The Pastimes of Lord Caitanya Mahāprabhu

Śrī Caitanya-caritāmṛta

MADHYA-LīLĀ Volume 2

HIS DIVINE GRACE

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

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

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

On the Cover
To bestow mercy upon Śrīvadhana Bhaṭṭacārya, Śrī Caitanya Mahāprabhu manifested His four-handed Viṣṇu form and then His original form as Kṛṣṇa.
Śrī Caitanya-caritāmṛta
BOOKS by
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

Bhagavad-gītā As It Is
Śrīmad-Bhāgavatam, Cantos 1-5 (15 Vols.)
Śrī Caitanya-caritāmṛta (17 Vols.)
Teachings of Lord Caitanya
The Nectar of Devotion
Śrī Tāsopaniṣad
Easy Journey to Other Planets
Krṣṇa Consciousness: The Topmost Yoga System
Krṣṇa, The Supreme Personality of Godhead (3 Vols.)
Transcendental Teachings of Prahālaṇa Mahārāja
Krṣṇa, the Reservoir of Pleasure
The Perfection of Yoga
Beyond Birth and Death
On the Way to Krṣṇa
Rāja-vidyā: The King of Knowledge
Elevation to Krṣṇa Consciousness
Krṣṇa Consciousness: The Matchless Gift
Back to Godhead Magazine (Founder)

A complete catalogue is available upon request

International Society for Krishna Consciousness
3764 Watseka Avenue
Los Angeles, California 90034
All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA-CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Madhya-lilā
Volume Two

“The Narrations Concerning Mādhavendra Puri, Sākṣī Gopāla and Sārvabhauma Bhaṭṭācārya”

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

THE BHAKTIVEDANTA BOOK TRUST
New York · Los Angeles · London · Bombay
Readers interested in the subject matter of this book are invited by the International Society for Krishna Consciousness to correspond with its Secretary.

International Society for Krishna Consciousness
3764 Wateka Avenue
Los Angeles, California 90034

©1975 Bhaktivedanta Book Trust
All Rights Reserved

Library of Congress Catalogue Card Number: 73-93206
International Standard Book Number: 0-912776-64-1
Printed in the United States of America
Contents

Introduction vii

Chapter 4 Śrī Mādhavendra Purī’s Devotional Service 1
Chapter 5 The Activities of Sākṣi-gopāla 111
Chapter 6 The Liberation of Sārvabhauma Bhaṭṭācārya 191

References 361
Glossary 363
Bengali Pronunciation Guide 369
Index of Bengali and Sanskrit Verses 371
General Index 387
Introduction

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

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

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

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

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

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

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

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

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

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

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Sri Bhaktisiddhanta Sarasvati Gosvami, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read Sri Caitanya-caritamrta," and the other by Srila Bhaktisiddhanta's father, Bhaktivinoda Thakura.

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

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
The temple of Gopālājī in Remuna, India, where Śrī Caitanya Mahāprabhu fell unconscious after narrating the story of Mādhavendra Purī.
Kṣīra-cora-gopinātha, the Deity who stole a pot of condensed milk for His devotee, Mādhangendra Puri.
The temple of Sākṣi-gopāla in Kaṭaka, where Śrī Caitanya Mahāprabhu heard the story of the Lord’s acting as a witness for His devotee.
Sārvabhauma Bhaṭṭācārya’s room at Purī, the site where Lord Caitanya exhibited many transcendental pastimes.
PLATE ONE

"After taking bath at Govinda-kūṇḍa, Mādhavendra Puri sat beneath a tree to take his evening rest. While he was sitting beneath the tree, an unknown cowherd boy came with a pot of milk, placed it before Mādhavendra Puri, and, smiling, addressed him as follows. 'Please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?' When he saw the beauty of that boy, Mādhavendra Puri became very satisfied. Hearing His sweet words, he forgot all hunger and thirst.' (pp.12-13)
"As soon as the people of the village understood that the Deity was going to be installed, they brought their entire stocks of rice, dahl and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled. All the cooked rice was stacked on palāśa leaves, which were on new cloths spread over the ground. Around the stack of cooked rice were stacks of chappatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them. Pots of yogurt, milk, buttermilk and śikharini, sweet rice, cream and solid cream were placed alongside the vegetables. In this way the Annakūṭa ceremony was performed, and Mādhavendra Puṇi Gosvāmī personally offered everything to Gopāla." (pp.31-34)
"Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopīnātha Deity come to talk to him, and He spoke as follows. ‘Please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyāsī, Mādhavendra Purī. This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks. A sannyāsī named Mādhavendra Purī is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him.’ Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity’s room. He then opened the temple door. According to the Deity’s directions, the priest found the pot of sweet rice behind the cloth curtain.” (pp.65-67)
PLATE FOUR

"Mādhavendra Purī took rest that night in the temple, but toward the end of the night he had another dream. He dreamed that Gopāla came before him and said: ‘O Mādhavendra Purī, I have already received all the sandalwood and camphor. Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopīnātha daily until it is finished. There is no difference between My body and Gopīnātha’s body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopīnātha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced. You should not hesitate to act according to My order. Believing in Me, just do what is needed.’"  
(pp.82-83)
PLATE FIVE

"After saying this, Lord Caitanya Mahāprabhu read the famous verse of Mādhavendra Purī. That verse is just like the moon. It has spread illumination all over the world. Mādhavendra Purī recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

'O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?'

When Śrī Caitanya Mahāprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself. When Lord Śrī Caitanya Mahāprabhu fell to the ground in ecstatic love, Lord Nityānanda took Him on His lap. Crying, Caitanya Mahāprabhu then got up again." (pp.98-102)
PLATE SIX

“All the townspeople went to see the witness Gopāla, and when they saw the Lord actually standing there, they all offered their respectful obeisances. When the people arrived, they were very pleased to see the beauty of Gopāla, and when they heard that He had actually walked there, they were all surprised. Then the elderly brāhmaṇa, being very pleased, came forward and immediately fell like a stick in front of Gopāla. Thus in the presence of all the townspeople, Lord Gopāla bore witness that the elderly brāhmaṇa had offered his daughter in charity to the young brāhmaṇa.” (pp.164-165)
“When Lord Caitanya Mahāprabhu went to the temple of Lord Śiva known as Kapoteśvara, Nityānanda Prabhu, who was keeping His staff in custody, broke the staff in three parts and threw it into the River Bhārginā. Later this river became known as Daṇḍabhaṅgā-nādi.” (p. 180)
“For seven days continuously, Śrī Caitanya Mahāprabhu listened to the Vedānta philosophy expounded by Sārvabhauma Bhaṭṭācārya. However, Caitanya Mahāprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhaṭṭācārya. On the eighth day, Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu: ‘You have been listening to the Vedānta philosophy from me continuously for seven days. You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedānta philosophy or not.’ (pp.258-259)
PLATE NINE

“How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.”

(pp.277-278)
CHAPTER 4

Śrī Mādhavendra Purī's Devotional Service

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fourth Chapter. Passing along the path of Chatrabhoga and coming to Vṛddhamantreśvara, Śrī Caitanya Mahāprabhu reached the border of Orissa. On His way He enjoyed transcendental bliss by chanting and begging alms in different villages. In this way He reached the celebrated village of Remuṇā, where there is a Deity of Gopināṭha. There He narrated the story of Mādhavendra Purī, as He had heard it from His spiritual master, Īśvara Purī. The narration is as follows.

One night while in Govardhana, Mādhavendra Purī dreamed that the Gopāla Deity was within the forest. The next morning he invited his neighborhood friends to accompany him to excavate the Deity from the jungle. He then established the Deity of Śrī Gopāla on top of Govardhana Hill with great pomp. Gopāla was worshiped, and the Annakūṭa festival was observed. This festival was known everywhere, and many people from the neighboring villages came to join. One night the Gopāla Deity again appeared to Mādhavendra Purī in a dream and asked him to go to Jagannāṭha Purī to collect some sandalwood pulp and smear it on the body of the Deity. Having received this order, Mādhavendra Purī immediately started for Orissa. Traveling through Bengal, he reached Remuṇā village and there received a pot of condensed milk (kśīra) offered to the Deity of Gopināṭha. This pot of condensed milk was stolen by Gopināṭha and delivered to Mādhavendra Purī. Since then, the Gopināṭha Deity has been known as Kśīra-cora-gopināṭha, the Deity who stole the pot of condensed milk. After reaching Jagannāṭha Purī, Mādhavendra Purī received permission from the King to take out one maṇa of sandalwood and eight ounces of camphor. Aided by two men, he brought these things to Remuṇā. Again He saw in a dream that Gopāla at Govardhana Hill desired that very sandalwood to be turned into pulp mixed with camphor and smeared over the body of Gopināṭha. Understanding that that would satisfy the Gopāla Deity at Govardhana, Mādhavendra Purī executed the order and returned to Jagannāṭha Purī.

Śrī Caitanya Mahāprabhu narrated this story for Lord Nityānanda Prabhu and other devotees and praised the pure devotional service of Mādhavendra Purī. When He recited some verses composed by Mādhavendra Purī, He went into an ecstatic mood. But when He saw that many people were assembled, He checked Himself and ate some sweet rice prasāda. Thus He passed that night, and the next morning He again started for Jagannāṭha Purī.
TEXT 1

yasmai dāturī corayan ksīra-bhāṇḍam
  gopināthah ksīra-corābhidho 'bhūt
śrī-gopālah prādurāsid vaśaḥ san
  yat-premam tāṁ mādhavendraṁ nato 'smi

SYNONYMS

yasmai—unto whom; dāturī—to deliver; corayan—stealing; ksīra-bhāṇḍam—the pot of sweet rice; gopināthah—Gopinātha; ksīra-corā—stealer of a pot of sweet rice; abhidhāh—celebrated; abhūt—became; śrī-gopālah—Śrī Gopāla Deity; prādur-āsīt—appeared; vaśaḥ—captivated; san—being; yat-premam—by his love; tāṁ—unto him; mādhavendraṁ—Mādhavendra Puri, who was in the Madhva-sampradāya; nataḥ asmi—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto Mādhavendra Puri, who was given a pot of sweet rice stolen by Śrī Gopinātha, celebrated thereafter as ksīra-corā. Being pleased by Mādhavendra Puri’s love, Śrī Gopāla, the Deity at Govardhana, appeared to the public vision.

PURPORT

Bhaktivinoda Ṭhākura annotates that this Gopāla Deity was originally installed by Vajra, the grandson of Kṛṣṇa. Mādhavendra Puri rediscovered Gopāla and established Him on top of Govardhana Hill. This Gopāla Deity is still situated at Nāthadhvāra and is under the management of descendants of Vallabhācārya. The worship of the Deity is very luxurious, and one who goes there can purchase varieties of prasāda by paying a small price.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda
SYNONYMS

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

TRANSLATION

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

TEXTS 3-4

नीलाक्रिगमन, जगन्नाथ-दर्शन
सार्वभौम स्वामी-प्रभुर मिलन || 3 ||
ए सब लीला प्रभुर दास व्रन्दावन
विस्तारि करियाँचें हूक्त बर्णन || 4 ||
	nilādri-gamana, jagannātha-daraśana
sārvabhauma bhatṭācārya-prabhura milana

e saba lilā prabhura dāsa vrndāvana
vistāri’ kariyāchena uttama varṇana

SYNONYMS

nilādri-gamana—going to Jagannātha Puri; jagannātha-daraśana—visiting the temple of Lord Jagannātha; sārvabhauma bhatṭācārya—with Sārvabhauma Bhaṭṭācārya; prabhura—of the Lord; milana—meeting; e saba—all these; lilā—pastimes; prabhura—of the Lord; dāsa vrndāvana—Vṛndāvana dāsa Ṭhākura; vistāri’—elaborating; kariyāchena—has done; uttama—very nice; varṇana—description.

TRANSLATION

The Lord went to Jagannātha Puri and visited Lord Jagannātha’s temple. He also met with Sārvabhauma Bhaṭṭācārya. All these pastimes have been very elaborately explained by Vṛndāvana dāsa Ṭhākura in his book Caitanya-bhāgavata.

TEXT 5

সহজে বিচিত্র মধুর চৈতন্য-বিহার
বৃন্দাবনদাস-মুখে অথবের ধার || 5 ||
sahaje vicitra madhura caitanya-vihāra
vrndāvana-dāsa-mukhe amṛtera dhāra

SYNONYMS
sahaje—naturally; vicitra—wonderful; madhura—sweet; caitanya—of Lord Caitanya Mahāprabhu; vihāra—the activities; vrndāvana-dāsa—of Vṛndāvana dāsa Ṭhākura; mukhe—from the mouth; amṛtera—of nectar; dhāra—shower.

TRANSLATION
By nature all the activities of Śri Caitanya Mahāprabhu are very wonderful and sweet, and when they are described by Vṛndāvana dāsa Ṭhākura, they become like a shower of nectar.

TEXT 6
ataeva tāhā varṇile haya punarukti
dambha kari’ varṇi yadi taiche nahi śakti

SYNONYMS
ataeva—therefore; tāhā—such activities; varṇile—if describing; haya—there is; punarukti—repetition; dambha kari’—being proud; varṇi—I describe; yadi—if; taiche—such; nahi—there is not; śakti—power.

TRANSLATION
Therefore I very humbly submit that since these incidents have already been nicely described by Vṛndāvana dāsa Ṭhākura, I would be very proud to repeat the same thing, and this would not be very good. I do not have such powers.

TEXT 7
caitanya-maṅgale yāhā karila varṇana
sūtra-rūpe sei lilā kariye sūcana
SYNONYMS

caitanya-maṅgale—in the book named Caitanya-maṅgala; yāhā—whatever; karila varṇana—has described; sūtra-rūpe—in the form of short codes; sei līlā—those pastimes; kariye sūcana—I shall present.

TRANSLATION

I am therefore presenting in short codes all those events already described in the Caitanaya-maṅgala [now known as Caitanya-bhāgavata] by Vṛndāvana dāsa Ṭhākura.

TEXT 8

tāṅra sūtre āche, teṅha nā kaila varṇana
yathā-kathaṅcit kari’ se līlā kathana

SYNONYMS

tāṅra—his; sūtre—in the codes; āche—there are; teṅha—he; nā kaila varṇana—did not describe; yathā-kathaṅcit—something of them; kari’—doing; se—these; līlā—of pastimes; kathana—narration.

TRANSLATION

Some of the incidents in his codes he did not describe elaborately, and so I shall try to describe them in this book.

TEXT 9

ataeva tāṅra pāye kari namaskāra

tāṅra pāya aparādha nā ha-uk āmāra

SYNONYMS

ataeva—therefore; tāṅra pāye—at his lotus feet; kari—I do; namaskāra—obeisances; tāṅra pāya—to the lotus feet of Vṛndāvana dāsa Ṭhākura; aparādha—offense; nā—not; ha-uk—let it happen; āmāra—my.
TRANSLATION
I thus offer my respectful obeisances unto the lotus feet of Vṛndāvana dāsa Ṭhākura. I hope that I will not offend his lotus feet by this action.

TEXT 10
एईमा महाप्राभु चलिला नीलाचले।
चारि भक्त सले कृष्णकीर्तन-कुतुहले॥ १० ॥

ei-mata mahāprabhu calilā nilācale
cāri bhakta saṅge kṛṣṇa-kirtana-kutūhale

SYNONYMS
ei-mata—in this way; mahāprabhu—Lord Caitanya Mahāprabhu; calilā—proceeded; nilācale—toward Jagannātha Puri; cāri bhakta—four devotees; saṅge—with; kṛṣṇa-kirtana—for chanting of the holy name of Kṛṣṇa; kutūhale—in great eagerness.

TRANSLATION
Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Puri with four of His devotees, and He chanted the holy name of the Lord, the Hare Kṛṣṇa mantra, with great eagerness.

TEXT 11
भिक्षा लागिे एकदिन एक ग्राम गिया।
आपने बहुत अन्न आनिल मागिया॥ ११ ॥

bhikṣā lägi’ eka-dina eka grāma giya
āpane bahuta anna ānila māgiyā

SYNONYMS
bhikṣā lägi’—for prasāda; eka-dina—in one day; eka grāma—to one village; giya—going; āpane—personally; bahuta—a great quantity; anna—of rice and other eatables; ānila—brought; māgiyā—begging.

TRANSLATION
Each day Śrī Caitanya Mahāprabhu personally went to a village and collected a great quantity of rice and other grains for the preparation of prasāda.
TEXT 12

पथे बड़ा बड़ा दानी विघ्न नाहि करे।
ता' सबारे कुपा करि' आई। रेमुणारे॥ १२॥

pathe baḍa baḍa dānī vighna nāhi kare
tā' sabāre kṛpā kari' āilā remuṇāre

SYNONYMS

pathe—on the way; baḍa baḍa—big, big; dānī—toll or tax collector; vighna—hindrances; nāhi—not; kare—make; tā' sabāre—to all of them; kṛpā kari’—showing mercy; āilā—reached; remuṇāre—the village known as Remuṇā.

TRANSLATION

There were many rivers on the way, and at each river there was a tax collector. They did not hinder the Lord, however, and He showed them mercy. Finally He reached the village of Remuṇā.

PURPORT

There is a railway station named Balesvara, and five miles to the west is a village named Remuṇā. The temple of Kṣirar-cora-gopānatha still exists in this village, and within the temple the samādhi tomb of Rasiṅnanda Prabhu, the chief disciple of Śyāmānanda Gosvāmī, can still be found.

TEXT 13

रेमुणारे गोपीनाथ परम-मोहन।
हर्षक करि' कैल प्रभु तः दराशन॥ १३॥

remuṇāre gopinātha parama-mohana
bhakti kari' kaila prabhu tāṅra daraśana

SYNONYMS

remuṇāre—in that village of Remuṇā; gopinātha—the Deity of Gopinātha; parama-mohana—very attractive; bhakti kari’—with great devotion; kaila—did; prabhu—the Lord; tāṅra—of Him; daraśana—visit.

TRANSLATION

The Deity of Gopinātha in the temple at Remuṇā was very attractive. Lord Caitanya visited the temple and offered His obeisances with great devotion.
TEXT 14

When Śrī Caitanya Mahāprabhu offered His obeisances at the lotus feet of the Gopinātha Deity, the helmet of flowers on the head of Gopinātha fell down and landed on the head of Caitanya Mahāprabhu.

SYNONYMS

tāṇra pāda-padma—lotus feet of Gopinātha; nikaṭa—near; praṇāma—obeisances; karite—while offering; tāṇra—His; puṣpa-cūḍā—helmet of flowers; paḍila—fell down; prabhura—of the Lord; māṭhāte—on the head.

TRANSLATION

When Śrī Caitanya Mahāprabhu offered His obeisances at the lotus feet of the Gopinātha Deity, the helmet of flowers on the head of Gopinātha fell down and landed on the head of Caitanya Mahāprabhu.

TEXT 15

When the Deity's helmet fell upon His head, Śrī Caitanya Mahāprabhu became very pleased, and thus He chanted and danced in various ways with His devotees.

SYNONYMS

cūḍā pāṇā mahāprabhura ānandita mana bahu nṛtya-gita kaila lañā bhakta-gana

cūḍā pāṇā—getting the helmet; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; ānandita—pleased; mana—the mind; bahu—various kinds; nṛtya-gita—dancing and chanting; kaila—performed; lañā—with; bhakta-gana—the devotees.

TRANSLATION

When the Deity's helmet fell upon His head, Śrī Caitanya Mahāprabhu became very pleased, and thus He chanted and danced in various ways with His devotees.
prabhura prabhāva dekhi' prema-rūpa-guṇa
vismita ha-ilā gopināthera dāsa-gaṇa

SYNONYMS

prabhura—of the Lord; prabhāva—the influence; dekhi'—seeing; prema-rūpa—His beauty; guṇa—and His qualities; vismita ha-ilā—became struck with wonder; gopināthera—of the Gopinātha Deity; dāsa-gaṇa—the servants.

TRANSLATION

All the servants of the Deity were struck with wonder due to Śrī Caitanya Mahāprabhu's intense love, His exquisite beauty and His transcendental qualities.

TEXT 17

nānā-rupe pritye kaila prabhura sevana
sei rātri tāhāṅ prabhu karilā vañcana

SYNONYMS

nānā-rupe—in various ways; pritye—on account of love; kaila—did; prabhura—of the Lord; sevana—service; sei rātri—that night; tāhāṅ—there; prabhu—Lord Caitanya Mahāprabhu; karilā—did; vañcana—passing.

TRANSLATION

Because of their love for Śrī Caitanya Mahāprabhu, they served Him in many ways, and that night the Lord stayed at the temple of Gopinātha.

TEXT 18

mahāprasāda-kṣīra-lobhe rahilā prabhu tathā
pūrve īśvara-puri tānre kahiyāchēn kathā

SYNONYMS

mahā-prasāda—for the remnants of foodstuff; kṣīra—sweet rice; lobhe—in eagerness; rahilā—remained; prabhu—the Lord; tathā—there; pūrve—before
that; Ḣvāra-puri—Īśvara Purī, His spiritual master; ṭāṅre—unto Him; kahiyaḥena—told; kathā—a narration.

**TRANSLATION**

The Lord remained there because He was very eager to receive the remnants of sweet rice offered to the Gopinātha Deity, having heard a narration from His spiritual master, Ḣvāra Purī, of what had once happened there.

**TEXT 19**

‘क्षीरचोरा गोपिनाथ’ प्रसिद्ध नामः
तुजगणे कहे प्रभु सेई त’ आङ्ख्याय || १९ ||

‘kṣīra-cora gopinātha’ prasiddha tāṅra nāma
bhakta-gaṇe kahe prabhu sei ta’ ākhyāna

**SYNONYMS**

kṣīra-cora gopinātha—the Gopinātha who stole the pot of sweet rice; prasiddha—very famous; tāṅra nāma—His name; bhakta-gaṇe—to all the devotees; kahe—tells; prabhu—the Lord; sei ta’ ākhyāna—that narration.

**TRANSLATION**

That Deity was known widely as Kṣīra-cora-gopinātha, and Caitanya Mahāprabhu told His devotees the story of how the Deity became so famous.

**TEXT 20**

पुर्वे माधवपूरीर्वार लागी । क्षीर केल चुरी ।
अतएव नाम वेल ‘क्षीरचोरा हरि’ || २० ||

pūrve mādhava-pūrīra lāgi’ kṣīra kaila curi
ataeva nāma haila ‘kṣīra-corā hari’

**SYNONYMS**

pūrve—formerly; mādhava-pūrīra lāgi’—for Mādhavendra Purī; kṣīra—sweet rice; kaila—did; curi—steal; ataeva—therefore; nāma—the name; haila—became; kṣīra-corā hari—the Lord who stole a pot of sweet rice.

**TRANSLATION**

Formerly the Deity had stolen a pot of sweet rice for Mādhavendra Purī; therefore He became very famous as the Lord who stole the sweet rice.
TEXT 21

 пу́рве́ сри́-мадхава-пу́ри а́йа вр́ндавана ||

 SYNONYMS

 пу́рве—formerly; сри́-мадхава-пу́ри—Srila Madhavendra Purri; а́йа—came; вр́ндавана—to Vrndavana; bhramite bhramite—while traveling; гела—went; ги́ри говардhana—to the hill known as Govardhana.

TRANSLATION

Once, Srí Mādhavendra Purī traveled to Vṛndāvana, where he came upon the hill known as Govardhana.

TEXT 22

преме́ матта, —на́хи та́нра ра́три-ди́на-жнана ||

 SYNONYMS

преме́ матта—maddened in the ecstasy of love of Kṛṣṇa; на́хи—there was not; та́нра—of him; ра́три-ди́на-жнана—knowledge of day and night; кша́не у́тхе, кша́не па́де, на́хи стхан-астханा —sometimes; у́тхе—stands; кша́не па́де—sometimes falls; на́хи—there was no sense; стхан-астханा—a proper place or not.

TRANSLATION

Mādhavendra Purī was almost mad in his ecstasy of love of Godhead, and he did not know whether it was day or night. Sometimes he stood up, and sometimes he fell to the ground. He could not discriminate whether he was in a proper place or not.
śaila parikramā kari' govinda-kunḍe āsi'
SNANA kari, vrkṣa-tale āche sandhyāya vasi'

SYNONYMS
śaila—the hill; parikramā—circumambulation; kari’—finishing; govinda-kunḍe—to the bank of the Govinda-kunda; āsi’—coming there; snāna kari—taking a bath; vrkṣa-tale—under the shade of a tree; āche—is; sandhyāya—in the evening; vasi’—resting.

TRANSLATION
After circumambulating the hill, Mādhavendra Puri went to Govinda-kunda and took his bath. He then sat beneath a tree to take his evening rest.

TEXT 24

SYNONYMS
gopāla-bālaka—cowherd boy; eka—one; dugdha-bāṇḍa laṅgā—taking a pot of milk; āsi’—coming; āge dhari’—holding it in front; kichu—something; balīla—said; hāsiyā—smiling.

TRANSLATION
While he was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Mādhavendra Puri, and, smiling, addressed Him as follows.

TEXT 25

SYNONYMS
purī—O Mādhavendra Puri; ei dugdha laṅgā—taking this milk; kara tumi pāna—drink it; māgi’—by begging; kene—why; nāhi—not; khāo—you eat; kibā—what; kara—do; dhyāna—meditation.
TRANSLATION

"Please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?"

TEXT 26

বালকের সৌন্দর্যে পুরীর হৃদয় সতুষ্ট।
তাহার মধুর-বাক্যে গেল ভোক-শৌচ। ॥ ২৬ ॥

bālakera saundarye purīra ha-ilā santoṣa
tāhāra madhura-vākye gela bhoka-śoṣa

SYNONYMS

bālakera—of the boy; saundarye—in the beauty; purīra—of Mādhavendra Purī; ha-ilā—was; santoṣa—very much satisfaction; tāhāra—of Him; madhura-vākye—by the sweet words; gela—forgot; bhoka-śoṣa—all hunger and thirst.

TRANSLATION

When he saw the beauty of that boy, Mādhavendra Purī became very satisfied. Hearing His sweet words, he forgot all hunger and thirst.

TEXT 27

পুরী কহে,—কে তুমি, কাহা। ভোষার বাস।
কেমতে জানিলে, আমি করি উপবাস। ॥ ২৭ ॥

purī kahe,—ke tumī, kāhān tomāra vāsa
ke-mate jānile, āmi kari upavāsa

SYNONYMS

purī kahe—Mādhavendra Purī inquired from the boy; ke tumī—who are You; kāhān tomāra vāsa—where do You reside; ke-mate—how; jānile—You know; āmi kari upavāsa—I am fasting.

TRANSLATION

Mādhavendra Purī said: "Who are You? Where do You reside? And how did You know that I was fasting?"

TEXT 28

বালক কহে,—গোপ আমি, এই গ্রামে বসি।
আমার গ্রামেতে কেহ না রহে উপবাসী। ॥ ২৮ ॥

SYNONYMS

bālak kahe,—go'p āmī, ēi grāme basi.
āmār grāmeṭe keḥ na rāhe upavāṣī.
bālaka kahe,- gopa āmi, ei grāme vasi
āmāra grāmēte keha nā rahe upavāsi

SYNONYMS
bālaka kahe—the boy said; gopa āmi—I am a cowherd boy; ei grāme vasi—I reside in this village; āmāra grāmēte—in My village; keha—anyone; nā—not; rahe—remains; upavāsi—without food.

TRANSLATION
The boy replied: “Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts.

TEXT 29

kehā anna māgi’ khāya, keha dugdhāhāra
ayācaka-jane āmi diye ta’ āhāra

SYNONYMS
kehā—someone; anna—food; māgi’—begging; khāya—eats; keha—one; dugdha-āhāra—drinks milk; ayācaka-jane—a person who does not beg; āmi—I; diye—supply; ta’—certainly; āhāra—eatables.

TRANSLATION
“In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables.

TEXT 30

jala nite stri-gaṇa tomāre dekhi’ gela
stri-saba dugdha diyā āmāre pāṭhāila

SYNONYMS
jala nite—for bringing water; stri-gaṇa—the women; tomāre—you; dekhi’ gela—saw you and went; stri-saba—all the women; dugdha—milk; diyā—giving; āmāre—Me; pāṭhāila—have sent.
TRANSLATION

“The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you.”

TEXT 31

গোদোহন করিতে চাহি, শীত্র আমি যাব।
আরবার আমি আমি এই ভাগু লইব || ৩১ ||

go-dohana karite cahi, sîghra âmi yâba
âra-bâra âsi âmi ei bhânda la-iba

SYNONYMS

go-dohana karite cahi—I want to milk the cows; sîghra—very soon; âmi yâba—I must go; âra-bâra—again; âsi—coming back; âmi—I; ei—this; bhânda—pot; la-iba—will take it back.

TRANSLATION

The boy continued: “I must go very soon to milk the cows, but I shall return and take back this milk pot from you.”

TEXT 32

এতঃ বলিঃ গেলা বালক না দেখিয়ে আর।
মাধব-পুরীর চিত্তে হইল চমৎকার। || ৩২ ||

eta bali’ gelâ bâlaka nā dekhiye âra
mâdhava-purîra citte ha-ila camatkâra

SYNONYMS

eta bali’—saying this; gelâ—went; bâlaka—the boy; nā—not; dekhiye—could be seen; âra—any more; mâdhava-purîra—of Mâdhavendra Puri; citte—in the mind; ha-ila—there was; camatkâra—wonder.

TRANSLATION

Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Mâdhavendra Puri’s heart was filled with wonder.

TEXT 33

চুর্ণ পান করিঃ ভাগু দুঃঝ রাখিল।
বাট দেখে, সে বালক পুনঃ না আইল || ৩৩ ||
dugdha pāṇa kari' bhānda dhuṇā rākhila
bāta dekhe, se bālaka punah nā āila

SYNONYMS

dugdha—milk; pāṇa kari’—drinking; bhānda—the pot; dhuṇā—washing; rākhila—kept aside; bāta dekhe—looks at the path; se bālaka—the boy; punah—again; nā āila—did not come back.

TRANSLATION

After drinking the milk, Mādhavendra Puri washed the pot and put it aside. He looked toward the path, but the boy never returned.

TEXT 34

vasi’ nāma laya puri, nidrā nāhi haya
šeṣa-rātre tandrā haila, —bāhya-vṛtti-laya

SYNONYMS

vasi’—sitting there; nāma laya—chants the Hare Kṛṣṇa mahā-mantra; puri—Mādhavendra Puri; nidrā—sleep; nāhi haya—there was not; šeṣa-rātre—at the end of the night; tandrā—dozing; haila—there was; bāhya-vṛtti—of external activities; laya—stop.

TRANSLATION

Mādhavendra Puri could not sleep. He sat and chanted the Hare Kṛṣṇa mahā-mantra, and at the end of the night he dozed a little, and his external activities stopped.

TEXT 35

svapne dekhe, sei bālaka sammukhe āśiṇā
eka kuṇje laṇā gela hātete dhariṇā

SYNONYMS

svapne—in a dream; dekhe—he saw; sei bālaka—the very same boy; sammukhe—in front; āśiṇā—coming; eka kuṇje—in one of the bushes; laṇā—taking him; gela—went; hātete dhariṇā—holding him by the hand.
TRANSLATION
In a dream Mādhavendra Puri saw the very same boy. The boy came before him and, holding his hand, took him to a bush in the jungle.

TEXT 36

kuṇja dekhaṇa kaha—āmi ēi kuṇja ra-i
śīta-vṛṣṭi-vātāgnite maha-duḥkha pāi ॥ ३६ ॥

SYNONYMS
kuṇja dekhaṇa—while showing him the bush; kahe—He says; ēmi—I; ei—this; kuṇje—in the bush; ra-i—reside; śīta-vṛṣṭi—in chilly cold and in showering rain; vāta—in severe wind; āgnite—and in scorching heat; maha-duḥkha pāi—I am experiencing great pain.

TRANSLATION
The boy showed Mādhavendra Puri the bush and said: “I reside in this bush, and because of this I suffer very much from severe cold, rain showers, winds and scorching heat.

TEXT 37

grāmera loka āni’ āmā kāḍha’ kuṇja haite
parvata-upari lāṇa rākha bhāla-mate ॥ ३७ ॥

SYNONYMS
grāmera—of the village; loka—the people; āni’—bringing; āmā—Me; kāḍha’—take out; kuṇja haite—from this bush; parvata-upari—on the top of the hill; lāṇa—taking Me; rākha—keep Me; bhāla-mate—very nicely.

TRANSLATION
“Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on top of the hill.

TEXT 38

एक घटठ कारि’ भाई। करह भञ्जन।
बहु शीतल जले कर श्रीरं मार्गन ॥ ३८ ॥
eka maṭha kari’ tāhān karaha sṭhāpana
bahu śītalā jale kara śri-aṅga mārjana

SYNONYMS
eka—one; maṭha—temple; kari’—constructing; tāhān—there; karaha—do; sṭhāpana—installment; bahu—much; śītalā—cold; jale—in water; kara—do; śri-aṅga—My transcendental body; mārjana—washing.

TRANSLATION
“Please construct a temple on top of that hill,” the boy continued, “and install Me in that temple. After this, wash Me with large quantities of cold water so that My body may be cleansed.

TEXT 39

bahu-dina tomāra patha kari nirikṣana
kabe āsi’ mādhava āmā karibe sevana

SYNONYMS
bahu-dina—many days; tomāra—of you; patha—the path; kari—I do; nirikṣana—observing; kabe—when; āsi’—coming; mādhava—Mādhavendra Puri; āmā—Me; karibe—he will do; sevana—serving.

TRANSLATION
“For many days I have been observing you, and I have been wondering, ‘When will Mādhavendra Puri come here to serve Me?’

TEXT 40

tomāra prema-vaśe kari’ sevā āṅgikāra
darśana diyā nistāriba sakala saṁsāra

SYNONYMS
tomāra—your; prema-vaśe—by being subjugated by the love; kari’—doing; sevā—of service; āṅgikāra—acceptance; darśana diyā—giving audience; nistāriba—I shall deliver; sakala—all; saṁsāra—the material world.
TRANSLATION

"I have accepted your service due to your ecstatic love for Me. Thus I shall appear, and by My audience all fallen souls will be delivered.

TEXT 41

‘sri-gopala’ nāma mora,—govardhana-dhāri
vajrera sthāpita, āmi ihān adhikāri

SYNONYMS

sri-gopāla nāma—the name Śrī Gopāla; mora—My; govardhana-dhāri—the lifter of Govardhana Hill; vajrera—by Vajra, the grandson of Kṛṣṇa; sthāpita—in­stalled; āmi—I; ihān—here; adhikāri—the authority.

TRANSLATION

"My name is Gopāla. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority.

TEXT 42

śaila-upari haite āmā kuñje lukānā
mleccha-bhaye sevaka mora gela palānā

SYNONYMS

śaila-upari—the top of the hill; haite—from; āmā—Me; kuñje—in the bushes; lukānā—concealing; mleccha-bhaye—from fear of the Mohammedans; sevaka—servant; mora—My; gela—went; palānā—running away.

TRANSLATION

"When the Mohammedans attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack.

TEXT 43

saih hīte rahi āmi eśi κुच-স্থানে।
ভাল হৈল আইলা আমাকাঁড়া সাবধানে।
sei haite rahi āmi ei kuṇja-sthāne
bhāla haila āilā āmā kāḍha śāvadhāne

SYNONYMS
sei haite—from that time; rahi—reside; āmi—I; ei—this; kuṇja-sthāne—in the bush; bhāla haila—it was very good; āilā—you have come; āmā—Me; kāḍha—take out; śāvadhāne—with care.

TRANSLATION
“Since the priest went away, I have been staying in this bush. It is very good that you have come here. Now just remove Me with care.”

TEXT 44
 ettā bali’ se-bālaka antardhāna kaila
 jāgiya mādhava-puri vicāra karila

SYNONYMS
 ettā bali’—saying this; se-bālaka—that very boy; antardhāna kaila—disappeared; jāgiya—awakening; mādhava-puri—Madhavendra Puri; vicāra—consideration; karila—made.

TRANSLATION
After saying this, the boy disappeared. Then Madhavendra Puri woke up and began to consider his dream.

TEXT 45
śrī-krṣṇake dekhinu muṇi nārinu cinite
 eta bali’ premāveṣe paḍilā bhūmite

SYNONYMS
śrī-krṣṇake dekhinu—saw Lord Kṛṣṇa personally; muṇi—I; nārinu—was unable; cinite—to identify; eta bali’—saying this; prema-āveṣe—in the ecstasy of love; paḍilā—fell down; bhūmite—on the ground.
TRANSLATION

Madhavendra Puri began to lament: "I saw Lord Kṛṣṇa directly, but I could not recognize Him!" Thus he fell down on the ground in ecstatic love.

TEXT 46

क्षणेक कौशल करी, मन वैकल दीर।
आज्ञा-पालन लागी हैला सुस्थिर॥ ४६ ॥

kṣaṇeke roḍana kari, mana kaila dhīra
ājñā-पालन लागी हैला सुस्थिरा

SYNONYMS

kṣaṇeke—for some time; roḍana kari—crying; mana—mind; kaila—made;
dhīra—pacified; ājñā—the order; pālana—of executing; lāgi‘—for the matter; ha-ilā—became; su-sthira—silent.

TRANSLATION

Madhavendra Puri cried for some time, but then he fixed his mind on executing the order of Gopāla. Thus he became tranquil.

TEXT 47

प्रातः स्नान करी’ पुरी ग्राममध्ये गेला।
सब लोक एकत्र करी’ कहिते लागिला॥ ४७ ॥

prātaḥ-snāna kari’ puri grāma-madhye gēla
saba loka ekatra kari’ kahite lāgilā

SYNONYMS

prātaḥ-snāna—morning bath; kari‘—finishing; puri—Madhavendra Puri;
grāma-madhye—within the village; gēla—entered; saba loka—all the people;
ekatra kari‘—assembling; kahite lāgilā—began to speak.

TRANSLATION

After taking his morning bath, Madhavendra Puri entered the village and assembled all the people. Then he spoke as follows.

TEXT 48

ग्रामेष इश्वर जोमार—गोर्वर्गार।
कुस्त आहे, चल, तारे बाहिर ये करी॥ ४८ ॥
SYNONYMS

grāmera—of the village; īśvara—the proprietor; tomāra—your; govardhana-dhārī—the lifter of Govardhana Hill; kuñje āche—in the bushes in the jungle; cala—let us go; tāṅre—Him; bāhira ye kari—take out.

TRANSLATION

“The proprietor of this village, Govardhana-dhārī, is lying in the bushes. Let us go there and rescue Him from that place.”

TEXT 49

atonntu ni vibhū kuṇja—nari pravesite
kuṭhāri kôdâli laha dvara karite

SYNONYMS

atyanta—very much; niiviḍa—dense; kuṇja—bushes; nāri—we are not able; praveśite—to enter; kuṭhāri—chopper; kôdâli—spade; laha—take; dvara karite—to make a way.

TRANSLATION

“The bushes are very dense, and we will not be able to enter the jungle. Therefore take choppers and spades to clear the way.”

TEXT 50

śuni’ loka tāṅra saṅge calilā hariṣe
kuṇja kâṭi’ dvāra kari’ karilā praveśe

SYNONYMS

śuni’—hearing; loka—the people; tāṅra—him; saṅge—with; calilā—went; hariṣe—with great pleasure; kuṇja kâṭi’—cutting the bushes; dvāra—a way; kari’—making; karilā praveśe—entered.
After hearing this, all the people accompanied Madhavendra Puri with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle.

When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure.

After they cleansed the body of the Deity, some of them said: “The Deity is very heavy. No one person can move Him.”
**SYNONYMS**

mahā-mahā-baliṣṭha—who are very strong; loka—persons; ekatra kariṇā—assembling; parvata-upari—to the top of the hill; gela—went; purī—Mādhavendra Purī; ṭhākura laṅā—taking the Deity.

**TRANSLATION**

Since the Deity was very heavy, some of the stronger men assembled to carry Him to the top of the hill. Mādhavendra Purī also went there.

**TEXT 54**

पाठरेर सिंहसनें ठाकुर बसाइल ।
बड़े एक पाठर पुरं अवलंब दिल ॥ ५४ ॥

patharera simhāsane ṭhākura vasāila
baḍa eka pathara prṣṣhe avalamba dila

**SYNONYMS**

patharera—of stone; simha-āsane—on a throne; ṭhākura—the Deity; vasāila—installed; baḍa—big; eka—one; pathara—stone; prṣṣhe—at the back; avalamba—support; dila—gave.

**TRANSLATION**

A big stone was made into a throne, and the Deity was installed upon it. Another big stone was placed behind the Deity for support.

**TEXT 55**

ग्रामेर त्रांसण सब नव घट लंगा ।
गोविंद-कुंडेर जल आनिल छानिनां ॥ ५५ ॥

grāmera brāhmaṇa saba nava ghaṭa laṅā
govinda-kunḍera jala ānila chāniṅa

**SYNONYMS**

grāmera—of the village; brāhmaṇa—brāhmaṇa priests; saba—all; nava—nine; ghaṭa—water pots; laṅā—bringing; govinda-kunḍera—of the lake known as Govinda-kunḍa; jala—the water; ānila—brought; chāniṅa—filtering.
TRANSLATION

All the brähmaṇa priests of the village gathered together with nine water pots, and water from Govinda-kunda lake was brought there and filtered.

TEXT 56

নব শতঘট জল কৈল উপনীত।
নানা বাজনা-সতরী বাজে, গীতা গায় গীত। ৫৬।

nava śata-ghäta jala kaila upanita
nānā vādyā-bherī bāje, stri-gañā gāya gīta

SYNONYMS

nava—nine; śata-ghäta—hundreds of water pots; jala—water; kaila—made;
upanīta—brought; nānā—various; vādyā—musical sounds; bherī—bugles;
bāje—vibrate; stri-gañā—all the women; gāya—chant; gīta—various songs.

TRANSLATION

When the Deity was being installed, nine hundred pots of water were brought from Govinda-kunda. There were musical sounds of bugles and drums and the singing of women.

TEXT 57

কেহ গায়, কেহ নাচে, মহোৎসব হৈল।
দধি, দুগ্ধ, গৃহীত আইলে ব্রাহ্মে যত ছিল। ৫৭।

keha gāya, keha nāce, mahotsava haila
dadhi, dugdha, ghṛta āila grāme yata chila

SYNONYMS

keha gāya—some sing; keha nāce—some dance; mahotsava haila—there was a festival; dadhi—yogurt; dugdha—milk; ghṛta—clarified butter; āila—was brought; grāme—in the village; yata—as much; chila—as there was.

TRANSLATION

During the festival at the installation ceremony, some people sang and some danced. All the milk, yogurt and clarified butter in the village was brought to the festival.
bhoga-sāmagnī āila sandeśādi yata
nānā upahāra, tāhā kahite pāri kata

SYNONYMS
bhoga-sāmagnī—ingredients for eatables to be offered; āila—brought in; sandeśā-ādi—sweetmeats; yata—all kinds of; nānā—various; upahāra—presentations; tāhā—that; kahite—to say; pāri—I am able; kata—how much.

TRANSLATION
Various foods and sweetmeats, as well as other kinds of presentations, were brought there. I am unable to describe all these.

tulasi ādi, puspa, vastra āila aneka
āpane mādhava-puri kaila abhiseka

SYNONYMS
tulasi—tulasi leaves; ādi—and others; puspa—flowers; vastra—garments; āila—arrived; aneka—in great quantity; āpane—personally; mādhava-puri—Śrī Mādhavendra Puri; kaila—executed; abhiseka—the bathing of the Deity at the beginning of the installation ceremony.

TRANSLATION
The villagers brought a large quantity of tulasi leaves, flowers, and various kinds of garments. Then Śrī Mādhavendra Puri personally began the abhiseka [bathing ceremony].

PURPORT
In the Hari-bhakti-vilāsa (6th Vilāsa, verse 30) it is stated that the Deity should be bathed in water mixed with yogurt and milk, accompanied by the sounds of conchshells, bells and other instruments and the chanting of the mantra, om
bhagavate vāsudevāya namaḥ, as well as the chanting of the Brahma-sarīhitā verses beginning cintāmaṇi-prakara-sadmasu kalpa-vṛksa-lakṣāvrteṣu surabhir abhipālayantam.

TEXT 60

अयून्तः दूर चतिर् कराहिल शान ।
बहु तेल विया नैव रीत्र चित्तम ॥ ६० ॥

amaṅgalā dūra kari’ karāila snāna
bahu taila diya kaila śrī-āṅga cikkāna

SYNONYMS

amaṅgalā—all inauspiciousness; dūra kari’—driving away; karāila—caused; snāna—bathing; bahu—a great quantity; taila—oil; diya—applying; kaila—made; śrī-āṅga—the body; cikkāna—glossy.

TRANSLATION

After all inauspicious things were driven away by the chanting of the mantra, the Deity’s bathing ceremony started. First the Deity was massaged with a large quantity of oil, so that His body became very glossy.

TEXT 61

पञ्चगव्या, पञ्चम्रुतेद स्नान कराएँ ।
महास्नान कराहिल शत घट दिया ॥ ६१ ॥

pañca-gavya, pañcāmṛte snāna karāṇa
mahā-snāna karāila śata ghaṭa diṅā

SYNONYMS

pañca-gavya—in five kinds of products from the cow; pañcāmṛte—in a preparation made with five palatable foods; snāna—bath; karāṇa—finishing; mahā-snāna—a vast bath with ghee and water; karāila—performed; śata—one hundred; ghaṭa—water pots; diṅā—with.

TRANSLATION

After the first bathing, further bathings were conducted with pañca-gavya and then with pañcāmṛta. Then the mahā-snāna was performed with ghee and water, which had been brought in one hundred pots.
PURPORT

The ingredients of pāñca-gavya are milk, yogurt, ghee (clarified butter), cow urine and cow dung. All these items come from the cow; therefore we can just imagine how important the cow is, since its urine and stool are required for bathing the Deity. The pāñcāmṛta consists of five kinds of nectar—yogurt, milk, ghee, honey and sugar. The major portion of this preparation also comes from the cow. To make it more palatable, sugar and honey are added.

TEXT 62

पुनः तैल दिया कैल श्री-अंग चिक्कन।
शंख-गन्धोदकं कैल ज्वन समाधान॥ ६२॥

punah taila diyā kaila śrī-aṅga cīkkaṇa
śaṅkha-gandhodake kaila snāna samādhāna

SYNONYMS

punah—again; taila diyā—with oil; kaila—made; śrī-aṅga—the body of the Deity; cīkkaṇa—shiny; śaṅkha-gandha-udaṇe—in water scented with flowers and sandalwood pulp and kept within a conchshell; kaila—did; snāna—bath; samādhāna—execution.

TRANSLATION

After the maha-snāna was finished, the Deity was again massaged with scented oil and His body made glossy. Then the last bathing ceremony was performed with scented water kept within a conchshell.

PURPORT

In his commentary on this occasion, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes from the Hari-bhakti-vilāsa. Barley powder, wheat powder, vermilion powder, urad dahl powder and another powder preparation called āvātā (made by mixing banana powder and ground rice) are applied to the Deity’s body with a brush made from the hair at the end of a cow’s tail. This produces a nice finish. The oil smeared over the body of the Deity should be scented. To perform the mahā-snāna, at least two and a half mounds (about twenty-four gallons) of water are needed to pour over the body of the Deity.

TEXT 63

श्रीअंग मार्जन करि’ बल्ल गराइल॥
चलन, कुलसी, पुल-माला अजे गिल॥ ६३॥
Śrī Mādhavendra Puri’s Devotional Service

Text 65

śrī-aṅga mārjana kari’ vastra parāila
candana, tulasī, puṣpa-mālā aṅge dila

SYNONYMS
śrī-aṅga—the transcendental body of the Deity; mārjana kari’—cleansing;
ovastra—garments; parāila—were put on; candana—sandalwood pulp; tulasī—
tulasī leaves; puṣpa-mālā—garlands of flowers; aṅge—on the body; dila—were
placed.

TRANSLATION
After the body of the Deity was cleansed, He was dressed very nicely with
new garments. Then sandalwood pulp, tulasī garlands, and other fragrant
flower garlands were placed upon the body of the Deity.

TEXT 64

dhūpa, dipa, kari’ nānā bhoga lāgāila
dadhi-dugdha-sandesādi yata kichu āila

SYNONYMS
dhūpa—incense; dipa—lamp; kari’—burning; nānā—various; bhoga—
foodstuffs; lāgāila—were offered; dadhi—yogurt; dugdha—milk; sandesā—
sweetmeats; ādi—and others; yata—as much as; kichu—some; āila—received.

TRANSLATION
After the bathing ceremony was finished, incense and lamps were burned
and all kinds of food offered before the Deity. These foods included yogurt,
milk and as many sweetmeats as were received.

TEXT 65

suvāsita jala nava-pātre samarpila
ācamana diyā se tāmbūla nivedila
SYNONYMS

suvaśita jala—scented water; nava-pātre—in new pots; samarpila—were offered; ācamana diya—when offering ācamana (water for washing the feet and mouth); se—he; tāmbūla—pān and spices; nivedila—offered.

TRANSLATION

The Deity was first offered many varieties of food, then scented drinking water in new pots, and then water for washing the mouth. Finally pān mixed with a variety of spices was offered.

TEXT 66

আরাত্রিক করি’ কীল বহুত সুবেল।
মাংসবৎ করি’ কীল আঞ্চল-সমর্পণ॥ ৬৬॥

ārātrika kari’ kaila bahuta stavana
danḍavat kari’ kaila ātma-samarpana

SYNONYMS

ārātrika—the performance of ārātrika; kari’—finishing; kaila—chanted; bahuta—varieties; stavana—of prayers; danḍavat—obeisances; kari’—offering; kaila—did; ātma-samarpana—self-surrender.

TRANSLATION

After the last offering of tāmbūla and pān, bhoga-ārātrika was performed. Finally everyone offered various prayers and then obeisances, falling flat before the Deity in full surrender.

TEXT 67

g্রামের যতেক তাঙ্গুল, দালি, গোধূম-চূর্ণ।
সকল আনিয়া দিল পর্বত হৈল পূর্ণ॥ ৬৭॥

grāmera yateka taṅḍula, dāli godhūma-cūrṇa
sakala āniyā dila parvata haila pūrṇa

SYNONYMS

grāmera—of the village; yateka—all; taṅḍula—the rice; dāli—dahl; godhūma-cūrṇa—wheat flour; sakala—all; āniyā—bringing; dila—offered; parvata—the top of the hill; haila—became; pūrṇa—filled.
TRANSLATION

As soon as the people of the village had understood that the Deity was going to be installed, they had brought their entire stocks of rice, dahl and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled.

TEXT 68

kumbhakara ghare chila ye mrd-bhajana saba anaila prate, caqila randhana

SYNONYMS

kumbhakāra—of the potters of the village; ghare—in the houses; chila—there was; ye—whatever; mrd-bhajana—clay pots; saba—all; anaila—brought; prate—in the morning; caqila—started; randhana—cooking.

TRANSLATION

When the villagers brought their stock of rice, dahl and flour, the potters of the village brought all kinds of cooking pots, and in the morning the cooking began.

TEXT 69

daśa-vipra anna rāndhi' kare eka stūpa janā-pāṁca rāndhe vyañjanādi nānā sūpa

SYNONYMS

daśa-vipra—ten brāhmaṇas; anna—food grains; rāndhi’—cooking; kare—do; eka stūpa—in one stack; janā-pāṁca—five brāhmaṇas; rāndhe—cook; vyañjana-ādi—vegetables; nānā—various; sūpa—liquid.

TRANSLATION

Ten brāhmaṇas cooked the food grains, and five brāhmaṇas cooked both dry and liquid vegetables.
TEXT 70
vanya śāka-phala-mūle vividha vyañjana 
kehā baḍā-baḍi-kāḍi kare vipra-gaṇa
SYNONYMS
vanya śāka—spinach of the forest; phala—fruits; mūle—with roots; vividha—varieties; vyañjana—vegetables; kehā—someone; baḍā-baḍi—baḍā and baḍi; kāḍi—from the pulp of dahl; kare—made; vipra-gaṇa—all the brāhmaṇas.
TRANSLATION
The vegetable preparations were made from various kinds of spinach, roots and fruits collected from the forest, and someone had made baḍā and baḍi by mashing dahl. In this way the brāhmaṇas prepared all kinds of food.

TEXT 71
janā pāṇca-sāta ruṭi kare rāṣi-rāṣi 
anna-vyañjana saba rahe ghṛte bhāsi'
SYNONYMS
janā pāṇca-sāta—five to seven men; ruṭi—chappatis; kare—make; rāṣi-rāṣi—in great quantity; anna-vyañjana—food grains and vegetables; saba—all; rahe—remained; ghṛte—in ghee; bhāsi’—overflooding.
TRANSLATION
Five to seven men had prepared a huge quantity of chappatis, which were sufficiently covered with ghee [clarified butter], as were all the vegetables, rice and dahl.
nava-vastra pāṭi’ tāhe palāṣera pāta
rāndhi’ rāndhi’ tāra upara rāṣi kaila bhāta

SYNONYMS
nava-vastra—new cloth; pāṭi’—spreading; tāhe—on that; palāṣera pāta—the leaves of palāṣa; rāndhi’ rāndhi’—cooking and cooking; tāra upara—on that; rāṣi—stacked; kaila—made; bhāta—rice.

TRANSLATION
All the cooked rice was stacked on palāṣa leaves, which were on new cloths spread over the ground.

TEXT 73

ভার পাশে রুটি-রাশির পর্বত হইল।
সুপ-আদি-ব্যঞ্জন-ভাঙ্গ চৌদ্দিকে ধরিল ॥ ৭৩ ॥

tāra pāse ruṭi-rāṣira parvata ha-ila
sūpa-ādi-vaṇjana-bhānda caudike dharila

SYNONYMS
tāra pāse—around the stack of rice; ruṭi—of chappatis; rāṣira—of stacks; par-vata—another small hill; ha-ila—became; sūpa-ādi—of all liquid vegetables; vaṇjana—and of all other vegetables; bhānda—pots; caudike—all around; dharila—were placed.

TRANSLATION
Around the stack of cooked rice were stacks of chappatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them.

TEXT 74

ভার পাশে দধি, দুগ্ধ, মাঠা, শিখরিণী।
পায়স, মথনী, সর পাশে ধরি আঁই। ॥ ৭৪ ॥

tāra pāse dadhi, dugdha, māṭhā, śikharini
pāyasa, mathani, sara pāse dhari āni’

SYNONYMS
tāra pāse—by the side of the vegetables; dadhi—yogurt; dugdha—milk; māṭhā—buttermilk; śikharini—a sweet preparation made with yogurt; pāyasa—
sweet rice; *mathani*—cream; *sara*—solid cream collected over yogurt; *pāse*—by the side; *dhari*—keeping; *āni’*—bringing.

**TRANSLATION**

Pots of yogurt, milk, buttermilk and śikharinya, sweet rice, cream and solid cream were placed alongside the vegetables.

**PURPORT**

In this kind of ceremony, which is called *annakūṭa*, cooked rice is stacked like a small mountain for *prasāda* distribution.

**TEXT 75**

हेनमम्तें अन्नकृट करिल साजना।
पुरिद-गोसानी गोपालेरे कैल समर्पन ॥ ७५ ॥

_hena-mate anna-kūṭa karila sājana
puri-gosānī gopālere kaila samarpana_

**SYNONYMS**

_hena-mate—in this way; anna-kūṭa—of the Annakūṭa ceremony; karila—did; sājana—performance; puri-gosānī—Madhavendra Puri; gopālere—unto the Gopāla Deity; kaila—did; samarpana—offering._

**TRANSLATION**

In this way the Annakūṭa ceremony was performed, and Madhavendra Puri Gosvāmi personally offered everything to Gopāla.

**TEXT 76**

अनेक घट भरी* दिल सुवासित जल।
बहुदिनेर क्षुधाय गोपाल खाईल सकल ॥ ७६ ॥

_aneka ghaṭa bhari’ dila suvāsita jala
bahu-dinera kṣudhāya gopāla khāila sakala_

**SYNONYMS**

_aneka ghaṭa—many water pots; bhari’—filled; dila—offered; suvāsita—scented; jala—water; bahu-dinera—of many days; kṣudhāya—by hunger; gopāla—Gopāla; khāila—ate; sakala—everything._
TRANSLATION

Many water pots were filled with scented water for drinking, and Lord Śrī Gopāla, who had been hungry for many days, ate everything offered to Him.

TEXT 77

yadyapi gopāla saba anna-vyaṇjana khāila
tāṇra hasta-sparśe punaḥ temani ha-ila

SYNONYMS

yadyapi—although; gopāla—Lord Gopāla; saba—all; anna-vyaṇjana—dahl, rice and vegetables; khāila—ate; tāṇra—His; hasta—of the hands; sparśe—by the touch; punaḥ—again; temani—exactly as before; ha-ila—became.

TRANSLATION

Although Śrī Gopāla ate everything offered, still, by the touch of His transcendental hand, everything remained as before.

PURPORT

The atheists cannot understand how the Supreme Personality of Godhead, appearing in the form of the Deity, can eat all the food offered by His devotees. In Bhagavad-gītā Krṣṇa says:

patrāṁ puṣpaṁ phalam toyarn
yo me bhaktā prāyacakati
tad ahaṁ bhakt-prahṛtam
aśnāmi pratyatmanah

“If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” (Bg. 9.26) The Lord is pūrṇa, complete, and therefore He eats everything offered by His devotees. However, by the touch of His transcendental hand, all the food remains exactly as before. It is the quality that is changed. Before the food was offered, it was something else, but after it is offered the food acquires a transcendental quality. Because the Lord is pūrṇa, He remains the same even after eating. Pūrṇasya pūrṇam ādāya pūrṇam evaśaśyate. The food offered to Krṣṇa is qualitatively as good as Krṣṇa; just as Krṣṇa is avyaya, indestructible, the food eaten by Krṣṇa, being identical with Him, remains as before.
Apart from this, Kṛṣṇa can eat the food with any one of His transcendental senses. He can eat by seeing the food, or by touching it. Nor should one think that it is necessary for Kṛṣṇa to eat. He does not become hungry like an ordinary human being; nonetheless, He presents Himself as being hungry, and as such, He can eat everything and anything, regardless of quantity. The philosophy underlying Kṛṣṇa’s eating is understandable by our transcendental senses. When our senses are purified by constantly being engaged in the devotional service of the Lord, we can understand Kṛṣṇa’s activities, names, forms, qualities, pastimes, and entourage.

ataḥ śrī-kṛṣṇa-nāmādi
da bhaveṇa grāhyam indriyaiḥ
sevomukhe hi jīhvādau
svayaṁ eva sphuraty adaḥ

“No one can understand Kṛṣṇa by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him.” ( Bh. r.s. 1.2.234) The devotees understand Kṛṣṇa through revelation. It is not possible for a mundane scholar to understand Kṛṣṇa and His pastimes through research work on the nondevotional platform.

TEXT 78

इहा अनुभव बैल माधव गोसाञिः ।
ताँर ठांगी गोपालेर लूकाना किंचु नाई || ७८ ||

ihā anubhava kaila mādhava gosāñi
tāṅra thāñi gopālera lukāna kichu nāi

SYNONYMS

ihā—this; anubhava kaila—perceived; mādhava gosāñi—Mādhavendra Puri Gosvāmī; tāṅra thāñi—before him; gopālera—of Lord Gopāla; lukāna—secret; kichu—anything; nāi—there is not.

TRANSLATION

How Gopāla ate everything while the food remained the same was transcendentally perceived by Mādhavendra Puri Gosvāmī; nothing remains a secret to the devotees of the Lord.

TEXT 79

একদিনের উদ্যোগে এঁছে মহোৎসব বৈল ।
গোপাল-প্রভাবে হয়, অঞ্চল না জানিল || ৭৯ ||
ekadina udyoge aiche mahotsava kaila
gopala-prabhaye haye, anye na janila

SYNONYMS

eka-dinera udyoge—by one day’s attempt; aiche—such; mahotsava—festival; kaila—performed; gopala—of Gopala; prabhaye—by the potency; haye—is possible; anye—others; na—not; janila—know.

TRANSLATION

The wonderful festival and installation of Sri Gopalaji was arranged in one day. Certainly all this was accomplished by the potency of Gopala. No one but a devotee can understand this.

PURPORT

The Krsna consciousness movement has spread all over the world within a very short time (within five years), and mundane people are very astonished at this. However, by the grace of Lord Sri Caitanya Mahaprabhu, we understand that everything is possible by the grace of Krsna. Why does Krsna have to take five years? In five days He can spread His name and fame all over the world like wildfire. Those who have faith and devotion to Krsna can understand that these things happen so wonderfully by the grace of Sri Caitanya Mahaprabhu. We are simply the instruments. In the fierce Battle of Kuruksetra, Arjuna was victorious within eighteen days simply because Krsna’s grace was on his side.

yatra yogesvarah krsno
yatra partho dhanur-dhara
atra sir vijayo bhutir
dhruvu nitir matir mama

‘Wherever there is Krsna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power and morality. That is my opinion.’ (Bg. 18.78)

If the preachers in our Krsna consciousness movement are sincere devotees of Krsna, Krsna will always be with them because He is very kind and favorable to all His devotees. Just as Arjuna and Krsna were victorious in the Battle of Kuruksetra, this Krsna consciousness movement will surely emerge victorious if we but remain sincere devotees of the Lord and serve the Lord according to the advice of predecessors (the six Gosvamis and other devotees of the Lord). As Narottama dasa Thakura has stated: tantera carana sevi bhakta-sane vas, janame janame haya ei abhilasa. The Krsna consciousness devotees must always desire to remain in the society of devotees. Bhakta-sane vas: they cannot go outside the Krsna conscious society or the movement. Within the society we must try to serve the pre-
dececssors by preaching Caitanya Mahāprabhu’s cult and spreading His name and fame all over the world. If we attempt this seriously within the society, it will be successfully done. There is no question of estimating how this will happen in the mundane sense. But without a doubt, it happens by the grace of Kṛṣṇa.

TEXT 80

आचामन दिया दिल विड़क-संध्या।
आरति करिल लोक, करे जय जय।

ācamana diyā dīla vidaka-saṅcaya
ārati karila loke, kare jaya jaya

SYNONYMS

ācamana—washing water; diyā—offering; dīla—gave; vidaka-saṅcaya—betel nuts; ārati karila—ārati was performed; loke—all the people; kare—chant; jaya jaya—the words jaya jaya, “all glories.”

TRANSLATION

Madhavendra Puri offered water to Gopāla for washing His mouth, and he gave Him betel nuts to chew. Then, while ārati was performed, all the people chanted, “Jaya jaya!” (“All glories to Gopāla”).

TEXT 81

शय्या कराइल, नूतन खाट आनाँग।
नव बस्त्र आनि’ तार उपरे पातिया।

śayyā karāila, nūtana khāṭa ānānā
nava vastra ānī’ tāra upare pātiyā

SYNONYMS

śayyā—a bedstead; karāila—made; nūtana—new; khāṭa—bedstead; ānānā—bringing; nava vastra—new cloth; ānī’—bringing; tāra—of the cot; upare—on the top; pātiyā—spreading.

TRANSLATION

Arranging for the Lord’s rest, Śrī Madhavendra Puri brought a new cot, and over this he spread a new bedspread and thus made the bed ready.
TEXT 82


SYNONYMS


TRANSLATION

A temporary temple was constructed by covering the bed all around with a straw mattress. Thus there was a bed and a straw mattress to cover it.

TEXT 83


SYNONYMS

TRANSLATION

After the Lord was laid down to rest on the bed, Madhavendra Puri gathered all the brāhmaṇas who had prepared the prasāda and said to them: "Now feed everyone sumptuously, from the children on up to the aged!"

TEXT 84


sabe vasi' krame krame bhojana karila
brähmaṇa-brähmaṇi-gaṇe āge khāoyāila

SYNONYMS
sabe—all; vasi’—sitting; krame krame—by and by; bhojana karila—honored prasāda and ate it; brähmaṇa-brähmaṇi-gaṇe—the brähmaṇas and their wives; āge—first; khāoyāila—were fed.

TRANSLATION
All the people gathered there sat down to honor the prasāda, and by and by they took food. All the brähmaṇas and their wives were fed first.

PURPORT
According to the varnāśrama system, the brähmaṇas are always honored first. Thus at the festival, the brähmaṇas and their wives were first offered the remnants of food, and then the others (kṣatriyas, vaiṣyas and sūdras). This has always been the system, and it is still prevalent in India, even though the caste brähmaṇas are not qualified. The system is still current due to the varnāśrama institutional rules and regulations.

TEXT 85
�न्यग्रामेःलोकयदेखितेआइल
गोपालदेखिय सबेप्रसादखाइल॥८५॥

anya grāmera loka yata dekhite āila
gopaṇa dekhiyā saba prasāda khāila

SYNONYMS
anya—other; grāmera—of the villages; loka—people; yata—all; dekhite—to see; āila—came; gopaṇa—the Lord Gopāla; dekhiyā—seeing; saba—all; prasāda—remnants of food; khāila—partook.

TRANSLATION
Not only did the people of Govardhana village take prasāda, but also those who came from other villages. They also saw the Deity of Gopāla and were offered prasāda to eat.

TEXT 86
देखियापुर्वीयप्रांवलोकेचमंकार
पूर्वअपनकुडुषेनहैलसाष्टांकार॥८६॥

Not only did the people of Govardhana village take prasāda, but also those who came from other villages. They also saw the Deity of Gopāla and were offered prasāda to eat.
Sri Midhavendra Puri’s Devotional Service

Seeing the influence of Madhavendra Puri, all the people gathered there were struck with wonder. They saw that the Annakūṭa ceremony, which had been performed before during the time of Kṛṣṇa, was now taking place again by the mercy of Śrī Madhavendra Puri.

Formerly, at the end of Dvāpara-yuga, all the cowherd men of Vṛndāvana had arranged to worship King Indra, but they gave this worship up, following the advice of Kṛṣṇa. Instead, they performed a ceremony whereby they worshiped the cows, brāhmaṇas and Govardhana Hill. At that time Kṛṣṇa expanded Himself and declared, “I am Govardhana Hill.” In this way He accepted all the paraphernalia and foodstuff offered to Govardhana Hill. It is stated in the Śrīmad-Bhāgavatam (10.24.26, 31-33):

\[
\begin{align*}
pacyantāṁ & \text{ vividhāḥ pākāḥ} \\
sūpāntāḥ & \text{ pāya-sādayaḥ} \\
samhyāvā- & \text{ pūpaśaśkulyaḥ} \\
sarva- & \text{ dohaś ca grhyatām} \\
\end{align*}
\]

\[
\begin{align*}
kālātmanā & \text{ bhagavatā} \\
sakra-darpaṁ & \text{ jighāṁsataḥ} \\
proktaiṁ & \text{ niśamya nandādyāḥ} \\
sādha vṛghnānta & \text{ tad vacaḥ} \\
\end{align*}
\]

\[
\begin{align*}
tathā & \text{ ca vyadadhuḥ sarvarṁ} \\
yathāha & \text{ madhusūdanaḥ} \\
vāca-yitvā & \text{ svasty ayanaṁ} \\
tad & \text{ dravyeṇa giri-dvijān} \\
\end{align*}
\]

\[
\begin{align*}
upāḥṛtya & \text{ balin sarvān} \\
āḍṭā & \text{ yavaśaṁ gavāṁ} \\
godhanāni & \text{ puras-ṛṣṭya} \\
giriṁ & \text{ cakruḥ pradakṣiṇam}
\end{align*}
\]
“‘Prepare very nice foodstuffs of all descriptions from the grains and ghee collected for the yajña. Prepare rice, dahl, then halavah, pākorā, purī and all kinds of milk preparations like sweet rice, sweetballs, sandeśā, rasagullā and lāḍḍu.’

“The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana-pūjā to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men, headed by Nanda Mahārāja, accepted Kṛṣṇa’s proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. According to the instruction of Lord Kṛṣṇa, Nanda Mahārāja and the cowherd men called in learned brahmaṇas and began to worship Govardhana Hill by chanting Vedic hymns and offering prasāda. The inhabitants of Vraja assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill.”

TEXT 87

সকল তাঙ্গে পুরী বৈষ্ণব করিল ।
সেই সেই সেবা-মধ্যে সবা নিয়োজিল ॥ ৮৭ ॥

sakala brāhmaṇe purī vaiṣṇava karila
sei sei sevā-madhye sabā niyojila

SYNONYMS

sakala brāhmaṇe—all the brāhmaṇas who were present there; purī—Mādhavendra Purī Gosvāmī; vaiṣṇava karila—elevated to the position of Vaiṣṇavas; sei sei—under different divisions; sevā-madhye—in rendering service; sabā—all of them; niyojila—were engaged.

TRANSLATION

All the brāhmaṇas present on that occasion were initiated by Mādhavendra Purī into the Vaiṣṇava cult, and Mādhavendra Purī engaged them in different types of service.

PURPORT

In the scriptures it is stated: śat-karma-nipuno vipro mantra-tantra-viśāradaḥ avaiṣṇavah. Even though a caste brāhmaṇa or a qualified brāhmaṇa is expert in the occupational duties of a brāhmaṇa, he is not necessarily a Vaiṣṇava. His duties are mentioned as six brahminical engagements. Paṭhana means that a brāhmaṇa must be conversant with the Vedic scriptures. He must also be able to teach others to study Vedic literature. This is paṭhāna. He must also be expert in worshiping different deities and in performing the Vedic rituals (yajana). On account of this yajana, the brāhmaṇa, being the head of society, performs all the Vedic rituals for
ksatriyas, vaisyas, and sudras. This is called yajana, assisting others in performing ceremonies. The remaining two items are dana and pratigraha. The brahmana accepts all kinds of contributions (pratigraha) from his followers (mainly, the ksatriyas, vaisyas and sudras). But he does not keep all the money. He keeps only as much as required and gives the balance to others in charity (dana).

In order for such a qualified brahmana to worship the Deity, he must be a Vaisnava. Thus the Vaisnava's position is superior to that of the brahmana. This example given by Madhavendra Puri confirms that even though a brahmana may be very expert, he cannot become a priest or servitor of the Visnu murti unless he is initiated in vaisnava-mantra. After installing the Deity of Gopala, Madhavendra Puri initiated all the brahmaenas into Vaisnnavism. He then allotted the brahmaenas different types of service to the Deity. From four in the morning until ten at night (from mangala-aratrika to sayana-aratrika), there must be at least five or six brahmaenas to take care of the Deity. Six aratrikas are performed in the temple, and food is frequently offered to the Deity and the prasada distributed. This is the method of worshiping the Deity according to the rules and regulations set by predecessors. Our sampradaya belongs to the disciplic succession of Madhavendra Puri, who belonged to the Madhva-sampradaya. We are in the disciplic succession of Sri Caitanya Mahaprabhu, who was initiated by Sri Tisvara Puri, a disciple of Madhavendra Puri's. Our sampradaya is therefore called the Madhva-Gauḍiya-sampradaya. As such, we must carefully follow in the footsteps of Sri Madhavendra Puri and observe how he installed the Gopala Deity on top of Govardhana Hill, how he arranged and performed the Annakūta ceremony in only one day, and so forth. Our installation of Deities in America and in the wealthy countries of Europe should be carried out in terms of Sri Madhavendra Puri's activities. All the servitors of the Deity must be strictly qualified as brahmaenas and, specifically, must engage in the Vaisnava custom of offering as much prasada as possible and distributing it to the devotees who visit the temple to see the Lord.

TEXT 88

punah dina-šeṣe prabhura karāila utthāna
kichu bhoga lāgāila karāila jala-pāna

SYNONYMS

punah—again; dina-šeṣe—at the end of the day; prabhura—of the Lord; karāila—caused to do; utthāna—rising; kichu—some; bhoga—food; lāgāila—offered; karāila—caused to do; jala—water; pāna—drinking.
TRANSLATION

After taking rest, the Deity must be awakened at the end of the day, and immediately some food and some water must be offered to Him.

PURPORT

This offering is called vaikāli-bhoga, food offered at the end of the day.

TEXT 89

gopaLA prakatA hailA, — deSe Shabda hailA
aSa-paSa grAmAra loka dekhite ailA || 89 ||

gopaLa—Lord Gopāla; prakatA hailA—has appeared; deSe—throughout the country; šabda hailA—the news spread; aSa-paSa—neighboring; grAmAra—of the villages; loka—the people; dekhite ailA—came to see.

SYNONYMS

gopaLa—Lord Gopāla; prakatA hailA—has appeared; deSe—throughout the country; šabda hailA—the news spread; aSa-paSa—neighboring; grAmAra—of the villages; loka—the people; dekhite ailA—came to see.

TRANSLATION

When it was advertised throughout the country that Lord Gopāla had appeared atop Govardhana Hill, all the people from neighboring villages came to see the Deity.

TEXT 90

eketA dinA eketA gRMes la-ilA māgiṇā || 90 ||

eketA dinA—one day after another; eketA gRMes—one village after another; la-ilA—took permission; māgiṇā—begging; anna-kūṭa kare—perform the Annakūṭa ceremony; sabe—all; haraśīta—pleased; haṇā—becoming.

SYNONYMS

eketA dinA—one day after another; eketA gRMes—one village after another; la-ilA—took permission; māgiṇā—begging; anna-kūṭa kare—perform the Annakūṭa ceremony; sabe—all; haraśīta—pleased; haṇā—becoming.

TRANSLATION

One village after another was pleased to beg Mādhavendra Puri to allot them one day to perform the Annakūṭa ceremony. Thus, day after day, the Annakūṭa ceremony was performed for some time.
TEXT 91

रात्रिकालें ठाकुरेरे कराइया शयन ।
पुरी-गोसानिकैल किछू पव्यो सौजन || ९१ ||

rātri-kāle thākurere karāiya śayana
purī-gosāni kaila kichu gavya bhojana

SYNONYMS
rātri-kāle—at night; thākurere—the Deity; karāiya—causing to do; śayana—lying down for rest; purī-gosāni—Madhavendra Puri; kaila—did; kichu—some; gavya—milk preparation; bhojana—eating.

TRANSLATION
Śrī Mādhavendra Purī did not eat anything throughout the day, but at night, after laying the Deity down to rest, he took a milk preparation.

TEXT 92

प्रातःकालें पुनः तैचेचे करिल सेवन ।
अन्न लागें एक्ग्रामेश आइल लोकगण || ९२ ||

prātah-kāle punah taiche karila sevana
annā laṅā eka-grāmēra āila loka-gaṇa

SYNONYMS
prātah-kāle—in the morning; punah—again; taiche—just as before; karila—rendered; sevana—service; anna laṅā—with food grains; eka-grāmera—of one village; āila—came; loka-gaṇa—the people.

TRANSLATION
The next morning, the rendering of service to the Deity began again, and people from one village arrived with all kinds of food grains.

TEXT 93

अन्न, घ्रट, दधी, दुध, —ग्रामে यत् छिल ।
गोपालेर आगे लोक अलिया धरिल || ९३ ||

annā, ghṛta, dadhi, dugdha,—grāme yata chila
gopālera āge loka āniya dharila
SYNONYMS

_anna_-food grain; _ghṛta_-ghee, or clarified butter; _dadhi_-yogurt; _dugdha_-milk; _grāme_-in the village; _yata_-as much; _chila_-as there was; _gopālā āge_-before the Deity Gopāla; _loka_-all people; _āniyā_-bringing; _dharila_-placed.

TRANSLATION

The inhabitants of the village brought to the Deity of Gopāla as much food grains, ghee, yogurt and milk as they had in their village.

PURPORT

_Anna, ghṛta, dadhi and dugdha_ are food grains, ghee, yogurt and milk. Actually these are the basis of all food. Vegetables and fruits are subsidiary. Hundreds and thousands of recipes can be made out of grains, vegetables, ghee, milk and yogurt. The food offered to Gopāla in the Annakūṭa ceremony contained only these five ingredients. Only demoniac people are attracted to other types of food, which we will not even mention in this connection. We should understand that in order to prepare nutritious food, we require only grains, ghee, yogurt and milk. We cannot offer anything else to the Deity. The Vaiṣṇava, the perfect human being, does not accept anything not offered to the Deity. People are often frustrated with national food policies, but from the Vedic scriptures we find that if there are sufficient cows and grains, the entire food problem is solved. The vaisyās (people engaged in agriculture and commerce) are therefore recommended in _Bhagavad-gītā_ to produce grains and give protection to cows. Cows are the most important animal because they produce the miracle food, milk, from which we can prepare ghee and yogurt.

The perfection of human civilization depends on Kṛṣṇa consciousness, which recommends Deity worship. Preparations made from vegetables, grains, milk, ghee and yogurt are offered to the Deity and then distributed. Here we can see the difference between the East and the West. The people who came to see the Deity of Gopāla brought all kinds of food to offer the Deity. They brought all the food they had in stock, and they came before the Deity not only to accept _prasāda_ for themselves, but to distribute it to others. The Kṛṣṇa consciousness movement vigorously approves this practice of preparing food, offering it to the Deity, and distributing it to the general population. This activity should be extended universally to stop sinful eating habits as well as other behavior befitting only demons. A demoniac civilization will never bring peace within the world. Since eating is the first necessity in human society, those engaged in solving the problems of preparing and distributing food should take lessons from Mađhavendra Purī and execute the Annakūṭa ceremony. When the people take to eating only _prasāda_ offered to the Deity, all the demons will be turned into Vaiṣṇavas. When the people are Kṛṣṇa conscious, naturally the government will be so also. A
Kṛṣṇa conscious man is always a very liberal well-wisher of everyone. When such men head the government, the people will certainly be sinless. They will no longer be disturbing demons. It is then and then only that a peaceful condition can prevail in society.

