordinary hungry man, as if completely dependent on the arrangements of Śivānanda Sena.

There was a nephew of Śivānanda Sena's named Śrīkānta who left the company in protest of Nityānanda Prabhu's curse and went directly to Śrī Caitanya Mahāprabhu at Jagannātha Purī, where the Lord pacified him. On that occasion, Lord Caitanya Mahāprabhu allowed His toe to be sucked by Purīdāsa, who was then a child. It is by the order of Caitanya Mahāprabhu that he could immediately compose Sanskrit verses. During the misunderstanding with Śivānanda's family, Śrī Caitanya Mahāprabhu ordered His personal attendant Govinda to give them all the remnants of His foodstuffs. This is described in the Antya-kīrtiḥ, Chapter Twelve, verse 53.
TEXT 61

śivānandera upāśakha, tāhra parikara
putra-bhṛtya-ādi kari’ caitanya-kiṅkara

SYNONYMS

śivānandera—of Śivānanda Sena; upāśakha—sub-branch; tāhra—his; parikara—associates; putra—sons; bhṛtya—servants; ādi—all these; kari’—taking together; caitanya-kiṅkara—servants of Caitanya Mahāprabhu.

TRANSLATION

The sons, servants and family members of Śivānanda Sena constituted a sub-branch. They were all sincere servants of Lord Śrī Caitanya Mahāprabhu.

TEXT 62

caitanya-dāsa, rāmadāsa, āra karṇāpūra
tina putra śivānandera prabhura bhakta-śūra

SYNONYMS

caitanya-dāsa—of the name Caitanya dāsa; rāmadāsa—of the name Rāmadāsa; āra—and; karṇāpūra—of the name Karṇāpūra; tina putra—three sons; śivānandera—of Śivānanda Sena; prabhura—of the Lord; bhakta-śūra—of the heroic devotees.

TRANSLATION

The three sons of Śivānanda Sena, named Caitanya dāsa, Rāmadāsa and Karṇāpūra, were all heroic devotees of Lord Caitanya.

PURPORT

Caitanya dāsa, the eldest son of Śivānanda Sena, wrote a commentary on Kṛṣṇa-карпамтра which was later translated by Śrīla Bhaktivinoda Ṭhākura in his paper Sajjana-toṣaṇī. According to expert opinion, Caitanya dāsa was the author of the book Caitanya-carita, which was written in Sanskrit. The author was not Kavikarṇāpūra, as generally supposed. This is the opinion of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrī Rāmadāsa was the second son of Śivānanda Sena. It is stated in the Gaura-gaṇoddeśa-dīpikā (145) that two experienced servants of Lord Kṛṣṇa named
Śūka and Dakṣa in kṛṣṇa-līlā became the elder brothers of Kavikarṇapūra, namely, Caitanya dāsa and Rāmadāsa. Karṇapūra, the third son, who was also known as Paramānanda dāsa or Purīdāsa, was initiated by Śrīnātha Pañcita, who was a disciple of Śrī Advaita Prabhu. Karṇapūra wrote many books that are important in Vaiṣṇava literature, such as Ānanda-vṛndāvana-campū, Alaṅkāra-kaustubha, Gaura-gaṇoddeśa-dīpikā and the great epic Caitanya-candrodaya-nāṭaka. He was born in the year 1448. He continually wrote books for ten years, from 1488 until 1498.

TEXT 63

śrī-vallabhasena, āra sena śrīkānta
śivānanda-sambandhe prabhura bhakta ekānta

SYNONYMS

śrī-vallabha-sena—of the name Śrīvallabha Sena; āra—and; sena śrīkānta—of the name Śrīkānta Sena; śivānanda—Śivānanda Sena; sambandhe—in relationship; prabhura—the Lord’s; bhakta—devotees; ekānta—unflinching.

TRANSLATION

Śrīvallabha Sena and Śrīkānta Sena were also sub-branches of Śivānanda Sena, for they were not only his nephews but also unalloyed devotees of Śrī Caitanya Mahāprabhu.

PURPORT

When Lord Nityānanda Prabhu rebuked Śivānanda Prabhu on the way to Puri, these two nephews of Śivānanda left the company as a protest and went to see Śrī Caitanya Mahāprabhu at Jagannātha Puri. The Lord could understand the feelings of the boys, and He asked His personal assistant Govinda to supply them prasāda until the party of Śivānanda arrived. During the Rathayātra saṅkīrtana festival these two brothers were members of the party led by Mukunda. In the Gaura-gaṇoddeśa-dīpikā it is said that the gopī whose name was Kātyāyanī appeared as Śrīkānta Sena.
SYNONYMS

prabhu-priya—the most dear to the Lord; govindânanda—of the name Govindânanda; mahâ-bhâgavata—great devotee; prabhura—of the Lord; kîrtaniyā—performer of kîrtana; ādi—originally; śrî-govinda datta—of the name of Śrî Govinda Datta.

TRANSLATION

Govindânanda and Govinda Datta, the twenty-fifth and twenty-sixth branches of the tree, were performers of kîrtana in the company of Śrî Caitanya Mahâprabhu. Govinda Datta was the principal singer in Lord Caitanya’s kîrtana party.

PURPORT

Govinda Datta appeared in the village of Sukhacara near Khaḍadhaha.

TEXT 65

śrî-vijaya-dāsa-nāma prabhura ākhariyā, prabhura aneka puṇthi diyāche likhiyā

SYNONYMS

śrî-vijaya-dāsa—of the name Śrî Vijaya dāsa; nāma—name; prabhura—of the Lord; ākhariyā—chief singer; prabhura—unto the Lord; aneka—many; puṇthi—literatures; diyāche—has given; likhiyā—by writing.

TRANSLATION

Śrî Vijaya dāsa, the twenty-seventh branch, another of the Lord’s chief singers, gave the Lord many books written by hand.

PURPORT

Formerly there were no printing presses nor printed books. All books were handwritten. Precious books were kept in manuscript form in temples or important places, and anyone who was interested in a book had to copy it by hand. Vijaya dāsa was a professional writer who copied many manuscripts and gave them to Śrî Caitanya Mahâprabhu.

TEXT 66

‘रुढवाच्य वल्ल’ प्रभु धूपेल ताँर नाम।
अविचिंन प्रभुर प्रियः रुढळास-नाम॥ ६६॥
"ratnabāhu’ bali’ prabhu thuila tāṅra nāma
akiṅcana prabhura priya kṛṣṇadāsa-nāma

SYNONYMS
ratnabāhu—the title Ratnabāhu; bali’—calling him; prabhu—the Lord; thuila—kept; tāṅra—his; nāma—name; akiṅcana—unalloyed; prabhura—of the Lord; priya—dear; kṛṣṇadāsa—of the name Kṛṣṇadāsa; nāma—name.

TRANSLATION
Śrī Caitanya Mahāprabhu gave Vijaya dāsa the name Ratnabāhu [“jewel-handed”] because he copied for Him many manuscripts. The twenty-eighth branch was Kṛṣṇadāsa, who was very dear to the Lord. He was known as Akiṅcana Kṛṣṇadāsa.

PURPORT
Akiṅcana means “one who possesses nothing in this world.”

TEXT 67

kholā-vecā śrīdhara prabhura priyadāsa
yāṅhā-sane prabhu kare nitya parihāsa

SYNONYMS
kholā-vecā—a person who sells the bark of banana trees; śrīdhara—Śrīdhara Prabhu; prabhura—of the Lord; priya-dāsa—very dear servant; yāṅhā-sane—with whom; prabhu—the Lord; kare—does; nitya—daily; parihāsa—joking.

TRANSLATION
The twenty-ninth branch was Śrīdhara, a trader in banana tree bark. He was a very dear servant of the Lord. On many occasions, the Lord played jokes on him.

PURPORT
Śrīdhara was a poor brāhmaṇa who made a living by selling banana tree bark to be made into cups. Most probably he had a banana tree garden and collected the leaves, skin and pulp of the banana trees to sell daily in the market. He spent fifty percent of his income to worship the Ganges, and the balance he used for his subsistence. When Śrī Caitanya Mahāprabhu started His civil disobedience movement in defiance of the Kāzī, Śrīdhara danced in jubilation. The Lord used to drink water from his water jug. Śrīdhara presented a squash to Śacīdevī to cook before Lord Caitanya took sannyāsa. Every year he went to see Lord Caitanya Mahāprabhu.
at Jagannātha Purī. According to Kaviṅkaraṇapūra, Śrīdhara was a cowherd boy of Vṛndāvana whose name was Kusumāsava. In his *Gaura-gaṇoddeśa-dīpikā*, verse 133, it is stated:

\[
\begin{align*}
kholāvecätayā khyātaḥ paṇḍitaḥ śrīdharo dvījaḥ \\
asīd vraje hāsya-karo yo nāmnā kusumāsavaḥ
\end{align*}
\]

“The cowherd boy known as Kusumāsava in *krṣṇa-līlā* later became Kholāvecā Śrīdhara during Caitanya Mahāprabhu’s līlā at Navadvīpa.”

**TEXT 68**

\[
\begin{align*}
\text{prabhu yānra nitya laya thoḍa-moca-phala} \\
yānra phuṭā-lauhāpātre prabhu pilā jala
\end{align*}
\]

**SYNONYMS**

*prabhu*—the Lord; *yānra*—whose; *nitya*—daily; *laya*—takes; *thoḍa*—the pulp of the banana tree; *moca*—the flowers of the banana tree; *phala*—the fruits of the banana tree; *yānra*—whose; *phuṭā*—broken; *lauha-pātre*—in the iron pot; *prabhu*—the Lord; *pilā*—drank; *jala*—water.

**TRANSLATION**

Every day Lord Caitanya Mahāprabhu jokingly snatched fruits, flowers and pulp from Śrīdhara and drank from his broken iron pot.

**TEXT 69**

\[
\begin{align*}
\text{prabhura atipriya dāsa bhagavān paṇḍita} \\
yānra dehe krṣṇa pūrve hailā adhiśṭhita
\end{align*}
\]

**SYNONYMS**

*prabhura*—of the Lord; *atipriya*—very dear; *dāsa*—servant; *bhagavān paṇḍita*—of the name Bhagavān Paṇḍita; *yānra*—whose; *dehe*—in the body; *krṣṇa*—Lord Kṛṣṇa; *pūrve*—previously; *hailā*—became; *adhiśṭhita*—established.

**TRANSLATION**

The thirtieth branch was Bhagavān Paṇḍita. He was an extremely dear servant of the Lord, but even previously he was a great devotee of Lord Kṛṣṇa who always kept the Lord within his heart.
TEXT 70

jagadīśa paṇḍita, āra hiraṇya mahāsaya
yāre kṛpa kaila bāyle prabhu dayāmaya

SYNONYMS

jagadīśa paṇḍita—of the name Jagadīśa Paṇḍita; āra—and; hiraṇya—of the name
Hiraṇya; mahāsaya—great personality; yāre—unto whom; kṛpa—mercy; kaila—
showed; bāyle—in childhood; prabhu—the Lord; dayāmaya—merciful.

TRANSLATION

The thirty-first branch was Jagadīśa Paṇḍita, and the thirty-second was Hiraṇya
Mahāsaya, unto whom Lord Caitanya in His childhood showed His causeless mercy.

PURPORT

Jagadīśa Paṇḍita was formerly a great dancer in kṛṣṇa-līlā and was known as
Candrabhāsa. Regarding Hiraṇya Paṇḍita, it is said that once Lord Nityānanda,
decorated with valuable jewels, stayed at his home, and a great thief attempted all
night long to plunder these jewels but was unsuccessful. Later he came to
Nityānanda Prabhu and surrendered unto Him.

TEXT 71

ei dui-ghare prabhu ekādaśī dine
viṣṇura naivedya māgi' khāila āpane

SYNONYMS

ei dui-ghare—in these two houses; prabhu—the Lord; ekādaśī dine—on the
Ekādaśī day; viṣṇura—of Lord Viṣṇu; naivedya—foodstuffs offered to Lord Viṣṇu;
māgi’—begging; khāila—ate; āpane—personally.

TRANSLATION

In their two houses Lord Caitanya Mahāprabhu begged foodstuffs on the Ekādaśī
day and ate them personally.

PURPORT

The injunction to fast on Ekādaśī is especially meant for devotees; on Ekādaśī
there are no restrictions regarding foodstuffs that may be offered to the Lord. Lord
Srī Caitanya Mahāprabhu took the foodstuffs of Lord Viṣṇu in His ecstasy as viṣṇu-tattva.

**TEXT 72**

प्रभुर पद्मा दुई—पुरुषोत्तम, सजय।
बायकरणे दुई शिष्य—दुई महाशय।|| ७२ ||

prabhura paḍuyā dui,—puruṣottama, sañjaya
vyākaraṇe dui śiṣya,—dui mahāśaya

**SYNONYMS**

prabhura paḍuyā dui—the Lord’s two students; puruṣottama—of the name Puruṣottama; sañjaya—of the name Sañjaya; vyākaraṇe—studying grammar; dui śiṣya—two disciples; dui mahāśaya—very great personalities.

**TRANSLATION**

The thirty-third and thirty-fourth branches were the two students of Caitanya Mahāprabhu named Puruṣottama and Sañjaya, who were stalwart students in grammar. They were very great personalities.

**PURPORT**

These two students were inhabitants of Navadvīpa and were the Lord’s first companions in the saṅkīrtana movement. According to Caitanya-bhāgavata, Puruṣottama Sañjaya was the son of Mukunda Sañjaya, but the author of Śrī Caitanya-caritāmṛta has clarified that Puruṣottama and Sañjaya were two people, not one.

**TEXT 73**

বনমালী পণ্ডিত শাখা বিখ্যাত জগতে।
সোচার মুঘল হল দেখিল প্রভুর হাতে।|| ৭৩ ||

vanamālī paṇḍita śākhā vikhyāta jagate
soṣāra muṣala hala dekhila prabhura hāte

**SYNONYMS**

vanamālī paṇḍita—of the name Vanamālī Paṇḍita; śākhā—the next branch; vikhyāta—celebrated; jagate—in the world; soṣāra—made of gold; muṣala—club; hala—plow; dekhila—saw; prabhura—of the Lord; hāte—in the hand.

**TRANSLATION**

Vanamālī Paṇḍita, the thirty-fifth branch of the tree, was very celebrated in this world. He saw in the hands of the Lord a golden club and plow.
Vanamālī Pāṇḍita saw Lord Caitanya in the ecstasy of Balarāma. This is described vividly in Caitanya-bhāgavata, Antya-līlā, Chapter Nine.

TEXT 74

śrī-caitanyera ati priya buddhimanta khān
ājanma ājñākārī teñho sevaka-pradhāna

SYNONYMS

śrī-caitanyera—of Lord Śrī Caitanya Mahāprabhu; ati priya—very dear; buddhimanta khān—of the name Buddhimanta Khān; ājanma—from the very beginning of his life; ājñākārī—follower of the orders; teñho—he; sevaka—servant; pradhāna—chief.

TRANSLATION

The thirty-sixth branch, Buddhimanta Khān, was extremely dear to Lord Caitanya Mahāprabhu. He was always prepared to carry out the Lord’s orders, and therefore he was considered to be a chief servant of the Lord.

PURPORT

Śrī Buddhimanta Khān was one of the inhabitants of Navadvīpa. He was very rich, and it is he who arranged for the marriage of Lord Caitanya with Viṣṇupriyā, the daughter of Sanātana Miśra, who was the priest of the local Zamindar. He personally defrayed all the expenditures for the marriage ceremony. When Lord Caitanya Mahāprabhu was attacked by vāyu-vyādhi (derangement of the air within the body) Buddhimanta Khān paid for all requisite medicines and treatments to cure the Lord. He was the Lord’s constant companion in the kīrtana movement. He collected ornaments for the Lord when He played the part of the goddess of fortune in the house of Candraśekhara Ācārya. He also went to see Lord Caitanya Mahāprabhu when He was staying at Jagannātha Purī.

TEXT 75

garuḍa pañḍita laya śrīnāma-mañgala
nāma-bale viṣa yāṅre nā karila bala
SYNONYMS

garuḍa paṇḍita—of the name Garuḍa Paṇḍita; laya—takes; śrīnāma-maṇḍala—the auspicious Hare Kṛṣṇa maḥā-mantra; nāma-bale—by the strength of this chanting; viṣa—poison; yāṅre—whom; nā—did not; karila—affect; bala—strength.

TRANSLATION

Garuḍa Paṇḍita, the thirty-seventh branch of the tree, always engaged in chanting the auspicious name of the Lord. Because of the strength of this chanting, even the effects of poison could not touch him.

PURPORT

Garuḍa Paṇḍita was once bitten by a poisonous snake, but the snake’s poison could not affect him because of his chanting the Hare Kṛṣṇa maḥā-mantra.

TEXT 76

গোপিনাথ সিংহ –এক চৈতন্যের দাস।
অক্রুর বলি’ গৃহু যঃ বৈলা কালা পরিহাস || ৭৬ ||

gopinātha sirīha—eka caitanyera dāsa
akrūra bali’ prabhu yāṅre kailā parihāsa

SYNONYMS

gopinātha sirīha—of the name of Gopinātha Simha; eka—one; caitanyera dāsa—servant of Lord Caitanya; akrūra bali’—famous as Akrūra; prabhu—the Lord; yāṅre—whom; kailā—did; parihāsa—joking.

TRANSLATION

Gopinātha Simha, the thirty-eighth branch of the tree, was a faithful servant of Lord Caitanya Mahāprabhu. The Lord jokingly addressed him as Akrūra.

PURPORT

Actually he was Akrūra, as stated in Gaura-gaṇoddesa-dīpikā.

TEXT 77

ভাগবতী দেবানন্দ যক্ষরক্ষ-কুপাতে।
ভাগবতের ভক্তি-অর্থ পাইল গৃহু হৈতে || ৭৭ ||

bhāgavatī devānanda vakrēśvara-kṛpāte
bhāgavatera bhakti-arthā pāila prabhu haite
SYNONYMS

bhāgavatī devānanda—Devānanda, who used to recite Śrīmad-Bhāgavatam; vakreśvara-krpāte—by the mercy of Vakreśvara; bhāgavatera—of Śrīmad-Bhāgavatam; bhakti-artha—the bhakti interpretation; pāila—got; prabhu haite—from the Lord.

TRANSLATION

Devānanda Paṇḍita was a professional reciter of Śrīmad-Bhāgavatam, but by the mercy of Vakreśvara Paṇḍita and the grace of the Lord he understood the devotional interpretation of the Bhāgavatam.

PURPORT

In the Caitanya-bhāgavata, Madhya-līlā, Chapter Twenty-one, it is stated that Devānanda Paṇḍita was an inhabitant of the same village in which the father of Sārvabhauma Bhaṭṭācārya, Viśārada, lived. He was a professional reciter of Śrīmad-Bhāgavatam, but Lord Caitanya Mahāprabhu did not like his interpretation of it. In the present town of Navadvīpa, which was formerly known as Kuliya, Lord Caitanya showed such mercy to him that he gave up the Māyāvādī interpretation of Śrīmad-Bhāgavatam and learned how to explain Śrīmad-Bhāgavatam in terms of bhakti. Formerly, when Devānanda was expounding the Māyāvādī interpretation, Śrīvāsa Ṭhākura was once present in his meeting, and when he began to cry, Devānanda's students drove him away. Some days later, Caitanya Mahāprabhu passed that way, and when He met Devānanda He chastised him severely because of his Māyāvāda interpretation of Śrīmad-Bhāgavatam. At that time Devānanda had little faith in Śrī Caitanya Mahāprabhu as an incarnation of Lord Kṛṣṇa, but one night some time later Vakreśvara Paṇḍita was a guest in his house, and when he explained the science of Kṛṣṇa, Devānanda was convinced about the identity of Lord Caitanya Mahāprabhu. Thus he was induced to explain Śrīmad-Bhāgavatam according to the Vaiṣṇava understanding. In the Gaura-gaṇoddeśa-dīpikā it is described that he was formerly Bhāguri Muni, who was the sabhā-paṇḍita who recited Vedic literatures in the house of Nanda Mahārāja.

TEXTS 78-79

शुद्धाची मुकुन्ददास, श्रीरघुनन्दन ।
नरहरिदास, चिरजीव, स्थलोचन ॥ ७८ ॥
एहि सब महाशाखा—चैत्तुक-कुपाधाम ।
प्रेम-कल-फुल करे याहि भाहि दान ॥ ७९ ॥

khaṇḍavāsī mukunda-dāsa, śrī-raghunandana
narahari-dāsa, cirañjīva, sulocana
ei saba mahāsākhā—caitanya-kṛpādhāma
prema-phala-phula kare yāhāṁ tāhāṁ dāna

SYNONYMS

khanḍavāsī mukunda-dāsa—of the name Mukunda dāsa; śrī-raghuṇandana—of the name Raghunandana; narahari-dāsa—of the name Narahari dāsa; ciraṇījīva—of the name Ciraṇījīva; sulocana—of the name Sulocana; ei saba—all of them; mahāsākhā—great branches; caitanya-kṛpādhāma—of Lord Śrī Caitanya Mahāprabhu, the reservoir of mercy; prema—love of God; phala—fruit; phula—flower; kare—does; yāhāṁ—anywhere; tāhāṁ—everywhere; dāna—distribution.

TRANSLATION

Śrī Khāṇḍavāsī Mukunda and his son Raghunandana were the thirty-ninth branch of the tree, Narahari was the fortieth, Ciraṇījīva the forty-first and Sulocana the forty-second. They were all big branches of the all-merciful tree of Caitanya Mahāprabhu. They distributed the fruits and flowers of love of Godhead anywhere and everywhere.

PURPORT

Śrī Mukunda dāsa was the son of Nārāyaṇa dāsa and eldest brother of Narahari Sarakāra. His second brother's name was Mādhava dāsa, and his son was named Raghunandana dāsa. Descendants of Raghunandana dāsa still live four miles west of Katwa in the village named Śrīkhaṇḍa, where Raghunandana dāsa used to live. Raghunandana had one son named Kānāi, who had two sons—Madana Rāya, who was a disciple of Narahari Ṭhākura, and Vamśīvadana. It is estimated that at least four hundred men descended in this dynasty. All their names are recorded in the village known as Śrīkhaṇḍa. In the Gaura-ganoddeśa-dīpikā it is stated that the gopī whose name was Vṛndādevī became Mukunda dāsa, lived in Śrīkhaṇḍa village and was very dear to Śrī Caitanya Mahāprabhu. His wonderful devotion and love for Kṛṣṇa are described in the Madhya-līlā, Chapter Fifteen. It is stated in the Bhakti-ratnākara, Chapter Eight, that Raghunandana used to serve a Deity of Lord Caitanya Mahāprabhu.

Narahari dāsa Sarakāra was a very famous devotee. Locana dāsa Ṭhākura, the celebrated author of Caitanya-mahāgala, was his disciple. In Caitanya-mahāgala it is stated that Śrī Gadādhara dāsa and Narahari Sarakāra were extremely dear to Śrī Caitanya Mahāprabhu, but there is no specific statement regarding the inhabitants of the village of Śrīkhaṇḍa.

Ciraṇījīva and Sulocana were both residents of Śrīkhaṇḍa, where their descendants are still living. Of Ciraṇījīva's two sons, the elder, Rāmacandra Kavirāja, was a disciple of Śrīvīvāsācārya and an intimate associate of Narottama dāsa Ṭhākura. The younger son was Govinda dāsa Kavirāja, the famous Vaiṣṇava poet. Ciraṇījīva's wife was Sunandā, and his father-in-law was Dāmodara Sena Kavirāja. Ciraṇījīva previously lived on the bank of the Ganges River in the village of Kumāranagara. The Gaura-ganoddeśa-dīpikā (verses 187 and 207) states that he was formerly Candrikā in Vṛndāvana.
TEXT 80

कुलिनग्रामवासी सत्यराज, रामानन्द।
सदनाथ, पुरुसोभूत, शंकर, विद्यानन्द ॥ ८० ॥

kulinagrāma-vāsī satyarāja, rāmānanda
yadunātha, puruṣottama, śaṅkara, vidyānanda

SYNONYMS

kulinagrāma-vāsī—the inhabitants of Kulīna-grāma; satyarāja—of the name Satyarāja; rāmānanda—of the name Rāmānanda; yadunātha—of the name Yadunātha; puruṣottama—of the name Puruṣottama; śaṅkara—of the name Śaṅkara; vidyānanda—of the name Vidyānanda.

TRANSLATION

Satyarāja, Rāmānanda, Yadunātha, Puruṣottama, Śaṅkara and Vidyānanda all belonged to the twentieth branch. They were inhabitants of the village known as Kulīna-grāma.

TEXT 81

वाषीनाथ बसो आदि यत ग्रामी जन।
सबें चैतन्यस्वत्त्व, — चैतन्य-प्रार्थन ॥ ८१ ॥

vāṣīnātha vasu ādi yato grāmī jana
sabei caitanya-bhṛtya, —caitanya-prāpadhana

SYNONYMS

vāṣīnātha vasu—of the name Vāṣīnātha Vasu; ādi—heading the list; yato—all; grāmī—of the village; jana—inhabitants; sabeī—all of them; caitanya-bhṛtya—servants of Lord Caitanya Mahāprabhu; caitanya-prāpadhana—their life and soul was Lord Caitanya Mahāprabhu.

TRANSLATION

All the inhabitants of Kulīna-grāma village, headed by Vāṣīnātha Vasu, were servants of Lord Caitanya, who was their only life and wealth.

TEXT 82

প্রভু কহে, কুলিনগ্রামের মে হয় কুক্কুর।
সেই মোর প্রিয়, অন্য জন রহ দূর ॥ ৮২ ॥

prabhu kahe, kulinagrāmēra ye haya kukkura
sei mora priya, anya jana rahu duRA
SYNONYMS

prabhu—the Lord; kahe—says; kulinagrāmera—of the village of Kulīnagrāma; ye—anyone who; haya—becomes; kūkkura—even a dog; sei—he; mora—My; priya—dear; anya—others; jana—persons; rahu—let them remain; dūra—away.

TRANSLATION

The Lord said: “Not to speak of others, even a dog in the village of Kulīna-grāma is My dear friend.

TEXT 83

Kulīnagrāmīrā bhāgya kahane nā yāya
śūkara carāya ṭoma, seha kṛṣṇa gāya

SYNONYMS

kulinagrāmīra—the residents of Kulīna-grāma; bhāgya—fortune; kahane—to speak; nā—not; yāya—is possible; śūkara—hogs; carāya—tending; ṭoma—sweeper; seha—he also; kṛṣṇa—Lord Kṛṣṇa; gāya—chants.

TRANSLATION

“No one can speak about the fortunate position of Kulīna-grāma. It is so sublime that even sweepers who tend their hogs there also chant the Hare Kṛṣṇa maha-mantra.”

TEXT 84

anupama-vallabha, śrī-rūpa, sanātana

ei tina śākhā vrkṣera paścime sarvottama

SYNONYMS

anupama—of the name Anupama; vallabha—of the name Vallabha; śrī-rūpa—of the name Śrī Rūpa; sanātana—of the name Sanātana; ei—these; tina—three; śākhā—branches; vrkṣera—of the tree; paścime—on the western side; sarvottama—very great.

TRANSLATION

On the western side were the forty-third, forty-fourth and forty-fifth branches—Śrī Sanātana, Śrī Rūpa and Anupama. They were the best of all.
Sri Anupama was the father of Sri Jiva Gosvami and youngest brother of Sri Sanatana Gosvami and Sri Rupa Gosvami. His former name was Vallabha, but after Lord Caitanya met him He gave him the name Anupama. Because of working in the Mohammedan government, these three brothers were given the title Mullik. Our personal family is connected with the Mulliks of Mahatma Gandhi Road in Calcutta, and we often used to visit their Radha-Govinda temple. They belong to the same family as we do. (Our family gotra, or original genealogical line, is the gautama-gotra, or line of disciples of Gautama Muni, and our surname is De. But due to their accepting the posts of Zamindars in the Mohammedan government, they received the title Mullik. Similarly, Rupa, Sanatana and Vallabha were also given the title Mullik. Mullik means “lord.” Just as the English government gives rich and respectable persons the title “lady,” so the Mohammedans give the title Mullik to rich, respectable families that have intimate connections with the government. The title Mullik is found not only among the Hindu aristocracy but also among Mohammedans. This title is not restricted to a particular family but is given to different families and castes. The qualifications for receiving it are wealth and respectability.

Sanatana Gosvami and Rupa Gosvami belonged to the bharadvaja-gotra, which indicates that they belonged either to the family or disciplic succession of Bharadvaja Muni. As members of the Krpa consciousness movement, we belong to the family or disciplic succession of Sarasvati Gosvami, and thus we are known as Sarasvatas. Obeisances are therefore offered to the spiritual master as sarsvata-deva, or a member of the Sarasvata family (namas te sarsvate devam), whose mission is to broadcast the cult of Sri Caitanya Mahaprabhu (gaura-vanipracarine) and to fight with impersonalists and voidists (nirvisea-sunyaavadi-pascaya-desa-tarine). This was also the occupational duty of Sanatana Gosvami, Rupa Gosvami and Anupama Gosvami.

The genealogical table of Sanatana Gosvami, Rupa Gosvami and Vallabha Gosvami can be traced back to the Twelfth Century sakabda, when a gentleman of the name Sarvajna appeared in a very rich and opulent brahma family in the province of Karnata. He had two sons named Aniruddhara Rupesvara and Harihara, who were both bereft of their kingdoms and thus obliged to reside in the highlands. The son of Rupesvara, who was named Padmanabha, moved to a place in Bengal known as Naihati on the bank of the Ganges. There he had five sons, of whom the youngest, Mukunda, had a well-behaved son named Kumara, who was the father of Rupa, Sanatana and Vallabha. Kumara lived in Baklaczandradvipa, which was in the district of Yasohara and is now known as Phateybad. Of his many sons, three took to the path of Vaisnavism. Later, Sri Vallabha and his elder brothers Sri Rupa and Sanatana came from Candradvipa to the village in the Maldah district of Bengal known as Ramakeli. It is in this village that Sri Jiva Gosvami took birth, accepting Vallabha as his father. Because of engaging in the service of the Mohammedan government, the three brothers received the title Mullik. When Lord Caitanya Mahaprabhu visited the village of Ramakeli, He met Vallabha there. Later, Sri Rupa
Gosvāmī, after meeting Śrī Caitanya Mahāprabhu, resigned from government service, and when he went to Vṛndāvana to meet Lord Caitanya, Vallabha accompanied him. The meeting of Rūpa Gosvāmī and Vallabha with Caitanya Mahāprabhu at Allahabad is described in the Madhya-līlā, Chapter Nineteen.

Actually, it is to be understood from the statement of Sanātana Gosvāmī that Śrī Rūpa Gosvāmī and Vallabha went to Vṛndāvana under the instructions of Śrī Caitanya Mahāprabhu. First they went to Mathurā, where they met a gentleman named Subuddhi Rāya who maintained himself by selling dry fuel wood. He was very pleased to meet Śrī Rūpa Gosvāmī and Anupama, and he showed them the twelve forests of Vṛndāvana. Thus they lived in Vṛndāvana for one month and then again went to search for Sanātana Gosvāmī. Following the course of the Ganges, they reached Allahabad, or Prayāga-tīrtha, but because Sanātana Gosvāmī had come there by a different road, they did not meet him there, and when Sanātana Gosvāmī came to Mathurā he was informed of the visit of Rūpa Gosvāmī and Anupama by Subuddhi Rāya. When Rūpa Gosvāmī and Anupama met Caitanya Mahāprabhu at Benares, they heard about Sanātana Gosvāmī’s travels from Him, and thus they returned to Bengal, adjusted their affairs with the state and, on the order of Śrī Caitanya Mahāprabhu, went to see the Lord at Jagannātha Purī.

In the year 1436 sākṣātka, the youngest brother, Anupama, died and went back home, back to Godhead. He went to the abode in the spiritual sky where Śrī Rāmacandra is situated. At Jagannātha Purī, Śrī Rūpa Gosvāmī informed Śrī Caitanya Mahāprabhu of this incident. Vallabha was a great devotee of Śrī Rāmacandra; therefore he could not seriously consider the worship of Radha-Govinda according to the instructions of Śrī Caitanya Mahāprabhu. Yet he directly accepted Śrī Caitanya Mahāprabhu as an incarnation of the Supreme Personality of Godhead Rāmacandra. In the Bhakti-ratnākara there is the following statement: “Vallabha was given the name Anupama by Śrī Gaurasundara, but he was always absorbed in the devotional service of Lord Rāmacandra. He did not know anyone but Śrī Rāmacandra, but he knew that Caitanya Gosāni was the same Lord Rāmacandra.”

In the Gaura-gaṇoddeśa-dīpikā (180) Śrī Rūpa Gosvāmī is described to be the gopī named Śrī Rūpa-mañjarī. In the Bhakti-ratnākara there is a list of the books Śrī Rūpa Gosvāmī compiled. Of all his books, the following sixteen are very popular among Vaiṣṇavas: (1) Haṁsadūta, (2) Uddhava-sandeśa, (3) Kuṣa-janma-tiṭhi-vidhi, (4 and 5) Gaṇoddeśa-dīpikā, Brhat (major) and Laghu (minor), (6) Stavamālā, (7) Vidagdha-mādhava, (8) Lalita-mādhava, (9) Dāna-keli-kaumudī, (10) Bhakti-rasaṁśṭa-sindhu (this is the most celebrated book by Śrī Rūpa Gosvāmī), (11) Ujjvala-nilāmani, (12) Ākhyāta-candrikā, (13) Mathurā-mahimā, (14) Padyāvalī, (15) Nāṭaka-candrikā and (16) Laghu-bhāgavatāmṛta. Śrī Rūpa Gosvāmī gave up all family connections, joined the renounced order of life and divided his money, giving fifty percent to the brahmaṇas and Vaiṣṇavas and twenty-five percent to his kuṭumbas (family members) and keeping twenty-five percent for personal emergencies. He met Haridāsa Ṭhākura in Jagannātha Purī, where he also met Lord Caitanya and His other associates. Śrī Caitanya Mahāprabhu used to praise the handwriting of Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī could compose verses according to the de-
sires of Śrī Caitanya Mahāprabhu, and by His direction he wrote two books named *Lalita-mādhava* and *Vidagdha-mādhava*. Lord Caitanya desired the two brothers, Sanātana Gosvāmī and Rūpa Gosvāmī, to publish many books in support of the Vaiṣṇava religion. When Sanātana Gosvāmī met Śrī Caitanya Mahāprabhu, the Lord advised him also to go to Vṛndāvana.

Śrī Sanātana Gosvāmī is described in the *Gaura-gaṇoddeśa-dīpikā* (181). He was formerly known as Rati-mañjarī or sometimes Labaṅga-mañjarī. In the *Bhakti-ratnākara* it is stated that his spiritual master, Vidyāvācaspati, sometimes stayed in the village of Rāmakeli, and Sanātana Gosvāmī studied all the Vedic literature from him. He was so devoted to his spiritual master that this cannot be described. According to the Vedic system, if someone sees a Mohammedan he must perform rituals to atone for the meeting. Sanātana Gosvāmī always associated with Mohammedan kings. Not giving much attention to the Vedic injunctions, he used to visit the houses of Mohammedan kings, and thus he considered himself to have been converted into a Mohammedan. He was therefore always very humble and meek. When Sanātana Gosvāmī presented himself before Lord Caitanya Mahāprabhu, he admitted, “I am always in association with lower class people, and my behavior is therefore very abominable.” He actually belonged to a respectable brāhmaṇa family, but because he considered his behavior to be abominable, he did not try to place himself among the brāhmaṇas but always remained among people of the lower castes. He wrote *Hari-bhakti-vilāsa* and *Vaiṣṇava-toṣāṇī*, which is a commentary on the Tenth Canto of *Śrīmad-Bhāgavatam*. In the year 1476 sākāra he completed the *Bṛhad-vaiṣṇava-toṣāṇī* commentary on *Śrīmad-Bhāgavatam*. In the year 1504 sākāra he finished the *Laghu-toṣāṇī*.

Śrī Caitanya Mahāprabhu taught his principles through four chief followers. Among them, Rāmānanda Rāya is exceptional, for through him the Lord taught how a devotee can completely vanquish the power of Cupid. By Cupid’s power, as soon as one sees a beautiful woman he is conquered by her beauty. Śrī Rāmānanda Rāya vanquished Cupid’s pride because in the *Jagannātha-vallabha-nātaka* he personally directed extremely beautiful young girls in dancing, but he was never affected by their youthful beauty. Śrī Rāmānanda Rāya personally bathed these girls, touching them and washing them with his own hands, yet he remained calm and passionless, as a great devotee should be. Lord Caitanya Mahāprabhu certified that this was possible only for Rāmānanda Rāya. Similarly, Dāmodara Paṇḍita was notable for his objectivity as a critic. He did not even spare Caitanya Mahāprabhu from his criticism. This also cannot be imitated by anyone else. Haridāsa Ṭhākura is exceptional for his forbearance because although he was beaten with canes in twenty-two marketplaces, nevertheless he was tolerant. Similarly, Śrī Sanātana Gosvāmī, although he belonged to a most respectable brāhmaṇa family, was exceptional for his humility and meekness.

In the *Madhya-īlā*, Chapter Nineteen, the device adopted by Sanātana Gosvāmī to get free from the government service is described. He served a notice of sickness to the Nawab, the Moslem governor, but actually he was studying *Śrīmad-Bhāgavatam* with brāhmaṇas at home. The Nawab received information of this through a royal physician, and he immediately went to see Sanātana Gosvāmī to uncover his inten-
ditions. The Nawab requested Sanatana to accompany him on an expedition to Orissa, but when Sanatana Gosvami refused, the Nawab ordered that he be imprisoned. When Rupa Gosvami left home, he wrote a note for Sanatana Gosvami informing him of some money that he had entrusted to a local grocer. Sanatana Gosvami took advantage of this money to bribe the jail keeper and get free from detention. Then he left for Benares to meet Caitanya Mahaprabhu, bringing with him only one servant, whose name was Isana. On the way they stopped at a sarai, or hotel, and when the hotel keeper found out that Isana had some golden coins with him, he planned to kill both Sanatana Gosvami and Isana to take away the coins. Later Sanatana Gosvami saw that although the hotel keeper did not know them, he was being especially attentive to their comfort. Therefore he concluded that Isana was secretly carrying some money and that the hotel keeper was aware of this and therefore planned to kill them for it. Upon being questioned by Sanatana Gosvami, Isana admitted that he indeed had money with him, and immediately Sanatana Gosvami took the money and gave it to the hotel keeper, requesting him to help them get through the jungle. Thus with the help of the hotel keeper, who was also the chief of the thieves of that territory, he crossed over the Hazipur mountains, which are presently known as the Hazaribags. He then met his brother-in-law Srikanta, who requested that he stay with him. Sanatana Gosvami refused, but before they parted, Srikanta gave him a valuable blanket.

Somehow or other Sanatana Gosvami reached Varanasi and met Lord Caitanya Mahaprabhu at the house of Candrasekhara. By the order of the Lord, Sanatana Gosvami was cleanly shaved and his dress changed to that of a mendicant, or babaji. He put on old garments of Tapana Misra and took prasada at the house of a Maharajbrahman. Then, in discourses with Lord Caitanya Mahaprabhu, the Lord Himself explained everything about devotional service to Sanatana Gosvami. He advised Sanatana Gosvami to write books on devotional service, including a book of directions for Vraja activities, and to excavate the lost places of pilgrimage in Vrndavana. Lord Caitanya Mahaprabhu gave him His blessings to do all this work and also explained to Sanatana Gosvami the import of the atmarama verse from sixty-one different angles of vision.

Sanatana Gosvami went to Vrndavana by the main road, and when he reached Mathura he met Subuddhi Ray. Then he returned to Jagannatha Purī through Jharkhand, the Uttara Pradesh jungle. At Jagannatha Purī he decided to give up his body by falling down beneath a wheel of the Jagannatha ratha, but Caitanya Mahaprabhu saved him. Then Sanatana Gosvami met Haridasa Thakura and heard about the disappearance of Anupama. Sanatana Gosvami later described the glories of Haridasa Thakura. Sanatana observed the etiquette of Jagannatha’s temple by going through the beach to visit Lord Caitanya, although it was extremely hot due to the sun. He requested Jagadananda Pancita to give him permission to return to Vrndavana. Lord Caitanya Mahaprabhu praised the character of Sanatana Gosvami, and He embraced Sanatana, accepting his body as spiritual. Sanatana Gosvami was ordered by Sri Caitanya Mahaprabhu to live at Jagannatha Purī for one year. When he returned to Vrndavana after many years, he again met Rupa Gosvami, and both brothers remained in Vrndavana to execute the orders of Sri Caitanya Mahaprabhu.
The place where Śrī Rūpa Gosvāmī and Sanātana Gosvāmī formerly lived has now become a place of pilgrimage. It is generally known as Gupta Vṛndāvana, or hidden Vṛndāvana, and is situated about eight miles south of Imrejājāra. There the following places are still visited: (1) the temple of Śrī Madana-mohana Deity, (2) the Keli-kadamba tree under which Śrī Caitanya Mahāprabhu met Sanātana Gosvāmī at night and (3) Rūpasāgara, a large pond excavated by Śrī Rūpa Gosvāmī. A society named Rāmakeli-saṃskāra-samiti was established in 1924 to repair the temple and renovate the pond.

TEXT 85

तःर मध्ये रुप-सनातन—बड़ा शाखा ।
अनुपम, जीव, राजेन्द्रादि उपलब्धा ॥ ८५ ॥

tāhra madhye rūpa-sanātana—bāda śākhā anupama, jīva, rājendrādi upalabhā

SYNONYMS

tāhra—within that; madhye—in the midst of; rūpa-sanātana—the branch known as Rūpa-Sanātana; bāda śākhā—the big branch; anupama—of the name Anupama; jīva—of the name Jīva; rājendrādi—and Rājendra and others; upalabhā—their sub-branches.

TRANSLATION

Among these branches, Rūpa and Sanātana were principal. Anupama, Jīva Gosvāmī and others, headed by Rājendra, were their sub-branches.