**TEXT 94**

पूर्वदिन-प्राय बिप्रा करिल रन्धन ।
तैबेच अरकूट गोपाल करिल भोजन ॥ ९४ ॥

pūrva-dina-prāya vipra karila randhana
taiche anna-kūṭa gopāla karila bhojana

**SYNONYMS**

pūrva-dina-prāya—almost like the previous day; vipra—all the brāhmaṇas; karila—did; randhana—cooking; taiche—similarly; anna-kūṭa—heaps of food; gopāla—the Deity of Lord Gopāla; karila—did; bhojana—eating.

**TRANSLATION**

The next day, almost like before, there was an Annakūṭa ceremony. All the brāhmaṇas prepared foodstuffs and Gopāla accepted them.

**TEXT 95**

व्रजबासी लोके कुंजे सहज पिरीति ।
गोपाले सहज-प्रीति व्रजबासी-प्रीति ॥ ९५ ॥

vraja-vāsī lokera kṛṣṇe sahaja pīriti
gopālere sahaja-pritī vraja-vāsī-pratī

**SYNONYMS**

vraja-vāsī—the inhabitants of Vṛndāvana (Vrajabhūmi); lokera—of the people; kṛṣṇe—unto Lord Kṛṣṇa; sahaja—natural; pīriti—love; gopālere—of Lord Gopāla; sahaja—natural; pīriti—love; vraja-vāsī-pratī—toward the inhabitants of Vrajabhūmi.

**TRANSLATION**

The ideal place to execute Kṛṣṇa consciousness is Vrajabhūmi, or Vṛndāvana, where the people are naturally inclined to love Kṛṣṇa and Kṛṣṇa is naturally inclined to love them.
PURPORT

In Bhagavad-gītā it is said: ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham. There is a responsive cooperation between the Supreme Lord Kṛṣṇa and His devotees. The more a devotee sincerely loves Kṛṣṇa, the more Kṛṣṇa reciprocates, so much so that a highly advanced devotee can talk with Kṛṣṇa face to face. Kṛṣṇa confirms this in Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ
bhayatāṁ pṛiti-pūrvakāṁ
dadāmi buddhi-yogam tam
yena mām upayānti te

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10) The actual mission of human life is to understand Kṛṣṇa and return home, back to Godhead. Therefore one who is sincerely engaged in the service of the Lord with love and faith can talk with Kṛṣṇa and receive instructions by which he can speedily return home, back to Godhead. Today many scholars defend the science of religion, and they have some conception of the Supreme Personality of Godhead, but religion without practical experience of the Supreme Personality of Godhead is no religion at all. Śrīmad-Bhāgavatam describes this as a form of cheating. Religion means abiding by the orders of Kṛṣṇa, the Supreme Personality of Godhead. If one is not qualified to talk with Him and take lessons from Him, how can one understand the principles of religion? Thus talks of religion or religious experience without Kṛṣṇa consciousness are a useless waste of time.

TEXT 96

mahā-prasāda khāila āsiyā saba loka
gopāla dekhiyā sabāra khānde duḥkha-śoka

SYNONYMS

mahā-prasāda—spiritualized foods offered to Kṛṣṇa; khāila—ate; āsiyā—coming; saba—all; loka—people; gopāla—the Deity of Śrī Gopāla; dekhiyā—seeing; sabāra—of all of them; khānde—disappears; duḥkha-śoka—all lamentation and unhappiness.
TRANSLATION

Throngs of people came from different villages to see the Deity of Gopāla, and they took mahā-prasāda sumptuously. When they saw the superexcellent form of Lord Gopāla, all their lamentation and unhappiness disappeared.

TEXT 97

भाग्यश्राद्धकर्षणार्यांमयत अभिषेकम् ।
एक एक दिन सबे करे महोत्सवम्॥ ९७॥

āśa-pāśa vraja-bhūmera yata grāma saba
eka eka dina sabe kare mahotsava

SYNONYMS

āśa-pāśa—neighboring; vraja-bhūmera—of Vrajabhūmi; yata—all; grāma—villages; saba—all; eka eka—one after another; dina—days; sabe—all; kare—perform; mahotsava—festivals.

TRANSLATION

All the villages in neighboring Vrajabhūmi [Vṛndāvana] became aware of the appearance of Gopāla, and all the people from these villages came to see Him. Day after day they all performed the Annakūṭa ceremony.

TEXT 98

गोपाल-प्रकाश हितोऽवै देश हैदं ।
देश देश लोक लोक लागिल आसिन ॥ ९८॥

gopāla-prakāsa śuni’ nānā deśa haite
nānā dravya lañā loka lāgila āsite

SYNONYMS

gopāla—of the Deity of Gopāla; prakāsa—appearance; śuni’—hearing; nānā—various; deśa—countries; haite—from; nānā—various; dravya—things; lañā—bringing; loka—people; lāgila—began; āsite—to come.

TRANSLATION

In this way not only the neighboring villages but all the other provinces came to know of Gopāla’s appearance. Thus people came from all over, bringing a variety of presentations.
TEXT 99

mathurāra loka saba baḍa baḍa dhani
bhakti kari' nānā dravya bheṭa deya āni’

SYNONYMS

mathurāra—of the city of Mathurā; loka—the people; saba—all; baḍa baḍa—very big; dhani—capitalists; bhakti kari’—out of devotion; nānā dravya—various kinds of things; bheṭa—presents; deya—gave; āni’—bringing.

TRANSLATION

The people of Mathurā, who are very big capitalists, also brought various presentations and offered them before the Deity in devotional service.

TEXT 100

svarṇa, raupya, vastra, gandha, bhakṣya-upahāra
asaṅkhya āise, nitya bāḍila bhanḍāra

SYNONYMS

svarṇa—gold; raupya—silver; vastra—garments; gandha—scents; bhakṣya-upahāra—presentations for eating; asaṅkhya—countless; āise—came; nitya—daily; bāḍila—increased; bhanḍāra—the store.

TRANSLATION

Thus countless presentations of gold, silver, garments, scented articles and eatables arrived. The store of Gopāla increased daily.

TEXT 101

eka mahā-dhani kṣatriya karāila mandira
keha pāka-bhanḍāra kaila, keha ta’ prācīra
SYNONYMS

eka—one; mahā-dhanī—very rich man; kṣatriya—of the royal order; karāila—constructed; mandīra—a temple; keha—someone; pāka-bhānḍāra—clay pots for cooking; kaila—made; keha—someone; ta’—certainly; prācīra—the boundary walls.

TRANSLATION

One very rich kṣatriya of the royal order constructed a temple, someone made cooking utensils, and someone constructed boundary walls.

TEXT 102

एक एक भ्रंशवासी एक एक गाभी दिल।
सहस्र सहस्र गाभी गोपालेर भैल॥ १०२॥

eka eka vraja-vāśi eka eka gābhi dila sahasra sahasra gābhi gopālera haila

SYNONYMS

eka eka—each and every; vraja-vāśi—resident of Vṛndāvana; eka eka—one; gābhi—cow; dila—contributed; sahasra sahasra—thousands and thousands; gābhi—cows; gopālera—of Gopāla; haila—there were.

TRANSLATION

Each and every family residing in the land of Vrajabhūmi contributed one cow. In this way, thousands of cows became the property of Gopāla.

PURPORT

This is the way to install the Deity, construct the temple and increase the property of the temple. Everyone should be enthusiastic to contribute to the construction of the temple for the Deity, and everyone should also contribute food for the distribution of prasāda. The devotees should preach the gospel of devotional service and thus engage people in practical service to the Deity. Wealthy people can also be attracted to take part in these activities. In this way everyone will become spiritually inclined, and the entire society will be converted to Kṛṣṇa consciousness. The desire to satisfy the material senses will automatically diminish, and the senses will become so purified that they will be able to engage in bhakti (devotional service to the Lord). Hṛṣikeṣa hṛṣikeśa-sevanaṁ bhaktir ucyate. By serving the Lord, one’s senses are gradually purified. The engagement of one’s purified senses in the service of Lord Hṛṣikeśa is called bhakti. When the dormant propensity for bhakti is awakened, one can understand the Supreme Personality of God-
head as He is. *Bhaktiḥ māṁ abhijānāti yāvān yaś cāsmi tattvataḥ.* (Bg. 18.55) This is the process of giving humanity the chance to awaken Kṛṣṇa consciousness. Thus people can perfect their lives in all respects.

**TEXT 103**

 goofy ha-ite aīlā dui vairāgi brāhmaṇa
 purī-gosāṇi rākhila tāre kariyā yatana

**SYNONYMS**

gauḍa ha-ite—from Bengal; āilā—came; dui—two; vairāgi—of the renounced order; brāhmaṇa—persons born in brāhmaṇa families; purī-gosāṇi—Mādhavendra Puri; rākhila—kept; tāre—them; kariyā—making; yatana—all efforts.

**TRANSLATION**

Eventually two brahmanas in the renounced order arrived from Bengal, and Mādhavendra Puri, who liked them very much, kept them in Vṛndāvana and gave them all kinds of comforts.

**TEXT 104**

sei dui śīśya kari’ sevā samarpila
 rāja-sevā haya,—purīra ānanda bāḍila

**SYNONYMS**

sei dui—these two persons; śīśya kari’—initiating; sevā—with the service; samarpila—entrusted; rāja-sevā—gorgeous performance of service; haya—is; purīra—of Mādhavendra Puri; ānanda—pleasure; bāḍila—increased.

**TRANSLATION**

These two were then initiated by Mādhavendra Puri, and he entrusted them with the daily service of the Lord. This service was performed continuously, and the worship of the Deity became very gorgeous. Thus Mādhavendra Puri was very pleased.
PURPORT

The Gosvāmīs started many temples, namely the Govinda temple, Goṅātha, Madana-mohana, Rādhā-Dāmodara, Śyāmasundara, Rādhāramaṇa and Gokulānanda. The disciples of the Gosvāmīs were entrusted with the sevā-pūjā (Deity worship) of these temples. It was not that the disciples were family members of the original Gosvāmīs. Most of the Gosvāmīs were in the renounced order of life, and Jiva Gosvāmī in particular was a brahmacāri. At present, sevāitas assume the title of gosvāmi on the basis of their being engaged as sevāitas of the Deity. The sevāitas who have inherited their positions now assume proprietorship of the temples, and some of them are selling the Deities’ property as if it were their own. However, the temples did not originally belong to these sevāitas.

TEXT 105

एईमठ बंसर दुई करिल सेवन।
एकदिन गोपाल-गोसावीं देखिल त्यजन। १०५ ॥

ei-mata vatsara dui karila sevana
eka-dina puri-gosāṇi dekhila svapana

SYNONYMS

ei-mata—in this way; vatsara—years; dui—two; karila—performed; sevana—worship; eka-dina—one day; puri-gosāṇi—Mādhavendra Purī; dekhila—saw; svapana—a dream.

TRANSLATION

In this way the Deity worship in the temple was very gorgeously performed for two years. Then one day Mādhavendra Purī had a dream.

TEXT 106

गोपाल कहे, पुरी आमार त्याप नाहि याय।
मलयज-चन्दन लेप, भवे से जूद्याय॥ १०६ ॥

gopāla kahe, purī āmāra tāpa nāhi yāya
malayaja-candana lepa', tabe se juḍāya

SYNONYMS

gopāla—the Deity of Gopāla; kahe—said; purī—My dear Mādhavendra Purī; āmāra—My; tāpa—body temperature; nāhi—does not; yāya—go away; malaya-
ja-candana—sandalwood produced in the Malaya Hills; lepa'—smear over the body; tabe—then; se—that; juḍāya—cools.

**TRANSLATION**

In his dream, Mādhavendra Purī saw Gopāla, who said: “My bodily temperature still has not decreased. Please bring sandalwood from the Malaya province and smear the pulp over My body to cool Me.

**PURPORT**

The Deity of Gopāla had been buried within the jungle for many years, and although He was installed and was offered thousands of pots of water, He still felt very hot. He therefore asked Mādhavendra Purī to bring sandalwood from the Malaya province. Sandalwood produced in Malaya is very popular. That province is situated on the western ghāta, and the hill Nilagiri is sometimes known as Malaya Hill. The word malaya-ja is used to indicate the sandalwood produced in the Malaya Province. Sometimes the word Malaya refers to the modern country of Malaysia. Formerly this country also produced sandalwood, but now they have found it profitable to produce rubber trees. Although the Vedic culture was once prevalent in Malaysia, now all the inhabitants are Mohammedans. The Vedic culture is now lost in Malaysia, Java and Indonesia.

**TEXT 107**

मलया-जा, यांगा नीलाचल हैजी |  
अल्ले हैजी नहें, तुम्हि चलह त्वरिते || १०७ ||

*malayaja āna, yāṅga nilācāla haite*  
*anye haite nahe, tumi calaha tvarite*

**SYNONYMS**

malaya-ja—sandalwood; āna—bring; yāṅga—coming; nilācāla haite—from Jagannātha Purī; anye—others; haite—from; nahe—not; tumi—you; calaha—go; tvarite—quickly.

**TRANSLATION**

“Bring sandalwood pulp from Jagannātha Purī. Kindly go quickly. Since no one else can do it, you must.”

**TEXT 108**

छप्पे देखि पुरी-गोसाइन्र घैल प्रेमाबेश |  
छप्पे-आता पालिबारे गेला पूर्वदेश || १०८ ||
svapna dekhi' puri-gosānira haila premāveśa
prabhu-ājānā pālibāre gelā pūrva-deśa

SYNONYMS

svapna dekhi’—after seeing the dream; puri-gosānira—of Mādhavendra Puri; haila—there was; prema-āveśa—ecstasy on account of love of God; prabhu-ājānā—the order of the Lord; pālibāre—to execute; gelā—started; pūrva-deśa—for the eastern countries (Bengal).

TRANSLATION

After having this dream, Mādhavendra Puri Gosvāmi became very glad due to ecstasy of love of Godhead, and in order to execute the command of the Lord, he started east toward Bengal.

TEXT 109

লেবার নিক্ষেপ—লোক করিল স্থাপন।
আজ্জা মাগি' গৌড়-দেশে করিল গমন।॥ ১০৯ ॥

sevāra nirbandha—loka karila sthāpana
ājānā māgi’ gauḍa-deśe karila gamana

SYNONYMS

sevāra nirbandha—the arrangements for executing the daily routine of the worship of the Lord; loka—the people; karila—did; sthāpana—establish; ājānā māgi’—taking the order; gauḍa-deśe—toward Bengal; karila—did; gamana—going.

TRANSLATION

Before leaving, Mādhavendra Puri made all arrangements for regular Deity worship, and he engaged different people in various duties. Then, taking up the order of Gopāla, he started for Bengal.

TEXT 110

শান্তিপুর আইলা’ আচার্যার ঘরে।
পুরীর প্রেম দেখিয়া আচার্য আনন্দ অন্তরে।॥ ১১০ ॥

śāntipura āilā advaitācāryera ghare
purira prema dekhi’ ācārya ānanda antare
SYNONYMS

śānti-pura—to the place known as Śāntipura; āilā—came; advaita-ācāryera—of Śrī Advaita Ācārya; ghare—to the home; purīra prema—the ecstatic love of Mādhavendra Puri; dekhi’—seeing; ācārya—Advaita Ācārya; ānanda—pleased; antare—within Himself.

TRANSLATION

When Mādhavendra Puri arrived at the house of Advaita Ācārya in Śāntipura, the Ācārya became very pleased upon seeing the ecstatic love of Godhead manifest in Mādhavendra Puri.

TEXT 111


tānra ṭhāṇi mantra laila yatana kariṇā
calilā dakṣīne purī tānre dikṣā diñā

SYNONYMS

tānra ṭhāṇi—from him; mantra—initiation; laila—accepted; yatana—efforts; kariṇā—making; calilā—started; dakṣīne—toward the south; purī—Mādhavendra Puri; tānre—to Him (Advaita Ācārya); dikṣā—initiation; diñā—giving.

TRANSLATION

Advaita Ācārya begged to be initiated by Mādhavendra Puri. After initiating Him, Mādhavendra Puri started for South India.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Śrīkula comments that Advaita Ācārya took initiation from Mādhavendra Puri, who was a sannyāsi in the disciplic succession of the Madhva-sampradāya. According to Śrī Caitanya Mahāprabhu:

kibā vipra kibā nyāsi śūdra kene naya,
yei kṛṣṇa-tattva-vettā, sei ‘guru’ haya

“A person may be a brāhmaṇa, sannyāsi, a śūdra or whatever, but if he is well conversant in the science of Kṛṣṇa, he can become a guru.” (Cc. Madhya 8.128) This statement is supported by Śrī Mādhavendra Puri. According to the pañcarātra injunction, only a householder brāhmaṇa can initiate. Others cannot. When a person is initiated, it is assumed that he has become a brāhmaṇa; without being ini-
tiated by a proper brāhmaṇa, one cannot be converted into a brāhmaṇa. In other words, unless one is a brāhmaṇa, he cannot make another a brāhmaṇa. A grhastha-brāhmaṇa partaking of the varṇāśrama-dharma institution can secure various types of paraphernalia to worship Lord Viśnū through his honest labor. Actually, people beg to be initiated by these householder brāhmaṇas just to become successful in the varṇāśrama institution or to become free from material desires. It is therefore necessary for a spiritual master in the grhastha-āśrama to be a strict Vaiṣṇava. A spiritual master from the sannyāsa order has very little opportunity to perform arcana, Deity worship, but when one accepts a spiritual master from the transcendental sannyāsīs, the principle of Deity worship is not at all neglected. To implement this conclusion, Śrī Caitanya Mahāprabhu gave us His opinion in the verse kībā vipra kībā nyāsi, etc. This indicates that the Lord understood the weakness of society in its maintaining that only a grhastha-brāhmaṇa should be a spiritual master. Śrī Caitanya Mahāprabhu indicated that it does not matter whether the spiritual master is a grhastha (householder), a sannyāsī or even a sūdra. A spiritual master simply must be conversant in the essence of the śāstra; he must understand the Supreme Personality of Godhead. Only then can one become a spiritual master. Dikṣā actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.

TEXT 112

रेमुणाते कैल गोपीनाथ दरशन ||
तार रुप देखिएल तहल विहालमन || ११२ ||

remunāte kaila gopinātha dāraśana
tāṛa rūpa dekhīnā haila vihvala-mana

SYNONYMS
remunāte—in the village of Remunā; kaila—did; gopinātha—the Deity of Gopinātha; dāraśana—seeing; tāṛa—His; rūpa—beauty; dekhīnā—seeing; haila—became; vihvala—bewildered; mana—mind.

TRANSLATION

Going into South India, Śrī Mādhavendra Puri visited Remunā, where Gopinātha is situated. Upon seeing the beauty of the Deity, Mādhavendra Puri was overwhelmed.

TEXT 113

‘नृत्यगीत तिरी’ जगमोहने बसिल ||
‘क्या क्यां डोग लागे?’ व्रजने पुछिल || ११३ ||
nrtya-gita kari' jaga-mohane vasilā
tyā kyā bhoga lāge? brahmāne puchilā

SYNONYMS

nrtya-gita kari’—after performing dancing and chanting; jaga-mohane—in the corridor of the temple; vasilā—he sat down; kyā kyā—what; bhoga—foods; lāge—they offer; brāhmaṇa—from the brahmaṇa priest; puchilā—inquired.

TRANSLATION

In the corridor of the temple, from which people generally viewed the Deity, Madhavendra Puri chanted and danced. Then he sat down there and asked a brahmaṇa what kinds of foods they offered to the Deity.

TEXT 114

sevāra sevāra dekhi’ anandita mane
uttama bhogā lāge—ethā bujhi anumāne

SYNONYMS

sevāra—of the worship; sauṣṭhava—excellence; dekhi’—seeing; anandita—pleased; mane—in the mind; uttama bhogā—first-class foods; lāge—they offer; ethā—thus; bujhi—I understand; anumāne—by deduction.

TRANSLATION

From the excellence of the arrangements, Madhavendra Purī understood by deduction that only the best food was offered.

TEXT 115

yaiche iha bhogā lāge, sakala-i puchiba
taiche bhīyāne bhogā gopālē lāgaibā

SYNONYMS

yaiche—thus; iha—he; bhogā—first-class foods; lāge—they offer; sakala—every; i—thus; puchiba—inquired; taiche—thus; bhīyāne—they offered; bhogā—first-class foods; gopālē—they offered; lāgaibā—they offered.

TRANSLATION

From the excellence of the arrangements, Madhavendra Purī understood by deduction that only the best food was offered.
SYNONYMS
yaiche—just like; ihā—here; bhoga—foods; lāge—they offer; sakala-i—all; puchiba—I shall inquire; taiche—similarly; bhiyāne—in the kitchen; bhoga—foods; gopāle—to Śrī Gopāla; lāgāiba—I shall arrange.

TRANSLATION
Mādhavendra Puri thought: “I shall inquire from the priest what foods are offered to Gopinātha so that by making arrangements in our kitchen, we can offer similar foods to Śrī Gopāla.”

TEXT 116
एই লাগি’ পুঁচিলেন ভ্রান্তের স্থানে ।
ভ্রান্ত কাহিল সব ভোগ-বিবরণে || ১১৬ ||

ei lāgi’ puchilena brāhmaṇera sthāne
brāhmaṇa kahila saba bhoga-vivaraṇe

SYNONYMS
ei lāgi’—for this matter; puchilena—he inquired; brāhmaṇera sthāne—from the brāhmaṇa; brāhmaṇa—the priest; kahila—informed; saba—everything; bhoga—foods; vivaraṇe—in description.

TRANSLATION
When the brāhmaṇa priest was questioned in this matter, he explained in detail what kinds of foods were offered to the Deity of Gopinātha.

TEXT 117
সন্ধ্যায় ভোগ লাগে ক্ষীর—‘অম্লকেলি’-নাম ।
দ্বাদশ মৃৎপাত্রে ভরি’ অম্লত-সমান || ১১৭ ||

sandhyāya bhoga lāge kṣīra—‘amṛta-keli’-nāma
dvādaśa mṛt-pātre bhari’ amṛta-samāna

SYNONYMS
sandhyāya—in the evening; bhoga—foods; lāge—they offer; kṣīra—sweet rice; amṛta-keli-nāma—named amṛta-keli; dvādaśa—twelve; mṛt-pātre—earthen pots; bhari’—filling; amṛta-samāna—just like nectar.
TRANSLATION

The brāhmaṇa priest said: “In the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar [amṛta], it is named amṛta-keli.

TEXT 118

‘গোপিনাথের ক্ষির’ বালি’ প্রসিদ্ধ নাম যার।
পৃথিবীতে ঐছে ভোগ কাহি নাহি আর || ১১৮ ||

‘gopināthera kṣīra’ bali’ prasiddha nāma yāra
prthivite aiche bhoga kāhān nāhi āra

SYNONYMS

gopināthera kṣīra—the sweet rice offered to Gopinātha; bali’—as; prasiddha—celebrated; nāma—the name; yāra—of which; prthivite—throughout the whole world; aiche—such; bhoga—food; kāhān—anywhere; nāhi—not; āra—else.

TRANSLATION

“This sweet rice is celebrated throughout the world as gopinātha-kṣīra. It is not offered anywhere else in the world.”

TEXT 119

হেনকালে সেই ভোগ ঠাকুরে লাগিল।
গুলিবুলি গোসাঙ্গে কিছু মনে বিচারিল || ১১৯ ||

hena-kāle sei bhoga ṭhākure lāgila
śuni’ purī-gosāṅi kichu mane vicārila

SYNONYMS

hena-kāle—at this time; sei bhoga—that wonderful food; ṭhākure—in front of the Deity; lāgila—was placed; śuni’—hearing; purī-gosāṅi—Mādhavendra Puri; kichu—something; mane—within the mind; vicārila—considered.

TRANSLATION

While Mādhavendra Puri was talking with the brāhmaṇa priest, the sweet rice was placed before the Deity as an offering. Hearing this, Mādhavendra Puri thought as follows.
TEXT 120

अयाचित क्षीर एसाद अल्प यदि पाई।
ब्राह्मण्ड तेजचे क्षीर गोपाले लागाई॥ १२०॥

ayācita kṣīra prasāda alpa yadi pāi
svāda jāni' taiche kṣīra gopāle lāgāi

SYNONYMS
ayācita—without asking; kṣīra—sweet rice; prasāda—remnants of food; alpa—a little; yadi—if; pāi—I get; svāda—the taste; jāni’—knowing; taiche—similar; kṣīra—sweet rice; gopāle—to my Gopāla; lāgāi—I can offer.

TRANSLATION
“If, without my asking, a little sweet rice is given to me, I can then taste it and make a similar preparation to offer my Lord Gopāla.”

TEXT 121

এই ইচ্ছায় লজ্জা পাই। বিষ্ণুমূর্তি কৈল।
হেনকালে ভোগ সারি’ আরতি বাজিল॥ ১২১॥

ei icchāya lajjā pāṇā viṣṇu-smaraṇa kaila
hena-kāle bhoga sari’ ārati bājila

SYNONYMS
ei icchāya—by this desire; lajjā—shame; pāṇā—getting; viṣṇu-smaraṇa—remembrance of Lord Viṣṇu; kaila—did; hena-kāle—at that time; bhoga—the food; sari’—being finished; ārati—the ārati ceremony; bājila—was sounded.

TRANSLATION
Madhavendra Puri became greatly ashamed when he desired to taste the sweet rice, and he immediately began to think of Lord Viṣṇu. While he was thus thinking of Lord Viṣṇu, the offering was completed, and the ārati ceremony began.

TEXT 122

আরতি দেখিয়া পূৰ্নী কৈল নমস্কার।
বাঘিরে আইলা, কারে কিছু না কহিল আর॥ ১২২॥
After the ārati was finished, Mādhavendra Puri offered his obeisances to the Deity and then left the temple. He did not say anything more to anyone.

**SYNONYMS**

ārati dekhiyā—after seeing the ārati; purī—Mādhavendra Puri; kaila—offered; namaskāra—obeisances; bāhire āilā—he went out; kāre—to anyone; kichu—anything; nā—not; kahila—say; āra—more.

**TRANSLATION**

After the ārati was finished, Mādhavendra Puri avoided begging. He was completely unattached and indifferent to material things. He would not beg. If someone offered him some food, he would eat; otherwise he would fast.

**PURPORT**

This is the paramahāṁsa stage, the highest stage for a sannyāsi. A sannyāsi can beg from door to door just to collect food, but a paramahāṁsa who has taken ayācita-vṛtti, or ajagara-vṛtti, does not ask anyone for food. If someone offers him food voluntarily, he eats. Ayācita-vṛtti means being accustomed to refrain from begging, and ajagara-vṛtti indicates one who is compared to a python, the big snake that makes no effort to acquire food, but rather allows food to come automatically within its mouth. In other words, a paramahāṁsa simply engages exclusively in the service of the Lord, without caring even for eating or sleeping. It was stated about the six Gosvāmīs: nidrāhāravihārakāḍī-vijitau. In the paramahāṁsa stage one conquers the desire for sleep, food and sense gratifica-
tion. One remains a humble, meek mendicant engaged in the service of the Lord day and night. Mādhavendra Purī had attained this paramahārṣa stage.

TEXT 124

प्रेमामृते त्रप्त, क्षुद्रात्मृक्ना नाहि बाधे।
क्षीर-इच्छा हैल, जाहे माने अपराधे॥ १२४॥

premāmṛte tṛpta, kṣudhā-trṣṇā nāhi bādhe
kṣira-icchā haila, tāhe māne aparādhe

SYNONYMS

prema-amṛte tṛpta—being satisfied only in the loving service of the Lord; kṣudhā-trṣṇā—hunger and thirst; nāhi—not; bādhe—impede; kṣira—for sweet rice; icchā—the desire; haila—became; tāhe—for that reason; māne—he considers; aparādhe—offense.

TRANSLATION

A paramahārṣa like Mādhavendra Purī is always satisfied in the loving service of the Lord. Material hunger and thirst cannot impede his activities. When he desired to taste a little sweet rice offered to the Deity, he considered that he had committed an offense by desiring to eat what was being offered to the Deity.

PURPORT

It is advisable that food being offered to the Deity be covered when taken from the kitchen to the Deity room. In that way, others may not see it. Those who are not accustomed to following the advanced regulative devotional principles may desire to eat the food, and that is an offense. Therefore no one should be given a chance to even see it. However, when it is brought before the Deity, it must be uncovered. Seeing the food uncovered before the Deity, Mādhavendra Purī desired to taste a little of it so that he could prepare a similar sweet rice for his Gopāla. Mādhavendra Purī was so strict, however, that he considered this to be an offense. Consequently he left the temple without saying anything to anyone. The paramahārṣa is therefore called vijita-sad-guna. He must conquer the six material qualities—kāma, krodha, lobha, mohā, matsara, and kṣudhā-trṣṇā (lust, anger, greed, illusion, enviousness, hunger and thirst.)

TEXT 125

गामेर शुभाहाटे बसि' करेन करीरन ।
एषा पुजारी कराहिल ठाकुरे शयन॥ १२५॥
grāmera śūnya-hāte vasi' kareṇa kīrtana
etha pūjāri karāila thākure śayana

SYNONYMS

grāmera—of the village; śūnya-hāte—in the vacant marketplace; vasi'—sitting down; kareṇa—performs; kīrtana—chanting; etha—in the temple; pūjāri—the priest; karāila—made; thākure—the Deities; śayana—lying down.

TRANSLATION

Mādhavendra Puri left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest.

PURPORT

Although Mādhavendra Puri was not interested in eating and sleeping, his interest in chanting the mahā-mantra was as acute as if he were an aspiring transcendentalist rather than a paramahārīsa. This means that even in the paramahārīsa stage, one cannot give up chanting. Haridāsa Thākura and the Gosvāmis were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a paramahārīsa. This chanting can be executed anywhere, either inside or outside the temple. Mādhavendra Puri even sat down in a vacant marketplace to perform his chanting: As stated by Śrīnivāsa Ācārya in his prayers to the Gosvāmis: nāma-gāna-natibhiḥ. A paramahārīsa devotee is always engaged in chanting and rendering loving service to the Lord. Chanting the Lord’s holy names and engaging in His service are identical. As stated in Śrīmad-Bhāgavatam (7.5.23), there are nine kinds of devotional service: hearing (śravaṇam), chanting (kīrtanam), remembering (viṣṇoḥ smaraṇam), serving (pāda-sevanam), worship of the Deity (arcanam), praying (vandanaṁ), carrying out orders (dāsyam), serving Him as a friend (sakhyam), and sacrificing everything for the Lord (atma-nivedanam). Although each process appears distinct, when one is situated on the absolute platform he can see that they are identical. For instance, hearing is as good as chanting, and remembering is as good as chanting or hearing. Similarly, engaging in Deity worship is as good as chanting, hearing or remembering. The devotee is expected to accept all nine processes of devotional service, but even if only one process is properly executed, he can still attain the highest position (paramahārīsa) and go back home, back to Godhead.
Sri Madhavendra Puri’s Devotional Service

128

$nija \ krtya \ kari' \ pujari \ karila \ sayana$
$savane \ thakura \ asi' \ balila \ vacana$

SYNONYMS

$nija \ krtya$—his own duty; $kari'$—finishing; $pujari$—the brähmana priest in the temple; $karila$—took; $sayana$—rest; $savane$—in a dream; $thakura$—the Deity; $asi'$—coming there; $balilā$—said; $vacana$—the words.

TRANSLATION

Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopinātha Deity come to talk to him, and He spoke as follows.

TEXT 127

उठहा, पुजारी, कर द्वार बिमोचन।
क्षीर एक राखियाँची सन्यासी-कारण

$uthaha, pujari, kara dvāra vimocana$
$kśira eka rākhīyāchi sannyāsi-kāraṇa$

SYNONYMS

$uthaha$—please get up; $pujārī$—O priest; $kara$—just do; $dvāra$—the door; $vimocana$—opening; $kśira$—sweet rice; $eka$—one pot; $rākhīyāchi$—I have kept; $sannyāsi$—of the mendicant, Madhavendra Puri; $kāraṇa$—for the reason.

TRANSLATION

"Please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyāsi Madhavendra Puri.

TEXT 128

छड़ारे अंगले ढाका एक छीर हय।
तोमरा ना जनिला भाँ आमार मायाय॥

$dhaḍāra aṅcale ṭhākā eka kśira haya$
$tomarā nā jānilā tāhā āmāra māyāya$

SYNONYMS

$dhaḍāra$—of the cloth curtain; $aṅcale$—by the skirt; $ṭhākā$—covered; $eka$—one; $kśira$—pot of sweet rice; $haya$—there is; $tomarā$—you; $nā$—not; $jānilā$—knew; $tāhā$—that; $āmāra$—of Me; $māyāya$—by the trick.
TRANSLATION

“This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks.

TEXT 129

माधव-पुरी सन्नासी आँचे हाटेतें वसिन्।
ताहाकेत त एहै कृय शीत देह लण।ः १२९॥

madhava-puri sannyasi ache hatete vasina
tahake ta' ei kshira sighra deha laña

SYNONYMS

madhava-puri—of the name Mādhavendra Puri; sannyasī—a mendicant; ache—there is; hatete—in the marketplace; vasina—sitting; tahake—to him; ta’—certainly; ei—this; kshira—pot of sweet rice; sighra—very quickly; deha—give; laña—taking.

TRANSLATION

“Mādhavendra Puri is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him.”

TEXT 130

व्ह देखिपुजारी उठिकरिला बिचार।
स्नान करिकपाट खुलि, मुक्त कैला द्वार।ः १३०॥

svapna dekhi' pujari' uthi' karila vicara
snana kari' kapata khuli, mukta kaila dvara

SYNONYMS

svapna dekhi’—after seeing the dream; pujari’—the priest; uthi’—getting up; karilā—made; vicāra—considerations; snāna kari’—taking his bath before entering the Deity room; kapāta—the door; khuli—opening; mukta—opened; kaila—made; dvāra—the doors.

TRANSLATION

Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity’s room. He then opened the temple door.
TEXT 131

ধাড়ার আঁচলতলে পাইল সেই কীর।
স্থান লেপি’ কীর লঞ্জ। হইল বাহির।” ১৩১।

dhaḍāra āñcala-tale pāila sei kṣira
sthāna lepi’ kṣira lañā ha-ila bāhira

SYNONYMS

dhaḍāra—of the mantle; āñcala-tale—at the skirt; pāila—he got; sei—that;
kṣira—pot of sweet rice; sthāna lepi’—mopping that place; kṣira—the pot of
sweet rice; lañā—taking; ha-ila—he went; bāhira—out of the temple.

TRANSLATION

According to the Deity’s directions, the priest found the pot of sweet rice
behind the cloth curtain. He removed the pot and mopped up the place where
it had been kept. He then went out of the temple.

TEXT 132

ধার দিয়া গ্রামে গেলা সেই কীর লঞ্জ।
হাটে হাটে বুলে মাধবপুরীকে চাহিয়া।” ১৩২।

dvāra diyā grame gelā sei kṣira lañā
hāte hāte bule mādhava-purike cāhiyā

SYNONYMS

dvāra diyā—closing the door; grame—to the village; gelā—went; sei—that;
kṣira—pot of sweet rice; lañā—taking; hāte hāte—in every stall; bule—walks;
mādhava-purike—to Mādhavendra Puri; cāhiyā—calling.

TRANSLATION

Closing the door of the temple, he went to the village with the pot of sweet
rice. He called out in every stall in search of Mādhavendra Puri.

TEXT 133

ৃষির লহ এই, বার নাম ‘মাধবপুরী’।
তোমা লাগি’ গোপীনাথ কীর কৈল চুরি।” ১৩৩।
ksīra laha ei, yāra nāma ‘mādha-puri’
tomā lāgi’ gopinātha ksīra kaila curī

SYNONYMS
ksīra laha—take the pot of sweet rice; ei—this; yāra—whose; nāma—name; mādha-puri—Mādhavendra Puri; tomā lāgi’—for you only; gopinātha—the Deity of Lord Gopinātha; ksīra—the pot of sweet rice; kaila—did; curī—steal.

TRANSLATION
Holding the pot of sweet rice, the priest called: “Will he whose name is Mādhavendra Puri please come and take this pot! Gopinātha has stolen this pot for you!”

PURPORT
The difference between the Absolute Truth and relative truth is explained here. Lord Gopinātha has openly declared herein that He is a thief. He had stolen the pot of sweet rice, and this was not kept a secret because His act of stealing is a source of great transcendental bliss. In the material world, theft is criminal, but in the spiritual world the Lord’s stealing is a source of transcendental bliss. Mundane rascals, who cannot understand the absolute nature of the Personality of Godhead, sometimes call Lord Śrī Kṛṣṇa immoral, but they do not know that His seemingly immoral activities, which are not kept secret, afford pleasure to the devotees. Not understanding the transcendental behavior of the Supreme Personality of Godhead, these rascals slur His character and immediately fall into the category of miscreants (rascals, lowest among men, demons and those whose knowledge is taken away by the illusory energy). Kṛṣṇa explains in Bhagavad-gītā:

na māṁ dukṣrtino mūḍhāḥ
prapadyante narādhamaḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

“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)

Mundane rascals cannot understand that whatever Kṛṣṇa does, being absolute in nature, is all good. This quality of the Lord is explained in Śrīmad-Bhāgavatam (Tenth Canto). One may consider certain acts of a supremely powerful person to be immoral by mundane calculations, but this is not actually the case. For example, the sun absorbs water from the surface of the earth, but it does not absorb
water only from the sea. It also absorbs water from filthy sewers and ditches containing urine and other impure substances. The sun is not polluted by absorbing such water. Rather, the sun makes the filthy place pure. If a devotee approaches the Supreme Personality of Godhead for an immoral or improper purpose, he nonetheless becomes purified; the Lord does not become infected. In Śrīmad-Bhāgavatam it is stated that if one approaches the Supreme Lord even out of lust, anger or fear (kāmarh krodharh bhayam), he is purified. (Bhāg. 10.29.15) The gopīs, being young girls, approached Kṛṣṇa because He was a beautiful young boy. From the external point of view, they approached the Lord out of lust, and the Lord danced with them at midnight. From the mundane point of view, these activities may appear immoral because a married or unmarried young girl cannot leave home to mix with a young boy and dance with him. Although this is immoral from the mundane viewpoint, the activities of the gopīs are accepted as the highest form of worship because it was Lord Kṛṣṇa whom they approached with lusty desires in the dead of night.

But these things cannot be understood by nondevotees. One must understand Kṛṣṇa in tattva (truth). One should use his common sense and consider that if simply by chanting Kṛṣṇa’s holy name one is purified, how then can the person Kṛṣṇa be immoral? Unfortunately, mundane fools are accepted as educational leaders and are offered exalted posts for teaching irreligious principles to the general populace. This is explained in Śrīmad-Bhāgavatam (7.5.31): andhā yathāndhair upaniyamānāḥ. Blind men are trying to lead other blind men. Due to the immature understanding of such rascals, common men should not discuss Kṛṣṇa’s pastimes with the gopīs. A nondevotee should not even discuss His stealing sweet rice for His devotees. It is warned that one should not even think about these things. Although Kṛṣṇa is the purest of the pure, mundane people, thinking of Kṛṣṇa’s pastimes that appear immoral, themselves become polluted. Śrī Caitanya Mahāprabhu therefore never publicly discussed Kṛṣṇa’s dealings with the gopīs. He used to discuss these dealings only with three confidential friends. He never discussed rāsa-līlā publicly, as the professional reciters do, although they do not understand Kṛṣṇa or the nature of the audience. However, Śrī Caitanya Mahāprabhu encouraged the public chanting of the holy name on a huge scale for as many hours as possible.

TEXT 134

क्षीर लङ्का सुखे तुमি करह भक्षणे ।
तोमा-सम भाग्यवान् नाहि त्रिभुवने ॥ १३४ ॥

kṣīra laṅkā sukhe tumī karaha bhakṣaṇe
tomā-sama bhāgyavān nāhi tribhuvane
SYNONYMS
kṣira lañā—taking the pot of sweet rice; sukhe—in happiness; tumi—you; karaha—do; bhakṣane—eating; tomā-sama—like you; bhagyavan—fortunate; nāhi—there is no one; tri-bhuvane—within the three worlds.

TRANSLATION
The priest continued: “Would the sannyāsī whose name is Mādhavendra Puri please come and take this pot of sweet rice and enjoy the prasāda with great happiness! You are the most fortunate person within these three worlds!”

PURPORT
Here is an example of a personal benediction by Kṛṣṇa’s immoral activity. By Gopinātha’s stealing for His devotee, the devotee becomes the most fortunate person within the three worlds. Thus even the Lord’s criminal activities make His devotee the most fortunate person. How can a mundane rascal understand the pastimes of Kṛṣṇa and judge whether He is moral or immoral? Since Kṛṣṇa is the Absolute Truth, there are no mundane distinctions such as moral and immoral. Whatever He does is good. This is the real meaning of “God is good.” He is good in all circumstances because He is transcendental, outside the jurisdiction of this material world. Therefore, Kṛṣṇa can be understood only by those who are already living in the spiritual world. This is corroborated in Bhagavad-gītā:

māṁ ca yo ‘vyabhicāreṇa
bhakti-yogena sevate
sa gunān samātityaitān
brahma-bhūyāya kalpate

“One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.” (Bg. 14.26)

One who is engaged in unalloyed devotional service to the Lord is already situated in the spiritual world (brahma-bhūyāya kalpate). In all circumstances, his activities and dealings with Kṛṣṇa are transcendental and thus not understandable by mundane moralists. It is therefore better not to discuss such activities among mundane people. It is better to give them the Hare Kṛṣṇa mahā-mantra so that they will be gradually purified and then come to understand the transcendental activities of Kṛṣṇa.

TEXT 135
एत सुनि पुरी-गोझाञिं परिचय दिल।
कृषीर दिया पुजारी तारे देखौं हैल। १३५ ॥
SYNONYMS

etā 'suni’—hearing this; puri-gosāñi—Madhavendra Purī; paricaya—introduction; dila—gave; kṣīra diyā—delivering the pot of sweet rice; pūjārī—the priest; tāṅre—to him; daṇḍavat haila—offered obeisances.

TRANSLATION

Hearing this invitation, Madhavendra Purī came out and identified himself. The priest then delivered the pot of sweet rice and offered his obeisances, falling flat before him.

PURPORT

A brahmana is not supposed to offer his obeisances by falling flat before anyone because a brahmana is considered to be in the highest caste. However, when a brahmana sees a devotee, he offers his daṇḍavats. This brahmana priest did not ask Madhavendra Purī whether he was a brahmana, but when he saw that Madhavendra Purī was such a bona fide devotee that Kṛṣṇa would even steal for him, he immediately understood the position of the saint. As stated by Śrī Caitanya Mahāprabhu: kība vipra, kība nāyasi, śūdra kene naya / yei kṛṣṇa-tattva-vettā, sei ‘guru’ haya. (Cc. Madhya 8.128) Had the brahmana priest been an ordinary brahmana, Gopinatha would not have talked with him in a dream. Since the Deity spoke to both Madhavendra Purī and the brahmana priest in dreams, practically speaking they were on the same platform. However, because Madhavendra Purī was a senior sannyāsi Vaiṣṇava, a paramaharīsa, the priest immediately fell flat before him and offered obeisances.

TEXT 136

क्षीरेरा वृत्तांता तङ्गे कहियल पूजारीं।
शुनीं प्रेमाविस्ता हैलं स्री-माधवपुरीं। १३६॥

kṣīrera vṛttānta tāṅre kahila pūjārī
dsuni’ premāvīṣṭa haila sri-mādhava-purī

SYNONYMS

kṣīrera vṛttānta—all the incidents that took place on account of the pot of sweet rice; tāṅre—to Madhavendra Purī; kahila—explained; pūjārī—the priest; ‘suni’—hearing; prema-āvīṣṭa—saturated with love of Godhead; haila—became; sri-mādhava-purī—Śrīla Madhavendra Purī.
TRANSLATION
When the story about the pot of sweet rice was explained to him in detail, Śrī Mādhavendra Puri at once became absorbed in ecstatic love of Kṛṣṇa.

TEXT 137

प्रेम देखि' सेवक कहे छोटा विसमित।
कृष्ण ये इच्छा वश, हय यथोचित। १३७

prema dekhi' sevaka kahe ha-iyā vismita
kṛṣṇa ye iñhāra vasa, —hay a yathocita

SYNONYMS

prema dekhi'—seeing the ecstatic position of Mādhavendra Puri; sevaka—the priest; kahe—said; ha-iyā—being; vismita—struck with wonder; kṛṣṇa—Lord Kṛṣṇa; ye—that; iñhāra—by him; vasa—obliged; haya—it is; yathocita—befitting.

TRANSLATION
Upon seeing the ecstatic loving symptoms manifest in Mādhavendra Puri, the priest was struck with wonder. He could understand why Kṛṣṇa had become so much obliged to him, and he saw that Kṛṣṇa’s action was befitting.

PURPORT
A devotee can bring Kṛṣṇa perfectly under his control. This is explained in Śrīmad-Bhāgavatam: ajita-jito 'py asi tais tri-lokyāṁ. (Bhāg. 10.14.3) Kṛṣṇa is never conquered by anyone, but a devotee can conquer Him through devotional service. As stated in Brahma-saṁhitā (5.33): vedeṣu durlabham adurlabham atma-bhaktau. One cannot understand Kṛṣṇa simply by reading Vedic literature. Although all Vedic literature is meant for understanding Kṛṣṇa, one cannot understand Kṛṣṇa without being a lover of Kṛṣṇa. Therefore along with the reading of Vedic literature (svādhya), one must engage in devotional worship of the Deity (arcana-vidhi). Together these will enhance the devotee’s transcendental understanding of devotional service. Śravaṇādi śuddha-citte karaye udaya (Cc. Madhya 22.107). Love of Godhead is dormant within everyone’s heart, and if one simply follows the standard process of devotional service, it is awakened. But foolish mundane people who simply read about Kṛṣṇa mistakenly think that He is immoral or criminal.

TEXT 138

এত বলিয়া মনস্করি’ করিলা গমন।
আবেশে করিলা পুরী সে ক্ষীর ভক্ষণ। ১৩৮

prema dekhi' sevaka kahe ha-iyā vismita
kṛṣṇa ye iñhāra vasa, —hay a yathocita
eta bali’ namaskari’ karilā gamana
āveše karilā purī se kṣīra bhakṣāṇa

SYNONYMS

eta bali’—saying this; namaskari’—offering obeisances; karilā gamana—returned; āveše—in ecstasy; karilā—did; purī—Puri Gosāñi; se—that; kṣīra—sweet rice; bhakṣāṇa—eating.

TRANSLATION

The priest offered his obeisances to Madhavendra Purī and returned to the temple. Then, in ecstasy, Madhavendra Purī ate the sweet rice offered to him by Kṛṣṇa.

TEXT 139

पात्र प्रक्षालन करि’ खुं खुं तैल ।
बहिर्वासे बाँधि’ सेई ठिकारि राखिल ॥ १३९ ॥

pātra prakṣālan kari’ khanḍa khanḍa kaila
bahir-vāse bāndhi’ sei ṭhikāri rākhila

SYNONYMS

pātra—the pot; prakṣālan kari’—washing; khanḍa khanḍa—breaking into pieces; kaila—did; bahir-vāse—in his outer wrapper; bāndhi’—binding; sei—those; ṭhikāri—pieces of pot; rākhila—kept.

TRANSLATION

After this, Madhavendra Purī washed the pot and broke it into pieces. He then bound all the pieces in his outer cloth and kept them nicely.

TEXT 140

প্রতি-দিন একখানি করেন স্নান ।
খাইলে প্রেমাবেশ হয়,—অদ্ভুত ত কথন ॥ ১৪০ ॥

prati-dina eka-khāni kareṇa bhakṣāṇa
khāile premāvesa haya,—adbhuta kathana

SYNONYMS

prati-dina—every day; eka-khāni—one piece; kareṇa—does; bhakṣāṇa—eating; khāile—by eating; prema-āvesa—ecstasy; haya—there is; adbhuta—wonderful; kathana—narrations.
TRANSLATION
Each day, Mādhavendra Puri would eat one piece of that earthen pot, and after eating it he would immediately be overwhelmed with ecstasy. These are wonderful stories.

TEXT 141
‘ठाकुर ने जीर दिल —लोक सब गुली’ ।
‘दिने लोक-तिड़ हबे मोर प्रतिष्ठा जानि’ ॥ १४१ ॥
‘ठाकुर —the Lord; more—to me; kṣira—sweet rice; dila—has given; loka—the people; saba—all; suni’—after hearing; dine—at daytime; loka—of people; bhīḍa—crowd; habe—there will be; mora—my; pratiṣṭhā—fame; jāni’—knowing.

SYNONYMS

TRANSLATION
Having broken the pot and bound the pieces in his cloth Mādhavendra Puri began to think: “The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds.”

TEXT 142
‘सेई भये राजिशेबे चलिला श्रीपुरी ।
‘सेईखाने गोपीनाथेने दांवूट करि’ ॥ १४२ ॥
sei bhaye rātri-śeṣe calilā śrī-puri
sei-khāne gopināthe dānvavat kari’

SYNONYMS

TRANSLATION
Thinking this, Śrī Mādhavendra Puri offered his obeisances to Gopinātha on the spot and left Remuṇā before morning.
TEXT 143

chanting, chanting, Puri reached Nilacala.
seeing Jagannatha and was overwhelmed.

SYNONYMS

cali’—walking and walking; aila—reached; puri—Jagannatha Puri; sri-nilacala—known as Nilacala; jagannatha dekhi’—seeing Lord Jagannatha; haila—became; premete—in love; vihvala—overwhelmed.

TRANSLATION

Walking and walking, Madhavendra Puri finally reached Jagannatha Puri, which is also known as Nilacala. There he saw Lord Jagannatha and was overwhelmed with loving ecstasy.

TEXT 144

When Madhavendra Puri was overwhelmed in the ecstasy of love of Godhead, he sometimes stood up and sometimes fell to the ground. Sometimes he laughed, danced and sang. In this way he enjoyed transcendental bliss by seeing the Jagannatha Deity.

SYNONYMS

prema-aveše—in loving ecstasy; uthe—sometimes stands; pađe—sometimes falls; hase—laughs; nace—dances; gaya—sings; jagannatha daraśane—by seeing Lord Jagannatha in the temple; mahā-sukha—transcendental happiness; pāya—he felt.

TRANSLATION

When Madhavendra Puri was overwhelmed in the ecstasy of love of Godhead, he sometimes stood up and sometimes fell to the ground. Sometimes he laughed, danced and sang. In this way he enjoyed transcendental bliss by seeing the Jagannatha Deity.

TEXT 145

‘madhavendra puri aile’—everyone is now free.

This is the end of the text.
When Madhavendra Puri came to Jagannatha Puri, people were aware of his transcendental reputation. Therefore crowds of people came and offered him all sorts of respect in devotion.

SYNONYMS

pratiṣṭhā—of reputation; svabhāva—the nature; ei—this; jagate—in the world; vidita—known; ye—the person who; nā vānche—does not desire it; tāra—of him; haya—it is; vidhātā-nirmita—created by providence.

TRANSLATION

Even though one may not like it, reputation, as ordained by providence, comes to him. Indeed, one’s transcendental reputation is known throughout the entire world.
SYNONYMS

pratiṣṭhāra bhaye—in fear of reputation; purī—Mādhavendra Puri; gelā—went away; palāṅa—fleeing; kṛṣṇa-preme—in love of Kṛṣṇa; pratiṣṭhā—reputation; cale—goes; saṅge—simultaneously; gadāṅa—gliding down.

TRANSLATION

Being afraid of his reputation [pratiṣṭhā], Mādhavendra Puri fled from Remuṅa. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

PURPORT

Almost all the conditioned souls within the material world are envious. Jealous people generally turn against one who automatically attains some reputation. This is natural for jealous people. Consequently, when a devotee is fit to receive worldly reputation, he is envied by many people. This is quite natural. When a person, out of humility, does not desire fame, people generally think him quite humble and consequently give him all kinds of fame. Actually a Vaiṣṇava does not hanker after fame or a great reputation. Mādhavendra Puri, the king of Vaiṣṇavas, bore his reputation, but he wanted to keep himself outside of the vision of the general populace. He wanted to cover his real identity as a great devotee of the Lord, but when people saw him overwhelmed in ecstasy in love of Godhead, they naturally gave credit to him. Actually a first-class reputation is due Mādhavendra Puri because he was a most confidential devotee of the Lord. Sometimes a saha-jīyā presents himself as being void of desires for reputation (pratiṣṭhā) in order to become famous as a humble man. Such people cannot actually attain the platform of celebrated Vaiṣṇavas.

TEXT 148

yadyapi udvega haila palāite mana
ṭhākurera candana-sādhana ha-ila bandhana

SYNONYMS

yadyapi—although; udvega—anxiety; haila—there was; palāite—to go away; mana—the mind; ṭhākurera—of the Lord; candana—of the sandalwood; sādhana—the collecting; ha-ila—there was; bandhana—bondage.
**TRANSLATION**

Mādhavendra Puri wanted to leave Jagannātha Puri because the people were honoring him as a great devotee; however, this threatened to hinder his collecting sandalwood for the Gopāla Deity.

**TEXT 149**

जगन्नाथरे सेवक महान्।
सबांके कहिले पुरी गोपाल-वृत्तान्तं ॥ १४९ ॥

*jagannāthera sevaka yata, yateka mahānta
sabāke kahila purī gopāla-vṛttānta*

**SYNONYMS**

*jagannāthera sevaka—the servants of Lord Jagannātha; yata—all; yateka mahānta—all respectable devotees; sabāke—unto everyone; kahila—told; purī—Mādhavendra Puri; gopāla-vṛttānta—the narration of Gopāla.

**TRANSLATION**

Śrī Mādhavendra Puri told all the servants of Lord Jagannātha and all the great devotees there the story of the appearance of Śrī Gopāla.

**TEXT 150**

गोपाल चलन सागे,—शुनि करिल यजन ॥
आनंदे चलन लागी करिल यजन ॥ १५० ॥

gopāla candana māge,—śuni’ bhakta-gaṇa
ānande candana lāgi’ karila yatana

**SYNONYMS**

gopāla—Lord Gopāla at Vṛndāvana; candana—sandalwood; māge—wants; śuni’—hearing; bhakta-gaṇa—all the devotees; ānande—in great pleasure; candana lāgi’—for sandalwood; karila—made; yatana—endeavor.

**TRANSLATION**

When all the devotees at Jagannātha Puri heard that the Gopāla Deity wanted sandalwood, in great pleasure they all endeavored to collect it.
TEXT 151

राजपत्र-सने यार यार परिचयः।
तारे मांगी कर्पुर-चन्दन करिला संकल्पः॥ १५१॥

raja-patra-sane vāra yāra paricaya
tare māgi’ karpūra-candana karilā sañcaya

SYNONYMS
raja-patra—government officers; sane—with; yāra yāra—whoever; paricaya—had acquaintance; tare māgi’—begging them; karpūra-candana—camphor and sandalwood; karilā—made; sañcaya—collection.

TRANSLATION

Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected.

PURPORT

It appears that malayaja-candana (sandalwood) and camphor were used for the Jagannātha Deity. The camphor was used in His ārātrika, and the sandalwood was used to smear His body. Both these items were under government control; therefore the devotees had to meet with the government officials. Informing them of all the details, they attained permission to take the sandalwood and camphor outside Jagannātha Puri.

TEXT 152

एक बिप्र, एक सेवक, चन्दन बहिते ।
पुरी-गोसाङिर संल संजल-सहिते ॥ १५२॥

eka vipra, eka sevaka, candana vahite
puri-gosāṅira saṅge dila sambala-sahite

SYNONYMS
eka vipra—one brāhmaṇa; eka sevaka—one servant; candana—the sandalwood; vahite—to carry; puri-gosāṅira—Mādhavendra Puri; saṅge—with; dila—gave; sambala-sahite—with the necessary expenditure.

TRANSLATION

One brāhmaṇa and one servant were given to Mādhavendra Puri just to carry the sandalwood. He was also given the necessary traveling expenses.
TEXT 153

ghâti-dâni châdaite râja-pâtra dvâre
râja-lekhâ kari’ dila puri-gosâñira kare

SYNONYMS

ghâti-dâni—from the toll collectors; châdaite—to get release; râja-pâtra—papers showing governmental sanction; dvâre—at the gates; râja-lekhâ—governmental permission; kari’—showing; dila—delivered; puri-gosâñira—of Puri Gosâñi, Mâdhavendra Puri; kare—into the hand.

TRANSLATION

To get past the toll collectors along the way, Mâdhavendra Puri was supplied with the necessary release papers from government officers. The papers were placed in his hand.

TEXT 154

calila mâdhava-puri candana lañâ
kata-dine remuñâte uttarila giyâ

SYNONYMS

calila—proceeded; mâdhava-puri—Mâdhavendra Puri; candana lañâ—taking the sandalwood; kata-dine—after some days; remuñâte—at the same temple of Remuñâ; uttarila—reached; giyâ—going.

TRANSLATION

In this way Mâdhavendra Puri started for Vrîndâvana with the burden of sandalwood, and after some days he again reached the village of Remuñâ and the Gopinâtha temple there.

TEXT 155
When Mādhavendra Pūri reached the temple of Gopinatha, he offered his respectful obeisances many times at the lotus feet of the Lord. In the ecstasy of love, he began to dance and sing without cessation.

When the priest of Gopinātha saw Mādhavendra Pūrī again, he offered all respects to him and, giving him the sweet rice prasāda, made him eat.

When that night the priest of Gopinātha saw Mādhavendra Pūrī again, he offered all respects to him and, giving him the sweet rice prasāda, made him eat.
TRANSLATION
Mādhavendra Purī took rest that night in the temple, but toward the end of the night he had another dream.

TEXT 158

gopāla āsiyā kahe,—śuna he mādhava
karpūra-candana āmi pāilāma saba

SYNONYMS
gopāla—the Deity of Gopāla; āsiyā—coming; kahe—says; śuna—hear; he—O; mādhava—Mādhavendra Purī; karpūra-candana—the camphor and sandalwood; āmi—I; pāilāma—have received; saba—all.

TRANSLATION
Mādhavendra Purī dreamed that Gopāla came before him and said: “O Mādhavendra Purī, I have already received all the sandalwood and camphor.

TEXT 159

karpūra-sahita ḍhāṣī’ e-saba candana
gopināthera ange nitya karaha lepana

SYNONYMS
karpūra-sahita—with the camphor; ḍhāṣī’—grinding; e-saba—all this; candana—sandalwood; gopināthera—of Śrī Gopinātha; ange—on the body; nitya—daily; karaha—do; lepana—smearing.

TRANSLATION
“Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopinātha daily until it is finished.

TEXT 160

śrī Caitanya-caritāmṛta [Madhya-līlā, Ch. 4]
gopinātha āmāra se eka-i aṅga haya
inhāke candana dile habe mora tāpa-kṣaya

SYNONYMS
gopinātha—Lord Gopinātha; āmāra—My; se—that; eka-i—one; aṅga—body; haya—is; inhāke—unto Him; candana dile—in offering this candana; habe—there will be; mora—My; tāpa-kṣaya—reduction of temperature.

TRANSLATION
"There is no difference between My body and Gopinātha’s body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopinātha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced."

PURPORT
Gopāla was situated in Vṛndāvana, which was far from Remuṇā. In those days, one had to pass through provinces governed by the Mohammedans, who sometimes hindered travelers. Considering the trouble of His devotee, Lord Gopāla, the greatest well-wisher of His devotees, ordered Mādhavendra Puri to smear the sandalwood pulp on the body of Gopinātha, which was nondifferent from the body of Gopāla. In this way the Lord relieved Mādhavendra Puri from trouble and inconvenience.

TEXT 161

dvidhā nā bhāviha, nā kariha kichu mane
viśvāsa kari’ candana deha āmāra vacane

SYNONYMS
dvidhā nā bhāviha—do not hesitate; nā kariha—do not do; kichu—anything; mane—in the mind; viśvāsa kari’—believing Me; candana—sandalwood; deha—offer; āmāra vacane—under My order.

TRANSLATION
“You should not hesitate to act according to My order. Believing in Me, just do what is needed.”

TEXT 162

एन बली’ गोपाल गोल, गोसांगिंच जागिला।
गोष्पीनाथेर सेबकगणे भाकिया आजिला। १६२।
After giving these instructions, Gopala disappeared, and Madhavendra Purī awoke. He immediately called for all the servants of Gopinātha, and they came before him.

TEXT 163

prabhura ajñā håila, — ei karpūra-candana
gopināthera ânge nitya karaha lepana

SYNONYMS

prabhura ajñā håila—there was an order of the Lord; ei—this; karpūra—camphor; candana—and sandalwood; gopināthera ânge—on the body of Gopinātha; nitya—daily; karaha—do; lepana—smearing.

TRANSLATION

Madhavendra Purī said: “Smear the body of Gopinātha with this camphor and sandalwood I have brought for Gopala in Vrndāvana. Do this regularly every day.

TEXT 164

înhāke candana dile, gopāla ha-ibe śītala
svatantra īśvara—tāṅra ajñā se prabala

SYNONYMS

înhāke—unto Gopinātha; candana dile—when sandalwood will be given; gopāla—Lord Gopāla in Vrndāvana; ha-ibe—will become; śītala—cool; sva-
TRANSLATION

“If the sandalwood pulp is smeared over the body of Gopinātha, then Gopāla will be cooled. After all, the Supreme Personality of Godhead is completely independent; His order is all-powerful.”

TEXT 165

The servants of Gopinātha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopinātha.

SYNONYMS

griśma-kāle—in the summer; gopinātha—Lord Gopinātha; paribe—will put on; candana—sandalwood pulp; śuni’—hearing; ānandita—pleased; haila—became; sevakera—of the servants; mana—the minds.

TRANSLATION

The servants of Gopinātha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopinātha.

TEXT 166

Mādhavendra Puri said; ei dui—these two assistants; ghaṣibe—will grind; candana—the sandalwood; āra—another; janā-dui—two men; deha—apply; diba—I shall pay; ye—that; vetana—salary.
TRANSLATION
Mādhavendra Puri said: “These two assistants will regularly grind the sandalwood, and you should also get two other people to help. I shall pay their salary.”

TEXT 167
एत नत चलन देय अत्यन्त घृणिया।
पराय नवक सब आनंद करिया॥ १६७॥

ei mata candana deya pratyaha ghaśiyā
parāya sevaka saba ānanda kariyā

SYNONYMS
ei mata—in this way; candana—sandalwood; deya—gives; pratyaha—daily; ghaśiyā—grinding; parāya—caused to put on; sevaka—servants; saba—all of it; ānanda—pleasure; kariyā—feeling.

TRANSLATION
In this way Gopināthaji was supplied ground sandalwood pulp daily. The servants of Gopinātha were very pleased with this.

TEXT 168
प्रत्यय चलन परायः यवत हैल अत्य कर्षाय।
तथाय रहिल पुरी तावत पर्यांत॥ १६८॥

pratyaha candana parāya, yāvat haila anta
tathāya rahila purī tāvat paryanta

SYNONYMS
pratyaha—daily; candana—sandalwood pulp; parāya—smears over the body; yāvat—until; haila—there was; anta—an end; tathāya—there; rahila—remained; purī—Mādhavendra Puri; tāvat—that time; paryanta—until.

TRANSLATION
In this way the sandalwood pulp was smeared over the body of Gopinātha until the whole stock was finished. Mādhavendra Puri stayed there until that time.
grīṣma-kāla-ante punah nilācale gelā
nilācale cātur-māṣya ānande rahiḷā

SYNONYMS

grīṣma-kāla—of the summer season; ante—at the end; punah—again; nilācale—to Jagannātha Puri; gelā—went; nilācale—in Jagannātha Puri; cātur-māṣya—the four months for vows; ānande—in great pleasure; rahiḷā—remained.

TRANSLATION

At the end of summer, Mādhavendra Puri returned to Jagannātha Puri, where he remained with great pleasure during the whole period of Cātur-māṣya.

PURPORT

The Cātur-māṣya period begins in the month of Āṣāḍha (June-July) from the day of Ekādaśi called Śayanē-ekādaśi in the fortnight of the waxing moon. The period ends in the month of Kārtika (October-November) on the Ekādaśi day known as Utthāna-ekādaśi in the fortnight of the waxing moon. This four-month period is known as Cātur-māṣya. Some Vaiṣṇavas also observe it from the full-moon day of Āṣāḍha until the full-moon day of Kārtika. That is also a period of four months. This period, calculated by the lunar months, is called Cātur-māṣya, but others also observe Cātur-māṣya according to the solar month from Śrāvana to Kārtika. The whole period, either lunar or solar, takes place during the rainy season. Cātur-māṣya should be observed by all sections of the population. It does not matter whether one is a gṛhaṣṭha or a sannyāsi. The observance is obligatory for all aśramas. The real purpose behind the vow taken during these four months is to minimize the quantity of sense gratification. This is not very difficult. In the month of Śrāvana, one should not eat spinach. In the month of Bhādra, one should not eat yogurt, and in the month of Āśvina, one should not drink milk. One should not eat fish or other nonvegetarian food during the month of Kārtika. A nonvegetarian diet means fish and meat. Similarly, masura dahl and urad dahl are also considered nonvegetarian. These two dahls contain a great amount of protein, and food rich in protein is considered nonvegetarian. On the whole, during the four-month period of Cātur-māṣya, one should practice giving up all food intended for sense enjoyment.
TEXT 170
śrī-mukhe mādhava-purīra amṛta-carita
bhakta-gāne śūnānā prabhu kare āsvādita

SYNONYMS
śrī-mukhe—from the mouth of Śrī Caitanya Mahāprabhu; mādhava-purīra—of Madhavendra Puri; amṛta-carita—nectarean characteristics; bhakta-gāne—the devotees; śūnānā—making hear; prabhu—the Lord; kare—does; āsvādita—relished.

TRANSLATION
Thus Śrī Caitanya Mahāprabhu personally praised the nectarean characteristics of Madhavendra Puri, and while He related all this to the devotees, He personally relished it.

TEXT 171
prabhu kahe,—nityānanda, karaha vicāra
puri-sama bhāgyavān jagate nāhi āra

SYNONYMS
prabhu kahe—the Lord said; nityānanda—Nityānanda Prabhu; karaha vicāra—just consider; puri-sama—like Madhavendra Puri; bhāgyavān—fortunate; jagate—in the world; nāhi—there is not; āra—anyone else.

TRANSLATION
Lord Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to judge whether there was anyone within the world as fortunate as Madhavendra Puri.

TEXT 172
dugdha-dāna-chale kṛṣṇa yāṅre dekha dila
tina-bāre svapne āsi' yāṅre ājñā kaila

SYNONYMS

dugdha-dāna-chale—on the plea of delivering milk; kṛṣṇa—Lord Kṛṣṇa; yāṅre—unto whom; dekha dila—made His appearance; tina-bāre—three times; svapne—in dreams; āsi’—coming; yāṅre—unto whom; ājñā—order; kaila—gave.

TRANSLATION

Śrī Caitanya Mahāprabhu said: “Madhavendra Puri was so fortunate that Kṛṣṇa personally appeared before him on the plea of delivering milk. Three times the Lord gave orders to Madhavendra Puri in dreams.

TEXT 173

yāṅra preme vaśa haṁa prakaṭa ha-ilā
sevā angikāra kari' jagata tārila

SYNONYMS

yāṅra—of whom; preme—by love of Godhead; vaśa—obliged; haṁa—being; prakaṭa—manifest; ha-ilā—became; sevā—service; angikāra—acceptance; kari’—doing; jagata—the whole world; tārila—delivered.

TRANSLATION

“Being obliged because of the loving affairs of Madhavendra Puri, Lord Kṛṣṇa Himself appeared as the Gopāla Deity, and, accepting his service, He liberated the whole world.

TEXT 174

yāṅra lāgi' gopinātha kṣīra kaila curi
ātēva nāṁa haila ‘kṣīra-corā’ kari'
SYNONYMS

yānra—whom; lági‘—on account of; gopinātha—Lord Gopinātha; kṣīra—sweet rice; kaila—did; curi—steal; ataeva—therefore; nāma—the name; haila—became; kṣīra-corā—the thief of sweet rice; kari‘—making.

TRANSLATION

“On account of Mādhavendra Puri, Lord Gopinātha stole the pot of sweet rice. Thus He became famous as Kṣīra-corā [the thief who stole the sweet rice].

TEXT 175

कपूरवचमन याँर अलय चड़ाईल ।
अनन्देन पुरी-गोसाङिर श्रेष्ठ उखलिल || १७५ ||

karpūra-candana yānra anāge caḍāila
ānande puri-gosāṅira prema uthalila

SYNONYMS

karpūra-candana—camphor and sandalwood; yānra anāge—on whose body; caḍāila—put; ānande—in great pleasure; puri-gosāṅira—of Mādhavendra Puri; prema—love of Godhead; uthalila—welled up.

TRANSLATION

“Mādhavendra Puri smeared the sandalwood pulp over the body of Gopinātha, and in this way he was overpowered with love of Godhead.

TEXT 176

मलेजदेशे कपूर-चम्मर अनन्देन जगाल ।
पुरी दुःख पाबे इह जनिया गोपाल || १७६ ||

mleccha-deśe karpūra-candana ānite jaṅjāla
puri duṅkha pābe ihā jāniyā gopāla

SYNONYMS

mleccha-deśe—through the countries where Mohammedans ruled; karpūra-candana—camphor and sandalwood; ānite—to bring; jaṅjāla—inconvenience; puri—Mādhavendra Puri; duṅkha—unhappiness; pābe—will get; ihā—this; jāniyā—knowing; gopāla—Gopāla.
TRANSLATION

“In the provinces of India governed by the Mohammedans, there was much inconvenience in traveling with sandalwood and camphor. Because of this, Mādhavendra Puri might have gotten into trouble. This became known to the Gopāla Deity.

TEXT 177

महा-दयामय प्रेतु—भक्तवृत्ति
चन्द्र परिभट्टुक्त्रयम करिल सफल || १७७ ||

dayā—merciful; prabhu—the Lord; bhakata-vatsu—very attached to His devotees; candana pari’—putting on the sandalwood; bhakta-srama—the trouble of the devotee; karila—made; saphala—successful.

SYNONYMS

mahā—very; dayā—merciful; prabhu—the Lord; bhakata-vatsala—very attached to His devotees; candana pari’—putting on the sandalwood; bhakta-srama—the trouble of the devotee; karila—made; saphala—successful.

TRANSLATION

“The Lord is very merciful and attached to His devotees, so when Gopinātha was covered with sandalwood pulp, Mādhavendra Puri’s labor became successful.”

TEXT 178

पुरुरा प्रेम-पराकार्त्ता करह बिचार।
अलौकिक प्रेम चित्रे लागे चमककर || १७८ ||

prīra prema-parākāśthā karaha vicāra
alaukika prema citte lāge camatkāra

SYNONYMS

prīra—of Mādhavendra Puri; prema-parā-kāśthā—the standard of intense love of Godhead; karaha—just make; vicāra—judgment; alaukika—uncommon; prema—love of Godhead; citte—in the mind; lāge—strikes; camatkāra—wonder.

TRANSLATION

Caitanya Mahāprabhu placed the standard of Mādhavendra Puri’s intense love before Nityānanda Prabhu for judgment. “All his loving activities are un-
common,” Caitanya Mahāprabhu said. “Indeed, one is struck with wonder to hear of his activities.”

**PURPORT**

When the living entity feels spiritual separation from Kṛṣṇa (kṛṣṇa-viraha), he has achieved the prime success of life. When one becomes disinterested in material things, he is simply experiencing the other side of attraction for material things. However, feeling separation from Kṛṣṇa and engaging in the service of the Lord to fulfill His mission constitute the best example of love of Kṛṣṇa. Śrī Caitanya Mahāprabhu wanted to point out this intense love of Kṛṣṇa exhibited by Madhavendra Puri. All Caitanya Mahāprabhu’s devotees later followed in the footsteps of Madhavendra Puri, serving the Lord without personal considerations.

**TEXT 179**

परम विरक्त, मौनी, सर्वत्र उदासीन।
ग्राम्यवांश-भये द्वितीय-संग-हीन॥ १७९॥

parama virakta, mauni, sarvatra udāśīna
grāmyavārta-bhayē dvitiyā-saṅga-hīn

**SYNONYMS**

parama virakta—totally renounced or unattached; mauni—silent; sarvatra—everywhere; udāśīna—uninterested; grāmya-vārta—of mundane topics; bhaye—in fear; dvitiya—second; saṅga—associate; hīna—without.

**TRANSLATION**

Caitanya Mahāprabhu continued: “Śrī Madhavendra Puri used to remain alone. He was completely renounced and always very silent. He was uninterested in everything material, and for fear of talking about mundane things, he always lived without a companion.

**TEXT 180**

हेन-जन गोपालेर अज्ञातद पाण॥
सहस्र क्रोश आसिः बुले चंदन मांगिञः॥ १८०॥

hena-jana gopālēr ājñātam pāṇā
sahasra kroṣa āsi' bulē candana māṅgīnā
SYNONYMS

hena-jana—such a personality; gopālera—of the Gopāla Deity; ājñā-amṛta—the nectarean order; pāṇā—getting; sahasra—a thousand; kroṣa—a distance of two miles; āsi’—coming; bule—walks; candana—sandalwood; māgiṇā—begging.

TRANSLATION

“After receiving the transcendental orders of Gopāla, this great personality traveled thousands of miles just to collect sandalwood by begging.

TEXT 181

bhoke rahe, tabu anna māgiṇā nā khāya
hena-jana candana-bhāra vahi’ laṅā yāya

SYNONYMS

bhoke—hungry; rahe—remains; tabu—still; anna—food; māgiṇā—begging; nā—does not; khāya—eat; hena-jana—such a person; candana-bhāra—the load of sandalwood; vahi’—carrying; laṅā—taking; yāya—goes.

TRANSLATION

“Although Mādhavendra Puri was hungry, he would not beg food to eat. This renounced person carried a load of sandalwood for the sake of Śrī Gopāla.

TEXT 182

‘maneke candana, tōla-viśeka karpūra
gopāle parāiba’—ei ānanda pracura

SYNONYMS

maneke candana—one mound of sandalwood; tōla—a measurement of weight; viśeka—twenty; karpūra—camphor; gopāle—on Gopāla; parāiba—I shall smear; ei—this; ānanda—pleasure; pracura—sufficient.
TRANSLATION

“Without considering his personal comforts, Mādhavendra Puri carried one mound [about eighty-two pounds] of sandalwood and twenty tolās [about eight ounces] of camphor to smear over the body of Gopāla. This transcendental pleasure was sufficient for him.

TEXT 183

उत्कलेऽदानी राज्यं चंदनं देखिना।
ताहि एडाहिल राजपत्रं देखिना॥१८३॥

utkalera dānī rākhe candana dekhīnā
tāhāṁ edāila rāja-patra dekhānā

SYNONYMS

utkalera—of Orissa; dānī—toll officer; rākhe—takes; candana—sandalwood; dekhīnā—seeing; tāhāṁ—there; edāila—escaped; rāja-patra—governmental release; dekhānā—by showing.

TRANSLATION

“Since there were restrictions against taking the sandalwood out of the Orissa province, the toll official confiscated the stock, but Mādhavendra Puri showed him the release papers given by the government and consequently escaped difficulties.

TEXT 184

मलेच्छदेशं दुरं पथं जगाति अपारं।
केमते चंदनं निबं—नाहि ए बिचार॥१८४॥

mleccha-deśa dūra patha, jagāti apāra
ke-mate candana niba—nāhi e vicāra

SYNONYMS

mleccha-deśa—the countries governed by Mohammedans; dūra patha—long journey; jagāti—watchmen; apāra—unlimited; ke-mate—how; candana—the sandalwood; niba—I shall take; nāhi—there was not; e—this; vicāra—consideration.

TRANSLATION

“Mādhavendra Puri was not at all anxious during the long journey to Vṛndāvana through the provinces governed by the Mohammedans and filled with unlimited numbers of watchmen.
TEXT 185

संबं एक बट नाही गंभीर दिने।
तुषारी तूसाह बुढ चन्दन लंगी याने। ॥ १८५ ॥

saṅge eka vata nāhi ghaṭī-dāna dite
tathāpi utsāha baḍa candana laṅā yāite

SYNONYMS

saṅge—with him; eka—one; vata—farthing; nāhi—there was not; ghaṭī-dāna—as a toll tax; dite—to give; tathāpi—still; utsāha—enthusiasm; baḍa—much; candana—sandalwood; laṅā—taking; yāite—to go.

TRANSLATION

“Although Mādhavendra Pūrī did not have a farthing with him, he was not afraid to pass by the toll officers. His only enjoyment was in carrying the load of sandalwood to Vṛndāvana for Gopāla.

TEXT 186

প্রগাঢ়-প্রেমের এই বন্ধ-আচার।
নিজ-দুঃখ-বিশ্বাসির না করে বিচার। ॥ ১৮৬ ॥

pragāḍha-premera ei svabhāva-ācāra
nija-duḥkha-vighnādira nā kare vicāra

SYNONYMS

pragāḍha—intense; premera—of love of Godhead; ei—this; svabhāva—natural; ācāra—behavior; nija—personal; duḥkha—inconvenience; vighna—impediments; ādīra—and so on; nā—not; kare—does; vicāra—consideration.

TRANSLATION

“This is the natural result of intense love of Godhead. The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve the Supreme Personality of Godhead.

PURPORT

It is natural for those who have developed intense love for Kṛṣṇa not to care for personal inconvenience and impediments. Such devotees are simply determined to execute the order of the Supreme Personality of Godhead or His representative, the spiritual master. In all circumstances, even amidst the greatest dangers,
they undeviatingly carry on with the greatest determination. This definitely proves the intense love of the servitor. As stated in Śrimad-Bhāgavatam, tat te 'nukampārin susamikṣyamāṇah: those who seriously desire to get free from the clutches of material existence, who have developed intense love for Kṛṣṇa, are worthy candidates for going back home, back to Godhead. An intense lover of Kṛṣṇa does not care for any number of material discomforts, scarcity, impediments or unhappiness. It is said that when one sees apparent unhappiness or distress in a perfect Vaiṣṇava, it is not at all unhappiness for him; rather, it is transcendental bliss. In the Śikṣāstaka, Śrī Caitanya Mahāprabhu has also instructed: āśiṣya vā pāda-ratām. The intense lover of Kṛṣṇa is never deviated from his service, despite all difficulties and impediments brought before him.

TEXT 187

एँ तार गाँधा प्रेमा लोके देखाइते।
गोपाल ताहे अन्जा दिल चन्दन अनिते॥ १८७॥

ei tāra gāḍha premā loke dekhaite
gopāla tāhre ājñā dila candana ānīte

SYNONYMS

ei—this; tāra—of Madhavendra Puri; gāḍha—intense; premā—love of Godhead; loke—unto the people; dekhaite—to show; gopāla—Lord Gopāla; tāhre—to him; ājñā—order; dila—gave; candana—sandalwood; ānīte—to bring.

TRANSLATION

“Śrī Gopāla wanted to show how intensely Madhavendra Puri loved Kṛṣṇa; therefore He asked him to go to Nilācala to fetch sandalwood and camphor.

TEXT 188

बहु परिश्रमे चन्दन रेमुना आनिल।
अनन्द बाड़िला मने, दुःखा ना गानिल॥ १८८॥

bahu pariśrame candana remunā ānīla
ānanda bāḍila mane, duhkha nā ganīla

SYNONYMS

bahu—much; pariśrame—with labor; candana—sandalwood; remunā—to Remunā (the village of Gopinātha); ānīla—brought; ānanda—pleasure; bāḍila—increased; mane—in the mind; duhkha—difficulties; nā—not; ganīla—counted.
TRANSLATION

“With great trouble and after much labor, Mādhavendra Purī brought the load of sandalwood to Remuna. However, he was still very pleased; he discounted all the difficulties.

TEXT 189

parikṣā karite gopāla kaila ājñā dāna
parikṣā kariyā śeše haila dayāvān

SYNONYMS

parikṣā—test; karite—to make; gopāla—Lord Gopāla; kaila—did; ājñā—the order; dāna—giving; parikṣā—the test; kariyā—making; śeše—at the end; haila—became; dayā-vān—merciful.

TRANSLATION

“To test the intense love of Mādhavendra Purī, Gopāla, the Supreme Personality of Godhead, ordered him to bring sandalwood from Nilacala, and when Mādhavendra Purī passed this examination, the Lord became very merciful to him.

TEXT 190

 ei bhakti, bhakta-priya-krṣṇa-vyavahāra
bujhiteo āmā-sabāra nāhi adhikāra

SYNONYMS

ei bhakti—this type of devotion; bhakta—of the devotee; priya—and the most lovable object; krṣṇa—Lord Kṛṣṇa; vyavahāra—the behavior; bujhiteo—to understand; āmā-sabāra—of all of us; nāhi—there is not; adhikāra—the capacity.

TRANSLATION

“Such behavior exhibited in loving service between the devotee and the devotee’s lovable object, Śrī Kṛṣṇa, is transcendental. It is not possible for a common man to understand. Common men do not even have the capacity.”
TEXT 191

After saying this, Lord Caitanya Mahaprabhu read the famous verse of Madhavendra Puri. That verse is just like the moon. It has spread illumination all over the world.

TEXT 192

By continuous rubbing, the aroma of Malaya sandalwood increases. Similarly, by considering this verse, its importance increases.

TEXT 193
ratna-gaṇa-madhye yaiche kaustubha-maṇi
tasa-kāvya-madhye taiche ei śloka gaṇi

SYNONYMS
ratna-gaṇa—the valuable jewels; madhye—among; yaiche—just as;
kaustubha-maṇi—the jewel known as Kaustubha-maṇi; rasa-kāvya—mellow po-
etry; madhye—among; taiche—similarly; ei—this; śloka—verse; gaṇi—I count.

TRANSLATION
As the kaustubha-maṇi is considered the most precious of valuable stones,
this verse is similarly considered the best of mellow poems.

TEXT 194

एइ लोक कहियाचेहन राधा-ठाकूरानी ।
ठार रुपाय सुरियाचें नामबेंस्य-बाणी ॥ १९४ ॥

ei śloka kahiyāchena rādhā-ṭhākurāṇi
tānra kṛpāya sphuriyāche mādhavendra-vāṇi

SYNONYMS
ei—this; śloka—verse; kahiyāchena—has spoken; rādhā-ṭhākurāṇi—Śrimati
Rādhārāṇī; tānra—Her; kṛpāya—by the mercy; sphuriyāche—has manifested;
mādhavendra—of Mādhavendra Puri; vāṇi—the words.

TRANSLATION
Actually this verse was spoken by Śrimati Rādhārāṇī Herself, and by Her
mercy only was it manifest in the words of Mādhavendra Puri.

TEXT 195

किबा गौरचंद्र स्म इह करे आशादन ।
इह आशादितेआर नाहीं चौठ्यंकन ॥ १९५ ॥

kibā gauracandra ihā kare āsvādana
ihā āsvādite āra nāhi cauṭha-jana

SYNONYMS
kibā—how excellent; gaura-candra—Lord Śrī Caitanya Mahāprabhu; ihā—this;
kare—does; āsvādana—tasting; ihā—this verse; āsvādite—to taste; āra—
another; nāhi—there is not; cauṭha-jana—a fourth man.
TRANSLATION

Only Śrī Caitanya Mahāprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it.

PURPORT

This indicates that only Śrīmati Rādhārāṇī, Mādhavendra Puri and Caitanya Mahāprabhu are capable of understanding the purport of this verse.

TEXT 196

शेषकाले एই स्लोक पाठिते य पाठिते।
सिद्धप्राप्ति हैल पुरीर स्लोकेर सहिते ॥ १९६ ॥

śeṣa-kāle ei śloka pāṭhite pāṭhite
siddhi-prāpti haila purira śloker sahite

SYNONYMS

śeṣa-kāle—at the end; ei śloka—this verse; pāṭhite pāṭhite—by reciting repeatedly; siddhi-prāpti—attainment of perfection; haila—there was; purira—of Mādhavendra Puri; śloker—this verse; sahite—with.

TRANSLATION

Mādhavendra Puri recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

TEXT 197

अयि धीनदहार्थ नाथ से मथुरानाथ कदावलोक्यासे।
हरयं वदलेककातरं दतित ह्राम्यति किं करो याहम् ॥ १९७ ॥

ayi dina-dayādra nātha he
mathurā-nātha kadāvalokyase
hrdayam tvat-aloaka-kātaraṁ
dayita bhrāmyati kim karomy aham

SYNONYMS

ayi—O My Lord; dina—on the poor; dayā-ardra—compassionate; nātha—O master; he—O; mathurā-nātha—the master of Mathurā; kadā—when; avalokyase—I shall see You; hrdayam—My heart; tvat—of You; aloka—without seeing; kātaram—very much aggrieved; dayita—O most beloved; bhrāmyati—becomes overwhelmed; kim—what; karomi—shall do; aham—I.
TRANSLATION

"O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?"

PURPORT

The uncontaminated devotees who strictly depend on the Vedānta philosophy are divided into four sampradāyas, or transcendental parties. Out of the four sampradāyas, the Śrī Madhvācārya-sampradāya was accepted by Mādhavendra Puri. Thus he took sannyāsa according to paramparā, the disciplic succession. Beginning from Madhvācārya down to the spiritual master of Mādhavendra Puri, the ācārya named Laṅkamipati, there was no realization of devotional service in conjugal love. Śrī Mādhavendra Puri introduced the conception of conjugal love for the first time in the Madhvācārya-sampradāya, and this conclusion of the Madhvācārya-sampradāya was revealed by Śrī Caitanya Mahāprabhu when He toured southern India and met the Tattvavādīs, who supposedly belonged to the Madhvācārya-sampradāya.

When Śrī Kṛṣṇa left Vṛndāvana and accepted the kingdom of Mathurā, Śrīmatī Rādhārāṇī, out of ecstatic feelings of separation, expressed how Kṛṣṇa can be loved in separation. Thus devotional service in separation is central to this verse. Worship in separation is considered by the Gauḍīya-Madhva-sampradāya to be the topmost level of devotional service. According to this conception, the devotee thinks of himself as very poor and neglected by the Lord. Thus he addresses the Lord as dīna-dayārdra nātha, as did Mādhavendra Puri. Such an ecstatic feeling is the highest form of devotional service. Because Kṛṣṇa had gone to Mathurā, Śrīmatī Rādhārāṇī was very much affected, and She expressed Herself thus: "My dear Lord, because of Your separation My mind has become overly agitated. Now tell Me, what can I do? I am very poor, and You are very merciful, so kindly have compassion upon Me and let Me know when I shall see You." Śrī Caitanya Mahāprabhu was always expressing the ecstatic emotions of Śrīmatī Rādhārāṇī that She exhibited when She saw Uddhava at Vṛndāvana. Similar feelings, experienced by Mādhavendra Puri, are expressed in this verse. Therefore, Vaiṣṇavas in the Gauḍīya-Madhva-sampradāya say that the ecstatic feelings experienced by Śrī Caitanya Mahāprabhu during His appearance came from Śrī Mādhavendra Puri through Ṭṣvara Puri. All the devotees in the line of the Gauḍīya-Madhva-sampradāya accept these principles of devotional service.
ei śloka paḍite prabhu ha-ilā mūrcchite
premete vivaśa haṅa paḍila bhūmite

SYNONYMS

ei śloka—this verse; paḍite—reciting; prabhu—Lord Śrī Caitanya Mahāprabhu; ha-ilā—became; mūrcchite—unconscious; premete—in ecstatic love; vivaśa—uncontrolled; haṅa—becoming; paḍila—fell down; bhūmite—on the ground.

TRANSLATION

When Śrī Caitanya Mahāprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself.

TEXT 199

āste-vyaste kale kari' nila nityānanda
krandana kariya tabe uthē gauracandra

SYNONYMS

āste-vyaste—in great dexterity; kale—on the lap; kari’—making; nila—took; nityānanda—Lord Nityānanda Prabhu; krandana—crying; kariyā—doing; tabe—at that time; uthē—got up; gaura-candra—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu fell to the ground in ecstatic love, Lord Nityānanda took Him on His lap. Crying, Caitanya Mahāprabhu then got up again.

TEXT 200

premonmāda haila, uṭhi’ iti-uti dhāya
hun-kāra karaye, hāse, kānde, nāce, gāya

SYNONYMS

prema-unmāda—the madness of love; haila—there was; uṭhi’—getting up; iti-uti dhāya—runs here and there; hun-kāra—resounding; karaye—does; hāse—laughs; kānde—cries; nāce—dances; gāya—and sings.
TRANSLATION
Exhibiting ecstatic emotions, the Lord began to run here and there, making resounding noises. Sometimes He laughed, and sometimes cried, and sometimes danced and sang.

TEXT 201
‘অয়ি দিন’, ‘অয়ি দিন’ বলে বারবার।
কেঠে না নিঃসরে বাণী, নেত্রে অশ্রুধার।॥ ২০১ ॥
‘ayi dina’, ‘ayi dina’ bale bāra-bāra
kaṇṭhē nā niḥsare vāṇī, netre aśrū-dhāra

SYNONYMS
ayi dina—O my Lord, master of the poor; ayi dina—O my Lord, master of the poor; bale—says; bāra-bāra—repeatedly; kaṇṭhē—in the throat; nā—not; niḥsare—comes out; vāṇī—the voice; netre—in the eyes; aśrū-dhāra—torrents of tears.

TRANSLATION
Caitanya Mahāprabhu could not recite the whole verse. He simply said, “Ayi dina, ayi dina,” repeatedly. Thus He could not speak, and profuse tears were in His eyes.

TEXT 202
কঞ্চা, স্বেদ, পুলকাশ্রু, শুদ্ধ, বৈবর্য।
নির্বেদা, বিষাদ, জাড়া, গর্ব, হর্ষ, দৈন্ত।॥ ২০২ ॥
kampa, sveda, pulakāśru, stambha, vaivarnya
nirveda, viṣāda, jāḍya, garva, harṣa, dainya

SYNONYMS
kampa—trembling; sveda—perspiration; pulaka-aśru—jubilation and tears; stambha—shock; vaivarnya—loss of color; nirveda—disappointment; viṣāda—moroseness; jāḍya—loss of memory; garva—pride; harṣa—joy; dainya—humility.

TRANSLATION
Trembling, perspiration, jubilant tears, shock, fading of the bodily luster, disappointment, moroseness, loss of memory, pride, joy and humility were all visible in Śrī Caitanya Mahāprabhu’s body.
PURPORT

In the Bhakti-rasāmṛta-sindhu, jāḍya is explained as loss of memory brought about by severe shock due to separation from the beloved. In that state of mind, one loses all concern for loss and gain, hearing and seeing, as well as all other considerations. This marks the preliminary appearance of illusion.

TEXT 203

এই লোকে উঘুড়িলা প্রেমের কপাট।
গোপীনাথ-সেবক দেখে অঙ্কুর প্রেমনাট॥ ২০৩॥

ei śloke ughāḍilā premera kapāṭa
gopināṭha-sevaka dekhe prabhura prema-nāṭa

SYNONYMS

ei śloke—this verse; ughāḍilā—uncovered; premera—of conjugal love; kapāṭa—the door; gopināṭha-sevaka—the servants of the Gopināṭha Deity; dekhe—see; prabhura—of Lord Caitanya Mahāprabhu; prema-nāṭa—the dance in ecstatic love.

TRANSLATION

This verse uncovered the door of ecstatic love, and when it was exhibited, all the servants of Gopināṭha saw Caitanya Mahāprabhu dance in ecstasy.

TEXT 204

লোকের সংঘট্ট দেখি’ অঙ্কুর বাজি’ হৈল।
ঠাকুরের ভোগ সরি’ আরতি বাজিল॥ ২০৪॥

lokera saṅghaṭṭa dekhi’ prabhura bāhya haila
ṭhākurera bhoga sari’ ārati bājila

SYNONYMS

lokera—of people; saṅghaṭṭa—a crowd; dekhi’—seeing; prabhura—of Śrī Caitanya Mahāprabhu; bāhya—external consciousness; haila—appeared; ṭhākurera—of the Deity; bhoga—offering; sari’—finishing; ārati—performance of ārati; bājila—resounded.

TRANSLATION

When many people crowded around Śrī Caitanya Mahāprabhu, He regained His external senses. In the meantime, the offering to the Deity had been finished, and there was a resounding ārati performance.
TEXT 205

ঠাকুরে শয়ন করার পূজারী হৈল বাহির ।
অন্তৰ আঁচে আঁচি' দিল প্রসাদ বার কীর ॥ ২০৫ ॥

ঠাকুরে শয্যা করা পূজারী হইলা বাহির

prabhura āge āni' dila prasāda bāra kṣīra

SYNONYMS

ঠাকুর—the Deity; শয্যা—lying down; করা—causing to do; পূজারী—the priest; haila—was; bāhira—out of the temple; prabhura—of Lord Śrī Caitanya Mahāprabhu; āge—in front; āni’—bringing; dila—offered; prasāda—the remnants of food; bāra—twelve; kṣīra—pots of sweet rice.

TRANSLATION

When the Deities were laid down to rest, the priest came out of the temple and offered all twelve pots of sweet rice to Lord Caitanya Mahāprabhu.

TEXT 206

কীর দেখি' মহাপ্রভুর আঁলন্দ বাড়িল ।
অন্তগণে খাওয়াইতে পঞ্চ কীর লৈল ॥ ২০৬ ॥

kṣīra dekhi' mahāprabhura ānanda bāḍila
bhakta-gāne khāoyāite pañca kṣīra laila

SYNONYMS

kṣīra—the sweet rice; dekhi’—seeing; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; ānanda—the pleasure; bāḍila—increased; bhakta-gāne—the devotees; khāoyāite—to feed them; pañca—five pots; kṣīra—sweet rice; laila—accepted.

TRANSLATION

When all the pots of sweet rice, remnants left by Gopinātha, were placed before Śrī Caitanya Mahāprabhu, He became very pleased. In order to feed the devotees, He accepted five of them.

TEXT 207

সাত কীর পূজারীকে বাড়িয়া দিল ।
পঞ্চকীর পঞ্চজনে বাঁটিয়া খাইল ॥ ২০৭ ॥
sāta kṣira pūjārike bāhuḍiyā dila
pañca-kṣira pañca-jane vānṭiyā khāila

SYNONYMS

sāta kṣira—seven pots of sweet rice; pūjārike—toward the pūjāri; bāhuḍiyā—pushing forward; dila—gave; pañca-kṣira—five pots of sweet rice; pañca-jane—to five men; vānṭiyā—distributing; khāila—ate.

TRANSLATION

The seven remaining pots were pushed forward and delivered to the priest. Then the five pots of sweet rice the Lord had accepted were distributed among the five devotees, and they ate the prasāda.

TEXT 208

গোপীনাথ-রূপে যদি করিয়াছেন ভোজন।
ভক্তি দেখাইতে তৈল প্রসাদ ক্ষুং ষ।

gopinātha-ṛūpe yadi kariyāchena bhojana
bhakti dekhāite kaila prasāda bhakṣaṇa

SYNONYMS

gopinātha-ṛūpe—in His arcā incarnation as Gopinātha; yadi—although; kariyāchena—has done; bhojana—eating; bhakti—devotional service; dekhāite—to exhibit; kaila—did; prasāda bhakṣaṇa—eating.

TRANSLATION

Being identical with the Gopinātha Deity, Śrī Caitanya Mahāprabhu had already tasted and eaten the pots of sweet rice. Yet just to manifest devotional service, He again ate the pots of sweet rice as a devotee.

TEXT 209

নাম-সংকীর্তনে সেই রাত্রি গোঙাইল।
মঙ্গল-আরতি দেখি’ প্রভাতে চলিল।॥ ২০৯ ॥

nāma-saṅkīrtane sei rātri goṅāilā
maṅgala-ārati dekhī’ prabhāte calilā
SYNONYMS
nāma-saṅkirtane—in congregational chanting; sei—that; rātri—night; goñailā—passed; maṅgala-ārati—the early ārati; dekhi’—after seeing; prabhāte—in the morning; calilā—departed.

TRANSLATION
Śrī Caitanya Mahāprabhu passed that night at the temple engaged in congregational chanting. In the morning, after seeing the maṅgala-ārati performance, He departed.

TEXT 210

gopāla-gopinātha-puri-gosāṅira guna
bhakta-sange śri-mukhe prabhu kailā āsvādana

SYNONYMS
gopāla—of the Gopāla Deity; gopinātha—of the Gopinātha Deity; purī-gosāṅira—of Madhavendra Puri; guna—the qualities; bhakta-saṅge—with the devotees; śri-mukhe—in His own mouth; prabhu—Śrī Caitanya Mahāprabhu; kailā—did; āsvādana—tasting.

TRANSLATION
In this way, Lord Śrī Caitanya Mahāprabhu personally tasted with His own mouth the transcendental qualities of Gopalaji, Gopinātha and Śrī Madhavendra Puri.

TEXT 211

ei ta’ ākhyāne kahilā donhāra mahimā
prabhura bhakta-vātsalya, āra bhakta-prema-simā

SYNONYMS
ei ta’—thus; ākhyāne—in the narration; kahilā—described; donhāra—of the two; mahimā—the glories; prabhura—of Lord Śrī Caitanya Mahāprabhu; bhakta-
vātsalya—attachment for His devotees; āra—and; bhakta-prema-simā—the highest limit of ecstatic love by the devotee.

TRANSLATION
Thus I have described both the transcendental glories of Lord Caitanya Mahāprabhu’s affection for His devotees and the highest limit of ecstatic love of God.

TEXT 212

śraddhā-yukta hañā ihā śune yei jana
śri-kṛṣṇa-carane sei pāya prema-dhana

SYNONYMS
śraddhā-yukta—possessed of faith; hañā—being; ihā—this; śune—hears; yei—that; jana—person; śri-kṛṣṇa-carane—at the lotus feet of Lord Śrī Kṛṣṇa; sei—that person; pāya—gets; prema-dhana—the treasure of love of Godhead.

TRANSLATION
One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Śrī Kṛṣṇa.

TEXT 213

śri-rūpa-raghuṇātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS
śri-rūpa—Śrīla Rūpa Gosvāmi; raghuṇātha—Śrīla Raghunātha dāsa Gosvāmi; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmi.
TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhyalilā, Fourth Chapter, describing Śrī Mādhavendra Pūrī’s devotional service.
CHAPTER 5

The Activities of Sākṣi-gopāla

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fifth Chapter in his *Āmṛta-pravāha-bhāṣya*: After passing through Yājapura, Śrī Caitanya Mahāprabhu reached the town of Kāṭaka (Cuttak) and there went to see the temple of Sākṣi-gopāla. While there, He heard the story of Sākṣi-gopāla from the mouth of Śrī Nityānanda Prabhu.

Once there were two brāhmaṇas, one elderly and the other young, who were inhabitants of a place known as Vidyānagara. After touring many places of pilgrimage, the two brāhmaṇas finally reached Vṛndāvana. The elderly brāhmaṇa was very satisfied with the service of the young brāhmaṇa, and he wanted to offer him his youngest daughter in marriage. The young brāhmaṇa received the promise of his elder before the Gopāla Deity of Vṛndāvana. Thus the Gopāla Deity acted as a witness. When both brāhmaṇas returned to Vidyānagara, the younger brāhmaṇa raised the question of this marriage, but the elderly brāhmaṇa, due to obligations to his friends and wife, answered that he could not remember his promise. Because of this, the younger brāhmaṇa returned to Vṛndāvana and narrated the whole story to Gopālaji. Thus Gopālaji, being obliged by the young man’s devotional service, accompanied him to southern India. Gopālaji followed the younger brāhmaṇa, who could hear the tinkling sound of Gopālaji’s ankle bells. When all the respectable gentlemen of Vidyānagara were assembled, Gopālaji testified to the promise of the elderly brāhmaṇa. Thus the marriage was performed. Later, the King of that country constructed a fine temple for Gopāla.

Afterwards, King Puruṣottama of Orissa was insulted by the King of Kāṭaka, who refused to give him his daughter in marriage and called him a sweeper of Lord Jaṅgannātha. With the help of Lord Jaṅgannātha, King Puruṣottama fought the King of Kāṭaka and defeated him. Thus he took charge of both the King’s daughter and the state of Kāṭaka as well. At that time, Gopālaji, being very much obligated by the devotional service of King Puruṣottama, was brought to the town of Kāṭaka.

After hearing this narration, Śrī Caitanya Mahāprabhu visited the temple of Gopāla in great ecstasy of love of God. From Kāṭaka He went to Bhuvanesvāra and saw the temple of Lord Śiva. In this way, He gradually arrived at Kamalapura, and on the banks of the Bhārgā River He came to the temple of Lord Śiva, where He entrusted His sannyāsa staff to Nityānanda Prabhu. However, Nityānanda Prabhu broke the staff into three pieces and threw it into the Bhārgā River at a place known as Āṭhāranālā. Being angry at not getting His staff back, Śrī Caitanya
Mahāprabhu left the company of Nityānanda Prabhu and went alone to see the Jagannātha temple.

**TEXT 1**

पद्भयां चलन् यः प्रतिमा-स्वरुपोऽ
श्राण्यदेबो हि शंजहमयम् ।
देशं यथौ विप्रकुटेष्वहु तेहं
तं सांकिगोपालमहं नेतौहंसिम् ॥ १ ॥

**SYNONYMS**

padbhyaṃ—by the two legs; calan—walking; yaḥ—one who; pratimā—of the Deity; svarūpaḥ—in the form; brahmaṇya-devaḥ—the Supreme Lord of brahmachari culture; hi—certainly; śata-āha—in one hundred days; gamyam—to be passed over; desaṁ—the country; yayau—went; vipra-krte—for the benefit of a brahmaṇa; adbhuta—most wonderful; lham—activity; tam—unto that; sākṣi-gopālam—the Gopāla known as the witness Gopāla; aham—I; nataḥ asmi—I offer respectful obeisances.

**TRANSLATION**

I offer my respectful obeisances unto the Supreme Personality of God (brahmaṇya-deva), who appeared as Sākṣi-gopāla to benefit a brahmaṇa. For one hundred days He traveled through the country, walking on His own legs. Thus His activities are wonderful.

**TEXT 2**

jayā jaya śri-caitanya jaya nityānanda
dvaitacandra jaya gaura-bhakta-vinda
SYNONYMS

jaya—all glories; jaya—all glories; sri caitanya—to Lord Sri Caitanya Mahaprabhu; jaya—all glories; sri nityananda—to Lord Sri Nityananda Prabhu; jaya—all glories; advaita-candra—to Advaita Acarya; jaya—all glories; gaura-bhakta-vrnda—to the devotees of Lord Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Sri Advaita Prabhu! And all glories to the devotees of Sri Caitanya Mahaprabhu!

TEXT 3

chaliye chaliye aiila yajapura-grama
bara-ha-kura dekhi karila pranama

calite calite aila yajapura-grama
varaha-thakura dekhi karila pranama

SYNONYMS

calite calite—walking on and on; aila—reached; yajapura-grama—the village of Yajapura-grama; varaha-thakura—the temple of Varahadeva; dekhi‘—seeing; karila—offered; pranama—obeisances.

TRANSLATION

Walking and walking, Sri Caitanya Mahaprabhu and His party finally arrived at Yajapura on the River Vaitarani. There He saw the temple of Varahadeva and offered His obeisances unto Him.

TEXT 4

nrtya-gita kaila preme bahuta stavana
yajapure se ratri karila yapana

SYNONYMS

nrtya-gita—dancing and chanting; kaila—executed; preme—in love of Godhead; bahuta—various; stavana—prayers; yajapure—in the village of Yajapura; se ratri—that night; karila—did; yapana—passing.
In the temple of Varahadeva, Sri Caitanya Mahaprabhu engaged in chanting and dancing and offered prayers. He passed that night in the temple.

**TEXT 5**

कटके आइला साक्षीगोपाल देखिते।
गोपाल-सौंदर्य देखि’ हैला आनन्दिते॥ ५ ॥

\textit{kaṭake āilā sākṣī-gopāla dekhite}
\textit{gopāla-saundarya dekhi’ hailā ānandite}

**SYNONYMS**

\textit{kaṭake}—in the town of Kaṭaka (Cuttak); \textit{āilā}—arrived; \textit{sākṣī-gopāla}—the witness Gopāla; \textit{dekhite}—to see; \textit{gopāla}—of the Deity of Gopāla; \textit{saundarya}—the beauty; \textit{dekhī’}—seeing; \textit{hailā}—became; \textit{ānandite}—very pleased.

**TRANSLATION**

Afterwards, Sri Caitanya Mahaprabhu went to the town of Kaṭaka to see the temple of the witness Gopāla. When He saw the Deity of Gopāla, He was very much pleased with His beauty.

**TEXT 6**

प्रेमावेशे नृत्य-गीता कैला कात-कृष्ण।
अविष्ट हेतु कैला गोपाल स्तवन॥ ६ ॥

\textit{prema-āvese nṛtya-gīta kaila kata-kṛṣṇa}
\textit{āvīṣṭa hañā kaila gopāla stavana}

**SYNONYMS**

\textit{prema-āvese}—in the ecstasy of love of God; \textit{nṛtya-gīta}—dancing and chanting; \textit{kaila}—performed; \textit{kata-kṛṣṇa}—for some time; \textit{āvīṣṭa hañā}—being overwhelmed; \textit{kaila}—offered; \textit{gopāla stavana}—prayers to Gopāla.

**TRANSLATION**

While there, Sri Caitanya Mahaprabhu engaged in chanting and dancing for some time, and being overwhelmed, He offered many prayers to Gopāla.
Text 7

That night Sri Caitanya Mahaprabhu stayed in the temple of Gopala, and along with all the devotees, He heard the narration of the witness Gopala with great pleasure.

Text 8

Previously, when Nityananda Prabhu had toured all over India to see different places of pilgrimage, He also had come to see Saksi-gopala at Kataka.

Text 9

That night Sri Caitanya Mahaprabhu stayed in the temple of Gopala, and along with all the devotees, He heard the narration of the witness Gopala with great pleasure.
sākṣi-gopālera kathā śuni, loka-mukhe
sei kathā kahena, prabhu śune mahā-sukhe

SYNONYMS

sākṣi-gopālera—of the witness Gopala; kathā—the narration; śuni—hearing; loka-mukhe—from the people; sei kathā—that narration; kahena—Nityānanda Prabhu narrates; prabhu—Lord Śrī Caitanya Mahāprabhu; śune—hears; mahā-sukhe—in great pleasure.

TRANSLATION

At that time, Nityānanda Prabhu had heard the story of Sākṣi-gopāla from the townspeople. He now recited this again, and Lord Caitanya Mahāprabhu heard the narration with great pleasure.

PURPORT

The Sākṣi-gopāla temple is situated between the Khurda Road Junction railway station and the Jagannātha Purī station. The Deity is not presently situated in Kaṭaka, but when Nityānanda Prabhu traveled there, the Deity was present. Kaṭaka is a town in Orissa situated on the Mahānadi River. When Sākṣi-gopāla was brought from Vidyānagara in southern India, He stayed for some time at Kaṭaka. Thereafter, He was situated for some time in the Jagannātha temple. It seems that in the temple of Jagannātha, there was some disagreement between Jagannātha and Sākṣi-gopāla, a disagreement called prema-kalaha, a quarrel of love. In order to settle this love quarrel, the King of Orissa constructed a village about six miles from Jagannātha Purī. The village was called Satyavāḍi, and Gopāla was stationed there. Thereafter, a new temple was constructed. Now there is a Sākṣi-gopāla station, and people go there to see the witness Gopāla.

TEXT 10

pūrve vidyā-nagarera dui ta' brāhmaṇa
tīrtha karibāre duṅhe karilā gamana

SYNONYMS

pūrve—previously; vidyā-nagarera—of the town known as Vidyānagara; dui—two; ta’—certainly; brāhmaṇa—brāhmaṇas; tīrtha karibāre—to tour places of pilgrimage; duṅhe—both of them; karilā—began; gamana—journey.
TRANSLATION

Formerly at Vidyānagara in South India there were two brāhmaṇas who made a long tour to see different places of pilgrimage.

TEXT 11

গয়া, বারাণসী, প্রয়াগ—সকল করিয়া।
মথুরাতে আইলা দুই হে আনন্দিত হইল। ॥ ১১ ॥

gayā, vārāṇasi, prayāga—sakala kariyā
mathurāte āilā duṇhe ānandita hānakā

SYNONYMS

gayā—the pilgrimage site of the name Gaya; vārāṇasi—Benares, or Kāśi; prayāga—Allahabad; sakala—all; kariyā—touring; mathurāte—Mathurā; āilā—they reached; duṇhe—both; ānandita—pleased; hānakā—becoming.

TRANSLATION

First of all they visited Gaya, then Kāśi, then Prayāga. Finally, with great pleasure, they came to Mathurā.

TEXT 12

বনযাত্রায় বন দেখিয়ে গোবর্ধন।
স্ত্রাদশ-বন দেখিয়ে গেলা বৃন্দাবন। ॥ ১২ ॥

vana-yātrāya vana dekhi’ dekhe govardhana
dvādaśa-vana dekhi’ šeše gelā vrndāvana

SYNONYMS

vana-yātrāya—in touring the different forests; vana dekhi’—while seeing the forests; dekhe—they see; govardhana—Govardhana Hill; dvādaśa-vana dekhi’—visiting the twelve forests in Vṛndāvana; šeše—at last; gelā—reached; vrndāvana—Vṛndāvana.

TRANSLATION

After reaching Mathurā, they started visiting the different forests of Vṛndāvana and came to Govardhana Hill. They visited all twelve forests [vanas] and at last came to the town of Vṛndāvana.
The five forests situated on the eastern side of the River Yamunā are Bhadra, Bilva, Loha, Bhāḍira and Mahāvana. The seven forests situated on the western side of the Yamunā are Madhu, Tāla, Kumuda, Bahuḷā, Kāmya, Khadira and Vṛndāvana. After visiting all these forests, these pilgrims went to a place known as Pañcakroṣi Vṛndāvana. Out of the twelve forests, the Vṛndāvana forest extends from the town of Vṛndāvana up to Nanda-grāma and Varṣāṇa, a distance of thirty-two miles, within which the Pañcakroṣi Vṛndāvana town is situated.

**TEXT 13**

वृंदावने गोविंदा-स्थाने महादेवालयः।
से मंदिरे गोपालेर महासेवा हय। १३॥

vṛndāvanegovinda-sthāne mahā-devālaya
se mandire gopālera mahā-sevā haya

**SYNONYMS**

vṛndāvane—within Pañcakroṣi Vṛndāvana; govinda-sthāne—at the place where the present Govinda temple is situated; mahā-deva-ālaya—a great temple; se mandire—in that temple; gopālera—of the Deity of Gopāla; mahā-sevā—gorgeous worship; haya—there is.

**TRANSLATION**

In the village of Pañcakroṣi Vṛndāvana, at the site where the Govinda temple is now situated, there was a great temple where gorgeous worship of Gopāla was performed.

**TEXT 14**

केशी-तिर्था, कालिया-ह्रदादिके कैल स्नान।
श्रीगोपाल देखि’ ताहान करिला विश्राम॥ १४॥

keśi-tīrtha, kāliya-hradādike kaila snāna
śri-gopālā dekhi’ tāhān karilā viśrāma

**SYNONYMS**

keśi-tīrtha—the bathing place on the bank of the Yamunā known as Keśī-ghāṭa; kāliya-hrada—the bathing place on the bank of the Yamunā known as Kāliya-ghāṭa; ādike—in such different bathing places; kaila—did; snāna—bathing; śri-
The Activities of Śākṣi-gopāla

After taking baths at different bathing places along the River Yamunā, such as Keśī-ghāta and Kālīya-ghāta, the pilgrims visited the temple of Gopāla. Afterwards, they took rest in that temple.

The beauty of the Gopāla Deity stole away their minds, and feeling great happiness, they remained there for two or four days.

One of the two brāhmaṇas was an old man, and the other was young. The young man was assisting the old one.
TEXT 17

ছোটবিপ্র করে সদ। তাহার সেবন।
তাহার সেবায় বিপ্রের ভূষ্ঠ হৈল মন। ১৭।।

choṭa-vipra kare sadā tāṅhāra sevana
tāṅhāra sevāya viprēra tuṣṭa haila mana

SYNONYMS
choṭa-vipra— the younger brāhmaṇa; kare—does; sadā—always; tāṅhāra—his
(the old brāhmaṇa’s); sevana—service; tāṅhāra—his; sevāya—by the service;
viprēra—of the old brāhmaṇa; tuṣṭa—pacified; haila—became; mana—the mind.

TRANSLATION

Indeed, the young brāhmaṇa always rendered service to the older one, and
the old man, being very satisfied with his service, was pleased with him.

TEXT 18

বিপ্র বলে,—তুমি মোর বহু সেবা কইল।
সহায় হইলে মোরে জীর্ণ করিল। ১৮।।

vipra bale,—tumi more bahu sevā kailā
sahāya haila more tīrtha karīlā

SYNONYMS
vipra bale—the elderly brāhmaṇa says; tumi—you; mora—my; bahu—various;
sevā—service; kailā—have rendered; sahāya—assistant; haṅā—being; more—to
me; tīrtha—pilgrimage; karīlā—helped to do.

TRANSLATION

The older man told the younger: “You have rendered various types of ser­
viceto me. You have assisted me in traveling to all these places of pilgrimage.

TEXT 19

পুনর্গো পিতার এছে না করে সেবন।
তোমার প্রসাদে আমি তাঁহামা শ্রম। ১৯।।

putreo pitāra aiche nā kare sevana
tomāra prasāde āmi nā pāilāma śrama
SYNONYMS

putreo—even my own son; pitāra—of the father; aiche—in this way; nā—not; kare—renders; sevana—service; tomāra—your; prasāde—by the mercy; āmi—I; nā—not; pāilāma—have gotten; śrama—fatigue.

TRANSLATION

"Even my own son does not render such service. By your mercy, I did not become fatigued while on this tour."

TEXT 20

कृतग्नता हय तेहा त कैले सम्मान।
अते तेहा आमि दिब कर्तगाञ।॥ २० ॥

krta-ghnata haya tomāya nā kaile sammāna
atavea tomāya āmi diba kanya-dāna

SYNONYMS

krta-ghnata—ungratefulness; haya—it is; tomāya—to you; nā—not; kaile—if doing; sammāna—respect; atavea—therefore; tomāya—to you; āmi—I; diba—shall give; kanya-dāna—my daughter as charity.

TRANSLATION

"If I do not show you any respect, I will be ungrateful. Therefore, I promise to give you my daughter in charity."

TEXT 21

ছोটবিপ্রা কহে, "শুন, বিপ্র-মহাশয়।
অসম্ভব কহ কেনে, যেই নাহি হয়।॥ ২১ ॥

choṭa-vipra kahe, — "śuna, vipra-mahāśaya
asambhava kaha kene, yei nāhi haya

SYNONYMS

choṭa-vipra—the younger brāhmaṇa; kahe—replies; śuna—hear; vipra-mahāśaya—my dear brāhmaṇa; asambhava—unlikely; kaha—you say; kene—why; yei—which; nāhi—not; haya—happens.
TRANSLATION

The younger brähmaṇa replied: “My dear sir, please hear me. You are saying something very unusual. Such a thing never happens.

TEXT 22

mahā-kulina tumī—vidyā-dhanādi-praviṇa
āmi akulina, āra dhana-vidyā-hina

SYNONYMS

mahā-kulina—highly aristocratic; tumī—you; vidyā—education; dhana-ādi—riches; praviṇa—enriched; āmi—I; akulina—not aristocratic; āra—and; dhana-vidyā-hina—without any wealth and education.

TRANSLATION

“You are a most aristocratic family man, well educated and very rich. I am not at all aristocratic, and I am without a decent education and have no wealth.

PURPORT

Due to pious activities, one can be enriched by four opulences: one may obtain birth in an aristocratic family, become highly educated, become very beautiful, or get a sufficient quantity of riches. These are symptoms of pious activities performed in one’s past life. In India it is still current for an aristocratic family never to consider a marriage with a common family. Though the caste may be the same, to maintain the aristocracy such marriages are rejected. No poor man will dare marry the daughter of a rich man. Because of this, when the elderly brähmaṇa offered the young brähmaṇa his daughter, the young brähmaṇa did not believe that it would be possible to marry her. Therefore he asked the elderly brähmaṇa why he was proposing something unprecedented (asambhava). It was unheard of for an aristocratic person to offer his daughter to a person who was both uneducated and poor.

TEXT 23

kṛṣṇādān-pāt kāmī na haṁ tōmaṁ
kṛṣṇādītvā kari tōmaṁ nēva-lokaṁ

[Madhyā-līlā, Ch. 5]
The Activities of Sākṣi-gopāla

SYNONYMS

kanyā-dāna-pātra—a bridegroom suitable for one’s daughter; āmi—I; nā—not; ha-i—am; tomāra—of you; kṛṣṇa-pritye—only for satisfaction of Kṛṣṇa; kari—I do; tomāra—of you; sevā—of service; vyavahāra—activities.

TRANSLATION

“Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Kṛṣṇa.

PURPORT

Both brāhmaṇas were pure Vaiṣṇavas. The younger man took special care of the older one simply to please Kṛṣṇa. In Śrīmad-Bhāgavatam Kṛṣṇa says, mad-bhakta-pūjābhyadhikā: “It is better to render service to My devotee.” (Bhāg. 11.21.19) Thus, according to the Gaudīya-Vaiṣṇava philosophy of Caitanya Mahāprabhu, it is better to be a servant of the servant of God. One should not try to serve Kṛṣṇa directly. A pure Vaiṣṇava serves a servant of Kṛṣṇa and identifies himself as a servant of a servant of Kṛṣṇa. This is pleasing to Lord Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura confirms this philosophy: chādiyā vaiṣṇava-sevā nistāra pāyeche keba. Unless one serves a liberated Vaiṣṇava, he cannot attain liberation by directly serving Kṛṣṇa. He must serve the servant of Kṛṣṇa.

TEXT 24

brāhmaṇa-sevāya kṛṣṇera priti baḍa haya
tānhāra santoṣe bhakti-sampad bāḍaya”

SYNONYMS

brāhmaṇa-sevāya—by rendering service to a brāhmaṇa; kṛṣṇera—of Lord Kṛṣṇa; priti—the satisfaction; baḍa—very great; haya—is; tānhāra santoṣe—by pleasing the Lord; bhakti—of devotional service; sampad—the opulence; bāḍaya—increases.

TRANSLATION

“Lord Kṛṣṇa is very pleased by service rendered to brāhmaṇas, and when the Lord is pleased, the opulence of one’s devotional service increases.”
PURPORT

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that the younger brāhmaṇa rendered service to the older one with the purpose of pleasing Kṛṣṇa. It was not a matter of ordinary worldly dealings. Kṛṣṇa is pleased when a Vaiṣṇava is rendered service. Because the younger brāhmaṇa served the older one, Lord Gopāla agreed to become a witness of the marriage negotiation in order to maintain the prestige of both devotees. Śrī Caitanya Mahāprabhu would certainly not have liked to hear about marital dealings unless such dealings were exchanged between two Vaiṣṇavas. Marriage arrangements and ceremonies belong to ordinary material karma-kāṇḍa sections of the scriptures. The Vaiṣṇavas, however, are not interested in any kind of karma-kāṇḍa dealings. Śrīla Narottama dāsa Ṭhākura says: karma-kāṇḍa jñāna-kāṇḍa kevala viṣera bhāṇḍa. For a Vaiṣṇava, the karma-kāṇḍa and jñāna-kāṇḍa sections of the Vedas are unnecessary. Indeed, a real Vaiṣṇava takes these sections as a poison pot (viṣera bhāṇḍa). Sometimes we take part in a marriage ceremony for our disciples, but this does not mean that we are interested in karma-kāṇḍa activities. Sometimes, not knowing the Vaiṣṇava philosophy, an outsider criticizes such activity, maintaining that a sannyāsi should not take part in a marriage ceremony between a young boy and girl. However, this is not a karma-kāṇḍa activity because our purpose is to spread the Kṛṣṇa consciousness movement. We are giving all facility to the general populace to take to Kṛṣṇa consciousness, and in order to fix the devotees in concentration on the service of the Lord, marriage is sometimes allowed. We have experienced that such married couples actually render very important service to the mission. Therefore, one should not misunderstand when a sannyāsi takes part in a marriage ceremony. Śrī Caitanya Mahāprabhu and Nityānanda Prabhu took great pleasure in hearing about the marriage ceremony between the young brāhmaṇa and the daughter of the elderly brāhmaṇa.

TEXT 25

বড়েবিপ্র কহে,—“তুমি না কর সংশয়।
তোমাকে কন্যা দিব আমি, করিল নিষ্কয়।” ২৫ ||

baḍa-vipra kahe,—“tumi nā kara sarśāya
tomāke kanyā dibā āmi, karila niścaya”

SYNONYMS

baḍa-vipra—the older brāhmaṇa; kahe—replies; tumī—you; nā—not; kara—do; sarśāya—doubt; tomāke—to you; kanyā—the daughter; dibā—shall give; āmi—I; karila—made; niścaya—certainty.
The older brāhmaṇa replied: “My dear boy, do not doubt me. I will give you my daughter in charity. I have already decided this.”

The young brāhmaṇa said: “You have a wife and sons, and you have a large circle of relatives and friends.

“Without the consent of all your friends and relatives, it is not possible to give me your daughter in charity. Just consider the story of Queen Rukminī and her father, Bhiṣmaka.”
TEXT 28

भीष्मकर इच्छा—कृष्ण कन्या समर्पिते।
पुत्रेण बिरोधे कन्या नारिल अर्पिते॥ २८॥

bhīṣmakera icchā,—kṛṣṇe kanyā samarpite
putrera virodhe kanyā nārila arpite"

SYNONYMS
bhīṣmakera—of King Bhiṣmaka; icchā—the desire; kṛṣṇe—unto Kṛṣṇa; kanyā—
daughter; samarpite—to give; putrera—of his son; virodhe—by the objection;
kanyā—daughter; nārila—was unable; arpite—to offer.

TRANSLATION

"King Bhiṣmaka wanted to give his daughter, Rukmīṇī, in charity to Kṛṣṇa, but Rukmi, his eldest son, objected. Therefore he could not carry out his decision."

PURPORT

As stated in Śrīmad-Bhāgavatam (10.52.21):

rājasid bhīṣmako nāma
vidarbhādhipatir mahān
tasya pañcābhavan putrāḥ
kanyainā ca varānāṇā

King Bhiṣmaka of Vidarbha wanted to offer Kṛṣṇa his daughter, Rukmīṇī, but Rukmi, the eldest of his five sons, objected. Therefore he withdrew his decision and decided to offer Rukmīṇī to the King of Cedi, Śiśupāla, who was a cousin of Kṛṣṇa’s. However, Rukmīṇī conceived of a trick; she sent a letter to Kṛṣṇa asking Him to kidnap her. Thus in order to please Rukmīṇī, who was His great devotee, Kṛṣṇa kidnapped her. There ensued a great fight between Kṛṣṇa and the opposing party, headed by Rukmīṇī’s brother Rukmi. Rukmi was defeated and, because of his harsh words against Kṛṣṇa, was about to be killed, but he was saved at the request of Rukmīṇī. However, Kṛṣṇa shaved off all of Rukmīṇī’s hair with His sword. Śrī Balarāma did not like this, and so to please Rukmīṇī, Balarāma rebuked Kṛṣṇa.

TEXT 29

বৃদ্ধিশ্লেষে কহে—“কন্যা মেঘ নিজ-ধন।
নিজ-ধন দিয়ে নিষেধিয়ে কোন জন॥ ২৯॥

...
Sakṣi-gopāla's Activities

The elderly brahmaṇa said: “My daughter is my own property. If I choose to give my property to someone, who has the power to stop me?

TEXT 30

The younger brahmaṇa replies: “If the daughter is given in charity, I will neglect the position of all others. Don’t doubt me in this regard; just accept my proposal.”

TEXT 31

The younger brahmaṇa says: “If the daughter is given in charity, I will neglect the position of all others. Don’t doubt me in this regard; just accept my proposal.”
The younger brahmaṇa replied: “If you have decided to give your young daughter to me, then say so before the Gopāla Deity.”

Coming before Gopāla, the elderly brahmaṇa said: “My dear Lord, please witness that I have given my daughter to this boy.”

In India it is still the custom for a daughter to be offered to someone simply by word. This is called vāg-datta. This means that the father, brother or guardian of a girl has given his word that she will be married to a certain man. Consequently, that daughter cannot be married to anyone else. She is reserved by virtue of the honest words of the father or guardian. There are many instances in which the parents of a female child have given someone a verbal promise that their daughter will be married to his son. Both parties agree to wait until the boy and girl are grown up, and then the marriage takes place. Following this custom, which is very old in India, the elderly brahmaṇa promised to give his daughter to the younger brahmaṇa in charity, and he promised this before the Gopāla Deity. In India the custom is to honor any promise made before the Deity. Such a promise cannot be canceled. In Indian villages, whenever there is a quarrel between two parties, they go to a temple to settle the quarrel. Whatever is spoken in front of the Deity is taken to be true, for no one would dare lie before the Deity. This same principle was followed in the Battle of Kurukṣetra. Therefore in the very beginning of Bhāgavad-gītā it is stated: dharma-kṣetre kuru-kṣetre.

By not becoming God conscious, human society is deteriorating to the lowest standard of animal life. This Kṛṣṇa consciousness movement is very essential to
reviving God consciousness among the general populace. If people actually be­come God conscious, all quarrels can be settled outside of court, as happened in the case of the two brāhmaṇas whose disagreement was settled by the witness Gopāla.

**TEXT 33**

ছোটবিপ্র বলে,—“ঠাকুর, তুমি মোর সাক্ষী। তোমার সাক্ষী বলাইমু, যদি অন্যথা দেখি।” ৩৩॥

choṭa-vipra bale, —“ṭhākura, tumi mora sākṣī
tomā sākṣī bolāimu, yadi anyathā dekhi”

**SYNONYMS**

choṭa-vipra bale—the younger brāhmaṇa replied; ṭhākura—my dear Lord Gopāla; tumī—You; mora—my; sākṣī—witness; tomā—unto You; sākṣī—wit­ness; bolāimu—I shall call as; yadi—if; anyathā—otherwise; dekhi—I see.

**TRANSLATION**

Then the younger brāhmaṇa addressed the Deity, saying, “My dear Lord, You are my witness. I shall call for You to testify if it is necessary later on.’’

**TEXT 34**

এত বলি দুইজনে চলিল। দেশের।

গুরুরূপ্যে ছোট-বিপ্র বছ সেবা করে। ৩৪॥

eta bali’ duì-jane calīḍa deśe

guru-buddhye choṭa-vipra bahu sevā kare

**SYNONYMS**

eta bali’—speaking this; duì-jane—both the brāhmaṇas; calīḍa—went;
deśe—toward their own country; guru-buddhye—accepting the elderly brāhmaṇa as guru; choṭa-vipra—the young brāhmaṇa; bahu—various; sevā—ser­vices; kare—renders.

**TRANSLATION**

After these talks, the two brāhmaṇas started for home. As usual, the young brāhmaṇa accompanied the elderly brāhmaṇa as if the older brāhmaṇa were a guru [spiritual master] and rendered him service in various ways.
TEXT 35

deše āsi’ dui-jane gela nija-ghare
kata dine baḍa-vipra cintita antare

SYNONYMS

deše āsi’—after returning to their own country; dui-jane—both of them; gela—went; nija-ghare—to their respective homes; kata dine—after some time; baḍa-vipra—the elderly brāhmaṇa; cintita—very anxious; antare—within.

TRANSLATION

After returning to Vidyānagara, each brāhmaṇa went to his respective home. After some time, the elderly brāhmaṇa became very anxious.

TEXT 36

tīrtha vipre vākya diluṅ, —kemate satya haya
stri, putra, jñāti, bandhu jānive niścaya

SYNONYMS

tīrtha—on pilgrimage; vipre—to a brāhmaṇa; vākya—word of honor; diluṅ—I have given; kemate—how; satya—true; haya—it is; stri—wife; putra—sons; jñāti—relatives; bandhu—friends; jānive—will know; niścaya—certainly.

TRANSLATION

He began to think: “I have given my word to a brāhmaṇa in a holy place, and what I promised will certainly come to pass. I must now disclose this to my wife, sons, other relatives and friends.”

TEXT 37

eka-dina nija-loka ekatra karila
tā-sabāra āge sva vṛttānta kahila
SYNONYMS
eka-dina—one day; nija-loka—all his relatives; ekatra—in one place; karila—assembled; tā-sabāra—all of them; āge—in front; saba—all; vṛttānta—narration; kahila—spoke.

TRANSLATION
Thus one day the elderly brahmaṇa called for a meeting of all his relatives and friends, and before them all he narrated what had taken place in front of Gopāla.

TEXT 38

When those who belonged to the family circle heard the narration of the old brahmaṇa, they made exclamations showing their disappointment. They all requested that he not make such a proposal again.

TEXT 39

nice kanyā dile kula yāibeka nāśa
śuniṇā sakala loka karibe upahāsa’

SYNONYMS
nice—to a lower family; kanyā—daughter; dile—if offering; kula—family tradition; yāibeka—will go to; nāśa—destruction; śuniṇā—hearing; sakala—all; loka—friends; karibe—will do; upahāsa—joking.
TRANSLATION

They unanimously agreed: “If you offer your daughter to a degraded family, your aristocracy will be lost. When people hear of this, they will make jokes and laugh at you.’’

TEXT 40

vipra bale, —“tīrtha-vākya kemane kari āna ye hauk, se hauka, āmi dibā kanyā-dāna’’

SYNONYMS

vipra bale—the brahmaṇa says; tīrtha-vākya—the promise made on the pilgrimage; kemane—how; kari—I shall do; āna—otherwise; ye hauk—whatever may be; se hauk—let it take place; āmi—I; dibā—shall give; kanyā-dāna—my daughter in charity.

TRANSLATION

The elderly brahmaṇa said: “How can I undo the promise I made in a holy place while on pilgrimage? Whatever may happen, I must give him my daughter in charity.’’

TEXT 41

jnāti loka kahe,—‘mora tōmāke chāḍibā’
stri-putra kahe,—‘viṣa khāiyā mariba’

SYNONYMS

jnāti loka—the relatives; kahe—answer; morā—we all; tōmāke—you; chāḍibā—will give up; stri—wife; putra—sons; kahe—say; viṣa—poison; khāiyā—drinking; mariba—we shall die.

TRANSLATION

The relatives unanimously said: “If you give your daughter to that boy, we shall give up all connection with you.” Indeed, his wife and sons declared: “If such a thing happens, we shall take poison and die.”
TEXT 42

**SYNONYMS**

vipra bale—the brahmaṇa says; sākṣi—a witness; bolāṇā—calling for; karibeka—there will be; nyāya—justice; jiti’—winning; kanya—the daughter; labe—he will take; mora—my; vyartha—meaningless; dharma—religious principles; haya—will be.

**TRANSLATION**

The elderly brahmaṇa said: “If I do not give my daughter to the young brahmaṇa, he will call Śrī Gopalaji as a witness. Thus he will take my daughter by force, and in that case my religious principles will become meaningless.”

TEXT 43

**SYNONYMS**

putra bale—his son says; pratimā—the Deity; sākṣi—witness; seha—He also; dūra—distant; debe—in country; ke—who; tomāra—of you; sākṣi—witness; dibe—will give; cintā—anxiety; kara—you do; kise—why.

**TRANSLATION**

His son replied: “The Deity may be a witness, but He is in a distant country. How can He come to bear witness against you? Why are you so anxious over this?”

TEXT 44

**SYNONYMS**

nāhi kahī—na kahīṇo ē mithyā—each
sabe kahīvā—‘mōra kichhō nāhihī mārṇā’ 84 ||
nāhi kahi — nā kahio e mithyā-vacana
sabe kahibe — ‘mora kichu nāhika smarana’

SYNONYMS
nāhi kahi—I did not say; nā kahio—do not say; e—this; mithyā-vacana—false statement; sabe—only; kahibe—you shall say; mora—my; kichu—anything; nāhika—not; smarana—remembrance.

TRANSLATION
“You do not have to flatly deny that you spoke such a thing. There is no need to make a false statement. Simply say that you do not remember what you said.

TEXT 45

tumi yadi kaha,—‘āmi kichui nā jāni’
tabe āmi nyāya kari’ brāhmaṇere jini”

SYNONYMS
tumi—you; yadi—if; kaha—say; āmi kichui nā jāni—I do not remember anything; tabe—in that case; āmi—I; nyāya kari’—arguing; brāhmaṇere—the younger brāhmaṇa; jini—shall conquer.

TRANSLATION
“If you simply say, ‘I do not remember,’ I shall take care of the rest. By argument, I shall defeat the young brāhmaṇa.’”

PURPORT
The son of the elderly brāhmaṇa was an atheist and a follower of the Raghunātha-smṛti. He was very expert in dealing with pounds-shillings-pence, but he was fool number one. Consequently, he did not believe in the spiritual position of the Deity, nor did he have any faith in the Supreme Personality of Godhead. Therefore, as a typical idol worshiper, he considered the form of the Lord to be made of stone or wood. Thus he assured his father that the witness was only a stone Deity and was not capable of speaking. Besides that, he assured his father that the Deity was situated far away and consequently could not come to bear witness. In essence, he was saying: “Have no anxiety. You do not have to lie directly, but you should speak like a diplomat, like King Yudhiṣṭhira when he
spoke to Dronācārya—āsvatthāmā hata iti gajah. Following this principle, simply say that you do not remember anything and are completely unaware of the statements given by the young brāhmaṇa. If you make the background like that, I shall know how to fill in the argument and defeat him by word jugglery. Thus I shall save you from having to give your daughter to him. In this way, our aristocracy will be saved. You have nothing to worry about.”

TEXT 46

एते शुनि’ विप्रेर चिन्तित वै हैल्म मन् ।
एकांत-बहावे चिन्ते विप्र गोपाल-चरणं ॥ ४६ ॥

eta शुनि’ viprera cintita haila mana
ekānta-bhāve cinte vipra gopāla-caraṇa

SYNONYMS
eta शुनि’—hearing this; viprera—of the old brāhmaṇa; cintita—agitated; haila—became; mana—the mind; ekānta-bhāve—with single-minded attention; cinte—thinks; vipra—the brāhmaṇa; gopāla-caraṇa—of the lotus feet of Śrī Gopālaji.

TRANSLATION
Hearing this, the mind of the elderly brāhmaṇa became very agitated. Feeling helpless, he simply turned his attention to the lotus feet of Gopāla.

TEXT 47

‘मोर धर्म रक्षा पाय, ना मरे निज-जन ।
दुई रक्षा कर, गोपाल, लाइनु शरण ॥’ ४७ ॥

‘mora dharma rakṣā pāya, nā mare nija-jana
dui rakṣā kara, gopāla, lainu śaraṇa’

SYNONYMS
mora—my; dharma—religious principles; rakṣā pāya—spared; nā—not; mare—die; nija-jana—own kinsmen; due—two; rakṣā kara—You kindly protect; gopāla—my Lord Gopāla; lainu—I have taken; śaraṇa—shelter under Your lotus feet.

TRANSLATION
The elderly brāhmaṇa prayed: “My dear Lord Gopāla, I have taken shelter of Your lotus feet, and therefore I request You to please protect my religious
principles from disturbance and at the same time save my kinsmen from
dying.”

TEXT 48
এইমত বিপ্লব চিন্তা চিন্তিতে লাগিল।
আর দিন লঘুবিপ্র তাঁর ঘরে আইল। ৪৮ ও
ei-mata vipra citte cintite lagila
ara dina laghu-vipra tāṅra ghare āila

SYNONYMS
ei-mata—in this way; vipra—the elderly brāhmaṇa; citte—within the mind;
cintite—to think; lagila—began; ara dina—the next day; laghu-vipra—the young
brāhmaṇa; tāṅra—his; ghare—to the home; āila—came.

TRANSLATION
The next day, the elderly brāhmaṇa was thinking deeply about this matter
when the young brāhmaṇa came to his house.

TEXT 49
আক্ষিণ্যঃ পরম-ভক্তিতে নমস্কার করি।
বিনয় করিয়া কহে কর দুই মুড়ি। ৪৯ ও
āsiṇā parama-bhaktye namaskāra kari’
vinaya kariṇā kahe kara dui yudi’

SYNONYMS
āsiṇā—coming; parama-bhaktye—in great devotion; namaskāra kari’—offering
obeisances; vinaya kariṇā—with great humility; kahe—says; kara—hands; dui—
two; yudi’—folding.

TRANSLATION
The young brāhmaṇa came to him and offered respectful obeisances. Then,
very humbly folding his hands, he spoke as follows.

TEXT 50
‘তুমি মেয়ের কন্যা দিতে কর্যাছ অন্ধীকার।
এবে কিছু নাহি কহ; কি তোমার বিচার।’ ৫০ ও
‘tumi more kanyā dite karyācha āṅgikāra
ebe kichu nāhi kaha, ki tomāra vicāra’

SYNONYMS

tumi—you; more—to me; kanyā—your daughter; dite—to give in charity;
karyācha—have made; āṅgikāra—a promise; ebe—now; kichu—something;
nāhi—not; kaha—you say; ki—what; tomāra—your; vicāra—conclusion.

TRANSLATION

“You have promised to give your daughter in charity to me. Now you do not say anything. What is your conclusion?”

TEXT 51

एत सुनि’ सेई बिंग्रा रहें सौन धरिः
ढार पूत्र मारिते आइल हातें ठेंगा करिः॥ ५१ ॥

etā suni’ sei vipra rahe mauna dhari’
tāṅra putra mārite āila hāte ṭheṅgā kari’

SYNONYMS

eta suni’—hearing this; sei vipra—the elderly brāhmaṇa; rahe—remains; mauna dhari’—holding silence; tāṅra—his; putra—son; mārite—to strike; āila—came out; hāte—in hand; ṭheṅgā—stick; kari’—taking.

TRANSLATION

After the young brāhmaṇa submitted this statement, the elderly brāhmaṇa remained silent. Taking this opportunity, his son immediately came out with a stick to strike the younger man.

TEXT 52

‘आरे अधम ! नार भग्नी चाहें बिबाहितें
बामन छंगा चांद येन चाहें त’ धरितें॥ ५२ ॥

‘āre adhama! mora bhagnī cāha vivāhite
vāmana haṅṅa cānda yena cāha ta’ dharite’

SYNONYMS

āre adhama—O most degraded one; mora—my; bhagnī—sister; cāha—you want; vivāhite—to marry; vāmana—a dwarf; haṅṅa—being; cānda—the moon; yena—as if; cāha—you want; ta’—certainly; dharite—to capture.


TRANSLATION

The son said: “Oh, you are most degraded! You want to marry my sister, just like a dwarf who wants to catch the moon!”

TEXT 53

The son said: “Oh, you are most degraded! You want to marry my sister, just like a dwarf who wants to catch the moon!”

SYNONYMS

\textit{the}na \textit{dekhi’}—seeing the stick in his hand; \textit{sei vipra}—the young \textit{br\=aha}\={m}ana; \textit{pal\=a}\={n}\=a gela—fled from that place; \textit{\=a}ra \textit{dina}—the next day; gr\=amera loka—the inhabitants of the village; \textit{ekatra karila}—gathered in one place.

TRANSLATION

Seeing a stick in the hand of the son, the younger br\=aha\={m}ana fled. The next day, however, he gathered together all the people of the village.

TEXT 54

All the people of the village then called for the elderly \textit{br\=aha}\={m}ana and brought him to their meeting place. The young \textit{br\=aha}\={m}ana then began to speak before them as follows.

SYNONYMS

\textit{saba loka}—all the village inhabitants; \textit{ba\=da-vipre}—to the senior \textit{br\=aha}\={m}ana; \textit{\=a}kiya—calling; \textit{\=ani}la—brought; \textit{tabe}—then; \textit{sei laghu-vipra}—the junior \textit{br\=aha}\={m}ana; \textit{kahite l\=agila}—began to speak.

TRANSLATION

All the people of the village then called for the elderly \textit{br\=aha}\={m}ana and brought him to their meeting place. The young \textit{br\=aha}\={m}ana then began to speak before them as follows.
TEXT 55

‘ইন্হা মোরে কন্যা দিতে কর্যাতে অনুকূল।
এবে যে না দেন, পুষ্প ইহার ব্যবহার।’ ৫৫ ॥

‘ইন্হা more kanyā dite karyāche angikāra
ebe ye nā dena, pucha inhāra vyavahāra’

SYNONYMS

inḥa—this gentleman; more—to me; kanyā—his daughter; dite—to give in charity; karyāche—has made; angikāra—promise; ebe—now; ye—indeed; nā—not; dena—he gives; pucha—kindly ask; inhāra—of him; vyavahāra—the behavior.

TRANSLATION

“This gentleman has promised to hand over his daughter to me, yet now he does not follow his promise. Please ask him about his behavior.”

TEXT 56

তবে সেই বিপ্রেরে পূজিল সর্বজন।
‘কন্যা কেনে না দেহ, যদি দিয়াছ বচন।’ ৫৬ ॥

tabe sei viprere puchila sarva-jana
‘kanyā kene nā deha, yadi diyācha vacana’

SYNONYMS

tabe—then; sei—that; viprere—brāhmaṇa; puchila—asked; sarva-jana—all the people; kanyā—daughter; kene—why; nā deha—you do not give in charity; yadi—if; diyācha—have given; vacana—word of honor.

TRANSLATION

All the people gathered there asked the elderly brāhmaṇa: “If you have already promised to give him your daughter in charity, why are you not fulfilling your promise? You have given your word of honor.”

TEXT 57

বিপ্র কহে,—‘সুন্দর, লোক, মোর নিবেদন।
কবে কি বলিয়াছি, মোর লাহিক স্নায়।’ ৫৭ ॥
Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 5]

vipra kahe,—śuna, loka, mora nivedana
kabe ki baliyāchi, mora nāhika smarana'

SYNONYMS

vipra kahe—the senior brāhmaṇa replied; śuna—please hear; loka—all people; mora—my; nivedana—submission; kabe—when; ki—what; baliyāchi—I have said; mora—my; nāhika—there is not; smarana—remembrance.

TRANSLATION

The elderly brāhmaṇa said: “My dear friends, please hear what I have to submit. I do not exactly remember making a promise like that.”

TEXT 58

এত শুনি’ তাঁর পুত্র বাক্য-চ্ছল পাঞ্জ।
প্রগল্ভ হইয়া কহে সম্মুখে আসিএ। || ৫৮ ||

etā śuni’ tāṇra putra vākya-cchala pāṇā
pragalbha ha-iyā kahe sammukhe āśiṇā

SYNONYMS

eta śuni’—hearing this; tāṇra putra—his son; vākya-cchala—for jugglery of words; pāṇā—getting a chance; pragalbha—impudent; ha-iyā—becoming; kahe—says; sammukhe—in the front; āśiṇā—coming.

TRANSLATION

When the elderly brāhmaṇa’s son heard this, he took the opportunity to juggle some words. Becoming very impudent, he stood before the assembly and spoke as follows.

TEXT 59

‘তীর্থায় পিতায় পিতার সঙ্গে ছিল বহু ধন।
ধন দেখি এই ঘটের লৈতে হৈল মন। || ৫৯ ||

‘tīrtha-yaṭrāya pitāra saṅge chila bahu dhana
dhana dekhi ei dūṣṭera laite haila mana

SYNONYMS

tīrtha-yaṭrāya—when touring the holy places; pitāra—my father; saṅge—with; chila—there was; bahu—much; dhana—money; dhana—money; dekhi—
TEXT 62

тома sakala loka karaha vicare
‘mora pitara kanya dite yogya ki ihare’

SYNONYMS

tomar—a; sakala—all; loka—people; karaha—just make; vicare—judg-
ment; mora—my; pitara—of the father; kanya—the daughter; dite—to give in
charity; yogya—befitting; ki—is it; ihare—to him.

TRANSLATION

“All of you assembled here are gentlemen. Please judge whether it is befit-
ting to offer this poor brahman a my father’s daughter.”

TEXT 63

eta suni’ lokera mane ha ila sarhsaya
‘sambhave, —dhana-lobhe loka chade dharma-bhaya’

SYNONYMS

eta suni’—hearing all this; lokera—of all the people; mane—in the minds; ha-
ila—there was; sarhsaya—doubt; sambhave—possible; dhana-lobhe—by greed for
money; loka—some man; chade—gives up; dharma-bhaya—religious prin-
ciples.

TRANSLATION

Hearing all these statements, all the people gathered there became a little
doubtful. They thought that it was quite possible that because of attraction for
riches, one might give up his religious principles.

TEXT 64

тат ечортбигр кеох, — “шун, махаоц
кэа жилибар эчох асато-бачон”
The Activities of Sākṣi-gopāla

TEXT 66

tabe choṭa-vipra kahe,—“śuna, mahājana
nyāya jinibāre kahe asatya-vacana

SYNONYMS

tabe—at that time; choṭa-vipra—the young brāhmaṇa; kahe—says; śuna—please hear; mahā-jana—all gentlemen; nyāya—the argument; jinibāre—to win; kahe—he says; asatya-vacana—untruthful statements.

TRANSLATION

At that time, the young brāhmaṇa said: “My dear gentlemen, please hear. Just to gain victory in an argument, this man is lying.

TEXT 65

এই বিপ্র মোর সেবায় তুষ্ট যবে হৈল।
‘তোরে আমি কন্যা দিব’ আপনে কহিল।॥ ৬৫ ॥

ei vipra mora sevāya tuṣṭa yabe hailā
‘tore āmi kanyā dibā’ āpane kahilā ॥ ৬৫ ॥

SYNONYMS

ei vipra—this brāhmaṇa; mora—my; sevāya—by the service; tuṣṭa—fully satisfied; yabe—when; hailā—he was; tore—to you; āmi—I; kanyā—daughter; dibā—shall give; āpane—of his own accord; kahilā—promised.

TRANSLATION

‘Being very satisfied with my service, this brāhmaṇa said to me of his own accord, ‘I promise to hand over my daughter to you.’

TEXT 66

তবে মুঁই নিষেধিনু—শুন, জিজ্ববে।
তোমার কন্যার যোগ্য নহি মুঁই বর ॥ ৬৬ ॥

tabe muṇi niśedhinu,—śuna, dvija-vara
tomāra kanyāra yogya nahi muṇi vara

SYNONYMS

tabe—at that time; muṇi—I; niśedhinu—forbade; śuna—hear; dvija-vara—O best of the brāhmaṇas; tomāra—your; kanyāra—for the daughter; yogya—suitable; nahi—not; muṇi—I; vara—husband.
TRANSLATION

“At that time, I forbade him to do this, telling him, ‘O best of the brahmānas, I am not a fit husband for your daughter.”

TEXT 67

काहाँ तुमी पञ्चित, धनी, परम कुलीन।
काहाँ मुनि दरिद्र, मुर्ख, नौच, कुलहिन॥ ६७॥

kāhāṁ tumī pañcīta, dhani, parama kulina
kāhāṁ muṇi daridra, mūrka, nica, kula-hīna

SYNONYMS

kāhāṁ—whereas; tumī—you; pañcīta—learned scholar; dhani—rich man; parama—first-class; kulina—aristocracy; kāhāṁ—whereas; muṇi—I; daridra—poor man; mūrka—not educated; nica—fallen; kula-hīna— without aristocracy.

TRANSLATION

“‘Whereas you are a learned scholar, a rich man belonging to an aristocratic family, I am a poor man, uneducated and with no claim to aristocracy.’

TEXT 68

तवू एई विप्र मोरे कहे बार बार।
तोरे कन्या दिन्रुं, तुमी करहु लीकार॥ ६८॥

tabu ei vipra more kahe bāra bāra
tore kanya diluṁ, tumī karaha svikāra

SYNONYMS

tabu—still; ei—this; vipra—brahmāṇa; more—to me; kahe—says; bāra bāra—again and again; tore—to you; kanya—my daughter; diluṁ—I have given in charity; tumī—you; karaha—make; svikāra—acceptance.

TRANSLATION

“Still, this brahmāṇa insisted. Again and again he asked me to accept his proposal, saying, ‘I have given you my daughter. Please accept her.’

TEXT 69

तबं आमि कहिलाङ—शुन, महामति।
तोमार गी-पुज-ज्ञाति न। हवे सम्बंधि॥ ६९॥
"I then said, 'Please hear. You are a learned brähmana. Your wife, friends and relatives will never agree to this proposal.'

"My dear sir, you will not be able to fulfill your promise. Your promise will be broken.' Yet, again and again the brähmana emphasized his promise.
TRANSLATION

"'I have offered you my daughter. Do not hesitate. She is my daughter, and I shall give her to you. Who can forbid me?'

TEXT 72

তবে আমি কহিলাঙ্গ দৃঢ় করি' মন ।
গোপালের আগে কহ এ-সত্য বচন॥ ৭২॥

tabe āmi kahilāṅ dṛḍha kari' mana
gopālera āge kaha e-satya vacana

SYNONYMS

tabe—at that time; āmi—I; kahilāṅ—said; dṛḍha kari' mana—fixing my mind;
gopālera āge—in front of the Gopāla Deity; kaha—speak; e-satya vacana—this truthful statement.

TRANSLATION

"At that time I concentrated my mind and requested the brāhmaṇa to make the promise before the Gopāla Deity.

TEXT 73

তবে ইহো গোপালের আগেতে কহিল ।
তুমি জান, এই বিশ্বে কথা। আমি দিল॥ ৭৩॥

tabe inho gopālera āgete kahila
tumi jāna, ei vipre kanya āmi dila

SYNONYMS

tabe—at that time; inho—this gentleman; gopālera—of the Gopāla Deity; āgete—in front; kahila—he said; tumī jāna—My Lord, please know; ei vipre—unto this young brāhmaṇa; kanya—my daughter; āmi—I; dila—have offered.

TRANSLATION

"Then this gentleman said in front of the Gopāla Deity: 'My dear Lord, please bear witness. I have offered my daughter to this brāhmaṇa in charity.'

TEXT 74

তবে আমি গোপালেরে সাঙ্কী করিঞ্জ ।
কহিলাঙ্গ তাঁর পদে মিনতি করিঞ্জ॥ ৭৪॥
The Activities of Sākṣi-gopāla

**Text 76**

\[\text{tabe āmi gopālere sākṣī kariṇā} \]
\[\text{kahilāṅ tāṅra pade minati kariṇā} \]

**SYNONYMS**

- \text{tabe—at that time; āmi—I; gopālere—to the Gopāla Deity; sākṣī—the witness; kariṇā—making; kahilāṅ—said; tāṅra pade—at His lotus feet; minati—humility; kariṇā—making.}

**TRANSLATION**

“Accepting the Gopāla Deity as my witness, I then submitted the following at His lotus feet.

**TEXT 75**

\[\text{yadi ei vipra more nā dibe kanya-dāna} \]
\[\text{sākṣī bolāimu tomāya, ha-io sāvadhāna} \]

**SYNONYMS**

- \text{yadi—if; ei—this; vipra—brāhmaṇa; more—to me; nā—not; dibe—will give; kanyā-dāna—his daughter in charity; sākṣī bolāimu—I shall call as witness; tomāya—You; ha-io sāvadhāna—kindly be attentive.}

**TRANSLATION**

“If this brāhmaṇa later hesitates to give me his daughter, my dear Lord, I shall call on You as a witness. Please note this with care and attention.”

**TEXT 76**

\[\text{ei vākye sākṣī mora āche mahājana} \]
\[\text{yāṅra vākya satya kari māne tribhuvana}’’ \]

**SYNONYMS**

- \text{ei vākye—in this statement; sākṣī—witness; mora—my; āche—there is; mahā-jana—a great personality; yāṅra—whose; vākya—words; satya—true; kari—taking as; māne—accepts; tri-bhuvana—the whole world.}
TRANSLATION

"Thus I have called upon a great personality in this transaction. I have asked the Supreme Godhead to be my witness. The entire world accepts the words of the Supreme Personality of Godhead."

PURPORT

Although the young brāhmaṇa described himself as having no claims to aristocracy and being an uneducated common man, still he had one good qualification: he believed that the Supreme Personality of Godhead was the topmost authority, he accepted the words of Lord Kṛṣṇa without hesitation, and he had firm faith in the Lord's consistency. According to Pṛhlāda Mahārāja, another authority on the Supreme Personality of Godhead, such a staunch and faithful devotee of the Lord must be understood to be a most learned scholar: tan manye 'dhitam uttamam (Śrīmad-Bhāgavatam 7.5.24). A pure devotee who has firm faith in the words of the Supreme Personality of Godhead is to be considered a most learned scholar, the topmost aristocrat and the richest man in the whole world. All godly qualities automatically exist in such a devotee. In the preaching work of the Kṛṣṇa consciousness movement, we, as the servant of the servant of the servant of the Supreme Personality of Godhead, fully believe in the words of Kṛṣṇa and His servants, the disciplic succession. In this way we are presenting the words of Kṛṣṇa throughout the world. Even though we are neither a rich man nor a very learned scholar, and even though we do not belong to any aristocracy, this movement is still being welcomed and is very easily spreading all over the world. Although we are very poor and have no professional source of income, Kṛṣṇa supplies money whenever we need it. Whenever we need some men, Kṛṣṇa supplies them. Thus it is stated in Bhagavad-gītā (6.22): yam labdhvā cāpāraṁ lābhāṁ manyate nādhikāṁ tataḥ. Actually, if we can attain the favor of the Supreme Personality of Godhead, Kṛṣṇa, we do not need anything else. We certainly do not need those things which a mundane person considers to be material assets.

TEXTS 77-78

tobe baḍa-vipra kahē,—“eī satya kathā

Gopaḷa sākṣi deṇa, āpane āsī' etē ॥ ॥ ॥

Tabe kahē, bhāma 'dib āmī, jānītē niśchayē "

Tā'īr pūḍrē kahē,—'eī tāl bāt hēy ॥ ॥

tabe baḍa-vipra kahe, — "ei satya kathā
gopaḷa yadi sākṣi dena, āpane āsī' etā
The Activities of Sākṣi-gopāla

SYNONYMS

tabe—at that time; baḍa-vipra—the elderly brāhmaṇa; kahe—says; ei satya kathā—this is true; gopaṇa—the Gopala Deity; yadi—if; sākṣi—witness; dena—gives; āpane—personally; āsi’—coming; ethā—here; tabe—at that time; kanyā—daughter; dibā—must give in charity; āmi—I; jāniha—you all know it; niścaya—certainly; tānra—his; putra—son; kahe—says; ei—this; bhāla—nice; vāta—statement; haya—is.

TRANSLATION

Taking this opportunity, the elderly brāhmaṇa immediately confirmed that this was really true. He said: “If Gopāla personally comes here to serve as a witness, I shall surely give my daughter to the young brāhmaṇa.” The elderly brāhmaṇa’s son immediately confirmed this, saying, “Yes, this is a very nice settlement.”