PURPORT

In the Gaṇoddeśa-dīpikā it is said that Śrīla Jīva Gosvāmī was formerly Vilāsa-maṇjarī gopī. From his very childhood Jīva Gosvāmī was greatly fond of Śrīmad-Bhāgavatam. He later came to Navadvīpa to study Sanskrit, and, following in the footsteps of Śrī Nityānanda Prabhu, he circumambulated the entire Navadvīpa-dhāma. After visiting Navadvīpa-dhāma he went to Benares to study Sanskrit under Madhusūdana Vācaspati, and after finishing his studies in Benares, he went to Vṛndāvana and took shelter of his uncles, Śrī Rūpa and Sanātana. This is described in the Bhakti-ratnakara. As far as our information goes, Śrīla Jīva Gosvāmī composed and edited at least twenty-five books. They are all very celebrated, and they are listed as follows: (1) Hari-nāmāṁtṛa-vyākaraṇa, (2) Sūtra-mālikā, (3) Dhātu-saṅgraha, (4) Kṛṣṇādīpikā, (5) Gopāla-virudhāvali, (6) Rasāmṛta-śeṣa, (7) Śrī Mādhava-mahotsava, (8) Śrī Saṅkalpa-kalpavṛkṣa, (9) Bhāvārtha-sūcaka-campū, (10) Gopāla-tāpanī-tīkā, (11) a commentary on Brahma-saṁhitā, (12) a commentary on Bhakti-rasāmṛta-sindhu, (13) a commentary on Ujjvala-nilāmaṇi, (14) a commentary on Yogasūrastava, (15) a commentary on the Gāyatrī-mantra as described in the Agni Purāṇa, (16) a description derived from the Padma Purāṇa of the lotus feet of the Lord, (17)
a description of the lotus feet of Śrīmatī Rādhārāṇī, (18) Gopāla-campū (in two parts) and (19-25) seven sandharbhas: the Krama, Tattva, Bhagavat, Paramātma, Kṛṣṇa, Bhakti and Prīti Sandharbhas. After the disappearance of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī in Vṛndāvana, Śrīla Jīva Gosvāmī became the ācārya of all the Vaiṣṇavas in Bengal, Orissa and the rest of the world, and it is he who used to guide them in their devotional service. In Vṛndāvana he established the Rādhā-Dāmodara temple, where we had the opportunity to live and retire until the age of 65, when we decided to come to the United States of America. When Jīva Gosvāmī was still present, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī compiled his famous Caitanya-caritāmṛta. Later, Śrīla Jīva Gosvāmī inspired Śrīnivāsa Ācārya, Narottama dāsa Ṭhākura and Duhkhī Kṛṣṇadāsa to preach Kṛṣṇa consciousness in Bengal. Jīva Gosvāmī was informed that all the manuscripts that were collected from Vṛndāvana and sent to Bengal for preaching purposes were plundered near Viṣṇupura in Bengal, but later he received the information that the books had been recovered. Śrī Jīva Gosvāmī awarded the designation Kaviraja to Rāmacandra Sena, a disciple of Śrīnivāsa Ācārya, and his younger brother Govinda. While Jīva Gosvāmī was alive, Śrīmatī Jāhnavī-devī, the pleasure potency of Śrī Nityānanda Prabhu, went to Vṛndāvana with a few devotees. Jīva Gosvāmī was very kind to the Gaugīya Vaiṣṇavas, the Vaiṣṇavas from Bengal. Whoever went to Vṛndāvana he provided with a residence and prasāda. His disciple Kṛṣṇadāsa Adhikārī listed all the books of the Gosvāmīs in his diary.

The sahajiyās level three accusations against Śrīla Jīva Gosvāmī. This is certainly not congenial with the execution of devotional service. The first accusation concerns a materialist who was very proud of his reputation as a great Sanskrit scholar and approached Śrī Rūpa and Sanātana to argue with them about the revealed scriptures. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, not wanting to waste their time, gave him a written statement that he had defeated them in a debate on the revealed scriptures. Taking this paper, the scholar approached Jīva Gosvāmī for a similar certificate of defeat, but Jīva Gosvāmī did not agree to give him one. On the contrary, he argued with him regarding the scriptures and defeated him. Certainly it was right for Jīva Gosvāmī to stop such a dishonest scholar from advertising that he had defeated Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, but due to their illiteracy the sahajiyā class refer to this incident to accuse Śrīla Jīva Gosvāmī of deviating from the principle of humility. They do not know, however, that humility and meekness are appropriate when one’s own honor is insulted. But when Lord Viṣṇu or the ācāryas are blasphemed, one should not be humble and meek but must act. One should follow the example given by Śrī Caitanya Mahāprabhu. Lord Caitanya says in His prayer:

\[
\text{tṛṇād api sunīcena} \\
\text{taror api sahiśṇunā} \\
\text{amāninā mānadena} \\
\text{kīrtanīyaḥ sadā hariḥ}
\]

\[\text{“One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street; one should be more tolerant than a tree,}\]
devoid of all sense of false prestige, and should be ready to offer all respect to others.
In such a state of mind one can chant the holy name of the Lord constantly.”
Nevertheless, when the Lord was informed that Nityānanda Prabhu was injured by
Jagāi and Mādhūrī, He immediately went to the spot, angry like fire, wanting to kill
them. Thus Lord Caitanya has explained His verse by the example of His own be-
havior. One should tolerate insults against oneself, but when there is blasphemy
committed against superiors such as other Vaiśṇavas, one should be neither humble nor
meek; one must take proper steps to counteract such blasphemy. This is the duty
of a servant of a guru and Vaiśṇavas. Anyone who understands the principle of eterno-
al servitude to the guru and Vaiśṇavas will appreciate the action of Śrī Jīva Gosvāmī
in connection with the so-called scholar’s victory over his gurus, Śrīla Rūpa and
Śrīla Sanātana Gosvāmī.

Another story fabricated to defame Śrīla Jīva Gosvāmī states that after compiling
Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī showed the manuscript to
Jīva Gosvāmī, who thought that it would hamper his reputation as a big scholar and
therefore threw it in a well. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was greatly shocked,
and he died immediately. Fortunately a copy of the manuscript of Caitanya-
caritāmṛta had been kept by a person named Mukunda, and therefore later it was
possible to publish the book. This story is another ignominious example of
blasphemy against a guru and Vaiśṇava. Such a story should never be accepted as
authoritative.

According to another accusation, Śrīla Jīva Gosvāmī did not approve of the
principles of the pārakīya-rasa of Vrajadhāma and therefore supported svakiya-rasa,
showing that Rādhā and Kṛṣṇa are eternally married. Actually, when Jīva Gosvāmī
was alive, some of his followers disliked the pārakīya-rasa of the gopīs. Therefore
Śrīla Jīva Gosvāmī, for their spiritual benefit, supported svakiya-rasa, for he could
understand that sahajiyās would otherwise exploit the pārakīya-rasa, as they are
actually doing at the present. Unfortunately, in Vṛndāvana and Navadviṣa it has be-
come fashionable among sahajiyās, in their debauchery, to find an unmarried sexual
partner to live with to execute devotional service in pārakīya-rasa. Foreseeing this,
Śrīla Jīva Gosvāmī supported svakiya-rasa, and later all the Vaiśṇava acāryas also
approved of it. Śrīla Jīva Gosvāmī was never opposed to the transcendental
pārakīya-rasa, nor has any other Vaiśṇava disapproved of it. Śrīla Jīva Gosvāmī
strictly followed his predecessor gurus and Vaiśṇavas, Śrīla Rūpa and Sanātana
Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted him as one of his
instructor gurus.

TEXT 86

maṭāra icchāya śākhā bahuta bāḍila
bāḍiyā paścima desa saba ācchādila
SYNONYMS

mālīra icchāya—on the desire of the gardener; sākhā—branches; bahuta—many; bāḍīla—expanded; bāḍīyā—so expanding; pascima—western; deśa—countries; saba—all; acchādīla—covered.

TRANSLATION

By the will of the supreme gardener, the branches of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī grew many times over, expanding throughout the western countries and covering the entire region.

TEXT 87

अः सिंधुनदी-तीर अर हिमालय | बुधाबन-मथुरादि वर्त्त तीर्थ हय | 87 |
a-sindhumadī-tīra āra himālaya
vrndāvana-mathurādi yata tīrtha haya

SYNONYMS

a-sindhu-nadī—to the border of the River Sindhu; tīra—border; āra—and; himālaya—the Himalayan Mountains; vrndāvana—of the name Vṛndāvana; mathurā—of the name Mathurā; ādi—heading the list; yata—all; tīrtha—places of pilgrimage; haya—there are.

TRANSLATION

Extending to the borders of the River Sindhu and the Himalayan Mountain valleys, they expanded throughout India, including all the places of pilgrimage such as Vṛndāvana, Mathurā and Haridvāra.

TEXT 88

दुई स्खारा प्रेमफल अभिलासिल | प्रेमफलायाद्वारे लोक उन्माद न हाई | 88 |
duí sākhāra prema-phale sakala bhāsila
prema-phalāsvāde loka unmatta ha-ilā

SYNONYMS

duí sākhāra—of the two branches; prema-phale—by the fruit of love of Godhead; sakala—all; bhāsila—became overflooded; prema-phala—the fruit of love of Godhead; āsvāde—by tasting; loka—all people; unmatta—maddened; ha-ilā—became.
TRANSLATION

The fruits of love of Godhead which fructified on these two branches were distributed in abundance. Tasting these fruits, everyone became mad after them.

TEXT 89

paścimera loka saba mūḍha anācāra
tāhāṁ pracārila donhe bhakti-sadācāra

SYNONYMS

paścimera—on the western side; loka—people in general; saba—all; mūḍha—less intelligent; anācāra—not well behaved; tāhāṁ—there; pracārila—preached; donhe—Śrīla Rūpa and Sanātana Gosvāmī; bhakti—devotional service; sadācāra—good behavior.

TRANSLATION

The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behavior.

PURPORT

Although it is not only in western India that people were contaminated by association with Mohammedans, it is a fact that the farther west one goes in India the more he will find the people to be fallen from the Vedic culture. Even until 5,000 years ago, when the entire planet was under the control of Mahārāja Parīkṣit, the Vedic culture was current everywhere. Gradually, however, people were influenced by non-Vedic culture, and they lost sight of how to behave in connection with devotional service. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī very kindly preached the bhakti cult in western India, and following in their footsteps the propagators of the Caitanya cult in the western countries are spreading the saṅkīrtana movement and inculcating the principles of Vaishnava behavior, thus purifying and reforming many persons who were previously accustomed to the culture of mlecchas and yavanas. All of our devotees in the western countries give up their old habits of illicit sex, intoxication, meat-eating and gambling. Of course, 500 years ago these practices were unknown at least in eastern India, but unfortunately at present all of India has been victimized by these non-Vedic principles, which are sometimes even supported by the government.

TEXT 90

shaṣṭasṭo keśa jñāna-vīrāge adhār ||
brahma-vaive keśa tīrtha-sāmāya prāchara || 90 ||
śāstra-dṛṣṭye kaila lupta-tīrthera uddhāra
vṛndāvane kaila śrīmūrti-sevāra pracāra

SYNONYMS

śāstra-dṛṣṭye—according to the directions of revealed scriptures; kaila—did; lupta—forgotten; tīrthera—place of pilgrimage; uddhāra—excavation; vṛndāvane—in Vṛndāvana; kaila—did; śrī-mūrti—Deity; sevāra—of worship; pracāra—propagation.

TRANSLATION

In accordance with the directions of the revealed scriptures, both Gosvāmīs excavated the lost places of pilgrimage and inaugurated the worship of Deities in Vṛndāvana.

PURPORT

The spot where we now find Śrī Rādhākuṇḍa was an agricultural field during the time of Caitanya Mahāprabhu. A small reservoir of water was there, and Śrī Caitanya Mahāprabhu bathed in that water and pointed out that originally Rādhākuṇḍa existed in that location. Following His directions, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī renovated Rādhākuṇḍa. This is one of the brilliant examples of how the Gosvāmīs excavated lost places of pilgrimage. Similarly, it is through the endeavor of the Gosvāmīs that all the important temples at Vṛndāvana were established. Originally there were seven important Gauḍīya Vaishnava temples established in Vṛndāvana, namely, the Madana-mohana temple, Govinda temple, Gopīnātha temple, Śrī Rādhāramaṇa temple, Rādhā-Śyāmasundara temple, Rādhā-Dāmodara temple and Gokulānanda temple.

TEXT 91

mahāprabhura priya bhṛtya—raghunātha-dāsa
sarva tyaji’ kaila prabhura pada-tale vāsa

SYNONYMS

mahāprabhura—of Lord Caitanya Mahāprabhu; priya—very dear; bhṛtya—servant; rāghunātha-dāsa—Raghunātha dāsa Gosvāmī; sarva tyaji’—renouncing everything; kaila—did; prabhura—of the Lord; pada-tale—under the shelter of the lotus feet; vāsa—habitation.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī, the forty-sixth branch of the tree, was one of the most dear servants of Lord Caitanya Mahāprabhu. He left all his material possessions to surrender completely unto the Lord and live at His lotus feet.
Srila Raghunatha dasa Gosvami was most probably born in the year 1416 sikabda in a kavyastha family as the son of Govardhana Majumdara, who was the younger brother of the then Zamindar Hiraoya Majumdara. The village where he took birth is known as Sri Krsnapura. On the railway line between Calcutta and Burdwan is a station named Trijabagh, and about one and a half miles away is the village of Sri Krsnapura, where the parental home of Sri Raghunatha dasa Gosvami was situated. A temple of Sri Sri Radha-Govinda is still there. In front of the temple is a large open area but no large hall for meetings. However, a rich Calcutta gentleman named Haricara Gosh who resided in the Simla quarter recently repaired the temple. The entire temple compound is surrounded by walls, and in a small room just to the side of the temple is a small platform on which Raghunatha dasa Gosvami used to worship the Deity. By the side of the temple is the dying River Sarasvatii.

The forefathers of Srila Raghunatha dasa Gosvami were all Vaisnavas and were very rich men. His spiritual master at home was Yadunandana Acarya. Although Raghunatha dasa was a family man, he had no attachment for his estate and wife. Seeing his tendency to leave home; his father and uncle engaged special bodyguards to watch over him, but nevertheless he managed to escape their vigilance and went away to Jagannatha Purii to meet Sri Caitanya Mahaprabhu. This incident took place in the year 1439 sikabda. Raghunatha dasa Gosvami compiled three books named Stavamal or Stavivali, Dana-carita and Mukticarita. He lived for a long duration of life. For most of his life he resided at Radhakunda. The place where Raghunatha dasa Gosvami performed his devotional service still exists by Radhakunda. He almost completely gave up eating, and therefore he was very skinny and of weak health. His only concern was to chant the holy name of the Lord. He gradually reduced his sleeping until he was almost not sleeping at all. It is said that his eyes were always full of tears. When Srinivasa Acarya went to see Raghunatha dasa Gosvami, the Gosvami blessed him by embracing him. Srinivasa Acarya requested his blessings for preaching in Bengal, and Srila Raghunatha dasa Gosvami granted them. In the Gaura-ganoddesa-dipika (186) it is stated that Srila Raghunatha dasa Gosvami was formerly the gopi named Rasa-manjari. Sometimes it is said that he was Rati-manjari.

**TEXT 92**

prabhu samarpil tahre svarupera hate
prabhura gupta-sevii kaila svarupera sathe

**SYNONYMS**

prabhu—Lord Caitanya Mahaprabhu; samarpila—handed over; tahre—him; svarupera—Svarupa Dasmadara; hate—to the hand; prabhura—of the Lord; gupta-sevii—confidential service; kaila—did; svarupera—Svarupa Dasmadara; sathie—with.
TRANSLATION

When Raghunātha dāsa Gosvāmī approached Śrī Caitanya Mahāprabhu at Jagannātha Puri, the Lord entrusted him to the care of Svarūpa Dāmodara, His secretary. Thus they both engaged in the confidential service of the Lord.

PURPORT

This confidential service was the personal care of the Lord. Svarūpa Dāmodara, acting as His secretary, attended to the Lord’s baths, meals, rest and massages, and Raghunātha dāsa Gosvāmī assisted him. In effect, Raghunātha dāsa Gosvāmī acted as the assistant secretary of the Lord.

TEXT 93

ṣoḍaśa vatsara kaila antaraṅga-sevana
svarūpera antardhāne āilā vrndāvana

SYNONYMS

ṣoḍaśa—sixteen; vatsara—years; kaila—did; antaraṅga—confidential; sevana—service; svarūpera—of Svarūpa Dāmodara; antardhāne—disappearance; āilā—came; vrndāvana—to Vṛndāvana.

TRANSLATION

He rendered confidential service to the Lord for sixteen years at Jagannātha Puri, and after the disappearance of both the Lord and Svarūpa Dāmodara, he left Jagannātha Puri and went to Vṛndāvana.

TEXT 94

vṛndāvana dui bhāira caraṇa dekhiya
govardhane tyajiba deha bhṛgupāta kariya

SYNONYMS

vṛndāvana—at Vṛndāvana; dui bhāira—the two brothers (Rūpa and Sanātana); caraṇa—feet; dekhiya—after seeing; govardhane—on the hill of Govardhana; tyajiba—will give up; deha—this body; bhṛgupāta—falling down; kariya—doing so.
TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī intended to go to Vṛndāvana to see the lotus feet of Rūpa and Sanātana and then give up his life by jumping from Govardhana Hill.

PURPORT

Jumping from the top of Govardhana Hill is a system of suicide especially performed by saintly persons. After the disappearance of Lord Caitanya and Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī keenly felt the separation of these two exalted personalities and therefore decided to give up his life by jumping from Govardhana Hill in Vṛndāvana. Before doing so, however, he wanted to see the lotus feet of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī.

TEXT 95

এই তে নিশ্চয় করি’ আইল বৃদ্ধবনে।
আসি’ রূপ-সনাতনের বন্ধিল চরেন। ॥ ৯৫ ॥

ei ta’ niścaya kari’ āila vṛndāvane
āsi’ rūpa-sanātanera vandila caraṇe

SYNONYMS

ei ta’—thus; niścaya kari’—having decided; āila—came; vṛndāvane—to Vṛndāvana; āsi’—coming there; rūpa-sanātanera—of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī; vandila—offered respects; caraṇe—at the lotus feet.

TRANSLATION

Thus Śrīla Raghunātha dāsa Gosvāmī came to Vṛndāvana, visited Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī and offered them his obeisances.

TEXT 96

তবে তুই তাই তারে মরিতে না দিল।
নিজ তৃতীয় তাই করি’ নিকটে রাখিল। ॥ ৯৬ ॥

tabe dui bhāi tāhre marite nā dila
nija tṛtiya bhāi kari’ nikaṭe rākhila

SYNONYMS

tabe—at that time; dui bhāi—the two brothers (Śrīla Rūpa and Sanātana); tāhre—him; marite—to die; nā dila—did not allow; nija—own; tṛtiya—third; bhāi—brother; kari’—accepting; nikaṭe—near; rākhila—kept him.
TRANSLATION
These two brothers, however, did not allow him to die. They accepted him as their third brother and kept him in their company.

TEXT 97

mahāprabhura līlā yata bāhira-antara
dui bhāi tāhira mukhe sune nirantara

SYNONYMS
mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; līlā—pastimes; yata—all; bāhira—external; antara—internal; dui bhāi—the two brothers; tāhira—his; mukhe—in the mouth; sune—hear; nirantara—always.

TRANSLATION
Because Raghunātha dāsa Gosvāmī was an assistant to Svarūpa Dāmodara, he knew much about the external and internal features of the pastimes of Lord Caitanya. Thus the two brothers Rūpa and Sanātana always used to hear of this from him.

TEXT 98

anna-jala tyāga kaila anya-kathana
pala dui-tina māthā karena bhakṣaṇa

SYNONYMS
anna-jala—food and drink; tyāga—renunciation; kaila—did; anya-kathana—talking of other things; pala dui-tina—a few drops of; māthā—sour milk; karena—does; bhakṣaṇa—eat.

TRANSLATION
Raghunātha dāsa Gosvāmī gradually gave up all food and drink but a few drops of buttermilk.

TEXT 99

sahāsra pādava cāre, lōya loka naṁ
dui sahasra vaiśeṣabhaṁ nitya parāṁ

SYNONYMS
sahāsra—the hundred thousand; pādava—the feet; lōya—the land; loka—world; dui—the two; sahasra—the thousand; vaiśeṣa—peculiar; bhāma—the place; nitya—eternal; parāṁ—the supreme.
sahasra dańđavat kare, laya lakśa nāma
dui sahasra vaiśṇavere nitya paraṇāma

SYNONYMS

sahasra—thousand; dańđavat—obeisances; kare—does; laya—takes; lakśa—one hundred thousand; nāma—holy names; dui—two; sahasra—thousand; vaiśṇavere—unto the devotees; nitya—daily; paraṇāma—obeisances.

TRANSLATION

As a daily duty, he regularly offered one thousand obeisances to the Lord, chanted at least one hundred thousand holy names and offered obeisances to two thousand Vaiśṇavas.

TEXT 100

प्रकृतिदिने राधाकृष्ण वा नस सेवन।
प्रहरेक महाप्रभुर परिक्रितकथन || १०० ||

rātri-dine rādhā-kṛṣṇera mānasa sevana
prahareka mahāprabhura caritra-kathana

SYNONYMS

rātri-dine—day and night; rādhā-kṛṣṇera—of Rādhā and Kṛṣṇa; mānasa—within the mind; sevana—service; prahareka—about three hours; mahāprabhura—of Lord Caitanya; caritra—character; kathana—discussing.

TRANSLATION

Day and night he rendered service within his mind to Rādhā-Kṛṣṇa, and for three hours a day he discoursed about the character of Lord Caitanya Mahāprabhu.

PURPORT

We have many things to learn about bhajana, or worship of the Lord, by following in the footsteps of Raghunātha dāsa Gosvāmī. All the Gosvāmīs engaged in such transcendental activities, as described by Śrīnivāsa Ācārya in his poem about them (kṛṣṇotkīrtana-gāna-nartana-parau premāṁtāmbho-nidhī). Following in the footsteps of Raghunātha dāsa Gosvāmī, Śrīla Rūpa Gosvāmī and Saṅatana Gosvāmī, one has to execute devotional service very strictly, specifically by chanting the holy name of the Lord.

TEXT 101

भैन संज्ञा राधाकृष्णेः अपनित्त नाना।
भ्रजबाई बैक्रवे करे आलिङ्ग मान || १०१ ||


Adi-lilā, Chapter 10

\[ tina\ sandhyā\ rādhā-kuṇḍe\ apatita\ snāna \]
\[ vraja-vāṣī\ vaiṣṇave\ kare\ āliṅgana\ māna \]

SYNONYMS

\[ tina\ sandhyā—three\ times,\ namely\ morning,\ evening\ and\ noon;\ rādhā-kuṇḍe—in the\ lake\ of\ Rādhākuṇḍa;\ apatita—without\ failure;\ snāna—taking\ bath;\ vraja-vāṣī—
inhabitants\ of\ Vrajabhūmi;\ vaiṣṇave—all\ devotees;\ kare—does;\ āliṅgana—embracing;
māna—and\ offering\ respect.\]

TRANSLATION

Śrī Raghunātha dāsa Gosvāmi took three baths daily in the Rādhākuṇḍa lake. As soon as he found a Vaiṣṇava residing in Vrindāvana, he would embrace him and give him all respect.

TEXT 102

\[ sārdha\ sapta-prahara\ kare\ bhaktira\ sādhane \]
\[ cārī\ daṇḍa\ nidrā,\ seha\ nahe\ kona-dine \]

SYNONYMS

\[ sārdha—one\ and\ a\ half\ hours;\ sapta-prahara—seven\ praharas\ (twenty-one\ hours);\ kare—does;\ bhaktira—of
devotional\ service;\ sādhane—in\ execution;\ cārī\ daṇḍa—about\ two\ hours;\ nidrā—sleeping;\ seha—that\ also;\ nahe—not;\ kona-dine—some\ days.\]

TRANSLATION

He engaged himself in devotional service for more than twenty-two and a half hours a day, and for less than two hours he slept, although on some days that also was not possible.

TEXT 103

\[ tāhāra\ sādhana-rīti\ ūnīte\ camatkāra \]
\[ sei\ rūpa-raghunāṭha\ prabhu\ ye\ āmāra \]

SYNONYMS

\[ tāhāra—his;\ sādhana-rīti—process\ of\ devotional\ service;\ ūnīte—to\ hear;\ camatkāra—
wonderful;\ sei—that;\ rūpa—Śrī\ Rūpa\ Gosvāmī;\ raghunāṭha—Raghunātha\ dāsa\
Gosvāmī;\ prabhu—lord;\ ye—that;\ āmāra—my.\]
TRANSLATION

I am struck with wonder when I hear about the devotional service he executed. I accept Śrīla Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī as my guides.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted Raghunātha dāsa Gosvāmī as his special guide. Therefore at the end of every chapter he says, śrī-rūpa-raghunātha-pade yāra āsa caitanya-caritāmṛta kahe kṛṣṇadāsa. Sometimes it is misunderstood that by using the word raghunātha he wanted to offer his respectful obeisances to Raghunātha Bhaṭṭā Gosvāmī, for it is sometimes stated that Raghunātha Bhaṭṭā Gosvāmī was his initiator spiritual master. Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī does not approve of this statement; he does not accept Raghunātha Bhaṭṭā Gosvāmī as the spiritual master of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 104

इङ्हा-सबार यैचे हैल प्रभुँर मिलन।
आगे विस्तारिया ताहा करिब वर्णन || १०४ ||

inhā-sabāra yaiche haila prabhura milanā
dge vistāriyā tāhā kariba varṇana

SYNONYMS

inhā—of them; sabāra—all; yaiche—as; haila—became; prabhura—of Śrī Caitanya Mahāprabhu; milanā—meeting; dge—later on; vistāriyā—expanding; tāhā—that; kariba—I shall do; varṇana—description.

TRANSLATION

I shall later explain very elaborately how all these devotees met Śrī Caitanya Mahāprabhu.

TEXT 105

श्रीगोपाल भाट्टा एक शाखा सर्वोत्तम।
रूप-सनातन-संघे याहे प्रेम-आलापन || १०५ ||

śrī-gopāla bhaṭṭa eka śākhā sarvottama
rūpa-sanātana-saṅge yāhre prema-ālāpana

SYNONYMS

śrī-gopāla bhaṭṭa—of the name Śrī Gopāla Bhaṭṭa; eka—one; śākhā—branch; sarvottama—very exalted; rūpa—of the name Rūpa; sanātana—of the name Sanātana; saṅge—company; yāhre—whose; prema—love of Godhead; ālāpana—discussion.
TRANSLATION

Śrī Gopāla Bhaṭṭa Gosvāmī, the forty-seventh branch, was one of the great and exalted branches of the tree. He always engaged in discourses about love of Godhead in the company of Rūpa Gosvāmī and Sanātana Gosvāmī.

PURPORT

Śrī Gopāla Bhaṭṭa Gosvāmī was the son of Veṇkata Bhaṭṭa, a resident of Śrīrāmāgam. Gopāla Bhaṭṭa formerly belonged to the disciplic succession of the Rāmānuja-sampradāya but later became part of the Gauḍīya-sampradāya. In the year 1433 sakābra, when Lord Caitanya Mahāprabhu was touring South India, He stayed for four months during the period of Cāturmāsya at the house of Veṇkata Bhaṭṭa, who then got the opportunity to serve the Lord to his heart’s content. Gopāla Bhaṭṭa also got the opportunity to serve the Lord at this time. Śrī Gopāla Bhaṭṭa Gosvāmī was later initiated by his uncle, the great sannyāsī Prabodhānanda Sarasvatī. Both the father and mother of Gopāla Bhaṭṭa Gosvāmī were extremely fortunate, for they dedicated their entire lives to the service of Lord Caitanya Mahāprabhu. They allowed Gopāla Bhaṭṭa Gosvāmī to go to Vṛndāvana, and they gave up their lives thinking of Śrī Caitanya Mahāprabhu. When Lord Caitanya was later informed that Gopāla Bhaṭṭa Gosvāmī had gone to Vṛndāvana and met Śrī Rūpa and Sanātana Gosvāmī, He was very pleased, and He advised Śrī Rūpa and Sanātana to accept Gopāla Bhaṭṭa Gosvāmī as their younger brother and take care of him. Śrī Sanātana Gosvāmī, out of his great affection for Gopāla Bhaṭṭa Gosvāmī, compiled the Vaiṣṇava smṛti named Hari-bhakti-vilāsa and published it under his name. Under the instruction of Śrīla Rūpa and Sanātana, Gopāla Bhaṭṭa Gosvāmī installed one of the seven principal Deities of Vṛndāvana, the Rādhāraṇī Deity.

The sevāits (priests) of the Rādhāraṇī temple belong to the Gauḍīya-sampradāya. When Kṛṣṇadāsa Kaviṛāja Gosvāmī took permission from all the Vaiṣṇavas before writing Caitanya-caritaṁṛta, Gopāla Bhaṭṭa Gosvāmī also gave him his blessings, but he requested him not to mention his name in the book. Therefore Kṛṣṇadāsa Kaviṛāja Gosvāmī has mentioned Gopāla Bhaṭṭa Gosvāmī only very cautiously in one or two passages of Caitanya-caritāṁṛta. Śrīla Jīva Gosvāmī has written in the beginning of his Tattva-sandarbha, “A devotee from southern India who was born of a brāhmaṇa family and was a very intimate friend of Rūpa Gosvāmī and Sanātana Gosvāmī has written a book that he has not compiled chronologically. Therefore I, a tiny living entity known as jīva, am trying to sort the events of the book chronologically, consulting the direction of great personalities like Madhvācārya, Śrīdhara Svāmī, Rāmānujācārya and other senior Vaiṣṇavas in the disciplic succession.” In the beginning of the Bhagavat-sandarbha there are similar statements by Śrīla Jīva Gosvāmī. Śrīla Gopāla Bhaṭṭa Gosvāmī compiled a book called Sat-kriyāsāra-dīpikā, edited the Hari-bhakti-vilāsa, wrote a forward to the Saṭ-sandarbha and a commentary on the Kṛṣṇa-karnāṁṛta, and installed the Rādhāraṇī Deity in Vṛndāvana. In the Gaura-gaṇoddeśa-dīpikā, verse 184, it is mentioned that his previous name in the pastimes of Lord Kṛṣṇa was Anāṅga-mañjarī. Sometimes he is also said to have been an incarnation of Guṇa-mañjarī. Śrīnivāsa Ācārya and Gopānātha Pujārī were two of his disciples.
TEXT 106

Sūtrāraṇya - Acharīyā-vṛkṣera eka śākhā
mukunda, kāśīnātha, rudra—upaśākhā lekhā

SYNONYMS

śaṅkarāraṇya—of the name Śaṅkarāraṇya; ācārya-vṛkṣera—of the tree of ācāryas; eka—one; sākhā—branch; mukunda—of the name Mukunda; kāśīnātha—of the name Kāśīnātha; rudra—of the name Rudra; upaśākhā lekhā—they are known as sub-branches.

TRANSLATION

The ācārya Śaṅkarāraṇya was considered the forty-eighth branch of the original tree. From him proceeded sub-branches known as Mukunda, Kāśīnātha and Rudra.

PURPORT

It is said that Śaṅkarāraṇya was the sannyāsa name of Śrīla Viśvarūpa, who was the elder brother of Viśvambhara (the original name of Śrī Caitanya Mahāprabhu). Śaṅkarāraṇya expired in 1432 sakāda at Solāpura, where there is a place of pilgrimage known as Pāṇḍerapura. This is referred to in the Madhya-līlā, Chapter Nine, verses 299 and 300.

Lord Caitanya Mahāprabhu opened a primary school in the house of Mukunda, or Mukunda Saṅjaya, and Mukunda’s son, whose name was Puruṣottama, became the Lord’s student. Kāśīnātha arranged the marriage of Lord Caitanya in His previous āśrama, when His name was Viśvambhara. He induced the court-paṇḍita, Sanātana, to offer Viśvambhara his daughter. In the Gaura-gaṇoddeśa-dīpikā, verse 50, it is mentioned that Kāśīnātha was an incarnation of Satrājit, who arranged the marriage of Kṛṣṇa and Satyā, and it is mentioned in verse 135 that Rudra, or Śrī Rudrarāma Paṇḍita, was formerly a friend of Lord Kṛṣṇa named Varūthapa. Śrī Rudrarāma Paṇḍita constructed a big temple at Vallabhapura, which is one mile north of Māheśa, for the Deities named Rādhāvallabha. The descendants of his brother, Yadunandana Bandopādhyāya, are known as Cakravarṭī Ṭhākurās, and they are in charge of the maintenance of this temple as sevāits. Formerly the Jagannātha Deity used to come to the temple of Rādhāvallabha from Māheśa during the Rathayātṛā festival, but in the Bengali year 1262, due to a misunderstanding between the priests of the two temples, the Jagannātha Deity stopped coming.

TEXT 107
srīnātha paṇḍita—prabhura kṛpāra bhājana
yāhra kṛṣṇa-sevā dekhī’ vaṣa tri-bhuvana

SYNONYMS

srīnātha paṇḍita—of the name Srīnātha Paṇḍita; prabhura—of the Lord; kṛpāra—of mercy; bhājana—receiver; yāhra—whose; kṛṣṇa-sevā—worship of Lord Kṛṣṇa; dekhī’—seeing; vaṣa—subjugated; tri-bhuvana—all the three worlds.

TRANSLATION

Srīnātha Paṇḍita, the forty-ninth branch, was the beloved recipient of all the mercy of Srī Caitanya Mahāprabhu. Everyone in the three worlds was astonished to see how he worshiped Lord Kṛṣṇa.

PURPORT

About one and a half miles away from Kumārahaṭṭa, or Kāmarhatṭi, which is a few miles from Calcutta, is a village known as Kānciaḍāpāḍā which was the home of Srī Sivānanda Sena. There he constructed a temple of Srī Gaura-gopāla. Another temple was established there with Srī Rādhā-Kṛṣṇa mūrtis by Srīnātha Paṇḍita. The Deity of that temple is named Srī Kṛṣṇa Rāya. The temple of Kṛṣṇa Rāya, which was constructed in the year 1708 sakābda by a prominent Zamindar named Nimāi Mullik of Pāthuriyā-ghāṭa in Calcutta, is very large. There is a big courtyard in front of the temple, and there are residential quarters for visitors and good arrangements for cooking prasāda. The entire courtyard is surrounded by very high boundary walls, and the temple is almost as big as the Māheśa temple. Inscribed on a tablet are the names of Srīnātha Paṇḍita and his father and grandfather and the date of construction of the temple. Srīnātha Paṇḍita, one of the disciples of Advaita Prabhu, was the spiritual master of the third son of Sivānanda Sena, who was known as Paramānanda Kavikarṇapūra. It is supposed to be during the time of Kavikarṇapūra that the Kṛṣṇa Rāya Deity was installed. According to hearsay, Vīrabhadra Prabhu, the son of Nityānanda Prabhu, brought a big stone from Mursidābād from which three Deities were carved—namely, the Rādhāvallabha vigraha of Vallabhapura, the Syāmasundara vigraha of Khaḍadaha and the Srī Kṛṣṇa Rāya vigraha of Kānciaḍāpāḍā. The home of Sivānanda Sena was situated on the bank of the Ganges near an almost ruined temple. It is said that the same Nimāi Mullik of Calcutta saw this broken-down temple of Kṛṣṇa Rāya while he was going to Benares and thereafter constructed the present temple.

TEXT 108

jagannātha ācārya prabhura priya dāsa
prabhura ājñāte tehho kaila gaṅgā-vāsa

ādi-lilā, Chapter 10
SYNONYMS

jagannātha acārya—of the name Jagannātha Acārya; prabhura—of the Lord; priya dāsa—very dear servant; prabhura ajñāte—by the order of the Lord; teṅho—he; kaila—agreed; gaṅgā-vāsa—living on the bank of the Ganges.

TRANSLATION

Jagannātha Ācārya, the fiftieth branch of the Caitanya tree, was an extremely dear servant of the Lord, by whose order he decided to live on the bank of the Ganges.

PURPORT

Jagannātha Ācārya is stated in the Gaura-gaṇoddeśa-dīpakā (111) to have formerly been Durvāsā of Nidhuvana.

TEXT 109

कृःदास बैद्य, आर पांढित-शेखर ।
कविचंद्र, आर कीर्तिलीला षटीवर || १०९ ||

kṛṣṇadāsa vaidya, āra paṇḍita-śekhara
kavicandra, āra kīrtaniyā ṇastra

SYNONYMS

kṛṣṇadāsa vaidya—of the name Kṛṣṇadāsa Vaidya; āra—and; paṇḍita-śekhara—of the name Paṇḍita Sekhara; kavicandra—of the name Kavicandra; āra—and; kīrtaniyā—kīrtana performer; ṇastra—of the name Saṭṭhīvara.

TRANSLATION

The fifty-first branch of the Caitanya tree was Kṛṣṇadāsa Vaidya, the fifty-second was Paṇḍita Sekhara, the fifty-third was Kavicandra, and the fifty-fourth was Saṭṭhīvara, who was a great saṅkīrtana performer.

PURPORT

In the Gaura-gaṇoddeśa-dīpakā (171) it is mentioned that Śrīnātha Miśra was Citrāṅgi and Kavicandra was Manoharā-gopī.

TEXT 110

श्रीनाथ मिश्र, शुभानंद, श्रीराम, ईशान ।
श्रीनिधि, श्रिगोपीकांत, मिश्र भगवान || ११० ||

śrīnātha miśra, śubhānanda, Śrīrāma, iśāna
śrīnīdi, śṛgopīkānta, miśra bhagavān
SYNONYMS

śrīnātha miśra—of the name Śrīnātha Miśra; subhānanda—of the name Subhānanda; śrīrāma—of the name Śrīrāma; ṯāna—of the name ṯāna; śrīnirdhi—of the name Śrīnirdhi; śrī-gopīkānta—of the name Śrī Gopīkānta; miśra bhagavān—of the name Miśra Bhagavān.

TRANSLATION

The fifty-fifth branch was Śrīnātha Miśra, the fifty-sixth was Subhānanda; the fifty-seventh was Śrīrāma, the fifty-eighth was ṯāna, the fifty-ninth was Śrīnirdhi, the sixtieth was Śrī Gopīkānta, and the sixty-first was Miśra Bhagavān.

PURPORT

Śubhānanda, who formerly lived in Vrndavana as Mālatī, was one of the kirtana performers who danced in front of the Rathayātra car during the Jagannātha festival. It is said that he ate the foam that came out of the mouth of the Lord while He danced before the Rathayātra car. ṯāna was a personal servant of Śrīmatī Śacīdevī, who showed her great mercy upon him. He was also very dear to Lord Caitanya Mahāprabhu.

TEXT 111

subuddhi miśra, hṛdayānanda, kamala-nayana maheśa paṇḍita, śrīkara, śrī-madhusūdana

SYNONYMS

subuddhi miśra—of the name Subuddhi Miśra; hṛdayānanda—of the name Hṛdayānanda; kamala-nayana—of the name Kamala-nayana; maheśa paṇḍita—of the name Maheśa Paṇḍita; śrīkara—of the name Śrīkara; śrī-madhusūdana—of the name Śrī Madhusūdana.

TRANSLATION

The sixty-second branch of the tree was Subuddhi Miśra, the sixty-third was Hṛdayānanda, the sixty-fourth is Kamala-nayana, the sixty-fifth was Maheša Paṇḍita, the sixty-sixth was Śrīkara, and the sixty-seventh was Śrī Madhusūdana.

PURPORT

Subuddhi Miśra, who was formerly Guṇacūḍā in Vrndavana, installed Gauranityānanda Deities in a temple in the village known as Belagān, which is about three miles away from Śrīkhaṇḍa. His present descendant is known as Govindacandra Gosvāmī.
TEXT 112

puṣottama, śrī-gālīma, jagannātha-dāsa
śrī-candraśekhara vaidya, dvija haridāsa

SYNONYMS

puṣottama—of the name Puṣottama; śrī-gālīma—of the name Śrī Gālīma;
jagannātha-dāsa—of the name Jagannātha dāsa; śrī-candraśekhara vaidya—of the name Śrī Candraśekhara Vaidya; dvija haridāsa—of the name Dvija Haridāsa.

TRANSLATION

The sixty-eighth branch of the original tree was Puṣottama, the sixty-ninth was Śrī Gālīma, the seventieth was Jagannātha dāsa, the seventy-first was Śrī Candraśekhara Vaidya, and the seventy-second was Dvija Haridāsa.

PURPORT

There is some question about whether Dvija Haridāsa was the author of Aṣṭottara-sata-nāma. He had two sons named Śrīdāma and Gokulānanda who were disciples of Śrī Advaita Ācārya. Their village, Kaṇcana-gaḍiya, is situated within five miles of the Bājarasā station, the fifth station from Ājīmagaṇja in the district of Mursidābād, West Bengal.

TEXT 113

rāmadāsa, kavicandra, śrī-gopāladāsa
bhāgavatācārya, āhūkura sāraṅgadāsa

SYNONYMS

rāmadāsa—of the name Rāmadāsa; kavicandra—of the name Kavicandra; śrī-gopāladāsa—of the name Śrī Gopāla dāsa; bhāgavatācārya—of the name Bhāgavatācārya; āhūkura sāraṅgadāsa—of the name Āhūkura Sāraṅga dāsa.