PURPORT

As the Supersoul within the heart of all living entities, Kṛṣṇa knows everyone’s desire, everyone’s request and everyone’s prayer. Although all these may be contradictory, the Lord has to create a situation in which everyone will be pleased. This is an instance of a marriage negotiation between an elderly brāhmaṇa and a youthful one. The elderly brāhmaṇa was certainly willing to give his daughter in charity to the young brāhmaṇa, but his son and relatives became impediments to this transaction. The elderly brāhmaṇa considered how to get out of this situation and still offer his daughter to the young brāhmaṇa. His son, an atheist and a very cunning fellow, was thinking of how to stop the marriage. The father and son were thinking in a contradictory way, yet Kṛṣṇa created a situation wherein they both agreed. They both agreed that if the Gopāla Deity would come and serve as a witness, the daughter would be given to the young brāhmaṇa.


tabe kanyā dibā āmi, jāniha niścaya’
tānra putra kahe,—‘ei bhāla vāta haya’

SYNONYMS

Tabe—at that time; baḍa-vipra—the elderly brahmaṇa; kahe—says; ei satya katha—this is true; gopāla—the Gopala Deity; yadi—if; sākṣi—witness; dena—gives; āpane—personally; āsi’—coming; ethā—here; tabe—at that time; kanyā—daughter; dibā—must give in charity; āmi—I; jāniha—you all know it; niścaya—certainly; tānra—his; putra—son; kahe—says; ei—this; bhāla—nice; vāta—statement; haya—is.

TRANSLATION

Taking this opportunity, the elderly brahmaṇa immediately confirmed that this was really true. He said: “If Gopāla personally comes here to serve as a witness, I shall surely give my daughter to the young brahmaṇa.” The elderly brahmaṇa’s son immediately confirmed this, saying, “Yes, this is a very nice settlement.”

PURPORT

As the Supersoul within the heart of all living entities, Kṛṣṇa knows everyone’s desire, everyone’s request and everyone’s prayer. Although all these may be contradictory, the Lord has to create a situation in which everyone will be pleased. This is an instance of a marriage negotiation between an elderly brahmaṇa and a youthful one. The elderly brahmaṇa was certainly willing to give his daughter in charity to the young brahmaṇa, but his son and relatives became impediments to this transaction. The elderly brahmaṇa considered how to get out of this situation and still offer his daughter to the young brahmaṇa. His son, an atheist and a very cunning fellow, was thinking of how to stop the marriage. The father and son were thinking in a contradictory way, yet Kṛṣṇa created a situation wherein they both agreed. They both agreed that if the Gopāla Deity would come and serve as a witness, the daughter would be given to the young brahmaṇa.


tabe kanyā dibā āmi, jāniha niścaya’
tānra putra kahe,—‘ei bhāla vāta haya’
SYNONYMS

baḍa-viprera mane—within the mind of the elderly brāhmaṇa; kṛṣṇa—Lord Kṛṣṇa; baḍa—very; dayāvān—merciful; avaśya—certainly; mora—my; vākya—words; teṅho—He; karibe—will make; pramāṇa—evidence.

TRANSLATION

The elderly brāhmaṇa thought: “Since Lord Kṛṣṇa is very merciful, He will certainly come to prove my statement.”

TEXT 80

ṣuṣṭerera mane,—‘pratima na āsibe sākṣi dite’।
Ei buddhye dui-jana ha-ilā sammate॥ ८० ॥

putrera mane,—‘pratima na āsibe sākṣi dite’
ei buddhye dui-jana ha-ilā sammate

SYNONYMS

putrera mane—in the mind of the son; pratima—the Deity; na—not; āsibe—will come; sākṣi dite—to give witness; ei—this; buddhye—in understanding; dui-jana—both the father and the son; ha-ilā sammate—agreed.

TRANSLATION

The atheistic son thought: “It is not possible for Gopāla to come and bear witness.” Thinking thus, both father and son agreed.

TEXT 81

choṭa-vipra bale,—‘patra karaha likhana
puṇaḥ yena nāhi cale e-saba vacana’

SYNONYMS

choṭa-vipra—the young brāhmaṇa; bale—says; patra—paper; karaha—do; likhana—writing; puṇaḥ—again; yena—so that; nāhi—not; cale—change; e-saba—all these; vacana—statements.
The young brāhmaṇa took this opportunity to speak: “Please write this down on paper in black and white so that you may not again change your word of honor.”

All the assembled people got this statement down in black and white and, taking the signatures of agreement from both of them, served as the mediators.

The young brāhmaṇa then said: “Will all you gentlemen present please hear me? This elderly brāhmaṇa is certainly truthful and is following religious principles.
TEXT 84

স্ববাক্য ছাড়িতে ইঁহার নাহি কন্তু মন ।
স্বোক্ত-মৃত্যু-ভয়ে কেহ অসত্য-বচন ॥ ৮৪ ॥

sva-vākya chāḍite iṁhāra nāhi kabhu mana
svajana-mṛtyu-bhay eye kahe asatya-vacana

SYNONYMS

sva-vākya—his own promise; chāḍite—to give up; iṁhāra—of this brāhmaṇa; nāhi—not; kabhu—at any time; mana—the mind; sva-jana—of his own kinsmen; mṛtyu-bhay eye—fearing the suicide; kahe—says; asatya-vacana—untruthful words.

TRANSLATION

“He had no desire to break his promise, but fearing that his kinsmen would commit suicide, he deviated from the truth.”

TEXT 85

ইঁহার পুণ্যে কুঞ্জে আনি’ সাক্ষী বলাইব ।
তবে এই বিপ্রের সত্য-প্রতিজ্ঞা রাখিব ॥ ৮৫ ॥

iṁhāra puṇye kṛṣṇe āni’ sākṣi bolāiba
tabe ei viprera satya-pratijñā rākhiba

SYNONYMS

iṁhāra puṇye—by his piety; kṛṣṇe—Lord Kṛṣṇa; āni’—bringing; sākṣi—witness; bolāiba—I shall call; tabe—at that time; ei viprera—of this brāhmaṇa; satya—truthful; pratijñā—the promise; rākhiba—I shall keep.

TRANSLATION

“By the piety of the elderly brāhmaṇa, I shall call the Supreme Personality of Godhead as a witness. Thus I shall keep his truthful promise intact.”

TEXT 86

এত শুনি’ নাস্তিক লোক উপহাস করে ।
কেহ বলে, ঈশ্বর—দয়ালু, আসিতেহ পারে ॥ ৮৬ ॥

eta śuni’ nāstika loka upahāsa kare
keha bale, iśvara—dayālu, āsiteha pāre
SYNONYMS
eta śuni’—hearing this; nāstika—atheistic; loka—class of men; upahāsa—joking; kare—do; keha bale—someone says; iśvara—God; dayālu—merciful; āsiteha pāre—He is able to come.

TRANSLATION
Hearing the emphatic statement of the younger brāhmaṇa, some atheists in the meeting began to cut jokes. However, someone else said, “After all, the Lord is merciful, and if He likes, He can come.”

TEXT 87

tabe sei chota-vipra gelā vrndāvana
daṇḍavat kari’ kahe saba vivaraṇa

SYNONYMS
tabe—after this; sei—that; chota-vipra—young brāhmaṇa; gelā—went; vrndāvana—to Vrndavana; daṇḍavat kari’—after offering respects; kahe—tells; saba—all; vivaraṇa—the description.

TRANSLATION
After the meeting, the young brāhmaṇa started for Vrndavana. Upon arriving there, he first offered his respectful obeisances to the Deity and then narrated everything in full detail.

TEXT 88

“brahmaṇya-deva tumi baḍa dayā-maya
dui viprera dharma rākha hañā sadaya

SYNONYMS
brahmaṇya-deva—O Lord of brahminical culture; tumi—You; baḍa—very; dayā-maya—merciful; dui—two; viprera—of brāhmaṇas; dharma—the religious principles; rākha—protect; hañā—becoming; sa-daya—merciful.
TRANSLATION

He said: "My Lord, You are the protector of brahminical culture, and You are also very merciful. Therefore, kindly show Your great mercy by protecting the religious principles of us two brāhmaṇas.

TEXT 89

कन्या पाब,-मोर में इह। नाहि सुख।
ब्राह्मणेर प्रतिज्ञा याय-एि बड़ौ दुःख॥ ८९॥

kanyā pāba,—mora mane ihā nāhi sukha
brāhmaṇera pratijñā yāya—ei bada duḥkha

SYNONYMS

kanyā pāba—I shall get the daughter; mora—my; mane—in the mind; ihā—this; nāhi—is not; sukha—happiness; brāhmaṇera—of a pure brāhmaṇa; pratijñā—the promise; yāya—becomes lost; ei—this; bada—very much; duḥkha—unhappiness.

TRANSLATION

"My dear Lord, I am not thinking to become happy by getting the daughter as a bride. I am simply thinking that the brāhmaṇa has broken his promise, and that is giving me great pain."

PURPORT

It was not at all the intention of the young brāhmaṇa to get the daughter of the elderly brāhmaṇa in marriage and thus enjoy material happiness and sense gratification. It was not for that reason that the young brāhmaṇa went to Vṛndāvana to ask the Supreme Personality of Godhead to act as a witness. His only concern was that the elderly brāhmaṇa had promised something, and if Gopāla did not bear witness to that transaction, then the older brāhmaṇa would incur a spiritual blemish. Therefore, the young brāhmaṇa wanted protection and help from the Deity. The young brāhmaṇa was thus a pure Vaiṣṇava, and he had no desire for sense gratification. He wanted only to serve the Supreme Personality of Godhead and the older brāhmaṇa, who was also a Vaiṣṇava and very devoted to the Lord.

TEXT 90

एतं जानि’ तुमि साक्षी देह, दयामयः।
जानि’ साक्षी नाहि देय, त्यार पाप है। ९०॥

etam janì’ tume sākṣī deha, dayāmayaḥ.
janì’ sākṣī nāhi deya, tyaḥ pāpa hāy॥ ९०॥
The young brahmana continued: "My dear sir, You are very merciful and You know everything. Therefore, kindly be a witness in this case. A person who knows things as they are and still does not bear witness becomes involved in sinful activities."

PURPORT

The dealings between a devotee and the Lord are very simple. The young brahma said to the Lord, "You know everything, but if You do not bear witness, You will be involved in sinful activities." There is no possibility, however, of the Lord's being involved in sinful activities. A pure devotee, even though he knows everything of the Supreme Lord, can speak with the Lord exactly as if He were a common man. Although the dealings between the Lord and His devotee are always very simple and open, there is formality. All these things happen because of the connection between the Lord and the devotee.

TEXT 91

krṣṇa kahe,—vipra, tumi yāha sva-bhavane
sabhā kari' more tumi kariha smarane

PURPORT

Lord Kṛṣṇa replied: "My dear brahmana, go back to your home and call a meeting of all the men. In that meeting, just try to remember Me."
TEXT 92

अविर्भाव हाना अमी ताहां साक्षी दिब।
तवे दुई विप्रेर भवत सत्य प्रतिज्ञा राखिब।

“Avirbhava haña āmi tāhān sākṣi dība
tabe duī viprera satya pratijñā rākhība

SYNONYMS

avirbhāva—appearance; haña—making; āmi—I; tāhān—there; sākṣi—witness; dība—shall give; tabe—at that time; duī—two; viprera—of the brahmānas; satya—truthful; pratijñā—promise; rākhība—I shall keep.

TRANSLATION

“I shall certainly appear there, and at that time I shall protect the honor of both you brāhmaṇas by bearing witness to the promise.”

TEXT 93

विप्रा बले, “यदिं हों चतुर्भुज-मूर्ति।
तबू तोमारे बाक्ये कार्य न हैवे प्रतीति॥

vipra bale, “yadi hao caturbhuja-mūrti
tabe tomaṅra vacye kāru nā habe pratiti

SYNONYMS

vipra bale—the young brāhmaṇa says; yadi—if; hao—You become; caturbhuja—four-handed; mūrti—Deity; tabe—still; tomaṅra—Your; vacye—in the word; kāru—of anyone; nā—not; habe—there will be; pratiti—belief.

TRANSLATION

The young brāhmaṇa replied: “My dear sir, even if You appear there as a four-handed Viṣṇu Deity, still, none of those people will believe in Your words.”

TEXT 94

ए इ मूर्ति गिया यदि ए श्रीवदन।
साक्षी देह यदि—तवे सर्वलोक शुने॥

ei mūrti giya yadi ei śrī-vadane
sākṣi deha yadi—tabe sarva-loka śune
SYNONYMS

ei—this; mūrti—in the form; giyā—going; yadi—if; ei—this; sri-vadane—from Your beautiful face; sākṣi—witness; deha—you give; yadi—if; tabe—then; sarvāloka—all people; śune—will hear.

TRANSLATION

"Only if You go there in this form of Gopāla and speak the words from Your beautiful face will Your testimony be heard by all the people."

TEXT 95

कुछ कहे,—“प्रतिमा चले, कोथाहा ना शुनि”

विप्र बले,—“प्रतिमा हणा कहे केने बाली” || ९५ ||

kṛṣṇa kahe,—“pratimā cale, kothāha nā śuni”

vipra bale,—“pratimā haṇā kaha kene vāṇi

SYNONYMS

kṛṣṇa kahe—Lord Kṛṣṇa says; pratimā cale—a Deity walks; kothāha—anywhere; nā śuni—I have not heard; vipra bale—the young brāhmaṇa replies; pratimā haṇā—in Your Deity form; kaha kene vāṇi—how do You speak words.

TRANSLATION

Lord Kṛṣṇa said: “I’ve never heard of a Deity’s walking from one place to another.” The brāhmaṇa replied: “That is true, but how is it that You are speaking to me, although You are a Deity?”

TEXT 96

प्रतिमा नह तुमी,—‘संक्षा हृदक्षणन्दन’

विप्र लागि’ कर तुमी अकार्य-करण” || ९६ ||

pratimā naha tumī,—sāksat vrajendra-nandana

vipra lági’ kara tumī akārya-karaṇa”

SYNONYMS

pratimā—a statue; naha—are not; tumī—You; sāksat—directly; vrajendra-nanda—the son of Nanda Mahārāja; vipra lági’—for the sake of the brāhmaṇa; kara tumī—You can do; akārya-karaṇa—an action You have never done before.
“My dear Lord, You are not a statue; You are directly the son of Mahārāja Nanda. Now, for the sake of the old brahmāṇa, You can do something You have never done before.”

Text 97

ḥāsiṇā gopāla kahe,—“śunaha, brahmaṇa
tomāra pāche pāche āmi kariba gamana

Synonyms

ḥāsiṇā—smiling; gopāla—the Lord Gopāla; kahe—says; śunaha—just hear; brahmaṇa—O my dear brahmāṇa; tomāra—you; pāche pāche—behind; āmi—I; kariba—shall do; gamana—walking.

Translation

Śrī Gopalaji then smiled and said: “My dear brahmaṇa, just listen to Me. I shall walk behind you, and in this way I shall go with you.”

Purport

The conversation between Lord Śrī Kṛṣṇa and the brahmaṇa is proof that the Lord in His arcā-mūrti, or form made of material elements, is not material, for those elements, although separated from the Lord, are also a part of the Lord’s energy, as stated in Bhagavad-gītā. Because the elements are the Lord’s own energy and because there is no difference between the energy and the energetic, the Lord can appear through any element. Just as the sun can act through the sunshine and thus distribute its heat and light, so Kṛṣṇa, by His inconceivable power, can appear in His original spiritual form in any material element, including stone, wood, paint, gold, silver and jewels, because the material elements are all His energy. The śāstras warn, arcye viṣṇau śīlā-dhīḥ: one should never think of the arcā-mūrti, the Deity within the temple, as stone, wood or any other material element. Because of his advanced devotional position, the younger brahmaṇa knew that although the Deity of Gopāla appeared to be stone, He was not stone. He was the son of Nanda Mahārāja, Vrajendra-nandana Himself.

As such, the Deity can act exactly as the Lord did in His original form as Kṛṣṇa. Lord Kṛṣṇa was talking to the young brahmaṇa just to test his knowledge about the arcā-vigraha. In other words, those who have understood the science of Kṛṣṇa—Kṛṣṇa’s name, form, quality and so forth—can also talk with the Deity. To
an ordinary person, however, the Deity will appear to be made of stone, wood or some other material. In the higher sense, since all material elements ultimately emanate from the supreme spiritual entity, nothing is really material. Being omnipotent, omnipresent and omniscient, Kṛṣṇa can deal with His devotees in any form without difficulty. By the mercy of the Lord, the devotee knows perfectly well about the Lord’s dealings. Indeed, he can talk face to face with the Lord.

TEXT 98

उलातिया आमा तुमी ना करिह दरशने।
आमाके देखिले, आमी रहिबे सेि स्थाने॥ ९८ ॥

 ulaṭiyā āmā tumī nā kariha daraśane
āmāke dekhile, āmi rahiba sei sthāne

SYNONYMS

 ulaṭiyā—turning your face; āmā—Me; tumī—you; nā—not; kariha—do; daraśane—seeing; āmāke—Me; dekhile—if you see; āmi—I; rahiba—shall stay; sei sthāne—in that very place.

TRANSLATION

The Lord continued: "Do not try to see Me by turning around. As soon as you see Me, I shall remain stationary in that very place.

TEXT 99

नुपुरेर ध्वनिमात्र आमार शुनिब।
सेइ शब্দे आमार गमन प्रतीति करिब॥ ९९ ॥

 nūpurera dhvani-mātra āmāra śunibā
sei śabde āmāra gamana pratiti karibā

SYNONYMS

 nūpurera—of the ankle bells; dhvani-mātra—the sound only; āmāra—My; śunibā—you will hear; sei śabde—by hearing that sound; āmāra—My; gamana—coming; pratiti—understanding; karibā—you will do.

TRANSLATION

"You will know that I am walking behind you by the sound of My ankle bells."
TEXT 100

एकसेर अन्न राँदी करिह समर्पण।
ताहा खाई तोमार संगे करिब गमन॥ १०० ॥

eka-sera anna rāndhi' kariha samarpaṇa
tāhā khāṇā tomāra saṅge kariba gamana

SYNONYMS

eka-sera—one kilo; anna—of rice; rāndhi’—cooking; kariha—do; samarpaṇa—offering; tāhā—that; khāṇā—eating; tomāra—of you; saṅge—in the company; kariba—I shall do; gamana—walking.

TRANSLATION

“Cook one kilo of rice daily and offer it. I shall eat that rice and follow behind you.”

TEXT 101

आर दिन आज्ञा मागी’ चलिला राङ्गा।
तार पाछे पाछे गोपाल करिला गमन॥ १०१ ॥

āra dina ājñā māgi’ calilā brāhmaṇa
tārā pāče pāče gopāla karilā gamana

SYNONYMS

āra dina—the next day; ājñā—permission; māgi’—begging; calilā—started; brāhmaṇa—the young brāhmaṇa; tārā—him; pāče—behind; pāče—behind; gopāla—Lord Gopāla; karilā—began; gamana—following.

TRANSLATION

The next day, the brāhmaṇa begged permission from Gopāla and started for his country. Gopāla followed him, step by step.

TEXT 102

नुपुरेर ध्वनि शुनि’ आनंदित मन।
उत्तमान्त पाक करि’ क्रायूँ तोजन॥ १०२ ॥

nūpurera dhvani śuni’ ānandita mana
uttamānna pāka kari’ karāya bhojana
SYNONYMS

nāpurera—of the ankle bells; dhvani—the sounds; śuni’—hearing; ānandita—very much pleased; mana—the mind; uttama-anna—first-class rice; pāka—cooking; kari’—doing; karāya—causes; bhojana—eating.

TRANSLATION

While Gopāla followed the young brāhmaṇa, the tinkling sound of His ankle bells could be heard. The brāhmaṇa became very pleased, and he cooked first-class rice for Gopāla to eat.

TEXT 103

ēaimeta'cālil' vipa'ni' deśe' āilā
grāmera' nika'ā tu' cintilā

SYNONYMS

ēaimeta—in this way; cālil’—walking; vipa’—the brāhmaṇa; ni' ja—own; de'se—
to the country; āilā—returned; grāmera—to the village; nika'ā—near; āsi’—com-
ing; tu'—within his mind; cintilā—thought.

TRANSLATION

The young brāhmaṇa walked and walked in this way until he eventually ar-
rived in his own country. When he neared his own village, he began to think as follows.

TEXT 104

ebe mu'ni grāme' āinu, yāimu bhavana
lokere kahiba giyā sakśira āgamanā

SYNONYMS

ebe—now; mu'ni—I; grāme—to the village; āinu—have come; yāimu—I shall
go; bhavana—to my home; lokere—the people; kahiba—I shall tell; giyā—going
there; sakśira—of the witness; āgamanā—about the arrival.
TRANSLATION

“I have now come to my village, and I shall go to my home and tell all the people that the witness has arrived.”

TEXT 105

sākṣāte nā dekhile mane pratīti nā haya
ihāṅ yadi rahena, tabu nahi kichu bhaya'

SYNONYMS

sākṣāte—directly; nā—not; dekhile—if seeing; mane—in the mind; pratīti—assurance; nā—not; haya—there is; ihāṅ—here; yadi—if; rahena—the Lord stays; tabu—still; nāhi—there is not; kichu—any; bhaya—fear.

TRANSLATION

The brahmāna then began to think that if the people didn’t directly see the Gopāla Deity, they would not believe that He had arrived. “But even if Gopāla stays here,” he thought, “there is still nothing to fear.”

TEXT 106

eta bhāvi' sei vipra phiriyā cāhila
hāsiṅā gopāla-deva tathāya rahila

SYNONYMS

eta bhāvi’—thinking like this; sei—that; vipra—brāhmaṇa; phiriyā—turning; cāhila—saw; hāsiṅā—smiling; gopāla-deva—Lord Gopāladeva, the Supreme Personality of Godhead; tathāya—there; rahila—stayed.

TRANSLATION

Thinking this, the brahmāna turned to look back, and He saw that Gopāla, the Supreme Personality of Godhead, was standing there smiling.
TEXT 107

The Lord told the brahmaṇa: “Now you can go home. I shall stay here and shall not leave.”

SYNONYMS

brahmaṇere kahe—He asked the brahmaṇa; tumi—you; yāha—go; nij-ghara—to your own home; ethaya—he-re in this place; rahiba—shall stay; āmi—I; nā—not; yāba—shall go; atāpara—hereafter.

TRANSLATION

The young brahmaṇa then went to the town and informed all the people about Gopāla’s arrival. Hearing this, the people were struck with wonder.

TEXT 109

The Activities of Sākṣi-gopāla

SYNONYMS

aila—thereafter; sei—that; vipa—brahmaṇa; yāi—going; nagare—to the town; kahila—said; sūniṇā—hearing; sakala—all; loka—the people; camatkāra—struck with wonder; haila—were.

TRANSLATION

The young brahmaṇa then went to the town and informed all the people about Gopāla’s arrival. Hearing this, the people were struck with wonder.
SYNONYMS
āila—came; sakala—all; loka—the people; sākṣi—the witness; dekhibāre—to see; gopāla—Lord Gopāla; dekhīṇā—seeing; loka—all the people; daṇḍavat—offering obeisances; kare—do.

TRANSLATION
All the townspeople went to see the witness Gopāla, and when they saw the Lord actually standing there, they all offered their respectful obeisances.

TEXT 110

gopāla-saundarya dekhi’ loke ānandita
pratimā caliṇā āilā,—śuniṇā vismita

SYNONYMS
gopāla—of Lord Gopāla; saundarya—the beauty; dekhi’—seeing; loke—everyone; ānandita—pleased; pratimā—the Deity; caliṇā—walking; āilā—came; śuniṇā—hearing this; vismita—surprised.

TRANSLATION
When the people arrived, they were very pleased to see the beauty of Gopāla, and when they heard that He had actually walked there, they were all surprised.

TEXT 111

SYNONYMS
tabe—thereafter; sei—that; bada-vipra—elderly brāhmaṇa; ānandita—pleased; haṇā—becoming; gopālera—of Lord Gopāla; āge—in front; paḍe—falls down; daṇḍavat—like a stick; haṇā—becoming.
TRANSLATION

Then the elderly brahmanā, being very pleased, came forward and immediately fell like a stick in front of Gopāla.

TEXT 112

Then the elderly brahmanā, being very pleased, came forward and immediately fell like a stick in front of Gopāla.

SYNONYMS

sakala—all; lokera—of the people; āge—in the presence; gopāla—Lord Gopāla; sākṣi—witness; dīlā—gave; baḍa-vipra—the elderly brahma; choṭa-vipra—unto the young brahmanā; kanyā-dāna—giving the daughter in charity; kailā—did.

TRANSLATION

Thus in the presence of all the townspeople, Lord Gopāla bore witness that the elderly brahmanā had offered his daughter in charity to the young brahmanā.

TEXT 113

After the marriage ceremony was performed, the Lord informed both brahma:jas: “You two brahma:jas are My eternal servants birth after birth.”
PURPORT

Like these two brähmanas of Vidyanagara, there are many devotees who are eternal servants of the Lord. They are specifically known as nitya-siddha, eternally perfect. Although the nitya-siddhas appear in the material world and seem to be common members of the world, they never forget the Supreme Personality of Godhead in any condition. This is the symptom of a nitya-siddha.

There are two kinds of living entities—nitya-siddha and nitya-baddha. The nitya-siddha never forgets his relationship with the Supreme Personality, whereas the nitya-baddha is always conditioned, even before the creation. He always forgets his relationship with the Supreme Personality of Godhead. Here the Lord informs the two brähmanas that they are His servants birth after birth. The phrase birth after birth refers to the material world because in the spiritual world there is no birth, death, old age or disease. By the order of the Supreme Personality of Godhead, the nitya-siddha remains within this material world like an ordinary man, but the only business of the nitya-siddha is to broadcast the glories of the Lord. This incident appears to be an ordinary story about a marriage transaction involving two ordinary people. However, Kṛṣṇa accepted the two brähmanas as His eternal servants. Both brähmanas took much trouble in these negotiations, just like mundane people, yet they were acting as eternal servants of the Lord. All nitya-siddhas within this material world may appear to toil like ordinary men, but they never forget their position as servants of the Lord.

Another point: The elderly brähmana belonged to an aristocratic family and was learned and wealthy. The young brähmana belonged to an ordinary family and was uneducated. But these mundane qualifications do not concern a nitya-siddha engaged in the service of the Lord. We have to accept the fact that the nitya-siddhas are completely distinct from the nitya-baddhas, who are ordinary human beings. Śrīla Narottama dāsa Ṭhākura confirms this statement:

gaurāṅgera saṅgi-gaṇe, nitya-siddha kari’ māne,
se yāya vrajendra-suta pāśa
śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmāni
ṭāra haya vraja-bhūme vāsa

One who accepts the associates of Lord Caitanya Mahāprabhu as nitya-siddhas is certain to be elevated to the spiritual kingdom to become an associate of the Supreme Lord. One should also know that Gauḍa-maṇḍala-bhūmi—those places in Bengal where Śrī Caitanya Mahāprabhu stayed—are equal to Vrajabhūmi, or Vṛndāvana. There is no difference between the inhabitants of Vṛndāvana and those of Gauḍa-maṇḍala-bhūmi, or Śrīdhāma Māyāpura.

TEXT 114

"তুঁহার সত্যে তুঁই হইলাঙ্গ, তুঁহে মাগ' বর।"
তুইবিপ্র বর মাগে অনিন্দ-অন্তর॥ ১১৪ ॥
The Lord continued: “I have become very pleased by the truthfulness of you both. Now you can ask for a benediction.” Thus with great pleasure the two brāhmaṇas begged for a benediction.

yadi—if; vara—benediction; dibe—You will offer; tabe—then; raha—stay; ei sthāne—in this quarter; kiṅkarere—to Your servants; dayā—mercy; tava—Your; sarva-loke—all people; jāne—may know.

The brāhmaṇas said: “Please remain here so that people all over the world will know how merciful You are to Your servants.”

gopāla rahilā, duṅhe kareṇa sevana
dekhite āilā saba deśera loka-jana

gopāla—Lord Gopāla; rahilā—stayed; duṅhe—both of them; kareṇa—do; sevana—service; dekhite—to see; āilā—came; saba—all; deśera—of the countries; loka-jana—the people.
Lord Gopāla stayed, and the two brāhmaṇas engaged in His service. After hearing of the incident, many people from different countries began to come to see Gopāla.

TEXT 117

se desera rājā āila āscarya suniṇā
parama santoṣa pāila gopāle dekhiṇā

SYNONYMS

se desera—of that country; rājā—the King; āila—came; āscarya—about the wonder; suniṇā—hearing; parama—great; santoṣa—satisfaction; pāila—achieved; gopāle—Gopāla; dekhiṇā—by seeing.

TRANSLATION

Eventually the King of that country heard of this wonderful story, and he also came to see Gopāla and thus became very satisfied.

TEXT 118

mandira kariyā rājā sevā cālāila
‘sākṣi-gopāla’ bali’ tāṅra nāma khyāti haila

SYNONYMS

mandira—a temple; kariyā—constructing; rājā—the King; sevā—service; cālāila—regularly carried on; sākṣi-gopāla—by the name Sākṣi-gopāla; bali’—known as; tāṅra—His; nāma—name; khyāti—celebrated; haila—was.

TRANSLATION

The King constructed a nice temple, and regular service was executed. Gopāla became very famous under the name of Sākṣi-gopāla [the witness Gopāla].
The Activities of Śākṣi-gopāla

TEXT 119

ei mata vidyānagare sākṣi-gopāla
sevā aṅgikārā kari' āchena cira-kāla

SYNONYMS

ei mata—in this way; vidyānagare—in the town of Vidyānagara; sākṣi-gopāla—the witness Gopāla; sevā—service; aṅgikāra—acceptance; kari'—doing; āchena—remains; cira-kāla—a long time.

TRANSLATION

Thus Śākṣi-gopāla stayed in Vidyānagara and accepted service for a very long time.

PURPORT

This city of Vidyānagara is situated in Trailāṅga-deśa, South India, on the bank of the River Godāvari. The place where the Godāvari flows into the Bay of Bengal is called Koṭadeśa. The Orissa kingdom was very powerful, and this Koṭadeśa was the capital of Orissa. It was then known as Vidyānagara. Formerly this city was situated on the southern side of the River Godāvari. At that time King Puruṣottama managed to control Orissa and appoint a government. The present city of Vidyānagara is on the southeast side of the river, only twenty to twenty-five miles from Rājamahendri. During the time of Mahārāja Pratāparudra, Śrī Rāmānanda Rāya was the governor there. Vijaya-nagara is not identical with Vidyānagara.

TEXT 120

utkaleru rājā puruṣottama-deva nāma
sei deśa jini' nila kariyā saṅgrāma

SYNONYMS

utkaleru—of Orissa; rājā—the King; puruṣottama-deva—Puruṣottama; nāma—named; sei deśa—this country; jini'—conquering; nila—took; kariyā—executing; saṅgrāma—fight.
Later there was a fight, and this country was conquered by King Puruṣottama of Orissa.

That King was victorious over the King of Vidyanagara, and he took possession of his throne, the Maṇikya-simhasana, which was bedecked with many jewels.

That King became known as Puruṣottama-deva. He was a great devotee and was advanced in the civilization of the Āryans. He begged at the lotus feet of Gopāla: “Please come to my kingdom.”
When the King begged Him to come to his kingdom, Gopāla, who was already obliged for his devotional service, accepted his prayer. Thus the King took the Gopāla Deity and went back to Kaṭaka.

SYNONYMS

tānra—his; bhakti-vaše—under the obligation of the devotional service; gopāla—Lord Gopāla; tānre—unto Him; āţnā dila—gave the order; gopāla—the Gopāla Deity; la-iyā—taking; sei—that King; kaṭake—to the city of Kaṭaka; āila—returned.

TRANSLATION

After winning the Māṇikya throne, King Puruṣottama took it to Jagannātha Puri and presented it to Lord Jagannātha. In the meantime, he also established regular worship of the Gopāla Deity at Kaṭaka.
tāṇhāra mahiṣī āilā gopāla-darśane
bhakti kari' bahu alaṅkāra kaila samarpāne

SYNONYMS
tāṇhāra mahiṣī—his Queen; āilā—came; gopāla-darśane—to see the Gopāla Deity; bhakti kari’—in great devotion; bahu—various; alaṅkāra—of ornaments; kaila—made; samarpāne—presentation.

TRANSLATION
When the Gopāla Deity was installed at Kaṭaka, the Queen of Puruṣottama-deva went to see Him and, with great devotion, presented various kinds of ornaments.

TEXT 126

tāṇhāra nāsāte bahu-mūlya muktā haya
tāhā dite icchā haila, manete cintaya

SYNONYMS
tāṇhāra nāsāte—on the nostril of the Queen; bahu-mūlya—very valuable; muktā—pearl; haya—there was; tāhā—that; dite—to give; icchā—the desire; haila—there was; manete—in the mind; cintaya—thinks.

TRANSLATION
The Queen had a very valuable pearl, which she wore on her nose, and she wished to give it to Gopāla. She then began to think as follows.

TEXT 127

thākurera nāsāte yadi chidra thākita
tabe ei dāsī muktā nāsāya parāīta

SYNONYMS
thākurera nāsāte—in the nose of the Deity; yadi—if; chidra—a hole; thākita—there were; tabe—then; ei—this; dāsī—maidservant; muktā—pearl; nāsāya—on the nose; parāīta—could put on.
“If there were a hole in the Deity’s nose, I could transfer the pearl to Him.”

**SYNONYMS**

etā cintī’—thinking like that; namaskāri’—offering obeisances; gela—went; sva-bhavane—to the palace of the King; rātri-śeṣe—at the end of night; gopāla—the Gopāla Deity; tāibre—unto her; kahena—says; svapane—in a dream.

**TRANSLATION**

Considering this, the Queen offered her obeisances to Gopāla and returned to her palace. That night she dreamed that Gopāla appeared and began to speak to her as follows.

“During My childhood My mother made a hole in My nose and with great endeavor set a pearl there.

**SYNONYMS**

bālya-kāle—in My childhood; mātā—mother; mora—My; nāsā—nose; chidra kari’—making a hole; muktā—a pearl; parāṇāchila—was put on it; bahu—much; yatna—endeavor; kari’—taking.

**TRANSLATION**

“During My childhood My mother made a hole in My nose and with great endeavor set a pearl there.
sei chidra adyāpiha āchaye nāsāte
sei muktā parāha, yāhā cāhiyācha dite”

SYNONYMS

sei chidra—that hole; adyāpiha—still, until now; āchaye—is; nāsāte—in the nose; sei—that; muktā—pearl; parāha—put on; yāhā—which; cāhiyācha—you desired; dite—to give to Me.

TRANSLATION

“That very hole is still there, and you can use it to set the pearl you desired to give Me.”

TEXT 131

svapne dekhi’ sei rāṇī rājāke kahila
rājā-saha muktā laṅā mandire āila

SYNONYMS

svapne dekhi’—seeing the dream; sei rāṇī—the Queen; rājāke—unto the King; kahila—spoke; rājā-saha—with the King; muktā—the pearl; laṅā—taking; mandire—to the temple; āila—they went.

TRANSLATION

After dreaming this, the Queen explained it to her husband, the King. Both the King and the Queen then went to the temple with the pearl.

TEXT 132

parāila muktā nāsāya chidra dekhiṇā
mahā-mahotsava kaila ānandita haṅā

SYNONYMS

parāila—set; muktā—the pearl; nāsāya—on the nose; chidra—the hole; dekhiṇā—seeing; mahā-mahotsava—a great festival; kaila—performed; ānandita—pleased; haṅā—being.
TRANSLATION

Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

TEXT 133

seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

SYNONYMS

Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

TRANSLATION

Since then, Gopāla has been situated in the city of Kāṭaka [Cuttak], and He has been known ever since as Sākṣi-gopāla.

TEXT 134

Thus Śrī Caitanya Mahāprabhu heard the narration of Gopāla’s activities. Both He and His personal devotees became very pleased.
TEXT 135

gopālera āge yabe prabhura haya sthiti
bhakta-gāne dekhe—yena duṅhe eka-mūrti

SYNONYMS

gopālera āge—in front of Gopāla; yabe—when; prabhura—of Lord Caitanya Mahāprabhu; haya—is; sthiti—situation; bhakta-gāne—all the devotees; dekhe—see; yena—as if; duṅhe—both of Them; eka-mūrti—one form.

TRANSLATION

When Śrī Caitanya Mahāprabhu was sitting before the Gopāla Deity, all the devotees saw Him and the Deity as being of the same form.

TEXT 136

duṅhe—eka varṇa, duṅhe—prakāṇḍa-śarīra
duṅhe—raktāmbara, duṅhāra svabhāva—gambhīra

SYNONYMS

duṅhe—both of Them; eka varṇa—one complexion; duṅhe—both of Them; prakāṇḍa-śarīra—gigantic bodies; duṅhe—both of Them; raktāmbara—red clothes; duṅhāra—of both; svabhāva—the natures; gambhīra—grave.

TRANSLATION

Both of Them were of the same complexion, and both had the same gigantic bodies. Both wore saffron cloth, and both were very grave.

TEXT 137

mahā-tejo-maya duṅhe kamala-nayana
duṅhāra bhāvāveśa, duṅhe—candra-vadana
SYNONYMS
mahā-tejah-maya—brilliantly effulgent; duṇhe—both of Them; kamalā-nayana—lotus-eyed; duṇhāra—of both of Them; bhāva-āvesā—absorbed in ecstasy; duṇhe—both of Them; candra-vadana—moon-faced.

TRANSLATION
The devotees saw that both Lord Caitanya Mahāprabhu and Gopāla were brilliantly effulgent and had eyes like lotuses. They were both absorbed in ecstasy, and Their faces resembled full moons.

TEXT 138


duṇhā dekhi’ nityānanda-prabhu mahā-raṅge
ṭhārāṭhāri kari’ hāse bhakta-gaṇa-saṅge

SYNONYMS
duṇhā dekhi’—seeing both of Them; nityānanda-prabhu—Lord Nityānanda Prabhu; mahā-raṅge—in great jubilation; ṭhārāṭhāri—indication; kari’—doing; hāse—laughs; bhakta-gaṇa-saṅge—along with the other devotees.

TRANSLATION
When Nityānanda saw both the Gopāla Deity and Śrī Caitanya Mahāprabhu in that way, He began to exchange remarks with the devotees, all of whom were smiling.

TEXT 139


ei-mata mahā-raṅge se rāтри vañciyā
praḥāte calilā maṅgala-ārati dekhīnā

SYNONYMS
ei-mata—in this way; mahā-raṅge—in great pleasure; se—that; rāтри—night; vañciyā—passing; praḥāte—in the morning; calilā—departed; maṅgala-ārati—the maṅgala-ārati performance; dekhīnā—seeing.
Thus with great pleasure Lord Śrī Caitanya Mahāprabhu passed that night in the temple. After seeing the maṅgala-ārati ceremony in the morning, He started on His journey.

TEXT 140

bhuvaneśvara-pathe yaiche kaila daraśana
vistāri’ varṇiyāchenā dāsa-vṛndāvana

SYNONYMS

bhuvaneśvara-pathe—on the way to Bhuvanesvara; yaiche—as; kaila—He did; daraśana—visiting; vistāri’—vividly; varṇiyāchenā—has described; dāsa-vṛndāvana—Vṛndāvana dāsa Tḥākura.

PURPORT

In his book Caitanya-bhāgavata, Antya-khaṇḍa, Śrīla Vṛndāvana dāsa Tḥākura has very vividly described the places visited by the Lord on the way to Bhuvanesvara.
Ekāmra-kānana. Later, the kings of the Keśarī dynasty established their capital there, and for many hundreds of years they reigned over the state of Orissa.

**TEXT 141**

कमलपुरे असि भार्गिनादी-स्नान कैल।
नित्यानन्द-हाते गृहु धरिल॥ १४१॥

*kamalapure āsi bhārginādi-snāna kaila
nityānanda-hāte prabhu dāṇḍa dharila*

**SYNONYMS**

*kamala-pure—to the place known as Kamalapura; āsi—coming; bhārgi-nādi—in the small river of the name Bhārginādi; snāna kaila—took bath; nityānanda-hāte—in the hands of Lord Nityānanda Prabhu; prabhu—Lord Śrī Caitanya Mahāprabhu; dāṇḍa—the sannyāsa staff; dharila—left.*

**TRANSLATION**

When Śrī Caitanya Mahāprabhu arrived at Kamalapura, He took His bath in the Bhārginādi River and left His sannyāsa staff in the hands of Lord Nityānanda.

**PURPORT**

In the *Caitanya-bhāgavata* (*Antya-khaṇḍa*, Chapter Two) it is said that when Lord Śrī Caitanya Mahāprabhu arrived at Śrī Bhuvanesvara, He visited the temple of Lord Śiva known as Gupta-kāśī (the concealed Vārāṇasī). Lord Śiva established this as a place of pilgrimage by bringing water from all holy places and creating the lake known as Bindu-sarovara. Śrī Caitanya Mahāprabhu took His bath in this lake, feeling a great regard for Lord Śiva. From the spiritual point of view, people still go to take a bath in this lake. Actually, by taking a bath there, one becomes very healthy even from the material viewpoint. Taking a bath and drinking the water of this lake can cure any disease of the stomach. Regular bathing certainly cures indigestion. The River Bhārgi or Bhārginādi is now known as Daṇḍa-bhāṅgā-nādi. It is situated six miles north of Jagannātha Purī. The reason for the change in names is given as follows.

**TEXTS 142-143**

कपोतेष्वर देखिते गेल। भक्तं संबंध ॥
एका नित्यानन्दप्राप्तू तैल दशु-भेक॥ १४२॥

जेल खुचल करि। दुरु दिल भासासंग।
भक्त-संबंध आइल। गृहु महेंश देखिञ्ज॥ १४३॥
kapoteśvara dekhite gelā bhakta-gaṇa saṅge
eṭhā nityānanda-prabhu kaila daṇḍa-bhaṅge

tina khaṇḍa kari’ daṇḍa dila bhāsānā
bhakta-saṅge āilā prabhu maheśa dekhiṇā

**SYNONYMS**

kapoteśvara—the Siva temple of the name Kapoteśvara; dekhite—to see; gelā—went; bhakta-gaṇa saṅge—with the devotees; ethā—here; nityānanda-prabhu—Lord Nityānanda Prabhu; kaila—did; daṇḍa—of the sannyāsa staff; bhaṅge—breaking; tina khaṇḍa—three parts; kari’—making; daṇḍa—the staff; dila—threw in; bhāsānā—washing away; bhakta-saṅge—with the devotees; āilā—returned; prabhu—Lord Caitanya Mahāprabhu; maheśa dekhiṇā—having seen the temple of Lord Siva.

**TRANSLATION**

When Lord Caitanya Mahāprabhu went to the temple of Lord Śiva known as Kapoteśvara, Nityānanda Prabhu, who was keeping His sannyāsa staff in custody, broke the staff in three parts and threw it into the River Bhārginādi. Later this river became known as Daṇḍa-bhaṅgā-nādi.

**PURPORT**

The mystery of the sannyāsa-daṇḍa (staff) of Śrī Caitanya Mahāprabhu has been explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrī Caitanya Mahāprabhu accepted the order of sannyāsa from a Māyāvādī sannyāsi. The Māyāvādī sannyāsis generally carry one staff, or daṇḍa. Taking advantage of Śrī Caitanya Mahāprabhu’s absence, Śrīla Nityānanda Prabhu broke the staff into three parts and threw it into the river now known as the Daṇḍa-bhaṅgā-nādi. In the sannyāsa order there are four divisions—kuṭicaka, bahūdaka, haṁsa and paramahāṁsa. Only when the sannyāsi remains on the kuṭicaka and bahūdaka platforms can he carry a staff. However, when one is elevated to the status of haṁsa or paramahāṁsa, after touring and preaching the bhakti cult, he must give up the sannyāsa staff.

Śrī Caitanya Mahāprabhu is Śrī Kṛṣṇa, the Supreme Personality of Godhead. It is therefore said, śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya: “Two personalities—Śrīmati Rādhārāṇī and Śrī Kṛṣṇa—are combined in the incarnation of Śrī Caitanya Mahāprabhu.” Therefore, considering Śrī Caitanya Mahāprabhu to be an extraordinary person, Lord Nityānanda Prabhu did not wait for the paramahāṁsa stage. He reasoned that the Supreme Personality of Godhead is automatically on the paramahāṁsa stage; therefore He does not need to carry the sannyāsa-daṇḍa.
This is the reason Śrī Nityānanda Prabhu broke the staff into three pieces and threw it into the water.

**TEXT 144**

\[
\text{jagannāthera deula dekhi' āviṣṭa hailā} \\
\text{daṇḍavat kari preme nācite lāgilā} \tag*{144} \!
\]

\begin{align*}
\text{SYNONYMS} \\
\text{jagannāthera—of Lord Jagannātha; deula—the temple; dekhi’—seeing; āviṣṭa—ecstatic; hailā—became; daṇḍavat kari—offering obeisances; preme—in the ecstasy of love of God; nācite—to dance; lāgilā—began.}
\end{align*}

**TRANSLATION**

After seeing the temple of Jagannātha from a distant place, Śrī Caitanya Mahāprabhu immediately became ecstatic. After offering obeisances to the temple, He began to dance in the ecstasy of love of God.

**PURPORT**

The word deula refers to the temple where the Supreme Personality of Godhead is situated. The present temple of Jagannātha Puri was constructed by King Anaṅga-bhīma. Historians say this temple must have been constructed at least two thousand years ago. During the time of Śrī Caitanya Mahāprabhu, the small buildings surrounding the original temple had not been constructed. Nor was the high platform in front of the temple present during the time of Śrī Caitanya Mahāprabhu.

**TEXT 145**

\[
\text{bhakta-gaṇa āviṣṭa haṅā, sabe nāce gāya} \\
\text{prema-āveśe prabhu-saṅge rāja-mārge yāya} \tag*{145} \!
\]

\begin{align*}
\text{SYNONYMS} \\
\text{bhakta-gaṇa—the devotees; āviṣṭa—ecstatic; haṅā—being; sabe—all; nāce—dance; gāya—sing; prema-āveśe—absorbed in love of God; prabhu-saṅge—with Lord Caitanya; rāja-mārge—on the pathway; yāya—going.}
\end{align*}
TRANSLATION

All the devotees became ecstatic in the association of Lord Caitanya, and thus absorbed in love of God, they were dancing and singing while going along the main road.

TEXT 146

हासे, कांदे, नाचे गुण्डु छक्का गर्जन।
तिनक्रोश पথ हैल—सहस्र योजन। II १४६ II

hāse, kānde, nāce prabhu huṅkāra garjana
tina-krośa patha haila—sahasra yojana

SYNONYMS

hāse—laughs; kānde—cries; nāce—dances; prabhu—Lord Śrī Caitanya Mahāprabhu; huṅkāra—ecstatic vibrations; garjana—resonations; tina-krośa—six miles; patha—the way; haila—became; sahasra yojana—thousands of miles.

TRANSLATION

Śrī Caitanya Mahāprabhu laughed, cried, danced and made many ecstatic vibrations and sounds. Although the temple was only six miles away, to Him the distance seemed thousands of miles.

PURPORT

When Śrī Caitanya Mahāprabhu was in ecstasy, He considered one moment to last as long as twelve years. After seeing the Jagannātha temple from a distant place, the Lord became so ecstatic that He considered the six-mile path many thousands of miles long.

TEXT 147

चलिते चलिते गुण्डु आइल ‘आठरनाला’।
भाई आसि’ गुण्डु किछु बाह्य एकाशिल। II १४७ II

calite calite prabhu āilā ‘āṭhāranālā’
tāhān āsi’ prabhu kichu bāhyā prakāśilā

SYNONYMS

calite calite—walking in this way; prabhu—the Lord; āilā—arrived; āṭhāranālā—at a place known as Āṭhāranālā; tāhān—there; āsi’—coming; prabhu—the Lord; kichu—some; bāhyā—external consciousness; prakāśilā—expressed.
TRANSLATION

Thus walking and walking, the Lord eventually arrived at the place known as Āṭhāranālā. Arriving there, He expressed His external consciousness, speaking to Śrī Nityānanda Prabhu.

PURPORT

There is a bridge situated at the entrance of Jagannātha Puri called Āṭhāranālā which has eighteen arches. Āṭhara means eighteen.

TEXT 148


nityānande kahe prabhu,—deha mora dāṇḍa
nityānanda bale,—dāṇḍa haila tina khaṇḍa

SYNONYMS

nityānande—to Lord Nityānanda; kahe—asks; prabhu—Lord Caitanya; deha—give; mora—My; dāṇḍa—sannyāsa staff; nityānanda bale—Śrī Nityānanda replies; dāṇḍa—Your sannyāsa staff; haila—became; tina khaṇḍa—divided in three parts.

TRANSLATION

When Lord Caitanya Mahāprabhu had thus regained external consciousness, He asked Lord Nityānanda Prabhu, “Please return My staff.” Nityānanda Prabhu then replied, “It has been broken into three parts.”

TEXT 149

prema-āveśe paḍilā tumī, tomare dharinu
tomā-saḥ sei dāṇḍa-upare paḍinu

SYNONYMS

prema-āveśe—in an ecstatic condition; paḍilā—fell down; tumī—You; tomare—You; dharinu—I caught; tomā-saḥ—with You; sei—that; dāṇḍa-upare—upon that staff; paḍinu—I fell down.
TRANSLATION
Nityānanda Prabhu said: “When You fell down in ecstasy, I caught You, but both of Us together fell upon the staff.

TEXT 150
dui-janāra bhare daṇḍa khaṇḍa khaṇḍa haila 
sei khaṇḍa kāṅhā paḍila, kichu nā jānila

SYNONYMS
dui-janāra—of Us two; bhare—by the weight; daṇḍa—the staff; khaṇḍa khaṇḍa—broken to pieces; haila—became; sei—those; khaṇḍa—pieces; kāṅhā paḍila—where they fell; kichu—anything; nā jānila—is not known.

TRANSLATION
“Thus the staff broke under Our weight. Where the pieces have gone, I cannot say.

TEXT 151
mora aparādhe toṁāra daṇḍa ha-ilā khaṇḍa 
ye ucita haya, mora kara tāra daṇḍa

SYNONYMS
mora—My; aparādhe—by the offense; toṁāra—Your; daṇḍa—sannyāsa staff; ha-ilā—became; khaṇḍa—broken; ye—whatever; ucita—fitting; haya—is; mora—to Me; kara—do; tāra—for that; daṇḍa—punishment.

TRANSLATION
“It is certainly because of My offense that Your staff has broken. Now You can punish Me on this account as You think proper.”

TEXT 152
stumi’ kichu mahāpratv duḥkh pракāsila 
ईष्ठु क्रोध करि’ किंचु कहिते लागिल || १५२ ||
After hearing the story about how His staff had been broken, the Lord expressed a little sadness and, displaying a bit of anger, began to speak as follows.

PURPORT
Śrī Nityānanda Prabhu considered Lord Caitanya Mahāprabhu’s acceptance of sannyāsa to be useless. He therefore relieved the Lord of the trouble of carrying the staff. Śrī Caitanya Mahāprabhu expressed anger because He wanted to teach all other sannyāsīs that they should not give up the staff before attaining the platform of paramahārāja. Seeing that the regulative principles could be slackened by such action, Caitanya Mahāprabhu wanted to carry the staff personally. However, Nityānanda broke it. For this reason Caitanya Mahāprabhu displayed a little anger. It is said in Bhagavad-gītā, yad yad acarati sreṣṭhas tat tad evetaro janah: Whatever great people do, others follow. Śrī Caitanya Mahāprabhu wanted to follow the Vedic principles strictly in order to save inexperienced neophytes who try to imitate paramahārājas.

TEXT 153

Caitanya Mahāprabhu said: “You have all benefited Me by bringing Me to Nilācala. However, My only possession was that one staff, and you have not kept it.”
TEXT 154

তুমি-সব আগে যাহ ইধর দেখিতে।
কিবা আমি আগে যাই, না যাব সহিতে॥ ১৫৪ ॥

tumi-saba äge yāha iśvara dekhite
kibā āmi äge yāi, nā yāba sahite

SYNONYMS

tumi-saba—all of you; äge—ahead; yāha—go; iśvara dekhite—to see Jagannātha; kibā—or; āmi—I; äge—ahead; yāi—go; nā—not; yāba—I shall go; sahite—with you.

TRANSLATION

“So all of you should go before or behind Me to see Lord Jagannātha. I shall not go with you.”

TEXT 155

মুকুন্দ দাত্ত কহে, —প্রভু, তুমি যাহ আগে।
আমি-সব পাড়ে যাব, না যাব ভোমার সঙ্গে॥ ১৫৫ ॥

mukunda datta kahe,—prabhu, tumi yāha äge
āmi-saba pāche yāba, nā yāba tomāra saṅge

SYNONYMS

mukunda datta kahe—a devotee named Mukunda Datta said; prabhu—my Lord; tumi—You; yāha—go; äge—in front; āmi-saba—all of us; pāche—behind; yāba—shall go; nā—not; yāba—shall go; tomāra saṅge—with You.

TRANSLATION

Mukunda Datta told Śrī Caitanya Mahāprabhu: “My Lord, You should go ahead and allow all the others to follow. We shall not go with You.”

TEXT 156

এন সুনি' প্রভু আগে চলিলা। শীতলতা।
বুঝিতে না পারে কেহ তুই প্রভুর মন্তি॥ ১৫৬ ॥

ea 'suni' prabhu äge calilā śighra-gati
bujhite nā pāre keha dui prabhura mati
SYNONYMS

etā śuni’—hearing this; prabhu—Lord Śrī Caitanya Mahāprabhu; āge—in front of the other devotees; calilā—began to go; śighra-gati—very swiftly; bujhite—to understand; nā—not; pāre—able; keha—anyone; dui—two; prabhura—of the Lords; mati—intentions.

TRANSLATION

Śrī Caitanya Mahāprabhu then began to walk very swiftly before all the other devotees. No one could understand the real purpose of both the Lords, Caitanya Mahāprabhu and Nityānanda Prabhu.

TEXT 157

इति है केने दंडू भांजे, तेंहो केने भागाय।
भाषामधे क्रोधेतेंहो इं हाके देशय।॥ १५७ ॥

iňho kene daṇḍa bhāṅge, teňho kene bhāṅgāya
bhāṅgāṅā krodhe teňho iňhāke dośāya

SYNONYMS

iňho—Nityānanda; kene—why; daṇḍa—the staff; bhāṅge—breaks; teňho—Śrī Caitanya Mahāprabhu; kene—why; bhāṅgāya—allows to break it; bhāṅgāṅā—after allowing to break it; krodhe—in anger; teňho—Śrī Caitanya Mahāprabhu; iňhāke—Lord Nityānanda; dośāya—accuses.

TRANSLATION

The devotees could not understand why Nityānanda Prabhu broke the staff, why Śrī Caitanya Mahāprabhu permitted Him to do so, nor why, after permitting Him, Caitanya Mahāprabhu became angry.

TEXT 158

दंडूज्ज्वला लीला एही परम गंभीर॥
सेई बुझे, दुःहार पदे यान भक्ति धीर॥ १५८ ॥

daṇḍa-bhaṅga-lilā ei—paraṁ gambhīra
sei bujhē, duṇhāra pade yāṅra bhakti dhīra

SYNONYMS

daṇḍa-bhaṅga-lilā—the pastime of breaking the staff; ei—this; paraṁ—very; gambhīra—grave; sei bujhē—one can understand; duṇhāra—of both of Them; pade—to the lotus feet; yāṅra—whose; bhakti—devotional service; dhīra—fixed.
TRANSLATION

The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it.

PURPORT

One who understands Śrī Caitanya Mahāprabhu and Nityānanda Prabhu in reality can understand Their identity as well as the breaking of the staff. All the previous acāryas, being induced to engage themselves fully in the service of the Lord, gave up attachment for material life and thus accepted the staff, which signifies full engagement of the mind, speech and body in the service of the Lord. Śrī Caitanya Mahāprabhu accepted the regulative principles of the renounced order of life. That is completely clear. However, in the paramahārāja stage there is no need to accept a daṇḍa (staff), and Śrī Caitanya Mahāprabhu was certainly in the paramahārāja stage. Nonetheless, to indicate that everyone should take sannyāsa at the end of life in order to engage fully in the service of the Lord, even paramahārājas like Śrī Caitanya Mahāprabhu and His confidential devotees follow the regulative principles unfailingly. Indeed, that was His purpose. Nityānanda Prabhu, who was His eternal servitor, believed that there was no need for Śrī Caitanya Mahāprabhu to carry the staff, and to declare to the world that Śrī Caitanya Mahāprabhu was above all regulations, He broke it into three pieces. The pastime known as daṇḍa-bhaṅga-līlā is thus explained by Śrīla Bhaktisiddhānta Sarasvati Thākura.

TEXT 159

| brahmānya-deva-gopālera mahimā ei dhanya |
| nityānanda—vaktā yāra, śrotā—śri-caitanya |

SYNONYMS

brahmānya-deva—the Supreme Personality of Godhead, who is merciful to the brāhmaṇas; gopālera—of Gopāla; mahimā—glories; ei—these; dhanya—glorified; nityānanda—Lord Nityānanda Prabhu; vaktā—the speaker; yāra—of the narration; śrotā—the hearer; śri-caitanya—Śrī Caitanya Mahāprabhu.

TRANSLATION

The glories of Lord Gopāla, who is merciful to brāhmaṇas, are very great. The narration of Sākṣi-gopāla was spoken by Nityānanda Prabhu and heard by Śrī Caitanya Mahāprabhu.
There are four points of instruction one should consider in the story of Sākṣi-gopāla. First, the Deity (arcā-vigraha) of Śrī Gopāla is eternally sac-cid-ānanda-vigraha, the transcendental form of the Lord. Second, the Deity surpasses material regulative principles and extends the reality of transcendental principles. Third, one can be situated in a transcendental position after becoming a brähmana, but as a brähmana, one has to follow the regulative principles very strictly. Lastly, brahmāṇya-deva indicates Lord Śrī Kṛṣṇa Himself, who is worshiped thus: namo brahmāṇya-devāya go-brähmana-hitāya ca kṣa-dhitāya kṛṣṇāya govindāya namo nāmaḥ. This indicates that a devotee who is under the protection of Kṛṣṇa is automatically situated as a brähmana, and such a brähmana is not illusioned. This is factual.

SYNONYMS
śraddhā-yukta—with faith and love; haṅgā—being; ihā—this narration; śune—hears; yei—which; jana—person; acire—very soon; milaye—gets; tāre—he; gopāla-carana—the lotus feet of Lord Gopāla.

TRANSLATION
One who hears this narration of Lord Gopāla with faith and love very soon attains the lotus feet of Lord Gopāla.

SYNONYMS
śrī-rupe-rupegosvami; raghunātha—Śrila Raghunātha dāsa Gosvāmi; pade—at the lotus feet; yāra—whose; āsa—expectation; caitanya-caritāmṛta—
the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī-Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-lilā, Fifth Chapter, describing the activities of Sākṣi-gopāla.
CHAPTER 6

The Liberation of Sārvabhauma Bhaṭṭācārya

A summary study of the Sixth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows: When Śrī Caitanya Mahāprabhu entered the temple of Jagannātha, He immediately fainted. Sārvabhauma Bhaṭṭācārya then took Him to his home. Meanwhile, Gopinātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya, met Mukunda Datta and talked to him about Caitanya Mahāprabhu’s acceptance of sannyāsa and His journey to Jagannātha Purī. After hearing about Śrī Caitanya Mahāprabhu’s fainting and His being carried to the house of Sārvabhauma Bhaṭṭācārya, people crowded there to see the Lord. Śrīla Nityānanda Prabhu and other devotees then visited the Jagannātha temple, and when they came back to the house of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu returned to external consciousness. Sārvabhauma Bhaṭṭācārya received everyone and distributed maha-prasāda with great care. Sārvabhauma Bhaṭṭācārya then became acquainted with Śrī Caitanya Mahāprabhu and arranged accommodations at his aunt’s house. His brother-in-law, Gopinātha Ācārya, established that Lord Caitanya Mahāprabhu was Kṛṣṇa Himself, but Sārvabhauma and his many disciples could not accept this. However, Gopinātha Ācārya convinced Sārvabhauma that no one can understand the Supreme Personality of Godhead without being favored by Him. He proved by śāstric quotation, quotations from the revealed scriptures, that Śrī Caitanya Mahāprabhu was Kṛṣṇa Himself, but Sārvabhauma and his many disciples could not accept this. However, Gopinātha Ācārya convinced Sārvabhauma that no one can understand the Supreme Personality of Godhead without being favored by Him. He proved by śāstric quotation, quotations from the revealed scriptures, that Śrī Caitanya Mahāprabhu was Kṛṣṇa Himself, but Sārvabhauma did not take these statements very seriously. Hearing all these arguments, Caitanya Mahāprabhu told His devotees that Sārvabhauma was His spiritual master and that whatever he said out of affection was for everyone’s benefit.

When Sārvabhauma met Śrī Caitanya Mahāprabhu, he asked Him to hear Vedānta philosophy from him. Śrī Caitanya Mahāprabhu accepted this proposal, and for seven days He continuously heard Sārvabhauma Bhaṭṭācārya explain Vedānta-sūtra. However, the Lord remained very silent. Because of His silence, the Bhaṭṭācārya asked Him whether He was understanding the Vedānta philosophy, and the Lord replied, “Sir, I can understand Vedānta philosophy very clearly, but I cannot understand your explanations.” There was then a discussion between the Bhaṭṭācārya and Śrī Caitanya Mahāprabhu concerning the authority of the Vedic scriptures, specifically the Upaniṣads and Vedānta-sūtra. The Bhaṭṭācārya was an impersonalist, but Śrī Caitanya Mahāprabhu proved that the Absolute Truth is the Supreme Personality of Godhead. He proved that the conceptions of the Māyāvādī philosophers concerning the impersonal Absolute Truth are incorrect.
The Absolute Truth is neither impersonal nor without power. The greatest mistake made by Māyāvādī philosophers is in conceiving the Absolute Truth to be impersonal and without energy. In all the Vedas, the unlimited energies of the Absolute Truth have been accepted. It is also accepted that the Absolute Truth has His transcendental, blissful, eternal form. According to the Vedas, both the Lord and the living entity are equal in quality, but they are different quantitatively. The real philosophy of the Absolute Truth states that the Lord and His creation are inconceivably and simultaneously one and different. The conclusion is that the Māyāvādī philosophers are actually atheists. There was much discussion on this issue between Sārvabhauma and Caitanya Mahāprabhu, but despite all his endeavors, the Bhaṭṭācārya was defeated in the end.

At the request of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu then explained the ātmārāma verse of Śrimad-Bhāgavatam in eighteen different ways. When the Bhaṭṭācārya came to his senses, Śrī Caitanya Mahāprabhu disclosed His real identity. The Bhaṭṭācārya then recited one hundred verses in praise of Lord Caitanya Mahāprabhu and offered his obeisances. After this, Gopīnātha Ācārya and all the others, having seen the wonderful potencies of Lord Caitanya Mahāprabhu, became very joyful.

One morning after this incident, Śrī Caitanya Mahāprabhu received some prasāda from Jagannātha and offered it to Sārvabhauma Bhaṭṭācārya. Without caring for formality, the Bhaṭṭācārya immediately partook of the maha-prasāda. On another day, when the Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu the best way to worship and meditate, the Lord advised him to chant the Hare Kṛṣṇa mahā-mantra. On another day, the Bhaṭṭācārya wanted to change the reading of the tat te 'nukampām verse because he did not like the word mukti-pada. He wanted to substitute the word bhakti-pada. Śrī Caitanya Mahāprabhu advised Sarvabhauma not to change the reading of Śrimad-Bhāgavatam because mukti-pada indicated the lotus feet of the Supreme Personality of Godhead, Lord Kṛṣṇa. Having become a pure devotee, the Bhaṭṭācārya said, “Because the meaning is hazy, I still prefer bhakti-pada!” At this, Śrī Caitanya Mahāprabhu and the other inhabitants of Jagannātha Puri became very pleased. Sārvabhauma Bhaṭṭācārya thus became a pure Vaiṣṇava, and the other learned scholars there followed him.

**TEXT 1**

नौमि तं गोरचंद्रं यं कूटर्क-कर्कर्षाशयम्।
सार्वन्तौं सर्वभूमः भृक्तडूंस्मान्माचरं ॥ १ ॥

naumi tāṁ gaurachandraṁ yaṁ kuṭṭarka-karkaśāśayam

saṁvortauṁ sarvabhūmam bhojānumānacarauḥ ॥ १ ॥
The Liberation of Sārvabhauma Bhaṭṭācārya

sārvabhaumam sarva-bhūmā
bhakti-bhūmānam ācarat

SYNONYMS
naumi—I offer my respectful obeisances; tam—unto Him; gaura-candram—who is known as Lord Gauracandra; yah—who; ku-tarka—by bad arguments; karkaśa-aśayam—whose heart was hard; sārvabhaumam—Sārvabhauma Bhaṭṭācārya; sarva-bhūmā—the Lord of everything; bhakti-bhūmānam—into a great personality of devotion; ācarat—converted.

TRANSLATION
I offer my respectful obeisances unto Lord Gauracandra, the Supreme Personality of Godhead, who converted the hardhearted Sārvabhauma Bhaṭṭācārya, the reservoir of all bad logic, into a great devotee.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS
jaya jaya gaura-candram—all glories to Lord Gaurahari; jaya nityānanda—all glories to Nityānanda Prabhu; jaya advaita-candra—all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda—all glories to the devotees of Lord Śri Caitanya Mahāprabhu.

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

TEXT 3

āveśe calilā prabhu jagannātha-mandire |
jagannātha dekhi’ preme ha-ilā asthire || 3 ||

āveśe calilā prabhu jagannātha-mandire |
jagannātha dekhi’ preme ha-ilā asthire || 3 ||
SYNONYMS
äveṣe—in ecstasy; calilā—went; prabhu—Lord Śrī Caitanya Mahāprabhu; jagannātha-mandire—to the temple of Jagannātha; jagannātha dekhi’—seeing the Jagannātha Deity; preme—in ecstasy; ha-ilā—became; asthīre—restless.

TRANSLATION
In ecstasy, Śrī Caitanya Mahāprabhu went from Āṭhāranālā to the temple of Jagannātha. After seeing Lord Jagannātha, He became very restless due to love of Godhead.

TEXT 4

jagannātha alīṅgite calilā dhānā
mandire paḍilā preme āviṣṭā haṇā

SYNONYMS
jagannātha—Lord Jagannātha; alīṅgite—to embrace; calilā—went; dhānā—very swiftly; mandire—in the temple; paḍilā—fell down; preme—in ecstasy; āviṣṭā—overwhelmed; haṇā—becoming.

TRANSLATION
Lord Śrī Caitanya Mahāprabhu went swiftly to embrace Lord Jagannātha, but when He entered the temple, He was so overwhelmed with love of Godhead that He fainted on the floor.

TEXT 5

daive sārvabhauma tāṅhāke kare daraśana
paḍichā mārite teṅho kaila nivāraṇa

SYNONYMS
daive—by chance; sārvabhauma—Sārvabhauma Bhaṭṭācārya; tāṅhāke—Him; kare—does; daraśana—seeing; paḍichā—the watchman in the temple; mārite—to beat; teṅho—he; kaila—did; nivāraṇa—forbidding.
When Śrī Caitanya Mahāprabhu fell down, Sārvabhauma Bhaṭṭācārya happened to see Him. When the watchman threatened to beat the Lord, Sārvabhauma Bhaṭṭācārya immediately forbade him.

Sārvabhauma Bhattacarya was very surprised to see the personal beauty of Lord Caitanya Mahaprabhu as well as the transcendental transformations wrought on His body due to love of Godhead.

Sārvabhauma Bhaṭṭācārya remained unconscious for a long time. Meanwhile, the time for offering prasāda to Lord Jagannātha came, and the Bhaṭṭācārya tried to think of a remedy.
TEXT 8

śiṣya paḍichā-dvārā prabhu nila vahāṇā
ghare āni' pavitra sthāne rākhila śoẏāṇā

SYNONYMS

śiṣya—disciples; paḍichā—and watchmen; dvārā—by means of; prabhu—Lord Śrī Caitanya Mahāprabhu; nila—brought; vahāṇā—carrying; ghare—at home; āni’—bringing; pavitra—purified; sthāne—in a place; rākhila—kept; śoẏāṇā—lying down.

TRANSLATION

While Lord Caitanya Mahāprabhu was unconscious, Śrīvabhauma Bhaṭṭācārya, with the help of the watchmen and some disciples, carried Him to his home and laid Him down in a very sanctified room.

PURPORT

At that time, Śrīvabhauma Bhaṭṭācārya lived on the southern side of the Jagannātha Temple. His home was practically on the beach and was known as Mārkaṇḍeya-sarastāṭa. At present it is used as the monastery of Gaṅgāmātā.

TEXT 9

śvāsa-praśvāsa nāhi udara-spandana
dekhiya cintita haila bhaṭṭācāryera mana

SYNONYMS

śvāsa-praśvāsa—breathing; nāhi—there was not; udara—of the abdomen; spandana—movement; dekhiya—seeing; cintita—full of anxiety; haila—became; bhaṭṭācāryera—of Śrīvabhauma Bhaṭṭācārya; mana—the mind.

TRANSLATION

Examining the body of Śrī Caitanya Mahāprabhu, Śrīvabhauma saw that His abdomen was not moving and that He was not breathing. Seeing His condition, the Bhaṭṭācārya became very anxious.
The Liberation of Sārvabhauma Bhaṭṭācārya

TEXT 10

The Bhattacarya then took a fine cotton swab and put it before the Lord's nostrils. When he saw the cotton move very slightly, he became hopeful.

SYNONYMS

sūkṣma—fine; tulā—cotton; āni’—bringing; nāsā—of the nostril; agrete—in front; dharila—held; īsat—slightly; calaye—moves; tulā—the cotton; dekhi’—seeing; dhairya—patience; haila—there was.

TRANSLATION

Sitting beside Śri Caitanya Mahāprabhu, he thought: “This is a transcendental ecstatic transformation brought about by love of Kṛṣṇa.”

TEXT 12

‘sūddipīta sāttviKa’ ei nāma ye ‘pralaya’
nitya-siddha bhakte se ‘sūddipīta bhāva’ haya
SYNONYMS

su-uddipta sattvika—of the name suddipta-sattvika; ei—this; nāma—named; ye—which; praṇaya—devastation; nitya-siddha—eternally perfected; bhakте—in the devotee; se—that; su-uddipta bhāva—ecstasy known as suddipta; haya—becomes manifest.

TRANSLATION

Upon seeing the sign of suddipta-sattvika, Sarvabhauma Bhattacarya could immediately understand the transcendental ecstatic transformation in the body of Lord Caitanya Mahāprabhu. Such a sign takes place only in the bodies of eternally liberated devotees.

PURPORT

The word suddipta-sattvika is explained as follows by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura: “The Bhakti-rasāmṛta-sindhu mentions eight kinds of transcendental transformations in the bodies of advanced devotees. These are sometimes checked by the devotee, and there are two stages of such checking, technically known as dhūmāyitā and jvalitā. The dhūmāyitā (smoking) stage is exhibited when only one or two transformations are slightly present and it is possible to conceal them. When more than two or three transcendental transformations are manifest and it is still possible to conceal them, although with great difficulty, that stage is called jvalitā (lighted). When four or five symptoms are exhibited, the dīptā (blazing) stage has been reached. When five, six or all eight symptoms are simultaneously manifest, that position is called uddipta (inflamed). And when all eight symptoms are multiplied a thousand times and are all visible at once, the devotee is in the suddipta (intensely inflamed) stage. Nitya-siddha-bhakta indicates the eternally liberated associates of the Lord. Such devotees enjoy the company of the Lord in four relationships—as servant, friend, parent or conjugal lover.”

TEXT 13

‘अधिरूढ़ भाव’ याँरा, ताँर ए बिकार ।
•मनुष्येर देहे देखि, बड़ चमककार || १३ ||

‘adhirūḍha bhāva’ yānra, tānra e vikāra
manuṣyera dehe dekhi, —baḍa camatkāra

SYNONYMS

adhirūḍha bhāva—an ecstasy technically known as adhinūḍha; yānra—of whom; tānra—of Him; e—this; vikāra—transformation; manuṣyera—of a human being; dehe—in the body; dekhi—I see; baḍa camatkāra—very wonderful.
The Liberation of Sārvabhauma Bhaṭṭācārya

TRANSLATION

Sārvabhauma Bhaṭṭācārya considered: “The uncommon ecstatic symptoms of adhirūḍha-bhāva are appearing in the body of Śrī Caitanya Mahāprabhu. This is very wonderful! How are they possible in the body of a human being?”

PURPORT

Adhirūḍha-bhāva, or adhirūḍha-mahābhāva, is explained in the Ujjvala-nilamani by Śrīla Rūpa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes Rūpa Gosvāmī as follows: “The loving propensity of the āśraya (devotee) toward the viśaya (Lord) becomes so ecstatic that even after enjoying the company of the beloved, the devotee feels that his enjoyment is insufficient. At such a time, the lover sees the beloved in different ways. Such a development of ecstasy is called anurāga. When anurāga reaches its highest limit and becomes perceivable in the body, it is called bhāva. When the bodily symptoms are not very distinct, however, the emotional state is still called anurāga, not bhāva. When bhāva ecstasy is intensified, it is called mahābhāva. The symptoms of mahābhāva are visible only in the bodies of eternal associates like the gopīs.”

TEXT 14

इति चिन्तितः भट्टाचार्य आचेश्वर कस्य ।
नित्यानन्दादि सिंहद्वारेष्व मिलिल आस्याः॥ १४ ॥

*eta cinti’ bhaṭṭācārya āchena vasiyā
nityānandādi sīṁha-dvāre milīla āsiyā*

SYNONYMS

*eta cinti’—thinking like this; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; āchena—was; vasiyā—sitting; nityānanda-ādi—all the devotees, headed by Nityānanda Prabhu; sīṁha-dvāre—at the entrance door of the Jagannātha Temple; milīla—met; āsiyā—coming.*

TRANSLATION

While the Bhaṭṭācārya was thinking in this way at his home, all the devotees of Caitanya Mahāprabhu, headed by Nityānanda Prabhu, approached the Sīṁha-dvāra [the entrance door of the temple].

TEXT 15

ताहि सुने लोकेको कहे अन्धोग्न्ये बांधु ।
एक सर्पासी आसिये देखि जगर्नाथ ☞ १५ ☞
200  Śrī Caitanya-caritāmṛta  [Madhya-līlā, Ch. 6

tāṅhā śune loke kahe anyonye vāt
eka sannyāsī āsī’ dekhi’ jagannātha

SYNONYMS
tāṅhā—at that place; śune—they hear; loke—the people in general; kahe—
talk; anyonye—among themselves; vāt—topics; eka—one; sannyāsī—mendi-
cant; āsī’—coming there; dekhi’—seeing; jagannātha—the Deity of Lord Jagan-
nātha.

TRANSLATION
There the devotees heard the people talking about a mendicant who had
come to Jagannātha Puri and had seen the Deity of Jagannātha.

TEXT 16

युक्तिः हैल, चेतन न यह शरीरे ।
सार्वभूमिम लंग्ल गेला आपनार घरे ॥ १६ ॥

mūrcchita haila, cetana nā haya śarīre
sārvabhauma lāṅa gelā āpanāra ghare

SYNONYMS
mūrcchita—unconscious; haila—became; cetana—consciousness; nā—not;
haya—there is; śarīre—in His body; sārvabhauma—Sārvabhauma Bhaṭṭācārya;
lāṅa—taking Him; gelā—went; āpanāra—his own; ghare—to the home.

TRANSLATION
The people said that the sannyāsī fell unconscious upon seeing the Deity of
Lord Jagannātha. Because His consciousness did not return, Sārvabhauma
Bhaṭṭācārya took Him to his home.

TEXT 17

शुनि’ सबे जानिला एहि महाप्रभुर कार्य ।
हेलकाले आइला भाई गोपीनाथाचार्य ॥ १७ ॥

śuni’ sabe jānilā ei mahāprabhura kārya
hena-kāle āilā tāhāṅ gopināthācārya

SYNONYMS
śuni’—hearing this; sabe—all the devotees; jānilā—could understand; ei—
this; mahāprabhura—of Lord Caitanya Mahāprabhu; kārya—the activities; hena-
kāle—at that time; āilā—came; tāhāṅ—there; gopinātha-ācārya—of the name Gopinātha Ācārya.

**TRANSLATION**

Hearing this, the devotees could understand that they were speaking of Lord Caitanya Mahāprabhu. Just then, Śrī Gopinātha Ācārya arrived.

**TEXT 18**

नगीना-निवासी, बिशारदेर जामातः।
महाप्रभुर भक्ति ते छोहै प्रभु-तत्त्व-ज्ञातः || १८ ||

*nadiya-nivāsi, viśāraderā jāmātā mahāprabhura bhakta tenho prabhu-tattva-jñātā*

**SYNONYMS**

*nadiya-nivāsi—an inhabitant of Nadiya; viśāraderā—of Viśārada; jāmātā—the son-in-law; mahāprabhura bhakta—a devotee of Lord Caitanya Mahāprabhu; tenho—he; prabhu-tattva-jñātā—a knower of the true identity of Śrī Caitanya Mahāprabhu.

**TRANSLATION**

Gopinātha Ācārya was a resident of Nadiya, the son-in-law of Viśārada and a devotee of Caitanya Mahāprabhu. He knew the true identity of His Lordship.