TRANSLATION

The seventy-third branch of the original tree was Rāmadāsa, the seventy-fourth was Kavicandra, the seventy-fifth was Śrī Gopāla dāsa, the seventy-sixth was Bhāgavatācārya, and the seventy-seventh was Āhūkura Sāraṅga dāsa.
PURPORT

In the Gaura-gaṇoddeśa-dīpikā (203) it is said, “Bhāgavatacārya compiled a book entitled Kṛṣṇa-prema-tarāṅgini, and he was the most beloved devotee of Lord Caitanya Mahāprabhu.” When Lord Śrī Caitanya Mahāprabhu visited Varāhanagara, a suburb of Calcutta, He stayed in the house of a most fortunate brahmana who was a very learned scholar in Bhāgavata literature. As soon as this brahmana saw Lord Caitanya Mahāprabhu, he began to read Śrīmad-Bhāgavatam. When Mahāprabhu heard his explanation, which expounded bhakti-yoga, He immediately became unconscious in ecstasy. Lord Caitanya later said, “I have never heard such a nice explanation of Śrīmad-Bhāgavatam. I therefore designate you Bhāgavatacārya. Your only duty is to recite Śrīmad-Bhāgavatam. That is My injunction.” His real name was Raghunātha. His monastery, which is situated in Varāhanagara, about three and a half miles north of Calcutta on the bank of the Ganges, still exists, and it is managed by the initiated disciples of the late Śrī Rāmadāsa Bābājī. Presently, however, it is not as well managed as in the presence of Bābājī Mahārāja.

Another name of Ṭhākura Sārāṅga dāsa was Sārīga Ṭhākura. Sometimes he was also called Sāṛgapāṇi or Sāṛtragadha. He was a resident of Navadvīpa in the neighborhood known as Modadruma-dvīpa, and he used to worship the Supreme Lord in a secluded place on the bank of the Ganges. He did not accept disciples, but he was repeatedly inspired from within by the Supreme Personality of Godhead to do so. Thus one morning he decided, “Whomever I see I shall make my disciple.” When he went to the bank of the Ganges to take his bath, by chance he saw a dead body floating in the water, and he touched it with his feet. This immediately brought the body to life, and Ṭhākura Sārāṅga dāsa accepted him as his disciple. This disciple later became famous as Ṭhākura Murāri, and his name is always associated with that of Śrī Sārāṅga. His disciplic succession still inhabits the village of Sar. There is a temple at Māmagacchi that is supposed to have been started by Sāṛīga Ṭhākura. Not long ago, a new temple building was erected in front of a bakula tree there, and it is now being managed by the members of the Gaṇḍīya Maṭha. It is said that the management of the temple is now far better than before. In the Gaura-gaṇoddeśa-dīpikā (172) it is stated that Sāṛīga Ṭhākura was formerly a gopi named Nāndīmukhī. Some devotees say that he was formerly Prahlāda Mahārāja, but Śrī Kavikarṇapūra says that his father, Śivānanda Sena, does not accept this proposition.

TEXT 114

jagannātha tīrtha, vipra śrī-jānakīnātha
gopāla ācārya, āra vipra vāpīnātha

SYNONYMS

jagannātha tīrtha—of the name Jagannātha Tīrtha; vipra—brāhmaṇa; śrī-
jānakīnātha—of the name Śrī Jānakīnātha; gopāla ācārya—of the name
Gopāla Ācārya; āra—and; vipra vāṇīnātha—the brāhmaṇa of the name Vāṇīnātha.

**TRANSLATION**

The seventy-eighth branch of the original tree was Jagannātha Tīrtha, the seventyninth was the brāhmaṇa Śrī Jānakīnātha, the eightieth was Gopāla Ācārya, and the eighty-first was the brāhmaṇa Vāṇīnātha.

**PURPORT**

Jagannātha Tīrtha was one of the nine principal sannyāsīs who were Lord Caitanya’s associates. Vāṇīnātha Vipra was a resident of Cāṇḍāhāṭi, a village in the district of Burdwan near the town of Navadvīpa, the police station of Purvasthali and the post office of Samudragaḍa. The temple there was very much neglected, but it was renovated in the Bengali year 1328 by Śrī Paramānanda Brahmacārī, one of Śrī Bhaktisiddhānta Sarasvatī Thākura’s disciples, who reorganized the sevā-pūjā (worship in the temple) and placed the temple under the management of the Śrī Caitanya Maṭha of Śrī Māyāpur. In the temple as it now exists, the Deity of Śrī Gaura-Gadadhara is worshiped strictly according to the principles of the revealed scriptures. Cāṇḍāhāṭi is two miles away from both Samudragaḍa and the Navadvīpa station of the eastern railway.

**TEXT 115**

**SYNONYMS**

govinda—of the name Govinda; mādhava—of the name Mādhava; vāsudeva—of the name Vāsudeva; tīna bhāi—three brothers; yāh-sabāra kīrtane nāca caitanya-nitāi

**TRANSLATION**

The three brothers Govinda, Mādhava and Vāsudeva were the eighty-second, eighty-third and eighty-fourth branches of the tree. Lord Caitanya and Nityānanda used to dance in their kīrtana performances.

**PURPORT**

The three brothers Govinda, Mādhava and Vāsudeva Ghosh all belonged to a kāyastha family. Govinda established the Gopinātha temple in Agradvīpa, where he resided. Mādhava Ghosh was expert in performing kīrtana. No one within this
world could compete with him. He was known as the singer of Vṛndāvana and was very dear to Śrī Nityānanda Prabhu. It is said that when the three brothers performed saṅkīrtana, immediately Lord Caitanya and Nityānanda would dance in ecstasy. According to the Gaura-gaṇoddeśa-dīpikā (188), the three brothers were formerly Kalāvati, Rasollāsa and Guṇatunā, who recited the songs composed by Śrī Viśākhā-gopi. The three brothers were among one of the seven parties that performed kīrtana when Lord Śrī Caitanya Mahāprabhu attended the Rathayāтра festival at Jagannātha Purī. Vakreśvara Paṇḍita was the chief dancer in their party. This is vividly described in the Madhya-līlā, Chapter Thirteen, verses 42 and 43.

TEXT 116

रामदास अभिराम—सख्या-प्रेमराशि।
बোলসাঙ্গের কাঠ তুলি যে করিল বাণী॥ ১১৬ ॥

rāmadāsa abhirāma—sakhya-premarāśi
śolasāṅgera kāṣṭha tuli’ ye karila vānśi

SYNONYMS

rāmadāsa abhirāma—of the name Rāmadāsa Abhirāma; sakhyä-prema—friendship; rāṣi—great volume; śola-sāṅgera—of sixteen knots; kāṣṭha—wood; tuli’—lifting; ye—one who; karila—made; vānśi—flute.

TRANSLATION

Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots.

PURPORT

Abhirāma was an inhabitant of Khānakulakṛṣṇa-nagara.

TEXT 117

প্রভু আজ্ঞায় নিয়ন্ত্রণ গৌড়ে চলিলা।
তৃর সঙ্গে তিনজন প্রভু-আজ্ঞায় আইলা॥ ১১৭ ॥

prabhura ājñāya nityānanda gauḍe calilā
tāṅra saṅge tina-jana prabhu-ājñāya āilā

SYNONYMS

prabhura ājñāya—under the order of Lord Caitanya Mahāprabhu; nityānanda—Lord Nityānanda; gauḍe—to Bengal; calilā—went back; tāṅra saṅge—in His company; tina-jana—three men; prabhu-ājñāya—under the order of the Lord; āilā—went.
TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, three devotees accompanied Lord Nityānanda Prabhu when He returned to Bengal to preach.

TEXT 118

रामदास, मधव, आर बान्धवे घोष ।
एकु-सजे रहेगो बिद्वार पाई | समझे || ११८ ||

rāmadāsa, mādhava, āra vāsudeva ghoṣa
prabhu-saṅge rahe govinda pāiyā santoṣa

SYNONYMS

rāmadāsa—of the name Rāmadāsa; mādhava—of the name Mādhava; āra—and;
vāsudeva ghoṣa—of the name Vāsudeva Ghosh; prabhu-saṅge—in the company of Lord Caitanya Mahāprabhu; rahe—remained; govinda—of the name Govinda; pāiyā—feeling; santoṣa—great satisfaction.

TRANSLATION

These three were Rāmadāsa, Mādhava and Vāsudeva Ghosh. Govinda Ghosh, however, remained with Śrī Caitanya Mahāprabhu at Jagannātha Purī and thus felt great satisfaction.

TEXT 119

भागवतचार्य, चिरगव, श्रीरघुनंदन ।
माधवचार्य, कमलाकांत, श्रीघुनंदन || ११९ ||

bhāgavatācārya, ciraṇjīva śrī-raghunandana
mādhavācārya, kamalākānta, śrī-yadunandana

SYNONYMS

bhāgavatācārya—of the name Bhāgavatācārya; ciraṇjīva—of the name Ciraṇjīva; śrī-raghunandana—of the name Śrī Raghunandana; mādhavācārya—of the name Mādhavācārya; kamalākānta—of the name Kamalākānta; śrī-yadunandana—of the name Śrī Yadunandana.

TRANSLATION

Bhāgavatācārya, Ciraṇjīva, Śrī Raghunandana, Mādhavācārya, Kamalākānta and Śrī Yadunandana were all among the branches of the Caitanya tree.

PURPORT

Śrī Mādhavācārya was the husband of Lord Nityānanda’s daughter, Gaṅgādevī. He took initiation from Puruṣottama, a branch of Nityānanda Prabhu. It is said
that when Nityānanda Prabhu’s daughter married Mādhavācārya, the Lord gave him the village named Pāṇjinaagara as a dowry. His temple is situated near the Jīrāṭ railway station on the eastern railway. According to Gaura-gaṇoddeśa-dīpikā (169) Śrī Mādhavācārya was formerly the gopī named Mādhavī. Kamalākānta belonged to the branch of Śrī Advaita Prabhu. His full name was Kamalākānta Viśvāsa.

TEXT 120

महा-कृपा-प्त्रा प्रभुर जगाई, माधाई।
‘पतितपावन’ नामरसाणी दुई भाई॥ १२०॥

mahā-kṛpā-pātra prabhura jagāi, mādhāi
‘patita-pāvana’ nāmera sākṣī dui bhāi

SYNONYMS
mahā-kṛpā-pātra—object of very great mercy; prabhura—of the Lord; jagāi mādhāi—the two brothers Jagāi and Mādhāi; patita-pāvana—deliverer of the fallen; nāmera—of this name; sākṣī—witness; dui bhāi—these two brothers.

TRANSLATION

Jagāi and Mādhāi, the eighty-ninth and nintieth branches of the tree, were the greatest recipients of Lord Caitanya’s mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, “the deliverer of the fallen souls.”

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (115) it is said that the two brothers Jagāi and Mādhāi were formerly the doorkeepers named Jaya and Vijaya, who later became Hiranyākṣa and Hiranyakaśipu. Jagāi and Mādhāi were born in respectable brāhmaṇa families, but they adopted the professions of thieves and rogues and thus became implicated in all kinds of undesirable activities, especially woman hunting, intoxication and gambling. Later, by the grace of Lord Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, they were initiated, and they got the chance to chant the Hare Kṛṣṇa mahā-mantra. As a result of chanting, both brothers later became exalted devotees of Lord Caitanya Mahāprabhu. The descendants of Mādhāi still exist, and they are respectable brāhmaṇas. The tombs of these two brothers, Jagāi and Mādhāi, are in a place known as Ghoṣahāṭa, or Mādhāitala-grāma, which is situated about one mile south of Katwa. It is said that Śrī Gopīcarana dāsa Bābājī established a temple of Nitāi-Gaura at this place about 200 years ago.

TEXT 121

গৌড়দেশ-স্তন্ত্র কৌল সংক্ষেপ কথন।
অনন্ত চেতনানুক্ত না যায় গন্ধন॥ ১২১॥
Srī-Caitanya-caritāmṛta

gauḍa-deśa-bhaktera kaila saṅkṣepa kathana
ananta caitanya-bhakta nā yāya gaṇana

SYNONYMS

*gauḍa-deśa*—in Bengal; *bhaktera*—of the devotees; *kaila*—I have described; *saṅkṣepa*—in brief; *kathana*—narration; *ananta*—unlimited; *caitanya-bhakta*—devotees of Lord Caitanya; *nā*—not; *yāya*—can be; *gaṇana*—counted.

TRANSLATION

I have given a brief description of the devotees of Lord Caitanya in Bengal. Actually His devotees are innumerable.

TEXT 122

नीलाचले एই सब भक्ति प्रभु-संगें ।

द्वै स्थाने प्रभु-सेवा बैल नानारूढः ॥ १२२ ॥

*nīlācāle ei saba bhakta prabhu-saṅge
dui sthāne prabhu-sevā kaila nānā-raṅge*

SYNONYMS

*nīlācāle*—at Jagannātha Puri; *ei*—these; *saba*—all; *bhakta*—devotees; *prabhu-saṅge*—in the company of Lord Caitanya; *dui sthāne*—in two places; *prabhu-sevā*—service of the Lord; *kaila*—executed; *nānā-raṅge*—in different ways.

TRANSLATION

I have especially mentioned all these devotees because they accompanied Lord Caitanya Mahāprabhu in Bengal and Orissa and served Him in many ways.

PURPORT

Most of the devotees of Lord Caitanya lived in Bengal and Orissa. Thus they are celebrated as oriyās and gauḍīyas. At present, however, by the grace of Lord Caitanya Mahāprabhu, His cult is being propagated all over the world, and it is most probable that in the future history of Lord Caitanya’s movement, Europeans, Americans, Canadians, Australians, South Americans, Asians and people from all over the world will be celebrated as devotees of Lord Caitanya. The International Society for Krishna Consciousness has already constructed a big temple at Māyāpur, Navadvīpa, which is being visited by devotees from all parts of the world, as foretold by Lord Caitanya Mahāprabhu and anticipated by Srī Bhaktivinoda Ṭhākura.

TEXT 123

কেবল নীলাচলে প্রভু যে প্রভু সঙ্গ ।

সংঞ্চিপের করিয়ে কিছু সে সব কর্ণ ॥ ১২৩ ॥
kevala nilacale prabhura ye ye bhakta-gaṇa
saṅkṣepe kariye kichu se saba kathana

SYNONYMS
kevala—only; nilacale—in Jagannatha Purī; prabhura—of the Lord; ye ye—all those; bhakta-gaṇa—devotees; saṅkṣepe—in brief; kariye—I do; kichu—some; se saba—all those; kathana—narration.

TRANSLATION
Let me briefly describe some of the devotees of Lord Caitanya Mahāprabhu in Jagannatha Purī.

TEXTS 124-126

SYNONYMS
nilacale—in Jagannatha Purī; prabhura—of the Lord; yata—all; bhakta-gaṇa—devotees; sabāra—of all of them; adhyakṣa—the chief; prabhura—of the Lord; marma—heart and soul; dui-jana—two persons; paramānanda—purī—of the name Paramānanda Purī; āra—and; svarūpa-dāmodara—of the name Svarūpa Dāmodara; gadādhara—of the name Gadādharā; jagadānanda, śaṅkara, vakraśvara

dāmodara paṇḍita, ṭhākura haridāsa
raghunātha vaidya, āra raghunātha-dāsa
TRANSLATION

Among the devotees who accompanied the Lord in Jagannātha Purī, two of them—Paramānanda Purī and Svārūpa Dāmodara—were the heart and soul of the Lord. Among the other devotees were Gadādhara, Jagadānanda, Śaṅkara, Vakreśvara, Dāmodara Paṇḍita, Ṭhākura Haridāsa, Raghunātha Vaidya and Raghunātha dāsa.

PURPORT

The Caitanya-bhāgavata, Antya-nilā, Chapter Five, states that Raghunātha Vaidya came to see Śrī Caitanya Mahāprabhu when the Lord was staying at Pāṇīhāti. He was a great devotee and had all good qualities. According to the Caitanya-bhāgavata, he was formerly Revatī, the wife of Balārāma. Anyone he glanced upon would immediately attain Kṛṣṇa consciousness. He lived on the seashore at Jagannātha Purī and compiled a book of the name Sthāna-nirūpaṇa.

TEXT 127

इत्यादिक पूर्वस्त्री बड़ शक्तिगर्व ।
नैलाचले रहि’ करे प्रभुर सेवन ॥ १२७ ॥

ityādika pūrva-saṅgī baḍa bhakta-gaṇa
nīlācāla rahi’ kare prabhura sevana

SYNONYMS

ityādika—all these and others; pūrva-saṅgī—former associates; baḍa—very much; bhakta-gaṇa—great devotees; nīlācāla—at Jagannātha Purī; rahi’—remaining; kare—do; prabhura—of the Lord; sevana—service.

TRANSLATION

All these devotees were associates of the Lord from the very beginning, and when the Lord took up residence in Jagannātha Purī they remained there to serve Him faithfully.

TEXT 128

आर यत शक्तिगर्व गौड़देशवासी ।
प्रत्याब्दे प्रभुरे देखे नैलाचले आसि’ ॥ १२८ ॥

āra yata bhakta-gaṇa gauḍa-deśa-vāsī
pratyabde prabhure dekhe nīlācāle āsi’

SYNONYMS

āra—others; yata—all; bhakta-gaṇa—devotees; gauḍa-deśa-vāsī—residents of Bengal; pratyabde—each year; prabhure—the Lord; dekhe—see; nīlācāle—in Jagannātha Purī; āsi’—coming there.
TRANSLATION

All the devotees who resided in Bengal used to visit Jagannātha Purī to see the Lord.

TEXT 129

नीलाचल प्रभुसह प्रथम मिलन।

सेह भक्तगणे एबे करिये गणन॥ १२९॥

nīlācāle prabhu-saha prathama milana
sei bhakta-gaṇera ebe kariye gaṇana

SYNONYMS

nīlācāle—at Jagannātha Purī; prabhu-saha—with the Lord; prathama—first; milana—meeting; sei—that; bhakta-gaṇera—of the devotees; ebe—now; kariye—I do; gaṇana—count.

TRANSLATION

Now let me enumerate the devotees of Bengal who first came to see the Lord at Jagannātha Purī.

TEXT 130

बड़ा-साखू एक,—सार्वत्रोम भाट्टाचार्यः

ठार भग्निपति श्रीगोपीनाथाचार्य॥ १३०॥

bāda-sākhā eka,—sārvabhauma bhaṭṭācārya
tāhra bhagnī-pati śrī-gopīnāthācārya

SYNONYMS

bāda-sākhā eka—one of the biggest branches; sārvabhauma bhaṭṭācārya—of the name Sārvabhauma Bhaṭṭācārya; tāhra bhagnī-pati—his brother-in-law (the husband of Sārvabhauma’s sister); śrī-gopīnāthācārya—of the name Śrī Gopīnāthācārya.

TRANSLATION

There was Sārvabhauma Bhaṭṭācārya, one of the biggest branches of the tree of the Lord, and his sister’s husband, Śrī Gopīnāthācārya.

PURPORT

The original name of Sārvabhauma Bhaṭṭācārya was Vāsudeva Bhaṭṭācārya. His place of birth, which is known as Vidyānagara, is about two and a half miles away from the Navadvīpa railway station, or Cānpāhāṭī railway station. His father was a very celebrated man of the name Mahēśvarā Viśārada. It is said that Sārvabhauma Bhaṭṭācārya was the greatest logician of his time in India. At Mithilā in Bihār he became a student of a great professor named Pakṣadhara Miśra, who did not allow
any student to note down his explanations of logic. Sārvabhauma Bhaṭṭācārya was so talented, however, that he learned the explanations by heart, and when he later returned to Navadvīpa he established a school for the study of logic, thus diminishing the importance of Mithilā. Students from various parts of India still come to Navadvīpa to study logic. According to some authoritative opinions, the celebrated logician Raghunātha Siromāṇi was also a student of Sārvabhauma Bhaṭṭācārya. In effect, Sārvabhauma Bhaṭṭācārya became the leader of all students of logic. Although he was a grhastha (householder), he even taught many sannyāsīs in the knowledge of logic. He started a school at Jagannātha Pūrī for the study of Vedānta philosophy, of which he was a great scholar. When Sārvabhauma Bhaṭṭācārya met Śrī Caitanya Mahāprabhu, he advised the Lord to learn Vedānta philosophy from him, but later he became a student of Lord Caitanya Mahāprabhu to understand the real meaning of Vedānta. Sārvabhauma Bhaṭṭācārya was so fortunate as to see the six-armed form of Lord Caitanya known as Śaḍbhūja. A Śaḍbhūja Deity is still situated at one end of the Jagannātha temple. Daily sankirtana performances take place in this part of the temple. The meeting of Sārvabhauma Bhaṭṭācārya with Lord Caitanya Mahāprabhu is vividly described in the Madhya-līlā, Chapter Six. Sārvabhauma Bhaṭṭācārya wrote a book named Caitanya-sātaka. Of the 100 verses of this book, two verses, beginning with the words vairāgya-vidyā-nijabhaktiyoga, are very famous among Gauḍīya Vaiṣṇavas. The Gauro-ganoddeśa-dīpikā (119) states that Sārvabhauma Bhaṭṭācārya was an incarnation of Bṛhaspati, the learned scholar from the celestial planets.

Gopīnātha Ācārya, who belonged to a respectable brāhmaṇa family, was also an inhabitant of Navadvīpa and constant companion of the Lord. He was the husband of Sārvabhauma Bhaṭṭācārya’s sister. In the Gauṛa-ganoddeśa-dīpikā (178) it is described that he was formerly the gopi named Ratnāvalī. According to the opinion of others, he was an incarnation of Brahmā.

TEXT 131

काशीमिष्र, प्रद्युम्नमिष्र, राय भवानन्दः।
षांहर गिलने श्रेयस पाइलार आनन्दः॥ १३१॥

kāśi-miṣra, pradyumna-miṣra, rāya bhavānanda
yāṅhāra milane prabhu pāilā ānanda

SYNONYMS

kāśi-miṣra—of the name Kāśi Miṣra; pradyumna-miṣra—of the name Pradyumna Miṣra; rāya bhavānanda—of the name Bhavānanda Rāya; yāṅhāra—of whom; milane—meeting; prabhu—the Lord; pāilā—got; ānanda—great pleasure.

TRANSLATION

In the list of devotees at Jagannātha Pūrī [which begins with Paramāṇanda Purī, Svarūpa Dāmodara, Sārvabhauma Bhaṭṭācārya and Gopīnātha Ācārya], Kāśi Miṣra
was the fifth, Pradyumna Misra the sixth and Bhavănanda Rāya the seventh. Lord Caitanya took great pleasure in meeting with them.

PURPORT

In Jagannātha Purī Lord Caitanya lived at the house of Kāśi Miśra, who was the priest of the king. Later this house was inherited by Vakreśvara Paṇḍita and then by his disciple Gopālaguru Gosvāmī, who established there a Deity of Rādhākānta. The Gaṇa-gaṇoddeśa-dīpikā (193) states that Kāśi Miśra was formerly the gopī in Vṛndāvana named Kṛṣṇavallabha. Pradyumna Misra, an inhabitant of Orissa, was a great devotee of Lord Caitanya Mahāprabhu. Pradyumna Misra was born of a brāhmaṇa family and Rāmānanda Rāya of a non-brāhmaṇa family, yet Lord Caitanya Mahāprabhu advised Pradyumna Misra to take instruction from Rāmānanda Rāya. This incident is described in the Antya-līlā, Chapter Five.

Bhavănanda Rāya was the father of Śrī Rāmānanda Rāya. His residence was in Ālālanātha (Brahmagiri), which is about twelve miles west of Jagannātha Purī. By caste he belonged to the karapā community of Orissa, whose members were sometimes known as kāyasthas and sometimes as śūdras, but he was the governor of Madras under the control of King Pratāparudra of Jagannātha Purī.

TEXT 132

اخرזנ קורי' ת'אבר בליל בכנ
תומי פAndrew ר'פניא-זפנאר נדנה

äliṅgana kari' tāhre balila vacana
tumi pānḍu, paṇca-pāṇḍava—tomāra nandana

SYNONYMS

äliṅgana kari’—embracing; tāhre—unto him; balila—said; vacana—those words; tumi—you; pānḍu—were Pānḍu; paṇca—five; pāṇḍava—the Pāṇḍavas; tomāra—your; nandana—sons.

TRANSLATION

Embracing Rāya Bhavănanda, the Lord declared to him: “You formerly appeared as Pānḍu, and your five sons appeared as the five Pāṇḍavas.”

TEXT 133

רמאננד ראה, פתתניאק בסיינאכ
קהליניד, שדהיליניד, נאיאק בסיינאכ

rāmānanda rāya, paṭṭanāyaka gopīmātha
kalānidhi, sudhānidhi, nāyaka vāņīnātha
SYNONYMS

ramānanda rāya—of the name Rāmānanda Rāya; paṭṭanāyaka gopīnātha—of the name Paṭṭanāyaka Gopīnātha; kalānīdhi—of the name Kalānīdhi; sudhānīdhi—of the name Sudhānīdhi; nāyaka vānīnātha—of the name Nāyaka Vānīnātha.

TRANSLATION

The five sons of Bhavānanda Rāya were Rāmānanda Rāya, Paṭṭanāyaka Gopīnātha, Kalānīdhi, Sudhānīdhi and Nāyaka Vānīnātha.

TEXT 134

ei paṇca putra tomāra mora priyapātra
rāmānanda saha mora deha-bheda mātra

SYNONYMS

ei—these; paṇca—five; putra—sons; tomāra—your; mora—Mine; priyapātra—very dear; rāmānanda saha—with Śrī Rāmānanda Rāya; mora—Mine; deha-bheda—bodily difference; mātra—only.

TRANSLATION

Śrī Caitanya Mahāprabhu told Bhavānanda Rāya, “Your five sons are all My dear devotees. Rāmānanda Rāya and I are one, although our bodies are different.”

PURPORT

The Gaura-ganoddeśa-dīpikā (120-124) states that Rāmānanda Rāya was formerly Arjuna. He is also considered to have been an incarnation of the gopī Lalitā, although in the opinion of others he was an incarnation of Viśākhādevī. He was a most confidential devotee of Lord Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu said, “Although I am a sannyāsī, My mind is sometimes perturbed when I see a woman. But Rāmānanda Rāya is greater than Me, for he is always undisturbed, even when he touches a woman.” Only Rāmānanda Rāya was endowed with the prerogative to touch a woman in this way; no one should imitate him. Unfortunately, there are rascals who imitate the activities of Rāmānanda Rāya. We need not discuss them further.

In Lord Caitanya Mahāprabhu’s final pastimes, both Rāmānanda Rāya and Svarūpa Dāmodara always engaged in reciting suitable verses from Śrīmad-Bhāgavatam to pacify the Lord’s ecstatic feelings of separation from Kṛṣṇa. It is said that when Lord Caitanya went to southern India, Sārvabhauma Bhaṭṭācārya advised Him to meet Rāmānanda Rāya, for he declared that there was no devotee as advanced in understanding the conjugal love of Kṛṣṇa and the gopīs. While touring South India,
Lord Caitanya met Râmânanda Râya by the bank of the Godâvari, and in their long discourses the Lord took the position of a student, and Râmânanda Râya instructed Him. Caitanya Mahâprabhu concluded these discourses by saying, “My dear Râmânanda Râya, both you and I are madmen, and therefore we met intimately on an equal level.” Lord Caitanya advised Râmânanda Râya to resign from his government post and come back to Jagannâtha Purî to live with Him. Although Śrî Caitanya Mahâprabhu refused to see Mahâraja Pratâparudra because he was a king, Râmânanda Râya, by a Vaiṣṇava scheme, arranged a meeting between the Lord and the King. This is described in the Madhya-lîlâ, Chapter Twelve, verses 41-57. Śrî Râmânanda Râya was present during the water sports of the Lord after the Ratha-yâтра festival.

Lord Śrî Caitanya Mahâprabhu considered Śrî Râmânanda Râya and Śrî Sanâtana Gosvâmi to be equal in their renunciation, for although Śrî Râmânanda Râya was a grhastha engaged in government service and Śrî Sanâtana Gosvâmi was in the renounced order of complete detachment from material activities, they were both servants of the Supreme Personality of Godhead who kept Kṛṣṇa in the center of all their activities. Śrî Râmânanda Râya was one of the three and a half personalities with whom Śrî Caitanya Mahâprabhu discussed the most confidential topics of Kṛṣṇa consciousness. Lord Caitanya Mahâprabhu advised Pradyumna Miśra to learn the science of Kṛṣṇa from Śrî Râmânanda Râya. As Subala always assisted Kṛṣṇa in His dealings with Râdhârâni in kârâ-lîlâ, so Râmânanda Râya assisted Lord Caitanya Mahâprabhu in His feelings of separation from Kṛṣṇa. Śrî Râmânanda Râya was the author of Jagannâtha-vallabha-nâtaka.

**TEXTS 135-136**

प्रतापरुद्र राजा, आथर ओध्रा कृष्णनन्दा।
परमाणु क्रियापात्र, ओध्रा सिवनन्दा || १३५ ||
सुगन्ध आचार्य, ब्रह्माण्डलख्य भारती।
श्रीशिक्षि माहिषि, आथर मूरारी माहिषि || १३६ ||

pratâparudra râjâ, âra oḍhra kṛṣṇananda
paramâna mahâpâtra, oḍhra sivânanda

bhagavân âcârya, brahmânandâkhya bhârati
śrî-sikhi mâhitî, âra murâri mâhitî

**SYNONYMS**

pratâparudra râjâ—King Pratâparudra of Orissa; âra—and; oḍhra kṛṣṇananda—Kṛṣṇananda, an Oriya devotee; paramâna mahâpâtra—of the name Paramâna Mahâpâtra; oḍhra sivânanda—the Oriya Sivânanda; bhagavân âcârya—of the name Bhagavân Âcârya; brahmânandâkhya bhârati—of the name Brahmânanda Bhârati; śrî-sikhi mâhitî—of the name Śrî Sikhi Mâhitî; âra—and; murâri mâhitî—of the name Murâri Mâhitî.
TRANSLATION

King Pratāparudra of Orissa, the Oriya devotees Kṛṣṇananda and Śivānanda, Paramānanda Mahāpātra, Bhagavān Ācārya, Brahmananda Bhāratī, Śrī Śīkhi Māhīti and Mūrāri Māhīti constantly associated with Caitanya Mahāprabhu while He resided in Jagannātha Purī.

PURPORT

Pratāparudra Mahārāja, who belonged to the dynasty of the Gaṅgā kings and whose capital was in Cuttak, was the Emperor of Orissa and a great devotee of Lord Caitanya Mahāprabhu. It was by the arrangement of Rāmānanda Rāya and Sārvabhauma Bhāṭṭācārya that he was able to serve Lord Caitanya. In the Gaura-gaṇoddeśa-dīpikā (118) it is said that King Indradyumna, who established the temple of Jagannātha thousands of years ago, later took birth again in his own family as Mahārāja Pratāparudra during the time of Śrī Caitanya Mahāprabhu. Mahārāja Pratāparudra was as powerful as King Indra. The drama named Caitanya-candradayā was written under his direction.

In the Caitanya-bhāgavata, Antya-līlā, Chapter Five, Paramānanda Mahāpātra is described as follows: “Paramānanda Mahāpātra was among the devotees who took birth in Orissa and accepted Caitanya Mahāprabhu as their only asset. In the ecstasy of conjugal love, he always thought of Caitanya Mahāprabhu.” Bhagavān Ācārya, a very learned scholar, was formerly an inhabitant of Hālisahara, but he left everything to live with Caitanya Mahāprabhu in Jagannātha Purī. His relationship with Caitanya Mahāprabhu was friendly, like that of a cowherd boy. He was always friendly to Svarūpa Gosāñi, but he was staunchly devoted to the lotus feet of Lord Caitanya Mahāprabhu. He sometimes invited Caitanya Mahāprabhu to his house.

Bhagavān Ācārya was very liberal and simple. His father, Śatānanda Khāṇ, was completely materialistic, and his younger brother, Gopāla Bhāṭṭācārya, was a staunch Māyāvādī philosopher who had studied very elaborately. When his brother came to Jagannātha Purī, Bhagavān Ācārya wanted to hear from him about Māyāvāda philosophy, but Svarūpa Dāmodara forbade him to do so, and there the matter stopped. Once a friend of Bhagavān Ācārya’s from Bengal wanted to recite a drama that he had written that was against the principles of devotional service, and although Bhagavān Ācārya wanted to recite this drama before Lord Caitanya Mahāprabhu, Svarūpa Dāmodara, the Lord’s secretary, did not allow him to do so. Later Svarūpa Dāmodara pointed out in the drama many mistakes and disagreements with the conclusion of devotional service, and the author became aware of the faults in his writing and then surrendered to Svarūpa Dāmodara, begging his mercy. This is described in the Antya-līlā, Chapter Five, verses 91-166.

In the Gaura-gaṇoddeśa-dīpikā, verse 189, it is said that Śikhi Māhīti was formerly an assistant of Śrīmatī Rādhārāṇī named Rāgalekhā. His sister Mādhavī was also an assistant of Śrīmatī Rādhārāṇī and was named Kalākelī. Śikhi Māhīti, Mādhavī and their brother Mūrāri Māhīti were all unalloyed devotees of Śrī Caitanya Mahāprabhu who could not forget Him for a moment of their lives. There is a book in the Oriya language called Caitanya-carita-mahākāvyya in which there are many narrations about Śikhi Māhīti. One narration concerns his seeing an ecstatic dream.
Śikhi Māhiti always engaged in serving the Lord in his mind. One night, while he was rendering such service, he fell asleep, and while he was asleep his brother and sister came to awaken him. At that time he was in full ecstasy because he was having a wonderful dream that Lord Caitanya, while visiting the temple of Jagannātha, was entering and again coming out of the body of Jagannātha and looking at the Jagannātha Deity. Thus as soon as he awakened he embraced his brother and sister and informed them, “My dear brother and sister, I have had a wonderful dream that I shall now explain to you. The activities of Lord Caitanya Mahāprabhu, the son of Mother Śacī, are certainly most wonderful. I saw that Lord Caitanya Mahāprabhu, while visiting the temple of Jagannātha, was entering the body of Jagannātha and again coming out of His body. I am still seeing the same dream. Do you think I have become deranged? I am still seeing the same dream! And the most wonderful thing is that as soon as I came near Caitanya Mahāprabhu, He embraced me with His long arms.” As he spoke to his brother and sister in this way, Śikhi Māhiti’s voice faltered, and there were tears in his eyes. Thus the brothers and sister went to the temple of Jagannātha, and there they saw Lord Caitanya in Jagamohana, looking at the beauty of Śrī Jagannātha Deity just as in Śikhi Māhiti’s dream. The Lord was so magnanimous that immediately He embraced Śikhi Māhiti, exclaiming, “You are the elder brother of Murāri!” Being thus embraced, Śikhi Māhiti felt ecstatic transcendental bliss. Thus he and his brother and sister always engaged in rendering service to the Lord. Murāri Māhiti, the youngest brother of Śikhi Māhiti, is described in the Madhya-līlā, Chapter Ten, verse 44.

TEXT 137

mādhavī-devī—śikhi-māhitira bhaginī
srī-rādhāra dāsī-madhye yānra nāma gaṇi

SYNONYMS

mādhavī-devī—of the name Mādhavīdevī; śikhi-māhitira—of Śikhi Māhiti; bhaginī—sister; srī-rādhāra—of Śrīmatī Rādhārānī; dāsī-madhye—amongst the maidservants; yānra—whose; nāma—name; gaṇi—count.

TRANSLATION

Mādhavīdevī, the seventeenth of the prominent devotees, was the younger sister of Śikhi Māhiti. She is considered to have formerly been a maidservant of Śrīmatī Rādhārānī.

PURPORT

In the Antya-līlā of Caitanya-caritāmṛta, Chapter Two, verses 104-106, there is a description of Mādhavīdevī. Śrī Caitanya Mahāprabhu considered her to be one of
the maidservants of Śrīmatī Rādhārāṇī. Within this world, Caitanya Mahāprabhu had three and a half very confidential devotees. The three were Svarūpa Gosānī, Śrī Rāmānanda Rāya and Śikhi Māhiti, and Śikhi Māhiti’s sister, Mādhavīdevī, being a woman, was considered to be the half. Thus it is known that Śrī Caitanya Mahāprabhu had three and a half confidential devotees.

**TEXT 138**

**SYNONYMS**

*Īśvara-purīra śīṣya—*disciple of Īśvara Purī; *brahmacārī kāśīśvara—*of the name Brahmacārī Kāśīśvara; *śrī-govinda—*of the name Śrī Govinda; *nāma—*name; *tāhra—*his; *priya—*very dear; *anucara—*follower.

**TRANSLATION**

Brahmacārī Kāśīśvara was a disciple of Īśvara Purī, and Śrī Govinda was another of his dear disciples.

**PURPORT**

Govinda was the personal servant of Śrī Caitanya Mahāprabhu. In the Gaurugoddeśa-dīpikā, verse 137, it is stated that the servants formerly named Bhṛṅgāra and Bhaṅgura in Vṛndāvana became Kāśīśvara and Govinda in Caitanya Mahāprabhu’s pastimes. Govinda always engaged in the service of the Lord, even at great risk.

**TEXT 139**

**SYNONYMS**

*tāhra siddhi-kāle doṅhe tāhra ājñā pāṅā—*at the time of Īśvara Purī’s passing away; doṅhe—the two of them; tāhra—his; ājñā—order; pāṅā—getting; nīlācāle—at Jagannātha Purī; prabhu-sthāne—at the place of Lord Caitanya Mahāprabhu; milila—met; āsiyā—coming there.
In the list of prominent devotees at Nilacala [Jagannatha Purī], Kaśīśvara was the eighteenth and Govinda the nineteenth. They both came to see Caitanya Mahāprabhu at Jagannatha Purī, being thus ordered by Ṣvāra Purī at the time of his passing away.

Both Kaśīśvara and Govinda were Godbrothers of Śrī Caitanya Mahāprabhu, and thus the Lord duly honored them as soon as they arrived. But because Ṣvāra Purī had ordered them to give Caitanya Mahāprabhu personal service, the Lord accepted their service.

Govinda cared for the body of Śrī Caitanya Mahāprabhu whereas Kaśīśvara went in front of the Lord when He went to see Jagannātha in the temple.
TEXT 142

अपराश याय गोशालियों मनुष्य-गहने।
मनुष्य ठेली पथ करे काशी बलवाने || १४२ ||

aparaśa yāya gosāñi manuṣya-gahane
manuṣya ṭheli' patha kare kāśī balavāne

SYNONYMS
aparaśa—untouched; yāya—goes; gosāñi—Śrī Caitanya Mahāprabhu; manuṣya-gahane—in the crowd; manuṣya ṭheli’—pushing the crowd of men; patha kare—clears the way; kāśī—Kāśīśvara; balavāne—very strong.

TRANSLATION
When Caitanya Mahāprabhu went to the temple of Jagannātha, Kāśīśvara, being very strong, cleared the crowds aside with his hands so that Caitanya Mahāprabhu could pass untouched.

TEXT 143

रामाई-नंदाई—सोंहे प्रभुर बिष्म ||
गोविन्देरे करें सेवा करे निरंतर || १४३ ||

rāmāi-nandāi—doṇhe prabhura kiṅkara
govindera saṅge sevā kare nirantara

SYNONYMS
rāmāi-nandāi—of the names Rāmāi and Nandāi; doṇhe—both of them; prabhura—Lord Caitanya’s; kiṅkara—servants; govindera—with Govinda; saṅge—with him; sevā—service; kare—rendered; nirantara—twenty-four hours a day.

TRANSLATION
Rāmāi and Nandāi, the twentieth and twenty-first among the important devotees in Jagannātha Purī, always assisted Govinda twenty-four hours a day in rendering service to the Lord.

TEXT 144

बाईरे घड़ा जल बिने तरेन रामाई ||
गोविन्द-ाज्ञाय सेवा करें नंदाई || १४४ ||

bāiṣa ghaḍā jala dine bharena rāmāi
govinda-ājñāya sevā kareṇa nandāi
SYNONYMS

baiśa—twenty-two; ghiḍā—big water pots; jala—water; dine—daily; bhareṇa—fills; rāmāi—of the name Rāmāi; govinda-ājñāya—by the order of Govinda; sevā—service; kareṇa—renders; nandāi—of the name Nandāi.

TRANSLATION

Every day Rāmāi filled twenty-two big water pots, whereas Nandāi personally assisted Govinda.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (139) it is stated that two servants who formerly supplied milk and water to Lord Kṛṣṇa became Rāmāi and Nandāi in the pastimes of Caitanya Mahāprabhu.

TEXT 145

क्र्षणदास नाम शुद्ध कुलीन ब्राह्मण ।
यारे संग लैया तैला दक्षिण गमन ॥ १४५ ॥

kṛṣṇadāsa nāma śuddha kulīna brāhmaṇa
yāre saṅge laiyā kailā dakṣiṇa gamana

SYNONYMS

kṛṣṇadāsa—of the name Kṛṣṇadāsa; nāma—name; śuddha—pure; kulīna—respectable; brāhmaṇa—brāhmaṇa; yāre—whom; saṅge—with; laiyā—taking; kailā—did; dakṣiṇa—southern India; gamana—touring.

TRANSLATION

The twenty-second devotee, Kṛṣṇadāsa, was born of a pure and respectable brāhmaṇa family. While touring southern India, Lord Caitanya took Kṛṣṇadāsa with Him.

PURPORT

Kṛṣṇadāsa is described in the Madhya-īlā, Chapters Seven and Nine. He went with Śrī Caitanya Mahāprabhu to carry His water pot. In the Malabar state, members of the Bhaṭṭāthārī cult tried to captivate Kṛṣṇadāsa by supplying a woman to seduce him, but although Śrī Caitanya Mahāprabhu saved him from being harmed, when they returned to Jagannātha Puri He asked Kṛṣṇadāsa to remain there, for the Lord was never favorably disposed toward an associate who was attracted by a woman. Thus Kṛṣṇadāsa lost the personal association of Lord Caitanya Mahāprabhu.

TEXT 146

বলভদ্র ভট্টাচার্য্য—ভক্তি অধিকারী ।
মধুর-গমনে গোপুর বেঁধে। ব্র্হ্মচারী ॥ ১৪৬ ॥
balabhadra bhaṭṭācārya—bhakti adhikārī
mathurā-gamane prabhura yeṅho brahmacārī

SYNONYMS

ballabhadra bhaṭṭācārya—of the name Balabhadra Bhaṭṭācārya; bhakti adhikārī—bona fide devotee; mathurā-gamane—while touring Mathurā; prabhura—of the Lord; yeṅho—who; brahmacārī—acted as a brahmacārī.

TRANSLATION

As a bona fide devotee, Balabhadra Bhaṭṭācārya, the twenty-third principal associate, acted as the brahmacārī of Śrī Caitanya Mahāprabhu when He toured Mathurā.

PURPORT

Balabhadra Bhaṭṭācārya acted as a brahmacārī, or personal assistant of a sannyāsī. A sannyāsī is not supposed to cook. Generally a sannyāsī takes prasāda at the house of a grhaṭha, and a brahmacārī helps in this connection. A sannyāsī is supposed to be a spiritual master and a brahmacārī his disciple. Balabhadra Bhaṭṭācārya acted as a brahmacārī for Śrī Caitanya Mahāprabhu when the Lord toured Mathurā and Vṛndāvana.

TEXT 147

বড় হরিদাস, আর ছোট হরিদাস।
দুই কীর্তনীয়া রহে মহাপ্রভুর পাশ || ১৪৭ ||

baḍa haridāsa, āra choṭa haridāsa
dui kīrtanīyā rahe mahāprabhura pāsa

SYNONYMS

baḍa haridāsa—of the name Baḍa Haridāsa; āra—and; choṭa haridāsa—of the name Choṭa Haridāsa; dui kīrtanīyā—both of them were good singers; rahe—stay; mahā-prabhura—Lord Caitanya Mahāprabhu; pāsa—with.

TRANSLATION

Baḍa Haridāsa and Choṭa Haridāsa, the twenty-fourth and twenty-fifth devotees in Nilācala, were good singers who always accompanied Lord Caitanya.

PURPORT

Choṭa Haridāsa was later banished from the company of Lord Caitanya Mahāprabhu, as stated in the Antya-līlā, Chapter Two.
TEXT 148

Among the devotees who lived with Lord Caitanya Mahāprabhu at Jagannātha Puri, Rāmabhadra Ācārya was the twenty-sixth, Simhesvara the twenty-seventh, Tapana Ācārya the twenty-eighth, Raghunātha the twenty-ninth and Nilāmbara the thirtieth.

SYNONYMS

- rāmabhadrācārya—of the name Rāmabhadra Ācārya;
- āra—resident of Orissa;
- simhesvara—of the name Simhesvara;
- tapana ācārya—of the name Tapana Ācārya;
- āra raghu—and another Raghunātha;
- nilāmbara—of the name Nilāmbara.

TRANSLATION

TEXT 149

Siṅgabhaṭṭa was the thirty-first, Kāmabhaṭṭa the thirty-second, Śivānanda the thirty-third and Kamalananda the thirty-fourth. They all formerly served Śri Caitanya Mahāprabhu in Bengal, but later these servants left Bengal to live with the Lord in Jagannātha Puri.

SYNONYMS

- siṅgabhaṭṭa—of the name Siṅgabhaṭṭa;
- kāmabhaṭṭa—of the name Kāmabhaṭṭa;
- dantura śivānanda—of the name Dantura Śivānanda;
- gaūḍe pūrva bhṛtya prabhura priya kamalānanda—of the name Kamalānanda.

TRANSLATION

TEXT 150

Nīlāchala rahet prabhur chāraṇa ākhyāy

La Rādhākṛṣṇa Mahaprabhu at Jagannātha Puri, Rāmabhadra Ācārya was the twenty-sixth, Simhesvara the twenty-seventh, Tapana Ācārya the twenty-eighth, Raghunātha the twenty-ninth and Nilāmbara the thirtieth.

SYNONYMS

- rāmabhadrācārya—of the name Rāmabhadra Ācārya;
- āra oḍhra simhēśvara—of the name Simhēśvara;
- tapana ācārya, āra raghu, nīlāmbara—of the name Tapana Ācārya, āra raghu—another Raghunātha; nilāmbara—of the name Nilāmbara.

TRANSLATION

Among the devotees who lived with Lord Caitanya Mahāprabhu at Jagannātha Puri, Rāmabhadra Ācārya was the twenty-sixth, Simhesvara the twenty-seventh, Tapana Ācārya the twenty-eighth, Raghunātha the twenty-ninth and Nilāmbara the thirtieth.

SYNONYMS

- siṅgābhaṭṭa—of the name Siṅgābhaṭṭa;
- kāmābhaṭṭa—of the name Kāmābhaṭṭa;
- dantura śivānanda—of the name Dantura Śivānanda;
- gauḍe pūrva bhṛtya prabhura priya kamalānanda—of the name Kamalānanda.

TRANSLATION

Siṅgābhaṭṭa was the thirty-first, Kāmābhaṭṭa the thirty-second, Śivānanda the thirty-third and Kamalānanda the thirty-fourth. They all formerly served Śri Caitanya Mahāprabhu in Bengal, but later these servants left Bengal to live with the Lord in Jagannātha Puri.
Srivatsana-caritamrta

SYNONYMS

acyutananda—of the name Acyutananda; advaita-ācārya-tanaya—the son of Advaita Ācārya; nilācale—at Jagannātha Purī; rahe—stays; prabhura—of Lord Caitanya Mahāprabhu; caraṇa—lotus feet; āśraya—taking shelter.

TRANSLATION

Acyutananda, the thirty-fifth devotee, was the son of Advaita Ācārya. He also lived with Lord Caitanya, taking shelter of His lotus feet at Jagannātha Purī.

PURPORT

There is a statement about Acyutananda in Chapter Twelve, verse 13, of Ādi-līlā.

TEXT 151

nirloma gaṅgādasa, āra viṣṇudāsa

ei sabera prabhu-saṅge nilācale vāsa

SYNONYMS

nirloma gaṅgādāsa—of the name Nirloma Gaṅgādāsa; āra—and; viṣṇudāsa—of the name Viṣṇudāsa; ei sabera—of all of them; prabhu-saṅge—with Lord Caitanya Mahāprabhu; nilācale—at Jagannātha Purī; vāsa—residence.

TRANSLATION

Nirloma Gaṅgādāsa and Viṣṇudāsa were the thirty-sixth and thirty-seventh among the devotees who lived at Jagannātha Purī as servants of Śrī Caitanya Mahāprabhu.
Adi-līlā, Chapter 10

vārāṇasī-madhya prabhura bhakta tina jana
candraśekhara vaidya, āra miṣra tapana

raghunātha bhaṭṭācārya—miṣrera nandana
prabhu yabe kāśi āilā dekhi’ vṛndāvana
candraśekhara-grhe kaila dui māsa vāsa
tapana-miṣrera ghare bhikṣā dui māsa

SYNONYMS

vārāṇasī-madhya—at Vārāṇasī; prabhura—of Lord Caitanya Mahāprabhu; bhakta—devotees; tina jana—three persons; candraśekhara vaidya—the clerk of the name Candraśekhara; āra—and; miṣra tapana—Tapana Miṣra; raghunātha bhaṭṭācārya—of the name Raghunātha Bhaṭṭācārya; miṣrera nandana—the son of Tapana Miṣra; prabhu—Lord Śrī Caitanya Mahāprabhu; yabe—when; kāśi—Vārāṇasī; āilā—came; dekhi’—after visiting; vṛndāvana—the holy place; candraśekhara-grhe—in the house of Candraśekhara Vaidya; kaila—did; dui māsa—for two months; vāsa—reside; tapana-miṣrera—of Tapana Miṣra; ghare—in the house; bhikṣā—accepted prasāda; dui māsa—for two months.

TRANSLATION

The prominent devotees at Vārāṇasī were the physician Candraśekhara, Tapana Miṣra and Raghunātha Bhaṭṭācārya, Tapana Miṣra’s son. When Lord Caitanya came to Vārāṇasī after seeing Vṛndāvana, for two months He lived at the residence of Candraśekhara Vaidya and accepted prasāda at the house of Tapana Miṣra.

PURPORT

When Śrī Caitanya Mahāprabhu was in Bengal, Tapana Miṣra approached Him to discuss spiritual advancement. Thus he was favored by Lord Caitanya Mahāprabhu and received hari-nāma initiation. After that, by the order of the Lord, Tapana Miṣra resided in Vārāṇasī, and when Lord Caitanya visited Vārāṇasī He stayed at the home of Tapana Miṣra.

TEXT 155

रघुनाथ बाल्ये कैला प्रभुर सेवन ।
उच्चिष्ठ-मार्जन आर पाद-सर्वाहन ॥ १५५ ॥

raghunātha bālye kaila prabhura sevana
ucchiṣṭa-mārjana āra pāda-saṁvāhana

SYNONYMS

raghunātha—Raghunātha, the son of Tapana Miṣra; bālye—in his boyhood; kaila—did; prabhura—of Lord Caitanya; sevana—rendering service; ucchiṣṭa-mārjana—washing the dishes; āra—and; pāda-saṁvāhana—massaging the feet.
TRANSLATION

When Śrī Caitanya Mahāprabhu stayed at the house of Tapana Miśra, Raghunātha Bhaṭṭa, who was then a boy, washed His dishes and massaged His legs.

TEXT 156

baḍa hailē nīlāchale gela prabhu sṛñanē |
āṭṭamās rahila bhikṣā dene kone dinē || 156 ||

SYNONYMS

baḍa hailē—when he grew to be a young man; nīlāchale—at Jagannātha Puri; gelā—went; prabhura—of Lord Śrī Caitanya Mahāprabhu; sṛñanē—at the place; aṣṭa-māsa—eight months; rahila—stayed; bhikṣā—prasāda; dene—gave; kona dine—some days.

TRANSLATION

When Raghunātha grew to be a young man, he visited Lord Caitanya Mahāprabhu at Jagannātha Puri and stayed there for eight months. Sometimes he offered prasāda to the Lord.

TEXT 157

prabhuра ājñā pānā vṛndāvanere āilā |
āsiyā śrī-rūpa-gosaṁira nikaṭe rahilā || 157 ||

SYNONYMS

prabhura—of Lord Caitanya Mahāprabhu; ājñā—order; pānā—receiving; vṛndāvanere—to Vṛndāvana; āilā—he came; āsiyā—coming there; śrī-rūpa-gosaṁira—of Śrīla Rūpa Gosvāmī; nikaṭe—at his shelter; rahilā—remained.

TRANSLATION

Later, by the order of Lord Caitanya, Raghunātha went to Vṛndāvana and remained there under the shelter of Śrīla Rūpa Gosvāmī.

TEXT 158

ṭāra sṛñanē rūpa-gosaṁira sūnen ṣāgaṁta |
prabhu sūna ārtha kṛṣṇa-preme munto || 158 ||
tāhra sthāne rūpa-gosāñi śunena bhāgavata
prabhura kṛpāya teņho kṛṣṇa-preme matta

SYNONYMS

tāhra sthāne—in his place; rūpa-gosāñi—Śrīla Rūpa Gosvāmī; śunena—heard; bhāgavata—the recitation of Śrīmad-Bhāgavatam; prabhura kṛpāya—by the mercy of Lord Caitanya; teņho—he; kṛṣṇa-preme—in love of Kṛṣṇa; matta—always maddened.

TRANSLATION

While he stayed with Śrīla Rūpa Gosvāmī, his engagement was to recite Śrīmad-Bhāgavatam for him to hear. As a result of this Bhāgavatam recitation, he attained perfectional love of Kṛṣṇa, by which he remained always maddened.

PURPORT

Raghunātha Bhaṭṭācārya, or Raghunātha Bhaṭṭa Gosvāmī, one of the six Gosvāmīs, was the son of Tapaṇa Miśra. Born in approximately 1425 sakabda, he was expert in reciting Śrīmad-Bhāgavatam, and in the Antya-līlā, Chapter Thirty, it is stated that he was also expert in cooking; whatever he cooked would be nectarine. Śrī Caitanya Mahāprabhu was greatly pleased to accept the foodstuffs that he cooked, and Raghunātha Bhaṭṭa used to take the remnants of foodstuffs left by Śrī Caitanya Mahāprabhu. Raghunātha Bhaṭṭācārya lived for eight months in Jagannātha Puri, after which Lord Caitanya ordered him to go to Vṛndāvana to join Śrī Rūpa Gosvāmī. Śrī Caitanya Mahāprabhu asked Raghunātha Bhaṭṭācārya not to marry but to remain a brahmachārī, and He also ordered him to read Śrīmad-Bhāgavatam constantly. Thus he went to Vṛndāvana, where he engaged in reciting Śrīmad-Bhāgavatam to Śrīla Rūpa Gosvāmī. He was so expert in reciting Śrīmad-Bhāgavatam that he would recite each and every verse in three melodious tunes. While Raghunātha Bhaṭṭa Gosvāmī was living with Śrī Caitanya Mahāprabhu, the Lord blessed him by offering him betel nuts offered to the Jagannātha Deity and a garland of tulasī said to be as long as fourteen cubits. The Govinda temple was constructed by Raghunātha Bhaṭṭa Gosvāmī’s order to one of his disciples. Raghunātha Bhaṭṭa Gosvāmī supplied all the ornaments of the Govinda Deity. He never talked of nonsense or worldly matters but always engaged in hearing about Kṛṣṇa twenty-four hours a day. He never cared to hear blasphemy of a Vaiṣṇava. Even when there were points to be criticized, he used to say that since all the Vaiṣṇavas were engaged in the service of the Lord, he did not mind their faults. Later Raghunātha Bhaṭṭa Gosvāmī lived by Radhākunḍa in a small cottage. In the Gaura-gaṇoddeśa-dīpikā, verse 185, it is said that Raghunātha Bhaṭṭa Gosvāmī was formerly the gopī named Rāga-māñjarī.

TEXT 159

এইন সংখ্যাতীত চৈতন্য-ভক্তগণ
deśa-লিখি, সম্যক না যায় কথন ॥ ১৫৯ ॥
ei-mata saṅkhyātīta caitanya-bhakta-gaṇa
dīṅmātra likhi, samyak nā yāya kathana

SYNONYMS

ei-mata—in this way; saṅkhyā-atīta—innumerable; caitanya-bhakta-gaṇa—devotees of Lord Caitanya; dīṅmātra—only a fractional part; likhi—I write; samyak—full; nā—cannot; yāya—be possible; kathana—to explain.

TRANSLATION

I list in this way only a portion of the innumerable devotees of Lord Caitanya. To describe them all fully is not possible.

TEXT 160

एकैक-शाखाते लागे कौटि कौटि भाळ।
तार शिष्य-उपशिष्य, तार उपांग।। १६० ।।

ekaika-sākhāte lāge koṭi koṭi ḍāla
tāra śiṣya-upaśiṣya, tāra upaḍāla

SYNONYMS

ekaika—in each; sākhāte—branch; lāge—grow; koṭi koṭi—hundreds and thousands; ċḍāla—twigs; tāra—his; śiṣya—disciple; upaśiṣya—sub-disciple; tāra—his; upaḍāla—sub-branches.

TRANSLATION

From each branch of the tree have grown hundreds and thousands of sub-branches of disciples and grand-disciples.

PURPORT

It was the desire of Lord Caitanya Mahāprabhu that His cult be spread all over the world. Therefore there is a great necessity for many, many disciples of the branches of Śrī Caitanya Mahāprabhu's disciplic succession. His cult should be spread not only in a few villages, or in Bengal, or in India, but all over the world. It is very much regrettable that complacent so-called devotees criticize the members of the International Society for Krishna Consciousness for accepting sannyāsa and spreading the cult of Lord Caitanya all over the world. It is not our business to criticize anyone, but because they try to find fault with this movement, the real truth must be stated. Śrī Caitanya Mahāprabhu wanted devotees all over the world, and Śrīla Bhaktisiddhānta Sarasvati Ṭhākura and Śrīla Bhaktivinoda Ṭhākura also confirmed this. It is in pursuit of their will that the ISKCON movement is spreading all over the world. Genuine devotees of Lord Caitanya Mahāprabhu must take pride in the spread of Kṛṣṇa consciousness movement instead of viciously criticizing its propaganda work.
TEXT 161

सकल भरिया आचे प्रेम-फुल-फले।
हासील त्रिजगत क्र्ष्णप्रेम-जले ॥ १६१ ॥

sakala bhariyā āche prema-phula-phale
bhāsāila tri-jagat krṣṇa-prema-jale

SYNONYMS

sakala—all; bhariyā—filled; āche—there is; prema—love of Godhead; phula—flowers; phale—fruits; bhāsāila—inundated; tri-jagat—the whole world; krṣṇa-prema—of love of Krṣṇa; jale—with water.

TRANSLATION

Every branch and sub-branch of the tree is full of innumerable fruits and flowers. They inundate the world with the waters of love of Krṣṇa.

TEXT 162

एक एक शाखार शक्ति अनंत महिमा।
‘सहस्र बंदने’ यार दिते नारे सीमा। ॥ १६२ ॥

eka eka śākhāra sakti ananta mahimā
'sahasra vadane' yāra dite nāre sīmā

SYNONYMS

eka eka—of each and every; śākhāra—branch; sakti—power; ananta—unlimited; mahimā—glories; sahasra vadane—in thousands of mouths; yāra—of which; dite—to give; nāre—becomes unable; sīmā—limit.

TRANSLATION

Each and every branch of Śrī Caitanya Mahāprabhu’s devotees has unlimited spiritual power and glory. Even if one had thousands of mouths, it would be impossible to describe the limits of their activities.

TEXT 163

संक्षेपे कहिल महाप्रभुर भक्तगण।
समग्र बलिते नारे ‘सहस्र-बंदन’ ॥ १६३ ॥

saṅkṣepe kahila mahāprabhura bhakta-gaṇa
samagra balite nāre 'sahasra-vadana'
SYNONYMS

*sahkṣepe—in brief; kahila—described; mahāprabhura—of Lord Caitanya Mahāprabhu; bhakta-gaṇa—the devotees; samagra—all; balite—to speak; nāre—cannot; sahasra-vadana—Lord Śeṣa, who has thousands of mouths.

TRANSLATION

I have briefly described the devotees of Lord Caitanya Mahāprabhu in different places. Even Lord Śeṣa, who has thousands of mouths, could not list them all.

TEXT 164

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 of Śrī Caitanya-caritāmṛta, Ādi-Ṭīṭṭha, Chapter Ten, in the matter of the Main Trunk of the Caitanya Tree, Its Branches and Its Sub-branches.
As the branches and sub-branches of Lord Caitanya Mahāprabhu were described in the Tenth Chapter, in this Eleventh Chapter the branches and sub-branches of Śrī Nityānanda Prabhu are similarly listed.

**TEXT 1**

বিভাগবদ্ধবিরোধ-বৃদ্ধিপ্রেমমূলকতা
নামাবিশালী জ্ঞান মূখ্য লিখায়ে কত্যচিন্ত ॥ ১ ॥

*nityānanda-pada-ambhoja-bhṛṅgān prema-madhunmadān natvākhilān teṣu mukhyā likhyante katicit mayā*

**SYNONYMS**

*nityānanda*—of Lord Śrī Nityānanda; *pada-ambhoja*—lotus feet; *bhṛṅgān*—the bumblebees; *prema*—of love of Godhead; *madhu*—by the honey; *unmadān*—maddened; *natvā*—offering obeisances; *akhilān*—to all of them; *teṣu*—out of them; *mukhyāḥ*—the chief; *likhyante*—being described; *katicit*—a few of them; *mayā*—by me.

**TRANSLATION**

After offering my obeisances unto all of the devotees of Śrī Nityānanda Prabhu, who are like bumblebees collecting honey from His lotus feet, I shall try to describe those who are the most prominent.

**TEXT 2**

ঝয় ঝয় মহাপ্রভু শ্রীকৃষ্ণচৈতন্য
তাহার চরণাভিষিক্ত বেই সেই ধন্ত ॥ ২ ॥

*jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya tāṅhāra caranāśrita yei, sei dhanya*
SYNONYMS

jaya jaya—all glories; mahāprabhu—unto Lord Śrī Caitanya Mahāprabhu; śrī-kṛṣṇa-caitanya—known as Kṛṣṇa Caitanya; tāḥhāra caraṇa-āśrita—all who have taken shelter at His lotus feet; yei—anyone; sei—he is; dhanya—glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! Anyone who has taken shelter at His lotus feet is glorious.

TEXT 3

jaya jaya śrī-advaita, jaya nityānanda
jaya jaya mahāprabhura sarva-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; śrī-advaita—unto Śrī Advaita Ācārya; jaya—all glories; nityānanda—unto Lord Śrī Nityānanda Prabhu; jaya jaya—all glories; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; sarva—all; bhakta-vṛnda—devotees.

TRANSLATION

All glories to Śrī Advaita Prabhu, Nityānanda Prabhu and all the devotees of Lord Caitanya Mahāprabhu!

TEXT 4

tasya śrī-kṛṣṇa-caitanya-sat-prema-mara-sākhinaḥ
ūrdhva-skandhāvadhūtendoḥ sākhā-rūpān gaṇān numaḥ

SYNONYMS

tasya—His; śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; sat-prema—of eternal love of Godhead; amara—indestructible; sākhinaḥ—of the tree; ārdhva—very high; skandha—branch; avadhūta-indoḥ—of Śrī Nityānanda; sākhā-rūpān—in the form of different branches; gaṇān—to the devotees; numaḥ—I offer my respects.

TRANSLATION

Śrī Nityānanda Prabhu is the topmost branch of the indestructible tree of eternal love of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu. I offer my respectful obeisances to all the sub-branches of that topmost branch.
TEXT 5

श्रीनित्यानंद-वर्षके भव गोविभः
ताहाते जिन्मल शाख-प्रशाखा विभिन्नः ॥ ५ ॥

श्री-नित्यानंद-वर्षके स्कंदहा गुरुतरा
ताहाते जान्मिला साखा-प्रासाखा विस्तरा

SYNONYMS

श्री-नित्यानंद-वर्षके—of the tree known as श्री नित्यानंद; स्कंदहा—mainranch; गुरुतरा—extremely heavy; ताहाते—from that branch; जान्मिला—grew;
साखा—branches; प्रासाखा—sub-branches; विस्तरा—expansively.

TRANSLATION

श्री नित्यानंद प्रभू is an extremely heavy branch of the श्री चाईन्तास वन.
From that branch grow many branches and sub-branches.

TEXT 6

मलाकरेरा इच्छा-जले बाढ़े शाखागण ॥
प्रेम-फुल-फले भरी' चाइल भुवन ॥ ६ ॥

मलाकरेरा icchā-jale bāde sākhā-gaṇa
prema-phula-phale bhari' chāila bhuvana

SYNONYMS

मलाकरेरा—of Śrī Caitanya Mahāprabhu; icchā-jale—by the water of His wish;
bāde—increase; sākhā-gaṇa—the branches; prema—love of Godhead; phula-phale—
with flowers and fruits; bhari’—filling; chāila—covered; bhuvana—the whole world.

TRANSLATION

Watered by the desire of Śrī Caitanya Mahāprabhu, these branches and sub-ranches have grown unlimitedly and covered the entire world with fruits and
flowers.

TEXT 7

असंख्य अनन्त गण के करु गणन ॥
आपना शोधिते कहि मूख्य मूख्य जन ॥ ७ ॥

asaṅkhya ananta gaṇa ke karu gaṇana
āpanā śodhite kahi mukhya mukhya jana
SYNONYMS

asaṅkhya—innumerable; ananta—unlimited; gaṇa—devotees; ke—who; karu—can; gaṇana—count; āpanā—the self; ṣodhite—to purify; kahi—I speak; mukhya mukhya—only the chief; jana—persons.

TRANSLATION

These branches and sub-branches of devotees are innumerable and unlimited. Who could count them? For my personal purification I shall try to enumerate only the most prominent among them.

PURPORT

One should not write books or essays on transcendental subject matter for material name, fame or profit. Transcendental literature must be written under the direction of a superior authority because it is not meant for material purposes. If one tries to write under superior authority, he becomes purified. All Kṛṣṇa conscious activities should be undertaken for personal purification. (āpanā ṣodhite), not for material gain.

TEXT 8

श्रीविरभद्र गोसांनि—वट-महासांक्षा ।
तान्र उपसांक्षा नत, असंख्य तार लेखाः ॥ ८ ॥

श्री-विरभद्र गोसानि—स्कन्ध-महासांक्षा
तान्र उपसांक्षा यत, असांख्य तार लेखाः

SYNONYMS

श्री-विरभद्र गोसानि—of the name Śrī Vīrabhadra Gosānī; skandha—of the trunk; maha-sākṣa—the biggest branch; tānra—his; upaśākṣa—sub-branches; yata—all; asaṅkhya—innumerable; tāra—of that; lekhā—the description.

TRANSLATION

After Nityānanda Prabhu, the greatest branch is Vīrabhadra Gosānī, who also has innumerable branches and sub-branches. It is not possible to describe them all.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes Vīrabhadra Gosānī as the direct son of Śrīla Nityānanda Prabhu and disciple of Jāhnava-devī. His real mother was Vasudhā. In the Gaura-gaṇoddeśa-dīpikā, verse 67, he is mentioned as an incarnation of Kṣīrodakaśayī Viṣṇu. Therefore Vīrabhadra Gosānī is nondifferent from Śrī Kṛṣṇa Caitanya Mahāprabhu. In a village of the name Jhamatapura in the district of Hugali, Vīrabhadra Gosānī had a disciple named Yadunāthācārya, who had two daughters—a real daughter named Śrīmatī and a foster daughter named Nārāyaṇī.
Both these daughters married, and they are mentioned in *Bhakti-ratnākara*, Chapter Thirteen. Virabhadra Gosāñi had three disciples who are celebrated as his sons—Gopijana-vallabha, Rāmakṛṣṇa and Rāmacandra. The youngest, Rāmacandra, belonged to the Śaṇḍilya dynasty and had the surname Vaṭāvyaḻa. He established his family at Khaḍādaha, and its members are known as the *gosvāmīs* of Khaḍādaha. The eldest disciple, Gopijana-vallabha, was a resident of a village known as Laṭā near the Mānakara railway station in the district of Burdwan. The second, Rāmakṛṣṇa, lived near Māladaha in a village named Gayesapura. Srīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that since these three disciples belonged to different gotras, or dynasties, and also had different surnames and lived in different places, it is not possible to accept them as real sons of Virabhadra Gosāñi. Rāmacandra had four sons, of whom the eldest was Rādhāmādhava, whose third son was named Yādavendra. Yādavendra’s son was Nandakiśora, his son was Nidhikṛṣṇa, his son was Caitanyacānda, his son was Kṛṣṇamohana, his son was Jaganmohana, his son was Vrajanātha, and his son was Śyāmalāla Gosvāmī. This is the genealogical table given by Bhaktisiddhānta Sarasvatī Ṭhākura for the descendants of Virabhadra Gosāñi.

**TEXT 9**

१०६

**SYNONYMS**

*īśvara*—the Supreme Personality of Godhead; *ha-iyā*—being; *kahāya*—calls Himself; *mahā-bhāgavata*—great devotee; *veda-dharma*—the principles of Vedic religion; *atīta*—transcendental; *haṇā*—being; *veda-dharme*—in the Vedic system; *rata*—engaged.

**TRANSLATION**

Although Virabhadra Gosāñi was the Supreme Personality of Godhead, He presented Himself as a great devotee. And although the Supreme Godhead is transcendental to all Vedic injunctions, He strictly followed the Vedic rituals.

**TEXT 10**

१०७

*antare* *īśvara-ceṣṭā, bāhire nirdambha
caitanya-bhakti-maṇḍape teṇho mūla-stambha
SYNONYMS

antare—within Himself; bīṣara-ceṣṭā—the activities of the Supreme Personality of Godhead; bāhīre—externally; nīrdambha—without pride; Caitanya-bhakti-maṇḍapa—in the devotional hall of Śrī Caitanya Mahāprabhu; tehho—He is; mūla-stambha—the main pillar.

TRANSLATION

He is the main pillar in the hall of devotional service erected by Śrī Caitanya Mahāprabhu. He knew within himself that He acted as the Supreme Lord Viṣṇu, but externally He was prideless.

TEXT 11

अद्यापि याहार कुपसहृदयः हैदैत्।
चैत्यन्यन्त्यानः गायं सकलं जगते।

adyāpi yāhāra kṛpā-mahīmā ha-ite
caitanya-ṇityānanda gāya sakala jagate

SYNONYMS

adyāpi—until today; yāhāra—whose; kṛpā—mercy; mahīmā—glorious; ha-ite—from; caitanya-nityānanda—Śrī Caitanya-Nityānanda; gāya—sing; sakala—all; jagate—in the world.

TRANSLATION

It is by the glorious mercy of Śrī Virabhadra Gosānī that people all over the world now have the chance to chant the names of Caitanya and Nityānanda.

TEXT 12

सेइ वीरभद्र-गोसाञ्ञि लईसु पुरूणः।
वाहार प्रसादे हय अभिष्ट-पुरूणः।

sei vīrabhadra-gosānir la-inu śaraṇa
yāhāra prasāde haya abhīṣṭa-pūraṇa

SYNONYMS

sei—that; vīrabhadra-gosānira—of Śrī Vīrabhadra Gosānī; la-inu—I take; śaraṇa—shelter; yāhāra—whose; prasāde—by mercy; haya—it becomes so; abhīṣṭa-pūraṇa—fulfillment of desire.

TRANSLATION

I therefore take shelter of the lotus feet of Vīrabhadra Gosānī so that by His mercy my great desire to write Śrī Caitanya-caritāmṛta will be properly guided.
TEXT 13

श्रीरामदास आर, गदाधर दास।
चैतन्य-गोसांगिर जुक रहे भार गांव। १३।

śrī-rāma-dāsa āra, gadādhara dāsa
caitanya-gosāṅira bhakta rahe tāhra pāṣa

SYNONYMS

śrī-rāma-dāsa—of the name Śrī Rāmadāsa; āra—and; gadādhara dāsa—of the name Gadādhara dāsa; caitanya-gosāṅira—of Lord Śrī Caitanya Mahāprabhu; bhakta—devotees; rahe—stay; tāhra pāṣa—with Him.

TRANSLATION

Two devotees of Lord Caitanya named Śrī Rāmadāsa and Gadādhara dāsa always lived with Śrī Vīrabhadra Gosāṅi.

PURPORT

Śrī Rāmadāsa, later known as Abhirāma Ṭhākura, was one of the twelve gopālas, cowherd boy friends, of Śrī Nityānanda Prabhu. The Gaura-gaṇoddeśa-dīpikā, verse 126, states that Śrī Rāmadāsa was formerly Śrīdāma. In the Bhakti-ratnākara, Chapter Four, there is a description of Śrīla Abhirāma Ṭhākura. By the order of Śrī Nityānanda Prabhu, Abhirāma Ṭhākura became a great acārya and preacher of the Caitanya cult of devotional service. He was a very influential personality, and non-devotees were very much afraid of him. Empowered by Śrī Nityānanda Prabhu, he was always in ecstasy and was extremely kind to all fallen souls. It is said that if he offered obeisances to any stone other than a sālagrāma-śilā, it would immediately fracture.

Ten miles southwest of the railway station Ĉānpādaṅgā on the narrow gauge railway line from Howrah in Calcutta to Āmtā, a village in the Hugali district, is a small town named Khānakūla-kṛṣṇanagara where the temple of Abhirāma Ṭhākura is situated. During the rainy season, when this area is inundated with water, people must go there by another line, which is now called the southeastern railway. On this line there is a station named Kolāghāṭa, from which one has to go by steamer to Rāṇīcaka. Seven and a half miles north of Rāṇīcaka is Khānakūla. The temple of Abhirāma Ṭhākura is situated in Kṛṣṇanagara, which is near the kūla (bank) of the Khāna (Dvārakesvara River); therefore this place is celebrated as Khānakūla-kṛṣṇanagara. Outside of the temple is a bakula tree. This place is known as Siddhabakula-kuṇja. It is said that when Abhirāma Ṭhākura came there, he sat down under this tree. In Khānakūla-kṛṣṇanagara there is a big fair held every year in the month of caitra (March-April) on the kṛṣṇa-saptami, the seventh day of the dark moon. Many hundreds and thousands of people gather for this festival. The temple of Abhirāma Ṭhākura has a very old history. The Deity in the temple is known as Gopīnātha. There are many sevaita families living near the temple. It is said that
Abhirama Ṭhākura had a whip and that whoever he touched with it would immediately become an elevated devotee of Kṛṣṇa. Among his many disciples, Śrīmān Śrīnīvāsa Ācārya was the most famous and the most dear, but it is doubtful that he was his initiated disciple.

TEXTS 14-15

नित्यानन्दे अज्ञा दिल यबे गौड़े याईंते।
महाप्रभु एि दुई दिल ताह्र साथे ∥ १४ ∥
अद्विते दुईगरें हुंहार गशन।
साधव-वासुदेव बोबरें एि बिबरें ∥ १५ ∥

nityānande ājñā dila yabe gauḍe yāite
mahāprabhu ei dui dilā tāhra sāthe

ataeva dui-gaṇe duṇhāra gaṇana
mādhava-vāsudeva ghoṣerāo ei vivaraṇā

SYNONYMS

nityānande—unto Lord Nityānanda; ājñā—order; dila—gave; yabe—when; gaṇe—to Bengal; yāite—to go; mahāprabhu—Śrī Caitanya Mahāprabhu; ei dui—these two; dilā—gave; tāhra sāthe—with Him; ataeva—therefore; dui-gaṇe—in both the parties; duṇhāra—two of them; gaṇana—are counted; mādhava—of the name Mādhava; vāsudeva—of the name Vāsudeva; ghoṣerāo—of the surname Ghosh; ei—this; vivaraṇa—description.

TRANSLATION

When Nityānanda Prabhu was ordered to go to Bengal to preach, these two devotees [Śrī Rāmadāsa and Gadādhara dāsa] were ordered to go with Him. Thus they are sometimes counted among the devotees of Lord Caitanya and sometimes among the devotees of Lord Nityānanda. Similarly, Mādhava and Vāsudeva Ghosh belonged to both groups of devotees simultaneously.

PURPORT

There is a place named Dānihāṭa near the Agradvāpa railway station and Pāli in the district of Burdwan where the Deity of Śrī Gopīnāthajī is still situated. This Deity accepted Govinda Ghosh as His father. Even until today, the Deity performs the śrāddha ceremony on the anniversary of the death of Govinda Ghosh. The temple of this Deity is managed by the rāja varṣa family of Kṛṣṇanagara, whose members are descendants of Rājā Kṛṣṇacandra. Every year in the month of vaisākha, when there is a bāradola ceremony, this Gopīnātha Deity is taken to Kṛṣṇanagara. The ceremony is performed with eleven other Deities, and then Śrī Gopīnāthajī is again brought back to the temple in Agradvāpa.
TEXT 16

रामदास - मुख्यावा, सध्य-प्रमाणि ।
योगिकायेद काठ मेल तुलि' तील बीनी॥ १६ ॥

rāma-dāsa—mukhya-sākhā, sakhyā-prema-rāṣī
sōla-sāṅgera kāṣṭha yei tuli’ kaila vāṁśī

SYNONYMS

rāma-dāsa—of the name Rāmadāsa; mukhya-sākhā—chief branch; sakhyā-prema-rāṣī—full of fraternal love; sōla-sāṅgera—of sixteen knots; kāṣṭha—wood; yei—that; tuli’—raising; kaila—made; vāṁśī—flute.

TRANSLATION

Rāmadāsa, one of the chief branches, was full of fraternal love of Godhead. He made a flute from a stick with sixteen knots.

TEXT 17

गदाधर दास गोपीधावे पुराृनान ।
ष्वार घर दानकेलि तील बिंद्यानन्द ॥ १७ ॥

gadādhara dāsa gopībhāve pūṛṇānanda
yāhra ghare dānakeli tīlā vinīyānanda

SYNONYMS

gadādhara dāsa—of the name Gadādhara dāsa; gopī-bhāve—in the ecstasy of the gopīs; pūṛṇa-ānanda—fully in transcendental bliss; yāhra ghare—in whose house; dānakeli—performance of dānakeli-līlā; kaila—did; nityānanda—Lord Nityānanda Prabhu.

TRANSLATION

Śrīla Gadādhara dāsa was always fully absorbed in ecstasy as a gopī. In his house Lord Nityānanda enacted the drama Dānakeli.

TEXT 18

श्रीमाधव घोष - मुख्य कीर्तनीयान्त ।
विंद्यानन्दगुप्त मृत्यु करे ष्वार गाने॥ १८ ॥

śrī-mādhava ghōṣa—mukhya kīrtanīya-gaṇe
nityānanda-prabhu nṛtya kare yāhra gāne
SYNONYMS

śrī-mādhava ghoṣa—of the name Śrī Mādhava Ghosh; mukhya—chief; kīrtanīyā-gaṇe—amongst the performers of saṅkīrtana; nityānanda-prabhu—of the name Nityānanda Prabhu; nṛtya—dance; kare—does; yāhra—whose; gāne—in song.

TRANSLATION

Śrī Mādhava Ghosh was a principal performer of kīrtana. While he sang, Nityānanda Prabhu danced.

TEXT 19

vāsudeva gīte kare prabhura varṇane
kāṣṭha-pāṣaṇa drave yāhara śravaṇe

SYNONYMS

vāsudeva—of the name Vāsudeva; gīte—while singing; kare—does; prabhura—of Nityānanda Prabhu and Śrī Caitanya Prabhu; varṇane—in description; kāṣṭha—wood; pāṣaṇa—stone; drave—melt; yāhara—whose; śravaṇe—by hearing.

TRANSLATION

When Vāsudeva Ghosh performed kīrtana, describing Lord Caitanya and Nityānanda, even wood and stone would melt upon hearing it.

TEXT 20

murāri-caitanya-dāsera alaukika līlā
vyāghra-gāle caḍa māre, sarpa-sane khelā

SYNONYMS

murāri—of the name Murāri; caitanya-dāsera—of the servant of Śrī Caitanya Mahāprabhu; alaukika—uncommon; līlā—pastimes; vyāghra—tiger; gāle—on the cheek; caḍa māre—slaps; sarpa—a snake; sane—with; khelā—playing.

TRANSLATION

There were many extraordinary activities performed by Murāri, a great devotee of Lord Caitanya Mahāprabhu. Sometimes in his ecstasy he would slap the cheek of a tiger, and sometimes he would play with a venomous snake.
PURPORT

Murari Caitanya dasa was born in the village of Sarvendra-vana-pura, which is situated about two miles from the Galaši station on the Burdwan line. When Murari Caitanya dasa came to Navadvipa, he settled in the village of Modadruma, or Māugāchi-grāma. At that time he became known as Sarṅga or Sāraṅga Murari Caitanya dāsa. The descendants of his family still reside in Sarer Pāta. In the Caitanya-bhāgavata, Antya-līlā, Chapter Five, there is the following statement: “Murari Caitanya dāsa had no material bodily features, for he was completely spiritual. Thus he would sometimes chase after tigers in the jungle and treat them just like cats and dogs. He would slap the cheek of a tiger and take a venomous snake on his lap. He had no fear for his external body, of which he was completely forgetful. He could spend all twenty-four hours of the day chanting the Hare Kṛṣṇa mahā-mantra or speaking about Lord Caitanya and Nityānanda. Sometimes he would remain submerged in water for two or three days, but he would feel no bodily inconvenience. Thus he behaved almost like stone or wood, but he always used his energy in chanting the Hare Kṛṣṇa mahā-mantra. No one can describe his specific characteristics, but it is understood that wherever Murari Caitanya dāsa passed, whoever was present would be enlightened in Kṛṣṇa consciousness simply by the atmosphere he created.”

TEXT 21

नियान्त्रके गण यतः—सब भ्रमस्या ।
शून्य-बक्ष्ण-गोपवेश, शिरे शिबिपांशा ॥ २१ ॥

nityānandera gaṇa yata—saba vraja-sakah
śṛṅga-vetra-gopaveśa, šire šikhi-pākhā

SYNONYMS

nityānandera—of Lord Nityānanda Prabhu; gaṇa—followers; yata—all; saba—all; vraja-sakah—residents of Vṛndāvana; śṛṅga—horn; vetra—cane stick; gopa-veśa—dressed like a cowherd boy; šire—on the head; šikhi-pākhā—the plume of a peacock.

TRANSLATION

All the associates of Lord Nityānanda were formerly cowherd boys in Vrajabhūmi. Their symbolic representations were the horns and sticks they carried, their cowherd dress and the peacock plumes on their heads.

PURPORT

Jāhnava-mātā is also within the list of Lord Nityānanda’s followers. She is described in the Gaura-ganoddeśa-dīpikā, verse 66, as Anaṅga-maṅjarī of Vṛndāvana. All the devotees who are followers of Jāhnava-mātā are counted within the list of Śrī Nityānanda Prabhu’s devotees.
TEXT 22

रघुनाथ बैद्य उपाध्याय भक्ति है।
याहाँ दर्शन करने क्रृष्णप्रेमभक्ति है। ॥ २२ ॥

raghunātha vaidya upādhyāya mahāsaya
yānḥāra darśane kṛṣṇa-prema-bhakti haya

SYNONYMS

raghunātha vaidya—the physician Raghunātha; upādhyāya mahāsaya—a great personality with the title “Upādhyāya”; yānḥāra—whose; darśane—by visiting; kṛṣṇa-prema—love of Kṛṣṇa; bhakti—devotional service; haya—awakened;

TRANSLATION

The physician Raghunātha, also known as Upādhyāya, was so great a devotee that simply seeing him would awaken one’s dormant love of Godhead.

TEXT 23

सुंदरानन्द नित्यानन्दके प्रज्ञा, जूत्य मर्य।
याहाँ सह नित्यानन्द करे व्रजनर्मा ॥ २३ ॥

sundarānanda—nityānanda sākhā, bhṛtya marma
yāhāra saṅge nityānanda kare vraja-narma

SYNONYMS

sundarānanda—of the name Sundarānanda; nityānanda sākhā—a branch of Nityānanda Prabhu; bhṛtya marma—very intimate servant; yāhāra saṅge—with whom; nityānanda—Lord Nityānanda; kare—performs; vraja-narma—activities of Vṛndāvana.

TRANSLATION

Sundarānanda, another branch of Śrī Nityānanda Prabhu, was Lord Nityānanda’s most intimate servant. Lord Nityānanda Prabhu perceived the life of Vrajabhūmi in his company.