**PURPORT**

Mahēśvara Viśārada was a classmate of Nilaṁbara Cakravartī. He lived in the Nadiya district in a village called Viḍyānagara and had two sons named Madhusūdana Vācaspati and Vāsudeva Sārvabhauma. His son-in-law was Gopinātha Ācārya.

**TEXT 19**

मुकुन्द-सहित पूर्व अचे परिचयः।
मुकुन्द देखिया ताँर हाइल विश्वयः || १९ ||

*mukunda-sahita pūrve āche paricaya mukunda dekhīyā tāṇra ha-ila vismaya*

**SYNONYMS**

*mukunda-sahita—with Mukunda Datta; pūrve—previously; āche—there was; paricaya—acquaintance; mukunda—Mukunda Datta; dekhīyā—seeing; tāṇra—of him (Gopinātha Ācārya); ha-ila—there was; vismaya—astonishment.*
Gopinatha Acarya had previously been acquainted with Mukunda Datta, and when he saw him at Jagannatha Puri, he was very astonished.

When Mukunda Datta met Gopinatha Acarya, Mukunda Datta offered obeisances unto him. After embracing Mukunda Datta, Gopinatha Acarya inquired about news of Sri Caitanya Mahaprabhu.
The Liberation of Śrīvadhanabhūmi

TEXT 22

नित्यानंद-गोसाञिके आचार्य कैला नमस्कार।
सबे मेली पुचे अतुल वार्ता वार वार। ॥ २२ ॥

nityānanda-gosāñike ācārya kaila namaskāra
sabe meli' puche prabhura vārtā bāra bāra

SYNONYMS
nityānanda-gosāñike—unto Lord Nityānanda Prabhu; ācārya—Gopinātha Ācārya; kaila namaskāra—offered obeisances; sabe meli’—meeting them all; puche—inquires; prabhura—of Lord Caitanya Mahāprabhu; vārtā—news; bāra bāra—again and again.

TRANSLATION
As soon as Gopinātha Ācārya saw Nityānanda Prabhu, he offered his obeisances unto Him. In this way, meeting all the devotees, he asked about news of Lord Caitanya Mahāprabhu again and again.

TEXT 23

मुकुंद कहे, ‘महाप्रभु सन्न्यास करिया।
नीलाचल आइला सजे आमा-सबा लंग। ॥ २३ ॥

mukunda kahe, —‘mahāprabhu sannyaśa kariyā
nilācāla ailā saṅge āmā-sābā laṅā

SYNONYMS
mukunda kahe—Mukunda Datta replies; mahāprabhu—Śrī Caitanya Mahāprabhu; sannyāsa kariyā—after accepting the renounced order of life; nilācāla—to Jagannātha Puri; ailā—has come; saṅge—with Him; āmā-sābā—all of us; laṅā—taking.

TRANSLATION
Mukunda Datta continued: “After accepting the sannyāsa order, Lord Caitanya Mahāprabhu has come to Jagannātha Puri and has brought all of us with Him.

TEXT 24

आमा-सबा छाड़ि’ आगे गोला दरशने।
आमि-सब पाछे आइला उँचे अखेले। ॥ २४ ॥
âmâ-sabâ châḍi’ âge gelâ daraśane
âmi-saba pâche âilân tâña anveśane

SYNONYMS
âmâ-sabâ—all of us; châḍi’—leaving; âge—ahead; gelâ—went; daraśane—to see Lord Jagannâtha; âmi-saba—all of us; pâche—behind; âilân—came; tâña—of Him; anveśane—in search.

TRANSLATION
“Lord Caitanya Mahâprabhu left our company and walked ahead to see Lord Jagannâtha. We have just arrived and are now looking for Him.

TEXT 25
अन्योन्ये लोकेरा मुखे ये कथा शुनिल ।
सार्वभौम-ग्रहे प्रभु—अनुमान तैल || २५ ||

anyonye lokera mukhe ye katha sunila
sârvabhauma-grhe prabhu, —anumâna kaila

SYNONYMS
anyonye—among themselves; lokera—of the people in general; mukhe—in the mouths; ye—that which; kathā—talk; śunila—was heard; sârvabhauma-grhe—at the home of Sârvabhauma Bhaṭṭâcârya; prabhu—the Lord; anumâna—a guess; kaila—made.

TRANSLATION
“From the talk of the people in general, we have guessed that the Lord is now at the house of Sârvabhauma Bhaṭṭâcârya.

TEXT 26
ईशvara-दर्शने प्रभु प्रेमे अचेतन ।
सार्वभौम लाङ्गा गेला आपन-सनवन || २६ ||

îśvara-dârsane prabhu preme acetana
sârvabhauma laṅgā gelā âpana-bhavana

SYNONYMS
îśvara-dârsane—by seeing Lord Jagannâtha; prabhu—Lord Śrî Caitanya Mahâprabhu; preme—in the ecstasy of love of Godhead; acetana—unconscious;
sārvabhauma—Sārvabhauma Bhaṭṭācārya; laṅa gelā—has taken; āpana-bhavana—to his own home.

TRANSLATION

“Upon seeing Lord Jagannātha, Caitanya Mahāprabhu became ecstatic and fell unconscious, and Sārvabhauma Bhaṭṭācārya has taken Him to his home in this condition.

TEXT 27

ভোমায় মিলনে যেবে আমার ঝূল মন।
দেবে সেই ক্ষণে পাইলুই ভোমার দরশন॥ ২৭॥

tomāra milane yabe âmāra haila mana
daive sei kṣaṇe pāilun tomāra dāraśana

SYNONYMS
tomāra—of you; milane—in meeting; yabe—when; âmāra—of me; haila—there was; mana—the mind; daive—by chance; sei kṣaṇe—at that very moment; pāilun—got; tomāra—your; dāraśana—meeting.

TRANSLATION

“Just as I was thinking of meeting you, by chance we have actually met.

TEXT 28

চল, সবে যাই সার্বভৌমের তুমি।
এখন সেখি’ পাছে করিব ইশ্বর দর্শন॥ ২৮॥

cala, sabe yāi sārvabhaumera bhavana
prabhu dekhi’ pāche kariba iśvara dāraśana’

SYNONYMS
cala—let us go; sabe—all; yāi—we shall go; sārvabhaumera bhavana—to the house of Sārvabhauma Bhaṭṭācārya; prabhu dekhi’—seeing Lord Śrī Caitanya Mahāprabhu; pāche—later; kariba—we shall do; iśvara dāraśana—seeing of Lord Jagannātha.

TRANSLATION

“First let us all go to the house of Sārvabhauma Bhaṭṭācārya and see Caitanya Mahāprabhu. Later we shall come to see Lord Jagannātha.”
TEXT 29

Hearing this and feeling very pleased, Gopinatha Acarya immediately took all the devotees with him and approached the house of Sarvabhauma Bhattacarya.

SYNONYMS

eta 'suni'—hearing this; gopinath—a Gopinatha Acarya; sabare—all of them; lan—taking with him; sarvabhauma-ghare—to the house of Sarvabhauma Bhattacarya; gel—went; harašita hañ—becoming very pleased.

TRANSLATION

Hearing this and feeling very pleased, Gopinatha Acarya immediately took all the devotees with him and approached the house of Sarvabhauma Bhattacarya.

TEXT 30

Arriving at the home of Sarvabhauma Bhattacarya, everyone saw the Lord lying unconscious. Seeing Him in this condition, Gopinatha Acarya became very unhappy, but at the same time he was happy just to see the Lord.

SYNONYMS

sarvabhauma-sthane—to the place of Sarvabhauma Bhattacarya; giy—going there; prabhuke—Lord Sri Caitanya Mahaprabhu; dekilia—all of them saw; prabhu dekhi'—seeing the Lord; acaryera—of Gopinatha Acarya; duñkha—unhappiness; haraša—happiness; haila—there was.

TRANSLATION

Arriving at the home of Sarvabhauma Bhattacarya, everyone saw the Lord lying unconscious. Seeing Him in this condition, Gopinatha Acarya became very unhappy, but at the same time he was happy just to see the Lord.

TEXT 31

The details of the incident are not mentioned in the text provided.
sārvabhaume jānāṇā sabā nila abhyantarē
nityānanda-gosānire teṇho kaila namaskāre

SYNONYMS
sārvabhaume—Sārvabhauma Bhaṭṭācārya; jānāṇā—informing and taking permission; sabā—all the devotees; nila—took; abhyantarē—within the house; nityānanda-gosānire—unto Nityānanda Prabhu; teṇho—Sārvabhauma Bhaṭṭācārya; kaila—offered; namaskāre—obeisances.

TRANSLATION
Sārvabhauma Bhaṭṭācārya permitted all the devotees to enter his house, and upon seeing Nityānanda Prabhu, the Bhaṭṭācārya offered Him obeisances.

TEXT 32

sarvabhauma pathaila saba darsana karite
candanesvara nija-putra dila sabara sathe

SYNONYMS
sarvabhauma—Sārvabhauma Bhaṭṭācārya; pathaila—sent them; saba—all; darsana karite—to see Lord Jagannātha; candaneśvara—of the name Candaneśvara; nija-putra—his son; dila—gave; sabara sathe—with all of them.

TRANSLATION
Sārvabhauma met with all the devotees and offered them a proper welcome. They were all pleased to see Lord Caitanya Mahāprabhu.
TRANSLATION

The Bhattacarya then sent them all back to see Lord Jagannātha, and he asked his own son Candaneśvara to accompany them as a guide.

TEXT 34

jagannātha dekhi' sabāra ha-ila ānanda
bhāvete āviṣṭa hailā prabhu nityānanda

SYNONYMS

jagannātha dekhi’—seeing Lord Jagannātha; sabāra—of everyone; ha-ila—there was; ānanda—pleasure; bhāvete—in ecstasy; āviṣṭa—overwhelmed; hailā—became; prabhu nityānanda—Lord Nityānanda.

TRANSLATION

Everyone was then very pleased to see the Deity of Lord Jagannātha. Lord Nityānanda in particular was overwhelmed with ecstasy.

TEXT 35

sabe meli’ dhari tānre susthira karila
iśvara-sevaka mālā-prasāda āni’ dila

SYNONYMS

sabe meli’—meeting all together; dhari—caught; tānre—Him; su-sthira—steady; karila—made; iśvara-sevaka—the priest of the Deity; mālā—garland; prasāda—offering; āni’—bringing; dila—gave.

TRANSLATION

When Lord Nityānanda Prabhu nearly fainted, all the devotees caught Him and steadied Him. At that time, the priest of Lord Jagannātha brought a garland that had been offered to the Deity and offered it to Nityānanda Prabhu.
**TEXT 36**

prasāda pāṇā sabe hailā ānandita mane
punarapi āilā sabe mahāprabhura sthāne

**SYNONYMS**

prasāda pāṇā—getting this honor of the garland; sabe—all of them; hailā—became; ānandita mane—pleased in the mind; punarapi—again; āilā—came back; sabe—all; mahāprabhura sthāne—to the place where Śrī Caitanya Mahāprabhu was staying.

**TRANSLATION**

Everyone was pleased to receive this garland worn by Lord Jagannātha. Afterwards they all returned to the place where Lord Śrī Caitanya Mahāprabhu was staying.

**TEXT 37**

ucca kari' kare sabe nama-saṅkirtana
tṛtiya prahare haila prabhura cetana

**SYNONYMS**

ucca—very loudly; kari’—doing; kare—began; sabe—all; nama-saṅkirtana—chanting of the Hare Kṛṣṇa mahā-mantra; tṛtiya prahare—in the forenoon; haila—there was; prabhura—of Lord Caitanya; cetana—consciousness.

**TRANSLATION**

All of the devotees then began to loudly chant the Hare Kṛṣṇa mantra. Just before noon the Lord regained His consciousness.
Sri Caitanya-caritāmṛta  [Madhya-līlā, Ch. 6]

210

**SYNONYMS**

hunākara kariyā—making a loud sound; uthē—got up; hari hari bali’—chanting Hari, Hari; ānande—in pleasure; sārvabhauma—Sārvabhauma Bhatṭacārya; tāṅra—His; laila—took; pada-dhūli—the dust of the feet.

**TRANSLATION**

Caitanya Mahāprabhu got up and very loudly chanted, “Hari! Hari!” Sārvabhauma Bhatṭacārya was very pleased to see the Lord regain consciousness, and he took the dust of the Lord’s lotus feet.

**TEXT 39**

sārvabhuma kahe,—śighra karaha madhyāhna
muñi bhikṣā dimu āji mahā-prasādānā

**SYNONYMS**

sārvabhauma—Sārvabhuma Bhatṭacārya; kahe—says; śighra—very soon; karaha—do; madhya-ahna—midday duties; muñi—I; bhikṣā—alms; dimu—shall offer; āji—today; mahā-prasāda-anna—remnants of food offered to Lord Jagannātha.

**TRANSLATION**

The Bhatṭacārya informed all of them: “Please take your midday baths immediately. Today I shall offer you mahā-prasāda, the remnants of food offered to Lord Jagannātha.”

**TEXT 40**

samudra-snānā kari’ mahā-prabhu śighra āilā
caraṇa pākhāli’ prabhu āsane vasilā
The Liberation of Sārvabhauma Bhaṭṭācārya

SYNONYMS

samudra-snāna—a bath in the sea; kari’—taking; mahāprabhu—Śrī Caitanya Mahāprabhu; sīghra—very soon; āilā—returned; carana—feet; pākhāli’—washing; prabhu—Lord Caitanya Mahāprabhu; āsane—on a seat; vasilā—sat.

TRANSLATION

After bathing in the sea, Śrī Caitanya Mahāprabhu and His devotees returned very soon. The Lord then washed His feet and sat down on a carpet to take lunch.

TEXT 41

bhuta prasāda sārvabhauma ānāila
tabe mahāprabhu sukhe bhojana karila

SYNONYMS

bahuta prasāda—varieties of foods offered to Lord Jagannātha; sārvabhauma—Sārvabhauma Bhaṭṭācārya; ānāila—caused to bring them; tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; sukhe—in happiness; bhojana—lunch; karila—accepted.

TRANSLATION

Sārvabhauma Bhaṭṭācārya made arrangements to bring various kinds of mahā-prasāda from the Jagannātha temple. Śrī Caitanya Mahāprabhu then accepted lunch with great happiness.

TEXT 42

suvarṇa-thālīra anna uttama vyaṇjana
bhakta-gaṇa-saṅge prabhu kareṇa bhojana

SYNONYMS

suvarṇa-thālīra—on golden plates; anna—rice; uttama—first-class; vyaṇjana—vegetables; bhakta-gaṇa—the devotees; saṅge—with; prabhu—Lord Caitanya Mahāprabhu; kareṇa—accepts; bhojana—lunch.
Caitanya Mahāprabhu was offered special rice and first-class vegetables on golden plates. He thus took lunch in the company of His devotees.

While Sarvabhauma Bhāṭṭācārya personally distributed the prasāda, Lord Caitanya Mahāprabhu requested him: “Please give Me only boiled vegetables.”

Lāphrā-vyañjana is a preparation in which many vegetables are boiled together, and then a chenka is added, consisting of spices like cumin, black pepper and mustard seed.

pīṭhā-pānā—cakes and condensed milk; deha—give; tumī—you; iṁhā-sabākāre—to all these devotees; tābe—at that time; bhaṭṭācārya—Sarvabhauma Bhaṭṭācārya; kahe—said; yuḍī’—folding; dui kāre—two hands.
TRANSLATION

“You can offer the cakes and other preparations made with condensed milk to all the devotees.” Hearing this, the Bhaṭṭācārya folded his hands and spoke as follows.

TEXT 45

अग्निहृष्ट ैकौ ठीकै खायाले भोजन।
आजी सब महाप्रसाद कर आषाले।॥४५॥

jagannātha kaiche kariyāchen bhojana
āji saba mahāprasāda kara āsvādana

SYNONYMS

jagannātha—Lord Jagannātha; kaiche—as; kariyāchena—has accepted; bhojana—lunch; āji—today; saba—all of you; mahā-prasāda—the remnants of food offered to the Lord; kara—do; āsvādana—tasting.

TRANSLATION

“Today, all of you please try to taste the lunch just as Lord Jagannātha accepted it.”

TEXT 46

एते बली’ पीठा-पाना सब खायाले।
भिक्षा कराँगा आचमन कराँले।॥४६॥

eta bali’ pīṭhā-pānā saba khāoyāilā
bhikṣā karānā ācamana karāilā

SYNONYMS

etą bali’—saying this; pīṭhā-pānā—many kinds of cakes and condensed-milk preparations; saba—all; khāoyāilā—made to eat; bhikṣā karānā—after offering prasāda; ācamana karāilā—made them wash their hands, feet and mouths.

TRANSLATION

After saying this, he made them all eat the various cakes and condensed-milk preparations. After feeding them, he offered them water to wash their hands, feet and mouths.
TEXT 47

ाज्ञा मागि' गेला गोपीनाथ आचार्यकें लानाः ।
प्रज्वल निकट आईला भोजन करिएँ ॥ ४७ ॥

अज्ञा मागि' गेला गोपीनाथ आचार्यकें लानाः ।
प्रज्वल निकट आईला भोजन करिएँ ॥ ४७ ॥

SYNONYMS

अज्ञा मागि'—taking permission; गेला—went; गोपीनाथ आचार्यकें लानाः—taking Gopinatha Acarya; प्रज्वल—Lord Caitanya Mahaprabhu; निकट—near; आईला—went; भोजन करिएँ—after taking lunch.

TRANSLATION

Begging permission from Lord Caitanya Mahaprabhu and His devotees, Sarvabhauma Bhattacarya then went with Gopinatha Acarya to take lunch. After finishing their lunch, they returned to Lord Caitanya Mahaprabhu.

TEXT 48

‘लोक नारायणाय’ बलि’ नमस्कार बैल ।
‘कुँजे मतिरस्त’ बलि’ गोसाञिएँ कहिएँ ॥ ४८ ॥

‘नमो नारायणाया’ बलि’ नमस्कार किला
‘क्र्ष्णे मतिर अस्तु’ बलि’ गोसानी कहिला

SYNONYMS

नमो नारायणाया—I offer my respects to Nārāyaṇa; बलि’—saying; नमस्कार किला—offered respects to Lord Caitanya Mahāprabhu; क्र्ष्णे—unto Lord Kṛṣṇa; मतिर अस्तु—let there be attraction; बलि’—saying; गोसानी—Sri Caitanya Mahāprabhu; कहिला—spoke.

TRANSLATION

Offering his obeisances to Caitanya Mahaprabhu, Sarvabhauma Bhaṭṭācārya said, “Namo nārāyaṇāya” [I offer my obeisances to Nārāyaṇa]. In return, Caitanya Mahaprabhu said, “Kṛṣṇe matir astu” [Let your attention be on Kṛṣṇa].

PURPORT

It is the etiquette among sannyāsīs, those on the fourth platform of spiritual life, to offer respects by saying, om namo nārāyaṇāya (“I offer my respectful obeis-
sances unto Nārāyaṇa’"). This greeting is used especially by Māyāvādī sannyāsīs. According to the smṛti scriptures, a sannyāsi should not expect anything from anyone, nor should he consider himself identical with the Supreme Personality of Godhead. Vaiṣṇava sannyāsīs never think of themselves as being one with the Lord; they always consider themselves eternal servants of Kṛṣṇa, and they want to see everyone in the world become Kṛṣṇa conscious. For this reason, a Vaiṣṇava sannyāsi always offers his blessings to everyone, saying, kṛṣṇe matir astu (“May you become Kṛṣṇa conscious”).

**TEXT 49**

शुनिः सार्वभूषण मने बिचार करिल।
बैंञ्ज-सन्यासी इहे हो, बचने जानिल ॥ ४९ ॥

śuni sārvabhauma mane vicāra karila
vaiṣṇava-sannyāsi iṅho, vacane jānīla

**SYNONYMS**

śuni—hearing this; sārvabhauma—Śārvabhauma Bhāṭṭācārya; mane—within the mind; vicāra karīla—considered; vaiṣṇava-sannyāsi—Vaiṣṇava sannyāsi; iṅho—this person; vacane—by words; jānīla—understood.

**TRANSLATION**

Hearing these words, Śārvabhauma understood Lord Caitanya to be a Vaiṣṇava sannyāsi.

**TEXT 50**

गोपीनाथ आचार्यरे कहे सार्वभूषण।
गोसाङ्गीर जानितेचाहि काहि। पूर्वाश्रयम ॥ ५०॥

gopinātha acāryere kahe sārvabhauma
gosāṅira jānite cahi kāhān pūrva-āśrama

**SYNONYMS**

gopinātha acāryere—to Gopinātha Acārya; kahe—said; sārvabhauma—Śārvabhauma Bhāṭṭācārya; gosāṅira—of Lord Caitanya Mahāprabhu; jānīte—to know; cahi—I want; kāhān—what; pūrva-āśrama—previous situation.

**TRANSLATION**

Śārvabhauma then said to Gopinātha Acārya: “I want to know Caitanya Mahāprabhu’s previous situation.”
PURPORT

The word ātma refers to one’s previous situation in life. Sometimes a person will accept the renounced order from householder life, and sometimes even from student (brahma) life. Sārvabhauma Chaitācārya wanted to know of Śrī Caitanya Mahāprabhu’s previous situation as a householder.

TEXT 51

गोपीनाथाचार्य कहे — मनवीप घर ||
‘जगन्नाथ’ — नाम, पदवी — ‘मिष्र पुरुषोत्तर’ || 51 ||

Gopinātha Acārya kahe, — navadvipe gharma
‘jagannātha’ — nāma, padavi — ‘miṣra purandara’

SYNONYMS

gopinātha-ācārya kahe—Gopinātha Acārya replied; navadvipe—in Navadvipa; gharma—residence; jagannātha—of the name Jagannātha; nāma—named; padavi—the surname; miṣra purandara—Miṣra Purandara.

TRANSLATION

Gopinātha Acārya replied: “There was a man named Jagannātha, who was a resident of Navadvipa, and whose surname was Miṣra Purandara.

TEXT 52

‘विष्वम्भर’ — नाम इंहार, ताँर इं हो पुत्र ||
नीलांबर चक्रवर्तिर हयेन दौहित्र || 52 ||

‘viṣvambhara’—nāma inḥāra, tānra inho putra
nilāmbara cakravartīr hayena dauhitra

SYNONYMS

viṣvambhara—of the name Viṣvambhara; nāma—the name; inḥāra—His; tānra—of Jagannātha Miṣra; inho—He; putra—son; nilāmbara cakravartīr—of Nilāmbara Cakravartī; hayena—is; dauhitra—grandson (daughter’s son).

TRANSLATION

“Lord Caitanya Mahāprabhu is the son of that Jagannātha Miṣra, and His former name was Viṣvambhara Miṣra. He also happens to be the grandson of Nilāmbara Cakravartī.”
TEXT 53

सार्वभौम कहे,—निलंबर चक्रवर्ति।
बिशारदेर समाधायी,—एहि ताँर ख्याति॥ ५३ ॥

sārvabhauma kahe,—nilāmbara cakravarti
viśārader samādhyāyi,—ei tāṅra khyāti

SYNONYMS

sārvabhauma kahe—Sārvabhauma said; nilāmbara cakravarti—the gentleman
named Nilambara Cakravarti; viśārader—a Mahēśvara Viśārada (Sārvabhauma’s
father); samādhyāyi—class friend; ei—this; tāṅra—of him; khyāti—acquaintance.

TRANSLATION

The Bhaṭṭācārya said: “Nilambara Cakravarti was a classmate of my father,
Mahēśvara Viśārada. He knew him as such.

TEXT 54

‘मिष्र पुराणर’ ताँर मान्य, हेन जानि।
पितार सम्रंद्रे दोषाकु पृण्य नैर’ मानि॥ ५४ ॥

‘miṣra purandara’ tāṅra mānya, hena jāni
pitāra sambandhe donhāke pūjya kari’ māni

SYNONYMS

miṣra purandara—Jagannātha Miṣra Purandara; tāṅra—his; mānya—respect-
able; hena—thus; jāni—I know; pitāra sambandhe—in relationship to my father;
donhāke—both of them (Nilambara Cakravarti and Jagannātha Miṣra); pūjya—
respectable; kari’—thinking; māni—I accept.

TRANSLATION

“Jagannātha Miṣra Purandara was respected by my father. Thus because of
their relationship with my father, I respect both Jagannātha Miṣra and
Nilambara Cakravarti.”

TEXT 55

नথीर।—संबंधे सार्वभौम पूण्त हैल॥
प्रीत हंग। गोस्वामिरे कहिते लोगिल॥ ५५ ॥
Hearing that Śrī Caitanya Mahāprabhu belonged to the Nadiya district, Sarvabhauma Bhaṭṭācārya became very pleased and addressed the Lord as follows.

SYNONYMS

nadiyā-sambandhe—in connection with Nadiyā; sārvabhauma—Śarvabhauma Bhaṭṭācārya; hṛṣṭa—pleased; hailā—became; prīta haṇā—thus being pleased; gosāṅire—unto Lord Śrī Caitanya Mahāprabhu; kahite lāgilā—began to speak.

TRANSLATION

‘Sahajēi pūjya tumī, āre t’ sannyāsa।
Abhēr hāṁ tōmār āṁśi niṣṭ-dāśa।’ ৫৬

‘sahajēi pūjya tumī, āre ta’ sannyāsa
ataeva haṅ tomāra āmi nija-dāsa’

SYNONYMS

sahajēi—naturally; pūjya—respectable; tumī—You; āre—over and above this; ta’—certainly; sannyāsa—the renounced order of life; ataeva—therefore; haṅ—am; tomāra—Your; āmi—I; nija-dāsa—personal servant.

TRANSLATION

‘You are naturally respectable. Besides, You are a sannyāsi; thus I wish to become Your personal servant.’

PURPORT

A sannyāsi is always to be worshiped and offered all kinds of respect by the grhasthas (householders). Although Sarvabhauma Bhaṭṭācārya was older than Śrī Caitanya Mahāprabhu, Sarvabhauma respected Him as a sannyāsi and as one who had attained the topmost platform of spiritual ecstasy. Thus the Bhaṭṭācārya certainly accepted Him as his master.
As soon as Caitanya Mahaprabhu heard this from the Bhattacarya, He immediately remembered Lord Viśnu and began to speak humbly to him as follows.

"Tumi jagad-guru—sarvaloka-hita-karta
vedanta paḍāo, sannyāsir upakartā

Because you are a teacher of Vedānta philosophy, you are the master of all the people in the world and their well-wisher as well. You are also the benefactor of all kinds of sannyāsīs.

Because the Māyāvādī sannyāsīs teach Vedānta philosophy to their students or disciples, they are customarily called jagad-guru. This indicates that they are the benefactors of all people. Although Sārvabhauma Bhaṭṭācārya was not a sannyāsī but a householder, he used to invite all the sannyāsīs to his home and offer them prasāda. Thus he was accepted as the best well-wisher and friend of all the sannyāsīs.
TEXT 59

"I am a young sannyasi, and I actually have no knowledge of what is good and what is bad. Therefore I am taking shelter of you and accepting you as My spiritual master.

SYNONYMS

ami—I; bālaka-sannyāsi—a young sannyasi; bhānda-manda—good and bad; nāhi—not; jāni—know; tamāra—your; āśraya—shelter; nilūn—have taken; guru—spiritual master; kari’—taking as; māni—I accept.

TRANSLATION

"I am a young sannyasi, and I actually have no knowledge of what is good and what is bad. Therefore I am taking shelter of you and accepting you as My spiritual master.

TEXT 60

"I have come here only to associate with you, and I am now taking shelter of you. Will you kindly maintain Me in all respects?

SYNONYMS

tomāra—your; saṅga—association; lāgi’—for the sake of; mora—My; ihān—here; āgamana—arrival; sarva-prakāre—in all respects; karibe—you will do; āmāya—unto Me; pālana—maintaining.

TRANSLATION

"I have come here only to associate with you, and I am now taking shelter of you. Will you kindly maintain Me in all respects?

TEXT 61

"Now I am foodless, then you are my food."

SYNONYMS

āji ye haila āmāra baḍa-i vipatti

TRANSLATION

"Now I am foodless, then you are my food."

SYNONYMS

tāhā haite kaile tumī āmāra avyāhati"
SYNONYMS

ājī—today; ye—that which; haila—happened; āmāra—My; baḍa-i—very great; vipatti—obstacle; tāhā—that danger; haite—from; kaile—did; tumī—you; āmāra—My; avyāhati—relief.

TRANSLATION

"The incident that happened today was a great obstacle for Me, but you have kindly relieved Me of it."

TEXT 62

ভট্টাচার্য কহে,—একলে তুমি না যাইব দর্শনে।
আমার সঙ্গে যাবে, কিষ্কৃ আমার লোক-সনে।॥ ৬২॥

bhaṭṭācārya kahe,—ekale tumī nā yāiha darsane
āmāra saṅge yābe, kimvā āmāra loka-sane

SYNONYMS

bhaṭṭācārya kahe—the Bhattacarya said; ekale—alone; tumī—You; nā—not; yāiha—go; darsane—to see the Deity; āmāra saṅge—with me; yābe—You should go; kimvā—or; āmāra loka-sane—with my men.

TRANSLATION

The Bhattacarya replied: "Do not go alone to see the Deity at the Jagannātha Temple. It is better that You go with me or my men."

TEXT 63

প্রভু কহে,—‘মন্দির ভিতরে না যাইব।
গরুদের পাশে রহিয়া দর্শন করিব।’॥ ৬৩॥

prabhu kahe,—‘mandira bhitare nā yāiba
garudera pāśe rahi' darsana kariba’

SYNONYMS

prabhu kahe—Śrī Caitanya replied; mandira—the temple; bhitare—inside; nā—never; yāiba—I shall go; garuḍera—of the column known as the Garuḍa-stambha; pāśe—by the side; rahi’—staying; darsana—seeing; kariba—I shall do.

TRANSLATION

The Lord said: "I shall never enter the temple but shall always view the Lord from the side of the Garuḍa-stambha."
TEXT 64

'gopinātha-ācāryake kahe sārvabhauma
tumi gosāñire lanā karaiha daraśana

SYNONYMS

gopinātha-ācāryake—to Gopinātha Ācārya; kahe—says; sārvabhauma—Sār-
vabhauma Bhaṭṭācārya; tumi—you; gosāñire—Lord Caitanya Mahāprabhu;
lanā—taking; karaiha—make Him do; daraśana—seeing of Lord Jagannātha.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then told Gopinātha Ācārya: “Take Gosvāmījī
and show Him Lord Jagannātha.

TEXT 65

āmāra mātr-svasā-grha—nirjana sthāna
tāhān vāsā deha, kara sarva samādhāna'

SYNONYMS

āmāra—My; mātr-svasā—of the aunt; grha—the home; nirjana sthāna—very
solitary place; tāhān—there; vāsā—an apartment; deha—give; kara—make; sar-
va—all; samādhāna—arrangements.

TRANSLATION

“Also, the apartment belonging to my maternal aunt is in a very solitary
place. Make all arrangements for Him to stay there.”

TEXT 66

'gopinātha prabhu lanā tāhān vāsā dila
jala, jala-pātrādika sarva sāmādhāna kaila
SYNONYMS

gopinātha—Gopinātha Ācārya; prabhu—Lord Caitanya Mahāprabhu; lañā—taking; tāhān—there; vāsā—apartment; dīla—gave; jala—water; jala-pātra-adika—water pots and other vessels; sarva—all; sāmādhāna—arrangements; kaila—made.

TRANSLATION

Thus Gopinātha Ācārya took Lord Caitanya Mahāprabhu to the residential quarters and showed Him where to find water, tubs and water pots. Indeed, he arranged everything.

TEXT 67

अर दिन गोपीनाथ प्रभू स्थाने गियाः।
शय्याधार दरशन कराइल लंश।॥ ६७ ॥

āra dina gopinātha prabhu sthāne giyā
śayyothāna darasāna karāila lañā

SYNONYMS

āra dina—the next day; gopinātha—Gopinātha Ācārya; prabhu—of Lord Caitanya Mahāprabhu; sthāne—to the place; giyā—going; śayyā-utthāna—the rising from bed of Lord Jagannātha; darasāna—seeing; karāila—caused; lañā—taking Him.

TRANSLATION

The next day Gopinātha Ācārya took Lord Caitanya Mahāprabhu to see the early rising of Lord Jagannātha.

TEXT 68

मुकुन्ददत्त लंशा आिला सारवभूम स्थाने।
सारवभूम किछु ताँने बलिला बचने॥ ६८ ॥

mukunda-datta lañā āilā sārvabhauma sthāne
sārvabhauma kichu tānre balilā vacane

SYNONYMS

mukunda-datta—of the name Mukunda Datta; lañā—taking; āilā—went; sārvabhauma—of Sārvabhauma Bhaṭṭācārya; sthāne—to the place; sārvabhauma—Sārvabhauma Bhaṭṭācārya; kichu—something; tānre—to Mukunda Datta; balilā—said; vacane—in words.
TRANSLATION

Gopinatha Acarya then took Mukunda Datta with him and went to Sarvabhauma’s house. When they arrived, Sarvabhauma addressed Mukunda Datta as follows.

TEXT 69

‘प्रकृति-विनिता, सन्यासी देखिये सुंदर।
आम्हारे वृंदावन बाड़े इंहारे उपर॥ ६९॥

‘prakṛti-viṇīta, sannyāśi dekhite sundara
āmāra bahu-pritese bāde inhāra upara

SYNONYMS

prakṛti-viṇīta—by nature very humble and meek; sannyāśi—renouncer; dekhite—to see; sundara—very beautiful; āmāra—my; bahu-pritese—great affection; bāde—increases; inhāra—Him; upara—upon.

TRANSLATION

“The sannyasi is very meek and humble by nature, and His person is very beautiful to see. Consequently my affection for Him increases.

PURPORT

Sarvabhauma Bhaṭṭacārya considered Śrī Caitanya Mahāprabhu a very humble and meek person because although Caitanya Mahāprabhu was a sannyāśi, He still retained His brahma-śīrṣa name. The Lord took sannyāsa from Keśava Bhāratī in the Bhāratī sampradāya, in which the brahma-śīrṣas (the assistants of the sannyāśis) are named “Caitanya.” Even after accepting sannyāsa, Caitanya Mahāprabhu retained the name “Caitanya,” meaning a humble servant of a sannyāśi. Sarvabhauma Bhaṭṭacārya appreciated this very much.

TEXT 70

कोण संप्रदाये सन्यास कर्याचेहूँ एव।
किबा नाम इंहारे, शुरूनिते ह्य मन॥ ७०॥

kon sampradāye sannyāsa karyāchena grahaṇa
kibā nāma inhāra, śunite haya mana’

SYNONYMS

kon sampradāye—in which community; sannyāsa—the renounced order of life; karyāchena—has made; grahaṇa—acceptance; kibā—what; nāma—name; inhāra—His; śunite—to hear; haya—it is; mana—my mind.
TRANSLATION

“From which sampradāya has He accepted the sannyāsa order, and what is His name?”

TEXT 71

गोपीनाथ कहे,—नाम श्रीकृष्णचैत्यन |
गुरु इंहार केशव-भारती महाध्यन || ७१ ||

gopinātha kahe,—nāma śrī-kṛṣṇa-caitanya
guru inhāra keśava-bhārati mahā-dhanya

SYNONYMS

gopinātha kahe—Gopinātha Acārya replied; nāma—His name; śrī-kṛṣṇa-caitanya—of the name Śrī Kṛṣṇa Caitanya; guru—sannyāsa-guru; inhāra—His; keśava-bhārati—of the name Keśava Bhārati; mahā-dhanya—the greatly fortunate personality.

TRANSLATION

Gopinātha Acārya replied: “The Lord’s name is Śrī Kṛṣṇa Caitanya, and His sannyāsa preceptor is the greatly fortunate Keśava Bhārati.”

TEXT 72

सर्वभौम कहे,—ईंहार नाम सर्वोच्चम |
भारती-सम्प्रदाय ईंहो—हयेन्द मध्यम || ७२ ||

sārvabhauma kahe,—‘inhāra nāma sarvottama
bhārati-sampradāya inho—hayena madhyama’

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭacārya replied; inhāra—His; nāma—name; sarva-uttama—first-class; bhārati-sampradāya—the community of the Bhārati sannyāsī; inho—He; hayena—becomes; madhyama—middle-class.

TRANSLATION

Sārvabhauma Bhaṭṭacārya said: “Śrī Kṛṣṇa’ is a very good name, but He belongs to the Bhārati community. Therefore He is a second-class sannyāsī.”

TEXT 73

गोपीनाथ कहे,—ईंहार नाहिं वाह्यापेक्षा |
अत्तेव बड़ू सम्प्रदायेर नाहिंक अपेक्षा || ७३ ||
**SYNONYMS**

- **gopinātha kahe**—Gopinātha Ācārya replied; **inhara**—of the Lord; **nāhi**—there is not; **bāhya-apekṣā**—dependence on any external formality; **ataeva**—therefore; **baḍa**—big; **sampradāyera**—of a community; **nāhika**—there is not; **apekṣā**—necessity.

**TRANSLATION**

Gopinātha Ācārya replied: “Śrī Kṛṣṇa Caitanya Mahāprabhu does not rely on any external formality. There is no need for Him to accept the sannyāsa order from a superior sampradāya.”

**PURPORT**

Śrī Caitanya Mahāprabhu accepted sannyāsa from the Bhārati sampradāya (community), which belongs to the disciplic succession of Śaṅkarācārya. Śaṅkarācārya introduced names for his sannyāsa disciples, and these are ten in number. Out of these, the surnames Tīrtha, Āśrama and Sarasvatī are considered topmost. In the monastery at Śṛṅgerī, the surname Sarasvatī is considered first class, Bhārati second class and Pūrī third class. A sannyāsi who has very nicely understood the slogan tat tvam asi and who takes his bath at the confluence of the rivers Ganges, Yamunā and Sarasvatī is called a Tīrtha. A person who is very eager to accept sannyāsa, who is detached from worldly activities, who has no desire for any kind of material facilities and who is thus saved from repeated birth and death is known as Āśrama. When a sannyāsi lives in a beautiful, solitary place in the forest and is freed from all material desires, he is called Vana. A sannyāsi who always lives in the forest and renounces all connection with the world in order to be elevated to the heavenly planets, where he can live in the nandana-kāṇana, is called Aranyā. One who prefers living in the mountains engaging in the study of Bhagavad-gitā and whose intelligence is fixed is called Giri. One who prefers living in great mountains, even among ferocious animals, to attain the summit of philosophical speculation (understanding that the essence of this material world is useless) is called Parvata. A sannyāsi who has dipped into the ocean of the Absolute Truth and collected some valuable stones of knowledge from that ocean, who never falls from the regulative principles of a sannyāsi, is called Sāgara. One who has learned the classical art of music, who engages in its culture and who has become expert and completely aloof from material attachment is called Sarasvatī. Sarasvatī is the goddess of music and learning, and in one hand she holds a musical instrument called a vina. A sannyāsi who is always engaged in music for spiritual elevation is called Sarasvatī. One who has become completely
educated and is freed from all kinds of ignorance and who is never unhappy, even in a distressed condition, is called Bhārati. One who has become very expert in absolute knowledge, who is situated in the Absolute Truth and who always discusses the Absolute Truth is called Purī.

All these sannyāsīs are assisted by brahmacāris, who are described as follows: One who knows his real identity and is fixed in his particular occupational duty, who is always happy in spiritual understanding, is called Svarūpa-brahmacāri. One who completely knows the Brahman effulgence and is always engaged in the practice of yoga is called Prakāśa-brahmacāri. One who has acquired absolute knowledge and who always meditates on the Absolute Truth, knowledge, the unlimited and the Brahman effulgence, thus keeping himself in transcendental bliss, is called Ananda-brahmacāri. One who is able to distinguish between matter and spirit, who is never disturbed by material transformations and who meditates on the unlimited, inexhaustible, auspicious Brahman effulgence is a first-class, learned brahmacāri and is named Caitanya.

When Sārvabhauma Bhāttācārya was talking with Gopinātha Ācārya about Śrī Caitanya Mahāprabhu's sannyāsa community, he appreciated the first name, “Śrī Kṛṣṇa,” but did not like the surname “Caitanya,” which is the name for a brahmacāri belonging to the Bhārati community. He therefore suggested that the Lord be elevated to the Sarasvati community. However, Gopinātha Ācārya pointed out that the Lord does not depend on any external formality. Gopinātha Ācārya was firmly convinced that Śrī Caitanya Mahāprabhu was Kṛṣṇa Himself and therefore independent of any external ritual or formality. If one wants to engage in pure devotional service, he does not require titular superiority as a Bhārati or a Sarasvati.

TEXT 74

The Bhaṭṭācārya inquired: “Śrī Caitanya Mahāprabhu is in His full-fledged youthful life. How can He keep the principles of sannyāsa?
**TEXT 75**

निरंतर इं हाके यें शुनाइब ।
बेदान्त-अद्वैत-मार्गे प्रवेश कराइब॥ ७५ ॥

nirantara iṁhāke vedānta śunāiba
vairāgya-advaita-mārgē praveṣā karāiba

**SYNONYMS**

nirantara—continuously; iṁhāke—to Him; vedānta—the Vedānta philosophy; śunāiba—I shall recite; vairāgya—of renunciation; advaita—of monism; mārgē—on the path; praveṣā—entrance; karāiba—I shall cause Him to make.

**TRANSLATION**

"I shall continuously recite the Vedānta philosophy before Caitanya Mahāprabhu so that He may remain fixed in His renunciation and thus enter upon the path of monism."

**PURPORT**

According to Sārvabhauma Bhaṭṭācārya, among sannyāsīs the cultivation of Vedānta philosophy helps in becoming detached from sense gratification. Thus a sannyāsī can protect the prestige of wearing a loincloth (kaupīna). One has to practice sense control as well as mind control and subdue the six forces of speech, mind, anger, tongue, belly and genitals. Then one can become expert in understanding the devotional service of the Lord and thus become a perfect sannyāsī. For that purpose one must cultivate knowledge and renunciation regularly. When one is attached to material sense gratification, he cannot protect his sannyāsa order. Sārvabhauma Bhaṭṭācārya suggested that by the study of vairāgya (renunciation), Śrī Caitanya Mahāprabhu might be saved from the clutches of full-fledged youthful desires.

**TEXT 76**

कहेन यदि, पुनरुपि योग-पाट्ठ दिय। ।
संस्कार करिये उत्तम-सम्प्रदाये आलिय।॥ ७६ ॥

kahena yadi, punarapi yoga-paṭṭha diyā
saṁskāra kariye uttama-sampradāye āniyā'

**SYNONYMS**

kahena—says; yadi—if; punarapi—again; yoga-paṭṭha diyā—offering Him saffron cloth; saṁskāra—reformatory process; kariye—I perform; uttama—first-class; sampradāye—to the community; āniyā—bringing.
Sārvabhauma Bhaṭṭācārya then suggested: “If Śrī Caitanya Mahāprabhu would like, I could bring Him into a first-class sampradāya by offering Him saffron cloth and performing the reformatory process again.”

PURPORT
The Bhattacarya wanted to reinstate Śrī Caitanya Mahāprabhu into the Sarasvati sampradāya because he did not like the Lord’s belonging to the Bhāratī sampradāya or Purī sampradāya. Actually, he did not know the position of Lord Caitanya Mahāprabhu. As the Supreme Personality of Godhead, Caitanya Mahāprabhu did not depend on an inferior or superior sampradāya. The Supreme Personality of Godhead remains in the supreme position in all circumstances.

SYNONYMS

śuni’—hearing; gopinātha-mukunda—Gopinātha Acārya and Mukunda Datta; duṅhe—both; duḥkhā—unhappy; hailā—became; gopināthācārya—of the name Gopinātha Acārya; kichu—something; kahite—to speak; lāgīlā—began.

TRANSLATION
Gopinātha Acārya and Mukunda Datta became very unhappy when they heard this. Gopinātha Acārya therefore addressed Sārvabhauma Bhaṭṭācārya as follows.

SYNONYMS

bhaṭṭācārya—my dear Bhaṭṭācārya; tumi—you; inḥāra—of Lord Caitanya Mahāprabhu; nā—not; jāna—know; mahimā—the greatness; bhagavattā—of
being the Supreme Personality of Godhead; laksanera—of symptoms; inhatei—in Him; sima—the highest degree.

TRANSLATION

"My dear Bhaṭṭācārya, you do not know the greatness of Lord Caitanya Mahāprabhu. All the symptoms of the Supreme Personality of Godhead are found in Him to the highest degree."

PURPORT

Since the Bhaṭṭācārya was an impersonalist, he had no idea of the Absolute Truth beyond the impersonal effulgence. However, Gopinātha Ācārya informed him that Caitanya Mahāprabhu was the Supreme Personality of Godhead. Those who know the Absolute Truth know it in three phases, as explained in Śrimad-Bhāgavatam:

\[
\text{vadanti tat tattva-vidas}
\]
\[
\text{tattvarhi yaj jñānam advayam}
\]
\[
\text{brahmeti paramātmeti}
\]
\[
\text{bhagavān iti sabdyate}
\]

"Those who are in knowledge of the nondual Absolute Truth know very clearly what is Brahman, what is Paramātmā and what is the Supreme Personality of Godhead." (Bhāg. 1.2.11) The Supreme Personality of Godhead is saḍ-aśvarya-pūrna, complete with six opulences. Gopinātha Ācārya emphasized that all those six opulences were completely existing in Śrī Caitanya Mahāprabhu.

TEXT 79

ভাহাতে বিখ্যাত ইঁহো পরম-ইশ্঵র ।
অজ-স্তানে কিছু নহে বিক্ষের গোচর ॥ ৭৯ ॥

tāhāte vikhyāta inho parama-īśvara
ajña-sthāne kichu nahe vijñera gocara'

SYNONYMS

tāhāte—therefore; vikhyāta—celebrated; inho—Lord Caitanya Mahāprabhu; parama-īśvara—the Supreme Personality of Godhead; ajña-sthāne—before an ignorant person; kichu—any; nahe—not; vijñera—of the person who knows; gocara—information.
TRANSLATION

Gopinātha Ācārya continued: “Lord Caitanya Mahāprabhu is celebrated as the Supreme Personality of Godhead. Those who are ignorant in this connection find the conclusion of knowledgeable men very difficult to understand.”

TEXT 80

The disciples of Sarvabhauma Bhatṭācārya retaliated: “By what evidence do you conclude that Sri Caitanya Mahāprabhu is the Supreme Lord?” Gopinātha Ācārya replied: “The statements of authorized acaryas who understand the Supreme Personality of Godhead are proof.”

SYNONYMS

śiṣya-gaṇa kahe—The disciples of Sarvabhauma Bhatṭācārya said; iśvara kaha—you say the Supreme Personality of Godhead; kon pramāne—by what evidence; ācārya kahe—Gopinātha Ācārya replied; vijña-mata—statements of authorized persons; iśvara-lakṣaṇe—in understanding the Supreme Personality of Godhead.

PURPORT

Since the appearance of Śrī Caitanya Mahāprabhu, there have been many pseudo incarnations in India who do not present authorized evidence. Five hundred years ago the disciples of Sarvabhauma Bhatṭācārya, being very learned scholars, were certainly right in asking Gopinātha Ācārya for evidence. If a person proposes that he himself is God or that someone else is an incarnation of God or God Himself, he must cite evidence from śāstra to prove his claim. Thus the request of the Bhatṭācārya’s disciples is quite bona fide. Unfortunately, at the present moment it has become fashionable to present an incarnation of God without referring to the śāstras. Before an intelligent person accepts someone as an incarnation of God, however, he must ask about the evidence. When the disciples of Sarvabhauma Bhatṭācārya challenged Gopinātha Ācārya, he immediately replied correctly: “We must hear the statements of great personalities in order to understand the Supreme Personality of Godhead.” Lord Kṛṣṇa is established as the Supreme Personality of Godhead by statements from authorized persons like...
Sri Caitanya-caritamrta [Madhya-lila, Ch. 6]

Brahma, Narada, Vyasa, Asita, Arjuna and many others. Similarly, Sri Caitanya Mahaprabhu is also established as the Supreme Personality of Godhead by evidence from the same personalities. This will be explained later.

**TEXT 81**

�िष्य कहे,—‘ईश्वर-त्तत्त्व साधि अनुमानेन’।
आचार्य कहे,—‘अनुमानेन नहं ईश्वरज्ञाने।’ ॥ ८१ ॥

śiṣya kahe, — ‘Īśvara-tattva sādhi anumāne’
ācārya kahe, — ‘anumāne nahe īśvara-jñāne’

**SYNONYMS**

śiṣya kahe—the disciples said; īśvara-tattva—the truth of the Absolute; sādhi—derive; anumāne—by hypothesis; ācārya kahe—Gopinātha Ācārya replied; anumāne—by hypothesis; nahe—there is not; īśvara-jñāne—real knowledge of the Supreme Personality of Godhead.

**TRANSLATION**

The disciples of the Bhaṭṭācārya said: “We derive knowledge of the Absolute Truth by logical hypothesis.” Gopinātha Ācārya replied: “One cannot attain real knowledge of the Supreme Personality of Godhead by such logical hypothesis and argument.”

**PURPORT**

The Māyāvādī philosophers in particular make certain hypotheses about the Absolute Truth. They reason that in the material world we experience that everything is created. If we trace the history of anything, we find a creator. Therefore there must be a creator of this huge cosmic manifestation. By such reasoning they come to the conclusion that a higher power has created this cosmic manifestation. The Māyāvādīs do not accept that great power to be a person. Their brains cannot accommodate the fact that this huge cosmic manifestation can be created by a person. This is because as soon as they think of a person, they think of a person within the material world with limited potency. Sometimes the Māyāvādī philosophers will accept Lord Kṛṣṇa or Lord Rāma as Bhagavān, but they think of the Lord as a person having a material body. The Māyāvādīs do not understand that the Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body. They think of Kṛṣṇa as a great personality, a human being, within whom there is the supreme impersonal power, Brahman. Therefore they finally conclude that the impersonal Brahman is the Supreme, not the personality Kṛṣṇa. This is the basis of Māyāvādī philosophy. However, from the śāstras we can understand that the Brahman effulgence is the bodily rays of Kṛṣṇa:
yasya prabhâ prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhâdi vibhûti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣar̥ṇ tam ahaṁ bhajāmi

"I serve the Supreme Personality of Godhead, Govinda, the primeval Lord, the effulgence of whose transcendental body is known as the brahmajyoti. That brahmajyoti, which is unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets with varieties of climates and specific conditions of life." (Brahma-saṁhitā 5.40)

Māyāvādī philosophers study the Vedic literature, but they do not understand that the Absolute Truth in the last stage of realization is the Supreme Personality of Godhead, Kṛṣṇa. They do accept the fact that there is a creator of this cosmic manifestation, but that is anumāna (hypothesis). The Māyāvādī philosopher's logic is something like seeing smoke on a hill. When there is a forest fire on a high hill, smoke is first of all visible. The smoke is created when there is fire. Just as one can conclude that there is fire from smoke, the Māyāvādī philosophers conclude that there must be a creator of the cosmic manifestation.

The disciples of Sārvabhauma Bhaṭṭācārya wanted evidence to show that Śrī Caitanya Mahāprabhu was actually the creator of the cosmic manifestation. Only then would they accept Him as the Supreme Personality of Godhead, the original cause of creation. Gopinātha Ācārya replied that one could not understand the Supreme Personality of Godhead by guesswork. As Kṛṣṇa says in Bhagavad-gitā:

nāharṁ prakāśaṁ sarvasya
yoga-māyā-samāṛṭaṁ
mūḍho 'yaṁ nābhijānāti
loko māṁ ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yogamāyā]; and so the deluded world knows Me not, who am unborn and infallible." (Bg. 7.25) The Supreme Personality of Godhead reserves the right of not being exposed to nondevotees. He can only be understood by bona fide devotees. Lord Kṛṣṇa says elsewhere in Bhagavad-gitā, bhaktyā māṁ abhijānāti: "One can understand Me only by the devotional process." (Bg. 18.55) In the Fourth Chapter of Bhagavad-gitā Lord Kṛṣṇa says, bhakto 'si me sakha ceti rahasyaṁ hy etad uttamaṁ. Here Lord Kṛṣṇa informs Arjuna that He is disclosing the secrets of Bhagavad-gitā to him because he is His devotee. Arjuna was not a sannyāsī, nor was he a Vedāntist or brāhmaṇa. He was, however, a devotee of Kṛṣṇa. The conclusion is that we have to understand the Supreme Personality of Godhead from the devotees. Śrī Caitanya Mahāprabhu Himself says, guru-kṛṣṇa-prasāde pāya bhakti-lata-bija. (Cc. Madhya 19.151)
More evidence can be cited to show that without the mercy of a devotee or the mercy of Kṛṣṇa, one cannot understand what is Kṛṣṇa and what is the Supreme Personality of Godhead. This is confirmed in the next verse.

TEXT 82

अनुमान प्रमाण नहै ईश्वरतत्त्वज्ञाने ।
कुपा विना ईश्वररूप तेह नाहि जाने ॥ ८२ ॥

anumāna pramāṇa nahe īśvara-tattva-jñāne
kṛpā vinā īśvarere keha nāhi jāne

SYNONYMS

anumāna—evidence by hypothesis; nahe—there is not; īśvara-tattva-jñāne—in understanding the Absolute Truth, the Supreme Personality of Godhead; kṛpā vinā—without His mercy; īśvarere—the Supreme Personality of Godhead; keha—anyone; nāhi—not; jāne—knows.

TRANSLATION

Gopinātha Ācārya continued: “One can understand the Supreme Personality of Godhead only by His mercy, not by guesswork or hypothesis.”

PURPORT

One cannot understand the Supreme Personality of Godhead simply by exhibiting some mundane magic. Foolish people are enchanted by magical demonstrations, and when they see a few wonderful things done by mystical power, they accept a magician as the Personality of Godhead or an incarnation. This is not the way of realization. Nor should one guess or speculate about an incarnation of God or the Personality of Godhead. One has to learn from the bona fide person or from the Supreme Personality of Godhead Himself, as Arjuna did, by the mercy of Kṛṣṇa. Kṛṣṇa Himself also gives many hints about His potencies as the Supreme Personality of Godhead. One should understand the Supreme Personality of Godhead only through the evidence presented by the śāstras and the mahājanas. In any case, one must have the mercy of the Lord in order to understand the Supreme Personality of Godhead by devotional service.

TEXT 83

ईश्वररूप कुपा-लेश हय तौ याहारे ।
सेहै तौ ईश्वर-तत्त्व जानिबारे पाये ॥ ८३ ॥
The Acarya continued: “If one receives but a tiny bit of the Lord’s favor by dint of devotional service, he can understand the nature of the Supreme Personality of Godhead.

TEXT 84

atha api te deva padaambuja-dvaya-prasada-leśa-anugrhita eva hi
janāti tatvarh bhagavan-mahimno
na cānya eko 'pi cirām vicinvan

SYNONYMS
atha—therefore; api—indeed; te—Your; deva—my Lord; pada-ambuja-dvaya—of the two lotus feet; prasāda—of the mercy; leśa—by only a trace; anugṛhitah—favored; eva—certainly; hi—indeed; jānāti—one knows; tattvam—the truth; bhagavat—of the Supreme Personality of Godhead; mahimnah—of the greatness; na—never; ca—and; anyah—another; ekaḥ—one; api—although; ciram—for a long period; vicinvan—speculating.

TRANSLATION

‘My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.’”
The above verse is from Śrīmad-Bhāgavatam (10.14.29). The Brahma-saṁhitā states, vedesu durlabham adurlabham ātma-bhaktau (Bs. 5.33). Although the Supreme Personality of Godhead, Kṛṣṇa, is the ultimate goal of knowledge (vedaiś ca sarvair aham eva vedyaiḥ), one who is not a pure devotee and who is not engaged in the service of the Lord cannot understand Him. Lord Brahmā therefore confirms this. Vedesu durlabham: “It is very difficult to understand the Supreme Lord simply through one’s studies.” Adurlabham ātma-bhaktau: “However, it is very easy for the devotees to capture the Lord.” The Lord is known as ajita (unconquerable). No one can conquer the Supreme Personality of Godhead, but the Lord consents to be conquered by His devotees. That is His nature. As stated in the Padma Purāṇa:

\[
\text{atah śri-kṛṣṇa-nāmādi} \\
\text{na bhaved grahyam indriyaiḥ} \\
\text{sevonmukhe hi jihvādau} \\
\text{svayam eva sphuraty adah}
\]

Being pleased by devotional activities, the Lord reveals Himself to His devotees. That is the way to understand Him.

The verse from Śrīmad-Bhāgavatam quoted by Gopīnātha Ācārya was originally spoken by Lord Brahmā when he was defeated by Lord Kṛṣṇa. Lord Brahmā had stolen all the calves and cowherd boys in order to test Kṛṣṇa’s power. Lord Brahmā admitted that his own extraordinary powers within the universe were not in the least comparable to the unlimited powers of Lord Kṛṣṇa. If Lord Brahmā can make a mistake in understanding Kṛṣṇa, what to speak of ordinary persons, who either misunderstand Kṛṣṇa or falsely present a so-called incarnation of Kṛṣṇa for their own sense gratification.

TEXTS 85-86

\[
yadyapi jagad-guru tumī — sastra-jñānavān \\
prthivite nāhi paṇḍita tomāra samāna \\
yo jñāneva jīvottarvān nāhi kṛpā-lesā nāhika tomāte \\
ataeva iśvara-tattva nā pāra jānite
\]
SYNONYMS

\textit{yadyapi—although; jagat-guru—a teacher of many disciples; tumi—you; šāstra-jñānāvān—well versed in Vedic knowledge; prthivite—on this earth; nāhi—there is not; pañcita—a learned scholar; tomāra—your; samāna—equal; īśvarera—of the Supreme Personality of Godhead; kṛpa—of mercy; leśa—a bit; nāhika—there is not; tomāte—on you; ataeva—therefore; īśvara-tattva—the Absolute Truth (the Supreme Personality of Godhead); nā pāra—are not able; jānite—to know.}

TRANSLATION

Gopinātha Ācārya then addressed Sārvabhauma Bhāṭṭācārya: "You are a great scholar and a teacher of many disciples. Indeed, there is no other scholar like you on earth. Nonetheless, because you are bereft of even a pinch of the Lord’s mercy, you cannot understand Him, even though He is present in your home.

TEXT 87

\begin{verbatim}
তোমার নাহিক দোষ, শাস্ত্রে এই কহে।
পাণ্ডিত্যাতে ঈশ্বরতত্ত্ব-জ্ঞান কভু নহে।” ৮৭ ই
tomāra nāhika doṣa, śāstre ei kahe
pañcītyāde īśvara-tattva-jñāna kabhu nahe’
\end{verbatim}

SYNONYMS

\textit{tomāra—your; nāhika—there is not; doṣa—fault; śāstre—the scriptures; ei—this; kahe—mention; pañcītyā-ādey—simply by scholarship, etc.; īśvara-tattva-jñāna—knowledge of the principles of the Supreme Personality of Godhead; kabhu—ever; nahe—there is not.}

TRANSLATION

"It is not your fault; it is the verdict of the scriptures. You cannot understand the Supreme Personality of Godhead simply by scholarship."

PURPORT

This is a very important verse. Even big scholars cannot understand Kṛṣṇa, yet they dare comment on \textit{Bhagavad-gītā}. Reading \textit{Bhagavad-gītā} means understanding Kṛṣṇa, yet we actually see many scholars making blunders in trying to understand Kṛṣṇa. Gopinātha Ācārya’s statement is confirmed in many places in Vedic literature. In \textit{Kaṭha Upaniṣad} it is stated (\textit{Kaṭha Up.} 1.2.23):
It is also stated in Kaṭha Upaniṣad (1.2.9):

\[ naiśā tarkena matir āpaneyā \\
   proktānyenaiva sujñānaya preṣṭha \\
   yāṁ tvam āpah satya-dhītrīr vatāsi \\
   tvādṛś no bhūyān aciketaḥ praṣṭā \]

The fact is that the Supreme Personality of Godhead, the Supersoul, cannot be attained simply by explanations, logic and erudite scholarship. One cannot understand Him simply by one’s brain substance. Even by studying all Vedic literature, one cannot understand the Supreme Lord. However, if one is slightly favored by the mercy of the Lord, if the Lord is pleased, one can understand Him. But who are the candidates eligible to receive the mercy of the Lord? Only the devotees. They alone can understand what is the Supreme Personality of Godhead. The Lord reveals Himself to the sincere devotee when He is pleased with his service: svayam eva sphuraty adah. One should not try to understand the Lord simply from the statements of the Vedas, nor should one uselessly attempt to decry these statements through reasoning and logic.

**TEXT 88**

sarvābhūma kahe, —ācārya, kaha sāvadhāne 

tomāte iśvara-krpa ithe ki pramāne

**SYNONYMS**

sarvābhūma kahe—Sarvabhauma Bhanacarya says; acarya—my dear Gopinātha Ācārya; kaha—kindly speak; sāvadhāne—very carefully; tomāte—unto you; iśvara-krpa—mercy of the Lord; ithe—in this matter; ki pramāne—by what evidence.

**TRANSLATION**

Sarvabhauma Bhaṭṭācārya replied: “My dear Gopinātha Ācārya, please speak with great care. What is the proof that you have received the mercy of the Lord?”
TEXT 89

**SYNONYMS**

*ācārya kahe*—Gopinātha Ācārya replied; *vastu-visaye*—in the matter of the *summum bonum; haya*—there is; *vastu-jñāna*—knowledge of the Supreme; *vastu-tattva*—of the Absolute Truth; *jñāna*—knowledge; *haya*—is; *krpāte*—of the mercy; *pramāṇa*—the evidence.

**TRANSLATION**

Gopinātha Ācārya replied: "Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord."

**PURPORT**

Sārvabhauma Bhaṭṭācārya informed his brother-in-law, Gopinātha Ācārya, "The Supreme Personality of Godhead may not have shown mercy to me, but what is the proof of His having shown it to you? Kindly let us know about this." In reply to this, Gopinātha Ācārya said that the *summum bonum*, the Absolute Truth, and His different potencies are identical. Therefore one can understand the substance of the Absolute Truth by the manifestation of His different potencies. The *summum bonum* includes all potencies in one unit. The Absolute Truth combined with different characteristics is the original substance (*vastu*): *parasya saktir vividhaiva śrūyate.*

Thus the Vedas state that the Absolute Truth has different potencies. When one understands the characteristics of the potencies of the Absolute Truth, one is aware of the Absolute Truth. On the material platform as well, one can understand the substance by the manifestation of its symptoms. For example, when there is heat, it is to be understood that there is fire. The heat of the fire is perceived directly. The fire may not be visible, but one can search out the fire by feeling heat. Similarly, if one can perceive the characteristics of the Absolute Truth, we can know that he has understood the substance of the Absolute Truth by the mercy of the Lord.

In Bhagavad-gītā (7.25) it is said, *nāhar prakāśaḥ sarvasya.* The Supreme Personality of Godhead reserves the right of not being exposed to everyone. Sevon-mukhe hi jihvādau svayam eva sphuraty adah: "The Lord reveals Himself to a devotee when He is completely satisfied by the devotee's service." Thus one can-
not understand the Supreme Lord without His mercy. The Absolute Truth cannot be understood by speculation, and this is the conclusion of Bhagavad-gītā.

TEXT 90

\[ \text{ইংহার শরীরের সব ভক্তি-লক্ষণ} \]
\[ \text{মহা-প্রেমাভেদ তুমি পাঞ্জাচ দর্শন} \]

\[ \text{inḥāra śaṁrīre saba īśvara-laksana} \]
\[ \text{mahā-prema-āveśa tumī pāñjāca darśana} \]

SYNONYMS

\[ \text{inḥāra—His; śaṁrīre—in the body; saba—all; īśvara-laksana—characteristics of} \]
\[ \text{the Supreme Personality of Godhead; mahā-prema-āveśa—absorption in transcendental ecstasy; tumī—you; pāñjāca—have obtained; darśana—seeing.} \]

TRANSLATION

Gopinātha Ācārya continued: “You have seen the symptoms of the Supreme Personality of Godhead in the body of Śrī Caitanya Mahāprabhu during His absorption in an ecstatic mood.

TEXT 91

\[ \text{তবু ত’ ভক্তি-সাং না হয় ভোমার} \]
\[ \text{ভক্তিরের মায়া এই—বলি ব্যবহার} \]

\[ \text{tabu ta’ īśvara-jñāna nā haya tomāra} \]
\[ \text{īśvarera māyā ei—bali vyavahāra} \]

SYNONYMS

\[ \text{tabu ta’—still, however; īśvara-jñāna—knowledge of the Supreme Personality of} \]
\[ \text{Godhead; nā—not; haya—there is; tomāra—your; īśvarera—of the Lord;} \]
\[ \text{māyā—the illusion; ei—this; bali—saying; vyavahāra—the general term.} \]

TRANSLATION

“Despite directly perceiving the symptoms of the Supreme Lord in the body of Śrī Caitanya Mahāprabhu, you cannot understand Him. This is commonly called illusion.

PURPORT

Gopinātha Ācārya is pointing out that Sārvabhauma Bhaṭṭācārya had already seen uncommon symptoms of ecstasy in the body of Śrī Caitanya Mahāprabhu.
These uncommon symptoms of ecstatic love indicated the Supreme Person, but despite having seen all these symptoms, the Bhattacarya could not understand the Lord's transcendental nature. He was considering the Lord's pastimes to be mundane. This was certainly due to illusion.

**TEXT 92**

देखिले ना देखे तारे बहिमुखा जना।
शुनि हासि सार्वभौम बलिल बचन॥ ९२ ॥

*dekhile nā dekhe tāre bahirmukha jana”*
*šuni’ hāsi’ sārvabhauma balil vacana*

**SYNONYMS**

dekhile—even after seeing; nā—not; dekhe—sees; tāre—the Supreme Person; bahih-mukha jana—a person influenced by the external energy; šuni’—hearing this; hāsi’—smiling; sārvabhauma—Sārvabhauma Bhaṭṭācārya; balila—said; vacana—the words.

**TRANSLATION**

“A person influenced by the external energy is called bahirmukha jana, a mundane person, because despite his perception, he cannot understand the real substance.” Hearing Gopinātha Acārya say this, Sārvabhauma Bhaṭṭācārya smiled and began to speak as follows.

**PURPORT**

When one’s heart is not cleansed, one cannot awaken the transcendental nature of devotional service. As confirmed in Bhagavad-gītā:

\[ \begin{align*}
\text{yeśāṁ tv anta-gatarṁ pāparṁ} \\
\text{janānāṁ punya-karmaṁāṁ} \\
\text{te dvandva-moha-nirmuktā} \\
\text{bhajante māṁ dṛḍha-vratāḥ}
\end{align*} \]

“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)

When one is actually engaged in pure devotional service, it is understood that he has already attained freedom from all reactions to sinful activities. In other words, it is to be understood that devotees are already freed from sin. A sinful person, a miscreant (duśkṛti), cannot engage in devotional service. Nor can one
engage in devotional service simply on the basis of scholarly speculation. One has to wait for the mercy of the Lord in order to render pure devotional service.

TEXT 93

इष्टगोष्ठी विचार करि, ना करिह रोष।
शास्त्रदृष्ट्ये कहि, किचु ना लईह गोष। ॥ ९३ ॥

\[\text{iṣṭa-goṣṭhi vicāra kari, nā kariha roṣa}
\text{śāstra-dṛṣṭye kahi, kichu nā la-īha doṣa} \]

SYNONYMS

\text{iṣṭa-goṣṭhi—discussion among friends; vicāra—consideration; kari—we do;}
\text{nā—not; kariha—make; roṣa—anger; śāstra-dṛṣṭye—according to the conclusion}
\text{of scriptures; kahi—we speak; kichu—any; nā—not; la-īha—take; doṣa—fault.}

TRANSLATION

The Bhattācārya said: “We are just having a discussion among friends and considering the points described in the scriptures. Do not become angry. I am simply speaking on the strength of the śāstras. Please don’t take any offense.

TEXT 94

महाभागवत हया चैतण्यगोसाञि।
एई कलिकाले विष्णुर अवतार नाइ॥ ९४ ॥

\[\text{mahā-bhāgavata haya caitanya-gosāṇi}
\text{ei kali-kāle viṣṇura avatāra nāi} \]

SYNONYMS

\text{mahā-bhāgavata—a great devotee; haya—is; caitanya-gosāṇi—Lord Śrī}
\text{Caitanya Mahāprabhu; ei—this; kali-kāle—in the age of Kali; viṣṇura—of Lord}
\text{Viṣṇu; avatāra—incarnation; nāi—there is not.}

TRANSLATION

“Śrī Caitanya Mahāprabhu is certainly a great, uncommon devotee, but we cannot accept Him as an incarnation of Lord Viṣṇu because, according to śāstra, there is no incarnation in this age of Kali.
TEXT 95

अज्जेव् ‘त्रियुग’ करि’ कहि विष्णु-नाम।
कलियुगे अबत्तार नाहि,—शास्त्रज्ञानं। ॥ ९५ ॥

 ataeva ‘tri-yuga’ kari’ kahi viṣṇu-nāma
 kali-yuge avatāra nāhi,—śāstra-jiñāna

SYNONYMS

ataeva—therefore; tri-yuga—the Lord, who appears in three yugas only; kari’—making; kahi—we say; viṣṇu-nāma—the holy name of Lord Viṣṇu; kali-yuge—in the age of Kali; avatāra—incarnation; nāhi—there is not; śāstra-jiñāna—the verdict of the scriptures.

TRANSLATION

“Another name for Lord Viṣṇu is Triyuga because there is no incarnation of Lord Viṣṇu in Kali-yuga. Indeed, this is the verdict of revealed scriptures.”

PURPORT

The Supreme Personality of Godhead, Lord Viṣṇu, is known as Triyuga, which means that He is manifest in three yugas. However, this means that in the age of Kali the Lord appears not directly but in disguise. This is confirmed in Śrīmad-Bhāgavatam:

ittharh nr-tiryag-rṣi-deva-jhasāvatārār
lokān vibhāvayasi haṃsai jagat-pratipān
dharmarṣi mahā-puruṣa pāsi yugānuvrṛttār
channaḥ kalau ṣad abhavas tri-yugo ‘tha sa tvam

“My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, rṣis, aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the age of Kali, O Mahāpuruṣa, You sometimes appear in a covered incarnation. Therefore You are known as Triyuga [one who appears in only three yugas].” (Bhag. 7.9.38)

Śrīla Śrīdharā Svāmī has also verified that Lord Viṣṇu appears in the age of Kali but does not act as He does in other ages. Lord Viṣṇu incarnates for two purposes: paritrāṇāya sādhūnāṁ vināśaya ca duṣkṛtām. That is, He comes to engage in pastimes with His devotees and to annihilate the demons. These purposes are visible in the Satya, Treta and Dvāpara yugas, but in Kali-yuga the Lord appears disguised. He does not directly kill demons and give protection to the faithful. Be-
cause the Lord is not directly perceived in Kali-yuga but is directly known in the other three yugas, His name is Triyuga.

TEXT 96

शुनिया आचार्य कहे दुःखी हाँ।
शास्त्रम करिए कुमिर अभिमाने || 96 ॥

śuniyā ācārya kahe duḥkhi haṅā mane
śāstra-jīna kariṅā tumī kara abhimāne

SYNONYMS
śuniyā—hearing this; ācārya—Gopinātha Ācārya; kahe—says; duḥkhi—unhappy; haṅā—becoming; mane—in the mind; śāstra-jīna—well versed in Vedic scriptures; kariṅā—taking as; tumi—you; kara—do; abhimāne—pride.

TRANSLATION

Upon hearing this, Gopinātha Ācārya became very unhappy. He said to the Bhaṭṭācārya: “You consider yourself the knower of all Vedic scriptures.

TEXT 97

भागवत-भारत दुisspace; शास्त्रों क्रमांक संबंध || 97 ॥

bhāgavata-bhārata dui śāstrera pradhāna
sei dui-grantha-vākye nāhi avadhāna

SYNONYMS
bhāgavata—Śrīmad-Bhāgavatam; bhārata—Mahābhārata; dui—two; śāstrera—of all Vedic scriptures; pradhāna—the most prominent; sei—those; dui-grantha—of the two scriptures; vākye—in the statements; nāhi—there is not; avadhāna—attention.

TRANSLATION

“Śrīmad-Bhāgavatam and Mahābhārata are the two most important Vedic scriptures, but you have paid no attention to their statements.

TEXT 98

सेई दुisspace कहे कलिते सांक्रां-विक्रां || 98 ॥

sei dui-kahē-kalite sāṅkraṅ-avikraṅ
**SYNONYMS**

sei—those; dui—two; kahe—say; kalite—in this age of Kali; sākṣat—direct; avatāra—incarnation; tumi—you; kaha—say; kalite—in this age of Kali; nāhi—there is not; viṣṇu—of Lord Viṣṇu; pracāra—manifestation.

**TRANSLATION**

“In Śrīmad-Bhāgavatam and Mahābhārata it is stated that the Lord appears directly, but you say that in this age there is no manifestation or incarnation of Lord Viṣṇu.”

**TEXT 99**

**SYNONYMS**

kali-yuge—this age of Kali; līlā-avatāra—a pastime incarnation; nā—not; kare—does; bhagavān—the Supreme Personality of Godhead; ataeva—therefore; tri-yuga—of the name Triyuga (manifested in three yugas); kari’—accepting; kahi—I say; tāra nāma—His holy name.

**TRANSLATION**

“In this age of Kali there is no līlā-avatāra of the Supreme Personality of Godhead; therefore He is known as Triyuga. That is one of His holy names.”

**PURPORT**

A līlā-avatāra is an incarnation of the Lord who performs a variety of activities without making any special endeavor. He always has one pastime after another, all full of transcendental pleasure, and these pastimes are fully controlled by the Supreme Person. The Supreme Person is totally independent of all others in these pastimes. While teaching Sanātana Gosvāmi (Cc. Madhya 20.296-298), Śrī Caitanya Mahāprabhu pointed out that one cannot count the number of līlā-avatāras:

līlāvatāra krṣnera nā yāya gaṇana
pradhāna kariyā kahi dig-daraśana
“However,” the Lord told Sanătana, “I shall explain the chief *lilā-avatāras*.”

Thus the Lord’s incarnations were enumerated, including Matsya, the fish incarnation; Kūrma, the tortoise; Lord Rāmacandra; Nṛsiṁhadeva; Vāmanadeva; and Varāha, the boar incarnation. Thus there are innumerable *lilā-avatāras*, and all of these exhibit wonderful pastimes. Lord Varāha, the boar incarnation, lifted the entire planet earth from the depths of the Garbhodaka Ocean. The tortoise incarnation, Lord Kūrma, became a pivot for the emulsification of the whole sea, and Lord Nṛsiṁhadeva appeared as half-man, half-lion. These are some of the wonderful and uncommon features of *lilā-avatāras*.

In his book *Laghu-bhāgavatāmṛta*, Śrīla Rūpa Gosvāmi has enumerated the following twenty-five *lilā-avatāras*: Catuś-sana, Nārada, Varāha, Matsya, Yajña, Nara-Nārāyaṇa, Kapila, Dattātreya, Hayāśīrṣa (Hayagrīva), Harīsa, Pṛṣnigarbha, Rṣabha, Pṛthu, Nṛsiṁha, Kūrma, Dhanvantari, Mohini, Vāmana, Paraśurāma, Rāghavendra, Vyāsa, Balarāma, Kṛṣṇa, Buddha and Kalki.

Śrī Caitanya Mahāprabhu is not mentioned as a *lilā-avatāra* because He is an incarnation in disguise (*channa-avatāra*). In this age of Kali there are no *lilā-avatāras*, but there is an incarnation of the Lord manifested in the body of Śrī Caitanya Mahāprabhu. This has been explained in *Śrīmad-Bhāgavatam*.

**TEXT 100**

प्रतियुगे करेन रुपुष मूर्ति-अवतार   ।  
एकर्षित्तं ज्वयो तौमार नाहिक विचार ॥ १०० ॥  

*pratīyuge kareṇa kṛṣṇa yuga-avatāra  
tarka-niṣṭha hṛdaya tomāra nāhika vicāra*

**SYNONYMS**

*pratī-yuge*—in every age or millennium; *kareṇa*—makes; *kṛṣṇa*—Lord Kṛṣṇa; *yuga-avatāra*—incarnation for the age; *tarka-niṣṭha*—hardened by argument; *hṛdaya*—heart; *tomāra*—your; *nāhika*—there is not; *vicāra*—consideration.

**TRANSLATION**

Gopīnātha Ācārya continued: “There is certainly an incarnation in every age, and such an incarnation is called the *yuga-avatāra*. But your heart has become so hardened by logic and argument that you cannot consider all these facts.”
TEXT 101

"In the past, your son has had bodies of three different colors, according to the age. These colors were white, red and yellow. In this age [Dvāparayuga] He has accepted a blackish body."

PURPORT

This verse from Śrīmad-Bhāgavatam (10.8.13) was spoken by Gargamuni when he was performing the rituals at Lord Kṛṣṇa’s name-giving ceremony. He states that the incarnations of the Lord in other ages had been white, red and yellow. This yellow color refers to Śrī Caitanya Mahāprabhu, whose bodily complexion was yellowish. This confirms that in the past Kali-yugas, the Lord also had incarnated in a body that was yellow in hue. It is understood that the Lord incarnates in different colors for the different yugas (Satya, Treta, Dvāpara and Kali). Accepting the color yellow (pīta), as well as other characteristics, the Lord incarnated as Śrī Caitanya Mahāprabhu. This is the verdict of all Vedic authorities.
SYNONYMS

iti—thus; dvāpara—in Dvāpara-yuga; uru-īśa—O King; stuvanti—offer prayers; jagat-īśvaram—unto the Supreme Personality of Godhead; nānā—various; tantra—of the supplementary Vedic literatures; vidhānena—by regulative principles; kalau—in the age of Kali; api—certainly; tathā—so also; śṛṇu—hear.