PURPORT

In the Caitanya-bhāgavata, Antya-līlā, Chapter Six, it is stated that Sundarānanda was an ocean of love of Godhead and the chief associate of Śrī Nityānanda Prabhu. In the Gaura-gaṇoddeśa-dīpikā he is stated to have been Sudāma in kṛṣṇa-līlā. Thus he was one of the twelve cowherd boys who came down with Balarāma when He descended as Śrī Nityānanda Prabhu. The holy place where Sundarānanda lived is situated in the village known as Maheśapura, which is about fourteen miles east of the Mājadiyā railway station of the eastern railway from Calcutta to Burdwan. This
place is within the district of Jeshore, which is now in Bangladesh. Among the relics of this village, only the old residential house of Sundarānanda still exists. At the end of the village resides a bāula (pseudo-Vaiṣṇava), and all the buildings, both the temples and the house, appear to be newly constructed. In Mahesapura there are Deities of Śrī Rādhāvallabha and Śrī Śrī Rādhāramaṇa. Near the temple is a small river of the name Vetravatī.

Sundarānanda Prabhu was a naiṣṭhika-brahmacāri, he never married in his life. Therefore he had no direct descendants except his disciples, but the descendants of his family still reside in the village known as Maṅgalaḍihi in the district of Birbhum. In that same village is a temple of Balarāma, and the Deity there is regularly worshiped. The original Deity of Mahesapura, Rādhāvallabha, was taken by the Saidābd Gosvāmīs of Berhampur, and since the present Deities were installed, a Zamindar family of Mahesapura has looked after Their worship. On the full moon day of the month of māgha (January-February), the anniversary of Sundarānanda’s disappearance is regularly celebrated, and people from the neighboring areas gather together to observe this festival.

TEXT 24

कमलाकर पिपलाई—अलोकिक राति।
अलोकिक प्रेम ताँर भुवने विदित || २४ ||

kamalākara pippalai—alaukika rīta
alaukika prema tāṭra bhuvane vidita

SYNONYMS

kamalākara pippalai—of the name Kamalakara Pippalai; alaukika—uncommon; rīta—behavior or pastime; alaukika—uncommon; prema—love of Godhead; tāṭra—his; bhuvane—in the world; vidita—celebrated.

TRANSLATION

Kamalakara Pippalai is said to have been the third gopāla. His behavior and love of Godhead were uncommon, and thus he is celebrated all over the world.

PURPORT

In the Gaura-ganoddeśa-dīpikā, verse 128, Kamalakara Pippalai is described as the third gopāla. His former name was Mahābala. The Jagannātha Deity at Māheśa in Śrī Rāmapura was installed by Kamalakara Pippalai. This village of Māheśa is situated about two and a half miles from the Śrī Rāmapura railway station. The genealogy of the family of Kamalakara Pippalai is given as follows. Kamalakara Pippalai had a son named Caturbhuja, who had two sons named Nārāyaṇa and Jagannātha. Nārāyaṇa had one son named Jagadānanda, and his son’s name was Rājīvalocana. During the time of Rājīvalocana, there was a scarcity of finances for the worship of the Jagannātha Deity, and it is said that the Nawab of Dacca, whose name was Shah
Sujā, donated 1,185 bighās of land in the Bengali year 1060. The land being the possession of Jagannātha, the village was named Jagannātha-pura. It is said that Kamalākara Pippalāi left home, and therefore his younger brother Nidhipati Pippalāi searched for him and in due course of time found him in the village of Māheśa. Nidhipati Pippalāi tried his best to bring his elder brother home, but he would not return. Under these circumstances, Nidhipati Pippalāi, with all his family members, came to Māheśa to reside. The members of this family still reside in the vicinity of the Māheśa village. Their family name is Adhikārī, and they are a brāhmaṇa family.

The history of the Jagannātha Temple in Māheśa is as follows. One devotee of the name Dhruvānanda went to see Lord Jagannātha, Balarāma and Subhadrā at Jagannātha Purī, wanting to offer foodstuffs to Jagannāthajī that he had cooked with his own hands. This being his desire, one night Jagannāthajī appeared to him in a dream and asked him to go to Māheśa on the bank of the Ganges and there start worship of Him in a temple. Thus Dhruvānanda went to Māheśa, where he saw the three Deities—Jagannātha, Balarāma and Subhadrā—floating in the Ganges. He picked up all those Deities and installed Them in a small cottage, and with great satisfaction he executed the worship of Lord Jagannātha. When he became old, he was very much anxious to hand over the worship to the charge of someone reliable, and in a dream he got permission from Jagannātha Prabhu to hand it over to a person whom he would meet the next morning. The next morning he met Kamalākara Pippalāi, who was formerly an inhabitant of the village Khālijuli in the Sundaravana Forest area of Bengal and was a pure Vaiṣṇava, a great devotee of Lord Jagannātha; thus he immediately gave him charge of the worship. In this way, Kamalākara Pippalāi became the worshiper of Lord Jagannātha, and since then his family members have been designated as Adhikārī, which means “one who is empowered to worship the Lord.” These Adhikārīs belong to a respectable brāhmaṇa family. Five types of upper-class brāhmaṇas are recognized by the surname Pippalāi.

TEXT 25

সুর্যাদাস সরাখেলা, তাঁর ভাই ক্রৃপাদাস।
নিত্যানন্দে দৃঢ় বিশ্বাস, প্রেমের বিবাস || ২৫ ||

sūryadāsa sarakhe/a, tā/ra bhāi krṣṇadāsa
nityānande dṛḍha viśvāsa, premera nivāsa

SYNONYMS

sūryadāsa sarakhe/a—of the name Sūryadāsa Sarakhela; tā/ra bhāi—his brother; krṣṇadāsa—of the name Kṛṣṇadāsa; nityānande—unto Lord Nityānanda; dṛḍha viśvāsa—firm faith; premera nivāsa—the reservoir of all love of Godhead.

TRANSLATION

Sūryadāsa Sarakhela and his younger brother Kṛṣṇadāsa Sarakhela both possessed firm faith in Nityānanda Prabhu. They were a reservoir of love of Godhead.
PURPORT

In the Bhakti-ratnakara, Chapter Twelve, it is stated that a few miles from Navadwipa is a place called Sāligrama that was the residence of Sūryadāsa Sarakhela. He was employed as a secretary of the Mohammedan government of that time, and thus he amassed a good fortune. Sūryadāsa had four brothers, all of whom were pure Vaiṣṇavas. Vasudhā and Jāhnava were two daughters of Sūryadāsa Sarakhela.

TEXT 26

gauridāsa pañḍita yānra premoddāṇḍa-bhakti
kṛṣṇa-prema dite, nite, dhare mahāśakti

SYNONYMS

gauridāsa pañḍita—of the name Gauridāsa Pañḍita; yānra—whose; prema-uddāṇḍa-bhakti—the most elevated in love of Godhead and devotional service; kṛṣṇa-prema—love of Kṛṣṇa; dite—to deliver; nite—and to receive; dhare—empowered; mahāśakti—great potency.

TRANSLATION

Gauridāsa Pañḍita, the emblem of the most elevated devotional service in love of Godhead, had the greatest potency to receive and deliver such love.

PURPORT

It is said that Gauridāsa Pañḍita was always patronized by King Kṛṣṇadāsa, the son of Harihoḍa. Gauridāsa Pañḍita lived in the village of Sāligrama, which is situated a few miles from the railway station Muḍāgachhā, and later he came to reside in Ambikā-kālanā. It is stated in the Gaura-gaṇoddeśa-dīpikā, verse 128, that formerly he was Subala, one of the cowherd boy friends of Kṛṣṇa and Balarāma in Vṛndāvana. Gauridāsa Pañḍita was the younger brother of Sūryadāsa Sarakhela, and with the permission of his elder brother he shifted his residence to the bank of the Ganges, living there in the town known as Ambikā-kālanā. Some of the names of the descendants of Gauridāsa Pañḍita are as follows: (1) Śrī Nṛśimhacaitanya, (2) Kṛṣṇadāsa, (3) Viṣṇudāsa, (4) Baḍa Balarāma dāsa, (5) Govinda, (6) Raghunātha, (7) Baḍu Gaṅgādāsa, (8) Āuliya Gaṅgārāma, (9) Yādavācārya, (10) Hṛdayacaitanya, (11) Cānda Hāladāra, (12) Maheśa Pañḍita, (13) Mukuṭa Rāya, (14) Bhātuyā Gaṅgārāma, (15) Āuliya Caitanya, (16) Kāliyā Kṛṣṇadāsa, (17) Pātuyā Gopāla, (18) Baḍa Jagannātha, (19) Nityānanda, (20) Bhāvi, (21) Jagadīśa, (22) Rāiyā Kṛṣṇadāsa and (22½) Annapūrṇā. The eldest son of Gauridāsa Pañḍita was known as big Balarāma, and the youngest was known as Raghunātha. The sons of Raghunātha were Māheśa Pañḍita and Govinda. Gauridāsa Pañḍita’s daughter was known as Annapūrṇā.
The village Ambikā-kālanā, which is situated just across the River Ganges from Sāntipura, is two miles east of the Kālanakorta railway station on the eastern railway. In Ambikā-kālanā there is a temple constructed by the Zamindar of Burdwan. In front of the temple there is a big tamarind tree, and it is said that Gauridāsa Paṇḍita and Lord Caitanya Mahāprabhu met underneath this tree. The place where the temple is situated is known as Ambikā, and because it is in the area of Kālanā, the village is known as Ambikā-kālanā. It is said that a copy of Bhagavad-gītā written by Śrī Caitanya Mahāprabhu still exists in this temple.

**TEXT 27**

नित्यानन्द समर्पिल जाति-कुल-पाठि ।
श्रीचैत्यनन्द करी प्राणपति ॥ २७ ॥

*nityānande samarpila jāti-kula-pāṇhi
dsē-caitanya-nityānande kari prāṇapati*

**SYNONYMS**

*ntyānande*-to Lord Nityānanda; *samarpila*-he offered; *jāti*-caste distinction; *kula*-family; *pāṇhi*-fellowship; *sē-caitanya*-Lord Caitanya; *ntyānande*-in Lord Nityānanda; *kari*-making; *prāṇa-pati*-the Lords of his life.

**TRANSLATION**

Making Lord Caitanya and Lord Nityānanda the Lords of his life, Gauridāsa Paṇḍita sacrificed everything for the service of Lord Nityānanda, even the fellowship of his own family.

**TEXT 28**

नित्यानन्द प्रभुर प्रिय-पाण्डित पुराणर ।
प्रेमार्ध्व-मध्ये फिरे बैचन मंदर ॥ २८ ॥

*nityānanda prabhura priya—paṇḍita purandara
prema-arṇava-madhya phire yaichana mandara*

**SYNONYMS**

*nityānanda*-Lord Nityānanda Prabhu; *prabhura*-of the Lord; *priya*-very dear; *paṇḍita purandara*-of the name Paṇḍita Purandara; *prema-arṇava-madhya*-in the ocean of love of Godhead; *phire*-moved; *yaichana*-exactly like; *mandara*-the Mandara Hill.

**TRANSLATION**

The thirteenth important devotee of Śrī Nityānanda Prabhu was Paṇḍita Purandara, who moved in the ocean of love of Godhead just like the Mandara Hill.
PURPORT

Paṇḍita Purandara met Śrī Nityānanda Prabhu at Khaḍadaha. When Nityānanda Prabhu visited this village, He danced very uncommonly, and His dancing captivated Purandara Paṇḍita. The paṇḍita was in the top of a tree, and upon seeing the dancing of Nityānanda he jumped down on the ground proclaiming himself to be Aṅgada, one of the devotees in the camp of Hanumān during the pastimes of Lord Rāmacandra.

TEXT 29

परमेश्वरदास - नित्यानंदाकं सरसः
क्रṣṇाभक्ति पाया, ताह्रे ये करे समरण ॥ २९ ॥

parameśvara-dāsa—nityānanda-eka-saraṇa
kṛṣṇa-bhakti pāya, tāhre ye kare smarana

SYNONYMS

parameśvara-dāsa—of the name Paramesvara dāsa; nityānanda-eka-saraṇa—completely surrendered to the lotus feet of Nityānanda; kṛṣṇa-bhakti pāya—gets love of Kṛṣṇa; tāhre—him; ye—anyone; kare—does; smarana—remembering.

TRANSLATION

Parameśvara dāsa, said to be the fifth gopāla of kṛṣṇa-līlā, completely surrendered to the lotus feet of Nityānanda. Anyone who remembers his name, Parameśvara dāsa, will get love of Kṛṣṇa very easily.

PURPORT

The Caitanya-bhāgavata states that Parameśvara dāsa, known sometimes as Parameśvari dāsa, was the life and soul of Śrī Nityānanda Prabhu. The body of Parameśvara dāsa was the place of Lord Nityānanda’s pastimes. Parameśvara dāsa, who lived for some time at Khaḍadaha village, was always filled with the ecstasy of a cowherd boy. Formerly he was Arjuna, a friend of Kṛṣṇa and Balarāma. He was the fifth among the twelve gopālas. He accompanied Śrīmatī Jāhnavā-devī when she performed the festival at Kheturi. It is stated in the Bhakti-ratnakara that by the order of Śrīmatī Jāhnavā-mātā, he installed Rādhā-Gopinātha in the temple at Āṭāpura in the district of Hugalī. The Āṭāpura station is on the narrow gauge railway line between Howrah and Āmatā. Another temple in Āṭāpura, established by the Mitra family, is known as the Rādhā-Govinda temple. In front of the temple, in a very attractive place among two bakula trees and a kadamba tree, is the tomb of Parameśvarī Ṭhākura, and above it is an altar with a tulasī bush. It is said that only one flower a year comes out of the kadamba tree. It is offered to the Deity.

Parameśvarī Ṭhākura belonged, it is said, to a vaidya family. A descendant of his brother is at present a worshiper in the temple. Some of their family members still reside in the district of Hugalī near the post office of Caṇḍītalā. The descendants of
Paramesvarī Ṭhākura took many disciples from brāhmaṇa families, but as these descendants gradually took to the profession of physicians, persons from brāhmaṇa families ceased becoming their disciples. The family titles of Paramesvarī's descendants are Adhikārī and Gupta. Unfortunately his family members do not worship the Deity directly; they have engaged paid brāhmaṇas to worship the Deity. In the temple, Baladeva and Śrī Śrī Rādhā-Gopinātha are together on the throne. It is supposed that the Deity of Baladeva was installed later because according to transcendental mellow, Baladeva, Kṛṣṇa and Rādhā cannot stay on the same throne. On the full moon day of vaisākha (April-May), the disappearance festival of Paramesvarī Ṭhākura is observed in this temple.

TEXT 30

জগদিশা পণ্ডিতা হয় জগৎ-পাপন মুখ্যপ্রমামৃত বর্ষে, যেন বর্ষা ঘন ॥ ৩০ ॥

jagadīśa paṇḍita haya jagat-pāvana kṛṣṇa-prema-amṛta varṣe, yena varṣā ghana

SYNONYMS

ejagadīśa paṇḍita—of the name Jagadīśa Paṇḍita; haya—becomes; jagat-pāvana—the deliverer of the world; kṛṣṇa-prema-amṛta varṣe—he always pours torrents of devotional service; yena—like; varṣā—rainfall; ghana—heavy.

TRANSLATION

Jagadīśa Paṇḍita, the fifteenth branch of Lord Nityānanda's followers, was the deliverer of the entire world. Devotional love of Kṛṣṇa showered from him like torrents of rain.

PURPORT

Descriptions of Jagadīśa Paṇḍita are available from Caitanya-bhāgavata, Ādi-līlā, Chapter Four, and Caitanya-caritāmṛta, Ādi-līlā, Chapter Fourteen. He belonged to the village of Yasāḍā-grāma in the district of Nadia near the Čakadaha railway station. His father, the son of Bhaṭṭa Nārāyaṇa, was named Kamalākṣa. Both his father and mother were great devotees of Lord Viṣṇu, and after their death, Jagadīśa, with his wife Duḥkhinī and brother Māheśa, left his birthplace and came to Śrī Māyāpur to live in the company of Jagannātha Miśra and other Vaiṣṇavas. Lord Caitanya asked Jagadīśa to go to Jagannātha Puri to preach the hari-nīma-saṅkīrtana movement. After returning from Jagannātha Puri, on the order of Lord Jagannātha he established Deities of Jagannātha in the village of Yasāḍā-grāma. It is said that when Jagadīśa Paṇḍita brought the Deity of Jagannātha to Yasāḍā-grāma, he tied the heavy Deity to a stick and thus brought Him to the village. The priests of the temple still show the stick used by Jagadīśa Paṇḍita to carry the Jagannātha Deity.
TEXT 31

नित्यानंद-प्रियाभृत्या पञ्ञिता धनांजया।
अत्यंत विरक्त, सदा कृष्णप्रेममया। ३१॥

nityānanda-priyabhṛtya pañjīta dhanañjaya
atyanta virakta, sadā kṛṣṇa-premamaya

SYNONYMS
nityānanda-priya-bhṛtya—another dear servant of Nityānanda Prabhu; pañjīta dhanañjaya—of the name Pañjīta Dhananjaya; atyanta—very much; virakta—renounced; sadā—always; kṛṣṇa-premamaya—merged in love of Kṛṣṇa.

TRANSLATION
The sixteenth dear servant of Nityānanda Prabhu was Dhananjaya Pañjīta. He was very much renounced and always merged in love of Kṛṣṇa.

PURPORT
Pañjīta Dhananjaya was a resident of the village in Katwa named Šītāla. He was one of the twelve gopālas. His former name, according to Gaura-gaṇoddesā-dīpikā, was Vasudāma. Šītāla-grāma is situated near the Maṅgalakotā police station and Kaicara post office in the district of Burdwan. On the narrow railway from Burdwan to Katwa is a railway station about nine miles from Kutwa known as Kaicara. One has to go about a mile northeast of this station to reach Šītāla. The temple was a thatched house with walls made of dirt. Some time ago, the Zamindars of Bājāravana Kābāśī, the Mulliks, constructed a big house for the purpose of a temple, but for the last sixty-five years the temple has been broken down and abandoned. The foundation of the old temple is still visible. There is a tulasī pillar near the temple, and every year during the month of January the disappearance day of Dhananjaya is observed. It is said that for some time Pañjīta Dhananjaya was in a saṅkīrtana party under the direction of Śrī Caitanya Mahāprabhu, and then he went to Vṛndāvana. Before going to Vṛndāvana, he lived for some time in a village named Sāṅcaḍāpāṅcaḍā, which is six miles south of the Memārī railway station. Sometimes this village is also known as the “place of Dhananjaya” (Dhananjayera Pāṭa). After some time, he left the responsibility for worship with a disciple and went back to Vṛndāvana. After returning from Vṛndāvana to Šītāla-grāma, he established a Deity of Gaurasundara in the temple. The descendants of Pañjīta Dhananjaya still live in Šītāla-grāma and look after the temple worship.

TEXT 32

মহেশ পণ্ডিত—কৃষ্ণর উদার গোপাল।
চতুর্বাষে মৃত্য করে প্রেমে মাতোয়াল। ৩২॥

Translation
**SYNONYMS**

maheśa pañḍīta—of the name Maheśa Pañḍīta; vrajera—of Vṛndāvana; udāra—very liberal; gopāla—cowherd boy; dhakkā-vādye—with the beating of a kettledrum; nṛṭya kare—used to dance; preme—in love; mātoyāla—as if a madman.

**TRANSLATION**

Maheśa Pañḍīta, the seventh of the twelve gopālas, was very liberal. In great love of Kṛṣṇa he danced to the beating of a kettledrum like a madman.

**PURPORT**

The village of Maheśa Pañḍīta, which is known as Pālapāḍā, is situated in the district of Nadia within a forest about one mile south of the Cākadaha railway station. The Ganges flows nearby. It is said that formerly Maheśa Pañḍīta lived on the eastern side of Jirāṭ in the village known as Masipura or Yaśipura, and when Masipura merged in the riverbed of the Ganges, the Deities there were brought to Pālapāḍā, which is situated in the midst of various villages such as Beleđāṅgā, Berigrāma, Sukhasāgara, Cāndude and Manasāpotā. (There are about fourteen villages, and the entire neighborhood is known as Pāṅcanagara Paragaṇa.) It is mentioned that Maheśa Pañḍīta joined the festival performed by Śrī Nityānanda Prabhu at Pāṅihāti. Narottama dāsa Ṭhākura also joined in the festival, and Maheśa Pañḍīta saw him on that occasion. In the temple of Maheśa Pañḍīta there are Deities of Gaura-Nityānanda, Śrī Gopīnātha, Śrī Madana-mohana and Rādhā-Govinda as well as a śālagrāma-silā.

**TEXT 33**

नवद्वीपे पुरुषोत्तम पाण्डित महाशयः ||
नित्यानन्द-नामेय याह्र महोम्भाद हय || ३३ ||

**SYNONYMS**

navadvīpe puruṣottama pañḍīta mahāśaya
nityānanda-nāme yāhra mahonmāda haya

**TRANSLATION**

Puruṣottama Pañḍīta, a resident of Navadvīpa, was the eighth gopāla. He would become almost mad as soon as he heard the holy name of Nityānanda Prabhu.
PURPORT

It is stated in the Caitanya-bhāgavata that Puruṣottama Paṇḍita was born in Navadvīpa and was a great devotee of Lord Nityānanda Prabhu. As one of the twelve gopālas, his former name was Stokakṛṣṇa.

TEXT 34

বলরাম দাস—কৃষ্ণপ্রমোদসাম্বাদী |
নিত্যানন্দ-নামে হয় পরম উদ্ভাদী || ৩৪ ||

balarāma dāsa—kṛṣṇa-prema-rasāsvādī
nityānanda-nāme haya parama unmādī

SYNONYMS

balarāma-dāsa—of the name Balarāma dāsa; kṛṣṇa-prema-rasa—the nectar of always merging in love of Kṛṣṇa; āsvādī—fully tasting; nityānanda-nāme—in the name of Śrī Nityānanda Prabhu; haya—becomes; parama—greatly; unmādī—maddened.

TRANSLATION

Balarāma dāsa always fully tasted the nectar of love of Kṛṣṇa. Upon hearing the name of Nityānanda Prabhu he would become greatly maddened.

TEXT 35

মহাভাগবতে যদুনাথ কা঵িচন্দ্র |
যাঁহার হৃদয়ে নৃত্য করে নিত্যানন্দ || ৩৫ ||

mahā-bhāgavata yadunātha kavičandra
yānhāra hṛdaye nṛtya kare nityānanda

SYNONYMS

mahā-bhāgavata—a great devotee; yadunātha kavicandra—of the name Yadunātha Kavicandra; yānhāra—whose; hṛdaye—in the heart; nṛtya—dancing; kare—does; nityānanda—Lord Nityānanda Prabhu.

TRANSLATION

Yadunātha Kavicandra was a great devotee. Lord Nityānanda Prabhu always danced in his heart.

PURPORT

In the Caitanya-bhāgavata Madhya-līlā, Chapter One, it is said that a gentleman known as Ratnagarbha Ācārya was a friend of Śrī Nityānanda Prabhu’s father. They
were both residents of the same village, known as Ekacakra-grāma. He had four sons—Kṛṣṇapada-makaranda, Kṛṣṇānanda, Jīva and Yadunātha Kavicandra.

TEXT 36

राग्धे यान्र जन्म कृष्णदास द्विजवर || श्री-नित्यानन्देर तेह्हो परम किङ्कर || ३६ ||

raḍhe yāhra janma kṛṣṇadāsa dvijavara
śrī-nityānandera tehho paraṁ kiṅkara

SYNONYMS

raḍhe— in West Bengal; yāhra— whose; janma— birth; kṛṣṇadāsa— of the name Kṛṣṇadāsa; dvijavara— the best brahmaṇa; śrī-nityānandera— of Nityānanda Prabhu; tehho— he; paraṁ— first-class; kiṅkara— servant.

TRANSLATION

The twenty-first devotee of Śrī Nityānanda in Bengal was Kṛṣṇadāsa Brāhmaṇa, who was a first-class servant of the Lord.

PURPORT

Raḍha-deśa refers to the part of Bengal where the Ganges does not flow.

TEXT 37

काल-कृष्णदास बाग वैष्णवप्रधान || नित्यानन्द-चंड्र विनु नाहि जाने आन || ३७ ||

kālā-kṛṣṇadāsa baḍa vaiṣṇava-pradhāna
nityānanda-candra vinu nāhi jāne āna

SYNONYMS

kālā-kṛṣṇadāsa— of the name Kālā Kṛṣṇadāsa; baḍa— great; vaiṣṇava-pradhāna— first-class Vaiṣṇava; nityānanda-candra— Lord Nityānanda; vinu— except; nāhi jāne— he did not know; āna— of anything else.

TRANSLATION

The twenty-second devotee of Lord Nityānanda Prabhu was Kālā Kṛṣṇadāsa, who was the ninth cowherd boy. He was a first-class Vaiṣṇava and did not know anything beyond Nityānanda Prabhu.

PURPORT

In the Caitanya-bhāgavata, Antya-khaṇḍa, Chapter Six, it is said that Kṛṣṇadāsa, who was known as Kāliya Kṛṣṇadāsa, was formerly a gopāla (cowherd boy) of the
name Labāṅga. He was one of the twelve cowherd boys. Kāliya Kṛṣṇadāsa had his headquarters in a village named Ākāihāṭa, which is situated in the district of Burdwan within the jurisdiction of the post office and police station of Katwa. It is situated on the road to Navadvīpa. To reach Ākāihāṭa, one has to go from the Vyāņḍela junction station to the Katwa railway station and then go about two miles, or one has to get off at the Dāníhāṭa station and from there go one mile. The village of Ākāihāṭa is very small. In the month of Caitra, on the day of Vāruṇī, there is a festival commemorating the disappearance day of Kāla Kṛṣṇadāsa.

**TEXT 38**

श्रीसदाशिव कविराजः—बड़ा महाशयः।
श्रीपुरुषोत्तमदासः—द्वादश भन्यः॥ ३८ ॥

śrī-sadāśiva kavirāja—baḍa mahāśaya  
śrī-puruṣottama-dāsa—tāṇhāra tanaya

**SYNONYMS**

śrī-sadāśiva kavirāja—of the name Śrī Sadāśiva Kavirāja; baḍa—great; mahāśaya—respectable gentleman; śrī-puruṣottama-dāsa—of the name Śrī Puruṣottama dāsa; tāṇhāra tanaya—his son.

**TRANSLATION**

The twenty-third and twenty-fourth prominent devotees of Nityānanda Prabhu were Sadāśiva Kavirāja and his son Puruṣottama dāsa, who was the tenth gopāla.

**TEXT 39**

आजन्म निमग्न नित्यानंदरः कराः।
निरांतर बाल्य-लीला करे क्रुङ्ग-सने॥ ३९ ॥

ājanma nimagna nityānandera caraṇe  
nirantara bālya-līlā kare kṛṣṇa-sane

**SYNONYMS**

ājanma—since birth; nimagna—merged; nityānandera—of Lord Nityānanda Prabhu; caraṇe—in the lotus feet; nirantara—always; bālya-līlā—childish play; kare—does; kṛṣṇa-sane—with Kṛṣṇa.

**TRANSLATION**

Since birth, Puruṣottama dāsa was merged in the service of the lotus feet of Lord Nityānanda Prabhu, and he always engaged in childish play with Lord Kṛṣṇa.

**PURPORT**

Sadāśiva Kavirāja and Nāgara Puruṣottama, who were father and son, are described in the Caitanya-bhāgavata as mahā-bhāgyavān, greatly fortunate. They belonged to
the *vaidya* caste of physicians. The *Gaura-gapodeśa-dīpikā*, verse 156, says that Candrāvali, a most beloved *gopī* of Kṛṣṇa, later took birth as Sadāśiva Kavirāja. It is said that Kamśāri Sena, the father of Sadāśiva Kavirāja, was formerly the *gopī* named Ratnāvali in Kṛṣṇa’s pastimes. All the family members of Sadāśiva Kavirāja were great devotees of Lord Caitanya Mahāprabhu. Puruṣottama dāsa Ṭhākura sometimes lived at Sukhasāgara, near the Cākadaha and Śimūrāli railway stations. All the Deities installed by Puruṣottama Ṭhākura were formerly situated in Beleḍāṅga-grāma, but when the temple was destroyed the Deities were brought to Sukhasāgara. When that temple merged in the bed of the Ganges, the Deities were brought with Jāhnava-mātā’s Deity to Śāhebaḍāṅga Beḍigrāma. Since that place also has been destroyed, all the Deities are now situated in the village named Cānduḍe-grāma, which is situated one mile up from Pālapāḍā, as referred to above.

**TEXT 40**

>tāṅra putra—mahāśaya śrī-kānu ṭhākura
yāṅra dehe rahe kṛṣṇa-prema-āmṛta-pūra

**SYNONYMS**

*tāṅra putra*—his son; *mahāśaya*—a respectable gentleman; *śrī-kānu ṭhākura*—of the name Śrī Kānu Ṭhākura; *yāṅra*—whose; *dehe*—in the body; *rahe*—remained; *kṛṣṇa-prema-āmṛta-pūra*—the nectar of devotional service to Kṛṣṇa.

**TRANSLATION**

Śrī Kānu Ṭhākura, a very respectable gentleman, was the son of Puruṣottama dāsa Ṭhākura. He was such a great devotee that Lord Kṛṣṇa always lived in his body.

**PURPORT**

To go to the headquarters of Kānu Ṭhākura, one has to proceed by boat from the Jhikaragāchā-ghaṭa station to the river known as Kapotākṣa. Otherwise, if one goes about two or two and a half miles from the Jhikaragāchā-ghaṭa station, he can see Bodhakhānā, the headquarters of Kānu Ṭhākura. The son of Sadāśiva was Puruṣottama Ṭhākura, and his son was Kānu Ṭhākura. The descendants of Kānu Ṭhākura know him as Nāgara Puruṣottama. He was the cowherd boy named Dāma during *kṛṣṇa-līlā*. It is said that just after the birth of Kānu Ṭhākura, his mother, Jāhnava, died. When he was about twelve days old, Śrī Nityānanda Prabhu took him to His home at Khaḍadaha. It is ascertained that Kānu Ṭhākura was born some time in the Bengali year 942. It is said that he took birth on the Rathayātra day. Because he was a great devotee of Lord Kṛṣṇa from the very beginning of his life, Śrī Nityānanda Prabhu gave him the name Śiśu Kṛṣṇadāsa. When he was five
years old he went to Vṛndāvana with Jāhnavā- mātā, and upon seeing the ecstatic symptoms of Kānu Ṭhākura, the Gosvāmīs gave him the name Kānāi Ṭhākura.

In the family of Kānu Ṭhākura there is a Rādhā-Kṛṣṇa Deity known as Prāṇavallabha. It is said that his family worshiped this Deity long before the appearance of Lord Caitanya Mahāprabhu. When there was a Mahārāṣṭrian invasion of Bengal, the family of Kānu Ṭhākura was scattered, and after the invasion one Harikṛṣṇa Gosvāmī of that family came back to their original home, Bodhakhānā, and re-established the Prāṇavallabha Deity. The descendants of the family still engage in the service of Prāṇavallabha. Kānu Ṭhākura was present during the Khetari-utsava when Jāhnavā-devī and Viṣṇubhadra Gosvāmī were also present. One of Kānu Ṭhākura’s family members, Mādhavacārya, married the daughter of Śrī Nityānanda Prabhu, who was named Gaṅgādevī. Both Puruṣottama Ṭhākura and Kānu Ṭhākura had many disciples from brāhmaṇa families. Most of the disciplic descendants of Kānu Ṭhākura now reside in the village named Gaḍabetā by the River Śilāvatī in the Midnapore district.

TEXT 41

महाभागवतः-प्रेषित्त मद्य उद्धारण ।
सर्बवृंदबे सेबे नित्यानंदक्षे चरण ॥ ४१ ॥

mahā-bhāgavata-śreṣṭha datta uddhāraṇa
sarva-bhāve seve nityānandera caraṇa

SYNONYMS

mahā-bhāgavata—great devotee; śreṣṭha—chief; datta—the surname Datta; uddhāraṇa—of the name Uddhāraṇa; sarva-bhāve—in all respects; seve—worships; nityānandera—of Lord Nityānanda; caraṇa—lotus feet.

TRANSLATION

Uddhāraṇa Datta Ṭhākura, the eleventh among the twelve cowherd boys, was an exalted devotee of Lord Nityānanda Prabhu. He worshiped the lotus feet of Lord Nityānanda in all respects.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verse 129, states that Uddhāraṇa Datta Ṭhākura was formerly the cowherd boy of Vṛndāvana named Subāhu. Uddhāraṇa Datta Ṭhākura, previously known as Śrī Uddhāraṇa Datta, was a resident of Saptagrāma, which is situated on the bank of the Sarasvatī River near the Trīśabhāgra railway station in the district of Hugalkī. At the time of Uddhāraṇa Ṭhākura, Saptagrāma was a very big town, encompassing many other places such as Vāsudeva-pura, Bāṇsabeḍīyā, Kṛṣṇapura, Nityānanda-pura, Śivapura, Śaṅkhanaagara and Saptagrāma.

Calcutta was developed under British rule by the influential mercantile community and especially by the suvarṇa-vāṇik community who came down from Sapta-
grāma to establish their businesses and homes all over Calcutta. They were known as the Saptagrāmī mercantile community of Calcutta, and most of them belonged to the Mullik and Sil families. More than half of Calcutta belonged to this community, as did Śrīla Uddhāraṇa Ṭhākura. Our paternal family also came from this district and belonged to the same community. The Mulliks of Calcutta are divided into two families, namely, the Sil family and De family. All the Mulliks of the De family originally belong to the same family and gotra. We also formerly belonged to the branch of the De family whose members, intimately connected with the Mohammedan rulers, received the title Mullik.

In the Caitanya-bhāgavata, Antya-khaṇḍa, Chapter Six, it is said that Uddhāraṇa Datta was an extremely elevated and liberal Vaiṣṇava. He was born with the right to worship Nityānanda Prabhu. It is also stated that Nityānanda Prabhu, after staying for some time in Khaḍadaha, came to Saptagrāma and stayed in the house of Uddhāraṇa Datta. The suvarga-vaṇīk community to which Uddhāraṇa Datta belonged was actually a Vaiṣṇava community. Its members were bankers and gold merchants (suvarga means “gold,” and vaṇīk means “merchant”). Long ago there was a misunderstanding between Balla Sena and the suvarga-vaṇīk community because of the great banker Gaurī Sena. Balla Sena was taking loans from Gaurī Sena and spending money extravagantly, and therefore Gaurī Sena stopped supplying money. Balla Sena took revenge by instigating a social conspiracy to make the suvarga-vaṇīks outcastes, and since then they have been ostracized from the higher castes, namely, the brāhmaṇas, kṣatriyas and vaśyas. But by the grace of Śrīla Nityānanda Prabhu, the suvarga-vaṇīk community was again elevated. It is said in the Caitanya-bhāgavata, yateka vaṇīk-kula uddhāraṇa haite pavitra ha-ila dvīdha nāhika ihāte: there is no doubt that all the community members of the suvarga-vaṇīk society were again purified by Śrī Nityānanda Prabhu.

In Saptagrāma there is still a temple with a six-armed Deity of Śrī Caitanya Mahāprabhu that was personally worshiped by Śrīla Uddhāraṇa Datta Ṭhākura. On the right side of Śrī Caitanya Mahāprabhu is a Deity of Śrī Nityānanda Prabhu and on the left side Gadadhara Prabhu. There are also a Rādhā-Govinda mūrti and śālagrama-nilā, and below the throne is a picture of Śrī Uddhāraṇa Datta Ṭhākura. In front of the temple there is now a big hall, and in front of the hall is a Mādhavi-lātā plant. The temple is in a very shady, cool and nicely situated location. When we returned from America in 1967, the executive committee members of this temple invited us to visit it, and thus we had the opportunity to visit this temple with some American students. Formerly, in our childhood, we visited this temple with our parents because all the members of the suvarga-vaṇīk community enthusiastically take interest in this temple of Uddhāraṇa Datta Ṭhākura. In the Bengali year 1283 one bābāji of the name Nitāi dāsa arranged for a donation of twelve bighās of land for this temple. The management of the temple later deteriorated, but then in 1306, through the cooperation of the famous Balarāma Mullik of Hugali, who was a subjudge, and many rich suvarga-vaṇīk community members, the management of the temple improved greatly. Not more than fifty years ago, one of the family members of Uddhāraṇa Datta Ṭhākura named Jagamohana Datta established a wooden Deity of Uddhāraṇa Datta Ṭhākura in the temple, but that Deity is no longer there; at
present, a picture of Uddhāraṇa Datta Ṭhākura is worshiped. It is understood, however, that the wooden Deity of Uddhāraṇa Ṭhākura was taken away by Śrī Madana-mohana Datta and is now being worshiped with a ṣālagrama-silā by Śrīnātha Datta.

Uddhāraṇa Datta Ṭhākura was the manager of the estate of a big Zamindar in Naihātī, about one and a half miles north of Katwa. The relics of this royal family are still visible near the Dāināṭa station. Since Uddhāraṇa Datta Ṭhākura was the manager of the estate, it was also known as Uddhāraṇa-pura. Uddhāraṇa Datta Ṭhākura installed Nitāi-Gaura Deities that were later brought to the house of the Zamindar, which was known as Vanaoyāribāḍa. Śrīla Uddhāraṇa Datta Ṭhākura remained a householder throughout his life. His father’s name was Śrīkara Datta, his mother’s name was Bhadrāvatī, and his son’s name was Śrīnivāsa Datta.

TEXT 42

আচার্য বৈষ্ণবন্দনা শক্তি-অধিকারী ।
পূর্বে নাম ছিল বার ‘রঘুনাথ পুরী’ || 42 ||

ācārya vaiṣṇavānanda bhakti-adhikārī
pūrve nāma chila yāhra ‘raghunātha purī’

SYNONYMS

ācārya—teacher; vaiṣṇavānanda—of the name Vaiṣṇavānanda; bhakti—devotional service; adhikārī—fit candidate; pūrve—previously; nāma—name; chila—was; yāhra—whose; raghunātha purī—of the name Raghunātha Purī.

TRANSLATION

The twenty-seventh prominent devotee of Nityānanda Prabhu was Ācārya Vaiṣṇavānanda, a great personality in devotional service. He was formerly known as Raghunātha Purī.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 97, it is said that Raghunātha Purī was previously very powerful in the eight mystic successes. He was an incarnation of one of the successes.

TEXT 43

বিশ্বাস, মন্দন, গঙ্গাদাস,—তিন ভাই ।
পূর্বে বাড়ির ঘরে ছিল। ঠাকুর নিভাই || 43 ||

viṣṇudāsa,nandana, gaṅgādāsa—tina bhāi
pūrve yāhra ghare chilā ṭhākura nitāi
Another important devotee of Lord Nityānanda Prabhu was Viṣṇudāsa, who had two brothers, Nandana and Gaṅgadāsa. Lord Nityānanda Prabhu sometimes stayed at their house.

The three brothers Viṣṇudāsa, Nandana and Gaṅgadāsa were residents of Navadvīpa and belonged to the Bhaṭṭācārya brāhmaṇa family. Both Viṣṇudāsa and Gaṅgadāsa stayed for some time with Śrī Caitanya Mahāprabhu at Jagannātha Puri, and the Caitanya-bhāgavata states that formerly Nityānanda Prabhu stayed at their house.

Paramānanda Upādhyāya was Nityānanda Prabhu's great servitor. Śrī Jīva Pañḍita glorified the qualities of Śrī Nityānanda Prabhu.

Śrī Paramānanda Upādhyāya was an advanced devotee. His name is mentioned in the Caitanya-bhāgavata, where Śrī Jīva Pañḍita is also mentioned as the second son of Ratnagarba Ācārya and a childhood friend of Hāḍāi Ojhā, the father of Nityānanda Prabhu. In the Gaura-gaṇoddeśa-dīpikā, verse 169, it is said that Śrī Jīva Pañḍita was formerly the gopī named Indirā.
paramānanda gupta—krṣṇa-bhakta mahāmati
pūrve yāhre ghare nityānandera vasati

SYNONYMS

paramānanda gupta—of the name Paramānanda Gupta; krṣṇa-bhakta—a great devotee of Lord Krṣṇa; mahāmati—advanced in spiritual consciousness; pūrve—formerly; yāhre—whose; ghare—in the house; nityānandera—of Lord Nityānanda Prabhu; vasati—residence.

TRANSLATION

The thirty-first devotee of Lord Nityānanda Prabhu was Paramānanda Gupta, who was greatly devoted to Lord Krṣṇa and highly advanced in spiritual consciousness. Formerly Nityānanda Prabhu also resided at his house for some time.

PURPORT

Paramānanda Gupta composed a prayer to Lord Krṣṇa known as Krṣṇa-stavāvalī. In the Gaura-gaṇoddeśa-dīpikā, verse 194, it is stated that he was formerly the gopī named Manjumadhā.

TEXT 46

नारायण, कृष्णदास आर मनोहर
देवानंद—चारि वहि लिन्डाई-किल्टर || ४६ ||

nārāyaṇa, krṣṇadāsa āra manohara
devānanda—cāri bhāi nitāi-kiṅkara

SYNONYMS

nārāyaṇa—of the name Nārāyaṇa; krṣṇadāsa—of the name Krṣṇadāsa; āra—and; manohara—of the name Manohara; devānanda—of the name Devānanda; cāri bhāi—four brothers; nitāi-kiṅkara—servants of Lord Nityānanda Prabhu.

TRANSLATION

The thirty-second, thirty-third, thirty-fourth and thirty-fifth prominent devotees were Nārāyaṇa, Krṣṇadāsa, Manohara and Devānanda, who always engaged in the service of Lord Nityānanda.

TEXT 47

होड़ु कृष्णदास—नित्यानन्दप्रभु-प्राण
नित्यानन्द-पदव बिनु नाहि जाने जान || ४७ ||

hoḍa krṣṇadāsa—nityānanda-prabhu-prāṇa
nityānanda-pada vinu nāhi jāne āna
SYNONYMS

hoḍa kṛṣṇadāsa—of the name Hoḍa Kṛṣṇadāsa; nityānanda-prabhu—of Lord Nityānanda; prāṇa—life and soul; nityānanda-pada—the lotus feet of Lord Nityānanda; vinu—except; nāhi—does not; jāne—know; āna—anything else.

TRANSLATION

The thirty-sixth devotee of Lord Nityānanda was Hoḍa Kṛṣṇadāsa, whose life and soul was Nityānanda Prabhu. He was always dedicated to the lotus feet of Nityānanda, and he knew no one else but Him.

PURPORT

The residence of Kṛṣṇadāsa Hoḍa was Baḍagāchi, which is now in Bangladesh.

TEXT 48


SYNONYMS

nakaḍi—of the name Nakaḍi; mukunda—of the name Mukunda; sūrya—of the name Sūrya; mādhava—of the name Mādhava; srīdhara—of the name Srīdhara; rāmānanda vasu—of the name Rāmānanda Vasu; jagannātha—of the name Jagannātha; mahīdhara—of the name Mahīdhara.

TRANSLATION

Among Lord Nityānanda’s devotees, Nakaḍi was the thirty-seventh, Mukunda the thirty-eighth, Sūrya the thirty-ninth, Mādhava the fortieth, Srīdhara the forty-first, Rāmānanda the forty-second, Jagannātha the forty-third and Mahīdhara the forty-fourth.

PURPORT

Srīdhara was the twelfth gopāla.

TEXT 49

śrī-manta, gokula-dāsa hariharānanda
śivāi, nandāi, avadhūta paramānanda
SYNONYMS

śrī-manta—of the name Śrī Manta; gokula-dāsa—of the name Gokula dāsa; hariharānanda—of the name Hariharānanda; śivāi—of the name Śivāi; nandāi—of the name Nandāi; avadhūta paramānanda—of the name Avadhūta Paramānanda.

TRANSLATION

Śrī Manta was the forty-fifth, Gokula dāsa the forty-sixth, Hariharānanda the forty-seventh, Śivāi the forty-eighth, Nandāi the forty-ninth and Paramānanda the fiftieth.

TEXT 50

वसंत, नवानी होड़ा, गोपाल, सनातन।
विस्नाई हाजरा, कुकुम्ब, नुलोचनः ॥ ५० ॥

vasanta, navani hoḍa, gopala sanātana
viṣṇāi hājarā, krīṣṇānanda, sulocana

SYNONYMS

vasanta—of the name Vasanta; navani hoḍa—of the name Navani Hoḍa; gopala—of the name Gopāla; sanātana—of the name Sanātana; viṣṇāi hājarā—of the name Viṣṇāi Hājarā; krīṣṇānanda—of the name Krīṣṇānanda; sulocana—of the name Sulocana.

TRANSLATION

Vasanta was the fifty-first, Navani Hoḍa the fifty-second, Gopāla the fifty-third, Sanātana the fifty-fourth, Viṣṇāi the fifty-fifth, Krīṣṇānanda the fifty-sixth and Sulocana the fifty-seventh.

PURPORT

Navani Hoḍa appears to have been the same person as Hoḍa Krīṣṇadāsa, the son of the King of Baḍagāchī. His father’s name was Hari Hoḍa. One can visit Baḍagāchī by taking the Lālagolā-ghāṭa railway line. Formerly the Ganges flowed by Baḍagāchī, but now it has become a canal known as the Kālsira Khāl. Near the Muḍagāchā station is a village known as Šāligrama in which King Krīṣṇadāsa arranged for the marriage of Śrī Nityānanda Prabhu, as described in the Bhakti-ratnākara, Tarango Twelve. It is sometimes said that Navani Hoḍa was the son of Rāja Krīṣṇadāsa. His descendants still live in Rukuṇapura, a village near Bahiragāchī. They belong to the dakṣīṇa rāḍhiya kāyastha community, but, having been reformed as brāhmaṇas, they still initiate all classes of men.
kaṁsāri sena, rāmasena, rāmacandra kavirāja
govinda, śrīraṅga, mukunda, tina kavirāja

SYNONYMS

kaṁsāri sena—of the name Kaṁsāri Sena; rāmasena—of the name Rāmasena; rāmacandra kavirāja—of the name Rāmacandra Kavirāja; govinda—of the name Govinda; śrīraṅga—of the name Śrīraṅga; mukunda—of the name Mukunda; tina kavirāja—all three are Kavirajas, or physicians.

TRANSLATION

The fifty-eighth great devotee of Lord Nityānanda Prabhu was Kaṁsāri Sena, the fifty-ninth was Rāmasena, the sixtieth was Rāmacandra Kavirāja, and the sixty-first, sixty-second and sixty-third were Govinda, Śrīraṅga and Mukunda, who were all physicians.

PURPORT

Śrī Rāmacandra Kavirāja, the son of Khaṇḍavāsi Ciraṇjīva and Sunanda, was a disciple of Śrīnivāsa Ācārya and the most intimate friend of Narottama dāsa Ṭhākura, who prayed several times for his association. His youngest brother was Govinda Kavirāja. Śrīla Jīva Gosvāmī very much appreciated Śrī Rāmacandra Kavirāja's great devotion to Lord Kṛṣṇa and therefore gave him the title kavirāja. Śrī Rāmacandra Kavirāja, who was perpetually disinterested in family life, greatly assisted in the preaching work of Śrīnivāsa Ācārya and Narottama dāsa Ṭhākura. He resided at first in Śrīkhaṇḍa but later in the village of Kumāra-nagara on the bank of the Ganges.

Govinda Kavirāja was the brother of Rāmacandra Kavirāja and youngest son of Ciraṇjīva of Śrīkhaṇḍa. Although at first a sākta, or worshiper of goddess Durgā, he was later initiated by Śrīnivāsa Ācārya Prabhu. Govinda Kavirāja also resided first in Śrīkhaṇḍa and then in Kumāra-nagara, but later he moved to the village known as Teliyā Budhari on the southern bank of the River Padmā. Since Govinda Kavirāja, the author of two books, Saṅgīta-mādhava and Gītāmṛta, was a great Vaiṣṇava kavi, or poet, Śrīla Jīva Gosvāmī gave him the title kavirāja. He is described in the Bhakti-ratnākara, Ninth Taranga.

Kaṁsāri Sena was formerly Ratnāvalī in Vraja, as described in the Gaurā-gaṇoddeśa-dīpikā, verses 194 and 200.

TEXT 52

गीताकार, माधवाचार्य, दास दामोधर ।
शक्त, मुकुन्द, जनादास, मनोहर ॥ ५२ ॥

pīṭāmbara, mādhavācārya, dāsa dāmodara
śaṅkara, mukunda, jñāna-dāsa, manohara
SYNONYMS

pītambara—of the name Pītāmbara; mādhavācārya—of the name Mādhavācārya;
dāsa dāmodara—of the name Dāmodara dāsa; śaṅkara—of the name Śaṅkara;
mukunda—of the name Mukunda; jñāna-dāsa—of the name Jñānadāsa; manohara—of the name Manohara.

TRANSLATION

Among the devotees of Lord Nityānanda Prabhu, Pītāmbara was the sixty-fourth, Mādhavācārya the sixty-fifth, Dāmodara dāsa the sixty-sixth, Śaṅkara the sixty-seventh, Mukunda the sixty-eighth, Jñānadāsa the sixty-ninth and Manohara the seventieth.

TEXT 53

नर्तक गोपाल, रामभद्र, गौराङ्गवंश ।
बुधिसंहदेशकृत, सीलकेतन रामदास ॥ ५३ ॥

nartaka gopāla, rāmabhadra, gaurāṅga-dāsa
nṛsiṁha-caitanya, mīnaketana rāma-dāsa

SYNONYMS

nartaka gopāla—the dancer Gopāla; rāmabhadra—of the name Rāmabhadra;
gaurāṅga-dāsa—of the name Gaurāṅga dāsa; nṛsiṁha-caitanya—of the name Nṛsiṁha-caitanya; mīnaketana rāma-dāsa—of the name Mīnaketana Rāmadāsa.

TRANSLATION

The dancer Gopāla was the seventy-first, Rāmabhadra the seventy-second, Gaurāṅga dāsa the seventy-third, Nṛsiṁha-caitanya the seventy-fourth and Mīnaketana Rāmadāsa the seventy-fifth.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verse 68, describes Mīnaketana Rāmadāsa as an incarnation of Śaṅkarāṇa.

TEXT 54

बुधिसंहदेशकृत—नारायणीय नन्दन ।
‘चैतन्य-मंगल’ येंहों करिल रचन ॥ ५४ ॥

vṛndāvana-dāsa—nārāyaṇīra nandana
‘caitanya-māṅgala’ yeṅho karila racana
SYNONYMS

vrndāvana-dāsa—Śrīla Vrndāvana dāsa Īṭākura; nārāyāṇīra nandana—son of Nārāyaṇī; caitanya-maṅgala—the book of the name Caitanya-maṅgala; yeḥho—who; karilā—did; racana—composition.

TRANSLATION

Vrndāvana dāsa Īṭākura, the son of Śrīmatī Nārāyaṇī, composed Śrī Caitanya-maṅgala [later known as Śrī Caitanya-bhāgavata].

TEXT 55

ভাগবতে কৃত্স্নীলা বর্ণিলা বেদব্যাস।
চৈতন্যলীলাতে ব্যাস—বুদ্ধি ব্রহ্ম হাস। ৫৫ ॥

bhāgavate kṛṣṇa-līlā varṇilā vedavyāsa
caitanya-līlāte vyāsa—vṛndāvana dāsa

SYNONYMS

bhāgavate—in the Śrīmad-Bhāgavatam; kṛṣṇa-līlā—the pastimes of Lord Kṛṣṇa; varṇilā—described; vedavyāsa—Dvaipāyana Vyāsadeva; caitanya-līlāte—in the pastimes of Lord Caitanya; vyāsa—Vedavyāsa; vṛndāvana dāsa—Śrīla Vṛndāvana dāsa Īṭākura.

TRANSLATION

Śrīla Vyāsadeva described the pastimes of Kṛṣṇa in the Śrīmad-Bhāgavatam. The Vyāsa of the pastimes of Lord Caitanya Mahāprabhu was Vṛndāvana dāsa.

PURPORT

Śrīla Vṛndāvana dāsa Īṭākura was an incarnation of Vedavyāsa and also a friendly cowherd boy named Kusumāpīṭa in kṛṣṇa-līlā. In other words, the author of Śrī Caitanya-bhāgavata, Śrīla Vṛndāvana dāsa Īṭākura, the son of Śrīvāsa Īṭākura’s niece Nārāyaṇī, was a combined incarnation of Vedavyāsa and the cowherd boy Kusumāpīṭa. There is a descriptive statement by Śrīla Bhaktisiddhānta Sarasvatī Īṭākura in his commentary on Śrī Caitanya-bhāgavata giving the biographical details of the life of Vṛndāvana dāsa Īṭākura.

TEXT 56

সর্বশাখা-শ্রেষ্ঠ বীরভদ্র গোসাঞি।
উঁর উপশাখা যত, তার অমন নাই। ৫৬ ॥

sarvaśākhā-śreṣṭha virabhadra gosānī
tāhra upaśākhā yata, tāra anta nāi
SYNONYMS

sarvasākhā-śreṣṭha—the best of all the branches; vīrabhadra gosāni—of the name Vīrabhadra Gosānī; tānra upaśākhā—His sub-branches; yata—all; tāra—of them; anta—limit; nāi—there is not.

TRANSLATION

Among all the branches of Śrī Nityānanda Prabhu, Vīrabhadra Gosānī was the topmost. His sub-branches were unlimited.

TEXT 57

अनंत नित्यानन्दगण—के करु गणन।
आन्तर्क्षित्रतात्—हेच्छु लिखिताङ कठः जन। ॥ ५७ ॥

ananta nityānanda-gaṇa—ke karu gaṇana
ātma-pavitratā—hetu likhilāṅ kata jana

SYNONYMS

ananta—unlimited; nityānanda-gaṇa—followers of Śrī Nityānanda Prabhu; ke karu—who can; gaṇa—count; ātma-pavitratā—of self-purification; hetu—for the reason; likhilāṅ—I have written; kata jana—some of them.

TRANSLATION

No one can count the unlimited followers of Nityānanda Prabhu. I have mentioned some of them just for my self-purification.

TEXT 58

एवं सर्वशाखा पूर्ण—पक्ष ग्रेषकले।
बारे देखें, तारे दिया। भासाइल सकले। ॥ ५८ ॥

ei sarva-sākhā pūrṇa—pakva prema-phale
yāre dekhe, tare diyā bhāsāila sakale

SYNONYMS

ei—these; sarva-sākhā—all branches; pūrṇa—complete; pakva prema-phale—with ripened fruits of love of Godhead; yāre dekhe—whomever they see; tāre diyā—distributing to him; bhāsāila—overflooded; sakale—all of them.

TRANSLATION

All these branches, the devotees of Lord Nityānanda Prabhu, being full of ripened fruits of love of Kṛṣṇa, distributed these fruits to all they met, flooding them with love of Kṛṣṇa.
TEXT 59

अनर्गल प्रेम सबर, चेष्टा अनर्गल।
प्रेम दित, कुण दिते धरे महवल॥ ५९॥

anargala prema sabara, ceṣṭā anargala
prema dite, kṛṣṇa dite dhare mahābala

SYNONYMS

anargala—unchecked; prema—love of Kṛṣṇa; sabāra—of every one of them; ceṣṭā—activity; anargala—unchecked; prema dite—to give love of Kṛṣṇa; kṛṣṇa dite—to deliver Kṛṣṇa; dhare—they possess; mahābala—great strength.

TRANSLATION

All these devotees had unlimited strength to deliver unobstructed, unceasing love of Kṛṣṇa. By their own strength they could offer anyone Kṛṣṇa and love of Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has sung, kṛṣṇa se tomāra, kṛṣṇa dite pāra, tomāra sakati āche. In this song, Bhaktivinoda Ṭhākura describes that a pure Vaiṣṇava, as the proprietor of Kṛṣṇa and love of Kṛṣṇa, can deliver both to anyone and everyone he likes. Therefore to get Kṛṣṇa and love of Kṛṣṇa one must seek the mercy of pure devotees. Śrīla Viśvanātha Cakravartī Ṭhākura also says, yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi: “By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement.” By the grace of a Vaiṣṇava or bona fide spiritual master one can get both love of Godhead, Kṛṣṇa, and Kṛṣṇa Himself.

TEXT 60

সংক্ষেপে কহিলাঙ এই নিত্যানন্দগণ।
বী হর অবধি না পায় ‘সহস্র-বদন’॥ ৬০॥

saṅkṣepe kahilāṅ ei nityānanda-gaṇa
yāṅhāra avadhi nā pāya ‘sahasra-vadana’

SYNONYMS

saṅkṣepe—in brief; kahilāṅ—described; ei—these; nityānanda-gaṇa—devotees of Lord Nityānanda; yāṅhāra—of whom; avadhi—limitation; nā—does not; pāya—get; sahasra-vadana—the thousand-mouthed Śeṣanāga on whom Lord Viṣṇu lies.
TRANSLATION

I have briefly described only some of the followers and devotees of Lord Nityānanda Prabhu. Even the thousand-mouthed Śeṣanāga cannot describe all of these unlimited devotees.

TEXT 61

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

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—who; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

With an ardent desire to serve the purpose of Śrī Rūpa and Śrī Raghunātha, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports of Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Eleven, in the matter of the expansions of Lord Nityānanda.
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.

Aitareya Upaniṣad
99

Anubhāṣya
15, 20, 52, 57

Bhagavad-gītā

Bhagavat-sandarbha
124

Bhakti-rasāmṛta-sindhu
75, 78-79, 86-87, 169, 242

Bhakti-ratnākara
303, 356-357, 359, 367, 369, 383

Bhakti-sandarbha
62

Brahma-saṁhitā
98

Brhad-āraṇyaka Upaniṣad
98, 125, 132

Caitanya-bhāgavata
221-222, 273, 363

Caitanya-carita-mahākāvya
338-339

Caitanya-caritāmṛta
11, 108, 134, 219-220, 247

Chāndogya Upaniṣad
114, 115, 117, 125

Hari-bhakti-sudhodaya
79

Hari-bhakti-vilāsa
36, 189

Īsopaniṣad
118, 132

Kalisantarana Upaniṣad
62

Katha Upaniṣad
8, 99, 125

Kṛṣṇa-caritāmṛta
138

Mahābhārata
155, 161, 167, 243

Māṇḍūkya Upaniṣad
117-118, 124

Nārada-pañcarātra
62, 124

Padma Purāṇa
94-95, 104, 178

Paramātma-sandarbha
118

Praśna Upaniṣad
99

Ṛg Veda
99, 103

Śiva Purāṇa
95

Skanda Purāṇa
88

Śrīmad-Bhāgavatam
4, 26, 56, 58, 60, 62, 69, 72, 74, 83-84, 97, 100, 102, 124, 134, 136, 137, 139, 140, 163, 170, 171, 172, 174-175, 188, 199, 239, 244, 280

Śvetāsvatara Upaniṣad
98, 99, 115

Taittirīya Upaniṣad
115-116

Upadeśāmṛta
15

Vāyu Purāṇa
88

Vedārtha-saṅgraha
133

Viṣṇu Purāṇa
99, 106, 109, 113, 241
Glossary

A

Abhidheya—acting according to one’s constitutional relationship with God.
Ācārya—an authorized teacher who instructs by his own example.
Adhama paḍuyās—scholars who consider devotional activities material.
Advaita-vāda—philosophy of monism.
Ajñātasaukṛti—pious activities that one executes without his knowledge.
Akiñcana—one who possesses nothing in the material world.
Aparā prakṛti—material energy.
Arcana-mārga—Deity worship.
Artha—economic development.
Asuras—demons.
Āveśa—an incarnation of God, partially empowered.

B

Bhāgavata-jīvana—the life of a devotee.
Bhāgavata-saptāka—seven-day readings of Bhāgavatam.
Bhajanānandī—devotee who is satisfied to cultivate devotional service for himself.
Bhakta—devotee.
Bhakti-latā—devotional creeper.
Bhāva—the stage of transcendental ecstasy experienced after transcendental affection.
Brahma-bhūta—stage of liberation from material entanglement when one becomes joyous beyond any hankering or lamentation and gains a universal vision.
Brahma-jñāna—knowledge of the Supreme.
Brahmānanda—pleasure derived from impersonal Brahman realization.
Bubhukṣus—those who desire to enjoy the material world.

C

Caitya-guru—the spiritual master within.
Cid-vilāsa—spiritual pleasure.

D

Dharma—religiosity.

G

Godāsa—servant of senses.
Gopīs—cowherd girlfriends of Kṛṣṇa.
Gosāñi—See Gosvāmī.
Goṣṭhy-ānandī—devotees who desire to preach glories of holy name.
Gosvāmī—one who has control over mind and senses.

Īśa-tattva—the Supreme Lord.
Īśvara—the supreme controller.

Jīva—the soul; or atomic living entity.
Jīva-bhūta—See Jīva
Jñāna—transcendental knowledge.
Jīva-tattva—See Jīva

Kāma—sense gratification.
Kanistha-adhikārī—devotee in lowest stage of Vaiṣṇava life.
Karma-kāṇḍa—fruitive activities.
Karma-niṣṭhas—those who consider devotional service to be fruitive activities.
Kṛpā-siddha—perfection by the mercy of superior authorities.
Kṛṣṇa-līlā—pastimes of Kṛṣṇa.
Kṛṣṇa-premā—love of Godhead.
Kṣetrajña—the living entity.
Kutārkikas—false logicians.

Lobha—greed.

Mādhurya-bhaktas—devotees engaged only in conjugal love.
Mahā-bhāgavata—See Uttama-adhikārī.
Mahāprabhu—supreme master of all masters.
Mahā-vadāṇyāvatāra—Lord Caitanya, the most magnanimous incarnation.
Madhyama-adhikārī—devotee with firm faith who preaches to innocent and avoids atheists.
Māyā—the external illusory energy of the Lord.
Mokṣa—liberation.
Mumukṣus—those who desire liberation from material world.
Mūḍha—fool, rascal.

Nāmāparādha—offense against holy names.
Nindakas—blasphemers.
Nirguṇa—without material qualities.
Nitya-siddha—eternal perfection attained by never forgetting Kṛṣṇa at any time.

P

Pārkīya-rasa—paramour love.
Paramparā—disciplic succession.
Parā-prakṛti—spiritual energy.
Pāṣaṇḍīs—nondevotees who consider devotional activities material.
Patita-pāvana—Lord Caitanya, the deliverer of the fallen souls.
Prabhu—master.
Pradhāna—the chief principle of creation.
Prākṛta-bhaktas—materialistic devotees not advanced in spiritual knowledge.
Prayojana—the ultimate goal of life, to develop love of God.
Preyas—activities which are immediately beneficial and auspicious.

R

Rajo-guṇa—mode of passion.
Rasābhāsa—incompatible mixing of rasas.
Rāsādi-vilāsī—the enjoyer of the rāsa dance.
Rasas—spiritual humors.

S

Ṣaḍbhūja—six-armed form of Lord Caitanya.
Sādhana-bhakti—the prescribed duties of service to the Lord.
Sādhana-siddhas—perfection attained by executing rules and regulations of devotional service.
Sādhu—a saintly person or Vaiṣṇava.
Saḥajiyās—those who do not follow the scriptural injunctions, considering God to be cheap.
Sālokya-mukti—liberation of residing on the same planet as the Lord.
Samādhi—trance, or absorption in the service of the Lord.
Sambandha-jñāna—establishing one’s original relationship with the Lord.
Sārṣṭi-mukti—liberation of having equal opulences with the Supreme.
Sārūpya-mukti—liberation of having same bodily features as the Lord.
Sarva-jña—omniscient.
Śāstras—scriptures.
Sattva-guṇa—mode of goodness.
Sāyujya-mukti—liberation of merging in Brahman effulgence.
Śauta-vākyya—acceptance of the words of the spiritual master.
Śravaṇam kirtanam—hearing and chanting.
Śreyas—activities which are ultimately beneficial and auspicious.
Sūtra—a code expressing the essence of all knowledge in minimum words.
Tamo-guṇa—mode of ignorance.

Uttama-adhikārī—devotee in highest stage of devotional life.

Vaikuṇṭha—the spiritual world which is without anxiety.
Vastra-haraṇa-līlā—Kṛṣṇa’s pastime of stealing the clothes of the gopīs.
Vedāntī—a person who perfectly knows Kṛṣṇa.
Viṣṇu-bhakti—See Bhakti.
Viśvambhara—one who maintains the entire universe; name of Lord Caitanya.
Vivarta—illusion.

Yogeśvara—master of all mystic powers, Kṛṣṇa.
Bengali Pronunciation Guide
BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

अ आ इ ई उ ऊ ख्र खे खौ खू

८ (anusvāra) ७ (candra-bindu) ॐ (visarga)

Consonants

Gutterals: क ka ख kh ha ग ga घ g ha ङ ñ a

Palatals: च ca छ cha ज ja झ j ha ञ ñ a

Cerebrals: च ठ ta ठ ठ ha ड da ढ d ha ण ñ a

Dentals: त ta थ th ha द da ध d ha न na

Labials: प pa फ ph a ब ba भ b ha म ma

Semivowels: य ya र ra ल la ब va

Sibilants: श ś a ष ṣ a झ sa झ ha

Vowel Symbols

The vowels are written as follows after a consonant:


tā tī tī ṭu ṭū ṭṛ ṭe ् e ṭai ् o ṭau

For example: कā कि की कí कु ku कु kū क kṛ
cū kṛ ke ke kai kai kò ko kò kau

397
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;
\( \ddot{a} \) - like the \( a \) in far.
\( i, \breve{t} \) - like the \( ee \) in meet.
\( u, \breve{u} \) - like the \( u \) in rule.
\( r \) - like the \( ri \) in rim.
\( \breve{j} \) - like the \( ree \) in reed.
\( e \) - like the \( ai \) in pain; rarely like \( e \) in bet.
\( \breve{a} \) - like the \( oi \) in boil.
\( o \) - like the \( o \) in go.
\( au \) - like the \( ow \) in owl.
\( \breve{m} \) - (\( \text{anusvāra} \)) like the \( ng \) in song.
\( \breve{h} \) - (\( \text{visarga} \)) a final \( h \) sound like in Ah.
\( \breve{n} \) - (\( \text{candra-bindu} \)) a nasal \( n \) sound like in the French word bon.
\( k \) - like the \( k \) in kite.
\( \breve{k} \) - like the \( kh \) in Eckhart.
\( g \) - like the \( g \) in got.
\( \breve{g} \) - like the \( gh \) in big-house.
\( \breve{n} \) - like the \( n \) in bank.
\( c \) - like the \( ch \) in chalk.
\( \breve{c} \) - like the \( chh \) in much-haste.
\( j \) - like the \( j \) in joy.
\( \breve{j} \) - like the \( geh \) in college-hall.
\( \breve{n} \) - like the \( n \) in bunch.
\( t \) - like the \( t \) in talk.
\( \breve{t} \) - like the \( th \) in hot-house.
\( \breve{d} \) - like the \( d \) in dawn.
\( \breve{\breve{d}} \) - like the \( dh \) in good-house.
\( \breve{\breve{n}} \) - like the \( n \) in graw.
\( t \) - as in talk but with the tongue against the teeth.
\( \breve{t} \) - as in hot-house but with the tongue against the teeth.
\( d \) - as in dawn but with the tongue against the teeth.
\( \breve{d} \) - 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.
\( \breve{p} \) - like the \( ph \) in philosopher.
\( b \) - like the \( b \) in bird.
\( \breve{b} \) - like the \( bh \) in rub-hard.
\( m \) - like the \( m \) in mother.
\( y \) - like the \( j \) in jaw.
\( \breve{y} \) - 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.
\( \breve{\breve{s}}, \breve{\breve{\breve{s}}} \) - 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 Avenue, Los Angeles, California 90034.
Map of Bengal

Indicating the important sites related to Lord Caitanya and His associates.
## INDEX TO THE MAP OF BENGAL

<table>
<thead>
<tr>
<th>MAP NO.</th>
<th>NAME of PLACE</th>
<th>PAGE NO.</th>
<th>MAP NO.</th>
<th>NAME of PLACE</th>
<th>PAGE NO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ākāihāṭa—Near Katwa</td>
<td>375</td>
<td>33.</td>
<td>Kṛṣṭanagara</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Ājimagāṇja</td>
<td>324</td>
<td>34.</td>
<td>Kṛṣṇapura</td>
<td>312</td>
</tr>
<tr>
<td>3.</td>
<td>Āṭapura</td>
<td>369</td>
<td>35.</td>
<td>Kulīna-Grāma</td>
<td>278-279, 300-301</td>
</tr>
<tr>
<td>8.</td>
<td>Berhampore</td>
<td></td>
<td>40.</td>
<td>Maṅgaladāhi</td>
<td>365</td>
</tr>
<tr>
<td>10.</td>
<td>Bhuḍhana—Near Sātakṣīrā</td>
<td>276</td>
<td>42.</td>
<td>Memārī RRS</td>
<td>371</td>
</tr>
<tr>
<td>11.</td>
<td>Burdwan</td>
<td></td>
<td>43.</td>
<td>Midnapore</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>Candītalā</td>
<td>369, 370</td>
<td>44.</td>
<td>Naihāṭī</td>
<td>302</td>
</tr>
<tr>
<td>13.</td>
<td>Cāṅpādāṅgā</td>
<td>359</td>
<td>45.</td>
<td>Navadvīpa</td>
<td>334</td>
</tr>
<tr>
<td>15.</td>
<td>Čakādaha</td>
<td>376</td>
<td>47.</td>
<td>Phateyābād</td>
<td>302</td>
</tr>
<tr>
<td>17.</td>
<td>Cattrabhoj</td>
<td></td>
<td>49.</td>
<td>Rāmakeli</td>
<td>302</td>
</tr>
<tr>
<td>18.</td>
<td>Dacca</td>
<td></td>
<td>50.</td>
<td>Raṇa-ghāṭa</td>
<td></td>
</tr>
<tr>
<td>19.</td>
<td>Dāṇihāṭa</td>
<td>360, 375, 379</td>
<td>51.</td>
<td>Śāligrāma</td>
<td>367, 383</td>
</tr>
<tr>
<td>20.</td>
<td>Eṇḍiyādaha-Grāma</td>
<td>282, 284</td>
<td>52.</td>
<td>Sāṇcaḍapāṇicaḍā</td>
<td>371</td>
</tr>
<tr>
<td>21.</td>
<td>Gaḍabetā</td>
<td>377</td>
<td>53.</td>
<td>Śāntipura</td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>Hālisahara</td>
<td>220</td>
<td>55.</td>
<td>Śār</td>
<td>325</td>
</tr>
<tr>
<td>24.</td>
<td>Hāṭahājāri</td>
<td>259</td>
<td>56.</td>
<td>Sātakṣīrā</td>
<td>276</td>
</tr>
<tr>
<td>25.</td>
<td>Hugali</td>
<td></td>
<td>57.</td>
<td>Siuḍi</td>
<td></td>
</tr>
<tr>
<td>26.</td>
<td>Howrah</td>
<td></td>
<td>58.</td>
<td>Śrīkhaṇḍa</td>
<td>229, 323, 384</td>
</tr>
<tr>
<td>27.</td>
<td>Jalesvara</td>
<td>274</td>
<td>59.</td>
<td>Śrīrāmapura</td>
<td>203, 365</td>
</tr>
<tr>
<td>28.</td>
<td>Jhāmaṭapura</td>
<td>356</td>
<td>60.</td>
<td>Sylhet</td>
<td></td>
</tr>
<tr>
<td>29.</td>
<td>Jhikaragācha</td>
<td>376</td>
<td>61.</td>
<td>Tamluk</td>
<td></td>
</tr>
<tr>
<td>31.</td>
<td>Khaḍadaha</td>
<td>357, 369, 376</td>
<td>63.</td>
<td>Vidyānagara</td>
<td>333</td>
</tr>
<tr>
<td>32.</td>
<td>Khānakūla-Kṛṣṇanagara</td>
<td>359, 360</td>
<td>64.</td>
<td>Yasohara</td>
<td>302</td>
</tr>
</tbody>
</table>

400
A

Abhinavatān nāma-nāmīnāh
quoted, 125

Abhirāma Ĥākura
See Rāmadāsa

Abhyutthānām adharmasya
verses quoted, 164

Absolute Truth
beyond reach of imperfect senses, 167
described as person by Vyāsa, 99, 115
full of six opulences, 97, 131-134
has inconceivable energies, 107, 115, 118, 133
has spiritual body, 100
indicated by om tat sat, 123
omkāra as, 124
partially understood by devotees, 122
realized by devotional service, 84
understood in three features, 97, 131

Ācāryaratna
See Candrasekhara Ācārya

Ācāryas
accept omkāra as Absolute Truth, 124
actually independent, 43
break teeth of Māyāvādīs, 123
importance of serving, 161
must understand Vedānta philosophy, 83-85
preach according to time and circumstances, 23-24
progress by strictly following, 155

Ācintyāḥ khalu ye bhāvā na tāṁs
quoted, 167

Ācuyānanda
as devotee of Lord at Jagannātha Purī, 346

Ādāvantaka madhye ca hariḥ
verses quoted, 128

Ādhītās tena yenoktam
verses quoted, 56

Advaita Ācārya
Acuyānanda as son of, 346
as predominator, 10-12
as trunk of Caitanya tree, 226
belongs to Viṣṇu category, 5
Caitanya performed dramas with, 258
in form of bhakta incarnation, 4, 5, 10
is very merciful, 158
rāsas of servitors of, 13

Ahaṁ sarvasya prabhavo
verses quoted, 67, 98
Ahaṅkāra itiṣyaṁ me
verses quoted, 110
Aho bata svapaco ’to gariyān
verses quoted, 56
Aikāntikī harer bhaktir
verses quoted, 84, 188
Aitad ātmam idam sarvam
quoted, 115

Aitareya Upaniṣad
quoted on creation of Viṣṇu, 99

Ajo ’pi sann avayātmā
verses quoted, 109

A-kāreṇocye kṛṣṇaḥ
verses quoted, 125

Ākhyāta-candrikā
as book by Rūpa Gosvāmi, 303

Ākīñcana-gocara
Lord known as, 2

Ākṛūra
as Gopinātha Simha, 297
Ālaṅkāra-kaustubha
as book by Karṇapūra, 290

Alpaśāram asandīdham
verses quoted, 88

Aमāिनिमā mānadena kīrtanīyaḥ
verses quoted, 39, 52, 168, 307

Aṁṭa-pravāha-bhāṣya
Chapter Nine of Caitanya-caritāmṛta summarized in, 213

Aṁṭa-pravāha-bhāṣya
summary of Eighth Chapter of Caitanya-caritāmṛta in, 157

Ānanda-vṛndāvana-campū
as book by Karṇapūra, 290

Ananta Ācārya
as disciple of Gadādhara Paṅḍita, 200

Anarpita-caritā cirāt karuṇayāvatīrṇaḥ
verses quoted, 234

Arthropāsamanḥ sākṣād
verses quoted, 58

Anāsaktasya viṣayān yathārham
verses quoted, 75

Aniruddha
Vakrēṣvara Paṅḍita as, 261

Antavanta ime dehā nityasyoktaḥ
verse quoted, 167

Anubhāṣya
cited on appropriate student for Vedānta study, 52
Anubhāṣya
  cited on seed of material enjoyment, 20
  on actual effect of knowledge, 57
  quoted on Pañca-tattva, 15
Anupama
  as branch of Caitanya tree, 301-306
  as father of Jīva Gosvāmi, 302
Anyā-devārṣaya mā, tomāre
  verses quoted, 256
Āpani ācari 'bhakti karila
  quoted, 247
Apāṇi-pādo javano karila
  quoted, 99
Apareyam itas tv anyām
  verses quoted, 105
Apārtham śruti-vākyāṇām
  verses quoted, 96
Appaṣyat puruṣam pūrṇam
  verse quoted, 111
Āra kabe nītācāndera karunā
  verses quoted, 14, 184
Arcanaṁ vandanāṁ dāsyam
  verses quoted, 134
Arcye viṣṇau śilādhir guruso
  verses quoted, 104
Arjuna
  accepted Kṛṣṇa as Supreme Lord, 23
  as devotee and friend of Kṛṣṇa, 37
  Kṛṣṇa as chariot driver of, 172
  Lord became chariot driver of, 138
Arjuna (cowherdboy)
  Paramēśvara dāsa as, 371
Āruhya kṛcchreṇa pararḥ padam
  verses quoted, 60, 102, 136, 172
Āsmarathyā
  as contemporary of Vyāsadeva, 89
Āśramas
  named, 24
Astobhamanavadyam ca sūtram
  verses quoted, 88
Ataḥ śri-kṛṣṇa-nāmādi
  verses quoted, 86
Atattvato' nyathā-buddhir vivarta
  verses quoted, 118
Athāto brahma-jījhāsā
  quoted, 88, 139, 237
Atheists
  don’t care about next life, 110
  those who worship demigods are, 256-257
  worship Viṣṇu for material success, 165
Ātmārāma verse
  explained to Sanātana Gosvāmi, 305
Ātmā vā idam agra āsīt
  quoted, 116
Ātreya Rṣi
  as contemporary of Vyāsadeva, 89
Auḍulomi
  as contemporary of Vyāsadeva, 89
Avadhūta
  Nityānanda as, 272
Avaśṇava-mukho-gīrṇam
  verses quoted, 188
Avaśṇānti māṁ mūḍhā
  verses quoted, 22

Baḍa Haridāsa
  as devotee of Lord in Jagannātha Purī, 244
Bādarāyaṇa-sūtra
  See Vedānta-sūtra
Bādarī
  as contemporary of Vyāsadeva, 89
Bahūnāṁ janmanāṁ ante
  verse quoted, 108, 133
Balabhadra Bhāṭṭācārya
  as devotee of Lord in Jagannātha Purī, 344
Balarāma
  Caitanya in ecstasy of, 295, 296
Balarāma dāsa
  as branch of Nityānanda, 373
Bengal
  Lord Nityānanda famous in, 153
  most devotees of Caitanya lived in Orissa and, 330
Bhagavad-gītā
  actual words of Lord found in, 33
  as preliminary study of Bhāgavatam, 69
  cited on appearance of Kṛṣṇa, 9
  cited on eternity of soul, 105
  cited on Kṛṣṇa as goal of Vedas, 57
  cited on Kṛṣṇa’s energy, 99, 103
  cited on only devotee knowing Kṛṣṇa, 122
  commented on by rascals, 94
  copy of written by Caitanya, 368
  describes Kṛṣṇa as energetic, 106
  indirect interpretation of, 121, 126
  Māyāvādīs don’t accept principles of, 30
  one can understand Kṛṣṇa as He is by, 168
  quoted on approaching spiritual master, 41
  quoted on Brahma-sūtra, 89
  quoted by Caitanya, 107, 109
  quoted on appearance of Kṛṣṇa, 109-110, 164
  quoted on demigod worship, 104, 257
  quoted on destinations after death, 241
  quoted on developing bhāva, 67
  quoted on devotees’ freedom from sinful life, 181
Bhagavad-gītā
quoted on disciplic succession, 91
quoted on eternity of soul, 167
quoted on fate of envious, 127
quoted on fools who deride Kṛṣṇa’s advent, 22
quoted on full surrender to Kṛṣṇa, 69
quoted on glories of oṁkāra, 122, 123
quoted on Kṛṣṇa as Absolute Truth, 97
quoted on Kṛṣṇa as compiler of Vedānta, 31
quoted on Kṛṣṇa as goal of Vedas, 123
quoted on Kṛṣṇa as knower of Vedas, 55
quoted on Kṛṣṇa as origin of everything, 98
quoted on living beings’ control of material world, 105
quoted on Lord in heart, 124, 190
quoted on miscreants who don’t surrender, 80
quoted on modes of nature, 100
quoted on offering leaf, fruit, etc. to God, 169, 242
quoted on oṁ, 125
quoted on principles of miserable life, 1
quoted on purpose of Vedas, 49
quoted on separated energy of Lord, 110
quoted on soul as spiritual particle, 118
quoted on spiritual activities of devotional service, 108
quoted on strength of material energy, 104
quoted on superiority of Viṣṇu, 103
quoted on surrender to Kṛṣṇa, 104, 108-109, 111, 133
quoted on transcending modes of nature, 113
quoted on transmigration, 111
quoted on working of material nature, 110
quoted on women etc. approaching Supreme, 174
understood by Arjuna, 37

Bhagavān
Absolute ultimately understood as, 97
Bhagavān Ācārya
as devotee of Lord at Jagannātha Purī, 338
Bhagavān Paṅgīta
as branch of Caitanya tree, 293
Bhāgavatācārya
as branch of Caitanya tree, 324-325, 328

Bhagavat-sandarbha
as book by Jīva Gosvāmī, 307
cited on glories of oṁkāra, 124

Bhagavat-prīti-rūpā
verses quoted, 72

Bhagavaty-uttama-śloke
verses quoted, 174-175

Bhakti
considered mental speculation by Māyāvādīs, 83
develops in persuasion of Vedānta philosophy, 83-85
devotee’s only attachment to Kṛṣṇa in, 136
See also Devotional service

Bhakti-rasāmṛta-sindhu
as book by Rūpa Gosvāmī, 303
cited on auspiciousness of devotional service, 242
Jīva Gosvāmī’s commentary on, 306
Kṛṣṇa’s qualities described in, 198
quoted on bliss of devotional service, 78-79
quoted on Lord revealing Himself, 86-87
quoted on service of holy name, 169
quoted, 75
taking shelter of, 184

Bhakti-ratnākara
cited, 369
cited, 356-357
cited, 359
cited, 367
cited, 383
quoted on Anupama’s devotion to Rāmacandra, 303

Bhakti-sandarbha
as book by Jīva Gosvāmī, 307
cited on chanting holy names, 62
Bhaktir parasyānubhavo viraktir quoted, 136, 179

Bhaktisiddhānta Sarasvatī Ṭhākura
cited on actual effect of knowledge, 57
cited on appropriate student for Vedānta study, 52
cited on change of heart by chanting, 180,
cited on compilation of Vedānta, 89
cited on direct and indirect meanings of Vedas, 95
cited on false ecstatic symptoms, 71
cited on genealogical table of Vīrābhadrā Gosānī, 357
cited on hearing from spiritual master, 55
cited on humanitarian activities of Caitanya, 167
cited on Māyāvādīs, 29
cited on players in transcendental dramas, 258
cited on seed of material enjoyment, 20
cited on success in chanting Hare Kṛṣṇa, 168
cited on taking shelter of Caitanya, 184
cited on truth about Paṁca-tattva, 5, 12, 15
cited on variegated personal feature of Absolute, 103
cited on worship of Rādhā-Kṛṣṇa, 185
Bhaktisiddhānta Sarasvatī Ṭhākura
established branch at Vraja-pattana, 258
explained term “Māyāvādī, 25
his description of Śivananda Sena, 287-288
his order to his disciples, 77
his paper Sajjana-toṣaṇī mentioned, 289
presented philosophy of Jīva Gosvāmī, 83
quoted on fulfillment of spiritual master’s
mission, 73
quoted on identity of Caitanya, 164
quoted on imitating activities of great devotees,
74-75
quoted on Māyāvādī impersonalism, 82
quoted on message of Caitanya, 165
quoted on symptoms of internal devotees, 13
visited temple at Vallabhapura, 203
Bhaktivinoda Ṭhākura
cited on doctrine of transformation of energy,
117
cited on form of Kṛṣṇa, 98
cited on living beings as energy of Lord, 112
quoted on association of pure devotee, 87
quoted on doctrine of transformation, 114
quoted on mercy of pure devotee, 388
quoted on purpose of saṅkīrṭana, 233
summarized Chapter Eight of Caitanya-
caritāmṛta, 157
summarized Chapter Nine of Caitanya-
caritāmṛta, 213
Bhakti-yoga
based on becoming humble and submissive,
141
everyone attracted to, 21
See also Devotional service
Bhārata-varṣa
See India
Bhāṣvān yathāśma-śakaleṣu
verses quoted, 147
Bhāva
development of described, 67-68
pleasure of, 69
See also Love of God
Bhāvananda Rāya
as devotee of Lord in Jagannātha Purī, 335-
337
as Pāṇḍū, 335-337
Bhāva-rtha-sūcaka-campū
as book by Jīva Gosvāmī, 306
Bhugarba Gosānī
identified, 204
Bhūmir āpo' nalo vāyuḥ
verses quoted, 110
Bhūtāni yānti bhūtejyā
verses quoted, 241
Bilvamāṅgala Ṭhākura
quoted on insignificance of devotional service,
138
quoted on liberation of devotees, 172
Body, material
subject to destruction, 167
Body, spiritual
after death Vaiṣṇavas get, 53
Brahmā
receives power from Govinda, 147
worshipped by Māyāvādīs, 146-148
Brahmacārya
four divisions of, 26
Brahmaḥyotl
rests on personal form of Lord, 133
See also Brahman
Brahman
Absolute vaguely understood as, 97
as bodily effulgence of Lord, 84, 133
as expansion of potency of Lord, 131
as original cause, 116, 121
cannot possess energies, 103
defined by Sadānanda Yogindra, 101
tire world as, 115
indicated by orh-tat-sat, 123
liberation of merging in, 172-173
Brahmāṇḍa bhramite kona
verses quoted, 81
Brahmānanda Bhārati
as root of tree of devotional service, 221, 224,
338
Brahmānanda Purī
as root of tree of devotional service, 221,
223
Brahmānando bhaved esa
verses quoted, 78
Brāhmaṇaḥ
association of pure devotee makes, 36-37
by qualification not birth, 51
engagements of, 280
Vaishnavas greater than, 18
Brāhmaṇas ca pariṇām rūpam
verses quoted, 94-95
Brāhmaṇas tana vedāḥ ca
verses quoted, 123
Brāhmaṇo hi pratiṣṭhāham
quoted, 125
Brahman realization
insignificant happiness of, 78-79
Brāhma-puṣcharh pratiṣṭhā
quoted
Brāhma-saṁhitā
Jīva Gosvāmī’s commentary on, 306
quoted on form of Kṛṣṇa, 98
Brahma-saṁhitā
Vaiṣṇavas worship demigods on principles of, 147-148