TRANSLATION

‘In the age of Kali, as well as in Dvāpara-yuga, the people offer prayers to the Supreme Personality of Godhead by various mantras and observe the regulative principles of the supplementary Vedic literatures. Now please hear of this from me.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.31).

TEXT 103

krṣṇa-varṇam tviṣākrṣṇarḥ
sāṅgopāṅgāstra-pāradam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su medhasah

SYNONYMS

krṣṇa-varnam—chanting the two syllables “krṣ” and “na”; tviṣā—by complex-ion; akṛṣṇam—not blackish; sa-aṅga—accompanied by personal expansions; upa-aṅga—devotees; astra—the weapon of chanting the Hare Kṛṣṇa mantra; pārṣadam—and associates like Gadadhara, Svarūpa Damodara, etc.; yajñaiḥ—by sacrifice; saṅkīrtana—congregational chanting of the Hare Kṛṣṇa mantra; prāyaiḥ—chiefly consisting of; yajanti—worship; hi—indeed; su-medhasah—those who are intelligent.

TRANSLATION

‘‘In this age of Kali, those who are intelligent perform the congregational chanting of the Hare Kṛṣṇa mahā-mantra, worshiping the Supreme Personality of Godhead, who appears in this age always describing the glories of Kṛṣṇa. That incarnation is yellowish in hue and is always associated with His plenary
expansions [such as Śrī Nityānanda Prabhu], and personal expansions [such as Gadadhara], as well as devotees and associates [such as Svarūpa Dāmodara].'

PURPORT
This verse from Śrīmad-Bhāgavatam (11.5.32) is explained by Śrī Jīva Gosvāmī in his Krama-sandarbha, as quoted by Śrīla Bhaktivinoda Ṭhākura in regard to the explanation of Ādi-līlā, Third Chapter, verse 51.

TEXT 104

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadi
sannyāsa-kṛc chāmaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

suvarṇa-varṇo—whose complexion is like gold; hema-aṅgaḥ—having a body like molten gold; vara-aṅgaḥ—whose body is very beautifully constructed; candana-aṅgadi—smeared with the pulp of sandalwood; sannyāsa-kṛt—accepting the renounced order of life; śaṁaḥ—self-controlled; śāntaḥ—peaceful; niṣṭhā—firmly fixed; śānti—bringing peace by propagating the Hare Kṛṣṇa mahā-mantra; parāyaṇaḥ—always in the ecstatic mood of devotional service.

TRANSLATION

"The Lord [in the incarnation of Gaurasundara] has a golden complexion. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of spiritual life (sannyāsa) and will be very self-controlled. He will be distinguished from Māyāvidī sannyāsīs in that He will be fixed in devotional service and will spread the sāṅkirtana movement."

PURPORT
Gopinātha Ācārya quoted this verse from Mahābhārata.

TEXT 105

Gopinātha Ācārya quoted this verse from Mahābhārata.
tamāra āge eta kathāra nāhi prayojana
ūṣara-bhūmite yena bijera ropana

SYNONYMS

tamāra āge—before you; eta—so many; kathāra—of words; nāhi—there is not; prayojana—necessity; āṣara-bhūmite—in barren land; yena—like; bijera—of the seed; ropana—sowing.

TRANSLATION

Gopinātha Ācārya then said: “There is no need to quote so much evidence from the sāstras, for you are a very dry speculator. There is no need to sow seeds in barren land.

TEXT 106

偈言 其業 著娑婆界 由 自
此等 智慧 無時 科必

tomāra upare tāṅra kṛpa yabe habe
e-saba siddhānta tabe tumiha kahibe

SYNONYMS

tomāra upare—upon you; tāṅra—the Lord’s; kṛpa—mercy; yabe—when; habe—there will be; e-saba—all these; siddhānta—conclusions; tabe—at that time; tumiha—you also; kahibe—will quote.

TRANSLATION

“When the Lord will be pleased with you, you will also understand these conclusions and will quote from the sāstras.

TEXT 107

偈言 其業 著娑婆界 由 自
此等 智慧 無時 科必

.tomāra ye śiṣya kahe kutarka, nānā-vāda
ihāra ki doṣa—ei māyāra prasāda

SYNONYMS

tomāra—your; ye—which; śiṣya—disciples; kahe—say; ku-tarka—false arguments; nānā-vāda—jugglery of philosophy; ihāra—their; ki—what; doṣa—fault; ei—this; māyāra—of illusion; prasāda—benediction.
TRANSLATION
“'The false arguments and philosophical word juggling of your disciples are not faults of theirs. They have simply received the benediction of Māyāvāda philosophy.

TEXT 108

युक्तां सन्ति सर्वत्र भास्ते स्वास्थ्य यथा ।
मायां भद्रीयामुद्गुह वदतां किं च दुर्घटम् ॥ १०९ ॥

yuktaṁ ca santi sarvatra
bhāṣante brāhmaṇā yathā
māyāṁ madhyām udghṛhya
vadatāṁ kim nu durghaṭam

SYNONYMS
yat—whose; śaktayaḥ—potencies; vadatāṁ—contending; vādināṁ—of the opposing disputants; vai—indeed; vivāda—of opposition; saṁvāda—of agreement; bhuvāḥ—objects; bhavani—become; kurvanti—do; ca—also; eśām—of them; muhūḥ—always; ātma-moham—illusion of the self; tasmai—unto Him; namah—obeisances; ananta—unlimited; guṇāya—who has qualities; bhūmne—the Supreme.

TRANSLATION
‘I offer my respectful obeisances unto the Supreme Personality of Godhead, who is full of unlimited qualities and whose different potencies bring about agreement and disagreement between disputants. Thus the illusory energy again and again covers the self-realization of both disputants.’

PURPORT
This is a quotation from Śrimad-Bhāgavatam (6.4.31).
SYNONYMS

yuktam—quite befitting; cā—also; santi—are; sarvatra—everywhere; bhā­
sante—speak; brāhmaṇāḥ—the learned; yathā—as much; māyām—illusion;
madiyām—of Me; udṛghya—accepting; vadatām—of the speculators; kim—
what; nu—certainly; durghaṭam—impossible.

TRANSLATION

"‘In almost all cases, whatever learned brāhmaṇas speak becomes ac­
cepted; nothing is impossible for one who takes shelter of My illusory energy
and speaks under her influence.’"

PURPORT

In this verse from Śrimad-Bhāgavatam (11.22.4), the Supreme Personality of
Godhead explains that His illusory energy can perform the impossible; such is the
power of the illusory energy. In many cases philosophical speculators have
covered the real truth and have boldly set forth false theories. In ancient times
philosophers like Kapila, Gautama, Jaimini, Kanāda and similar brāhmaṇa­
pounded useless philosophical theories, and in modern days so-called scientists
are setting forth many false theories about the creation, backed up by seemingly
logical arguments. This is all due to the influence of the Supreme Lord’s illusory
energy. The illusory energy, therefore, sometimes appears correct because it is
emanating from the Supreme Correct. To avoid the very bewildering illusory in­
fluence, one must accept the words of the Supreme Personality of Godhead as
they are. Only then can one escape the influence of the illusory energy.

TEXT 110

तबे भाट्टाचार्य कहे, याह गोसानिरर स्थने।
आमार नामे गण-सहित कर निमन्त्रणे॥ ११० ॥

tabe bhaṭṭācārya kahe, yāha gosānīra sthane
āmāra nāme gaṇa-sahita kara nimantarane

SYNONYMS

tabe—thereafter; bhaṭṭācārya—Śārvabhauma Bhaṭṭācārya; kahe—says; yāha—
please go; gosānīra sthane—to the place of Śrī Caitanya Mahāprabhu; āmāra
nāme—in my name; gaṇa-sahita—with His associates; kara—make;
nimantrane—invitation.

TRANSLATION

After hearing this from Gopinātha Ācārya, Śārvabhauma Bhaṭṭācārya said:
‘First go to the place where Śrī Caitanya Mahāprabhu is staying and invite
Him here with His associates. Ask Him on my account.
TEXT 111

prasāda āni' tāṅre karāha āge bhikṣā
pāscāt āsi' āmāre karāiha śikṣā

SYNONYMS
prasāda āni'—bringing jagannātha-prasāda; tāṅre—unto Him; karāha—make; āge—first; bhikṣā—acceptance; pāscāt—afterwards; āsi'—coming here; āmāre—unto me; karāiha—cause; śikṣā—teaching.

TRANSLATION
"Take jagannātha-prasāda and first give it to Caitanya Mahāprabhu and His associates. After that, come back here and teach me well."

TEXT 112

ācārya—bhagini-pati, śyālaka—bhāttacārya
nindā-stuti-hāsye śikṣā karā'na ācārya

SYNONYMS
ācārya—Gopinātha Ācārya; bhagini-pati—sister's husband; śyālaka—wife's brother; bhāttacārya—Śārvabhauma Bhāṭṭacārya; nindā—sometimes blaspheming; stuti—sometimes by praising; hāsye—sometimes by laughing; śikṣā—instruction; karā'na—causes; ācārya—Gopinātha Ācārya.

TRANSLATION
Gopinātha Ācārya was the brother-in-law of Śārvabhauma Bhāṭṭacārya; therefore their relationship was very sweet and intimate. Under the circumstances, Gopinātha Ācārya taught him by sometimes blaspheming him, sometimes praising him and sometimes laughing at him. This had been going on for some time.

TEXT 113

The Liberation of Śārvabhauma Bhaṭṭacārya

TEXT 113

śrīcāryeṣā śiṣḍānte muḍundheḥ ēśā laksṇoṣabhā
śrīcāryeṣā vākṣye mānā ēśā lōṅkoroṣabhā

SYNONYMS
śrīcāryeṣā—Gopinātha Ācārya; śiṣḍānte—sister's husband; muḍundheḥ—sometimes as a spy; ēśā laksṇoṣabhā—very sweet and intimate; śrīcāryeṣā—Gopinātha Ācārya; vākṣye—sometimes by praising; lōṅkoroṣabhā—causes; ēśā—Gopinātha Ācārya.
Śrī Caitanya-caritāmṛta [Madhya-līlā, Ch. 6]

ācāryera siddhānte mukundera haila santoṣa
bhaṭṭācāryera vākya mane haila duḥkha-roṣa

SYNONYMS

ācāryera—of Gopinātha Ācārya; siddhānte—with the conclusions; mukunda—of Mukunda Datta; haila—there was; santoṣa—satisfaction; bhaṭṭācāryera—of Sarvabhauma Bhāṭṭācārya; vākya—by the words; mane—in the mind; haila—there was; duḥkha—unhappiness; roṣa—and anger.

TRANSLATION

Śrīla Mukunda Datta felt very satisfied to hear the conclusive statements of Gopinātha Ācārya, but he became very unhappy and angry to hear the statements put forward by Sarvabhauma Bhāṭṭācārya.

TEXT 114

gosāṅira sthāne acārya kaila āgamana
bhaṭṭācāryera nāme tānre kaila nimantraṇa

SYNONYMS

gosāṅira sthāne—to the place where Śrī Caitanya Mahāprabhu was staying; acārya—Gopinātha Ācārya; kaila—did; āgamana—coming; bhaṭṭācāryera nāme—on behalf of Sarvabhauma Bhāṭṭācārya; tānre—unto Him; kaila—made; nimantraṇa—invitation.

TRANSLATION

According to the instructions of Sarvabhauma Bhāṭṭācārya, Gopinātha Ācārya went to Śrī Caitanya Mahāprabhu and invited Him on the Bhāṭṭācārya’s behalf.

TEXT 115

mukunda-sahita kahe bhāṭṭācāryera kathā
bhaṭṭācāryera nindā kare, mane pāṇā vyathā
SYNONYMS

mukunda-sahita—along with Mukunda; kahe—describes; bhaṭṭacāryera kathā—all the words of Sārvabhauma Bhaṭṭacārya; bhaṭṭacāryera—of Sārvabhauma Bhaṭṭacārya; nindā—defamation; kare—does; mane—in the mind; pāṅa—getting; vyāthā—some pain.

TRANSLATION

The Bhaṭṭacārya’s statements were discussed before Śrī Caitanya Mahāprabhu. Gopīnātha Ācārya and Mukunda Datta disapproved of the Bhaṭṭacārya’s statements because they caused mental pain.

TEXT 116

शुनि महाप्रभु कहे ऐंठे मं कहँ।
आमा प्रति भट्टाचार्यरा हय अनुग्रह || ११६ ||

śuni mahāprabhu kahe aiche mat kaha
āmā prati bhaṭṭacāryera haya anugraha

SYNONYMS

śuni—hearing them; mahāprabhu—Caitanya Mahāprabhu; kahe—says; aiche—such; mat kaha—do not speak; āmā prati—toward Me; bhaṭṭacāryera—of Sārvabhauma Bhaṭṭacārya; haya—there is; anugraha—mercy.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu said: “Do not speak like that. Sārvabhauma Bhaṭṭacārya has shown great affection and mercy toward Me.

TEXT 117

अमार शन्यास-धर्म चाहें राखिते।
बांसले करुणा करेन, कि दोष ईहाते || ११७ ||

āmāra sannyāsa-dharma cāhena rākhite
vātsalye karuṇā karena, ki doṣa ihāte

SYNONYMS

āmāra—My; sannyāsa-dharma—regulative principles of sannyāsa; cāhena—he wants; rākhite—to keep; vātsalye—out of paternal affection; karuṇā—mercy; karena—does; ki—what; doṣa—fault; ihāte—in this connection.
TRANSLATION
“Out of paternal affection for Me, he wants to protect Me and see that I follow the regulative principles of a sannyāsī. What fault is there in this?”

TEXT 118

अर दिन महाप्रभु भाट्टाचार्य-सने।
आनेले करिला जगन्नाथ दर्शने॥ ११८॥

āra dina mahāprabhu bhaṭṭācārya-sane
ānande kariḷā jagannātha daraśane

SYNONYMS
āra dina—the next day; mahāprabhu—Śrī Caitanya Mahāprabhu; bhaṭṭācārya-sane—along with Sārvabhauma Bhaṭṭācārya; ānande—in great pleasure; kariḷā—did; jagannātha—to Lord Jagannātha; daraśane—visit.

TRANSLATION
The next morning, Śrī Caitanya Mahāprabhu and Sārvabhauma Bhaṭṭācārya together visited the temple of Lord Jagannātha. Both of them were in a very pleasant mood.

TEXT 119

बहाट्ताकर्ष-सने भाट निक्षोरे आइला।
थुक्ते आसन दियो अपनो बसिला॥ ११९॥

bhaṭṭācārya-saṅge tāṅra mandire āilā
prabhure āsana diyā āpane vasilā

SYNONYMS
bhaṭṭācārya-saṅge—along with Sārvabhauma Bhaṭṭācārya; tāṅra—His (Lord Jagannātha’s); mandire—to the temple; āilā—came; prabhure—unto Lord Śrī Caitanya Mahāprabhu; āsana—sitting place; diyā—giving; āpane—personally; vasilā—sat down.

TRANSLATION
When they entered the temple, Sārvabhauma Bhaṭṭācārya offered Caitanya Mahāprabhu a seat, while he himself sat down on the floor out of due respect for a sannyāsi.
TEXT 120

vedānta paḍāite tabe ārambha karilā
sneha-bhakti kari’ kichu prabhure kahilā

SYNONYMS
vedānta—Vedanta philosophy; paḍāite—to instruct; tabe—then; ārambha—beginning; karilā—made; sneha—affection; bhakti—and devotion; kari’—showing; kichu—something; prabhure—unto the Lord; kahilā—said.

TRANSLATION
He then began to instruct Lord Caitanya Mahāprabhu on Vedanta philosophy, and out of affection and devotion, he spoke to the Lord as follows.

PURPORT
The Vedānta- or Brahma-sūtra, written by Śrīla Vyāsadeva, is a book studied by all advanced spiritual students, especially by the sannyāsa of all religious communities (sampradāyas). The sannyāsa must read Vedānta-sūtra to establish their final conclusions concerning Vedic knowledge. Here, of course, the Vedānta mentioned is the commentary of Śaṅkarācārya, known as Śārīraka-bhāṣya. Sārvabhauma Bhāṭṭācārya intended to convert Caitanya Mahāprabhu, who was a Vaiṣṇava sannyāsi, into a Mayāvadi sannyāsi. He therefore made this arrangement to instruct Him in Vedānta-sūtra according to the Śārīraka commentary of Śaṅkarācārya. All the sannyāsa of the Śaṅkara-sampradāya enjoy seriously studying the Vedānta-sūtra with the Śārīraka-bhāṣya commentary. It is said, vedānta-vākyeṣu sadā ramantaḥ: “One should always enjoy the studies of the Vedānta-sūtra.”

TEXT 121
vedānta-śravaṇa,—ei sannyāsīra dharma
nirantara kara tumi vedānta śravaṇa

SYNONYMS
vedānta-śravaṇa—hearing of the Vedānta philosophy; ei—this; sannyāsīra—of a person in the renounced order; dharma—factual occupation; nirantara—inces-
santly; kara—do; tumi—You; vedānta—of Vedānta philosophy; śravaṇa—hearing.

TRANSLATION

The Bhāṭṭācārya said: “Hearing the Vedānta philosophy is a sannyāsi’s main business. Therefore without hesitation You should study Vedānta philosophy, hearing it without cessation from a superior person.”

TEXT 122

prabhu kahe,—‘more tumi kara anugraha sei se kartavya, tumi yei more kaha’

SYNONYMS

prabhu kahe—the Lord replied; more—unto Me; tumi—you; kara—show; anugraha—mercy; sei se—that; kartavya—duty; tumi—you; yei—whatever; more—unto Me; kaha—say.

TRANSLATION

Lord Caitanya replied: “You are very merciful to Me, and therefore I think it is My duty to obey your order.”

TEXT 123

sātā dina paryanta aiche kareṇa śravaṇe bhāla-manda nāhi kahe, vasi’ mātra śune

SYNONYMS

sātā dīna—seven days; paryanta—up to; aiche—in this way; kareṇa—does; śravaṇe—hearing; bhāla—right; manda—wrong; nāhi—not; kahe—says; vasi’—sitting; mātra—only; śune—hears.

TRANSLATION

Thus for seven days continuously, Śrī Caitanya Mahāprabhu listened to the Vedānta philosophy expounded by Śārvabhauma Bhāṭṭācārya. However,
Caitanya Mahāprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhaṭṭācārya.

**TEXT 124**

अष्टम-दिवसे ताहिे पुछे सार्वभूमि ।
सात दिन कर तुम्हिे पेदंता श्रवणः ॥ १२४ ॥

aṣṭama-dīvase tāṅre puče sārvabhauma
sāta dina kara tumī vedānta śravaṇa

**SYNONYMS**

aṣṭama-dīvase—on the eighth day; tāṅre—unto Him; puče—inquires; sārvabhauma—Sārvabhauma Bhaṭṭācārya; sāta dina—seven days; kara—do; tumī—You; vedānta—the Vedānta philosophy; śravaṇa—hearing.

**TRANSLATION**

On the eighth day, Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu: “You have been listening to the Vedānta philosophy from me continuously for seven days.

**TEXT 125**

भालम्ण्ड नाहि कहि, रहि मौिन धरि ।
बुझ, कि ना बुझि—ईहि बुझिते ना पारि ॥ १२५ ॥

bhāla-manda nāhi kaha, raha mauna dhari'
bujha, ki nā bujha,—iha bujhite nā pāri

**SYNONYMS**

bhāla-manda—right or wrong; nāhi kaha—not speak; raha—keep; mauna—silence; dhari’—holding; bujha—understand; ki—or; nā—not; bujha—understand; iха—this; bujhite—to understand; nā—not; pāri—I am able.

**TRANSLATION**

“You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedānta philosophy or not.”
santly; kara—do; tumi—You; vedānta—of Vedānta philosophy; śravaṇa—hearing.

**TRANSLATION**

The Bhaṭṭācārya said: “Hearing the Vedānta philosophy is a sannyāsi’s main business. Therefore without hesitation You should study Vedānta philosophy, hearing it without cessation from a superior person.”

**TEXT 122**


```
prabhu kahe, —‘more tumi kara anugraha
sei se kartavya, tumi yei more kaha’
```

**SYNONYMS**

prabhu kahe—the Lord replied; more—unto Me; tumi—you; kara—show; anugraha—mercy; sei se—that; kartavya—duty; tumi—you; yei—whatever; more—unto Me; kaha—say.

**TRANSLATION**

Lord Caitanya replied: “You are very merciful to Me, and therefore I think it is My duty to obey your order.”

**TEXT 123**


```
sāta dina paryanta aiche karena śravaṇe
bhāla-manda nāhi kahe, vasi’ mātra śune
```

**SYNONYMS**

sāta dina—seven days; paryanta—up to; aiche—in this way; karenā—does; śravaṇe—hearing; bhāla—right; manda—wrong; nāhi—not; kahe—says; vasi’—sitting; mātra—only; śune—hears.

**TRANSLATION**

Thus for seven days continuously, Śrī Caitanya Mahāprabhu listened to the Vedānta philosophy expounded by Sārvabhauma Bhaṭṭācārya. However,
Caitanya Mahāprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhaṭṭācārya.

TEXT 124

अष्टम-दिवसे ताँरे पुछे सारवभूम | 
सान दिन कर तुमी वेदांत श्रवण || १२४ ||

aṣṭama-divase tānre puche sārvabhauma
sāta dina kara tumī vedānta śravaṇa

SYNONYMS
aṣṭama-divase—on the eighth day; tānre—unto Him; puche—inquires; sārvabhauma—Sārvabhauma Bhaṭṭācārya; sāta dina—seven days; kara—do; tumī—You; vedānta—the Vedānta philosophy; śravaṇa—hearing.

TRANSLATION

On the eighth day, Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu: “You have been listening to the Vedānta philosophy from me continuously for seven days.

TEXT 125

भालमंद नाहि कह, रह मौन धरि | 
बुझे, कि न बुझे,—ईह। बुझिते ना पारि || १२५ ||

bhāla-manda nāhi kaha, raha mauna dhari’
bujha, ki nā bujha,—ihā bujhite nā pāri

SYNONYMS
bhāla-manda—right or wrong; nāhi kaha—not speak; raha—keep; mauna—silence; dhari’—holding; bujha—understand; ki—or; nā—not; bujha—understand; ihā—this; bujhite—to understand; nā—not; pāri—I am able.

TRANSLATION

“You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedānta philosophy or not.”
TEXT 126

prabhu kahe—“mükha āmi, nāhi adhyayana
tomāra ājñāte mātra kariye śravāṇa

SYNONYMS

prabhu kahe—the Lord replied; mūrkha āmi—I am a fool; nāhi—there is not; adhyayana—study; tomāra—your; ājñāte—by the order; mātra—only; kariye—I do; śravāṇa—hearing.

TRANSLATION

Śrī Caitanya Mahāprabhu replied: “I am a fool, and consequently I do not study Vedānta-sūtra. I am just trying to hear it from you because you have ordered Me.

TEXT 127

sannyāsīr dharmā lāgiś śravāṇa mātra kari
tumi yei artha kara, bujhite nā pāri

SYNONYMS

sannyāsīra—of one in the renounced order of life; dharmā—the occupation; lāgiś—for the matter of; śravāṇa—hearing; mātra—only; kari—I do; tumī—you; yei—whatever; artha—meaning; kara—present; bujhīte—to understand; nā—not; pāri—I am able.

TRANSLATION

“Only for the sake of executing the duties of the renounced order of sannyāsa do I listen. Unfortunately, I cannot in the least understand the meaning you are presenting.”

PURPORT

Śrī Caitanya Mahāprabhu presented Himself as if He were a sannyāsī in name only or, in other words, a number-one fool. Māyāvādī sannyāsīs in India are very
accustomed to declaring themselves *jagad-gurus*, teachers of the world, although they have no information of the outside world and are limited in their experience to a small town or village, or perhaps to the country of India. Nor do such *sannyāsis* have sufficient education. Unfortunately, at the present moment there are many foolish *sannyāsis*, both in India and elsewhere, who simply read and study Vedic literature without understanding the purports. When Caitanya Mahāprabhu was having His discussion with the Chand Kazi, the Mohammedan magistrate of Navadvīpa, He recited a verse from Vedic literature to the effect that the order of *sannyāsa* is prohibited in this age of Kali. Only those who are very serious and who follow the regulative principles and study Vedic literature should accept *sannyāsa*. Śrī Caitanya Mahāprabhu approved of a *sannyāsi’s* reading *Vedānta-sūtra*, or *Brahma-sūtra*, but He did not approve the Śārīra commentary of Śaṅkara. Indeed, He said elsewhere, *māyāvādi-bhāṣya śunile haya sarvānāśa*: “If one hears the Śārīraka-bhāṣya of Śaṅkarācārya, he is doomed.” Thus a *sannyāsi*, a transcendentalist, must read *Vedānta-sūtra* regularly, but he should not read the Śārīraka-bhāṣya. This is the conclusion of Śrī Caitanya Mahāprabhu. The real commentary on *Vedānta-sūtra* is Śrīmad-Bhāgavatam. Artho ‘yam brahma-sūtrāṅām: Śrīmad-Bhāgavatam is the original commentary on *Vedānta-sūtra* written by the author himself, Śrīla Vīsādeva.

**TEXT 128**

_Sarvabhauma Bhattacarya replied: “I accept that You do not understand, yet even one who does not understand inquires about the subject matter._

**SYNONYMS**

*bhaṭṭācārya kahe*—Sārvabhauma Bhaṭṭācārya replied; *nā bujhi’*—not understanding; *hena*—this; *jñāna*—the knowledge; *yāra*—of someone; *bujhibāra lägi’*—just to understand; *seha*—he also; *puche*—inquires; *punah-bāra*—again.

**TRANSLATION**

Sārvabhauma Bhaṭṭācārya replied: ‘I accept that You do not understand, yet even one who does not understand inquires about the subject matter.

**TEXT 129**

_ভুমি শুনি’ শুনি’ রহ মৌন মাত্র ধরি’।
খবে কি আছে তোমার, বুঝিতেন না পারি॥ ১২৯॥_
tumi śuni’ śuni’ raha mauna mātra dhari’
hṛdaye ki æche tomāra, bujhite nā pari

SYNONYMS

tumi—You; śuni’—hearing; śuni’—hearing; raha—keep; mauna—silence; mātra—only; dhari’—holding; hṛdaye—in the heart; ki—what; æche—there is; tomāra—Your; bujhite—to understand; nā—not; pari—am able.

TRANSLATION

“You are hearing again and again, yet You keep silent. I cannot understand what is actually within Your mind.”

TEXT 130

prabhu kahe,—“sūtrera artha bujhiye nirmala
tomāra vyākhyā śuni’ mana haya ta’ vikala

SYNONYMS

prabhu kahe—the Lord replied; sūtrera artha—the meaning of the sūtra; bujhiye—I can understand; nirmala—very clearly; tomāra—your; vyākhyā—explanation; śuni’—hearing; mana—mind; haya—becomes; ta’—indeed; vikala—disturbed.

TRANSLATION

Śrī Caitanya Mahāprabhu then revealed His mind, saying: “I can understand the meaning of each sūtra very clearly, but your explanations have simply agitated My mind.

PURPORT

The factual meaning of the verses of the Vedānta-sūtra is as clear as sunshine. The Māyāvādī philosophers simply try to cover the sunshine with the clouds of interpretations imagined by Śaṅkarācārya and his followers.
sūtrera artha bhāṣya kahe prakāśiyā
tumi, bhāṣya kaha — sūtrera artha acchādiyā

SYNONYMS
sūtrera artha—meanings of the sūtras; bhāṣya—the purport; kahe—one speaks; prakāśiyā—clearly manifesting; tumi—you; bhāṣya kaha—make a comment; sūtrera—of the verses; artha—the meanings; acchādiyā—covering.

TRANSLATION
“The meaning of the verses in the Vedānta-sūtra contain clear purports in themselves, but other purports you presented simply covered the meaning of the sūtra like a cloud.

PURPORT
Please refer to Ādi-lilā, Seventh Chapter, verses 106-146, for an explanation of this verse.

TEXT 132
sūtrera mukhya artha nā karaha vyākhyaṇa
kalpanārthe tumi tāhā kara acchādana

SYNONYMS
sūtrera—of the verses; mukhya—direct; artha—of meanings; nā—not; karaha—you do; vyākhyaṇa—explanation; kalpanā-arthe—because of imaginative meaning; tumi—you; tāhā—of that; kara—do; acchādana—covering.

TRANSLATION
“You do not explain the direct meaning of the Brahma-sūtras. Indeed, it appears that your business is to cover the real meaning.”

PURPORT
This is typical of all Māyāvādīs or atheists who interpret the meaning of Vedic literature in their own imaginative way. The real purpose of such foolish people is to impose the impersonalist conclusion on all Vedic literature. The Māyāvādī atheists also interpret Bhagavad-gītā. In every verse of Śrīmad Bhagavad-gītā it is clearly stated that Kṛṣṇa is the Supreme Personality of Godhead. In every verse,
Vyasadeva says, \textit{sri bhagavan uvaca, “the Supreme Personality of Godhead said,”} or \textit{“the Blessed Lord said.”} It is clearly stated that the Blessed Lord is the Supreme Person, but Mayavadi atheists still try to prove that the Absolute Truth is impersonal. In order to present their false, imaginary meanings, they must adopt so much word jugglery and grammatical interpretation that they finally become ludicrous. Therefore Sri Caitanya Mahaprabhu remarked that no one should hear the Mayavadi commentaries or purports to any Vedic literature.

\textbf{TEXT 133}

उपाणिषद-शब्दे येइ मुख्य अर्थ हय।

सेई अर्थ मुख्य—व्याससूत्रे सब कय। ॥ १३३ ॥

upaniṣad-śabde yei mukhya artha haya
sei artha mukhya,—vyāsa-sūtre saba kaya

\textbf{SYNONYMS}

upaniṣad—of the Vedas; śabde—by the words; yei—whatever; mukhya—direct; artha—meaning; haya—is; sei—that; artha—meaning; mukhya—chief; vyāsa-sūtre—in the Vedānta-sūtra; saba—all; kaya—describes.

\textbf{TRANSLATION}

Caitanya Mahāprabhu continued: “Vedānta-sūtra is the summary of all the Upaniṣads; therefore whatever direct meaning is there in the Upaniṣads is also recorded in the Vedānta-sūtra or Vyāsa-sūtra.

\textbf{PURPORT}

Śrīla Bhaktisiddhānta Sarasvati has explained the word \textit{“upaniṣad”} in his \textit{Anubhāṣya}. Please refer to \textit{Ādi-līlā}, Second Chapter, fifth verse, and \textit{Ādi-līlā}, Seventh Chapter, verses 106 and 108, for his explanation.

\textbf{TEXT 134}

मुख्यर्थ छाड़िया कर गौणर्थ कल्पन।

‘अभिधाः’-रूप्ति छाड़ि कर शब्दे लक्षण॥ १३४ ॥

mukhyārtha chāḍiyyā kara gaunārtha kalpanā
‘abhidhā’-vṛtti chāḍi’ kara śabdera lakṣaṇā

\textbf{SYNONYMS}

mukhya-artha—direct meaning; chāḍiyyā—giving up; kara—you do; gaunārtha—indirect meaning; kalpanā—imagining; abhidhā-vṛtti—the meaning that is
understood immediately; chādi’—giving up; kara—you do; sabderā—of the words; lakṣaṇā—interpretation.

TRANSLATION

“For each verse the direct meaning must be accepted without interpretation. However, you simply abandon the direct meaning and proceed with your imaginative interpretation.

TEXT 135

pramāñera madhye śruti pramāṇa—pradhāna
śruti ye mukhyārtha kahe, sei se pramāṇa

SYNONYMS

pramāñera—of the evidences; madhye—in the midst; śruti—the Vedic version; pramāṇa—evidence; pradhāna—chief; śruti—the Vedic version; ye—whatever; mukhya-artha—chief meaning; kahe—says; sei se—that indeed; pramāṇa—evidence.

TRANSLATION

“Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence.”

PURPORT

Works that should be consulted are Śrīla Jiva Gosvāmi’s Tattva-sandarbha (10-11), Śrīla Baladeva Vidyābhūṣaṇa’s commentary on that, and the following verses of the Brahma-sūtra: śāstra-yoniḥtvāt (Vs. 1.1.3), tarkāpratiṣṭhānāt (Vs. 2.1.11) and śrutes tu śabda-mūlatvāt (Vs. 2.1.27) as commented upon by Śrī Rāmānujācārya, Śrī Madhvacārya, Śrī Nimbārkacārya and Śrīla Baladeva Vidyābhūṣaṇa. In his book Sarva-sarvādini, Śrīla Jiva Gosvāmi has noted that although there are ten kinds of evidence—direct perception, the Vedic version, historical reference, hypothesis, and so on—and although they are all generally accepted as evidence, the person presenting a hypothesis, reading the Vedic version, perceiving or interpreting by his experience is certain to be imperfect in four ways. That is, he is subject to commit mistakes, to become illusioned, to cheat and to have imperfect senses. Although the evidence may be correct, the person himself is in danger of being misled due to his material defects. Apart from the direct presentation, there is a chance that an interpretation may not be perfect.
Therefore the conclusion is that only a direct presentation can be considered evidence. An interpretation cannot be accepted as evidence, but may be considered proof of evidence.

In Bhagavad-gitā, at the very beginning it is stated:

dhṛtarāśtra uvāca
dharma-kṣetre kuru-kṣetre
samavetā yuyutsavah
māmakāḥ pāṇḍavās caiva
kim akurvata sañjaya

The statements of Bhagavad-gitā are themselves proof that there is a place of religious pilgrimage named Kurukṣetra where the Pāṇḍavas and Kuru met to fight. After meeting there, what did they do? This was Dhṛtarāśtra’s inquiry to Sañjaya. Although these statements are very clear, atheists try to interpret different meanings of the words dharma-kṣetra and kuru-kṣetra. Therefore Śrīla Jiva Gosvāmī has warned us not to depend on any kind of interpretation. It is better to take the verses as they are, without interpretation.

TEXT 136

jīvera asthi-viṣṭhā dui — śāṅkha-gomaya
śrutī-vākye sei dui maha-pavitra haya

SYNONYMS

jīvera—of the living entity; asthi—the bone; viṣṭhā—stool; dui—two; śāṅkha—conchshell; go-maya—cow dung; śrutī-vākye—in the words of the Vedic version; sei—that; dui—two; maha—greatly; pavitra—pure; haya—are.

TRANSLATION

Caitanya Mahāprabhu continued: “Conchshells and cow dung are nothing but the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure.

PURPORT

According to Vedic principles, bones and dung are generally considered very impure. If one touches a bone or stool, he must take a bath immediately. That is the Vedic injunction. Yet the Vedas also enjoin that a conchshell, although the
bone of an animal, and cow dung, although the stool of an animal, are very sanctified. Even though such statements appear contradictory, we still accept the fact that conchshells and cow dung are pure and sanctified on the basis of the Vedic version.

TEXT 137

śvataḥ-pramāṇa veda satya yei kaya
'lakṣaṇa' karile śvataḥ-prāmāṇya-hāni haya

SYNONYMS

śvataḥ-pramāṇa—self-evidence; veda—Vedic literature; satya—truth; yei—whatever; kaya—say; lakṣaṇa—interpretation; karile—by making; śvataḥ-prāmāṇya—self-evidential proof; hāni—lost; haya—becomes.

TRANSLATION

"The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost."

PURPORT

Out of four main types of evidence—direct perception, hypothesis, historical reference and the Vedas—Vedic evidence is accepted as the foremost. If we want to interpret the Vedic version, we must imagine an interpretation according to what we want to do. First of all, we set forth such an interpretation as a suggestion or hypothesis. As such, it is not actually true, and the self-evident proof is lost.

Śrīla Madhvācārya, commenting on the aphorism drṣṭya tu (Vedānta-sūtra 2.1.6), quotes the Bhaviṣya Purāṇa as follows:

rg-yajuḥ-sāmātharvāś ca
bhāratam pañca-rātrakam
mūla-rāmāyaṇarām caiva
veda ity eva śabditaḥ

purāṇāni ca yānīha
vaisṇavāni vido viduḥ
śvataḥ-prāmāṇyam eteṣāṁ
nātra kiñcid vicāryate
The *Ṛg Veda*, *Yajur Veda*, *Sāma Veda*, *Atharva Veda*, *Mahābhārata*, *Pāñcarātra* and original *Rāmāyaṇa* are all considered Vedic literature. The *Purāṇas* (such as the *Brahma-vaiyavarta Purāṇa*, *Nārada Purāṇa*, *Viṣṇu Purāṇa* and *Bhāgavata Purāṇa*) are especially meant for Vaiṣṇavas and are also Vedic literature. As such, whatever is stated within the *Purāṇas*, the *Mahābhārata* and *Rāmāyaṇa* is self-evident. There is no need for interpretation. *Bhagavad-gītā* is also within the *Mahābhārata*; therefore all the statements of *Bhagavad-gītā* are self-evident. There is no need for interpretation, and if we do interpret, the entire authority of Vedic literature is lost.

**TEXT 138**

vyāsa-sūtrera artha—yaiche sūryera kiraṇa
sva-kalpita bhaṣya-meghe kare acchādana

**SYNONYMS**

vyāsa-sūtrera—of the Vedānta-sūtra by Vyāsadeva; artha—the meanings; yaiche—just as; sūryera—of the sun; kiraṇa—shining rays; sva-kalpita—imaginative; bhaṣya—of the commentary; meghe—by the cloud; kare—does; acchādana—covering.

**TRANSLATION**

Śrī Caitanya Mahāprabhu continued: “The Brahma-sūtra, compiled by Śrīla Vyāsadeva, is as radiant as the sun. One who tries to interpret its meaning simply covers that sunshine with a cloud.

**TEXT 139**

veda-purāṇe kahe brahma-nirūpaṇa
sei brahma—bṛhat-vastu, iśvara-lakṣaṇa

**SYNONYMS**

veda-purāṇe—in the Vedas and the *Purāṇas*; kahe—it is stated; brahma-nirūpaṇa—ascertaining the Supreme; sei brahma—that Supreme; bṛhat-vastu—the greatest; iśvara-lakṣaṇa—means the Supreme Personality.
"All Vedic literature and other literature that strictly follows the Vedic prin­
ciples ascertain that the Supreme Brahman is the Absolute Truth, the greatest
of all, and a feature of the Supreme Lord.

The greatest of everything is Śrī Kṛṣṇa. Lord Kṛṣṇa states in Bhagavad-gītā, vedais
ca sarvair aham eva vedyāḥ: “By all the Vedas, I am to be known.” (Bg. 15.15) In
Śrīmad-Bhāgavatam it is said that the Absolute Truth is understood in three
phases—namely, Brahman, Paramātmā and Bhagavān, the Supreme Personality of
Godhead (brahmeti paramātmeti bhagavān iti śabdīyate). Thus the Supreme Per­
sonality of Godhead is the last word in understanding the Absolute Truth, Brah­
man.

Actually, the Supreme Absolute Truth is a person, the Supreme Personality
of Godhead, full with all opulences. You are trying to explain Him as imper­
personal and formless.

Brahman means brhattva, the greatest of all. The greatest of all is Śrī Kṛṣṇa, the
Supreme Personality of Godhead. He possesses all potencies and opulence in full;
therefore the Absolute Truth, the greatest of all, is the Supreme Personality of
Godhead. Whether one says “Brahman” or “the Supreme Personality of God­
head,” the fact is the same, for they are identical. In Bhagavad-gītā, Arjuna ac­
cepted Kṛṣṇa as param brahma param dhāma. Although the living entities or mate­
rial nature are sometimes described as Brahman, Parāḥ Brahma—the Supreme,
the greatest of all Brahmans—is still Kṛṣṇa, the Supreme Personality of Godhead. He is full with all opulences, and as such He possesses all riches, all strength, all reputation, all knowledge, all beauty and all renunciation. He is eternally a person and eternally supreme. If one tries to explain the Supreme impersonally, one distorts the real meaning of Brahman.

**TEXT 141**

‘निर्विशेष’ तारे कहे येइ प्रकृतिगत ।
‘प्राकृत’ निश्चर्त करे ‘अप्राकृत’ ज्ञापन ॥ १४१ ॥

‘nirviśeṣa’ tāṅre kahe yei śruti-gaṇa
‘prākṛta’ niṣedhi kare ‘aprākṛta’ sthāpana

**SYNONYMS**

nirviśeṣa— impersonal; tāṅre—Him; kahe—say; yei—whatever; śruti-gaṇa—
the Vedas; prākṛta—mundane; niṣedhi—forbidding; kare—does; aprākṛta—trans-
cendental; sthāpana—confirmation.

**TRANSLATION**

"Wherever there is an impersonal description in the Vedas, the Vedas mean to establish that everything belonging to the Supreme Personality of Godhead is transcendental and free of mundane characteristics."

**PURPORT**

There are many impersonal statements about the Supreme Personality of Godhead. As stated in the Śvetāsvatara Upaniṣad:

\[
apaṇi-pādo javano grahītā
apaṣyaty acakṣuḥ sa śiptya akarṇaḥ
sa vetti vedyāṁ na ca tasyāsti vettā
tam āhur agryaṁ puruṣaṁ mahāntam
\]

(Svet. Up. 3.19)

Although the Supreme Lord is described as having no hands and legs, He none-theless accepts all sacrificial offerings. He has no eyes, yet He sees everything. He has no ears, yet He hears everything. When it is stated that the Supreme Lord has no hands and legs, one should not think that He is impersonal. Rather, He has no mundane hands or legs like ours. “He has no eyes, yet He sees.” This means that He does not have mundane, limited eyes like ours. Rather, He has such eyes that He can see past, present and future, everywhere, in every corner of the universe.
and in every corner of the heart of every living entity. Thus the impersonal descriptions in the Vedas intend to deny mundane characteristics in the Supreme Lord. They do not intend to establish the Supreme Lord as impersonal.

TEXT 142

या या २७१
सा साभिथत्ते सविशेषमे व
विचारयोगेसति हस्त तसंग
प्रायो बलीयः सविशेषमे॥ १४२ ॥

yā yā śrutī jalpati nirvīṣeṣam
sā sābhidhatte saviśeṣam eva
vicāra-yoge sati hanta tāsāṁ
prāyo baliyaḥ saviśeṣam eva

SYNONYMS

yā yā—whatever; śrutī—the Vedic hymns; jalpati—describe; nirvīṣeṣam—impersonal truth; sā—that; sā—that; abhīdhatte—directly describes (like a dictionary meaning); sa-viśeṣam—personality; eva—certainly; vicāra-yoge—when accepted by intelligence; satī—being; hanta—alas; tāsāṁ—of all the Vedic mantras; prāyo—mostly; baliyaḥ—more powerful; sa-viśeṣam—personal variety; eva—certainly.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: ‘‘Whatever Vedic mantras describe the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features—impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety.’

PURPORT

This is a quotation from the Śrī Caitanya-candrodaya-nāṭaka (6.67), by Kavi-Karṇapura.

TEXT 143

ब्रज हैतिे जग्ले विख्र, ब्रक्षेत्रे जीविे ॥
सेषि ब्रजो पुनरपि हये याय लये ॥ १४३ ॥
Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 6]

_brahma haite janme visva, brahmete jivaya sei brahme punarapi haye yāya laya_

SYNONYMS

_brahma haite—from the Supreme Brahman; janme—emanates; visva—the whole cosmic manifestation; brahmete—in the Absolute Truth; jivaya—exists; sei—that; brahme—in the Absolute Truth; punarapi—again; haye—being; yāya—goes; laya—to annihilation.

TRANSLATION

"Everything in the cosmic manifestation emanates from the Absolute Truth. It remains in the Absolute Truth, and after annihilation it again enters the Absolute Truth.

PURPORT

In the Taittiriya Upaniṣad, it is said, yato vā imāni bhūtāni jāyante: "The entire material cosmic manifestation is born of the Supreme Brahman." The Brahma-sūtra also begins with the verse janmādy asya yataḥ: "The Absolute Truth is that from whom everything emanates." (Bs. 1.1.2) That Absolute Truth is Kṛṣṇa. In Bhagavad-gītā, Kṛṣṇa says, ahaṁ sarvasya prabhavo māttah sarvarān pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." (Bg. 10.8) Therefore Kṛṣṇa is the original Absolute Truth, the Supreme Personality of Godhead. Again, Kṛṣṇa states in Bhagavad-gītā, mayā tatam idarān sarvarān jagad avyakta-mūrtinā: "By Me, in My unmanifested form, this entire universe is pervaded." (Bg. 9.4) And as confirmed in Brahma-saṁhitā, goloka eva nivasaty akhilātma-bhūtāḥ: "Although the Lord always stays in His abode, Goloka Vṛndāvana, He is still all-pervading." (Bs. 5.37) His all-pervasive feature is understood to be impersonal because one does not find the form of the Lord in that all-pervasiveness. Actually, everything is resting on the rays of His bodily effulgence. The Brahma-saṁhitā also states:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭisv aṣeṣa-vasudādi-vibhūti-bhinnam

"Due to the rays of the Lord’s bodily effulgence, millions of universes are created, just as planets are created from the sun." (Bs. 5.40)

TEXT 144

‘অপাদান’, ‘করণ’, ‘অধিকরণ’-কারক ত্রিন।
স্তুতবানের সবিশেষে এই ত্রিন চিন্ত। ॥ ১৮৮ ॥
SYNONYMS

apādāna—ablative; karaṇa—instrumental; adhikaraṇa—locative; kāraka—cases; tina—three; bhagavānera—of the Supreme Personality of Godhead; saviśeṣa—in the personality; ei—these; tina—three; cihna—symptoms.

TRANSLATION

"The personal features of the Supreme Personality of Godhead are categorized in three cases—namely, ablative, instrumental and locative."

PURPORT

Śrīla Bhaktivinoda Ṭhākura states in his Amṛta-pravāha-bhāṣya that according to the injunction of the Upaniṣads ("the Supreme Absolute Truth is He from whom everything emanates"), it is understood that the whole cosmic manifestation emanated from Brahman, the Supreme Absolute Truth. The creation subsists by the energy of the Supreme Brahman and, after annihilation, merges into the Supreme Brahman. From this we can understand that the Absolute Truth can be categorized in three cases—ablative, instrumental and locative. According to these three cases, the Absolute Truth is positively personified. In this connection, Śrīla Bhaktisiddhānta Sarasvatī quotes the Aitareya Upaniṣad (1.1.1):

ātmā vā idam eka evāgra āsin
nānyat kiṃcanam iṣat
sa ikṣata lokān nu sṛjā iti.

Similarly, in the Śvetāsvatara Upaniṣad (4.9) it is stated:

chandāṃsi yajñāḥ kratavo vratāni
bhūtaṃ bhavyaṃ yac ca vedā vadanti
yasmān māyī sṛjate viśvam etat
tasmīṃḥ cāṇyo māyayā sanniruddhaḥ

And in the Taittirīya Upaniṣad (3.1.1):

yato vā imāni bhūtāni jāyante,
yena jātāni jivanti, yat prayanty abhisamviśanti,
tad vijijñāsasva, tad brahma.
This was the answer given by father Varuna when questioned by his son Vāruṇī Bhṛgu about the Absolute Truth. In this mantra, the word yataḥ, the Absolute Truth from which the cosmic manifestation has emanated, is in the ablative case; that Brahman by which this universal creation is maintained is in the instrumental case (yena); and that Brahman into which the whole cosmic manifestation merges is in the locative case (yat or yasmin). It is stated in Śrīmad-Bhāgavatam:

\[
\text{idān hi viśvarō bhagavān ivetaro}
\]
\[
yato jagat-sthāna-nirodha-sambhavāḥ
\]

“The entire universal creation is contained in the gigantic form of the Supreme Personality of Godhead. Everything emanates from Him, everything rests in His energy, and after annihilation everything merges into His person.” (Bhāg. 1.5.20)

**TEXTS 145-146**

\[
\text{bhagavān bahu haite yabe kaila mana}
\]
\[
prākṛta-śaktite tabe kaila vilokana
\]

\[
\text{se kāle nāhi janme ‘prākṛta’ mano-nayana}
\]
\[
ataeva ‘aprākṛta’ brahmera netra-mana
\]

**SYNONYMS**

bhagavān—the Supreme Personality of Godhead; bahu—many; haite—to become; yabe—when; kaila—made; mana—His mind; prākṛta—material; śaktite—on the energy; tabe—at that time; vilokana—glancing; se kāle—at that time; nāhi—not; janme—in creation; prākṛta—mundane; mano-nayana—mind and eyes; ataeva—therefore; aprākṛta—transcendental; brahmera—of the Absolute Truth; netra-mana—eyes and mind.

**TRANSLATION**

Śrī Caitanya Mahāprabhu continued: “When the Supreme Personality of Godhead wished to become many, He glanced over the material energy. Before the creation there were no mundane eyes or mind; therefore the transcendental nature of the Absolute Truth’s mind and eyes is confirmed.
PURPORT

In the Chandogya Upanisad (6.2.3), it is said, \textit{tad aikṣata bahu syāṁ prajāyeya.} This verse confirms the fact that when the Supreme Personality of Godhead wishes to become many, the cosmic manifestation arises simply by His glancing over material energy. It may be noted that the Supreme Lord glanced over the material nature before the creation of this cosmic manifestation. Before the creation there were no material minds or material eyes; therefore the mind by which the Supreme Personality of Godhead desired to create is transcendental, and the eyes with which He glanced over material nature are also transcendental. Thus the Lord’s mind, eyes and other senses are all transcendental.

TEXT 147

\textit{brahma-sabde kahe pūrṇa svayaṁ bhagavān svayaṁ bhagavān kṛṣṇa, —śāstrera pramāṇa}

SYNONYMS

\textit{brahma-sabde}—by the word “Brahman”; \textit{kahe}—it is said; \textit{pūrṇa}—complete; \textit{svayaṁ}—personally; \textit{bhagavān}—the Supreme Personality of Godhead; \textit{svayaṁ}—personally; \textit{bhagavān}—the Supreme Personality of Godhead; \textit{kṛṣṇa}—Lord Kṛṣṇa; \textit{śāstrera pramāṇa}—the verdict of all Vedic literature.

TRANSLATION

“The word ‘Brahman’ indicates the complete Supreme Personality of Godhead, who is Śrī Kṛṣṇa. That is the verdict of all Vedic literature.

PURPORT

This is also confirmed in \textit{Bhagavad-gitā} (15.15), where the Lord says, \textit{vedaṁ ca servair aham eva vedyaṁ.} The ultimate object in all Vedic literature is Kṛṣṇa. Everyone is searching for Him. This is also confirmed elsewhere in \textit{Bhagavad-gitā}:

\begin{verbatim}
  bahūnāṁ janmanāṁ ante
  jñānavāṁ māṁ prapadyate
  vāsudevah sarvam iti
  sa mahātmā sudurlabhaḥ
\end{verbatim}

“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” (Bg. 7.19)
When one has actually become wise through the study of Vedic literature, he surrenders unto Vāsudeva, Bhagavān Śrī Kṛṣṇa. This is also confirmed in Śrīmad-Bhāgavatam (1.2.7-8):

\[\text{vāsudeve bhagavati} \]
\[\text{bhakti-yogāḥ prayojitaḥ} \]
\[\text{janayaty āsu vairāgyaṁ} \]
\[\text{jñānaṁ ca yad ahaitukam} \]
\[\text{dharmaṁ svanuṣṭhitaṁ puṁśaṁ} \]
\[\text{viśvaksena-kathāśu yaḥ} \]
\[\text{notpādayed yadi ratinī} \]
\[\text{śrama eva hi kevalam} \]

Understanding Vāsudeva is real knowledge. By engaging in the devotional service of Vāsudeva, Kṛṣṇa, one acquires perfect knowledge and Vedic understanding. Thus one becomes detached from the material world. This is the perfection of human life. Although one may perfectly follow religious rituals and ceremonies, he is simply wasting his time (śrama eva hi kevalam) if he does not attain this perfection.

Before the creation of the cosmic manifestation, the Supreme Personality of Godhead possessed His totally transcendental mind and eyes. That Supreme Personality of Godhead is Kṛṣṇa. A person may think that there is no direct statement about Kṛṣṇa in the Upaniṣads, but the fact is that the Vedic mantras cannot be understood by people with mundane senses. As stated in the Padma Purāṇa, atāḥ Śrī kṛṣṇa nāmādi na bhaved grāhyam indriyaiḥ: a person with mundane senses cannot fully understand the name, qualities, form and pastimes of Śrī Kṛṣṇa. The Purāṇas are therefore meant to explain and supplement Vedic knowledge. The great sages present the Purāṇas in order to make the Vedic mantras understandable for common men (śtri-śūdra-dvija-bandhūnām). Considering that women, śūdras and dvija-bandhus (unworthy sons of the twice-born) cannot understand the Vedic hymns directly, Śrīla Vyaśadeva compiled Mahābhārata. Actually the Supreme Personality of Godhead is vedeṣu durlabham (untraceable in the Vedas), but when the Vedas are properly understood or when Vedic knowledge is received from devotees, one can understand that all Vedic knowledge leads to Śrī Kṛṣṇa.

The Brahma-sūtra (1.1.3) confirms this fact also: śāstra-yonitvāt. Commenting upon this Brahma-sūtra code (śāstra-yonitvā), Śrī Madhvācārya says: “The Rg Veda, Yajur Veda, Sāma Veda, Atharva Veda, Mahābhārata, Pañcarātra and the original Vālmiki Rāmāyaṇa are all Vedic literature. Any literature following the conclusive statements of this Vedic literature is also to be considered Vedic literature. That literature which does not conform to Vedic literature is simply misleading.”
Therefore when reading Vedic literature, we must take the path traversed by great ācāryas: mahājano yena gataḥ sa panthāḥ. Unless one follows the path traversed by great ācāryas, he cannot understand the real purport of the Vedas.

**TEXT 148**

vedera nigūḍha artha bujhana nā haya
purāṇa-vākye sei artha karaya niścaya

**SYNONYMS**

vedera—of the Vedic literature; nigūḍha—confidential; artha—meaning; bujhana—understanding; nā—not; haya—is; purāṇa-vākye—by the words of the Purāṇas; sei—that; artha—meaning; karaya—makes; niścaya—certain.

**TRANSLATION**

“The confidential meaning of the Vedas is not easily understood by common men; therefore that meaning is supplemented by the words of the Purāṇas.”

**TEXT 149**

aho bhāgyam aho bhāgyam
nanda-gopa-va rajaukasām
yan-mitrāṁ paramānandāṁ
pūrṇam brahma sanātananam

**SYNONYMS**

aho—what great; bhāgyam—fortune; aho—what great; bhāgyam—fortune; nanda—of Mahārāja Nanda; gopa—of other cowherd men; vraja-okasāṁ—of the inhabitants of Vrajabhūmi; yat—of whom; mitram—friend; parama-ānandam—the supreme bliss; pūrṇam—complete; brahma—the Absolute Truth; sanātananam—eternal.

**TRANSLATION**

“How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Ab-
solute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.'

PURPORT
This is a quotation from Śrīmad-Bhāgavatam (10.14.32) spoken by Lord Brahmā.

TEXT 150
‘अपानि-पादा’-श्रुति वर्जे ‘प्राकृत’ पानि-चरण
पुनः कहे, शीघ्र चले, करे सर्व ग्रहण || १५० ||

‘apāṇi-pāda’-śruti varje ‘prākṛta’ pāṇi-caraṇa
punah kahe, śigra cale, kare sarva grahaṇa

SYNONYMS
apāṇi-pāda-śruti—the śruti-mantra beginning apāṇi-pādaḥ; varje—rejects; prākṛta—material; pāṇi-caraṇa—hands and legs; punah—again; kahe—says; śigra cale—walks very fast; kare—does; sarva—of everything; grahaṇa—accepting.

TRANSLATION
“The Vedic ‘apāṇi-pāda’ mantra rejects material hands and legs, yet it states that the Lord goes very fast and accepts everything offered to Him.

TEXT 151
अतेव श्रुति कहे, त्रन्क—सविशेष
‘मुख्य’ हाँडि’ ‘लक्षण’तें माने सविशेष || १५१ ||

ataeva śruti kahe, brahma—saviśeṣa
‘mukhya’ chāḍi’ ‘lakṣaṇā’te māne nirviśeṣa

SYNONYMS
ataeva—therefore; śruti—Vedic mantras; kahe—say; brahma—the Absolute Truth; sa-viśeṣa—personal; mukhya—direct meaning; chāḍi’—giving up; lakṣaṇā’te—by interpretation; māne—accept; nirviśeṣa—impersonal.

TRANSLATION
“All these mantras confirm that the Absolute Truth is personal, but the Māyāvādīs, throwing away the direct meaning, interpret the Absolute Truth as impersonal.
PURPORT

According to the Svetāsvatara Upaniṣad (3.19):

\[
apāṇi-pāḍo javano grahitā
\]
\[
  paśyaty acakṣuh sa śīnoty akarṇaḥ
\]
\[
sa vetti vedyāṁ na ca tasyāsti vettā
\]
\[
tam āhur agryaṁ puruṣāṁ mahāntam
\]

This Vedic mantra clearly states, puruṣāṁ mahāntam. The word puruṣa means “person.” That person is confirmed in Bhagavad-gītā by Arjuna when he addresses Kṛṣṇa, puruṣāṁ śaśvatam: “You are the original person.” (Bg. 10.12) This puruṣāṁ mahāntam is Śri Kṛṣṇa. His hands and legs are not mundane, but are completely transcendental. However, when He comes, fools take Him to be an ordinary person (avajānanti māṁ mūḍhā mānuṣaṁ jñānanti tanum āśritam). One who has no Vedic knowledge, who has not studied the Vedas from the bona fide spiritual master, does not know Kṛṣṇa. Therefore he is a mūḍha. Such fools take Kṛṣṇa to be an ordinary person (parāṁ bhāvam ajānantaṁ). They do not actually know what Kṛṣṇa is. Manusyaṁāṁ sahasraśu kaścid yatati siddhayā. It is not possible to understand Kṛṣṇa simply by studying the Vedas perfectly. One must have the mercy of a devotee (yat pādam). Unless one is favored by a devotee, he cannot understand the Supreme Personality of Godhead. Arjuna also confirms this in Bhagavad-gītā: “My Lord, it is very difficult to understand Your personality.” The less intelligent class of men cannot understand the Supreme Personality of Godhead without being favored by His devotee. Therefore Bhagavad-gītā contains another injunction (Bg. 4.34):

\[
tad viddhi praṇīpātena
\]
\[
  paripaśānena sevayā
\]
\[
  upadekṣyanti te jñānaraṁ
\]
\[
  jñāninas tattva-dārśināṁ
\]

One has to approach a bona fide spiritual master and surrender to him. Only then can one understand the Supreme Personality of Godhead as a person.
SYNONYMS

saṣ-aśvaryapūrṇa—with six opulences in full; ānanda—blissful; vigraha—form; yānāhara—whose; hena-bhagavāne—unto that Supreme Personality of Godhead; tumī—you; kaha—said; nirākāra—without any form.

TRANSLATION

"Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences?"

PURPORT

If the Supreme Personality of Godhead is formless, how can He be said to walk very fast and accept everything offered to Him? Rejecting the direct meaning of the Vedic mantras, the Māyāvādī philosophers interpret them and try to establish the Absolute Truth as formless. Actually, the Supreme Lord has an eternal, personal form, full of all opulence. The Māyāvādī philosophers try to interpret the Absolute Truth as being without potency. However, in the Śvetāsvatara Upaniṣad it is clearly said, parāśya śaktir vividhaiva śrūyate: "The Absolute Truth has multi-potencies." (Śvet. Up. 6.8)

TEXT 153

svābhāvikā tīnā sakti yeī brahme haya
'nihśaktika' kari' tānre karaha niścaya?

SYNONYMS

svābhāvika—by nature; tīnā—three; sakti—potencies; yeī—which; brahme—in the Absolute Truth; haya—there are; nihśaktika—without potency; kari'—making; tānre—Him; karaha—you do; niścaya—ascertainment.

TRANSLATION

"The Supreme Personality of Godhead has three primary potencies. Are you trying to ascertain that He has no potencies?"

PURPORT

Śrī Caitanya Mahāprabhu now quotes four verses from the Viṣṇu Purāṇa (6.7.61-63 and 1.12.69) to explain the different potencies of the Lord.
TEXT 154

viṣṇu-śaktih parā proktā
kṣetra-jnākhyā tathā parā
avidyā-karma-saṁjñānyā
tṛtiyā saktir iṣyate

SYNONYMS
viṣṇu-śaktih—the internal potency of Lord Viṣṇu, the Supreme Personality of Godhead; parā—spiritual; proktā—said; kṣetra-jnā—the living entities; ākhyā—known as; tathā—also; parā—spiritual; avidyā—nescience, or godlessness; karma—and frutitive activities; saṁjñā—known as; anyā—another; tṛtiyā—third; sakti—potency; iṣyate—is accepted as.

TRANSLATION

"The internal potency of the Supreme Lord, Viṣṇu, is spiritual, as verified by the śāstras. There is another spiritual potency, known as kṣetra-jnā, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with frutitive activity.

PURPORT

In Bhagavad-gītā, in Śrī Kṛṣṇa’s discourse on the kṣetra and the kṣetra-jnā, it is clearly stated that the kṣetra-jnā is the living entity who knows his field of activities. The living entities in the material world are forgetful of their eternal relationship with the Supreme Personality of Godhead. This forgetfulness is called avidyā, or nescience. The avidyā-śakti, the avidyā potency of the material world, provokes frutitive activity. Although this avidyā-śakti (material energy, or nescience) is also an energy of the Supreme Personality of Godhead, it is especially intended to keep the living entities in a state of forgetfulness. This is due to their rebellious attitude toward the Lord. Thus although the living entities are constitutionally spiritual, they come under the influence of the potency of nescience. How this happens is described in the following verse.

TEXT 155

viṣṇu-śakti
kṣetra-jnā
avidyā
karma
saṁjñā

SYNONYMS
viṣṇu-śaktih—the internal potency of Lord Viṣṇu, the Supreme Personality of Godhead; kṣetra-jnā—the living entities; avidyā—nescience; karma—and frutitive activities; saṁjñā—known as.

TRANSLATION

The internal potency of the Supreme Lord, Viṣṇu, is spiritual, as verified by the śāstras. There is another spiritual potency, known as kṣetra-jnā, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with frutitive activity.

PURPORT

In Bhagavad-gītā, in Śrī Kṛṣṇa’s discourse on the kṣetra and the kṣetra-jnā, it is clearly stated that the kṣetra-jnā is the living entity who knows his field of activities. The living entities in the material world are forgetful of their eternal relationship with the Supreme Personality of Godhead. This forgetfulness is called avidyā, or nescience. The avidyā-śakti, the avidyā potency of the material world, provokes frutitive activity. Although this avidyā-śakti (material energy, or nescience) is also an energy of the Supreme Personality of Godhead, it is especially intended to keep the living entities in a state of forgetfulness. This is due to their rebellious attitude toward the Lord. Thus although the living entities are constitutionally spiritual, they come under the influence of the potency of nescience. How this happens is described in the following verse.
yaya kṣetra-jña-śaktiḥ sā
veṣṭitā nrpa sarva-gā
sarṣāra-tāpān akhilān
avāpnoty atra santatān

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

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

TEXT 156

tayā tirohitavāc ca
śaktiḥ kṣetra-jña-sarjñitā
sarva-bhūteṣu bhū-pāla
tāratamyena vartate

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

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

PURPORT

The material energy acts on the living entity in different degrees, according to how he acquires the association of the three modes of material nature. There are 8,400,000 species of life, some inferior, some superior and some mediocre. The gradations of the bodies are calculated according to the covering of material energy. In the lower categories—including aquatics, trees, plants, insects, birds and so forth—spiritual consciousness is almost nonexistent. In the mediocre category—the human form of life—spiritual consciousness is comparatively awakened. In the superior life forms, spiritual consciousness is fully awakened. Then the living entity understands his real position and tries to escape the influence of material energy by developing Kṛṣṇa consciousness.

TEXT 157

hfādini śaṇḍhini svaṁtv hindu-bhūya-sarvāṇga-svayam.

SYNONYMS

hlādini—the pleasure potency; sandhini—the eternity potency; samvit—the knowledge potency; tvayi—in You; ekā—one spiritual (cit) potency; sarva- saṁśraye—the shelter of everything; hlāda—pleasure; tāpa-kari—causing displeasure; miśrā—mixed; tvayi—in You; no—not; guṇa-varjite—devoid of all material qualities.

TRANSLATION

"The Supreme Personality of Godhead is sac-cid-ānanda-vigraha. This means that He originally has three potencies—the pleasure potency, the potency of eternity and the potency of knowledge. Together these are called the cit potency, and they are present in full in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world is sometimes displeasing and sometimes mixed. This is not the case with the Supreme Personality of Godhead because He is not under the influence of the material energy or its modes."

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.12.69).
TEXT 158

sat-cit-ānanda-maya haya iśvara-svarūpa
tina arūse cic-chakti haya tina rūpa

SYNONYMS
sat-cit-ānanda-maya—full of eternity, knowledge and bliss; haya—is; iśvara—of the Supreme Lord; svarūpa—the transcendental form; tina arūse—in three parts; cit-śakti—the spiritual potency; haya—becomes; tina—three; rūpa—forms.

TRANSLATION
“The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions [sat, cit and ānanda] assumes three different forms.

PURPORT
According to the verdict of all Vedic literature, the Supreme Personality of Godhead, the living entity and the illusory energy (this material world) constitute the subject matter of knowledge. Everyone should try to understand the relationship between them. First of all, one should try to understand the nature of the Supreme Personality of Godhead. From the śāstras we understand that the nature of the Supreme Personality of Godhead is the sum total of eternity, bliss and knowledge. As stated in verse 154 (viṣṇu-śaktiḥ paraḥ proktā), the Supreme Personality of Godhead is the reservoir of all potencies, and His potencies are all spiritual.

TEXT 159

ānandārūse ‘hlādini,’ sad-arūse ‘sandhini’
cid-arūse ‘samvit’, yāre jñāna kari māni

SYNONYMS
ānanda-arūse—in the part of bliss; hlādini—the pleasure potency; sat-arūse—in the part of eternity; sandhini—the sandhini potency; cit-arūse—in the part of
knowledge; \textit{samvit}—the \textit{samvit} potency; \textit{yāre}—which; \textit{jñāna}—as knowledge; \textit{kari māni}—we accept.

\textbf{TRANSLATION}

“The three portions of the spiritual potency are called \textit{hlādini} [the bliss portion], \textit{sandhini} [the eternity portion] and \textit{samvit} [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead.

\textbf{PURPORT}

To acquire knowledge of the Supreme Personality of Godhead, one must take shelter of the \textit{samvit} potency of the Supreme Lord.

\textbf{TEXT 160}

\begin{quote}
\textit{antaraṅgā}—\textit{cic-chakti}, \textit{taṭasthā}—\textit{jīva-śakti}  \\
\textit{bahiraṅgā}—\textit{māyā}, —\textit{tine kare prema-bhakti} \texttt{160} ||
\end{quote}

\begin{quote}
\textit{antaraṅgā}—the internal potency; \textit{cit-śakti}—the spiritual potency; \textit{taṭasthā}—the marginal potency; \textit{jīva-śakti}—the living entities; \textit{bahiraṅgā}—the external potency; \textit{māyā}—the illusory energy; \textit{tine}—all three of them; \textit{kare}—do; \textit{prema-bhakti}—devotional service in love.
\end{quote}

\textbf{SYNONYMS}

“The spiritual potency of the Supreme Personality of Godhead also appears in three phases—internal, marginal and external. These are all engaged in His devotional service in love.

\textbf{PURPORT}

The spiritual potency of the Lord is manifested in three phases—the internal or spiritual potency, the marginal potency, which is the living entities, and the external potency, known as \textit{māyā-śakti}. We must understand that in each of these three phases the original spiritual potencies of pleasure, eternity and knowledge remain intact. When the potencies of spiritual pleasure and knowledge are both bestowed upon the conditioned souls, the conditioned souls can escape the clutches of the external potency, \textit{māyā}, which acts as a cover obscuring one’s
spiritual identity. When freed, the living entity awakens to Kṛṣṇa consciousness and engages in devotional service with love and affection.

TEXT 161

ṣaḍ-vidha aiśvarya—prabhur-acic-chakti-vilāsa
henā śakti nāhi māna,—parma sāhasa

SYNONYMS

ṣaṭ-vidha—six kinds; aiśvarya—of opulences; prabhura—of the Lord; cit-śakti-vilāsa—enjoyment in the spiritual potency; henā śakti—such sublime potencies; nāhi—not; māna—you accept; paramasāhasa—great impudence.

TRANSLATION

“In His spiritual potency, the Supreme Lord enjoys six kinds of opulence. You do not accept this spiritual potency, and this is due to your great impudence.

PURPORT

The Supreme Personality of Godhead is full with six opulences. All of these potencies are on the transcendental platform. To understand the Supreme Personality of Godhead as impersonal and devoid of potency is to go completely against Vedic information.

TEXT 162

‘māyādhiśa’ ‘māyā-vaśa’—iśvara-jive bheda
henā-jive iśvara-saha kaha ta’ abheda

SYNONYMS

māyā-adhiśa—the Lord of energy; māyā-vaśa—subjected to the influence of māyā; iśvare—in the Supreme Personality of Godhead; jive—in the living entities; bheda—the difference; henā-jive—such living entities; iśvara-saha—with the Supreme Personality of Godhead; kaha—you say; ta’—indeed; abheda—one and the same.
TRANSLATION

"The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.

PURPORT

The Supreme Personality of Godhead is by nature the master of all potencies. By nature, the living entities, being infinitesimal, are always under the influence of the Lord's potencies. According to the *Mundaka Upanisad* (3.1.1-2):

\[
\begin{align*}
dvä suparñä sayujä sakñäyä \\
\text{samáññar vrñšar pariña-svajáte} \\
tayor anyañ pippalañ svådv atty \\
\text{anàśnann anyo 'bhicäkañiti} \\
\text{samäne vrñše puruño nimagno} \\
'niñjayä śocati muhyamänañ \\
juñtañ yadä pañaty anyam īñam \\
\text{asya mahimänam eti vita-ñokñ} \\
\end{align*}
\]

The *Mundaka Upanisad* completely distinguishes the Lord from the living entities. The living entity is subjected to the reactions of fruitive activity, whereas the Lord simply witnesses such activity and bestows the results. According to the living entity’s desires, he is wandering from one body to another and from one planet to another, under the direction of the Supreme Personality of Godhead, Paramätmä. However, when the living entity comes to his senses by the mercy of the Lord, he is awarded devotional service. Thus he is saved from the clutches of mäyä. At such a time he can see his eternal friend, the Supreme Personality of Godhead, and become free from all lamentation and hankering. This is confirmed in *Bhagavad-gîta* (18.54), where the Lord says, *brahma-bhūtah prasannātmā na śocati na kāñkṣati*: “One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything.” Thus it is definitely proved that the Supreme Personality of Godhead is the master of all potencies and that the living entities are always subjected to these potencies. That is the difference between mäyādhisā and mäyā-vasā.

TEXT 163

गीताशङ्क्ते मृत्युरूप 'भक्ति' करि'माले ।
हें जीवे 'भेद' कर ऊष्मरेण सने ॥ १६३ ॥
SYNONYMS

gitā-śāstre—in Bhagavad-gitā; jiva-rūpa—the identity of the living entity; sakti—potency; kari’—making; māne—accepts; hena—such; jive—living entity; bheda—different; kara—you make; iśvarera—the Supreme Personality of Godhead; sane—with.

TRANSLATION

“In Bhagavad-gitā the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord.

PURPORT

The Brahma-sūtra states that according to the principle of sakti-śaktimātrabhedaḥ, the living entity is simultaneously one with and different from the Supreme Personality of Godhead. Qualitatively the living entity and the Supreme Lord are one, but in quantity they are different. According to Śrī Caitanya Mahāprabhu’s philosophy (acintya-bhedābheda-tattva), the living entity and the Supreme Lord are accepted as one and different at the same time.

TEXT 164

bhūmir āpo ‘nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra iti yāṁ me bhinnā prakṛtir aṣṭadhā

SYNONYMS

bhūmiḥ—earth; āpaḥ—water; analaḥ—fire; vāyuḥ—air; kham—ether; manaḥ—mind; buddhiḥ—intelligence; eva—certainly; ca—and; ahaṅkāraḥ—false ego; iti—thus; iyam—this; me—My; bhinnā—separated; prakṛtih—energy; aṣṭa-dhā—eightfold.

TRANSLATION

“‘Earth, water, fire, air, ether, mind, intelligence and false ego are My eightfold separated energies.
TEXT 165

अपरेयम इतस्तंत्रं प्रकृति संयुक्तं विद्य्यते युज्ञेऽऽत्मस्य परां ॥
जीवजन्तुं महाबाहुः योजनस्य धार्मिकं ज्ञातं ॥ १६५ ॥

apareyam itas tv anyāṁ
prakṛtim viddhi me parāṁ
jiva-bhūtāṁ mahā-bāho
yayedaṁ dhāryate jagat

SYNONYMS
aparā—inferior; iyam—this; itah—from this; tu—but; anyām—another;
prakṛtim—nature; viddhi—know; me—My; parāṁ—transcendental; jiva-
bhūtām—existing as the living entities; mahā-bāho—O mighty-armed one;
yayā—by which; idam—this; dhāryate—is sustained; jagat—material world.

TRANSLATION
“Besides these inferior energies, which are material, there is another en-
ergy, a spiritual energy, and this is the living being, O mighty-armed one. The
total material world is sustained by the living entities.”

PURPORT
Verses 164 and 165 are quotations from Bhagavad-gītā (7.4-5).

TEXT 166

इश्वरेर श्रीविग्रह सचिदानन्दकारः
सेविग्रहे कह सत्त्वगुणेर बिकारः ॥ १६६ ॥

iśvarera śri-vigraha sac-cid-ānandākāra
se-vigrahe kaha sattva-guṇera vikāra

SYNONYMS
iśvarera—of the Supreme Personality of Godhead; śri-vigraha—the form;
sat-cit-ānanda-ākāra—complete in eternity, cognizance and bliss; se-vigrahe—about
that form of the Lord; kaha—you say; sattva-guṇera—of the quality of material
goodness; vikāra—transformation.

TRANSLATION
“The transcendental form of the Supreme Personality of Godhead is com-
plete in eternity, cognizance and bliss. However, you describe this transcen-
dental form as a product of material goodness.
TEXT 167

śrī-vigraha ye nā māne, sei ta' pāṣaṇḍī
adrṣṭya aspṛṣṭya, sei haya yama-danḍī

SYNONYMS

śri-vigraha—the form of the Lord; ye—anyone who; nā—not; māne—accepts; sei—he; ta’—indeed; pāṣaṇḍī—agnostic; adṛṣṭya—not to be seen; aspṛṣṭya—untouchable; sei—he; haya—is; yama-danḍī—subject to be punished by Yamarāja.

TRANSLATION

“One who does not accept the transcendental form of the Lord is certainly an agnostic. Such a person should be neither seen nor touched. Indeed, he is subject to be punished by Yamarāja.

PURPORT

According to the Vedic instructions, the Supreme Personality of Godhead has His eternal, transcendental form, which is always blissful and full of knowledge. Impersonalists think that “material” refers to the forms within our experience and that “spiritual” refers to an absence of form. However, one should know that beyond this material nature is another nature, which is spiritual. Just as there are material forms in this material world, there are spiritual forms in the spiritual world. This is confirmed by all Vedic literature. The spiritual forms in the transcendental world have nothing to do with the negative conception of formlessness. The conclusion is that a person is an agnostic when he does not agree to worship the transcendental form of the Lord.

Actually, at the present moment all systems of religion deny the worship of the form of the Lord due to ignorance of His transcendental form. The first-class materialists (the Māyāvādīs) imagine five specific forms of the Lord, but when they try to equate the worship of such imaginary forms with bhakti, they are immediately condemned. Lord Śrī Kṛṣṇa confirms this in Bhagavad-gītā (7.15), where He says, na māṁ dusktātino mūḍhāḥ prapadyante narādhamāḥ. Bereft of real knowledge due to agnosticism, the Māyāvādī philosophers should not even be seen by the devotees of the Lord, nor touched, because those philosophers are liable to be punished by Yamarāja, the superintendent demigod who judges the activities of sinful men. The Māyāvādī agnostics wander within this universe in different species of life due to their nondevotional activities. Such living entities are subjected to the punishments of Yamarāja. Only the devotees, who are always engaged in the service of the Lord, are exempt from the jurisdiction of Yamarāja.
**TEXT 168**

veda na māṇiyā bauddha haya ta' nastika
vedāśraya nāstikya-vāda bauddhake adhika

**SYNONYMS**
veda—the Vedic literature; na—not; māṇiyā—accepting; bauddha—the Buddhists; haya—are; ta’—indeed; nāstika—agnostics; veda-āśraya—taking shelter of Vedic civilization; nāstikya-vāda—agnosticism; bauddhake—even Buddhists; adhika—surpassing.

**TRANSLATION**

“The Buddhists do not recognize the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists.