Brahma satyaṁ jagan-mithyā quoted, 116

Brahma-sūtra quoted, 114
See also Vedānta-sūtra, 88

Brahma-sūtra-padaś caiva quoted, 89

Brahma-sūtra-padaiś caiva quoted, 116
See also Viṣṇu-saṁhitā, 88

Brahmī yo eitJ jagada(I/O verses quoted, 147

Brahma-sūtra verses quoted, 97

Bṛhad-āraṇyako Upaniṣad quoted, 125
quoted on six opulences of Lord, 132
quoted on spiritual body of Lord, 98

Bṛhad-vaiṣṇava-toṣaṇī as book by Sanatana Gosvāmi, 304

Bṛhaspati Sārvabhauma as incarnation of, 334

Buddhimanta Khaṇ as branch of Caitanya tree, 296

Buddhism Mayavada philosophy as covered, 95

Caitanya dāsa identified, 204
wrote commentary on Kṛṣṇa-kaṇṭāmṛta, 289

Caitanya Mahāprabhu
accepted direct meaning of Vedānta, 95-96
accepted food at house of Tapana Miśra, 35
appeared as Rāmacandra, 279
appeared as spiritual master of entire world, 176
as form of a devotee, 5
as goal of materially impoverished, 1-2
as ideal ācārya, 27, 45, 65
as Kṛṣṇa Himself, 6, 8-10, 16, 23, 155
as most magnanimous incarnation, 142-143, 168, 234
as Nārāyaṇa, 86
as only shelter for conditioned souls, 1-2
as predominator, 10-12
as supreme master of all masters, 2
as tree of love of Kṛṣṇa, 216, 254
ate Viṣṇu’s foodstuffs on Ekādaśī, 294-295
becomes mad chanting holy name, 63-66
belongs to Viṣṇu category, 5
deprecated misinterpretation, of Vedas, 92
devised methods to deliver fallen souls, 28

eternal philanthropic activities of, 167-168
exhibited His Varāha form, 279-280
exhibited mystic powers, 45
five tattvas incarnate with, 3-5
freely distributed love of God, 168
His body not materially tinged, 8-9
His gift to human society, 173-175
inaugurated Kṛṣṇa consciousness movement, 163
in ecstasy of Balarāma, 295-296
in householder life for twenty-four years, 25
instructed Sanātana Gosvāmi, 36-38
intolerant of behavior of Jagail and Mādhāi, 39
introduced Hare Kṛṣṇa mantra, 113
known as Gaurasundara, 144, 158, 214
known as mahā-vadānyāvātāra, 4
known as Patita-pāvana, 329
known as Viśvambhara, 217
modern so-called followers of, 245
Pañca-tattva important factor in understanding, 154-155
performed dramas with associates, 258
presented Himself as number one fool, 54
quoted on duty of Indians, 238
quoted on function of real teacher, 247
quoted on Māyāvādī commentaries, 126
quoted on offenses of Māyāvādī, 127
quoted on rareness of devotional service, 137
quoted on real identity of living being, 108
quoted on relation of Lord and living being, 89-90, 135
teaches us to be tolerant like trees, 244
three features of, 285-288
took position of disciple, 55
recommends Brahma-saṁhitā, 147
spoke through writings of Viṇḍāvana dāsa Ṭhākura, 189
stayed at house of Candraśekhara, 34-35
stressed importance of hearing, 134
three and a half confidential devotees of, 340
took sannyāsa in Bhārati-sampradāya, 48
reasons for his descent, 234
visited temple of Viśvēśvara, 146-148

Caitanya-bhāgavata
as book by Viṇḍāvana dāsa Ṭhākura, 157
Bhāgavata quoted in, 188
cited on Caitanya’s arguments with Mukunda Datta, 273
glories of described, 186-190
originally called Caitanya-maṅgala, 186
quoted on Murāri Caitanya dāsa, 363
quoted on Paramānanda Purī, 221-222
Vāsudeva Datta described in, 274-275
Sri Caitanya-caritāmṛta

Caitanya-candrodaya-nāṭaka
as book by Karṇapūra, 290
written under direction of Pratāparudra, 338

Caitanya-carita
as book by Murāri Gupta, 279
Caitanya dāsa as author of, 289

Caitanya-carita-mahākāvyya
as book by Karṇapūra, 290
Caitanya dasa as author of, 289
Caitanya-carita-mahākavya
cited, 338-339

Caitanya-caritāmṛta
as dictation of Madana-mohana, 209-210
quoted on function of real teacher, 247
quoted on hearing, 134
quoted on Īśvara purī, 219-220
quoted on only supreme master, 11
quoted on real identity of living being, 108

Caitanya-ākhyaṇī prakāṭam adhunā
verse quoted, 10

Caitanya-māhāgala
as book by Locana dāsa Ṭhākura, 186
as former name of Caitanya-bhāgavata, 186

Caitanya-sataka
as book by Śarvabhauma Bhājṭācārya, 334

Candraśekhara Ācārya
See Caitanya Mahāprabhu

Candraśekhara Vaidya
as branch of Caitanya tree, 324

Candrāvalī
Sadāśiva Kavirāja as, 376

Capitalism
meant for vāśyas, 175

Cārvāka Muni
atheistic theory of, 111

Chāndogya Upaniṣad
quoted, 125
quoted by Śaṅkarācārya, 114
quoted on eternal individuality of soul, 117
quoted on world as Brahman, 115

Choṭa Haridāsa
as devotee of Lord in Jagannātha Purī, 344

Chāḍīyā vaiṣṇava-sevā nistāra
verse quoted, 161, 170

Cirarijīva
as branch of Caitanya tree, 299, 328

Civilization, Vedic
considers all aspects of human life, 240
prepares one for next life, 241

Communism
as movement of śūdras, 175

Conditioned souls
Caitanya as only shelter for, 1-2
in atmosphere of helplessness, 1
See also Living beings, human beings

Conjugal love
development of devotional service to, 14
devotees in best situated, 13-14
gopīs serve Kṛṣṇa in, 172
Kṛṣṇa accepts form of devotee to relish, 9-10
tasted by Lord with internal devotees, 15
tasted even in present life, 137-138

Creation
as temporary not false, 116
by glance of Lord, 98, 115
none in spiritual world, 105

Cupid
Rāmānanda Rāya vanquished power of, 304

Dadāmi buddhi-yogām tam
verse quoted, 190

Daivi hy eṣa guṇaprayāt mama
verse quoted, 104

Damayanti
as dear maidservant of Caitanya, 265-266

Dāmodara dāsa
as devotee of Nityānanda, 385

Dāmodara Paṇḍita
as associate of Lord in Jagannātha Purī, 332
as branch of Caitanya tree, 268
noted for objectivity as critic, 304

Damsels of Vraja
Kṛṣṇa as leader of, 7
See also Gopīs

Dāna-carita
as book by Raghunātha dāsa Gosvāmī, 312

Dānakeli
as drama enacted by Nityānanda, 361

Dāna-keli-kaumaḍī
as book by Rūpa Gosvāmī, 303

Dāsyā-rama
Kṛṣṇa’s servants serve Him in, 172

Death
material possessions can’t save one from, 1
remembering orikāra at, 122
Vaiṣṇavas get spiritual body after, 53

Deity worship
kinds of, 184-185
material devotees attracted to, 85
necessity of, 63

DemiGods
as servants of Kṛṣṇa, 148
devotees don’t worship, 256-257
Demigods
never equal to Viṣṇu, 178
offense of considering them equal to Lord, 59
Viṣṇu not in category of, 103
worshiped by Māyāvādīs, 143, 146-148, 256-257
worshiped by Vaiṣṇavas on principles of Brahma-saṁhitā, 147-148
worshippers of go to planets of, 104, 241
Devānanda
as branch of Nityānanda, 381
Devānanda Paṇḍita
as branch of Caitanya tree, 298
Devotional service
above liberation, 2, 137
Absolute Truth realized by, 84
as activity of spirit soul, 108
as cause of love of God, 81, 180-181
as only means to approach Lord, 134-135
auspiciousness of, 242-243
bliss of, 78-79
clearly indicated by Vedānta, 102
compared to creeper, 218
considered māyā by Māyāvādīs, 25, 30, 82-83
described in Caitanya-bhāgavata, 188
desire tree of brought to earth, 218
development of to conjugal love, 14
fruits of tree of, 228-230
functions of tongue in, 169
Lord submissive to devotee due to, 138
Mādhavendra Purī as storehouse of all, 218-219
makes one free, 113
mitigates material miseries, 58
nine kinds of, 134, 228
rareness of, 170-173
Śārīraka-bhāṣya devoid of, 90
test of advancement in, 136
that ignores Vedas, 188
transcendental to four goals of life, 69
under direction of spiritual master, 135-136
Devotees
Absolute Truth partially understood by, 122
as actual followers of Vedānta, 56
bodily symptoms of called āvesa, 287
compared to bees, 251
development of bhāva in, 67-68
difference between pure and internal, 15
different types of, 6
don’t waste time with Māyāvādīs, 33
don’t worship demigods, 256-257
go back to Godhead, 104
imitation of advanced, 74-75
in conjugal love best situated, 13-14
internal potential, 13
Demigods
liberation stands at doorstep of, 172
Lord submissive to, 138
manifest Kṛṣṇa’s qualities, 198-199
no distinction between higher and lower, 254
offense of blaspheming, 59
only attachment of is Kṛṣṇa, 136
relate to Lord in five rasas, 57-58
should combine to distribute mahā-mantra, 232
three classes of, 85
transcendental to social gradations, 24
two classes of unalloyed, 74
Dhanañjaya Paṇḍita
as branch of Nityānanda,
Dharmāṅgita
as branch of Nityānanda,
Dharma-projñā-kaitavaṭra quoted, 69, 137
Dharmāṅga svanuṣṭhitāh puṁsāṁ verses quoted, 140
Dhanisthā
Rāghava Paṇḍita formerly the gopī, 265
Dharmasya tattvam niḥitam verse quoted, 161
Dhātu-saṁgraha
as book by Jīva Gosvāmī, 306
Dīna-hīna yata chila
verses quoted, 173
Disciplic succession
accepted by Kṛṣṇadāsa Kavirajā, 186
as actually authoritative, 206
supreme science received in, 91
Durgādevī
as shadow of cit potency, 147
worshipped by Māyāvādīs, 143, 146-148
Dvāpara-yudhā yuge bhātvā
verses quoted, 95
Dvāpara-yair janair viṣṇuḥ
verses quoted, 62
Durvāsā Muni
his disciples satisfied by Kṛṣṇa, 243
Dvāpara-yuga
paramparā honored in, 59
temple worship recommended in, 62
Dvija Haridāsa
as branch of Caitanya tree, 324
E
Education
faults of modern, 240, 241
Ei chaya gosānī yāhāra
verses quoted, 161
Ekādaśī
Caitanya ate Viṣṇu’s foodstuffs on, 294-295
Ekadeśa-sthitasyāgne
verses quoted, 113

Ekalā iśvara kṛṣṇa, āra saba
quoted, 148

Eko bahunāḥ yo vidadhāti kāmān
verses quoted, 99

Enechi aṣadhī māyā nāśibāra
verses quoted, 233

Energy, material
as energy of darkness, 110
as energy of Viṣṇu, 103
deludes conditioned souls, 1
difficult to overcome, 104
eight divisions of, 110
love of God not under jurisdiction of, 72
works as if independent, 110

Energy, transformation of
as proven fact, 118-119
discussion of, 114-122

Evam paramparā-prāptam
verse quoted, 91

Faith
in Lord and spiritual master, 38

Form
as spiritual, 98-99, 100
considered material by Māyāvādīs, 25, 80, 82, 102
greater than Brahman and Paramātma, 133
never deteriorates, 110

Gardādhara
as associate of Lord in Jagannātha Purī, 332
as incarnation of Kṛṣṇa's pleasure potency, 260
as internal potency of Caitanya, 4, 6
as learned scholar, 158
as worshiper of three predominators, 12
devotees headed by, 13
Punḍarīka Vidyānīdhi as spiritual master of, 259

Gardādhara dāsa
as branch of Caitanya tree, 282-284
in ecstasy as gopi, 361
lived with Viṭālabhadra Gosānī, 359

Gandharvas
as celestial singers, 262

Gaṅgādāsa Paṇḍita
as branch of Nityānanda, 380
as branch of Caitanya tree, 267

Gaṅgādevī
as daughter of Nityānanda, 328-329

Gaṇoddeśa-dīpikā
as book by Rūpa Gosvāmī, 303
Garbhodakāsāyī Viṣṇu
accompanies Lord in saṅkīrtana, 15

Guruḍa Paṇḍita
as branch of Caitanya tree, 297

Gaṇḍīva-sampradāya
Vedānta commentary in, 57

Gauḍa-gaṇoddeśa-dīpikā
as book by Karṇapūra, 290
cited on identity of Ananta Ācārya, 200
cited on Bhāgavatācārya, 325
cited on Caitanya's changing name of Pradyumna Brahmacārī, 270
cited on identity of Caitanya dāsa and Rāmadāsa, 289-290
cited on identity of Damayantī, 265
cited on identity of Devānanda Paṇḍita, 298
cited on identity of Dhanañjaya Paṇḍita, 371
cited on identity of Gardādhara, 260
cited on identity of Gardādhara dāsa, 282
cited on identity of Gauridāsa Paṇḍita, 367
cited on identity of Ghosh brothers, 327
cited on identity of Gopāla-Bhaṭṭa Gosvāmī, 319
cited on identity of Gopīnātha Siṁha, 297
cited on identity of Jagāi and Mādhāi, 329
cited on identity of Jagannātha Ācārya, 322
cited on identity of Jāhanavā, 363
cited on identity of Jīva Gosvāmī, 306
cited on identity of Jīva Paṇḍita, 380
cited on identity of Kamalākara Pippalāi
cited on identity of Kaṁsārī Sena, 384
cited on identity of Kāśi Miśra, 335
cited on identity of Kāśinātha and Rudra, 320
cited on identity of Kāśīśvara and Govinda, 340
cited on identity of Kāśīśvara Gosānī, 203
cited on identity of Keśava Bhārati, 223
cited on identity of Mādhavācārya, 329
cited on identity of Miṅaketana Rāmadāsa, 385
cited on identity of Mukunda dāsa and Ciraṇīva, 299
cited on identity of Mukunda Datta and Vāsudeva Datta, 273
cited on prowess of Nakula Brahmacārī, 287
cited on identity of Nārāyaṇī, 191
cited on identity of Paramānanda Gupta, 381
cited on identity of Paramānanda Purī, 222
Gaura-gaṇodeśa-dīpikā
cited on identity of Pratāparudra and Śikhi Māhīti, 338
cited on identity of Puṇḍarīka Vidyānāthi, 259
cited on identity of Rāghava Panḍita, 264
cited on identity of Raghunātha Bhaṭṭa, 349
cited on identity of Raghunātha dāsa Gosvāmī, 312
cited on identity of Rāmā and Nandā, 343
cited on identity of Rāmānanda Rāya, 336
cited on identity of Rūpa Gosvāmī, 303
cited on identity of Sadāśiva Kaviṛāja, 376
cited on identity of Sanātana, 304
cited on identity of Sārṅga Ṭhākura, 325
cited on identity of Sārvabhauma and Gopinātha Ācārya, 334
cited on identity of Śrīdhara, 293
cited on identity of Śrīkānta Sena, 290
cited on identity of Śrīnātha Miśra and Kavicandra, 322
cited on identity of Śrī Rāmadāsa, 359
cited on identity of Śrīvāsa and Śrī Rāma Paṇḍita, 255
cited on identity of Sundarānanda, 364
cited on identity of Uddhāraṇa Datta Ṭhākura, 377
cited on identity of Vakreśvara Panḍita, 261
cited on identity of Vīrabhadra Gosānī, 356

Gaurahari
Caitanya known as, 214

Gaura-kiṣṇapadāya
Śrī Govinda dāsa as author of, 261

Gaurāṅga
See Caitanya Mahāprabhu
Gaurāṅga balite ha’be pulaka
verses quoted, 14; 184

Gaurāṅga dāsa
as devotee of Nityānanda, 385

Gaurasundara
Caitanya known as, 144, 158

Gauridāsa Paṇḍita
as branch of Nityānanda, 367-368

Gāyatrī-mantra
Śrīva Gosvāmi’s commentary on, 306

Gītāmṛta
as book by Govinda Kaviṛāja, 384

Gokula dāsa
as devotee of Nityānanda, 383

Goloka eva nivasaty akhīlātma-bhūto
verse quoted, 113

Golokera prema-dhana
verse quoted, 60

Goodness, mode of
has nothing to do with spiritual varieties, 100

Gopāla
as devotee of Nityānanda, 383
as seventy-first devotee of Nityānanda, 385

Gopāla Ācārya
as branch of Caitanya tree, 326

Gopāla Bhaṭṭa Gosvāmī
as branch of Caitanya tree, 319
as nephew of Prabodhānanda Sarasvatī, 142
constructed Rādhārāmaṇa temple, 152

Gopāla-campū
as book by Jīva Gosvāmī, 307

Gopāla-tāpani-ṭikā
as book by Jīva Gosvāmī, 306

Gopāla-virudāvalī
as book by Jīva Gosvāmī, 306

Gopinātha Ācārya
Iśvara Purī lived in house of, 220
as branch of Caitanya tree, 333-334

Gopinātha Sīṁha
as branch of Caitanya tree, 297

Gopī
as best lovers of God, 15
serve Kṛṣṇa in conjugal love, 172

Gosvāmī
chanting and dancing of, 17
Kṛṣṇadāsa Kaviṛāja glorifies, 215
orhkiira analyzed by, 125
one must be submissive student of, 185-186
taking shelter of, 184
transcendental activities of, 316

Govinda
as eighty-second branch of Caitanya tree, 326, 328

Govinda
feeling separation from, 66
See also Kṛṣṇa

Govinda-bhāṣya
as Vaiṣṇava Vedānta commentary, 32, 57

Govinda Datta
as branch of Caitanya tree, 291

Govinda Gosānī
identified, 203

Govinda Kaviṛāja
as devotee of Nityānanda, 384

Govindānanda
as branch of Caitanya tree, 291

Grhastras
four divisions of, 26
must not make livelihood by begging, 280-281

Guru-Gaurāṅga
worship of, 184-185

Guru-kṛṣṇa-prasāde
verses quoted, 81
Gurvaśaka
quoted on mercy of spiritual master, 220

H

Hāḍāi Ojhā
as father of Nityānanda, 380

Harṣasadūta
as book by Rūpa Gosvāmī, 303

Hare Kṛṣṇa mantra
always chanted by Svarūpa Dāmodara, 222
as medicine to cure material disease, 281
as reality of all Vedānta, 62
attachment to by reading Bhāgavatam, 58-59
benefits even lower species of life, 236
chanted by Jagāi and Mādhāi, 329
chanted by sweepers of Kulina-grāma, 301
chanted constantly by Murāri Caitanya dāsa, 363
chanted offenselessly, 180-181
chanting Pañcaratna mantra before chanting, 4
counteracted effects of poison, 297
eccstatic symptoms while chanting, 67-68, 72
even one without money can preach, 243
intoxicating, 246-249
introduced by Caitanya, 113
lotus feet of Lord seen by chanting, 57-58
ocean of bliss by chanting, 78-79
offenses while chanting, 4, 157, 177-179, 183
one must beg from Lord, 234
perfection by chanting, 165
preaching glories of, 68
real change of heart while chanting, 180
should be chanted fully, 155
success in chanting, 168-169
to be distributed by combined forces, 232
See Holy name

Harer nāma harer nāma
verses quoted, 54, 113

Hari-bhakti-sudhodaya
verse from quoted by Caitanya, 79

Hari-bhakti-vilāsa
as book by Sanātana Gosvāmī, 304
edited by Gopāla Bhaṭṭa Gosvāmī, 319
quoted on proper initiation of brāhmaṇas, 36
quoted on writing of pure devotee, 189

Haridāsa Pañḍita
qualities of described, 196-198, 200-202

Haridāsa Ṭhākura
noted for his forbearance, 304
as devotee of Nityānanda, 383
Hari-nāmāmṛta-vyākaraṇa
as book by Jīva Gosvāmī, 306

Hearing
as most important process, 134-135

Hindu religion
as philosophical hodge-podge, 257

Hiraṇyaka Mahāśāya
as branch of Caitanya tree, 294
Hoḍa Kṛṣṇadāsa
as branch of Nityānanda, 382

Holy name
as essence of Vedic hymns, 54, 57, 59-60
as only means of deliverance in Kali-yuga, 54, 61-63, 287
beyond material contamination, 60
Caitanya becomes mad by chanting, 63-66
Caitanya blessed Māyāvādī sannyāsīs with, 142
Caitanya taught us to be servants of, 77
called mahā-mantra, 68
chanted in humble state of mind, 39
distributed by Pañcaratna throughout universe, 151-152
fallen souls delivered by, 73-75
frees one from material existence, 57-58
identical with Lord, 56, 57, 59, 60, 68, 122-126, 169
success in chanting, 168-169
ten offenses against listed, 59
See also Hare Kṛṣṇa mantra

Hṛdayānanda
as branch of Caitanya tree, 323

Human beings
four types of, 84
just like animals, 112
love of God as fifth goal of, 137
love of God ultimate benediction for, 2
meant for elevation, 241
must be God conscious, 240
questions must arise in hearts of, 139
See also Living beings

I

Ichānurūpaṁ api yasya ca
verses quoted, 147

Idāṁ hi viṣvāṁ bhagavān
verses quoted, 124

Iḥā haite sarva-siddhi haibe
quoted, 165
Impersonalists
accept Kṛṣṇa as ordinary human, 22
illusioned by material energy, 95
See also Māyāvādī

Incarnations
described in scripture, 22-23

India
duty of those born in, 237-239
holy places in, 238

Indirā
as Jīva Pañcita, 380

Indradyumna
as Pratāparudra, 338

International Society for Krishna Consciousness
as branch of Caitanya tree, 225
constructed temple at Māyāpur, 330

Īsāna
as branch of Caitanya tree, 323

Īsopanīsad
quoted on completeness of God, 118
quoted on six opulences of Lord, 132

Īśvara Purī
as disciple of Mādhavendra Purī, 219-220
as spiritual master of Kāśīśvara, 340-341

Īśvarah paramah kṛṣṇah
verse quoted, 98

Īśvara-purī kare śrī-pada sevana
verses quoted, 219

Īśvarah sarva-bhūtānām
verses quoted, 124

Iti matvā bhajante mām
verses quoted, 67

J

Jagadānanda Pañcita
as associate of Lord in Jagannātha Purī, 332
as incarnation of Satyabhāmā, 263-264

Jagādīśa Pañcita
as branch of Caitanya tree, 294

Jagādīśa Pañcita
as branch of Nityānanda, 370

Jagāi and Mādhāi
as branches of Caitanya tree, 329
converted by Caitanya, 29, 173-174

Jagannātha
as devotee of Nityānanda, 382

Jagannātha Acārya
as branch of Caitanya tree, 322

Jagannātha dāsa
as branch of Caitanya tree, 324

Jagannātha Purī
devotees of Caitanya in, 331-346
Śaḍbhujā Deity in temple at, 334

Jagannātha Tīrtha
as branch of Caitanya tree, 326

Jagannātha-vaḷlabha-nāṭaka
as book by Rāmānanda Rāya, 337

Jñānāvīdevī
as pleasure potency of Nityānanda, 307, 363

Jaimini
as contemporary of Vyāsadeva, 89

Janma-mṛtyu-jarā-vyādhi
verse quoted, 1

Janma sārthaka kari' kara
verse quoted, 238

Janmādy aṣṭaka yato' nnavād
verse quoted, 94, 103, 107, 121

Jārāsandha
worshipped Viṣṇu, 162

Jīva Gosvāmī
as greatest philosopher in world, 83
as son of Anupama, 302
as sub-branch of Caitanya tree, 306-308
cited on Brahman as origin of everything, 121
cited on glories of omkāra, 124
cited on omkāra as Absolute Truth, 124
his books listed, 306-307
on association of pure devotee, 37
quoted on chanting holy names, 62-63
quoted on love of God, 72
three accusations against, 307

Jīva-bhūtāṁ mahā-bāho
verses quoted, 105

Jīva Pañcita
as branch of Nityānanda, 380

Jīvera nistāra lāgī' sātra kaila
verses quoted, 102

Jīvera 'svarūpa' haya-krārerā
quoted, 89-90, 108, 135

Jñānadāsa
as devotee of Nityānanda, 385

Jñānena dharmeṇa svarūpam
verses quoted, 133

Jñānīs
are transcendental, 84

K

Kabe hāma bujhaba se yugala-pirīti
verses quoted, 184

Kalau nāṣṭy eva nāṣṭy eva
verses quoted, 54, 113

Kalau Šūdra sambhava
quoted, 51

Kalau tu nāma-mātṛeṇa
verses quoted, 62
Kalisaṁtarāṇa Upaniṣad
quoted on Hare Kṛṣṇa mantra, 62
Kāliya Kṛṣṇadāsa
as branch of Nityānanda, 374-374
Kali-yuga
affects even so-called followers of Caitanya, 245
as age of fools and rascals, 54
atheistic conclusion of, 165
Caitanya descends in, 142-143
holy name to be broadcast in, 59-60, 61-63, 287
Jagai and Mādhāi epitomize population of, 174
material activities expanded in, 110
Śiva appears as Śaṅkara in, 95
Kāmābhāṣṭa
as devotee of Lord in Jagannātha Puri, 345
Kāmāsī tais tarī hṛta-jhānāḥ
verse quoted, 257
Kamalākānta
as branch of Caitanya tree, 328-329
Kamalākara Pippalāi
as branch of Nityānanda, 365-366
Kamala-nayana
as branch of Caitanya tree, 323
Kāṁsa
Jarāsandha as father-in-law of, 162
Kamāśāri Sena
as devotee of Nityānanda, 384
Kāṇu Ṭhākura
376-377
Kāraṇodakasāyī Viṣṇu
accompanies Lord in saṅkīrtana, 15
Karmandibhikṣu
discussed Vedānta before Vyāsadeva, 89
Karmīṣa
are materialistic, 84
Karṇapūra
as son of Śivānanda Sena, 289-290
books of named, 290
Karṇaṁjāni
as contemporary of Vyāsadeva, 89
Kāśākṛtsna
as contemporary of Vyāsadeva, 89
Kāśi Miśra
as devotee of Lord at Jagannātha Puri, 334-335
Kāśīnātha
as sub-branch of Caitanya tree, 320
Kāśīśvara
as devotee of Lord in Jagannātha Puri, 340-342
Kāśīśvara Gosānī
identified, 203
Kātha Upaniṣad
quoted, 125
Katha Upaniṣad
quoted on Absolute Truth as person, 99
quoted on supreme eternal, 8
Kavičandra
as branch of Caitanya tree, 322, 324
Kaviśarapūra
as author of Gaura-gaṇoddeśa-dīpikā, 191
Kesāva Bhāratī
as root of tree of devotional service, 221, 223
Caitanya accepted sannyāsa from, 26
Sāndīpani Muni as, 223
Kesāva Purī
as root of tree of devotional service, 221
Khaṇḍavāsi Mukunda
as branch of Caitanya tree, 299
Kholāvecā Śrīdhara
See Śrīdhara
Kīntu svarūpa-saṅkyānanda-rūpā
verses quoted, 72
Kīrtanād eva kṛṣṇasya mukta-
verse quoted, 62, 163
Knowledge
chanting holy name as essence of Vedic, 54-57
of living beings covered, 111
of Māyāvādīs stolen by Kṛṣṇa, 101
orīṅkāra as basic principle of Vedic, 125
real culminates in surrender to Kṛṣṇa, 108-109
scientific must be supported by śruti and smṛti, 89
spiritual potency full of, 109-110
useless acquired by material senses, 91
Vedas as source of real, 94
Kośīmukta-madhya ‘durlabha’
verse quoted, 137
Krama-sandarbha
as book by Jīva Gosvāmī, 307
Kṛṣṇa
appears as son of Nanda, 7
as compiler of Vedānta, 31
as energetic, 55, 106-107
as enjoyer of rāsa dance, 7
as reservoir of all pleasure, 7, 106
as son of Vasudeva, 75
Caitanya as, 6, 8-10, 16, 55
demanded one surrender to Him, 16, 168
fully represented by orīṅkāra, 125
known as Yogēsvaṇa, 45
no one equal to or above, 99
presented to Western world as woman hunter, 188
situated in His own abode, 113
storehouse of love came with, 16
See also Supreme Lord, Caitanya Mahāprabhu
Krṣṇa consciousness

as only hope for humanity, 113, 241
based on principle of preaching, 74
benefits even lower species of life, 236
can inundate entire world, 19-20
chanting and dancing in, 17
debauchees becoming saints by, 238
doesn’t approve demigod worship, 257
following in footsteps of Caitanya, 141, 143, 163
follows injunctions of Bhāgavatam, 51
includes consciousness of Caitanya, 162-163
instructed in Śikṣāṣṭaka, 165
meant to make people intelligent, 108
meant to save world from degradation, 126
never under control of Mayavādīs, 30
only for very fortunate, 81
scarcity of in world, 235
success in by worship of Pañca-tattva, 166
sum and substance of described, 175
supplies proper spiritual medicine and diet, 281
transcendental to material considerations, 18-19

Krṣṇa-sandarbha

as book by Jīva Gosvāmī, 307

Krṣṇadāsa

identified, 204
as devotee of Lord in Jagannātha Purī, 343
as thirty-fourth branch of Nityānanda, 381

Krṣṇadāsa Brāhmaṇa

as branch of Nityānanda, 374

Krṣṇadāsa Kaviṛāja

accepted disciplic succession, 186
as branch of Caitanya tree, 292
as Vyāsa of Caitanya’s pastimes, 211
his reason for leaving hime, 153
on preaching glories of mahā-mantra, 68
Raghuṇātha dāsa as special guide of, 318
wrote on order of Madana-mohana, 157

Krṣṇadāsa Sarakṛhelā

as branch of Nityānanda, 366-367

Krṣṇadāsa Ṭhākura

sacred thread ceremony performed in family of, 35

Krṣṇadāsa Vaidyā

as branch of Caitanya tree, 322

Krṣṇa-janma-tithi-vidhi

as book by Rūpa Gosvāmī, 303

Krṣṇa-karṇāmṛta

Caitanya dāsa wrote commentary on, 289
Gopāla Bhaṭṭa Gosvāmī wrote commentary on, 319
quoted on insignificance of liberation, 138

Krṣṇa-itiṣāmṛta

recited to Caitanya by Īśvara Purī, 220

Krṣṇa-nāma

See Holy name

Krṣṇānanda

as devotee of Lord at Jagannātha Purī, 338
as devotee of Nityānanda, 383
Krṣṇānanda Purī

as root of tree of devotional service, 221

Krṣṇa-prema-taraṅginī

as book by Bhāgavatācārya, 325

Krṣṇa-sakti vinā nahe

verse quoted, 68, 178

Krṣṇa se tomāra, krṣṇa dite

verse quoted, 388

Krṣṇa-stavāvalī

as prayer by Paramānanda Gupta, 381

Krṣṇa-varṇam tvīsākrṣṇam

verses quoted, 4

Krṣṇārca-dīpikā

as book by Jīva Gosvāmī, 306

Krṣṇotkīrtana-gāna-nartana

quoted, 17, 316

Kṣatriyas

benefits derived from, 244
engagements of, 280

Kṣipāmy ajasram aśubhān

verses quoted, 127

Kṣīraṁ yathā dadhi vikāra

verses quoted, 147

Kṣīrodakaśāyī Viṣṇu

accompanies Lord in saṅkīrtana, 15
Viśrabhadra Gosānī as, 356-358

Kulīṇa-grāma

inhabitants of dear to Caitanya, 300-301

Kurukṣetra

actually exists, 92

L

Labāṅga

Kāliya Krṣṇadāsa as, 374-375

Laghu-bhāgavatāmṛta

as book by Rūpa Gosvāmī, 303

Laghu-toṣāṅi

as book by Sanātana Gosvāmī, 304

Lalita-mādhava

as book by Rūpa Gosvāmī, 303, 304
taking shelter of, 184

Liberation

by offering obeisances to Caitanya, 164
devotional service above, 137
five kinds of, 172
holy names only way to achieve, 77-78
Liberation
stands at doorstep of devotee, 171, 172
symptomized by spiritual activities, 108

Life
Caitanya as goal of, 1
four orders of spiritual, 26
four goals of human, 68-69

Living beings
as eternally true, 117
as eternal servants of God, 8, 90
as transformations of Lord’s energy, 115, 106-107
compared to sparks of fire, 105
conditioned by material body, 36
Lord displays pleasure potency as, 106
Kršna’s qualities minutely present in, 198
should perform welfare activities, 239-240
subject to bewilderment, 109
sustain universe, 105, 107
taken as Lord by Māyāvādīs, 112-113
transmigration of, 233
very minute in quantity, 8

Locana dāsa Ṭhākura
as author of Caitanya-marigala, 185
as disciple of Narahari, 299

Lokanātha Gosvāmī
constructed Gokulananda temple, 152
Lokasyajānato vidvānīś
to verses quoted, 58

Lotus feet of Kṛṣṇa
attachment to, 136
attained by chanting holy name, 57-58, 77
greatest offender at, 103-104
greed to achieve, 70
held by Gaṇeśa on his head, 147-148
learned think only of, 99
neglected by Māyāvādīs, 102, 127, 135
taking shelter of, 1-2

Love
above salvation, 2
as conclusion of all scriptures, 70
as fifth goal of human life, 2, 58, 68-69, 137
awakened by talking of Nityānanda, 177
īśa-viśvaktam teaches only, 69
bodily symptoms of, 182
Caitanya as tree of, 216
causes detachment to everything else, 136
developed by hearing, 134, 135
devotional service as cause of, 81, 180-181
distributed freely by Pañca-tattva, 2, 16, 17-21, 168
induces transcendental symptoms, 70-72
intoxication of, 245-249
on favored by fortune attains, 81

Lokasiṇi
as author of Caitanya-maraṇa, 185
as disciple of Narahari, 299

Lokasyajānato vidvānīś
to verses quoted, 58

Lotus feet of Kṛṣṇa
attachment to, 136
attained by chanting holy name, 57-58, 77
greatest offender at, 103-104
greed to achieve, 70
held by Gaṇeśa on his head, 147-148
learned think only of, 99
neglected by Māyāvādīs, 102, 127, 135
taking shelter of, 1-2

Love
above salvation, 2
as conclusion of all scriptures, 70
as fifth goal of human life, 2, 58, 68-69, 137
awakened by talking of Nityānanda, 177
īśa-viśvaktam teaches only, 69
bodily symptoms of, 182
Caitanya as tree of, 216
causes detachment to everything else, 136
developed by hearing, 134, 135
devotional service as cause of, 81, 180-181
distributed freely by Pañca-tattva, 2, 16, 17-21, 168
induces transcendental symptoms, 70-72
intoxication of, 245-249
on favored by fortune attains, 81

Mādhava
as devotee of Nityānanda, 360, 382
as principle performer of kirtana, 362

Mādhavendra Purī
as eighty-third branch of Caitanya tree, 326, 328

Mādhavācārya
as branch of Caitanya tree, 328-329
as devotee of Nityānanda, 385

Mādhvācārya
broke teeth of Māyāvādīs, 123
his philosophy a stumbling block to Māyāvādīs, 95

Mādhavendra Purī
as spiritual master of Īśvara Purī, 219-220
as spiritual master of Paramānanda Purī, 221
seed of devotional service first fructified in, 218-219

Mādhavīdevi
as devotee of Lord in Jagannātha Purī, 339-340

Mādhurya-rasa
gopīs serve Kṛṣṇa in, 172

Madhyama-adhikārī
must be learned in Vedānta, 84

Maḥābhārata
only Hari explained in, 128
quoted on following ṛṣis, 155, 161
quoted on imperfection of logic, 167
story of Durvāsas Muni’s disciples in, 243

Maḥā-jana yena gataḥ sa
verse quoted, 155

Maḥā-mantra
holy name of Kṛṣṇa called, 68
See also Holy name

Maḥān prabhur vai puruṣaḥ
quoted, 98
Mayavada philosophy
advocates theory of impersonalism, 98
as covered Buddhism, 95
as mental speculation, 136
takes living beings to be Lord, 112-113
Mayavadam asac-châstram
verses quoted, 94-95
Mayavâdi-bhâsya sunile haya
verses quoted, 102, 126
Mayavâdi krsna aparâdhi
quoted, 30, 127
Mayavâdis
accept Śrîtraka-bhâsya, 82
address each other as Nârâyâna, 53, 86
as greatest offenders of Lord, 30, 127
Caitanya devises trick to attract, 23-25
consider form of Krsna material, 25, 80, 82-83
consider material world false, 22
consider themselves jagad-gurus, 49
don’t approve of chanting and dancing, 52, 78
deny spiritual varieties, 100
differentiate between Lord and His name, 60
equate Lord and living beings, 8
Kâsîra and Saranâtha described, 29-30
misinterpret all sástras, 48
moved by hearing Caitanya, 80
neglect lotus feet of Lord, 135
râsa dance imitated by, 7
Sadânanda Yogindra ·most prominent scholar of, 101
teeth of broken by âcâryas, 123
try to defy Vaiṣṇavas, 80
two groups of, 101
worship demigods, 143, 146-148, 256-257
Mayâyâpahra-jiñâna
verses quoted, 80
Mental speculation
Mayâvâda philosophy is merely, 136
Mercy
of Caitanya necessary to become Krsna conscious, 163
of Vaiṣṇavas, 388
perfection attained by spiritual master’s, 160, 220
Minaketana Râmadâsa
as devotee of Nityânanda, 385
Misra Bhagavan
as branch of Caitanya tree, 323
Mitho ‘bhipadyeta ghra-vratânám
verses quoted, 170
Mlecchas
became devotees, 29
Modes of nature
See Nature, modes of
Mohammedans 
converted by Caitanya, 29
Mukhya-vṛttye sei artha
- verse quoted, 94
Muktācarita
as book by Raghunātha dāsa Gosvāmī, 312
Muktī śvayaṁ mukulītañjali
verse quoted, 138, 172
Mukunda
as devotee of Nityānanda, 382
Mukunda
as sixty-third devotee of Nityānanda, 384
Mukunda
as sixty-eighth devotee of Nityānanda, 385
Mukunda
as sub-branch of Caitanya tree, 320
Mukunda Datta
as branch of Caitanya tree, 273-274
Mukundānanda Cakravartī
identified, 204
Murāri Caitanya dāsa
slapped tigers, 362-363
Murāri Gupta
as branch of Caitanya tree, 279-281
Murāri Māhiti
as devotee of Lord at Jagannātha Puri, 338-339
Mystic powers
exhibited by Caitanya, 45
misuse of, 46
N

Naiṣāṁ matis tāvad urukramāṅghrim
verses quoted, 170
Nakaṇji
as devotee of Nityānanda, 382
Nakula Brahmacārī
Caitanya’s appearance in, 285-287
Na māṁ dusktīno mūdhāḥ
verses quoted, 80
Nāmnām akāri bahudhā
verses quoted, 124
Namo mahā-vadānyāya
verse quoted, 168
Naitat samācarej jātu
verse quoted, 75
Naiti bhakti-sukhāmbhodheḥ:
verses quoted, 78
Naivodvije para durataya
verses quoted, 74
Nanda
Kṛṣṇa appears as son of, 7
Nandāi
as devotee of Lord in Jagannātha Puri, 342-343
Nandāi
as devotee of Nityānanda, 383
Nandana
as branch of Nityānanda, 380
Nandana Ācārya
as branch of Caitanya tree, 272-273
Nanu bhagavan-nāmātmakā:
verses quoted, 62
Nārada
accepts brāhmaṇas by qualification, 50
Bhāgavatam composed on instruction of, 90
quoted on Kṛṣṇa as servant of devotee, 171
Śrīvāsa as incarnation of, 255
Nārada-paḍācarātra
quoted on chanting aṣṭākṣara, 124
holy name called mahā-mantra in, 68
quoted on Hare Kṛṣṇa mantra, 62
Narahari
as branch of Caitanya tree, 299
Nārāyaṇa
Caitanya appeared as brilliant as, 53, 86
in form of Vyāsadeva, 88
Māyāvādī sannyāsī address each other as, 53, 186
Vedas emanate from breathing of, 89
Nārāyaṇa
as branch of Nityānanda, 381
Nārāyaṇa Paṇḍita
as branch of Caitanya tree, 271
Nārāyaṇī
Vṛndāvana dāsa Ṭhākura born of, 191
Narottama dāsa Ṭhākura
inspired by Jīva Gosvāmī, 307
quoted on demigod worship, 256
quoted on development of devotional service, 14
quoted on following Gosvāmīs, 185
quoted on holy name, 60
quoted on service of pure devotees, 161, 170
quoted on story of Jagāi and Mādhāi, 172-173
quoted on taking shelter of Caitanya, 184
Rāmacandra Kaviṛāja as most intimate friend of, 384
Naṣṭa-prāyeṣv abhadreṣu
verses quoted, 174-175
Nāṭaka-candrikā
as book by Rūpa Gosvāmī, 303
Nature, modes of
can’t act in spiritual world, 100
Nature, modes of
   effect of associating with, 174
   transcended by devotional service, 113
   See also Energy, material
Navadvīpa
   Caitanya began garden at, 217
Navadvīpa-sataka
   as book by Prabodhananda Sarasvati, 142
Navani Hoḍa
   as devotee of Nityānanda, 383
   sacred thread ceremony performed in family of, 35
Nīlācala
   See Jagannātha Purī
Nīlāmbara
   as devotee of Lord in Jagannātha Purī, 345
Nīrbandhāḥ ṛṣṇa-sambandhe
   verses quoted, 75
Nirloma Gaṅgādāsa
   as devotee of Lord in Jagannātha Purī, 346
Nityo-nityānāṁ cetanas
   verse quoted, 8, 99, 125
Nityānanda
   as elder brother of Caitanya, 6, 10
   as personified spiritual bliss, 6, 158
   as plenary expansion of Caitanya, 4
   as predominator, 10-12
   as son of Hāḍāi Ojha, 380
   as trunk of Caitanya tree, 226, 354
   belongs to Viṣṇu category, 5
   broke sannyāsa rod of Caitanya, 274
   cursed Śivānanda Sena’s son to die, 288
   devotees of, 353-389
   Gadādhara dāsa as chief assistant of, 283
   Gaṅgādevi as daughter of, 328-329
   His associates cowherdboys, 363
   in form of devotee’s spiritual master, 5
   Jāhnavīdevī as pleasure potency of, 307
   love of God awakened by talking of, 177
   Madhava Ghosh dear to, 327
   rāsas of servitor of, 13
   sent to Bengal, 153
   thief tries to steal jewels of, 294
   Vīrabhadra Prabhu as son of, 321, 356
Nondevotees
   compared to dogs, 251
   See also Atheists
Notpādayed yadi ratim
   verses quoted, 140
Nṛṣimhānandā Brahmacārī
   Pradyumna Brahmacārī’s name changed to, 270
Nṛṣimha-caitanya
   as devotee of Nityānanda, 385
Nṛṣimhadeva
   manifest in heart of Pradyumna Brahmacārī
   270
Nṛṣimhatīrtha
   as root of tree of devotional service, 221

O

Om ity ekākṣaram brahma
   verses quoted, 122, 123
Orhkāra
   analyzed in terms of alphabetical constituents, 125
   as resting place of everything, 125
   as sound representation of Lord, 122-126
   Bhāgavatam begins with, 124
   has all potencies of Lord, 124
Orn namo bhagavate vāsudevāya
   verse quoted, 94
Orn pūrṇam adātī pūrṇam idam
   verses quoted, 132
Orn tad vīṣṇoḥ paramāṁ padam
   quoted, 103
Orn-tat-sad iti nirdeśo
   verses quoted, 123
Orissa
   most disciples of Caitanya lived in Bengal and, 330
   See also Jagannātha Purī

P

Padma Purāṇa
   quoted on blaspheming devotees, 178
   quoted on offenses of Māyāvādis, 104
   quoted on Śiva as Śaṅkara, 94-95
Padyāvallī
   as book by Rūpa Gosvāmi, 303
Paṇcata-tattva
   as important factor in understanding Caitanya, 154-155
   Caitanya descends with, 3-5
   distributed holy name throughout universe, 151-152
   how they distributed love of God, 17-21
   Kṛṣṇadāsa Kavirāja teaches us to offer respect to, 159
   one should chant names of full, 4
   plundered storehouse of love of Kṛṣṇa, 16
   worship of, 166, 184-185
Paṇcata-tattva mahā-mantra
   must be chanted fully, 155
   potency of, 4
Pāncarātri-vidhi:
Deity worship stressed in, 63
Pāṇḍavas
Kṛṣṇa's relationship with, 172
Pāṇḍu
Bhāvanārā Rāya as, 335-337
Parābhavas tāvad abodha-jāto
verses quoted, 139
Paramānanda
as fiftieth devotee of Nityānanda, 383
Paramānanda Gupta
as branch of Nityānanda, 381
Paramānanda Mahāpātra
as devotee of Lord at Jagannātha Purī, 338
Paramānanda Purī
as associate of Lord at Jagannātha Purī, 332
as root of tree of devotional service, 221-332, 224
Uddhava as, 222-223
Paramānanda Upādhyāya
as branch of Nityānanda, 380
Paramātma
Absolute partially understood as, 84, 97
as expansion of potency of Lord, 131
Paramātma-sandarbha
as book by Jīva Gosvāmī, 307
quoted on inconceivable potencies of Lord, 118
Parābhavam ajānanto
verses quoted, 22
Paramēsvara dāsa
as branch of Nityānanda, 371
Paramparā
instructions in based on Vedas, 37
neglected in Kali-yuga, 59-60
Pārāśāri
discussed Vedānta before Vyāsadeva, 89
Parāśya brahmaṇaḥ saktis
verses quoted, 113
Parāśya saktir vividhāva śrāvate
quoted, 5, 6, 98, 109, 115
Parvata Muni
Śrī Rāma Paṇḍita as incarnation of, 255
Paśyanty ātmanī cātmānam
verses quoted, 83-84
Patrām puspaṁ phalaṁ toyam
verses quoted, 169, 242
Patanty adho mādṛta-yūṣmad:
verses quoted, 60, 102, 136, 172
Patita-pāvana
Caitanya known as, 329
Peace
Kṛṣṇa consciousness only means of, 175
Perfection
by chanting Hare Kṛṣṇa, 165
three ways for, 160
Pitāham asya jagato
verses quoted, 123
Pitāmbara
as devotee of Nityānanda, 385
Prabhā viṣṇave namaḥ
quoted, 37
Prabodhānanda Sarasvatī
belonged to Rāmānuja-sampradāya, 142
cited on influence of Kṛṣṇa consciousness, 21
describes merging as hell, 172
Pradyumna Brahmacārī
as branch of Caitanya tree, 270
given name Nṛṣimhānanda Brahmacārī, 286-287
Pradyumna Miśra
as devotee of Lord in Jagannātha Purī, 335
Prahlāda Mahārāja
chanted in sāṅkīrtana, 80
cited on fulfillment of life's mission, 136
Haridāsa Ṭhākura compared to, 277
his prayer to deliver fallen souls, 74
on serving pure devotee, 170
Prakāśānanda Sarasvatī
belonged to Śaṅkarācārya-sampradāya, 142
converted by Caitanya, 29, 47-143
Prakṛteḥ kriyamāṇāni guṇaḥ
verse quoted, 174
Prakṛtiḥ svām adhiṣṭhāya
verses quoted, 109
Prāṇava
See Orhkāra
Prāṇavaḥ sarva-vedeṣu
quoted, 125
Prāpte sannihite khalu marare
quoted, 48
Prasāda
as diet to cure material disease, 281
importance of taking, 134-135
taken by devotees, 169
Prasāda
as diet to cure material disease, 281
importance of taking, 134-135
taken by devotees, 169
Prasna Upaniṣad
quoted on creation of Viṣṇu, 99
Pratāparudra Mahārāja
as devotee of Lord at Jagannātha Purī, 338
Premā pumartho mahān
quoted, 2, 58, 69
Pritī-sandarbha:
as book by Jīva Gosvāmī, 307
love of God explained in, 72
Pūṇḍarīka Vidyānīdhi
as Rādhārāṇī’s father, 259
as spiritual master of Gādāhara Pañḍita, 259

Pūrāṇas
only Hari explained in, 128

Purandara Ācārya
as branch of Caitanya tree, 267-268

Purandara Pañḍita
as branch of Nityānanda, 368-369

Pure devotees
association of purifies anyone, 174
becoming brāhmaṇa by association with, 36-37
can offer anyone Kṛṣṇa, 388
cats and dogs liberated by association of, 251-252
don’t accept any kind of mukti, 172
necessity of approaching, 170
guided by Lord in heart, 210
headed by Śrīvāsa, 13
players in transcendental dramas all, 258
transcendental literature written only by, 189-190

Pūrṇam adaḥ pūrṇam idam
verse quoted, 98

Pūrṇasya pūrṇam ādāya
verse quoted, 118, 132

Pūrṇāt pūrṇam uḍācyate
verse quoted, 115

Puruṣottama
as branch of Caitanya tree, 295

Puruṣottama
as branch of Caitanya tree, 300

Puruṣottama
as branch of Caitanya tree, 324

Puruṣottama Pañḍita
as branch of Nityānanda, 372-373

R

Rādhā-Dāmodara temple
established by Jīva Gosvāmi, 307

Rādhā-Kṛṣṇa
worship of Deities of, 184-185

Rādhākūṇḍa
excavated by Gosvāmīs, 311
Raghunātha dāsa resided at, 312
very dear to Kṛṣṇa, 15

Rādhārāmaṇa Deities
installed by Gopāla Bhaṭṭa Gosvāmi, 319

Rādhārāṇī
as best of gopīs, 15
as pleasure potency of Kṛṣṇa, 125
Caitanya as Kṛṣṇa and, 10, 164
Caitanya tried to taste love of, 234

Rādhārāṇī
Gadāhara dāsa as luster of body of, 282-283
Rādhā-rasa-sudhā-nidhi
as book by Prabodhānanda Sarasvatī, 142

Rādhikā
See Rādhārāṇī

Rāghava Pañḍita
as branch of Caitanya tree, 264-266

Raghunandana Ṭhākura
as branch of Caitanya tree, 299
sacred thread ceremony performed in family of, 35

Raghunātha Bhaṭṭācārya
as devotee of Lord at Vārānasi, 347-349

Raghunātha dāsa Gosvāmi
as associate of Lord in Jagannātha Puri, 332
as branch of Caitanya tree, 311-318
as special guide of Kṛṣṇadāsa Kaviṛāja, 318
as worshiper of Madana-mohana, 209
Kṛṣṇadāsa Kaviṛāja prays at feet of, 212
put in care of Śivānanda Sena, 288

Raghunātha Puri
Vaiśnāvānanda formerly known as, 379

Raghunātha (Upādhyāya)
as branch of Nityānanda, 364

Raghunātha Vaidya
as associate of Lord in Jagannātha Puri, 332

Rāmabhadra Ācārya
as devotee of Lord in Jagannātha Puri, 345

Rāmacandra
Anupama’s devotion to, 303
Caitanya appeared to Murāri Gupta as, 279

Rāmacandra Kaviṛāja
as devotee of Nityānanda, 384

Rāmadāsa
in fraternal love of God, 361
lived with Vīrabhadra Gosānī, 359

Rāmadāsa
as branch of Caitanya tree, 324

Rāmadāsa
as son of Śivānanda Sena, 289-290

Rāmadāsa Abhirāma
as branch of Caitanya tree, 327

Rāmā
as devotee of Lord at Jagannātha Puri, 342-343

Rāmānanda Rāya
as branch of Caitanya tree, 300
as energy of Lord, 6
undisturbed by women, 336
vanquished power of Cupid, 304

Rāmānanda
as devotee of Nityānanda, 382
Rāmānuja-cārīṇa
broke teeth of Māyāvādīs, 123
his philosophy a stumbling block to Māyāvādīs, 95
quoted on energies of Absolute, 133
quoted on individuality of soul, 116
Rāmānuja-sampadāya
Prabhodhānanda Sarasvatī belonged to, 142
Rāmasena
as devotee of Nityānanda, 384
Rāmāyana
only Hari explained in, 128
Rāsa dance
imitated by rascals, 7
Kṛṣṇa as enjoyer of, 7
Rāsas
developed by gopīs, 172
devotees relate to Lord in five, 57-58
Rasikānanda-deva
sacred thread ceremony performed in family of, 35
Rasāmṛta-śeṣa
as book by Jīva Gosvāmī, 306
Ratlābha
Vijaya dāsa named by Caitanya, 292
Religion
as first concern of humanity, 240
best described in Bhāgavatam, 72
four principles of, 69
Revatī
Raghunātha Vaidya as incarnation of, 332
Rg-veda
quoted on Lord as person, 99
quoted on superiority of Viṣṇu, 103
Rg-veda 'tha yajur-vedah.
verses quoted, 56
Rudra
as sub-branch of Caitanya tree, 320
Rūpa Gosvāmī
addresses Caitanya as most magnificent incarnation, 142, 168, 234
as branch of Caitanya tree, 301-306
as worshiper of Madana-mohana, 209
books by, 304-305
cited on auspiciousness of devotional service, 242
constructed Govindajī temple, 152
describes jagad-guru, 49
distinguishes between pure and internal devotees, 15
quoted on bhakti without reference to Vedas, 84
quoted on devotional service ignoring Vedas, 188
Rūpa Gosvāmī
quoted on methods of different ācāryas, 27
quoted on rareness of devotional service, 81
sent to Vṛndāvana, 152
understood Caitanya as Kṛṣṇa, 16
Rūpa-raghuṇātha-pade haibe ākuti
verses quoted, 14, 185
Sacīdevī
See Śacīmātā
Śacīmātā
Caitanya ate foodstuffs offered at home by, 285
Dāmodara Paṇḍita carried messages from, 268
Īśana as servant of, 323
Sadānanda Yogīndra
his Māyāvādī philosophy, 82, 101-102
Sadāśiva Kārvīrāja
as branch of Nityānanda, 377
Sadāśiva Paṇḍita
as branch of Caitanya tree, 269
Śaṅbhūja
seen by Sārvabhauma, 334
Sa guṇān samatītyaitān brahma
verses quoted, 108
Sakhya-rasa
Kṛṣṇa's cowherd friends serve Him in, 172
Śalagrāma-śilā
worship of, 35
Salvation
devotional service above, 2
See also Liberation
Samādhi
defined, 85
Śambu
See Śiva
Sanatana Gosvāmī
as branch of Caitanya tree, 301-306
as worshiper of Madana-mohana, 152, 209
books by, 304
preached in western India, 310
quoted on proper initiation of brāhmaṇas, 36
quoted on writing of pure devotee, 189
Rāmānanda Rāya considered equal to by Lord, 337
sent by Caitanya to Vṛndāvana, 150
taught devotional service by Caitanya, 36-38
Sanātana
as devotee of Nityānanda, 383
Sāndīpani Muni
as Keśava Bhāratī, 223
Sāṅgīta-mādhava
- as book by Govinda Kavirāja, 384
- as book by Prabodhānanda Sarasvatī, 142

Sāṅjaya
- as branch of Caitanya tree, 295

Sāṅgīta-mādhava
- as book by Govinda Kavirāja, 384
- as associate of Lord in Jagannātha Purī, 332

Sāṅkara
- as devotee of Nityānanda, 385
- as branch of Caitanya tree, 269, 300
- accepted tattvamāsi as māha-vākyā, 125-126
- as incarnation of Śiva, 94-96, 100, 148
- condemned atheists, 94-96, 112
- condemned word jugglery, 48, 58
- considered Vyāsa mistaken, 114-117
- covers real meaning of Vedas, 93-96, 128
- especially stresses Vedānta study, 32
- his monist explanations of Vedānta, 82
- his theory of illusion, 115

Sāṅkara-sampradāya
- Kesāva Bhāratī belonged to, 26
- Prakāśananda belonged to, 142

Śaṅkara
- as branch of Caitanya tree, 269, 300

Śaṅkarācārya
- Mīnaketana Rāmaḍāsa as, 385

Śaṅkarārānya
- as branch of Caitanya tree, 320

Śaṅkhīrtana
- as only means of deliverance in modern society, 174
- continues despite opponents, 80-81, 143
- dispells illusion of māyā, 233
- everyone intoxicated by, 248-249
- executed by Caitanya, 3-4
- meant to be spread all over world, 245
- meant to make people happy, 243
- peace found in, 237
- propounded with internal devotees, 15
- saṁyāsīs necessary to expand, 151-152
- should be preached without discrimination, 230
- spiritual master desires disciples to spread, 74

Śaṅ-mūlaṁ saumyemāḥ praṇāḥ
- verses quoted, 117

Sannyāsa
- accepted by Lord Caitanya, 24-26, 163-164
- four divisions of, 26

Sannyāśaṁ śadhye śvarerā
- verses quoted, 221-222

Sannyāsīs
- essential for preaching work, 151-152

Śānta-rasa
- cows, trees, etc. serve Kṛṣṇa in, 172

Śārīraka
- See Vedānta-sūtra

Śārīraka-bhaṣya
- accepted by Māyāvādīs as real Vedānta commentary, 82

Śārīraka-bhaṣya
- as unauthorized commentary, 90, 94
- denies doctrine of transformation of energy, 114
- one who follows is doomed, 96
- rejected by Vaiṣṇavas, 83

Sārvabhauma Bhaṭṭācārya
- as branch of Caitanya tree, 333-334
- converted by Caitanya, 29

Śarva-dharmān parityājya
- verse quoted, 69, 111

Śarva-karma-paribhramāṇāṁ
- verses quoted, 96

Śarva-vedānta-sūtrāḥ
- verses quoted, 62

Śarvevidhi-niśedhā
- verses quoted, 27

Śaṅśhīvara
- as branch of Caitanya tree, 322

Śāstra
- Śāstras
- Māyāvādīs misinterpret all, 48
- See also Scriptures

Śatāṁ nindā nāmaṁ paramam
- verses quoted, 177

Śa-tattvavato 'nyathā-buddhir
- verse quoted, 115

Śat-kriyā-sāra-dīpikā
- as book by Gopāla Bhaṭṭā Gosvāmī, 319

Śātvata-paṇca-rātra
- as supplement of Vedas, 89

Śat-sandarbha
- Gopāla Bhaṭṭa Gosvāmī wrote forward to, 319

Satyabhāmā
- Jagadānanda Paṇḍita as incarnation of, 263

Satyarāja
- as branch of Caitanya tree, 300

Satya-yuga
- paramparā honored in, 59
- Sa vai puruṣāṁ paro dharmo
- verses quoted, 72

Sa vṛkṣa-kālakṛtibhiḥ paro 'nyo
- verses quoted, 98

Scientists
- lack complete knowledge, 91
Scriptures
love of God as conclusion of all, 70
spiritual master speaks according to, 38
understood from spiritual master, 37-38
Śekhara Paṇḍita
as branch of Caitanya tree, 322
Senayor ubhayor madhye ratham
verse quoted, 138
Sevonmukhe hi jīvādau svayam
verse quoted, 86, 169
Sense gratification
achieved by pious activities, 170
Kṛṣṇa immediately delivers to devotee, 171
Senses
Absolute beyond reach of imperfect, 167
of materialists inefficient, 91
Śikhi Māhāti
as devotee of Lord at Jagannātha Purī, 338-339
Śikṣāśāta
devotional service instructed in, 165
quoted, 52, 65-66, 307
quoted on chanting holy name, 168-169
quoted on perfectional stage of chanting, 248
Śimheśvara
as devotee of Lord in Jagannātha Purī, 345
Sins
committed on strength of chanting, 59
of modern civilization, 244
Śīṅgābhaṭṭa
as devotee of Lord in Jagannātha Purī, 345
Śīva
in form of Śaṅkarācārya, 94-96, 100, 148
worshipped by Māyāvādīs, 143, 146-148
Śīva Purāṇa
quoted on Śīva's appearance as Śaṅkara, 95
Śīvā
as devotee of Nityānanda, 383
Śivānanda Cakravartī
identified, 204
Śivānanda Sena
as branch of Caitanya tree, 284-285, 287-290, 338
experienced three features of Caitanya, 287-288
his three heroic sons, 289-290
Skanda Purāṇa
sūtra defined in, 88
Śoce tato vimukha-cetasā
verses quoted, 74
Spirit soul
devotional service as activity to, 108
everlasting individual, 116-117, 167
love of God original function of, 69
Spiritual master
as servitor God, 12
becoming brāhmaṇa by initiation by, 36
desires disciples to preach saṅkīrtana, 73-74
devotional service under direction of, 108,135-136
doubts must be referred to, 65
feels obliged to advanced disciple, 73
hearing from and serving, 37-38, 41, 55
met by grace of Kṛṣṇa, 81
must be gosvāmī, 10-11
necessity of faith in, 77
offense of considering him material, 178
offense of neglecting orders of, 59
perfection attained by mercy of, 160, 220, 338
Śravānādi-śuddha-citte karaye
verse quoted, 134
Śravānārā kīrtanārā vijñāṇaṃ
verses quoted, 134, 228
Śravānārā naiva kartavyam
verses quoted, 188
Śrīdāmā
Śrī Rāmadāsa formerly, 359
Śrīdhara
as branch of Caitanya tree, 292-293
as devotee of Nityānanda, 382
Śrīdhara Śvāmī
accepts brāhmaṇas by qualification, 51
describes orhkāra as seed of deliverance, 124
Śrī Gālīma
as branch of Caitanya tree, 324
Śrī Gopāla dāsa
as branch of Caitanya tree, 324
Śrī Gopīkānta
as branch of Caitanya tree, 323
Śrī Govinda dāsa
as devotee of Lord in Jagannātha Purī, 340-341
Śrī Govinda dāsa
as author of Gaura-kṛṣṇodāya, 261
Śrī Jānakīnātha
as branch of Caitanya tree, 326
Śrīkānta Sena
as sub-branch of Caitanya tree, 290
Śrīkara
as branch of Caitanya tree, 323
Śrī-kṛṣṇa-caitanya rādhā kṛṣṇa nahe anya
verse quoted, 10
Śrīmad-Bhāgavatam
as natural commentary on Vedānta, 32, 33, 90, 94, 188
beginning words of, 94
cited on chanting holy name, 56
cited on executing occupational duty, 280
Index

Śrīmad-Bhāgavatam
cited on two kinds of sanñīsīs, 26
compiled by Vyāsadeva, 58
first verse of quoted, 121-122
Gītā as preliminary study of, 69
Jīva Gosvāmi fond of from childhood, 306
Kṛṣṇa consciousness follows injunctions of meant for those aloof from jealousy, 137
professional readers of, 188
quoted in Caitanya-bhāgavata, 188
quoted on acting in knowledge, 136
quoted on best religion, 72
quoted on chanting holy name, 62, 163
quoted on cheating religious systems, 69
quoted on Caitanya, 4
quoted on compilation of Vedic literature, 58
quoted on cosmos as Lord's energy, 124
quoted on development of bhakti, 83-84
quoted on effects of associating with modes of nature, 174
quoted on falldown of Māyāvādīs, 102
quoted on falling from brahma-jyoti, 172
quoted on goal of human life, 139
quoted on good qualities of devotees, 199
quoted on good qualities of trees, 244
quoted on instructions of Prahlāda, 170
quoted on Kṛṣṇa as servant of devotee, 171
quoted on nine kinds of devotional service, 134
quoted on offenses to holy name, 60
quoted on purpose of Vyāsadeva, 102
quoted on Prahlāda's desire to save fallen souls, 74
quoted on promotion to Vaiṣṇava platform, 174-175
quoted on real understanding of Vedānta, 140
quoted on real welfare activities, 239
quoted on spiritual varieties, 100
quoted on superiority of devotional service, 137
quoted on three features of Absolute, 97
recited constantly by Raghunātha Bhaṭṭācārya, Sanātana Gosvāmi instructed on, 37-38
349
studied by Sanātana Gosvāmi at home, 304-305
teaches only love of God, 69
verse from quoted by Caitanya, 76
Śrī Mādhava-mahotsava
as book by Jīva Gosvāmi, 306
Śrī Madhusūdana
as branch of Caitanya tree, 323
Śrīmāna Pāṇḍita
as branch of Caitanya tree, 271
Śrīmān Sena
as branch of Caitanya tree, 282
Śrī Manta
as devotee of Nityānanda, 383
Śrīnātha Miśra
as branch of Caitanya tree, 323
Śrīnātha Pāṇḍita
as branch of Caitanya tree, 321
Śrīnīdhi
as branch of Caitanya tree, 255
Śrīnīdhi
as branch of Caitanya tree, 323
Śrīnīvāsa Acārya
blessed by Raghunātha dāsa, 312
describes six Gosvāmis, 17, 316
inspired by Jīva Gosvāmi, 307
Śrīpāti
as branch of Caitanya tree, 255
Śrīrāma
as branch of Caitanya tree, 323
Śrī Rāma Pāṇḍita
as incarnation of Parvata Muni, 255
Śrīrāṅga
as devotee of Nityānanda, 384
Śrī Śaṅkalpa-kalpavṛkṣa
as book by Jīva Gosvāmi, 306
Śrīvāsa Prabhu
as incarnation of Nārada Muni, 255
as marginal potency of Caitanya, 4
as pure devotee, 5
as worshiper of three predominators, 12
Caitanya performed dramas with, 258
devotees headed by, 13, 215
dogs in household of liberated, 252
Nārāyaṇa Pāṇḍita as associate of, 271
Śrīṇu devī pravakṣyāmī
verses quoted, 96
Śrṣṭi-sthiti-pralaya-sādhana
verses quoted, 147
Śruti-smṛti-purūṣā
verses quoted, 84, 187
Sthāna-nirūpaṇa
as book by Raghunātha Vaidya, 332
Stavamālā
as book by Rūpa Gosvāmi, 303
Stavāvalī
as book by Raghunātha dāsa Gosvāmi, 312
Stokakṛṣṇa
Puruṣottama Pāṇḍita as, 373
Śtriyo vaiśyās tathā śūdrās
verses quoted, 174
Sukhānanda Purī
as root of tree of devotional service, 221
Svarūpa Dāmodara
always chanted Hare Kṛṣṇa, 222
as associate of Lord in Jagannātha Purī, 332

cited on identity of Caitanya, 10

considers Māyāvādīs insane, 96
Puṇḍarīka Vidyānāthī as friend of, 259

Raghuṇātha dāsa as assistant of, 313

Śvetāsvatara Upaniṣad

described Absolute with no hands or legs, 99

quoted on Lord’s multifarious energies, 98

quoted on inconceivable energies of Lord, 115

Śyāmakūṇḍa

very dear to Kṛṣṇa, 15

Śyāmānanda Gosvāmī

constructed Śyāmasundara temple, 152

Subāhu

Uddhāraṇa Datta Ṭhākura as, 377

Subala

Gaurīdāsa Paṇḍita as, 367

Śubhānanda

as branch of Caitanya tree, 323

Subuddhi Miśra

as branch of Caitanya tree, 323

Sudāma

Sundarānanda as, 364

Śuddha-bhakata-carṇa-reṇu

verse quoted, 87

Śūdras

can approach Supreme, 174

communism as movement of, 175

everyone at present born, 51

Śuklāmbara Brahmācārī

as branch of Caitanya tree, 272

Sulocana

as branch of Caitanya tree, 299

Sulocana

as devotee of Nityānanda, 383

Sundarānanda

as branch of Nityānanda, 364-365

Śūnyāyitaṁ jagat sarvam

verse quoted, 65-66, 248

Supersoul

Lord guides from within as, 210

Supreme Lord

as Parabrahman, 133

compared to blazing fire, 105

compared to sun, 120-122

compared to touchstone, 120

full of spiritual potencies, 99-100

has multifarious energies, 98

identical with His name, 169

known as Akiñcana-gocara, 2

opulent in all respects, 119

Supreme Lord

possesses limited and unlimited energies, 105-106

submissive to devotees, 138

under influence of transcendental bliss, 72

See also Kṛṣṇa, Caitanya Mahāprabhu

Sūryadāsa Sarakhele

as branch of Nityānanda, 366-367

Śūtra-mālikā

as book by Jīva Gosvāmī, 306

Tac chraddadhānā munayo

verses quoted, 83-84

Tad ahaṁ bhakty-upaḥtam

verses quoted, 169, 242

Tad ananyatvam āraṃbhaṇa

verse quoted, 114

Tad rajas-tamo-bhāvāḥ kāma

verse quoted, 174-175

Tad evaṁ prīter laksṇāṇam

verses quoted, 72

Tad viddhi pranipātena

verse quoted, 41

Tad viṣṇoḥ paramarś padam

quoted, 99

Tān ahaṁ dvīṣataḥ krūrān

verses quoted, 127

Tāṁ-sabāra pada-reṇu mora

verses quoted, 161

Taittirīya Upaniṣad

quoted on Brahman as original cause, 115-116

Tapanā Ācārya

as devotee of Lord in Jagannātha Purī, 345

Tapanī Miśra

as devotee of Lord at Vārāṇasi, 347

as kaniṣṭha-adhikārī, 40

blasphemy of Caitanya intolerable to, 39

Caitanya accepted food at house of, 35

Tasyaite kathitā hy arthāḥ

verses quoted, 38, 77

Tathā dīkṣā-vidhāṇena

verses quoted, 36

Tatrāprāpita niyamitaḥ smaraṇe

verses quoted, 124

Tattvamasi

accepted as mahā-vākyā by Śaṅkara, 125-126

as partial explanation of Vedas, 126-127

Tattva-sandarbha

as book by Jīva Gosvāmī, 307

Te dvandva-moha-nirmuktā

verses quoted, 180
Tepus tapas te juhuvuḥ
verses quoted, 56

Ṭhākura Sārāṅga dāsa
as branch of Caitanya tree, 324-325

Tirumalaya Bhaṭṭa
as brother of Prabhodhānanda Sarasvatī, 142

Traiguṇya-viṣayā vedā
verse quoted, 100

Transcendentalists
three classes of, 84

Transformation of energy
See Energy, transformation of

Transmigration
described in Gītā, 111
99.9% of Indians believe in, 237-238
of living beings, 233
understanding science of, 167-168

Trayo vedāḥ saṁ-ahāṃ
verses quoted, 62

Tretā-yuga
paramārtha honored in, 59

Ṭṛṇād api sunīcena
verses quoted, 39, 52, 168, 307

Tulasī
dog has no respect for, 251

Tvayy asta-bhāvād aviśuddha
verses quoted, 100

Tyaktvī dehorn punar janma
verses quoted, 241

U

Uddhārana Datta Ṭhākura
as branch of Nityānanda, 377-379

Uddhava
Paramānanda Purī as, 222-223

Uddhava-śandesta
as book by Rūpa Gosvāmī, 303

Ujvala-nilāmaṇi
as book by Rūpa Gosvāmī, 303
Jīva Gosvāmī’s commentary on, 306

U-kārṇeṇocayate rādhā
verses quoted, 125

Upadesāṁśta

cited on development of devotional service, 15

Upaniṣads
bhakti developed on basis of, 84
explained impersonally by Māyāvādīs, 82
meant to establish personal feature of Abso-
lute, 95
must be understood as they are, 91-92
108 listed, 92-93
quoted on six opulences of Lord, 132

Uttara-mīmāṁsā
See Vedānta-sūtra, 88

V

Vairāgya-vidyā-nijabhaktiyoga
verse quoted, 334

Vaiṣṇavānanda
as branch of Nityānanda, 379

Vaiṣṇava-mahāyuga

cited on Caitanya taking sannyāsa, 223

Vaiṣṇavas
as greatest philosophers in world, 83-85
can deliver Kṛṣṇa to everyone, 388
can’t tolerate Māyāvāda philosophy, 96
consider creation temporary not false, 116
follow orders of guru and Kṛṣṇa, 206-207
get spiritual body after death, 53
greater than brahmaṇas, 18
know how to approach Lord directly, 134
Māyāvādīs try to defy, 80
never accept sāyujya-mukti, 172
never see faults of others, 201
one should not tolerate blasphemy against,
308
only can write transcendental literature, 206-
207, 215-216
respectful to everyone, 45
second-class described, 50-51
should be conversant with Vedānta, 56-57
tolerant as trees, 39
various philosophies of, 82
worship demigods on principles of Brahma-
sarīḥḥitā, 147-148

See also Devotees

Vaiṣṇava-toṣṇī
as book by Sanātana Gosvāmī, 304

Vaiṣyās

can approach Supreme, 174
capitalism meant for, 175
enagements of, 280

Vakreśvara
as associate of Lord in Jagannātha Purī, 332

Vakreśvara Paṇḍita
could dance for seventy-two hours, 261-262
Devānanda Paṇḍita saved by grace of, 298

Vallabha
as former name of Anupama, 302

Vallabha Sena
as sub-branch of Caitanya tree, 290

Vanamālī Paṇḍita
as branch of Caitanya tree, 295-296

Vānaprastha
four divisions of, 26
Vānīnātha
  as branch of Caitanya tree, 326
Vānīnātha Vasu
  as dear servant of Caitanya, 300
Varāha
  Caitanya manifest His form as, 279
Varāṇāśi
  Caitanya met with Māyāvādīs at, 34
devotees of Lord in, 347-349
  impersonals of, 29
  residents of Lord Caitanya, 144-149
Vāraṇāsī
  as eighty-fourth branch of Caitanya tree, 326-328
Vāsudeva
  as full-fledged Absolute Truth, 84
  as branch of Caitanya tree, 274-275
Vātsalya-rasa
  elderly gopīs serve Kṛṣṇa in, 172
Vāyu Purāṇa
  sūtra defined in, 88
Vedāham etaṁ puruṣaṁ mahāntam
  verse quoted, 98
Vedaiś ca sarvair ahām
  verse quoted, 31, 49, 123, 126
Vedānta-sūtra
  appropriate candidate for study of, 52
  as words spoken by Lord in form of Vyāsadeva, 88
  Bhāgavatam as natural commentary on, 90, 94, 188
  Caitanya’s direct explanation of, 95-96, 131-140
  contents of described, 89-90
  different names of, 88
  doctrine of transformation of energy in, 114-117
  emanated from breathing of Nārāyaṇa, 89
  explained impersonally by Māyāvādīs, 82
  fully understood by Vaiśṇava ācāryas, 83-85
  Hare Kṛṣṇa mantra as reality of all, 62
  Kṛṣṇa as compiler of, 31
Vedānta-vākyaṁ sadā
  verse quoted, 32
Vedānta tu mahā-sāstro
  verses quoted, 94-95
Vadanti tat tattva-vidas
  verses quoted, 97
Vedānta nāma upaṇि�ṣat
  text quoted, 82
Vedārtha-sāṅgahraha
  quoted on diverse energies of Absolute, 133
Vedas
  emanate from breathing of Nārāyaṇa, 89
  Kṛṣṇa known by and knower of, 31, 49, 55, 123
  misinterpretation of deprecated by Caitanya, 92
  offense of minimizing authority of, 59
  person who chants Ha-ri has already studied, 56
  quoted on faith in spiritual master, 38, 77
  quoted on varieties of Lord’s energies, 5
  Śaṅkara’s indirect explanation of, 128-129
Vede rāmāyaṇe caiva purāṇe
  verses quoted, 128
Vedic hymns
  holy name essence of, 54, 59, 59-60
Vedic literature
  as source of real knowledge, 94
  blasphemy of, 178
  compiled by Vyāsadeva, 58
  describes Kṛṣṇa as energetic, 106
  devotional service that ignores, 188
  explained impersonally by Māyāvādīs, 82
  indirectly described by Śaṅkara, 93-96
  madhyama-adhikāri must be learned in, 84
  orkāra as principle word in, 122-126
  only Hari explained in, 128
  Supreme Lord as goal of, 132
  thousands of references to Viṣṇu’s energy in, 103
Vedic literature
understood only in disciplic succession, 37-38

Vedāyāṁ pavitram omkāra
verses quoted, 123

Vedāyāṁ vāstavam atra vastu
verses quoted, 137

Vicitra-saktīṁ puruşaṁ purāṇaḥ
verse quoted, 98

Vidagdha-mādhava
as book by Rūpa Gosvāmi, 303, 304
taking shelter of, 184

Vidyānanda
as branch of Caitanya tree, 300

Vijaya dāsa
as branch of Caitanya tree, 291-292

Virabhadra Gosāni
as branch of Nityānanda Prabhu, 356-359
as son of Nityānanda Prabhu, 321
as topmost branch of Nityānanda, 387

Vijaya chādiyā kabe’ suddha
verses quoted, 14, 184

Viṣṇāī
as devotee of Nityānanda, 383

Viṣṇu
as maintainer of universe, 56
as predominator, 5
as supreme living force, 8
changes body of devotee, 37
considered product of ignorance by Sadānanda Yogginda, 101
demigods never equal to, 103, 178
learned think only of, 99
not product of material energy, 103-104
omkāra as good as, 124-125
three categories of His potency, 109-112
worshiped by Jarasandha, 162
worshiped for material success by atheists, 143, 146-148, 165

Viṣṇudāsa
as branch of Nityānanda, 380

Viṣṇupriyā
as wife of Caitanya, 296

Viṣṇu Purāṇa

cited on two energies of Lord, 99
describes Krṣṇa as energetic, 106
quoted on energies of Viṣṇu, 109
quoted on expansion of Lord’s energies, 113
quoted on welfare work for all, 241

Viṣṇu-Purī
as root of tree of devotional service, 221

Viṣṇu-tattva
Caitanya in ecstasy as, 294-295
Viśvambhara
Caitanya known as, 217

Viṣṇusvāmī
Māyāvādīs took advantage of his philosophy, 95

Viśvanātha
quoted on mercy of spiritual master, 220

Viśvanātha Cakravartī Ṭhākura
cited on accepting words of spiritual master, 55
quoted on mercy of Vaiṣṇavas, 388

Viśvarūpa
as elder brother of Caitanya, 320

Vṛndāvana
devotee attracted to residents of, 172
Govinda worshiped in, 195-196
mission of Rūpa and Sanātana in, 311
Rūpa and Sanātana sent by Caitanya to, 150, 152
seen by purified mind, 184

Vṛndāvana dāsa Ṭhākura
as author of Caitanya-bhaṅgavata, 157, 186
as incarnation of Vyāsa, 386
as son of Nārāyaṇi, 190
depicted pastimes of Caitanya, 187

Vṛndāvana-sāataka
as book by Prabodhānanda Sarasvatī, 142

Vṛndavaṇeśvarī
See Rādhārāṇī

Vyāsadeva
as compiler of Vedic literature, 58
his doctrine of transformation of energy, 114-117

Nārāyaṇa in form of as author of Vedānta, 88
saw separated energy of Lord, 111
Vṛndāvana dāsa as incarnation of, 386
wrote to deliver fallen souls, 102

Vyāsa-sūtra
See Vedānta-sūtra, 88

Vyākaraṇa Bhaṭṭa
as brother of Prabodhānanda Sarasvatī, 142

W

Women
can approach Supreme, 174

World, material
actually no scarcity in, 235
as Brahman, 115
as eternally true, 117
as reflection of spiritual world, 108
chanting and dancing not of, 17
considered false by Māyāvādīs, 22
created by glance of Lord, 115
everyone’s body temporary in, 98
everything limited in, 105
World, material
extinguishes fiery quality of soul, 105
Supreme Lord beyond, 98
tree of bhakti not of, 228
Viśṇu’s name all-auspicious in, 178

World, spiritual
as expansion of potency of omkāra, 124
considered void by Māyāvādīs, 29
material world as reflection of, 108
no creation in, 105
soul retains identity in, 116
spiritual potency manifested in, 109
spiritual varieties in, 5
storehouse of love never depleted in, 18
tree of bhakti grows in, 228
Viśṇu belongs to, 104

Y

Yac caṅsura eṣa savitā sakala
verses quoted, 148
Yādavācārīya Gosvāmī
identified, 203
Yadā yadā hi dharmasya
verses quoted, 111, 164
Yadunandana
as branch of Caitanya tree, 328
Yadunandana Ācārya
initiated by Vāsudeva Datta, 275
Yadunātha
as branch of Caitanya tree, 300
Yadunātha Kavičandra
as branch of Nityānanda, 373
Yaḥ prayāti tyajan deham
verses quoted, 122, 123
Yaḥ sāmbhutām api tathā
verses quoted, 147
Yaḥ sarva-jñāḥ sarva-vit
quoted, 133
Yajñaiśaḥ saṅkīrtana-prayair
verses quoted, 4
Yānti deva-vratā devān
quoted, 104, 241
Yaśodā
Kṛṣṇa appears as son of, 7
Yasya deve para bhaktir
verses quoted, 38, 77
Yasyājaṁ bhramatī sambhṛta
verses quoted, 148
Yasya prasādāḥ bhagavat-prasādo
verses quoted, 220, 388
Yataḥ khyātīṁ yātarḥ katham
verses quoted, 177.

Yathā kaṁcanatāṁ yāti
verses quoted, 36
Yato vā imāṁ bhūtāṁ jāyante
verses quoted, 115, 116
Yavanas
became devotees, 29
Yāvam na jijñāsata ātmā-tattvam
verses quoted, 139
Yavā sammohito jīva ātmānaṁ
quoted, 111
Yena tena prakāreṇa
verses quoted, 27
Ye ‘nye’ ravinākṣa vimukta
verses quoted, 100
Yeṣāṁ tv anta-gatam
verses quoted, 180
Yoga
as imperfect means of realizing Absolute, 84
Yogasārastava
Jīva Gosvāmi’s commentary on, 306
Yogīs
as transcendental, 84
Yudhiṣṭhira
Kṛṣṇa acted as order-carrier of, 171
Yugāyitaṁ nimeseṇa caṅsūṣā
verses quoted, 65-66, 248
Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī 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-gītā As It Is. This translation of Śrī Caitanya-caritāmṛta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.