**PURPORT**

Although the Buddhists are directly opposed to Vaiṣṇava philosophy, it can easily be understood that the Śaṅkarites are more dangerous because they accept the authority of the Vedas yet act contrary to Vedic instruction. Vedāśraya nāstikya-vāda means “agnosticism under the shelter of Vedic culture” and refers to the monistic philosophy of the Māyāvādīs. Lord Buddha abandoned the authority of the Vedic literature and therefore rejected the ritualistic ceremonies and sacrifices recommended in the Vedas. His nirvāṇa philosophy means stopping all material activities. Lord Buddha did not recognize the presence of transcendental forms and spiritual activities beyond the material world. He simply described voidism beyond this material existence. The Māyāvādī philosophers offer lip service to Vedic authority but try to escape the Vedic ritualistic ceremonies. They concoct some idea of a transcendental position and call themselves Nārāyaṇa, or God. However, God’s position is completely different from their concoction. Such Māyāvādī philosophers consider themselves above the influence of karma-kāṇḍa (fruitive activities and their reactions). For them, the spiritual world is equated with the Buddhist voidism. There is very little difference between impersonalism and voidism. Voidism can be directly understood, but the impersonalism enunciated by Māyāvādī philosophers is not very easily understandable. Of course, Māyāvādī philosophers accept a spiritual existence, but they do not know about the spiritual world and spiritual beings. According to Śrīmad-Bhāgavatam (10.2.32):
The intelligence of the Māyāvādīs is not purified; therefore even though they practice austerities for self-realization, they cannot remain within the impersonal brahmajyoti. Consequently, they fall down again into this material world.

The Māyāvādīs’ conception of spiritual existence is almost identical to the negation of material existence. The Māyāvādīs believe that there is nothing positive in spiritual life. As a result, they cannot understand devotional service or the worship of the Supreme Person, sac-cid-ananda-vigraha. The Māyāvādī philosophers consider Deity worship in devotional service to be pratibimba-vāda, or the worship of a form that is the reflection of a false material form. Thus the Lord’s transcendental form, which is eternally blissful and full of knowledge, is unknown to Māyāvādī philosophers. Although the term Bhagavān is explicitly described in Śrīmad-Bhāgavatam, they cannot understand it. Brahmeti paramātmeti bhagavān iti śabdya: “The Absolute Truth is called Brahman, Paramātmā and Bhagavān.” (Bhāg. 1.2.11) The Māyāvādīs try to understand Brahman only, or, at the most, Paramātma. However, they are unable to understand Bhagavān. Therefore the Supreme Personality of Godhead, Kṛṣṇa, says: māyayāpahṛta-jñāṇāḥ. Because of the Māyāvādī philosophers’ temperament, real knowledge is taken from them. Because they cannot receive the mercy of the Lord, they will always be bewildered by His transcendental form. Impersonal philosophy destroys the three phases of knowledge—jñāna, jñeya and jñātā. As soon as one speaks of knowledge, there must be a person who is the knower, the knowledge itself and the object of knowledge. Māyāvāda philosophy combines these three categories; therefore the Māyāvādīs cannot understand how the spiritual potencies of the Supreme Personality of Godhead act. Because of their poor fund of knowledge, they cannot understand the distinction in the spiritual world between knowledge, the knower and the object of knowledge. Because of this, Śrī Caitanya Mahāprabhu considers the Māyāvādī philosophers more dangerous than the Buddhists.

TEXT 169

jīvera nistāra lāgī’ sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa
SYNONYMS

jitfera—of the living entities; nistāra—deliverance; lāgi’—for the matter of; sūtra—Vedānta-sūtra; kaila—made; vyāsa—Śrīla Vyāsadeva; māyāvādi—of the impersonalists; bhāṣya—commentary; sunile—if hearing; haya—becomes; sarvanāsa—all destruction.

TRANSLATION

“Śrīla Vyāsadeva presented the Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled.

PURPORT

Factually, the devotional service of the Lord is described in Vedānta-sūtra, but the Māyāvādī philosophers, the Śaṅkarites, prepared a commentary known as Śārīraka-bhāṣya, in which the transcendental form of the Lord is denied. The Māyāvādī philosophers think that the living entity is identical with the Supreme Soul, Brahman. Their commentaries on Vedānta-sūtra are completely opposed to the principle of devotional service. Caitanya Mahāprabhu therefore warns us to avoid these commentaries. If one indulges in hearing the Śaṅkarite Śārīraka-bhāṣya, he will certainly be bereft of all real knowledge.

The ambitious Māyāvādī philosophers desire to merge into the existence of the Lord, and this may be accepted as sāyujya-mukti. However, this form of mukti means denying one’s individual existence. In other words, it is a kind of spiritual suicide. This is absolutely opposed to the philosophy of bhakti-yoga. Bhakti-yoga offers immortality to the individual conditioned soul. If one follows the Māyāvādī philosophy, he misses his opportunity to become immortal after giving up the material body. The immortality of the individual person is the highest perfectional stage a living entity can attain.

TEXT 170

‘परिनाम-वाद’—ब्यास-सूत्रेति सम्मतां ||
अचिन्त्यशक्ति ईश्वर-रूपेऽपरिनाता || १७० ||

‘parināma-vāda’—vyāsa-sūṭera sammata
acintya-śakti iśvara jagad-rūpe pariṇata

SYNONYMS

parināma-vāda—the theory of transformation; vyāsa-sūṭera—of the Vedānta-sūtra; sammata—purpose; acintya-śakti—inconceivable power; iśvara—the
Supreme Personality of Godhead; _jagat-rūpe_—in the form of the cosmic manifestation; _pariṇata_—transformed.

**TRANSLATION**

“*The Vedānta-sūtra aims at establishing that the cosmic manifestation has come into being by the transformation of the inconceivable potency of the Supreme Personality of Godhead.*

**PURPORT**

For a further explanation of _pariṇāma-vāda_, refer to Ṭadi-līlā, Seventh Chapter, verses 121-133.

**TEXT 171**

```plaintext
maṇī yaiche avikṛte prasabe hema-bhāra
jagad-rūpa haya iśvara, tabu avikāra
```

**SYNONYMS**

*maṇī*—the touchstone; *yaiche*—just as; *avikṛte*—without being transformed; *prasabe*—produces; *hema-bhāra*—volumes of gold; *jagad-rūpa*—the cosmic manifestation; *haya*—becomes; *iśvara*—the Supreme Personality of Godhead; *tabu*—still; *avikāra*—unchanged.

**TRANSLATION**

“The touchstone, after touching iron, produces volumes of gold without being changed. Similarly, the Supreme Personality of Godhead manifests Himself as the cosmic manifestation by His inconceivable potency, yet He remains unchanged in His eternal, transcendental form.

**PURPORT**

According to the commentary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the purpose of the _janmādy asya_ verse in the _Vedānta-sūtra_ is to establish that the cosmic manifestation is the result of the transformation of the potencies of the Supreme Personality of Godhead. The Supreme Lord is the master of innumerable eternal energies, which are unlimited. Sometimes these energies are manifested, and sometimes they are not. In any case, all energies are under His control; therefore He is the original energetic, the abode of all energies. A common brain in the conditioned state cannot conceive of how these inconceivable energies
abide in the Supreme Personality of Godhead, how He exists in His innumerable forms as the master of both spiritual and material energies, how He is the master of both manifest and potential powers and how contradictory potencies can abide in Him. As long as the living entity is within this material world, in the condition of illusion, he cannot understand the activities of the inconceivable energies of the Lord. Thus the Lord's energies, though factual, are simply beyond the power of the common brain to understand.

When the atheistic philosophers or the Māyāvādīs, being unable to understand the inconceivable energies of the Supreme Personality of Godhead, imagine an impersonal void, their imagination is only the counterpart of materialistic thinking. Within the material world, there is nothing inconceivable. High-thinking philosophers and scientists can tackle the material energy, but not being able to understand the spiritual energy, they can simply imagine an inactive state, such as the impersonal Brahman. This is simply the negative side of material life. By such imperfect knowledge, the Māyāvādī philosophers conclude that the cosmic manifestation is a transformation of the Supreme. Thus they must necessarily also accept the theory of the illusion of the Supreme (vivarta-vāda). However, if we accept the inconceivable potencies of the Lord, we can understand how the Supreme Personality of Godhead can appear within this material world without being touched or contaminated by the three modes of material nature.

From the śāstras we learn that there is a stone or jewel called a touchstone that can transform iron into gold. Although the touchstone turns iron into gold many times, it remains in its original condition. If such a material stone can maintain its inconceivable energy after producing volumes of gold, certainly the Supreme Personality of Godhead can remain in His original sac-cid-ānanda form after creating the cosmic world. As confirmed in Bhagavad-gītā (9.10), He acts only through His different energies. Mayadhyaśeṣa prakṛtiḥ: Kṛṣṇa directs the material energy, and that potency works in this material world. This is also confirmed in Brahma-saṁhitā (5.44):

\[
\text{sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā}
\text{chāyeva yasya bhuvanāni vibharti durgā}
\text{icchānunāpam api yasya ca ceṣṭate sā}
\text{govindam ādi-puruṣāṁ tam aham bhajāmi}
\]

The durgā-śakti (material energy) acts under the direction of the Supreme Personality of Godhead, and the universal creation, maintenance and destruction are being carried out by the durgā-śakti. Kṛṣṇa's direction is in the background. The conclusion is that the Supreme Personality of Godhead remains as He is, even though directing His energy, which makes the diverse cosmic manifestation work so wonderfully.
TEXT 172

vyāsa—bhrānta bali’ sei sūtre doṣa diyā ‘vivarta-vāda’ sthāpiyāche kalpanā kariyā

SYNONYMS
vyāsa—Śrīla Vyaṣadeva; bhrānta—mistaken; bali’—saying; sei—that; sūtre—in Vedānta-sūtra; doṣa—fault; diyā—accusing; vivarta-vāda—the theory of illusion; sthāpiyāche—has established; kalpanā—imagination; kariyā—doing.

TRANSLATION
“Śaṅkarācārya’s theory states that the Absolute Truth is transformed. By accepting this theory, the Māyāvādī philosophers denigrate Śrīla Vyaṣadeva by accusing him of error. They thus find fault in the Vedānta-sūtra and interpret it to try to establish the theory of illusion.

PURPORT
The first verse of the Brahma-sūtra is athatō brahma jijñāsa: “We must now inquire into the Absolute Truth.” The second verse immediately answers, janmādy asya yataḥ: “The Absolute Truth is the original source of everything.” Janmādy asya yataḥ does not suggest that the original person has been transformed. Rather, it clearly indicates that He produces this cosmic manifestation through His inconceivable energy. This is also clearly explained in Bhagavad-gītā, where Kṛṣṇa says, māttah sarvarth pravartate: “From Me, everything emanates.” (Bg. 10.8) This is also confirmed in the Taittiriya Upaniṣad: yato vā imāni bhūtāni jāyante: “The Supreme Absolute Truth is that from which everything is born.” (Tait. Up. 3.1.1) Similarly, in the Muṇḍaka Upaniṣad (1.1.7), it is stated, yathoṁ-nābhiṁ sriçate ghnate ca: “[The Lord creates and destroys the cosmic manifestation] as a spider creates a web and draws it back within itself.” All of these sūtras indicate the transformation of the Lord’s energy. It is not that the Lord undergoes direct transformation, which is called pariṇāma-vāda. However, being very anxious to protect Śrīla Vyāsadeva from criticism, Śaṅkarācārya became a pseudo gentleman and put forward his theory of illusion (vivarta-vāda). Śaṅkarācārya concocted this meaning of pariṇāma-vāda, and by word jugglery he endeavored very hard to establish pariṇāma-vāda as vivarta-vāda.
\[jīvāra \text{ dehe } ātma-buddhi — sei mithyā haya \]
\[jagat ye mithyā nahe, naśvara-mātra haya \]

**SYNONYMS**

\textit{jīvāra}—of the living entities; \textit{dehe}—in the body; \textit{ātma-buddhi}—considering as the self; \textit{sei}—that; \textit{mithyā}—untruth; \textit{haya}—is; \textit{jagat}—the cosmic manifestation; \textit{ye}—that; \textit{mithyā}—untruth; \textit{nahe}—not; \textit{naśvara-mātra}—only temporary; \textit{haya}—is.

**TRANSLATION**

"The theory of illusion can be applied only when the living entity identifies himself with the body. As far as the cosmic manifestation is concerned, it cannot be called false, although it is certainly temporary.

**PURPORT**

The living entity is the eternal servant of Kṛṣṇa. Being part and parcel of the Lord, he is constitutionally pure, but due to his contact with material energy, he identifies himself with either the gross or the subtle material body. Such identification is certainly false and constitutes the genuine platform of the theory of illusion. The living entity is eternal; he can never be subjected to the limits of time, as are his gross and subtle bodies. The cosmic manifestation is never false, but it is subject to change by the influence of the time factor. For a living entity to accept this cosmic manifestation as the field for his sense enjoyment is certainly illusory. This material world is the manifestation of the material energy of the Lord. This is explained by Kṛṣṇa in Bhagavad-gītā (7.4):

\[bhūmir āpo 'nalo vāyuḥ \]
\[kharī mano buddhir eva ca \]
\[ahāṅkāra iti yaṁ me \]
\[bhīṅā prakṛti aṣṭadhā \]

The material world is the inferior energy of the Supreme Personality of Godhead, but it is not a fact that the Supreme Lord has been transformed into this material world. The Māyāvādī philosophers, devoid of true understanding, have confused the theory of illusion and the theory of the cosmic manifestation by word jugglery. The theory of illusion can be applied to a person who identifies himself with the body. The living entity is the superior energy of the Supreme Lord, and the material world is the inferior energy. Both, however, are prakṛti (energy). Although the energies are simultaneously one with the Lord and different from Him, the Lord never loses His personal form due to the transformation of His different energies.
TEXT 174

‘प्राणव’ यें महावाक्य—इश्वरेरे मूर्ति।
प्राणव हैते सर्वबेद, जगत-उत्पत्ति॥ १७४॥

‘praṇava’ ye mahā-vākya—iśvarera mūrti
praṇava haite sarva-veda, jagat-utpatti

SYNONYMS

praṇava—orīkāra; ye—that which; mahā-vākya—transcendental vibration; iśvarera—of the Supreme Personality of Godhead; mūrti—the form; praṇava—orīkāra; haite—from; sarva-veda—all Vedic literature; jagat—of the material world; utpatti—production.

TRANSLATION

“The transcendental vibration orīkāra is the sound form of the Supreme Personality of Godhead. All Vedic knowledge and this cosmic manifestation are produced from this sound representation of the Supreme Lord.

PURPORT

Orīkāra is the representation of the Supreme Personality of Godhead in sound. This form of His holy name is accepted as the transcendental vibration (mahā-vākya) by virtue of which the temporary material manifestation has come into being. If one takes shelter of the sound representation of the Supreme Personality of Godhead (orīkāra), he can realize his constitutional identity and engage in devotional service even though in conditional life.

TEXT 175

‘तत्त्वमसि’—जीव-हेतु आदेशिक वाक्य।
प्राणव ना माणि’ तारे कहे महावाक्य॥ १७५॥

‘tattvamasi’—jīva-hetu prādeśika vākya
praṇava nā māni’ tāre kahe mahā-vākya

SYNONYMS

tat tvam asi—you are the same; jīva-hetu—for the enlightenment of the conditioned soul; prādeśika—subsidiary; vākya—vibration; praṇava—the orīkāra incarnation; nā—not; māni’—accepting; tāre—that; kahe—says; mahā-vākya—transcendental vibration.
TRANSLATION

“The subsidiary vibration tat tvam asi ['you are the same'] is meant for the understanding of the living entity, but the principal vibration is oṃkāra. Not caring for oṃkāra, Śaṅkarācārya has stressed the vibration tat tvam asi.’’

PURPORT

Tat tvam asi is accepted as the primary vibration by one who does not accept prāṇava, the transcendental sound incarnation of the holy name of the Lord, as the chief principle in Vedic literature. By word jugglery, Śaṅkarācārya tried to create an illusory presentation of the Supreme Personality of Godhead in His relationship with the living entities and the cosmic manifestation. Tat tvam asi is a warning to the living entity not to mistake the body for the self. Therefore tat tvam asi is especially meant for the conditioned soul. The chanting of orīkāra or the Hare Kṛṣṇa mantra is meant for the liberated soul. Śrīla Rūpa Gosvāmi has said, ayi mukta-kulair upāsyamānam (Nāmaśṭaka 1). Thus the holy name of the Lord is chanted by the liberated souls. Similarly, Parīkṣit Mahārāja says, nivṛttta-tārsair upagīyamānāt (Bhāg. 10.1.4). The holy name of the Lord can be chanted by those who have fully satisfied their material desires or who are fully situated on the transcendental platform and devoid of material desire. The name of the Lord can be chanted by one who is completely freed from material contamination (anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam). Śaṅkarācārya has indirectly minimized the value of the principal Vedic mantra (orīkāra) by accepting a subordinate vibration (tat tvam asi) as the most important Vedic mantra.

TEXT 176

ei-mate kalpita bhāṣye śata doṣa dila
bhaṭṭācārya pūrva-pakṣa apāra karila

SYNONYMS

ei-mate—in this way; kalpita—imagined; bhāṣye—in the commentary; śata—hundreds; doṣa—of faults; dila—gave; bhaṭṭācārya—Śārvabhauma Bhaṭṭācārya; pūrva-pakṣa—opposing elements; apāra—unlimitedly; karila—manifested.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu criticized Śaṅkarācārya’s Śārīraka-bhāṣya as imaginary, and He pointed out hundreds of faults in it. To defend
Śaṅkarācārya, however, Sārvabhauma Bhaṭṭācārya presented unlimited opposition.

**TEXT 177**

বিতৃত্তা, চল, নিগ্রহাদি অনেক উঠাইল।
সব খণ্ডে প্রভু নিজ-মত সে স্থাপিল॥ ১৭৭ ॥

vitanḍā, chala, nigrahādi aneka uthāila
saba khando' prabhu nija-mata se sthapila

**SYNONYMS**

vitanḍā—counter-arguments; chala—imaginary interpretations; nigrahā-ādi—repulses to the opposite party; aneka—various; uthāila—raised; saba—all; khando'—refuting; prabhu—Śrī Caitanya Mahāprabhu; nija-mata—His own conviction; se—that; sthāpila—established.

**TRANSLATION**

The Bhattacarya presented various types of false arguments with pseudo-logic and tried to defeat his opponent in many ways. However, Śrī Caitanya Mahāprabhu refuted all these arguments and established His own conviction.

**PURPORT**

The word vitanḍā indicates that a debater, not touching the main point or establishing his own point, simply tries to refute the other person's argument. When one does not touch the direct meaning but tries to divert attention by misinterpretation, he engages in chala. The word nigraha also means always trying to refute the arguments of the other party.

**TEXT 178**

ভগবান—‘সম্বন্ধ’, ভক্তি—‘অভিরোধে’ হয়।
প্রেমা—‘প্রয়োজন’, বেদে তিনবস্তু কয়॥ ১৭৮ ॥

bhagavān—‘sambandha’, bhakti—‘abhidheya’ haya
prema—‘prayojana’, vede tina-vastu kaya

**SYNONYMS**

bhagavān—the Supreme Personality of Godhead; sambandha—relationship; bhakti—devotional service; abhidheya—transcendental activities; haya—is; prema—love of Godhead; prayojana—the ultimate goal of life; vede—the Vedas; tina-vastu—three subject matters; kaya—describe.
TRANSLATION

Śrī Caitanya Mahāprabhu continued: “The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one’s real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in Vedic literature.

PURPORT

_Bhagavad-gītā _also confirms this statement (Bg. 15.15). _Vedais ca sarvair aham eva vedyah:_ the actual purpose in reading the _Vedas _is to learn how to become a devotee of the Supreme Lord. The Lord Himself advises, _man-manā bhava mad-bhakto mad-yājī māṁ namaskuru_ (Bg. 9.34). Therefore, after studying the _Vedas, _one must then execute devotional service by thinking always of the Supreme Lord (_man-manā_), becoming His devotee, worshiping Him and always offering Him obeisances. This is called _viṣṇu-ārādhana_, and it is the supreme occupational duty of all human beings. It is properly discharged in the _varṇāśrama-dharma _system, which divides society into _brahmacarya, grhastha, vānaprastha, sannyāsa, _and _brāhmaṇa, kṣatriya, vaiśya _and _śūdra_. This is the whole scheme of Vedic civilization. However, this institution is very difficult to establish in this age; therefore Śrī Caitanya Mahāprabhu advises that we not worry about the Vedic system of _varṇāśrama-dharma_. Rather, we should take directly to the chanting of the Hare Kṛṣṇa _mantra _and simply hear about the Supreme Personality of Godhead from pure devotees. This is the process recommended by Śrī Caitanya Mahāprabhu, and this is the purpose for studying the _Vedas._

TEXT 179

आर ये ये-किचु कहे, सकलहि कल्पना।
अन्तुप्रामाण बेब-बाक्यं कल्पना लक्षणं॥ १७९ ॥

āra ye ye-kichu kahe, sakala-i kalpanā
svataḥ-pramāṇa veda-vākye kalpena lakṣaṇā

SYNONYMS

āra—except this; ye ye—whatever; kichu—something; kahe—says; sakala-i—all; kalpanā—imagination; svataḥ-pramāṇa—self-evident; veda-vākye—in the Vedic version; kalpena—he imagines; lakṣaṇā—an interpretation.

TRANSLATION

“If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary.
PURPORT

When a conditioned soul is purified, he is called a devotee. A devotee has his relationship only with the Supreme Personality of Godhead, and his only occupational duty is to execute devotional service to satisfy the Lord. This service is rendered through the Lord’s representative, the spiritual master: yasya deve parā bhaktir yathā deve tathā gurau. When the devotee executes devotional service properly, he attains the highest perfection of life—love of Godhead: sa vai puruḥ-sām paro dharmo yato bhaktir adhokṣaje. The ultimate goal of understanding the Vedas is to be elevated to the platform of rendering loving service to the Lord. The Māyāvādī philosophers, however, consider the central point of relationship to be the impersonal Brahman, the function of the living entity to be the acquisition of knowledge of Brahman, resulting in detachment from material activity, and the ultimate goal of life to be liberation, or merging into the existence of the Supreme. All of this, however, is simply due to the imagination of the conditioned soul. It simply opposes him to material activities. One should always remember that all Vedic literatures are self-evident. No one is allowed to interpret the Vedic verses. If one does so, he indulges in imagination, and that has no value.

TEXT 180

अचार्येर दोष नाहि, ईश्वर-आज्ञा हैल ।
अतएव कल्पना करि’ नास्तिक-शास्त्र कैल ॥ १८० ॥

ācāryera doṣa nāhi, iśvara-ājñā haila
ataeva kalpanā kari’ nāstika-śāstra kaila

SYNONYMS

ācāryera—of Śaṅkarācārya; doṣa—fault; nāhi—there is not; iśvara-ājñā—the order of the Supreme Personality of Godhead; haila—there was; ataeva—therefore; kalpanā—imagination; kari’—making; nāstika—atheistic; śāstra—scriptures; kaila—prepared.

TRANSLATION

"Actually there is no fault on the part of Śaṅkarācārya. He simply carried out the order of the Supreme Personality of Godhead. He had to imagine some kind of interpretation, and therefore he presented a kind of Vedic literature that is full of atheism.

TEXT 181

शागैं: कवितैत्तिक जनान् मधुमुखन् कुरु ।
माण्ड गोपय येन स्तां स्तैृचिरर्वेदोऽत्वरः ॥ १८१ ॥
svāgamaīḥ kalpitaś tvam ca
janān mad-vimukhān kuru
mām ca gopaya yena syāt
srṣṭir esottarottarā

SYNONYMS
sva-āgamaīḥ—with your own theses; kalpitiḥ—imagined; tvam—you; ca—also; janān—the people in general; mat-vimukhān—averse to Me and addicted to fruitive activities and speculative knowledge; kuru—make; mām—Me, the Supreme Personality of Godhead; ca—and; gopaya—just cover; yena—by which; syāt—there may be; srṣṭiḥ—material advancement; eṣā—this; uttarottarā—more and more.

TRANSLATION
"Addressing Lord Śiva, the Supreme Personality of Godhead said, 'Please make the general populace averse to Me by imagining your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge.'"

PURPORT
This is a quotation from the Padma Purāṇa, Uttara-khaṇḍa (62.31).

TEXT 182

mayavādaḥ asac-ḍāstraṁ
pracchannam bauddham ucyate
mayaiva vihitam devi
kalau brāhmaṇa-mūrtinā

SYNONYMS
mayavādaḥ—the philosophy of Māyāvāda; asat-Śāstraṁ—false scriptures; pracchannam—covered; bauddham—Buddhism; ucyate—it is said; mayā—by me; eva—only; vihitam—executed; devi—O goddess of the material world; kalau—in the age of Kali; brāhmaṇa-mūrtinā—having the body of a brāhmaṇa.

TRANSLATION
"Lord Śiva informed the goddess Durgā, the superintendent of the material world, ‘In the age of Kali, I take the form of a brāhmaṇa and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy.’"
The word brāhmaṇa-mūrtinā in this verse refers to the founder of Māyāvāda philosophy, Śaṅkarācārya, who was born in the Mālabara district of southern India. Māyāvāda philosophy states that the Supreme Lord, the living entities and the cosmic manifestation are all transformations of illusory energy. To support this atheistic theory, the Māyāvādīs cite false scriptures, which make people bereft of transcendental knowledge and addicted to fruitive activities and mental speculation.

This verse is a quotation from the Padma Purāṇa, Uttara-khaṇḍa (25.7).

**SYNONYMS**

śuni’—hearing; bhaṭṭācārya—Śaṅkarācārya; haila—became; 
parama—very much; vismita—astonished; mukhe—in the mouth; nā—not; 
niḥsare—vibrates; vāṇi—words; ha-ilā—became; stambhita—stunned.

**TRANSLATION**

Śaṅkarācārya became very astonished upon hearing this. He became stunned and said nothing.

**SYNONYMS**

prabhu kahe,—bhaṭṭācārya, nā kara vismaya 
bhagavāne bhakti—parama-puruṣārtha haya

prabhu kahe—the Lord said; bhaṭṭācārya—My dear Bhaṭṭācārya; nā—not; 
kara—do; vismaya—astonishment; bhagavāne—unto the Supreme Personality of Godhead; bhakti—devotional service; parama—the Supreme; puruṣa-artha—human interest; haya—is.
TRANSLATION

Lord Śrī Caitanya Mahāprabhu then told him: “Do not be astonished. Actually, devotional service unto the Supreme Personality of Godhead is the highest perfection of human activity.

TEXT 185

‘अत्मराम’ पर्यन्त करें ईश्वर क्षण।
ऐं अचिन्त्य भगवानेर कुलगण।” १८५

‘ātmārāma’ paryanta kare iśvara bhajana
aiche acintya bhagavānera guṇa-gaṇa

SYNONYMS

ātmā-rāma—self-satisfied; paryanta—up to; kare—do; iśvara bhajana—devotional service to the Lord; aiche—such; acintya—inconceivable; bhagavānera—of the Supreme Personality of Godhead; guṇa-gaṇa—transcendental qualities.

TRANSLATION

“Even the self-satisfied sages perform devotional service to the Supreme Lord. Such are the transcendental qualities of the Lord. They are full of inconceivable spiritual potency.

TEXT 186

अत्मरामासं मुनयों निर्ग्रहों अपुरुक्तम्।
कुर्वन्त्याहैतुकीं उप्किरणेऽं हरिः।” १८६

ātmā-rāmāś ca munayo
nirgranthā apy urukrame
curvanthi ahaitukīṁ bhaktim
iththam-bhūta-guṇo hariḥ

SYNONYMS

ātmā-rāmah—persons who take pleasure in being transcendently situated in the service of the Lord; ca—also; munayah—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; nirgranthāh—without interest in any material desire; api—certainly; urukrame—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; kurvanti—do; ahaitukīm—causeless, or without material desires; bhaktim—devo-
tional service; ittham-bhūta—so wonderful as to attract the attention of the self-satisfied; gunah—who has transcendental qualities; hariḥ—the Supreme Personality of Godhead.

**TRANSLATION**

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

**PURPORT**

This is the famous ātmārāma verse (Bhāg. 1.7.10).

**TEXT 187**

शुनि भट्टाचार्य कहे,—‘शुन, महाशय! एहै लोकेर अर्थ शुनिते बांधा हया।’ १८७ ॥

śuni' bhaṭṭācārya kahe,—‘śuna, mahāśaya ei šloker artha šunite vāṇchā haya'

**SYNONYMS**

śuni'—hearing this; bhaṭṭācārya kahe—Śārvabhauma Bhaṭṭācārya said; śuna—please hear; mahā-āśaya—my dear sir; ei šloker—of this verse; artha—the meaning; šunite—to hear; vāṇchā—a desire; haya—there is.

**TRANSLATION**

After hearing the ātmārāma verse, Śārvabhauma Bhaṭṭācārya addressed Śrī Caitanya Mahāprabhu: “My dear sir, please explain this verse. I have a great desire to hear Your explanation of it.”

**TEXT 188**

प्रभु कहे,—‘तुम्हि किष्य कर, ताहा आगे शुनि। पाछे आमि करिब अर्थ, येबा किछु जानি॥’ १८८ ॥

prabhu kahe,—‘tumi ki artha kara, tāhā āge śuni’ pāche āmi kariba artha, yeba kichu jāni'
SYNONYMS

prabhu kahe—the Lord said; tumi—you; ki—what; artha—meaning; kara—do; tāhā—that; āge—first of all; śuni’—hearing; pāche—after that; āmi—I; kariba—shall do; artha—meaning; yebā—whatever; kichu—something; jāni—I know.

TRANSLATION

The Lord replied: “First let Me hear your explanation. After that, I shall try to explain what little I know.”

TEXT 189

Sārvabhauma Bhaṭṭācārya then began to explain the ātmārāma verse, and, according to the principles of logic, he raised various premises.

SYNONYMS

śuni’—hearing this; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; śloka—of the verse; kari/a—did; vyākhya—explanation; tarka-śāstra-mata—scriptures dealing with logic; mata—according to; utthāya—raises; vividha—-various; vidhāna—-premises.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then began to explain the ātmārāma verse, and, according to the principles of logic, he raised various premises.

TEXT 190

nava-vidha artha kaila śāstra-mata lañā
śuni’ prabhu kahe kichu iṣat hāsiyā

SYNONYMS

nava-vidha—nine kinds; artha—meanings; kaila—did; śāstra-mata—the principles of authorized scriptures; lañā—taking; śuni’—after hearing that; prabhu—Lord Caitanya; kahe—began to speak; kichu—something; iṣat—slightly; hāsiyā—smiling.
TRANSLATION
The Bhattacarya explained the atmârama verse in nine different ways on the basis of scripture. After hearing his explanation, Sri Caitanya Mahâprabhu, smiling a little, began to speak.

PURPORT
The atmârama verse was discussed at Naimiśaranya at a meeting of many great sages, headed by Saunaka Rśi. They questioned Śrila Sūta Gosvāmi, who presided at the meeting, about why Śrila Śukadeva Gosvāmi, a paramahamsa already in the transcendental position, was attracted to a discussion of the qualities of Kṛṣṇa. In other words, they wanted to know why Śrī Śukadeva Gosvāmi engaged in the study of Śrimad-Bhāgavatam.

TEXT 191
‘bhaṭṭācārya’, jāni — tumi sākṣat brhaspati 
śāstra-vyākhya karite aiche kāro nāhi śakti

SYNONYMS
bhaṭṭācārya—My dear Bhaṭṭācārya; jāni—I know; tumi—you; sākṣat—directly; brhaspati—the learned priest of the demigods named Brhaspati; śāstra-vyākhya—explanation of the scriptures; karite—to do; aiche—such; kāro—of anyone else; nāhi—there is not; śakti—power.

TRANSLATION
Śrī Caitanya Mahāprabhu said: “My dear Bhaṭṭācārya, you are exactly like Brhaspati, the priest of the heavenly kingdom. Indeed, no one within this world has the power to explain the scriptures in such a way.

TEXT 192
kintu tumi artha kaile pāṇḍitya-pratibhāya 
ihā va-i ślokera āche āro abhiprāya

SYNONYMS
kintu—there is not; tumi—you; artha—the content; kaile—such as; pāṇḍitya—knowledge; pratibhāya—power; iha—this; va—in; i ślokera—such a sloka; āche—such; āro—of anyone else; abhiprāya—power.
SYNONYMS

kintu—but; tumi—you; artha—meaning; kaile—have shown; pāṇḍītya—scholarly; pratiḥāya—with prowess; ihā va—i—besides this; śloka—of the verse; ache—there is; āro—another; abhiprāya—purport.

TRANSLATION

"My dear Bhaṭṭācārya, you have certainly explained this verse by the prowess of your vast learning, but you should know that, besides this scholarly explanation, there is another purport to this verse!"

TEXT 193

bhaṭṭācāryera prarthanāte prabhu vyākhyā kaila
tāṅra nava artha-madhye eka nā chuṇila

SYNONYMS

bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; prarthanāte—on the request; prabhu—Lord Śrī Caitanya Mahāprabhu; vyākhyā—explanation; kaila—made; tāṅra—his; nava artha—of the nine different types of explanations; madhye—in the midst; eka—one; nā—not; chuṇila—touched.

TRANSLATION

Upon the request of Sārvabhauma Bhaṭṭācārya, Lord Caitanya Mahāprabhu began to explain the verse, without touching upon the nine explanations given by the Bhaṭṭācārya.

TEXT 194

ātmārāmāś ca-sloke ‘ekādaśa’ pada haya
prthak prthak kaila padera artha niścaya

SYNONYMS

ātmārāmāś ca—known as such; sloke—in the verse; ekādaśa—eleven; pada—words; haya—there are; prthak prthak—separately one after another; kaila—made; padera—of the words; artha—the meaning; niścaya—certainty.
TRANSLATION

There are eleven words in the ātmārāma verse, and Śrī Caitanya Mahāprabhu explained each word, one after the other.

PURPORT

The words in the ātmārāma verse are ātmārāmāḥ, ca, munayah, nirgranthāḥ, api, urukrame, kurvanti, ahaitukīṁ, bhaktīṁ, ittham-bhūta-guṇāḥ and hariḥ.

TEXT 195

tat-tat-pada-prādhānye ‘ātmārāma’ milāṇā
aṣṭādaśa artha kaila abhiprāya lañā

SYNONYMS

tat-tat-pada—all those items; prādhānye—principally; ātmārāma—the word ātmārāma; milāṇā—causing to meet; aṣṭādaśa—eighteen; artha—meanings; kaila—did; abhiprāya—purpose; lañā—accepting.

TRANSLATION

Lord Caitanya Mahāprabhu took each word specifically and combined it with the word “ātmārāma.” He thus explained the word “ātmārāma” in eighteen different ways.

TEXT 196

bhagavān, tāṅra sakti, tāṅra guṇ-gaṇa
acintya prabhāva tinera nā yāya kathana

SYNONYMS

bhagavān—the Supreme Personality of Godhead; tāṅra sakti—His potencies; tāṅra guṇa-gaṇa—His transcendental qualities; acintya—inconceivable; prabhāva—the influence; tinera—of the three; nā—not; yāya—possible; kathana—to speak.
Śrī Caitanya Mahāprabhu said: “The Supreme Personality of Godhead, His different potencies and His transcendental qualities all have inconceivable prowess. It is not possible to explain them fully.

TRANSLATION

SetText 197

अन्य यता साध्य-साधन करि’ आच्छादने।
এই তিনে হরে সিদ্ধ-সাধকের মনে। ১৯৭

anya yata sādhyā-sādhana kari’ acchādana
ei tine hare siddha-sādhakera man

SYNONYMS

anya—other; yata—all; sādhyā-sādhana—objectives and transcendental practices; kari’—doing; acchādana—covering; ei tine—these three; hare—take away; siddha—successful; sādhakera—of the student engaged in spiritual activities; mana—the mind.

TRANSLATION

“These three items attract the mind of a perfect student engaged in spiritual activities and overcome all other processes of spiritual activity.”

PURPORT

Spiritual activities other than bhakti-yoga are divided into three categories—speculative activity conducted by the jñāna-sampradāya (learned scholars), fruitive activity conducted by the general populace according to Vedic regulations, and the activities of transcendentalists not engaged in devotional service. There are many different branches of these categories, but the Supreme Personality of Godhead, by His inconceivable potencies and transcendental qualities, attracts the mind of the student engaged in the activities of karma, jñāna, yoga, and so forth. The Supreme Lord is full of inconceivable potencies, which are related to His person, His energies and His transcendental qualities. All of these are very attractive to the serious student. Consequently the Lord is known as Kṛṣṇa, the all-attractive one.
sanakādi-śukadeva tāḥāte pramāṇa
ei-mata nānā artha kareṇa vyākhyāna

SYNONYMS
sanaka-ādi—the four sanas; śukadeva—and Śukadeva Gosvāmī; tāḥāte—in that; pramāṇa—the evidence; ei-mata—in this way; nānā—varieties; artha—meaning; kareṇa—does; vyākhyāna—explanation.

TRANSLATION
Śrī Caitanya Mahāprabhu explained the meaning of the verse by giving evidence concerning Śukadeva Gosvāmī and the four rṣis Sanaka, Sanat-kumāra, Sanātana and Sanandana. Thus the Lord gave various meanings and explanations.

PURPORT
That Krṣṇa is all-attractive is verified by the activities of the four rṣis and Śukadeva Gosvāmī. All of them were liberated persons, yet they were attracted by the qualities and pastimes of the Lord. It is therefore said: mukta api līlāyā vigrāhāṁ kṛtvā bhagavantarh bhajante. (Cc. Madhya 24.112) Even liberated persons are attracted by the pastimes of Lord Krṣṇa and thus engage in devotional service. From the very beginning of their lives, Śukadeva Gosvāmī and the four Kumāras, known as catuḥsana, were liberated and self-realized on the Brahman platform. Nonetheless, they were attracted by the qualities of Krṣṇa, and they engaged in His service. The four Kumāras were attracted by the aroma of the flowers offered at the lotus feet of Krṣṇa, and in this way they became devotees. Śukadeva Gosvāmī heard Śrīmad-Bhāgavatam by the mercy of his father, Vyāsadeva, and he was consequently attracted to Krṣṇa and became a great devotee. The conclusion is that the transcendental bliss experienced in the service of the Lord must be superior to brahmānanda, the bliss derived from realizing the impersonal Brahman.

TEXT 199

śuni’ bhaṭṭācāryera mane haila camatkāra
prabhuke krṣṇa jāni’ kare āpanā dhikkāra

SYNONYMS
śuni’—hearing this; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; mane—in the mind; haila—there was; camatkāra—wonder; prabhuke—Lord Śrī Caitanya Mahāprabhu; krṣṇa—Lord Krṣṇa; jāni’—accepting as; kare—does; āpanā—himself; dhikkāra—condemnation.
TRANSLATION

Upon hearing Caitanya Mahāprabhu’s explanation of the ātmārāma verse, Sārvabhauma Bhaṭṭacārya was struck with wonder. He then understood Lord Śrī Caitanya Mahāprabhu to be Kṛṣṇa in person, and he thus condemned himself in the following words.

TEXT 200

‘इहं हे त ‘साक्षा कृषणः्युद्धोऽिणा जानियाः।
महा-अपराधः कैमु गर्वितं हैियाः॥२००॥

‘iṁha ta’ sākṣāt kṛṣṇa,—muṇi nā jāniyā
mahā-aparādhā kainu garvita ha-iyā’

SYNONYMS
iṁha—Śrī Caitanya Mahāprabhu; ta’—indeed; sākṣāt—directly; kṛṣṇa—Lord Kṛṣṇa; muṇi—l; nā—not; jāniyā—knowing; mahā-aparādha—a great offense; kainu—did; garvita—proud; ha-iyā—being.

TRANSLATION

“Caitanya Mahāprabhu is certainly Lord Kṛṣṇa Himself. Because I could not understand Him and was very proud of my own learning, I have committed many offenses.”

TEXT 201

अत्मनिद्दा करि लिला प्रभुर शरणः।
कृपा करिबारे तबे प्रभुर लिला मनः॥ २०१॥

ātma-nindā kari’ laila prabhura śaraṇa
kṛpā karibāre tabe prabhura haila mana

SYNONYMS
ātma-nindā—self-indictment; kari’—doing; laila—took; prabhura—of the Lord; śaraṇa—shelter; kṛpā—mercy; karibāre—to do; tabe—then; prabhura—of the Lord; haila—it was; mana—the mind.

TRANSLATION

When Sārvabhauma Bhaṭṭacārya denounced himself as an offender and took shelter of the Lord, the Lord desired to show him mercy.
TEXT 202

निज-रूप प्रभु तान्रे कराइल्य दर्शन।
चतुर्भुज-रूप प्रभु हइल। तখन। ॥ २०२ ॥

nija-rūpa prabhu tānre karāila darśana
catur-bhuja-rūpa prabhu hāilā takhana

SYNONYMS

nija-rūpa—personal form; prabhu—the Lord; tānre—unto him; karāila—made;
darśana—seeing; catuḥ-bhuja—four-handed; rūpa—form; prabhu—the Lord; ha-
ilā—became; takhana—at that time.

TRANSLATION

To show him mercy, Śrī Caitanya Mahāprabhu allowed him to see His Viṣṇu form. Thus He immediately assumed four hands.

TEXT 203

देखाइल तान्रे आगे चतुर्भुज-रूप।
पाचे श्याम-वंशीमुख श्रीकृष्ण आरूप। ॥ २०३ ॥

dekhāila tānre āge catur-bhuja-rūpa
pāche śyāma-vaṁśi-mukha svakiya svarūpa

SYNONYMS

dekhāila—showed; tānre—unto him; āge—at first; catur-bhuja-rūpa—the form with four hands; pāche—afterwards; śyāma—blackish; vaṁśi-mukha—with a flute to the mouth; svakiya—personal; svarūpa—form.

TRANSLATION

Śrī Caitanya Mahāprabhu first showed him the four-handed form and then appeared before him in His original form of Kṛṣṇa, with a blackish complexion and a flute to His lips.

TEXT 204

dēkhi' sārvabhouṁ dānava kori' paḍhi।
puṇa uṭṭha' jñāti karē dūhi kara muḍi। ॥ २०४ ॥
When Sārvabhauma Bhaṭṭācārya saw the form of Lord Kṛṣṇa manifested in Caitanya Mahāprabhu, he immediately fell down flat to offer Him obeisances. Then he stood up and with folded hands began to offer prayers.

**TEXT 205**

prabhura kṛpaya tāṅra sphurila saba tattva
nāma-prema-dāna-ādi varṇena mahattva

**SYNONYMS**

prabhura—of the Lord; kṛpāya—by the mercy; tāṅra—to him; sphurila—manifested; saba—all; tattva—truths; nāma—the holy name; prema-dāna—distribution of love of Godhead; ādi—and so on; varṇena—describes; mahattva—the importance.

By the mercy of the Lord, all truths were revealed to Sārvabhauma Bhaṭṭācārya, and he could understand the importance of chanting the holy name and distributing love of Godhead everywhere.

**TEXT 206**

śata śloka kaila eka daṇḍa nā yaite
brhaspati taiche śloka nā pāre karite

śata śloka kaila eka daṇḍa nā yaite
brhaspati taiche śloka nā pāre karite
SYNONYMS

śata—one hundred; śloka—verses; kaila—composed; eka—one; danda—a
duration of twenty-four minutes; nā—not; yāite—passing; brhaspati—Bṛhaspati,
the priest of the heavenly planets; taiche—such; śloka—verses; nā—not; pāre—
able; karite—to compose.

TRANSLATION

Sārvabhauma Bhāṭṭācārya composed one hundred verses in a very short
time. Indeed, not even Bṛhaspati, the priest of the heavenly planets, could
compose verses as quickly.

PURPORT

The name of the book of one hundred beautiful verses composed by Sār-
vabhauma Bhāṭṭācārya is Suśloka-śataka.

TEXT 207

शुनि’ सुखे प्रभु तान्रे कैला अलिंगना।
शुद्धाचर्य प्रेमार्शे तैल अचेतन। ॥ २०७ ॥

śuni’ sukhe prabhu tānre kaila ālingana
bhāṭṭācārya premārśe haila acetana

SYNONYMS

śuni’—hearing; sukhe—in happiness; prabhu—Lord Caitanya Mahāprabhu;
tānre—Sārvabhauma Bhāṭṭācārya; kaila—did; ālingana—embracing; bhāṭ-
tācārya—Sārvabhauma Bhāṭṭācārya; prema-āveśe—in the ecstasy of love of God;
haila—became; acetana—unconscious.

TRANSLATION

After hearing the one hundred verses, Śrī Caitanya Mahāprabhu happily
embraced Sārvabhauma Bhāṭṭācārya, who was immediately overwhelmed in
ecstatic love of Godhead and fell unconscious.

TEXT 208

अश्रु, स्तंभ, पुलक, श्वेद, कंप्त धरहरी।
नाचे, गाय, कान्धे, पड़े प्रभु-पद धरी’ ॥ २०८ ॥

aśru, stambha, pulaka, sveda, kampa tharahari
nāce, gāya, kānde, pade prabhu-pada dhari’
SYNONYMS

aśrū—tears; stambha—a stunned condition; pulaka—standing of hair; sveda—perspiration; kampa—trembling; tharahari—with great shaking; nāce—dances; gāya—sings; kānde—cries; paḍe—falls down; prabhu-pada—the lotus feet of the Lord; dhari'—catching.

TRANSLATION

Out of ecstatic love of God, the Bhaṭṭācārya shed tears, and his body was stunned. He exhibited an ecstatic mood, and he perspired, shook and trembled. He sometimes danced, sometimes chanted, sometimes cried and sometimes fell down to touch the lotus feet of the Lord.

TEXT 209

dekhi' gopināthācārya haraśita-mana
bhaṭṭācāryera nṛtya dekhī' hāse prabhura gaṇa

SYNONYMS
dekhi'—seeing this; gopinātha-ācārya—Gopinātha Ācārya; haraśita-mana—a pleased mind; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; nṛtya—dancing; dekhī'—seeing; hāse—laughs; prabhura gaṇa—the associates of Lord Caitanya Mahāprabhu.

TRANSLATION

While Sārvabhauma Bhaṭṭācārya was in this ecstasy, Gopinātha Ācārya was very pleased. The associates of Śrī Caitanya Mahāprabhu all laughed to see the Bhaṭṭācārya dance so.

TEXT 210

gopināthācārya kahe mahāprabhura prati
'sei bhaṭṭācāryera prabhu kaile ei gati' ॥ २१० ॥

SYNONYMS
gopinātha-ācārya—of the name Gopinātha Ācārya; kahe—said; mahā-prabhura—Śrī Caitanya Mahāprabhu; prati—to; sei bhaṭṭācāryera—of that Bhaṭṭācārya; prabhu—my Lord; kaile—You have made; ei gati—such a situation.
TRANSLATION

Gopinātha Acārya told Lord Caitanya Mahāprabhu: “Sir, You have brought all this upon Sārvabhauma Bhaṭṭācārya.”

TEXT 211

prabhu kahe, — ‘tumi bhakta, tomāra sāṅga haite jagannātha inhāre kṛpā kaila bhāla-mate’

SYNONYMS
prabhu kahe—the Lord said; tumī bhakta—you are a devotee; tomāra sāṅga haite—on account of your association; jagannātha—Lord Jagannātha; inhāre—unto him; kṛpā—mercy; kaila—showed; bhāla-mate—very well.

TRANSLATION

Śrī Caitanya Mahāprabhu replied: “You are a devotee. Because of your association, Lord Jagannātha has shown him mercy.”

TEXT 212

tabe bhaṭṭācārye prabhu susthira karila sthira haṇā bhaṭṭācārya bahu stuti kaila

SYNONYMS
tabe—then; bhaṭṭācārye—unto Sārvabhauma Bhaṭṭācārya; prabhu—Lord Śrī Caitanya Mahāprabhu; su-sthira—pacification; karila—did; sthira haṇā—being pacified; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; bahu—many; stuti—prayers; kaila—offered.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu pacified the Bhaṭṭācārya, and when he was quieted, he offered many prayers to the Lord.
TEXT 213

‘জগৎ নিস্তারিলে তুমি,—সেহ অল্পকার্য।
আমার উদ্ধারিলে তুমি,—এ শক্তি অস্ক্রু।’ || ২১৩ ||

’jagat nistārile tumī,—seha alpa-kārya
āmā uddhārile tumī,—e saktiāścary’a

SYNONYMS

jagat—the whole world; nistārile—have delivered; tumī—You; seha—that;
alpa-kārya—minor activity; āmā—me; uddhārile—have delivered; tumī—You;
e—this; sakti—power; āścarya—wonderful.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said: ‘My dear Sir, You have delivered the entire
world, but that is not a very great task. However, You have also delivered
me, and that is certainly the work of very wonderful powers.

TEXT 214

তর্ক-শাস্ত্রে কড় আমি, যেহেতু লোহপিণ্ড।
আমার দ্রাবাইলে তুমি, প্রতাপ প্রাচণ্ড।’ || ২১৪ ||

tarka-śāstre jaḍa āmi, yaiche lauha-piṇḍa
āmā dravāile tumī, pratāpa pracaṇḍa’

SYNONYMS

tarka-śāstre—due to logical scriptures; jaḍa—dull; āmi—I; yaiche—just like;
lauha-piṇḍa—an iron bar; āmā—me; dravāile—melted; tumī—You; pratāpa—
power; pracaṇḍa—very great.

TRANSLATION

‘I had become dull-headed due to reading too many books on logic. Con-
sequently I had become like an iron bar. Nonetheless, You have melted me,
and therefore Your influence is very great.’

TEXT 215

স্তুতি শুনি মহাপ্রভু নিজ বাসা আইল।
স্তূতিচার্য আচার্য-দ্বারে নিক্ষি করাইল।’ || ২১৫ ||
SYNONYMS

stuti suni’—after hearing the prayers; mahāprabhu—Śrī Caitanya Mahāprabhu; nija—own; vāsā—to the residence; ailā—returned; bhaṭṭācārya—ŚrīvaśiśaŚrīvaśireśa Bhaṭṭācārya; acārya-dvāre—through Gopinātha Acārya; bhikṣā—luncheon; karailā—induced to take.

TRANSLATION

After hearing the prayers offered by ŚrīvaśiśaŚrīvaśireśa Bhaṭṭācārya, Śrī Caitanya Mahāprabhu returned to His residence, and the Bhaṭṭācārya, through Gopinātha Acārya, induced the Lord to accept lunch there.

TEXT 216

āra dina prabhu gela jagannātha-daraśane

darśana karilā jagannātha-sayyothāne

SYNONYMS

āra dina—the next day; prabhu—Lord Caitanya Mahāprabhu; gelā—went; jagannātha-daraśane—to see Jagannātha in the temple; darśana karilā—saw; jagannātha-sayya-utthāne—the Lord’s rising from bed early in the morning.

TRANSLATION

Early the following morning, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, and He saw the Lord rise from His bed.

TEXT 217

pūjārī āniyā mālā-prasādānna dilā

prasādānna-mālā pāṇa prabhu harṣa hailā
SYNONYMS

pujārī—the priest; aniyā—bringing; mālā—garlands; prasāda-anna—remnants of food; dila—offered; prasāda-anna—the prasāda; mālā—and garlands; pāṇā—getting; prabhu—Lord Caitanya Mahāprabhu; harṣa—pleased; hailā—became.

TRANSLATION

The priest there presented Him with garlands and prasāda that had been offered to Lord Jagannātha. This pleased Caitanya Mahāprabhu very much.

TEXT 218

সেই এসাদার্থ-মালা অঞ্চলে বাজিয়া।
ভুট্টাচার্য্যের ঘরে আইলা তরা যুক্ত হঞা॥ ২১৮॥

sei prasādānna-mālā aṅcale bāndhiyā
bhaṭṭācāryera ghare āilā tvarāyukta hañā

SYNONYMS

sei prasāda-anna—those remnants of food; mālā—and garlands; aṅcale—in the end of His cloth; bāndhiyā—binding; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; ghare—to the house; āilā—went; tvarā-yukta—hasty; hañā—being.

TRANSLATION

Carefully tying the prasāda and garlands in a cloth, Caitanya Mahāprabhu hastened to the house of Sārvabhauma Bhaṭṭācārya.

TEXT 219

অরুণোদয়-কালে হৈল প্রভুর আগমন।
সেইকালে ভুট্টাচার্য্যের হৈল আগমন॥ ২১৯॥

arunodaya-kāle haila prabhura āgamaṇa
sei-kāle bhaṭṭācāryera haila jāgaraṇa

SYNONYMS

aruna-udaya—before sunrise; kāle—at the time; haila—there was; prabhura—of Lord Śrī Caitanya Mahāprabhu; āgamaṇa—the coming; sei-kāle—at that time; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; haila—there was; jāgaraṇa—arising from bed.
TRANSLATION

He arrived at the Bhaṭṭācārya’s house a little before sunrise, just when the Bhaṭṭācārya was arising from bed.

TEXT 220

‘क्रṣṇ’ ‘क्रṣṇ’ ‘फुट कहि’ भट्टाचार्य जागिला।
क्रṣṇनाम शुली प्रभुर आनन्द बाढ़िला॥ २२० ॥

‘क्रṣṇा’ ‘क्रṣṇा’ शुष्टा कही’ भट्टाचार्या जागिला
क्रṣṇा-नामा सुनी’ प्रभुरा अनन्दा बाढ़िला

SYNONYMS

क्रṣṇा क्रṣṇा—chanting the name of Kṛṣṇa; शुष्टा—distinctly; कही’—saying; भट्टाचार्या—Śrīvānabhauma Bhaṭṭācārya; जागिला—got up from the bed; क्रṣṇा-नामा—the holy name of Lord Kṛṣṇa; सुनी’—hearing; प्रभुरा—of Lord Caitanya Mahāprabhu; अनन्दा—pleasure; बाढ़िला—increased.

TRANSLATION

As Śrīvānabhauma Bhaṭṭācārya arose from bed, he distinctly chanted, “Kṛṣṇa, Kṛṣṇa.” Lord Caitanya was very pleased to hear him chant the holy name of Kṛṣṇa.

TEXT 221

बाहिरे प्रभुर तेंहो पाइल दरसन।
आस्ते-व्यस्ते आसि’ बैल चरण बंधन || २२१ ॥

bāhire prabhura teṅho pāila daraṣana
āste-vyaste āsi’ kaila caraṇa vandana

SYNONYMS

बाहिरे—outside the house; प्रभुरा—of Lord Śrī Caitanya Mahāprabhu; तेंहो—he; पाइल—got; दरासना—sight; āste-vyaste—with great hurry; āsi’—coming there; कैला—did; caraṇa vandana—worshiping the lotus feet.

TRANSLATION

The Bhaṭṭācārya noticed Śrī Caitanya Mahāprabhu outside, and with great haste he went to Him and offered prayers unto His lotus feet.
TEXT 222

বসিতে আসন দিয়া দুই হেতে বসিল।

প্রসাদের হুই এর হাতে দিল। ॥ ২২২ ॥

vasite āsana diyā duṇheta vasilā
prasādana prabhu tānra hāte dilā

SYNONYMS

vasite—to sit; āsana—carpet; diyā—offering; duṇheta—both of them; vasilā—sat down; prasāda-anna—the prasāda; khuli’—opening; prabhu—Śrī Caitanya Mahāprabhu; tānra—his; hāte—in the hand; dilā—offered.

TRANSLATION

The Bhattacarya offered a carpet for the Lord to sit upon, and both of them sat there. Then Śrī Caitanya Mahāprabhu opened the prasāda and placed it in the hands of the Bhaṭṭācārya.

TEXT 223

প্রসাদার পাঞ্চ হস্তাধারের আনন্দ হৈল।

স্নান, সন্ধ্যা, দাংথাণ যাঁদি না কৈল। ॥ ২২৩ ॥

prasādana pāṇā bhaṭṭācāryera ānanda haila
snāna, sandhyā, danta-dhāvana yadyapi nā kaila

SYNONYMS

prasāda-anna—the remnants of food; pāṇā—getting; bhaṭṭācāryera—of Śārvabhauma Bhaṭṭācārya; ānanda—pleasure; haila—there was; snāna—bathing; sandhyā—morning duties; danta-dhāvana—washing the teeth; yadyapi—although; nā—not; kaila—finished.

TRANSLATION

At that time, the Bhaṭṭācārya had not even washed his mouth, nor had he taken his bath nor finished his morning duties. Nonetheless, he was very pleased to receive the prasāda of Lord Jagannātha.

TEXT 224

চৈতন্য-প্রসাদে মনের সব জাড়া গেল।

এই কল্পক পড়ি’ অল্প ভক্ত্য করিল। ॥ ২২৪ ॥
caitanya-prasāde manera saba jāḍya gela
ei śloka paḍi’ anna bhakṣaṇa karila

SYNONYMS
caitanya-prasāde—by the mercy of Lord Śrī Caitanya Mahāprabhu; manera—of the mind; saba—all; jāḍya—dullness; gela—went away; ei śloka—these verses; paḍi’—reciting; anna—remnants of food; bhakṣaṇa—eating; karila—did.

TRANSLATION
By the mercy of Śrī Caitanya Mahāprabhu, all the dullness in the mind of Sārvabhauma Bhaṭṭācārya was eradicated. After reciting the following two verses, he ate the prasāda offered to him.

TEXT 225

अंकं पुष्पितं बापि नीति व दुरदेशस्तः।
प्राप्ति-मित्रेण भोज्यं नात्र कालिचारणः॥ २२५ ॥

śukarāṁ paryuṣitāṁ vāpi
nītāṁ vā dūra-deśataḥ
prāpti-mātreṇa bhoktavyāṁ
nātra kāla-vicāraṇā

SYNONYMS
śukam—dry; paryuṣitam—stale; vā—or; api—although; nītam—brought; vā—or; dūra-deśataḥ—from a distant country; prāpti-mātreṇa—only with the receiving; bhoktavyam—to be eaten; na—not; atra—in this; kāla-vicāraṇā—consideration of time or place.

TRANSLATION
The Bhaṭṭācārya said: ‘‘One should eat the maha-prasāda of the Lord immediately upon receiving it, even though it is dried up, stale or brought from a distant country. One should consider neither time nor place.

TEXT 226

न देशनियमं न कालनियमं तः॥
प्राप्तिमयं जडं शिष्टीर्ते भोज्यं हृदिरहस्यं ॥ २२६ ॥

na deśa-niyamas tatra
na kāla-niyamas tathā
The liberation of Sarvabhauma Bhaṭṭācārya

prāptam annarān drutarāṁ śiṣṭair
bhoktavyam harir abravit

SYNONYMS

na—not; deśa—of the country; niyamāḥ—regulation; tatra—in that; na—not; kāla—of time; niyamāḥ—regulation; tathā—so also; prāptam—received; annam—prasāda; drutam—hastily; śiṣṭaiḥ—by gentlemen; bhoktavyam—to be eaten; hariḥ—the Lord; abravit—has said.

TRANSLATION

“‘The prasāda of Lord Kṛṣṇa is to be eaten by gentlemen as soon as it is received; there should be no hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead.’”

PURPORT

These verses are quoted from the Padma Purāṇa.

TEXT 227

dekhi’ ānandita haila mahāprabhu māna
prema-aviśta haṇā prabhu kailā āliṅgana

SYNONYMS

dekhi’—seeing this; ānandita—very much pleased; haila—was; mahā-prabhu—of Śrī Caitanya Mahāprabhu; māna—the mind; prema-aviśta—absorbed in the ecstasy of love of God; haṇā—becoming; prabhu—Śrī Caitanya Mahāprabhu; kailā—did; āliṅgana—embracing.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see this. He became ecstatic in love of Godhead and embraced Sarvabhauma Bhaṭṭācārya.

TEXT 228
Sri Caitanya-caritamrta [Madhya-lila, Ch. 6]

dui-jane dhari' duñhe karena nartana
prabhu-bhṛtya duñhā sparše, duñhāra phule mana

SYNONYMS

dui-jane—both of them; dhari’—embracing; duñhe—both; karena—do; nartana—dancing; prabhu-bhṛtya—the master and the servant; duñhā—both; sparše—by touching each other; duñhāra—of both of them; phule—were excited; mana—minds.

TRANSLATION

The Lord and the servant embraced one another and began to dance. Simply by touching each other, they became ecstatic.

TEXT 229

sveda-kampa-aśru duñhe ānande bhasīlā
prema-aviśta hañā prabhu kahite lāgilā

SYNONYMS

sveda—perspiration; kampa—trembling; aśru—tears; duñhe—both of them; ānande—in transcendental bliss; bhasīlā—floated; prema-aviśta—absorbed in ecstatic love of Godhead; hañā—being; prabhu—the Lord; kahite—to speak; lāgilā—began.

TRANSLATION

As they danced and embraced, spiritual symptoms manifested in their bodies. They perspired, trembled and shed tears, and the Lord began to speak in His ecstacy.

TEXT 230

“āji muñi anāyāse jinīnu tribhuvana
āji muñi karinu vaikuṇṭha ārohaṇa

“āji muñi anāyāse jinīnu tribhuvana
āji muñi karinu vaikuṇṭha ārohaṇa
SYNONYMS
āji—today; muñi—I; anāyāse—very easily; jininu—conquered; tri-bhuvana—the three worlds; āji—today; muñi—I; karinu—did; vaikuṇṭha—to the spiritual world; ārohaṇa—ascending.

TRANSLATION
Śrī Caitanya Mahāprabhu said: “Today I have conquered the three worlds very easily. Today I have ascended to the spiritual world.”

PURPORT
The goal of human perfection is stated here in brief. One has to surpass all the planetary systems of the material universe, pierce through the covering of the universe and reach the spiritual world known as Vaikuṇṭhaloka. The Vaikuṇṭhalokas are variegated spiritual planets situated in the Lord’s impersonal bodily effulgence, known as the brahmajyoti. One may aspire to elevate himself to a heavenly planet within the material world, such as the moon, the sun or Venus, but if one is spiritually advanced in Kṛṣṇa consciousness, he does not wish to remain within the material universe, even in a higher planetary system. Rather, he prefers to penetrate the covering of the universe and attain the spiritual world. He can then be situated in one of the Vaikuṇṭha planets there. However, the devotees under the guidance of Śrī Caitanya Mahāprabhu aspire to reach the topmost spiritual planet, known as Goloka Vṛndāvana, the residence of Lord Śrī Kṛṣṇa and His eternal associates.

TEXT 231

अजि मोर पूर्ण हैल सर्व अभिलाष | सार्वभौमेर हैल महाप्रसादे विश्वास || २३१ ||
āji mora pūrṇa haila sarva abhilāsa
sārvabhaumera haila mahā-prasāde viśvāsa

SYNONYMS
āji—today; mora—My; pūrṇa—satisfied; haila—became; sarva—all; abhilāsa—desires; sārvabhaumera—of Sārvabhauma Bhaṭṭācārya; haila—there was; mahā-prasāde—in the remnants of the Lord’s food; viśvāsa—faith.

TRANSLATION
Caitanya Mahāprabhu continued: “I think that today all My desires have been fulfilled because I see that Sārvabhauma Bhaṭṭācārya has acquired faith in the mahā-prasāda of Lord Jagannātha.
TEXT 232

अजि तुमि निश्कपाते हैल | क्र्ष्णः श्रया।
क्र्ष्ण अजि निश्कपाते तोमा हैल सदयं || २३२ ||

"āji tumī nīśkapāte hailā krṣṇāśraya
krṣṇa āji nīśkapāte tomā hailā sadaya"

SYNONYMS

āji—today; tumī—you; nīśkapāte—without a doubt; hailā—have become; krṣṇa-āśraya—under the shelter of Lord Kṛṣṇa; krṣṇa—Lord Kṛṣṇa; āji—today; nīśkapāte—without reservation; tomā—unto you; haila—has become; sa-daya—very merciful.

TRANSLATION

"Indeed, today you have undoubtedly taken shelter of the lotus feet of Kṛṣṇa, and Kṛṣṇa, without reservation, has become very merciful toward you.

TEXT 233

अजि से खंडिल कोमा देहादि-बंधन।
अजि तुमि चिँच-किले मायार बंधन। || २३३ ||

"āji se khaṇḍilā tomāra dehādi-bandhana
āji tumī chinna kaile māyāra bandhana"

SYNONYMS

āji—today; se—that; khaṇḍilā—dismantled; tomāra—your; dehā-ādi-bandhana—material bondage due to the bodily concept of life; āji—today; tumī—you; chinna—cut to pieces; kaile—did; māyāra—of illusory energy; bandhana—the shackles.

TRANSLATION

"My dear Bhaṭṭacārya, today you have been released from material bondage in the bodily conception of life; you have cut to pieces the shackles of the illusory energy.

TEXT 234

अजि क्र्ष्णः राप्ति-योग्य हैल तोमार मन।
बेद-धर्म लंक्ष्य तिकले प्रसाद भक्षण। || २३४ ||
The Liberation of Sārvabhauma Bhāṭṭācārya

अजी कृष्ण-प्राप्ति-योग्य हाइला तोमारा मना वेद-धर्म लाङ्घी काईल प्रसादा भक्षणा”

SYNONYMS

अजी—today; कृष्ण-प्राप्ति—for attainment of the lotus feet of Krishna; योग्य—fit; हाइला—has become; तोमारा—your; मना—mind; वेदा—of the four Vedas; धर्मा—the principles; लाङ्घी—surpassing; काईल—you have done; प्रसादा—the remnants of food offered to Krishna; भक्षणा—eating.

TRANSLATION

“Today your mind has become fit to take shelter of the lotus feet of Krishna because, surpassing the Vedic regulative principles, you have eaten the remnants of food offered to the Lord.

अजी ये सं स्वभाव दययेदेनस्तः
सर्वामृत्युश्लिष्टपद्ध ौ यदि निबंधीकम् ।
तेत चूक्तरामतित्तत्स्त्ति च देवभयां
नैसाम ममाहमितिथीः खुशूलवख्ष्ये ॥ २३॥

Yeṣāṁ sa eṣa bhagavān dayayed anantah sarvāđaṁ śrīṁ-pādaṁ yadi nirvāyikam te dūṣtarāṁ atitaranti ca deva-māyāṁ naiśāṁ mamāhām iti dhiḥ śva-sṛgāla-bhakṣye

SYNONYMS

ये सं—unto those who are fully surrendered souls; सह—He; eṣāḥ—this; bhagavān—the Supreme Personality of Godhead; dayayed—may show mercy; anantaḥ—the unlimited; sarvā-ātman—fully, without reservation; āśrita-padaḥ—those who have taken shelter of the Lord; yadi—if; nirvāyikam—without duplicity; te—such persons; dūṣtarām—in insurmountable; atitaranti—surpass; ca—also; deva-māyāṁ—the illusory material energy; na—not; eṣāṁ—this; mama aham—“my” and “I”; iti—such; dhiḥ—intelligence; śva-sṛgāla-bhakṣye—in the body, which is to be eaten by dogs and jackals.

TRANSLATION

“When a person without reservation takes shelter of the lotus feet of the Supreme Personality of Godhead, the unlimited, merciful Lord bestows His causeless mercy upon him. Thus one can pass over the insurmountable ocean
of nescience. Those whose intelligence is fixed in the bodily conception, who think, "I am this body," are fit food for dogs and jackals. The Supreme Lord never bestows His mercy upon such people.'"

**PURPORT**

The Supreme Lord never bestows His benediction upon those fixed in the bodily conception. As *Bhagavad-gitā* clearly states:

\[
\begin{align*}
\text{sarva-dharmān parityajya} \\
\text{mām ekaṁ śaraṇāṁ vraja} \\
\text{ahāṁ tvāṁ sarva-pāpebhayo} \\
\text{mokṣayiṣyāmi mā śucaḥ}
\end{align*}
\]

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

In this verse that Caitanya Mahāprabhu has quoted from *Śrīmad-Bhāgavatam* (2.7.42), the meaning of Śrī Kṛṣṇa’s statement is explained. Kṛṣṇa bestowed His causeless mercy upon Arjuna just to get him out of the bodily conception. This was done at the very beginning of the Second Chapter of *Bhagavad-gitā* (Bg. 2.13), where Kṛṣṇa says, *dehino 'smin yathā dehe kaumāraṁ yauvanarḥ jarā.* In this body, there is an owner, and one should not consider the body to be the self. This is the first instruction to be assimilated by a devotee. If one is under the bodily conception, he is unable to realize his true identity and engage in the loving devotional service of the Lord. Unless one comes to the transcendental position, he cannot expect the causeless mercy of the Supreme Lord, nor can he cross over the vast ocean of material nescience. This is also confirmed in *Bhagavad-gitā* (7.14): *mām eva ye prapadyante māyāṁ etāṁ taranti te.* Without surrendering unto the lotus feet of Kṛṣṇa, one cannot expect release from the clutches of māyā, the illusory energy. According to *Śrīmad-Bhāgavatam*, Māyāvādī sannyāsīs who falsely think of themselves as liberated from the clutches of māyā are called *vimukta-māninaḥ.* Actually, they are not liberated, but they think that they have become liberated and have become Nārāyaṇa Himself. Although they have apparently realized that they are not the material body but spirit soul, they nevertheless neglect the duty of the spirit soul, which is to render service to the Supreme Soul. Therefore their intelligence remains unsanctified. Unless one's intelligence is sanctified, he cannot apply it to understanding devotional service. Devotional service begins when the mind, intelligence and ego are completely purified. Māyāvādī sannyāsīs do not purify their intelligence, mind and ego, and consequently they cannot engage in the service of the Lord nor expect the causeless mercy of the Lord. Although they rise to a very high position by executing severe austerities and penances, they still hover in the material world without the
benediction of the lotus feet of the Lord. Sometimes they rise to the Brahman effulgence, but because their minds are not completely purified, they must return to material existence.

The karmīs are fully under the bodily conception of life, and the jñānīs, although theoretically understanding that they are not the body, also have no information about the lotus feet of the Lord because they overly stress impersonalism. Consequently both karmīs and jñānīs are unfit for receiving the mercy of the Lord and becoming devotees. Narottama dāsa Ṣhākura therefore says, jñāna-kāṇḍa karma-kāṇḍa, kevala viṣera bhāṇḍa: those who have taken to the process of karma-kāṇḍa (fruitive activity) and jñāna-kāṇḍa (speculation on the science of transcendence) have simply eaten from poisoned pots. They are condemned to remain in material existence life after life until they take shelter of the lotus feet of Kṛṣṇa. This is confirmed in Śrimad Bhagavad-gītā:

\[
\begin{align*}
\text{bahūnāṁ} & \text{ janmanām ante} \\
\text{jñānavāṁ} & \text{ māṁ prapadyate} \\
\text{vāsudevāḥ} & \text{ sarvam iti} \\
\text{sa mahātmā} & \text{ sudurlabhaḥ}
\end{align*}
\]

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

**TEXT 236**

After speaking to Sarvabhauma Bhattacharya in this way, Śrī Caitanya Mahāprabhu returned to His residence. From that day on, the Bhattacharya was free because his false pride had been dismantled.
TEXT 237

From that day on, Sārvabhauma Bhaṭṭācārya did not know anything but the lotus feet of Lord Caitanya Mahāprabhu, and from that day he could explain the revealed scriptures only in accordance with the process of devotional service.

TEXT 238

Seeing that Sārvabhauma Bhaṭṭācārya was firmly fixed in the cult of Vaiṣṇavism, Gopinātha Ācārya, his brother-in-law, began to dance, clap his hands and chant, “Hari! Hari!”

TEXT 239

From that day on, Sārvabhauma Bhaṭṭācārya did not know anything but the lotus feet of Lord Caitanya Mahāprabhu, and from that day he could explain the revealed scriptures only in accordance with the process of devotional service.

SYNONYMS

caitanya-carana—the lotus feet of Lord Caitanya; vine—except; nahi—not; jane—knows; ana—other; bhakti—devotional service; vinu—except; sastrera—of the scripture; ara—any other; na—not; kare—does; vyakhya—explanation.

SYNONYMS

gopinatha-acarya—Gopinātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya; tāhra—of Sārvabhauma Bhaṭṭācārya; vaisnavata—firm faith in Vaiṣṇavism; dekhiya—seeing; hari hari—the holy name of the Lord; bali’—saying; nace—dances; hate tali diyā—clapping his two hands.
The Liberation of Sārvabhauma Bhaṭṭācārya

Text 241

āra dina bhaṭṭācārya āilā darśane
jagannātha nā dekhi’ āilā prabhu-sthāne

SYNONYMS
āra dina—the next day; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; āilā—came; darśane—to see Lord Jagannātha; jagannātha—Lord Jagannātha; nā dekhi’—without seeing; āilā—came; prabhu-sthāne—to the place of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION
The next day, the Bhaṭṭācārya went to visit the temple of Lord Jagannātha, but before he reached the temple, he went to see Caitanya Mahāprabhu.

Text 240

দণ্ডবৎ করি’ কৈল বহুবিধ সুর্য্যতি ।
দেহ করি’ কহে নিজ পূৰ্ব্বদূর্মতি ॥ ২৪০ ॥

danḍavat kari’ kaila bahu-vidha stuti
dainya kari’ kahe nija pūrva-durmati

SYNONYMS
danḍavat kari’—after offering obeisances by falling flat on the ground; kaila—he did; bahu-vidha—various types of; stuti—prayers; dainya kari’—in great humbleness; kahe—describes; nija—his personal; pūrva-durmati—previous bad disposition.

TRANSLATION
When he met Lord Caitanya Mahāprabhu, the Bhaṭṭācārya fell down flat to offer Him respects. After offering various prayers to Him, he spoke of his previous bad disposition with great humility.

Text 241

ভক্তি-সাধন-শ্রেষ্ঠ শুনিতে হেল মন ।
প্রভু উপদেশ কৈল নাম-সংকীর্তন ॥ ২৪১ ॥

bhakti-sādhana-śreṣṭha śunite haila mana
prabhu upadeśa kaila nāma-saṅkīrtana
SYNONYMS

bhakti-sādhana—in the execution of devotional service; śreṣṭha—the most important item; śunite—to hear; haila—it was; mana—the mind; prabhu—Lord Śrī Caitanya Mahāprabhu; upadeśa—advice; kaila—gave; nāma-saṅkīrtana—chanting of the holy name of the Lord.

TRANSLATION

Then the Bhāṭṭacārya asked Caitanya Mahāprabhu: “Which item is most important in the execution of devotional service?” The Lord replied that the most important item was the chanting of the holy name of the Lord.

PURPORT

There are nine items to be executed in devotional service. These are enumerated in the following verse from Śrīmad-Bhāgavatam (7.5.32):

śravaṇarūḥ kīrtāraḥ viṣṇoḥ
smaranaḥ pāda-sevanam
arcanarūḥ vandanarūḥ dāśyarūḥ
sakhyam ātma-nivedanaḥ

Hearing the glories of the Lord, chanting, remembering, serving the lotus feet of the Lord, offering worship in the temple, offering prayers, becoming a servant of the Lord, becoming the Lord's friend, and sarvatma-nivedana, offering oneself fully at the lotus feet of the Lord—these are the nine devotional processes. In The Nectar of Devotion, these are expanded into sixty-four items. When Sārvabhauma Bhāṭṭacārya asked the Lord which item was most important, Śrī Caitanya Mahāprabhu immediately answered that the most important item is the chanting of the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. He then quoted the following verse from the Bhāna-nārādiya Purāṇa (Thirty-eighth Chapter, verse 126) to confirm His statement.

TEXT 242

ḥareṇām ḥareṇām ḥareṇām āṃśe kevalam ॥
kalau nāstye eva nāstye eva
nāstye eva gatir anyathā

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāstye eva nāstye eva
nāstye eva gatir anyathā
SYNONYMS

hareḥ nāma—the holy name of the Lord Hari; hareḥ nāma—the holy name of the Lord Hari; hareḥ nāma—the holy name of the Lord; eva—certainly; kevalam—only; kalau—in this age of Kali; na asti—there is not; eva—certainly; na asti—there is not; eva—certainly; na asti—there is not; eva—certainly; gatiḥ—means; anyathā—other.

TRANSLATION

"‘In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.’"

PURPORT

Because the people of this age are so fallen, they can simply chant the Hare Kṛṣṇa maha-mantra. In this way they can rid themselves of the bodily conception of life and become eligible to engage in the Lord’s devotional service. One cannot engage in the devotional service of the Lord without being purified of all contamination. This is confirmed in Bhagavad-gītā:

yeṣāṁ tv anta-gatāṁ pāpam
janānāṁ puṇya-karmanāṁ
te dvandva-moha-nirmuktā
bhajante māṁ drḍha-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) Sometimes people are surprised to see young men and women take so seriously to the Kṛṣṇa consciousness movement. By giving up sinful activity—illicit sex, meat eating, intoxication and gambling—and strictly following the injunctions given by the spiritual master, they have become purified of all contamination. They can therefore fully engage in the devotional service of the Lord.

In this age of Kali, hari-kirtana is very, very important. The importance of chanting the holy name of the Lord is stated in the following verses from Śrimad-Bhāgavatam:

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet
“The most important factor in this age of Kali, which is an ocean of faults, is that one can be free from all contamination and become eligible to enter the kingdom of God simply by chanting the Hare Kṛṣṇa mantra. The self-realization that was achieved in the Satya millennium by meditation, in the Tretā millennium by the performance of different sacrifices, and in the Dvāpara millennium by worship of Lord Kṛṣṇa can be achieved in the age of Kali simply by chanting the holy names, Hare Kṛṣṇa.” (Bhāg. 12.3.51-52)

TEXT 243

एई झोलकेर अर्थ शूनाइल करियाँ विस्तार।
शूना भट्टचार्य-मनेहैल चमत्कार।॥ २४३ ॥

ei šlokera artha śunāila kariyā vaisṭāra
śuni’ bhaṭṭācārya-mane haila camatkāra

SYNONYMS

ei šlokera—of this verse; artha—the meaning; śunāila—made hear; kariyā—doing; vaisṭāra—extensive description; śuni’—hearing; bhaṭṭācārya—of Sarvabhauma Bhāṭṭācārya; mane—in the mind; haila—there was; camatkāra—wonder.

TRANSLATION

Śrī Caitanya Mahāprabhu very elaborately explained the harer nāma verse of the Brhaṇ-nārādiya Purāṇa, and Sarvabhauma Bhāṭṭācārya was struck with wonder to hear His explanation.

TEXT 244

गोपीनाथ-चार्य बले,—‘अमी पूर्वे ये कहिल।
शुन, भट्टाचार्य, तोमार सेइ त’ हइल।॥ २४४ ॥

gopināṭha-ācārya bale,—‘āmi pūrve ye kahila
śuna, bhaṭṭācārya, tomāra sei ta’ ha-ilā’

SYNONYMS

gopināṭha-ācārya—of the name Gopinātha Ācārya; bale—says; āmi—I; pūrve—previously; ye—what; kahila—said; śuna—hear; bhaṭṭācārya—my dear Bhāṭṭācārya; tomāra—your; sei—that; ta’—indeed; ha-ilā—has happened.
TRANSLATION

Gopinātha Acārya reminded Sārvabhauma Bhaṭṭācārya: “My dear Bhaṭṭācārya, what I foretold to you has now taken place.”

PURPORT

Previously Gopinātha Acārya had informed Sārvabhauma Bhaṭṭācārya that when he would be blessed by the Lord, he would thoroughly understand the transcendental process of devotional service. This prediction was now fulfilled. The Bhaṭṭācārya was fully converted to the cult of Vaiṣṇavism, and he was following the principles automatically, without being pressured. In Bhagavad-gītā (2.40) it is therefore said, svalpam apy asya dharmsya trāyate mahato bhayāt: simply by performing a little devotional service, one can escape the greatest danger. Sārvabhauma Bhaṭṭācārya had been in the greatest danger because he had adhered to Māyāvāda philosophy. Somehow or other he came into contact with Lord Śrī Caitanya Mahāprabhu and became a perfect devotee. In this way he was saved from the great falldown of impersonalism.

TEXT 245

bhāttācārya kahe tānre kari' namaskāre
tomāra sambandhe prabhu kṛpā kaila more

SYNONYMS

bhāttācārya kahe—Sārvabhauma Bhaṭṭācārya replied; tānre—unto Gopinātha Acārya; kari’—doing; namaskāre—obeisances; tomāra sambandhe—on account of your relationship; prabhu—Śrī Caitanya Mahāprabhu; kṛpā—mercy; kaila—showed; more—unto me.

TRANSLATION

Offering his obeisances to Gopinātha Acārya, the Bhaṭṭācārya said: “Because I am related to you and you are a devotee, by your mercy the Lord has shown mercy to me.”

TEXT 246

tumi—mahābhāgavata, āmi—tarka-andhe
prabhu kṛpā kaila more tomāra sambandhe
SYNONYMS

tumi—you; mahā-bhāgavata—a first-class devotee; āmi—I; tarka-andhe—in the darkness of logical arguments; prabhu—the Lord; krpa—mercy; kaila—showed; more—unto me; tomarā—your; sambandhe—by the relationship.

TRANSLATION

“You are a first-class devotee, whereas I am in the darkness of logical arguments. Because of your relationship with the Lord, the Lord has bestowed His benediction upon me.”

TEXT 247

vinaya śuni’ tuṣṭye prabhu kaila āliṅgana
kahila,—yānā karaha iśvara daraśana

SYNONYMS

vinaya śuni’—upon hearing this humbleness of Sārvabhauma Bhaṭṭācārya; tuṣṭye—in satisfaction; prabhu—the Lord; kaila—did; āliṅgana—embracing; kahila—said; yānā—going; karaha—do; iśvara daraśana—visiting the temple of Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased with this humble statement. After embracing the Bhaṭṭācārya, He said: “Now go see Lord Jagannātha in the temple.”

TEXT 248

jagadananda dāmodara,—dui sānge laṅā
ghare āila bhaṭṭācārya jagannātha dekhiyā

SYNONYMS

jagadananda—of the name Jagadānanda; dāmodara—of the name Dāmodara; dui—two persons; saṅge—with him; laṅā—taking; ghare—to his home; āila—returned; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; jagannātha—Lord Jagannātha; dekhiyā—seeing in the temple.
TRANSLATION
After visiting the temple of Lord Jagannātha, Sārvabhauma Bhaṭṭācārya returned home with Jagadānanda and Dāmodara.

TEXT 249

उत्तम उत्तम प्रसाद बहुत अनीला।
निज विप्रा-हाते दूई जना संगे दिला।॥ २४९ ॥

uttama uttama prasāda bahuta ānilā
nija-vipa-hāte dui jāna saṅge dīlā

SYNONYMS

uttama uttama—very first-class; prasāda—remnants of food offered to Jagannātha; bahuta—in great quantity; ānilā—brought; nija-vipra—of his own brāhmaṇa servant; hāte—in the hand; dui—two; jāna—persons; saṅge—with him; dīlā—gave.

TRANSLATION
The Bhaṭṭācārya brought large quantities of excellent food remnants blessed by Lord Jagannātha. All this prasāda was given to his own brāhmaṇa servant, along with Jagadānanda and Dāmodara.

TEXT 250

निज कुतुं बुई लोक लिखिया तालपाते।
'प्रभुके दिह' बलि' दिल जगदनन्द-हाते॥ २५० ॥

nija kṛta dui śloka likhiyā tāla-pāte
'prabhuke diha' bali' dila jagadānanda-hāte

SYNONYMS

nija—by him; kṛta—composed; dui—two; śloka—verses; likhiyā—writing; tāla-pāte—on a leaf of a palm tree; prabhuke diha—give to Lord Śrī Caitanya Mahāprabhu; bali—saying this; dīla—gave it; jagadānanda-hāte—in the hands of Jagadānanda.

TRANSLATION
Sārvabhauma Bhaṭṭācārya then composed two verses on the leaf of a palm tree. Giving the palm leaf to Jagadānanda Prabhu, he requested him to deliver it to Śrī Caitanya Mahāprabhu.
TEXT 251

prabhu-sthāne āilā duṅhe prasāda-patri laṅā
mukunda datta patri nila tāra háte pāṅā

SYNONYMS

prabhu-sthāne—to the place where Śrī Caitanya Mahāprabhu was residing; āilā—went back; duṅhe—both Jagadananda and Dāmodara; prasāda—the remnants of food; patri—the leaf of a palm tree; laṅā—taking; mukunda datta—of the name Mukunda Datta; patri—the leaf of a palm tree; nila—took; tāra—of Jagadananda; háte—in the hand; pāṅā—receiving.

TRANSLATION

Jagadananda and Dāmodara then returned to Śrī Caitanya Mahāprabhu, bringing Him both the prasāda and the palm leaf on which the verses were composed. But Mukunda Datta took the palm leaf from the hands of Jagadananda before he could deliver it to Śrī Caitanya Mahāprabhu.

TEXT 252

dui śloka bāhira-bhite likhiyā rākhila
tabe jagadānanda patri prabhuke laṅā dila

SYNONYMS

dui—two; śloka—verses; bāhira—outside; bhite—on the wall; likhiyā—writing; rākhila—kept; tabe—thereafter; jagadānanda—Jagadananda Prabhu; patri—the palm leaf; prabhuke—to the Lord; laṅā—taking; dila—delivered.

TRANSLATION

Mukunda Datta then copied the two verses on the wall outside the room. After this, Jagadananda took the palm leaf from Mukunda Datta and delivered it to Lord Caitanya Mahāprabhu.
The Liberation of Sārvabhauma Bhaṭṭācārya

TEXT 253

prabhu śloka paḍi’ patra chindiya phelila
bhittye dekhi’ bhakta saba śloka kaṇṭhe kaila

SYNONYMS

prabhu—the Lord; śloka—verses; paḍi’—reading; patra—the palm leaf; chindiya—tearing to pieces; phelila—threw; bhittye—on the outside wall; dekhi’—seeing; bhakta—the devotees; saba—all; śloka—verses; kaṇṭhe—within the neck; kaila—kept.

TRANSLATION

As soon as Lord Caitanya Mahāprabhu read the two verses, He immediately tore up the palm leaf. However, all the devotees read these verses on the outside wall, and they all kept them within their hearts. The verses read as follows.

TEXT 254

vairāgya-vidyā-nīja-bhakti-yogā-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye

SYNONYMS

vairāgya—detachment from everything that does not help develop Kṛṣṇa consciousness; vidyā—knowledge; nīja—own; bhakti-yoga—devotional service; śikṣā-artham—just to instruct; ekaḥ—the single person; puruṣaḥ—the Supreme Person; purāṇaḥ—very old, or eternal; śrī-kṛṣṇa-caitanya—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; śarīra-dhārī—accepting the body; kṛpā-ambudhiḥ—the ocean of transcendental mercy; yaḥ—who; tam—unto Him; ahaṁ—I; prapadye—surrender.

TRANSLATION

“Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real
knowledge, His devotional service and detachment from whatever does not foster Krishna consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.

PURPORT

This verse and the following verse are included in the Caitanya-candrodayanataka (6.74), by Sri Kavi-karnapura.

TEXT 255

kālāṁ naśtaṁ bhakti-yogam niṣṭaṁ yaṁ
prāduṣkartaṁ kṛṣṇa-caitanya-nāma
avirbhūtās tasya pādāravinde
gadham gadham liyatāṁ citta-bhrṅgaṁ

SYNONYMS

kālāṁ—from misuse of material propensities and attachment to fruitive activities and speculative knowledge over the course of time; naśtaṁ—destroyed; bhaktiyogam—the science of devotional service; niṣṭaṁ—which is applicable to Him only; yaṁ—one who; prāduṣkartaṁ—to revive; kṛṣṇa-caitanya-nāma—named Lord Sri Kṛṣṇa Caitanya Mahāprabhu; avirbhūtāḥ—who has appeared; tasya—His; pādā-aravinde—in the lotus feet; gadham gadham—very deeply; liyatāṁ—let it be merged; citta-bhrṅgaṁ—my consciousness, like a honeybee.

TRANSLATION

"Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Sri Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time."

PURPORT

As stated in Bhagavad-gitā:

yadā yadā hi dharmasya
glānir bhavati bhārata
“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.” (Bg. 4.7)

This is also the case with Caitanya Mahaprabhu’s appearance. Sri Caitanya Mahaprabhu appeared in this world as a disguised incarnation of Krishna, but His appearance is confirmed in Srimad-Bhagavatam, Mahabharata and other Vedic scriptures. He appeared to teach the fallen souls in this material world, for in this age of Kali almost everyone has become attached to fruitive and ritualistic activities and mental speculation. Consequently there was a great need to revive the system of devotional service. The Lord Himself personally came down disguised as a devotee so that the fallen populace might take advantage of the Lord’s example.

At the conclusion of Bhagavad-gita, Lord Krishna advised complete surrender unto Him, promising all protection to His devotee. Unfortunately, people are so fallen that they cannot accept the instructions of Lord Krishna; therefore Krishna returned with the same mission, but He executed it in a different way. As Lord Sri Krishna, the Supreme Personality of Godhead, He ordered us to surrender unto Himself, but as Lord Sri Caitanya Mahaprabhu, He taught us how to surrender to Krishna. Therefore He is praised by the Gosvamis: namo mahā-vadānyāya kṛṣṇa-prema-pradāye te. Lord Sri Krishna is certainly the Personality of Godhead, but He is not as magnanimous as Sri Caitanya Mahaprabhu. Lord Krishna simply gave orders for one to become His devotee (man-mana bhava mad-bhaktah), but Sri Caitanya Mahaprabhu actually taught the process of Krishna consciousness. If one wants to become a devotee of Krishna, he must first take shelter of the lotus feet of Sri Caitanya Mahaprabhu, following in the footsteps of Sārvabhauma Bhaṭṭācārya and other exalted devotees.

TEXT 256

एई दुई ग्लोक—भक्तकृष्टे रत्नाहारं
सार्वब्धामः कीर्ति घोषे धाक्का-वाड्याकारं || २५६ ||

ei dui śloka—bhakta-kaṇṭhe ratna-hāra
sārvabhaumera kīrti ghoṣe dhakkā-vādyākāra

SYNONYMS
ei dui śloka—these two verses; bhakta-kaṇṭhe—on the necks of the devotees; ratna-hāra—pearl necklaces; sārvabhaumera—of Sārvabhauma Bhaṭṭācārya; kīrti—reputation; ghoṣe—declare; dhakkā—of a drum; vādyā—of the sound; ākāra—in the form.
TRANSLATION

These two verses composed by Sārvabhauma Bhaṭṭācārya will always declare his name and fame as loudly as a pounding drum because they have become pearl necklaces around the necks of all devotees.

TEXT 257

sarvabhauma hailā prabhura bhakta ekatāna
mahāprabhura sevā-vinā nāhi jāne āna

SYNONYMS

del. Sārvabhauma Bhaṭṭācārya; hailā—became; prabhura—of the Lord; bhakta—a devotee; ekatāna—without deviation; mahā-prabhura—of Lord Śrī Caitanya Mahāprabhu; sevā—service; vinā—except; nāhi—not; jāne—knows; āna—anything else.

TRANSLATION

Indeed, Sārvabhauma Bhaṭṭācārya became an unalloyed devotee of Caitanya Mahāprabhu; he did not know anything but the service of the Lord.

TEXT 258

śrī-kṛṣṇa-caitanya saci-sūta guṇa-dhāma

ei dhyāna, ei japa, laya ei nāma

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; saci-sūta—the son of mother Śacī; guṇa-dhāma—the reservoir of all good qualities; ei—this; dhyāna—meditation; ei—this; japa—chanting; laya—he takes; ei—this; nāma—holy name.

TRANSLATION

The Bhaṭṭācārya always chanted the holy name of Śrī Kṛṣṇa Caitanya, son of mother Śacī and reservoir of all good qualities. Indeed, chanting the holy names became his meditation.
One day Sārvabhauma Bhaṭṭācārya came before Caitanya Mahāprabhu, and, offering obeisances, began to recite a verse.

He began to quote one of Lord Brahmā’s prayers from Śrīmad-Bhāgavatam, but he changed two syllables at the end of the verse.
tat te 'nukampāṁ susamikṣamāno
bhūnjāna evātma-kṛtaṁ vipākam
hrd-vāg-vapurbhir vidadhāna nāmas te
jiveta yo bhakti-pade sa dāya-bhāk

SYNONYMS

tat—therefore; te—Your; anukampāṁ—compassion; su-samikṣamāno—hoping for; bhūnjānaḥ—enduring; eva—certainly; ātma-kṛtam—done by himself; vipākam—fruitive results; hṛt—with the heart; vāk—words; vapurbhīḥ—and body; vidadhana—offering; namaḥ—obeisances; te—unto You; jiveta—may live; yah—anyone who; bhakti-pade—in devotional service; saḥ—he; dāya-bhāk—a bona fide candidate.

TRANSLATION

[The verse read:] “One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee.”

PURPORT

When reading this verse from Śrīmad-Bhāgavatam (10.14.8), Sārvabhauma Bhāṭṭācārya changed the original reading from mukti-pade to bhakti-pade. Mukti means liberation and merging into the impersonal Brahman effulgence. Bhakti means rendering transcendental service unto the Supreme Personality of Godhead. Because of having developed pure devotional service, the Bhāṭṭācārya did not like the word mukti-pade, which refers to the impersonal Brahman feature of the Lord. However, he was not authorized to change a word in the Śrīmad-Bhāgavatam, as Śrī Caitanya Mahāprabhu will explain. Although the Bhāṭṭācārya changed the word in his devotional ecstasy, Śrī Caitanya Mahāprabhu did not approve of it.

TEXT 262

prabhu kahe, ‘mukti-pade’—iḥa pāṭha haya
‘bhakti-pade’ kene paḍa, ki tōmār āṣaya

SYNONYMS

prabhu kahe—the Lord said; mukti-pade—the word “mukti-pade”; iḥa—this; pāṭha—the reading; haya—is; bhakti-pade—“bhakti-pade”; kene—why; paḍa—you read; ki—what; tōmār—your; āṣaya—intention.
TRANSLATION
Śrī Caitanya Mahāprabhu immediately pointed out: “In that verse the word is ‘mukti-pade,’ but you have changed it to ‘bhakti-pade.’ What is your intention?”

TEXT 263

bhāṭṭācārya kahe,—‘bhakti’-sama nahe mukti-phala
bhagavad-bhakti-vimukhera haya daṇḍa kevala

SYNONYMS
bhāṭṭācārya—Śārvabhauma Bhāṭṭācārya; kahe—said; bhakti—devotional service; sama—equal to; nahe—not; mukti—of liberation; phala—the result; bhagavat-bhakti—to the devotional service of the Supreme Personality of Godhead; vimukhera—of one who is averse to; haya—it is; daṇḍa—the punishment; kevala—only.

TRANSLATION
Śārvabhauma Bhāṭṭācārya replied: “The awakening of pure love of Godhead, which is the result of devotional service, far surpasses liberation from material bondage. For those averse to devotional service, merging into the Brahmāṇḍa effulgence is a kind of punishment.”

PURPORT

In the Brahmāṇḍa Purāṇa it is said:

siddha-lokas tu tamasāḥ
pāre yatra vasanti hi
siddhā brahma-sukhe magnā
daityās ca harinā hatāḥ

“In Siddhaloka [Brahmaloka] there live two kinds of living entities—those who are killed by the Supreme Personality of Godhead due to their having been demons in their previous lives and those who are very fond of enjoying the impersonal effulgence of the Lord.” The word tamasāḥ means “the coverings of the universe.” Layers of material elements cover the universe, and outside these coverings is the impersonal Brahmāṇḍa effulgence. If one is destined to remain in the Lord’s impersonal effulgence, he misses the opportunity to render service to the Personality of
Godhead. Therefore devotees consider remaining in the impersonal Brahman effulgence a kind of punishment. Sometimes devotees think of merging into the Brahman effulgence, and consequently they are promoted to Siddhaloka. Because of their impersonal understanding, they are actually punished. Sārvabhauma Bhaṭṭacārya continues to explain the distinction between mukti-pada and bhakti-pada in the following verses.

**TEXTS 264-265**

\[\text{krṣṇera vigraha ye satya nāhi māne}
\text{yei nindā-yaudhadika kare tānra sane}
\text{sei duira daṇḍa haya —‘brahma-sāyujya-mukti’}
\text{tāra mukti phala nahe, yei kare bhakti}\]

**SYNONYMS**

krṣṇera—of Lord Śrī Kṛṣṇa; vigraha—the transcendental form; yei—anyone who; satya—as truth; nāhi—not; māne—accepts; yei—anyone who; nindā—blaspheming; yuddha-ādika—fighting and so forth; kare—does; tānra sane—with Him, Śrī Kṛṣṇa; sei—these; duira—of the two; daṇḍa haya—there is punishment; brahma-sāyujya-mukti—merging into the Brahman effulgence; tāra—of him; mukti—such liberation; phala—the result; nahe—not; yei—who; kare—executes; bhakti—devotional service.

**TRANSLATION**

The Bhaṭṭacārya continued: ‘The impersonalists, who do not accept the transcendental form of Lord Śrī Kṛṣṇa, and the demons, who are always engaged in blaspheming and fighting with Him, are punished by being merged into the Brahman effulgence. But that does not happen to the person engaged in the devotional service of the Lord.

**TEXT 266**

\[\text{ষষ্ঠিপি সে মুক্তি হয় পঞ্চ-পরকার।}
\text{সালোক্য-সামীপ্য-সার্থ্য-সাধ্য-সার্জন্য আর।২৬৬।}
\]
The Liberation of Sārvabhauma Bhaṭṭācārya

267

yadyapi se mukti haya pañca-parakāra
sālokya-sāmipyā-sārūpya-sārṣṭi-sāyujya āra

SYNONYMS

yadyapi—although; se—that; mukti—liberation; haya—is; pañca-parakāra—of five different varieties; sālokya—of the name sālokya; sāmipyā—of the name sāmipyā; sārūpya—of the name sārūpya; sārṣṭi—of the name sārṣṭi; sāyujya—of the name sāyujya; āra—and.

TRANSLATION

“There are five kinds of liberation: sālokya, sāmipyā, sārūpya, sārṣṭi and sāyujya.

PURPORT

Sālokya means that after material liberation one is promoted to the planet where the Supreme Personality of Godhead resides. Sāmipyā means remaining an associate of the Supreme Personality of Godhead. Sārūpya means attaining a four-handed form exactly like that of the Lord. Sārṣṭi means attaining opulences like those of the Supreme Lord, and sāyujya means merging into the Brahman effulgence of the Lord. These are the five types of liberation.

TEXT 267

‘sālokya-ādi’ carī yadi haya sevā-dvāra
tabu kadācit bhakta kare āngikāra

SYNONYMS

sālokya-ādi—beginning with sālokya; carī—four kinds of liberation; yadi—if; haya—are; sevā-dvāra—a means of rendering service to the Lord; tabu—still; kadācit—occasionally; bhakta—a pure devotee; kare—makes; āngikāra—acceptance.

TRANSLATION

“If there is a chance to serve the Supreme Personality of Godhead, a pure devotee sometimes accepts the sālokya, sārūpya, sāmipyā or sārṣṭi forms of liberation, but never sāyujya.
TEXT 268
‘sāyujya’ śunite bhaktera haya ghṛṇā-bhaya
naraka vāñchaye, tabu sāyujya nā laya

SYNONYMS
sāyujya—liberation by merging into the effulgence; śunite—even to hear; bhaktera—of the devotee; haya—there is; ghṛṇā—hatred; bhaya—fear; naraka—a hellish condition of life; vāñchaye—he desires; tabu—still; sāyujya—merging into the effulgence of the Lord; nā laya—never accepts.

TRANSLATION
“A pure devotee does not like even to hear about sāyujya-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord.”

PURPORT
Śrīla Prabodhānanda Sarasvatī has sung: kaivalyarh narakāyate. The impersonalist’s conception of becoming one with the effulgence of the Lord is exactly like hell. Therefore, of the five types of liberation, the first four (sālokya, sāmīpya, sānīpya and sārṣṭī) are not so undesirable because they can be avenues of service to the Lord. Nonetheless, a pure devotee of Lord Kṛṣṇa rejects even these types of liberation; he only aspires to serve Kṛṣṇa birth after birth. He is not very interested in stopping the repetition of birth, for he simply desires to serve the Lord, even in hellish circumstances. Consequently the pure devotee hates and fears sāyujya-mukti, merging into the effulgence of the Lord. This merging is due to an offense committed against the transcendental loving service of the Lord, and therefore it is not at all desirable for a pure devotee.
SYNONYMS

brahme—in the Brahman effulgence; iśvare—in the body of the Lord; sāyu­jya—merging; dui—two; ta’—indeed; prakāra—varieties; brahma-sāyu­jya—merging into the Brahman effulgence; haite—than; iśvara-sāyu­jya—merging into the body of the Lord; dhikkāra—more abominable.

TRANSLATION

Sārvabhauma Bhāṭṭācārya continued: “There are two kinds of sāyu­jya-muktī: merging into the Brahman effulgence and merging into the personal body of the Lord. Merging into the Lord’s body is even more abominable than merging into His effulgence.”

PURPORT

According to the opinion of the Māyāvādī Vedāntists, the living entity’s ultimate success is to merge into the impersonal Brahman. The impersonal Brahman, or bodily effulgence of the Supreme Lord, is known as Brahmaloka or Siddhaloka. According to Brahma-sarīhiṭā (5.40), yasya prabhā prabhāvato jagad-āṇḍa-koṭiḥ: the material universes are generated from the bodily rays of the Supreme Personality of Godhead. Yogis who follow the principles of Patañjali accept the personality of the Absolute Truth, but they want to merge into the transcendental body of the Supreme Lord. That is their desire. Being the greatest authority, the Supreme Lord can easily allow many millions of living entities to merge into His body. The origin of everything is the Supreme Personality of Godhead, Bhagavān, and His bodily effulgence is known as the brahmajyoti, Brahmaloka or Siddhaloka. Thus Brahmaloka or Siddhaloka is a place where many sparklike living entities, parts and parcels of the Supreme Lord, are assembled. Because these living entities do not wish to keep their individual existences, they are combined and allowed to remain in Brahmaloka like so many atomic particles of sunshine emanating from the sun.

The word siddha is very significant. Siddha refers to one who has realized the Brahman effulgence and who has complete knowledge that the living entity is not a material atom but a spiritual spark. This understanding is described in Bhagavad-gītā as brahma-bhūta. In the conditioned state, the living entity is known as jiva-bhūta, or “the living force within matter.” Brahma-bhūta living entities are allowed to stay in Brahmaloka or Siddhaloka, but unfortunately they sometimes again fall into the material world because they are not engaged in devotional service. This is supported by Śrīmad-Bhāgavatam (10.2.32): ye 'nye 'ravindākṣa. These semi-liberated souls falsely claim to be liberated, but unless one engages in devotional service to the Lord, he is still materially contaminated. Therefore these living entities have been described as vimukta-mānīnaḥ, meaning that they falsely consider...
themselves liberated although their intelligence is not yet purified. Although these living entities undergo severe austerities to rise to the platform of Siddhaloka, they cannot remain there perpetually, for they are bereft of \textit{ananda} (bliss). Even though these living entities attain the \textit{brahma-bhūta} stage and realize the Supreme Personality of Godhead through His bodily effulgence, they nonetheless fall down due to neglecting the Lord’s service. They do not properly utilize whatever little knowledge they have of the Supreme Personality of Godhead. Not attaining \textit{ananda}, or bliss, they come down to the material world to enjoy. This is certainly a falldown for one who is actually liberated. The \textit{bhaktas} consider such a falldown equal to achieving a place in hell.

The followers of the Patanjali \textit{yoga} system actually want to merge into the body of the Supreme Personality of Godhead. This indicates that they do not want to engage in His service despite their knowledge of Him, and thus their position is even more abominable than that of those who want to merge into the Lord’s effulgence. These \textit{yogis} meditate on the four-handed Viṣṇu form of the Lord in order to merge into His body. The Patanjali system describes the form of the Lord as \textit{kleśa-karma-vipākāsya aparāmsṭha puruṣa-viśeṣa iśvaraḥ}: “The Supreme Personality of Godhead is a person who does not partake of a miserable material life.” The \textit{yogis} accept the eternity of the Supreme Person in their \textit{mantra}, \textit{sa pūrveśām api guruḥ kālānavac chedāt}: “Such a person is always supreme and is not influenced by the element of time.” The followers of the Patanjali system therefore accept the eternity of the Supreme Personality of Godhead, yet, according to them: \textit{puruṣārtha-sūnyānām pratiprasavaḥ kaivalyānām svarūpa-pratīṣṭhā vā citi-sāktir iti}. They believe that in the perfectional stage, the conception of \textit{puruṣa} is vanquished. According to their description: \textit{citi-sāktir iti}. They believe that when one becomes perfect, he cannot remain a person. This \textit{yoga} system is therefore abominable because its final conception is impersonal. In the beginning, these \textit{yogis} accept the Supreme Personality of Godhead, but they ultimately give up this idea in order to become impersonal. They are most unfortunate because although they have a personal conception of the Absolute Truth, they neglect to render devotional service to the Lord and thus they fall down again into the material world. This is supported by the \textit{Śrīmad-Bhāgavatam} (10.2.32). \textit{Āruhya-ṛcchreṇa paraṁ padaṁ tataḥ patantu adho ‘nādrta-yuṣmad-ānghrayah}: due to neglecting the lotus feet of the Lord, these \textit{yogis} again fall down into the material existence (\textit{patantu adhah}). Consequently this path of yoga is more abominable than the impersonalists’ path. This conclusion is also supported by Lord Kapiladeva in the following verse from \textit{Śrīmad-Bhāgavatam} (3.29.13).

\textbf{TEXT 270}

\textit{Sāloka-yāśī-śāmīya-śaṅkṛaṇaṁ tva}

\textit{Dīyānāṁ n gṛhitāṁ vīnāṁ māṁ-sevāṁ jñānāṁ} \textit{॥ २७० ॥}
The Liberation of Śārvabhauma Bhaṭṭācārya

Text 272

sāloka-sārṣṭi-sāmīpya-
sānūpyaikatvam apy uta
diyāmānaṁ na grhaṁanti
vinā mat-sevanaṁ janaḥ

SYNONYMS
sāloka— the liberation of living in the same planet as the Lord; sārṣṭi—to have opulence exactly like that of the Lord; sāmīpya—to associate always with the Lord; sānūpya—to achieve a body like that of the Lord; ekaṇṭa—to merge into the body of the Lord; api—although; uta—it is said; diyāmānaṁ—being offered; na—not; grhaṁanti—do accept; vinā—without; mat—My; sevanaṁ—service; janaḥ—the pure devotees.

TRANSLATION
Śārvabhauma Bhaṭṭācārya concluded: ‘‘Even though he is offered all kinds of liberation, the pure devotee does not accept them. He is fully satisfied engaging in the service of the Lord.’’

TEXT 271

prabhu kahe, — ’mukti-pade’ra āra artha haya
mukti-pada-sabde ’sākṣāt iṣvara’ kahaya

SYNONYMS
prabhu kahe—the Lord said; mukti-padera—of the term “mukti-pade”; āra—another; artha—meaning; haya—there is; mukti-pada-sabde—by the word “mukti-pada”; sākṣāt—directly; iṣvara—the Supreme Personality of Godhead; kahaya—is said.

TRANSLATION
Lord Śrī Caitanya Mahāprabhu replied: ‘‘The word ‘mukti-pade’ has another meaning. Mukti-pada directly refers to the Supreme Personality of Godhead.”

TEXT 272

mukti-pade yaṁ, sēi ‘mukti-pade’ haya
vikrama-nam padaṁya ‘mukti-r’ samāśraya || 272 ||
mukti pade yānra, sei 'mukti-pada' haya
kimvā navama padārtha 'muktira' samāśraya

SYNONYMS
mukti—liberation; pade—at the lotus feet; yānra—of whom; sei—such a person; mukti-pada haya—is known as mukti-pada; kimvā—or; navama—ninth; pada-artha—subject matter; muktira—of liberation; samāśraya—shelter.

TRANSLATION
“All kinds of liberation exist under the feet of the Supreme Personality of Godhead; therefore He is known as mukti-pada. According to another meaning, mukti is the ninth subject, and the Supreme Personality of Godhead is the shelter of liberation.

PURPORT
Lord Śrī Kṛṣṇa is also known as Mukunda, or He who gives transcendental bliss by offering all kinds of mukti. Śrīmad-Bhāgavatam is divided into twelve cantos, and in the Ninth Canto different kinds of mukti are described. But the Tenth Canto is the actual center of all discussions of mukti because the Personality of Godhead Śrī Kṛṣṇa, who is the tenth subject discussed in Śrīmad-Bhāgavatam, is the exclusive subject of the Tenth Canto. Since all types of muktis reside at the lotus feet of Śrī Kṛṣṇa, He may be called mukti-pada.

TEXT 273

dui-arthe 'kṛṣṇa' kahi, kene pāṭha phiri
sarvātōm kahē,—ō-pāṭha kahīte nā pāri || 273 ||

dui-arthe 'kṛṣṇa' kahi, kene pāṭha phiri
sārvabhauma kahe,—o-pāṭha kahite nā pāri

SYNONYMS
dui-arthe—by two interpretations; kṛṣṇa—Lord Śrī Kṛṣṇa; kahi—I accept; kene—why; pāṭha—reading; phiri—changing; sārvabhauma kahe—Sārvabhauma replied; o-pāṭha—such a reading; kahite—to say; nā—not; pāri—am able.

TRANSLATION
“Since I can understand Kṛṣṇa according to these two meanings,” Caitanya Mahāprabhu said, “what point is there in changing the verse?” Sārvabhauma Bhaṭṭācārya replied: “I was not able to give that reading to the verse.
TEXT 274

yadyapi toṣāra artha ei śabde kaya
tathāpi ‘āśliṣya-dōse’ kahana nā yāya

SYNONYMS

yadyapi—although; toṣāra—Your; artha—meaning; ei—this; śabde—by the word; kaya—is said; tathāpi—still; āśliṣya-dōse—by the fault of ambiguity; kahana—to say; nā—not; yāya—possible.

TRANSLATION

‘Although Your explanation is correct, it should not be used because there is ambiguity in the word ‘mukti-pada.’

TEXT 275

yadyapi ‘mukti’-śabder haya pañca vṛtti
rūḍhi-vṛttye kahe tabu ‘sāyujye’ pratīti

SYNONYMS

yadyapi—although; mukti—liberation; śabder—of the word; haya—there is; pañca vṛtti—five meanings; rūḍhi-vṛttye—by the chief or direct meaning; kahe—it says; tabu—still; sāyujye—to become one with the Supreme; pratīti—the conception.

TRANSLATION

‘The word ‘mukti’ refers to five kinds of liberation. Usually its direct meaning conveys the idea of becoming one with the Lord.

TEXT 276

mukti-śabd kahite mune hūra ṣrṇa-ṭrāś

mukti-śabd kahite mune ṭ' uṇāśa

355
mukti-sabda kahite mane haya ghṛṇā-trāsa
bhakti-sabda kahite mane haya ta' uḷāsa

SYNONYMS
mukti-sabda—the word mukti; kahite—by pronouncing; mane—in the mind; haya—there is; ghṛṇā—hatred; trāsa—and fear; bhakti-sabda—the word bhakti; kahite—to speak; mane—in the mind; haya—there is; ta’—indeed; uḷāsa—transcendental joy.

TRANSLATION
"The very sound of the word ‘mukti’ immediately induces hate and fear, but when we say the word ‘bhakti,’ we naturally feel transcendental bliss within the mind."

TEXT 277

śuniyā hāsena prabhu ānandita-mane
bhaṭṭācārye kaila prabhu drīḍha āliṅgane

SYNONYMS
śuniyā—hearing this explanation; hāsena—laughs; prabhu—Śrī Caitanya Mahāprabhu; ānandita-mane—with great pleasure in His mind; bhaṭṭācārye—unto Śrīvadhanapada Bhāṭṭācārya; kaila—did; prabhu—the Lord; drīḍha—firm; āliṅgane—embracing.

TRANSLATION
Upon hearing this explanation, the Lord began to laugh and, with great pleasure, immediately embraced Śrīvadhanapada Bhāṭṭācārya very firmly.

TEXT 278

yei bhaṭṭācārya paḍe paḍaya māyāvāde
tāṅra aiche vákya sphure caitanya-prasāde

SYNONYMS
yei—that; bhaṭṭācārya—Śrīvadhanapada Bhāṭṭācārya; paḍe—reads; paḍaya—teaches; māyāvāde—the philosophy of Māyāvāda impersonalism; tāṅra—his;
TRANSLATION

Indeed, that very person who was accustomed to reading and teaching Māyāvāda philosophy was now even hating the word “mukti.” This was possible only by the mercy of Śrī Caitanya Mahāprabhu.

SYNONYMS

lohāke—iron; yāvat—as long as; sparśi’—touching; hema—gold; nāhi—not; kare—transforms; tāvat—until then; sparśa-maṇi—the touchstone; keha—someone; cinite—to recognize; nā—not; pāre—is able.

TRANSLATION

As long as it does not turn iron into gold by its touch, no one can recognize an unknown stone to be a touchstone.
TRANSLATION
Upon seeing transcendental Vaiṣṇavism in Śrī Śrī Śrī Śrī Sārvabhauma Bhaṭṭācārya, everyone could understand that Lord Caitanya was none other than the son of Nanda Mahārāja, Kṛṣṇa.

TEXT 281
काशीमिश्र-आदि यत्न नीलचलबागी ।
शरण लिला सरे प्रभु-पदे आसि’॥ २८१ ॥

kāśi-miśra-ādi yata nilācala-vāsī
sarana la-ila sabe prabhu-pade āsi’

SYNONYMS
kāśi-miśra—of the name Kāśi Miśra; ādi—heading the list; yata—all; nilācala-
vāsī—the residents of Jagannātha Puri; sarana—shelter; la-ila—took; sabe—all; prabhu-pade—to the lotus feet of the Lord; āsi’—coming.

TRANSLATION
After this incident, all the inhabitants of Jagannātha Puri, headed by Kāśi Miśra, came to take shelter of the lotus feet of the Lord.

TEXT 282
সেই সব কথা আগে করিব বর্ণন ।
সার্ব্বভৌম করে যেহেতু প্রভুর সেবন ॥ ২৮২ ॥

sei saba katha āge kariba varṇana
sārvabhauma karē yaiche prabhura sevana

SYNONYMS
sei saba—all these; katha—narrations; āge—later; kariba—I shall make; varṇana—description; sārvabhauma—Śrī Śrī Śrī Sārvabhauma Bhaṭṭācārya; karē—does; yaiche—as; prabhura—of the Lord; sevana—service.

TRANSLATION
Later I shall describe how Śrī Śrī Śrī Sārvabhauma Bhaṭṭācārya always engaged in the service of the Lord.

TEXT 283
যেহেতু পরিপূর্ণ করে ভিক্ষা-নিবাহন ।
বিষ্ণুরিয়া আগে তাহা করিব বর্ণন ॥ ২৮৩ ॥
yaiche paripāti kare bhikṣa-nirvāhana
vistāriyā āge tāhā kariba varṇana

SYNONYMS

yaiche—how; paripāti—perfectly; kare—does; bhikṣa—of offering alms; nirvāhana—the execution; vistāriyā—in full detail; āge—later; tāhā—that; kariba varṇana—I shall describe.

TRANSLATION

I shall also describe in full detail how Sārvabhauma Bhāṭṭācārya perfectly rendered service to Śrī Caitanya Mahāprabhu by offering Him alms.

TEXTS 284-285

ei mahāprabhura litā—sārvabhauma-milana
īhā ēi śraddhā kari’ karaye śravaṇa
jñāna-karma-pāśa haite haya vimocana
acire milaye tānre caitanya-carāṇa

SYNONYMS

ei—this; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; litā—pastime; sārvabhauma-milana—meeting with Sārvabhauma Bhāṭṭācārya; īhā—this; ēi—anyone who; śraddhā—faith; kari’—having; karaye—does; śravaṇa—hearing; jñāna-karma—of speculation and fruitive activities; pāśa—the net; haite—from; haya—there is; vimocana—liberation; acire—very soon; milaye—meets; tānre—such a devotee; caitanya-carāṇa—the lotus feet of Lord Caitanya.

TRANSLATION

If one hears with faith and love these pastimes concerning Lord Caitanya Mahāprabhu’s meeting with Sārvabhauma Bhāṭṭācārya, he very soon is freed from the net of speculation and fruitive activity and attains the shelter of Śrī Caitanya Mahāprabhu’s lotus feet.
TEXT 286

śrī-rūpa-raghunātha-pade yāra āsa
caitanya-caritāmṛta kahe krṣnadāsa

SYNONYMS

śrī—Śrīla Rupa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āsa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; krṣnadāsa—Śrīla Krṣnadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Krṣnadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-lilā, Sixth Chapter, describing the liberation of Sārvabhauma Bhāṭṭācārya.
References

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, 273

Amṛta-pravāha-bhāṣya (Bhaktivinoda Ṭhākura), 1,191,273

Anubhāṣya (Bhaktisiddhānta Sarasvatī), 264


Bhakti-rasāmṛta-sindhu (Rūpa Gosvāmī), 36, 104, 198

Bhaviṣya Purāṇa, 267

Brahmacārī Purāṇa, 347

Brahma-samhitā, 72, 233, 236, 272, 295, 351

Brahma-vaivarta Purāṇa, 268

Bṛhan-nāradiya Purāṇa, 268, 351

Caitanya-candrodaya-nāṭaka (Kavi-karṇapura), 271, 341-342

Caitanya-bhāgavata, (Vṛndāvana dāsa Ṭhākura), 3, 5, 178, 179

Caitanya-caritāmṛta (Krṣṇadāsa Kavirāja), 71, 245-246

Chāndogya Upaniṣad, 275

Hari-bhakti-vilāsa (Sanātana Gosvāmī), 26-27

Kaṭha Upaniṣad, 238

361
Laghu-bhāgavatāmṛta (Rūpa Gosvāmī), 246

Mahābhārata, 245, 249, 343

Munḍaka Upaniṣad, 287, 296

Nāmāṣṭaka (Rūpa Gosvāmī), 299

Padma Purāṇa, 236, 276, 303, 324-325

Sarva-saṁvādini (Jīva Gosvāmī), 265-266

Śikṣāṣṭaka (Caitanya Mahāprabhu), 96

Skanda Purāṇa, 178


Suśloka-sataka (Sārvabhauma Bhaṭṭācārya), 316

Śvetāsvatara Upaniṣad, 270, 273, 279, 280

Taittiriya Upaniṣad, 272, 273, 296

Tattva-sandarbha (Jīva Gosvāmī), 265

Ujjvala-nilamani (Rūpa Gosvāmī), 199

Vedānta-sūtra, 272, 276, 288, 294-295

Viṣṇu Purāṇa, 280-283
Glossary

A

Abhiṣeka—the bathing ceremony of the Deity.
Aśīrya—a spiritual master who teaches by his own example.
Acintya-bhedābheda-tattva—Lord Caitanya’s “simultaneously one and different” doctrine.
Ajita—the Supreme Lord who is unconquerable.
Āmṛta—nectar.
Anna—food grains.
Arcā-mūrti—the form of the Lord made of material elements.
Arcana—Deity worship.
Arcā-vigraha—See: Arcā-mūrti.
Āśutoṣa—Lord Śiva who is very easily satisfied when one worships him.
Ātmā-nivedana—the devotional process of sacrificing everything for the Lord.
Ātmārāmas—those who are self-satisfied.
Avatāra—an incarnation of the Lord who descends from the spiritual sky.
Avidyā- śakti—material energy, or nescience.

B

Bahīrmukha jana—a person influenced by the external energy.
Bhaqavān—Krṣṇa, who is full in six opulences.
Bhākty-yoga—devotional service to the Lord.
Bhāva—manifestation of ecstatic symptoms in the body of a devotee.
Brahma-bhūta—the state of being freed from material contamination.
Brahma-jyoti—the impersonal effulgence emanating from the body of Krṣṇa.
Brahman—the all-pervading impersonal aspect of Krṣṇa.
Brahmānanda—the bliss derived from realizing the impersonal Brahman.
Brāhmaṇas—the intelligent class of men.
Brahmaṇya-deva—the Supreme Lord of brahminical culture.

C

Channa-avatāra—an incarnation in disguise.

D

Dadhi—yogurt.
Dāna—charity.
Daṇḍa-bhaṅga-līlā—the pastime of Lord Nityānanda breaking the staff of Lord Caitanya.
Danḍavats—offering obeisances by falling flat like a stick.
Dāśya—the devotional process of serving the Lord as a friend.
Dhūmāyita—the stage exhibited by a devotee when only one or two transformations are slightly present and it is possible to conceal them.
Dikṣā—initiating a disciple with transcendental knowledge.
Dīpta—the stage exhibited by a devotee when four of five ecstatic symptoms are manifest.
Dugdha—milk.
Durgā-śakti—the material energy.
Dūṣkṛti—a miscreant.
Dvīja-bandhus—unworthy sons of the twice-born.

G

Gauḍa-maṇḍala-bhūmi—the places in Bengal where Lord Caitanya stayed.
Ghṛta—ghee.
Govardhana-dhārī—Kṛṣṇa, the lifter of Govardhana Hill.
Grhastras—householders.

H

Hari-kīrtana—See: Saṅkīrtana.
Hlaṇḍini śakti—the bliss portion of the Lord's spiritual potency.
Hṛṣikeśa—a name of Kṛṣṇa, the master of all senses.

Indra—the king of the heavenly planets.

J

Jāḍya—the ecstatic symptom of loss of memory.
Jīva-bhūta—the living force within matter.
Jñāna—knowledge.
Jñāna-kāṇḍa—the division of the Vedas dealing with empirical speculation in pursuit of truth.
Jñāni—one who is engaged in the cultivation of knowledge.
Jvalitā—the stage exhibited by a devotee when more than two or three transcendental transformations are manifest and it is possible to conceal them with difficulty.

K

Kali-yuga—the age of quarrel in which we are now living.
Glossary

Kāma—lust.
Karma—action performed according to scriptural regulations.
Karma-kāṇḍa—the division of the Vedas dealing with fruitive activities and their reactions.
Kīrtana—the devotional process of chanting.
Krodha—anger.
Kṛṣṇa-viraha—the feeling of spiritual separation from Kṛṣṇa.
Kṛṣṇe matir astu—greeting of Vaiṣṇava sannyāsīs meaning “Let your attention be on Kṛṣṇa.”
Kṣīra-corā—Lord Gopinātha the thief who stole the sweet rice.
Kṣudhā-tṛṣṇa—hunger and thirst.
Kūrma—the tortoise incarnation of the Lord.

L

Lilā-avatar—a incarnation of the Lord who performs a variety of activities without making any special endeavor.
Lobha—greed.

M

Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahā-snāna—a vast bath with ghee and water used to bathe the Deity.
Mahā-vākya—transcendental sound vibration.
Mātsarya—enviousness.
Matsya—the fish incarnation of the Lord.
Māyā—illusion; an energy of Kṛṣṇa’s which causes the living being to forget Him.
Māyādhiśa—the Lord of all energy.
Māyāvādis—impersonalists or voidists who believe that ultimately God is formless and without personality.
Māyā-vaśa—subjected to the influence of the illusory energy.
Moha—illusion.
Mūḍha—a fool or rascal.
Mukti—liberation.
Mukti-pada—the Supreme Lord under whose feet exist all kinds of liberation.
Mukunda—the Lord who gives transcendental bliss by offering all kinds of mukti.

N

Namo nārāyaṇāya—greeting of Māyāvādi sannyāsīs meaning “I offer my obeisances to Nārāyaṇa.”
Nirvāṇa—the cessation of all material activities.
Nitya-baddhas—eternally conditioned living beings.
Nitya-siddha-bhaktas—the eternally liberated associates of the Lord.
Nṛsiṁhadeva—the half-man, half-lion incarnation of the Lord.

O

Orṅkāra—the transcendental syllable which represents Kṛṣṇa.

P

Pāda-sevana—the devotional process of serving.
Pañca-gavya—five kinds of products of the cow used to bathe the Deity.
Pañcāmṛta—five kinds of nectar used to bathe the Deity.
Paramāharṣa—the highest stage of the renounced order of life.
Paramātmā—the Supersoul, the localized aspect of the Supreme Lord within the heart of all living beings.
Paramāparā—the disciplic succession through which spiritual knowledge is transmitted.
Paṁnāma-vāda—the theory of transformation in the creation of the universe.
Paṁthana—a brāhmaṇa’s duty to be conversant with the Vedic scriptures.
Prakṛti—energy or nature.
Pranava—See: Orṅkāra.
Prasāda—spiritualized foods offered to Kṛṣṇa.
Pratibimba-vāda—the worship of a form that is the reflection of a false material form.
Pratigrha—the duty of a brāhmaṇa to accept contributions from his followers.
Pūrna—complete.
Puruṣa—person or enjoyer.

R

Rāsa-līlā—the group dancing of Kṛṣṇa and His cowherd girlfriends in His Vṛndāvana pastimes.

S

Sac-cid-ānanda-vigraha—the transcendental form of the Lord which is eternal, full of knowledge and blissful.
Ṣaḍ-aśvarya-pūrna—the Supreme Lord who is complete with six opulences.
Saḥajiya—pseudo-devotees with a mundane conception of Kṛṣṇa’s pastimes.
Śālokiya—the liberation of being promoted to the planet where the Lord resides.
Śāmīpya—the liberation of becoming an associate of the Lord.
Sampradāya—disciplic succession through which spiritual knowledge is transmitted.
Samvit-śakti—the knowledge portion of the Lord’s spiritual potency.
Sandhini śakti—the eternity portion of the Lord’s spiritual potency.
Śaṅkirtana—congregational chanting of the glories of the Lord.
Sannyāsa—the fourth order of spiritual life.
Sannyāsa-danda—the staff carried by a sannyāsī.
Sannyāsis—those in the renounced order of life.
Sārṣṭi—the liberation of attaining opulences like those of the Lord.
Sārūpya—the liberation of attaining a four-handed form exactly like that of the Lord.
Sarvātma-nivedana—See: Ātma-nivedana.
Śāstra—revealed scripture.
Śāyujya-mukti—merging into the Brahman effulgence of the Lord.
Sevā-pūjā—Deity worship.
Siddha—one who has realized the Brahman effulgence.
Śiva—the personality in charge of the mode of ignorance.
Śravaṇa—the devotional process of hearing.
Śtṛi—women.
Śuddipta—the manifestation in a devotee of all eight ecstatic symptoms multiplied a thousand times and all visible at once.
Śūdras—the laborer class of men.
Svādhyāya—the reading of Vedic literature.

T

Tamasāḥ—the coverings of the universe.
Tattva—truth.
Triyuga—a name of Viṣṇu meaning one who appears in only three yugas.

U

Uddipta—the manifestation in a devotee of five, six or all eight ecstatic symptoms simultaneously.

V

Vaikāli-bhoga—food offered to the Deity at the end of the day.
Vaikunṭhalokas—variegated spiritual planets situated in the brahmajyoti.
Vairāgya—renunciation.
Vaiṣṇava—a devotee of the Supreme Lord Viṣṇu, or Kṛṣṇa.
Vaiśyas—people engaged in agriculture and commerce.
Vanas—forests.
Vandana—the devotional process of praying.
Varāha—the boar incarnation of the Lord.
Vedāśraya nāstikya-vāda—agnosticism under the shelter of Vedic culture.
Vijita-ṣaṣ-guṇa—one who has conquered the six material qualities.
Viṣṇoh smarana—the devotional process of remembering.
Vrajendra-nandana—Krṣṇa, the son of Nanda Mahārāja.
Vṛndāvana—the site of Krṣṇa’s pastimes exhibited when He was present on earth 5,000 years ago.

Y

Yājana—the duty of a brāhmaṇa to assist others in performing ceremonies.
Yajana—the duty of a brāhmaṇa to perform Vedic rituals.
Yamarāja—the demigod who punishes sinful living beings after their deaths.
Yoga—linking the consciousness of the living being with the Supreme Lord.
Yoga-māya—the eternal creative potency of the Lord.
Yuga-avatāras—the incarnations of the Lord in each millennium who prescribe the process of self-realization for that age.
# Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

## Vowels

<table>
<thead>
<tr>
<th>অ আ ই ঈ উ ঊ খ ঠ</th>
<th>র ল (anusvāra)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ন ন কি কী কু কঁ</td>
<td>লা (candra-bindu)</td>
</tr>
<tr>
<td>হ হ বো বো</td>
<td>রা (visarga)</td>
</tr>
</tbody>
</table>

## Consonants

<table>
<thead>
<tr>
<th>Gutterals:</th>
<th>ক কা খ খা গ গা ঘ ঘা ঙ ঙা</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palatals:</td>
<td>ছ ছা জ জা ঝ ঝা ঞ ঞা</td>
</tr>
<tr>
<td>Cerebrals:</td>
<td>ট টা ঠ ঠা ড ডা ঢ ঢা ণ ণা</td>
</tr>
<tr>
<td>Dentals:</td>
<td>ত তা থ থা দ দা ধ ধা ন না</td>
</tr>
<tr>
<td>Labials:</td>
<td>প পা ফ ফা ব বা ভ ভা ম মা</td>
</tr>
<tr>
<td>Semivowels:</td>
<td>য যা র রা ল লা ব বা</td>
</tr>
<tr>
<td>Sibilants:</td>
<td>শ শা ষ ষা স সা হ হা</td>
</tr>
</tbody>
</table>

## Vowel Symbols

The vowels are written as follows after a consonant:

<table>
<thead>
<tr>
<th>আ ই ঈ উ ঊ খ ঠ</th>
<th>র ল</th>
<th>হ হ</th>
</tr>
</thead>
<tbody>
<tr>
<td>আ ই ঈ উ ঊ খ ঠ</td>
<td>র ল</td>
<td>হ হ</td>
</tr>
</tbody>
</table>

For example:

- কা কি কু কুব কুক কুট
- কুক কুক কুক কুক
The letter \( a \) is implied after a consonant with no vowel symbol.

The symbol \( \text{virāma} (\text{।}) \) indicates that there is no final vowel. \( \text{ক} \)

The letters above should be pronounced as follows:

\[ \begin{align*}
a & - \text{like the } o \text{ in } hot; \text{ sometimes like the } o \text{ in } go; \\
\text{a} & - \text{like the } a \text{ in } far; \\
\text{I} & - \text{like the } ee \text{ in } meet. \\
\text{u}, \text{u} & - \text{like the } u \text{ in } rule. \\
\text{r} & - \text{like the } ri \text{ in } rim. \\
\text{f} & - \text{like the } ree \text{ in } reed. \\
\text{e} & - \text{like the } ai \text{ in } pain; \text{ rarely like } e \text{ in } bet. \\
\text{ai} & - \text{like the } oi \text{ in } boil. \\
\text{o} & - \text{like the } o \text{ in } go. \\
\text{au} & - \text{like the } ow \text{ in } owl. \\
\text{m} & - \text{like the } ng \text{ in } song. \\
\text{n} & - \text{like the } ni \text{ in } nisarga. \\
\text{n} & - \text{like the } ni \text{ in } nasa. \\
\text{tl} & - \text{like the } d \text{ in } dawn. \\
\text{dh} & - \text{like the } dh \text{ in } good-house. \\
\text{n} & - \text{like the } n \text{ in } gnaw. \\
\text{t} & - \text{as in } talk \text{ but with the tongue against the teeth.} \\
\text{th} & - \text{as in } hot-house \text{ but with the tongue against the teeth.} \\
\text{d} & - \text{as in } dawn \text{ but with the tongue against the teeth.} \\
\text{dh} & - \text{as in } good-house \text{ but with the tongue against the teeth.} \\
\text{n} & - \text{as in } nor \text{ but with the tongue against the teeth.} \\
\text{p} & - \text{like the } p \text{ in } pine. \\
\text{ph} & - \text{like the } ph \text{ in } philosopher. \\
\text{b} & - \text{like the } b \text{ in } bird. \\
\text{bh} & - \text{like the } bh \text{ in } rub-hard. \\
\text{m} & - \text{like the } m \text{ in } mother. \\
\text{y} & - \text{like the } j \text{ in } jaw. \\
\text{y} & - \text{like the } y \text{ in } year. \\
\text{r} & - \text{like the } r \text{ in } run. \\
\text{l} & - \text{like the } l \text{ in } law. \\
\text{v} & - \text{like the } b \text{ in } bird \text{ or like the } w \text{ in dwarf.} \\
\text{s}, \text{x} & - \text{like the } sh \text{ in } shop. \\
\text{s} & - \text{like the } s \text{ in } sun. \\
\text{h} & - \text{like the } h \text{ in } home. \\
\end{align*} \]

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, 3959 Landmark St., Culver City, California 90230.
This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Sri Caitanya-caritāmṛta*. In the first column the transcription is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

<p>| A        | aämâke dekhile, aëmi rahiba sei sthåne | 5.98      | 159 |
| aämâ prati bhättâcãryera haya anugraha | 6.116      | 255 |
| aämâra bahu-priti både iñhâra upara | 6.69       | 224 |
| aämâra gråmëte keha nå rahe upåvåså | 4.28       | 14  |
| aämãra mår-svåså-grhå — nirjana sthåna | 6.65       | 222 |
| aämãra nâmë gåṇa-såhita karâ nimantraëe | 6.110      | 252 |
| aämãra sånnyåså-đharmå cåhëna råkhite | 6.117      | 255 |
| aämâ-såbå çådåi' åge gelå dåråsåne | 6.24       | 204 |
| aëmi akûlina, åra dhåna-vidyå-hina | 5.22       | 122 |
| aëmi bålaka-sånnåsåså — bhånda-manda nåhi | 6.59       | 220 |
| aëmi-såba åsiçåyî mahå-pråbbhura såne | 6.21       | 202 |
| aëmi-såba påçåhe åilåñ tånrå anvesåne | 6.24       | 204 |
| aëmi-såba påçåhe yåbå, nå åbåra tåmåra såråge | 5.155      | 186 |
| aämå uddåhåriële tûmi, — e çåkåt åscåryå | 6.213      | 319 |
| ånda bàdåla mårë, duåkåhå nå gånåla | 4.188      | 96  |
| åndåndåmså 'håldåñi', sad-aråñå 'sandhîñi' | 6.159      | 284 |
| åndåne çandåna lågå' karîla yåtåna | 4.150       | 78  |
| åndåne karîlå jågånnåtha dåråsåne | 6.118      | 256 |
| åndåne puri-gosåråra prema utåliëla | 4.175       | 90  |
| åndåne såråvåbåusåmå tånrå lålå pada-dhåli | 6.38       | 210 |
| aëñaka gåñåta bhårî' dîlå suvåsåså jåla | 4.76       | 34  |
| aëñåna, ghtå, dadåñ, d菩提åhå, — gråme yåta | 4.93       | 45  |
| aëñåna-kutå kårå såråbå håråsåta håråñå | 4.90       | 44  |
| aëñåna låñå çåkå-çramåra ålå lågå-çåna | 4.92       | 45  |
| aëñåna-våråñåsa såråbå råhå ghtå bhåså | 4.71       | 32  |
| aëñåna-såba mahå-pråsådå sårå mårå marå mana | 6.38       | 210 |
| aëñåna-såba çåhålåra dhåådi-bandåhåna | 6.234      | 329 |
| aëñåna-såba çåhålåra meååå-åndåhåna | 6.233      | 332 |
| aëñåna-såba mårå kårå ålå såråbå båråhåna | 6.230      | 266 |
| aëñåna-såba çåhålåra çåkå båråhåna | 6.230      | 266 |
| aëñåna-såba mårå kårå çåkå çåhålåra åhååñå | 6.328      | 332 |
| aëñåna-såba mårå kårå ålå såråbå båråhåna | 6.230      | 266 |
| aëñåna-såba mårå kårå całåhå-çåkåtå båråhåna | 6.328      | 332 |
| aëñåna-yåta çådåhå-sådåhåna kårå' åcçåhådåna | 6.197      | 311 |
| aëñåna-yåta çådåhå-sådåhåna kårå' åcçåhådåna | 6.197      | 311 |
| aëñåna-yåta çådåhå-sådåhåna kårå' åcçåhådåna | 6.197      | 311 |</p>
<table>
<thead>
<tr>
<th>Sloka</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>372</td>
<td>Sri Caitanya-caritamrta</td>
</tr>
<tr>
<td>6.165</td>
<td>189</td>
</tr>
<tr>
<td>4.31</td>
<td>15</td>
</tr>
<tr>
<td>5.101</td>
<td>160</td>
</tr>
<tr>
<td>6.239</td>
<td>333</td>
</tr>
<tr>
<td>5.53</td>
<td>138</td>
</tr>
<tr>
<td>16.185</td>
<td>309</td>
</tr>
<tr>
<td>4.166</td>
<td>85</td>
</tr>
<tr>
<td>5.179</td>
<td>301</td>
</tr>
<tr>
<td>6.216</td>
<td>320</td>
</tr>
<tr>
<td>6.67</td>
<td>223</td>
</tr>
<tr>
<td>5.48</td>
<td>136</td>
</tr>
<tr>
<td>6.118</td>
<td>256</td>
</tr>
<tr>
<td>4.122</td>
<td>62</td>
</tr>
<tr>
<td>6.101</td>
<td>247</td>
</tr>
<tr>
<td>4.89</td>
<td>44</td>
</tr>
<tr>
<td>4.97</td>
<td>49</td>
</tr>
<tr>
<td>4.29</td>
<td>14</td>
</tr>
<tr>
<td>4.197</td>
<td>102</td>
</tr>
<tr>
<td>4.54</td>
<td>24</td>
</tr>
<tr>
<td>6.160</td>
<td>285</td>
</tr>
<tr>
<td>6.208</td>
<td>316</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.219</td>
<td>321</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.62</td>
<td>236</td>
</tr>
<tr>
<td>6.46</td>
<td>30</td>
</tr>
<tr>
<td>5.16</td>
<td>119</td>
</tr>
<tr>
<td>5.19</td>
<td>124</td>
</tr>
<tr>
<td>4.66</td>
<td>38</td>
</tr>
<tr>
<td>4.120</td>
<td>61</td>
</tr>
<tr>
<td>5.5</td>
<td>114</td>
</tr>
<tr>
<td>4.8</td>
<td>10</td>
</tr>
</tbody>
</table>

**B**

<table>
<thead>
<tr>
<th>Sloka</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.52</td>
<td>137</td>
</tr>
<tr>
<td>6.208</td>
<td>316</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.62</td>
<td>236</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
<tr>
<td>6.195</td>
<td>310</td>
</tr>
<tr>
<td>6.124</td>
<td>259</td>
</tr>
</tbody>
</table>
Sri Caitanya-caritāmṛta

cali’ cali’ puri’ śrī-nilācala
1.413 75
caliḍāṅgeṇe puri’ tārāndī dikṣā dinā
1.411 56
caliḍā mādhava-puri’ candana lañā
dekhi’ cintita haila bhaṭṭācārya’ mana
dekhi’ cintita haila bhaṭṭācārya’ mana
6.9 196
caliḍā.reacta ājñāpura-grāma
dekhi’ cintita haila bhaṭṭācārya’ mana
dekhi’ cintita haila bhaṭṭācārya’ mana
4.86 41
caliḍā cintita haila bhaṭṭācārya’ mana
dekhi’ cintita haila bhaṭṭācārya’ mana
dekhi’ cintita haila bhaṭṭācārya’ mana
5.1 112
caliḍā reacta ājñāpura-grāma
dekhi’ cintita haila bhaṭṭācārya’ mana
dekhi’ cintita haila bhaṭṭācārya’ mana
5.35 130
caliḍā prabhāva lañā
dekho’ kāṇṭhe ratna hāra
dekho’ kāṇṭhe ratna hāra
6.11 197
caliḍā cintita haila bhaṭṭācārya’ mana
dekhi’ cintita haila bhaṭṭācārya’ mana
dekhi’ cintita haila bhaṭṭācārya’ mana
4.190 97
caliḍā prabhāva lañā
dekhi’ cintita haila bhaṭṭācārya’ mana
dekhi’ cintita haila bhaṭṭācārya’ mana
4.258 344
caliḍā prabhāva lañā
dekhi’ cintita haila bhaṭṭācārya’ mana
dekhi’ cintita haila bhaṭṭācārya’ mana
5.104 161
caliḍā prabhāva lañā
dekhi’ cintita haila bhaṭṭācārya’ mana
dekhi’ cintita haila bhaṭṭācārya’ mana
5.55 139
caliḍā prabhāva lañā
dekhi’ cintita haila bhaṭṭācārya’ mana
dekhi’ cintita haila bhaṭṭācārya’ mana
4.117 67
caliḍā prabhāva lañā
dekhi’ cintita haila bhaṭṭācārya’ mana
dekhi’ cintita haila bhaṭṭācārya’ mana
5.116 167
<table>
<thead>
<tr>
<th>Page No.</th>
<th>Bengali Text</th>
<th>Page No.</th>
<th>Sanskrit Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.116</td>
<td>ei lagi' puchilena brahmanera sthane</td>
<td>3.275</td>
<td>eta bali' gela bala sthane devati' ara</td>
</tr>
<tr>
<td>5.133</td>
<td>ei lagi' sakshi-gopala' na ma haila khya'iti</td>
<td>5.162</td>
<td>eta bali' gopala gela, goshani jagila</td>
</tr>
<tr>
<td>2.284</td>
<td>ei mahaprabhura lila —savrabhama-nilama</td>
<td>5.138</td>
<td>eta bali' namaskari' karila gamana</td>
</tr>
<tr>
<td>4.167</td>
<td>ei mata candana deya prataya hasha'ya</td>
<td>4.191</td>
<td>eta bali' pade prabhu tarna krtta sloka</td>
</tr>
<tr>
<td>4.10</td>
<td>ei-mata mahaprabhu calila nilacale</td>
<td>6.46</td>
<td>eta bali' pitha-pandita saba khayaila</td>
</tr>
<tr>
<td>5.139</td>
<td>ei-mate mahara-range se ratri va'nciya</td>
<td>4.45</td>
<td>eta bali' premavesa padila bhumi'</td>
</tr>
<tr>
<td>6.198</td>
<td>ei-mate nana artha karena vyakhyana</td>
<td>4.44</td>
<td>eta bali' se-bala antardhaha kaila</td>
</tr>
<tr>
<td>4.105</td>
<td>ei-mate vatsara dui karila sevana</td>
<td>5.106</td>
<td>eta bhavi' sei vipra phiriyaha cahila</td>
</tr>
<tr>
<td>5.119</td>
<td>ei mata vidyanagare sakshi-gopala</td>
<td>6.14</td>
<td>eta cinti' bhaatacarya achenasa vasiya</td>
</tr>
<tr>
<td>5.48</td>
<td>ei-mata vira citte cintite lagila</td>
<td>5.128</td>
<td>eta cinti' namaskari' gelva sva-bhavane</td>
</tr>
<tr>
<td>5.103</td>
<td>ei-mate vira nija-dee' aila</td>
<td>5.90</td>
<td>eta jani' tumia sakshi deha, daya-maya</td>
</tr>
<tr>
<td>6.176</td>
<td>ei-mate kalpita bhasye sata do'sa dila</td>
<td>6.236</td>
<td>eta kahi' mahaprabhura hila nija-sthane</td>
</tr>
<tr>
<td>5.94</td>
<td>ei merti givya yadi ei sri-vadane</td>
<td>6.29</td>
<td>eta suni' gopinatha sabare laana</td>
</tr>
<tr>
<td>4.194</td>
<td>ei-sloka kahiyacena radha-thakura'</td>
<td>5.63</td>
<td>eta suni' lokera mane ha-ila samisaya</td>
</tr>
<tr>
<td>6.224</td>
<td>ei-sloka pada' anna bhaksa' karila</td>
<td>5.86</td>
<td>eta suni' nastikasha loka upahasa kare</td>
</tr>
<tr>
<td>4.198</td>
<td>ei-sloka padite prabhu ha-ilala murchite</td>
<td>5.156</td>
<td>eta suni' prabhu age calila sivhara-gati</td>
</tr>
<tr>
<td>6.243</td>
<td>ei-sloka artha sunila kariyacena vistara</td>
<td>4.135</td>
<td>eta suni' puri-gosahi paricaya dila</td>
</tr>
<tr>
<td>6.187</td>
<td>ei-sloka artha sunite varchha hayaa'</td>
<td>5.51</td>
<td>eta suni' sei vipra rahe mauna dhari'</td>
</tr>
<tr>
<td>4.203</td>
<td>ei-sloke ughaidila premera kapata</td>
<td>5.58</td>
<td>eta suni' tanara putra vayka-cchala pana'</td>
</tr>
<tr>
<td>4.211</td>
<td>ei-ta'akhya'ne kahila dovoha mahima'</td>
<td>5.86</td>
<td>eta suni' viprera cintita hala mana</td>
</tr>
<tr>
<td>4.187</td>
<td>ei-tara gadha premale loke dekha'ite</td>
<td>5.46</td>
<td>etha nityananda-prabhu kaila danjha-bhainge</td>
</tr>
<tr>
<td>6.197</td>
<td>ei-tine hare siddha-sadhakera mana</td>
<td>5.142</td>
<td>etha pujari karaila thakure sayana</td>
</tr>
<tr>
<td>5.76</td>
<td>ei-vakye sakshi mora ache mahaa-jana</td>
<td>4.125</td>
<td>ethaaya rahiba 'ami, na yaba atahpara'</td>
</tr>
<tr>
<td>5.65</td>
<td>ei-vipra mora sevaya tusla yabe haila</td>
<td>5.107</td>
<td>183</td>
</tr>
<tr>
<td>5.83</td>
<td>ei-vipra — satya-vaykya, dharma-parayana</td>
<td>5.156</td>
<td>186</td>
</tr>
</tbody>
</table>

**G**

eka-dina nijaloka ekatra karila | 5.37 | 130 | gandha bade, taiche ei skokera vicara |
eka-dina puri-gosahin dekhiha svapan | 4.105 | 53 | garuderah pashe rahi 'darsana kariba' |
eka-dina svarabhama prabhu-agilai | 6.259 | 3 | gaudha ha-ite aila dui varigar brhamana |
eka-dinera udyoge aiche mahotsava kaila | 4.79 | 37 | gaya. varanasi, prayaga — sakala kariya |
eka eka dina saba kare mahotsava | 4.97 | 49 | ghare aila bhastacarya jagannathak dekhiya |

<table>
<thead>
<tr>
<th>Page No.</th>
<th>Bengali Text</th>
<th>Page No.</th>
<th>Sanskrit Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.37</td>
<td>eka-dina nijaloka ekatra karila</td>
<td>5.68</td>
<td>gandha bade, taiche ei skokera vicara</td>
</tr>
<tr>
<td>5.103</td>
<td>eka-dina kalpita bhasye sata do'sa dila</td>
<td>6.63</td>
<td>garuderah pashe rahi 'darsana kariba'</td>
</tr>
<tr>
<td>6.259</td>
<td>eka-dina svarabhama prabhu-agilai</td>
<td>4.103</td>
<td>gaudha ha-ite aila dui varigar brhamana</td>
</tr>
<tr>
<td>4.79</td>
<td>eka-dina svarabhama prabhu-agilai</td>
<td>5.11</td>
<td>gaya. varanasi, prayaga — sakala kariya</td>
</tr>
<tr>
<td>4.97</td>
<td>eka-dina svarabhama prabhu-agilai</td>
<td>6.248</td>
<td>ghare aila bhastacarya jagannathak dekhiya</td>
</tr>
</tbody>
</table>

**G**
eka-dina nijaloka ekatra karila | 5.37 | 130 | gandha bade, taiche ei skokera vicara |
eka-dina puri-gosahin dekhiha svapan | 4.105 | 53 | garuderah pashe rahi 'darsana kariba' |
eka-dina svarabhama prabhu-agilai | 6.259 | 3 | gaudha ha-ite aila dui varigar brhamana |
eka-dinera udyoge aiche mahotsava kaila | 4.79 | 37 | gaya. varanasi, prayaga — sakala kariya |
eka eka dina saba kare mahotsava | 4.97 | 49 | ghare aila bhastacarya jagannathak dekhiya |
Sri Caitanya-caritamrta

376

376

gopala-gopinatha-puri-gosâñira guna 4,210 107

gopala kahe, puri âmâra tâpa nâhi yaya 4,106 53

gopala la-iyâ sei kaâtake âila 5,123 171

gopala-prabhâve haya, anye nâ jânila 4,79 37

gopala prakâta haila. —deše sâbda haila 4,89 44

grâmera iâvara tomâra — govardhâna-dhâri 4,48 22

grâmera loka âñi âmâ kâdhâ’ kuryâ haite 4,37 17

grâmera nikaâta âñi manete cintilâ 5,103 161

grâmera sûnya-hâte vasi’ karenâ kirtana 4,125 64

grâmera yateka tândula, dâli godhûma-cûrna 4,67 30

grâmya-vârtâ-bhaye dviâya-sanga-hîna 4,179 92

grisma-kâla-ante punâñi nilâcâle gelâ 4,169 87

grisma-kâle gopinâtha paribe candana 4,165 85

guru-buddhye chota-vipra bahu sevâ kare 5,34 129

guru inhâra keśava-bhârati mahâ-dhanya 6,71 225

H

harer nâmâ harer nâmâ 6,242 334

‘hari’ ‘hari’ balî’ nâce hâte tâli diyâ 6,238 332

hâse, kânde, nâce prabhû hûnêrâ garjana 5,146 182

hâsînâ gopala kahe, —‘sunahâ, brâmmana 5,97 158

hâte hâte bulê madhava-purikê cahiñê 4,132 67

hena-bhagavânê tumi kaha nirâkâra? 6,152 279

hena-jana candana-bhâra vahî’ lañhâ yaya 4,181 93

hena-jana gopálêr aîñâmêr pâñhâ 4,180 92

hena jive ‘bhed’ê’ kara iâsârêr sanc 6,163 288

hena-jive iâsvâra-saha kaha ta’ abhêda 6,162 286

hena-kâle âilê tâhân gopinâthacûrya 6,17 200

hena-kâle bhoga sari’ ârati bâjîla 4,121 61

hena-kâle sei bhoga thâkure lâgilâ 6,119 60

hena-mate anna-kuîla karîli sâjana 4,75 34

hena sakti nähî mâna, — parama sâhasha 6,161 286

hlâdîni sandhini samvit 6,157 283

hlâda-tâpâ-karî miśrâ 6,157 283

hrdayarîn tvad-alokâ-kâtararî 4,197 100

hrdaye ki âchê tomâra, bujhîte nâ pâri 6,129 262

hrd-vâg-vapurbhir vidadhân nâmams te 6,261 346

hûnêrâ kariyâ utê ‘hari’ ‘hari’ balî’ 6,38 210

hûnêrâ karaye, hâse, kânde, nâce, gâya 4,200 102

I

iha anubhava kaila mâdhava gosâñi 4,78 36

iha âsvâdite âra nâhi cauthâ-jana 4,195 99

iha kâ dośa — ei mâyâra prasâdâ 6,107 250

iha va-i sâlokârê âche âro abhiprâyâ 6,192 308

iha ye šraddha kari’ karaye śravâna 2,284 349

inhâkê candanadîle, gopâlâ ha-ibe śîtalâ 4,164 84

inhâkê candana dîle habe mora tâpa-kshaya 4,160 83
'inha more kanyâ dite karyâche sâri gâra

jhañ yanâ rahe na, tabu nahi kichu bhaya'

inâra punyê krsne anîi sâksi bolâîba

inâra sâire saba isvara-laksâna

inho kene dânda bhânga, tenho kene

'inha ta' sâksi kršna, — muñi nà jâniyâ

isat calaye tulâ dêkhi' dhairyâ haila

isat krodha kari' kichu kahite lâgilâ

îša-goshti vicâra kari, nâ kariha roṣa

îśvara-darśane prabhu preme acetana

îśvara-sevaka mâla-prasâda anîi dila

îśvara krpa-leśa haya ta' yâhare

îśvara krpa-leśa nâhika tomarê

îśvara mâyâ eî — bali vyavahâra

îśvara-sri-vigraha sac-cid-ânandâkâra

iti dvâpara urviśa

jagadânânda dâmodara, — dui saṅge lânâ

jagad-rûpa haya iśvara, tabu avikâra

jagannâtha ârîgîte calîlî dhânâ

jagannâtha-darâsane mahâ-sukha pâya

jagannâtha dêkhi' preme ha-ilâ asthire

jagannâtha dêkhi' sabâra ha-ilâ ânandâ

jagannâtha deula dekhi' aviśta hailâ

jagannâtha sevaka yata, yateka mahânta

jagat nastîre tumi, — seha alpa-kârya

jagat ye mithyâ nahe, naśvâra-mâtra haya

jâgiyâ mâdhava-puri vicâra karila

jâla, jala-pâṭradikâ sarva sâmâdhâna kaila

jâla nite stri-gaṇa tomarê dêkhi' gela

jânâ-pâncâ rânade vyañjanâdi mânâ sûpa

jârâ pâncâ-sâta ruji kare râsi-râsi.

jânâti tattvâni bhagavân-mahîmno

lânî sâksi nâhi deya, târa pâpa haya

jayâdvaitacandra jaya gaura-bhakta-vrnda

jayâdvaitacandra jaya gaura-bhakta-vrnda

jayâdvaitacandra jaya gaura-bhakta-vrnda

jaya jaya gauracandra jaya nityânanda

jaya jaya sri-caitanya jaya nityânanda

jiti' kanyâ labe, mora vyarthâ dharma haya'

jiva-bhâtârî mahâpâbhô

jivera asthi — viśṭhâ dui — saṅkâ-gomaya

jivera dehe âtma-buddhi — sei mithyâ haya

jivera nistâra lâgi' sūtra kaila vyâsa

jñâna-karma-pâśa haita haya vimocana

jñàti loka kahe', — 'mora tomâke châdîbâ'

kabe āsi' mâdhava amâ karibe sevana

kabe ki baliyâchi, mora nâhika smarâna'

kâhân muñi darîda, mûrkha, nîca, kula-hina

kâhân tumi pâñ̄âta, dhâni, parama kulina

kahena yadi, punarapi yoga-patta diya

kahilân tânra pade minati kariñâ

kahila, — yânâ karâha iśvara darâsana

kâlân nâsârî bhakti-yogârî nijârî yaḥ

kâlau nâstî eva nâstî eva

kali-yuge avatâra nîhi, — sâstra-jñâna

kali-yuge liâlavâta nâ kare bhagavân

kalpanârthe tumi tâhâ kara âcchâdana

kamâla-pure āsi bhâginâdi-sânhâ kaila

kampa, sveda, pulakâśû, stambha, vaivarînya

kaṁte nâ niêsare vânì, netre âsrâ-dhâra

kanyâ-dâna-pâtra āmi nâ ha-î tomâra

'kanyâ dite cahiñâche — uṭhâla vacana

kanyâ dite nâribê, habe asatya-vacana

'kanyâ kene nâ deha, yadi diñâcha vacana'

kanyâ pâba, — mora mane ihâ nâhi sukha

kanyâ tore dilun, dvidhâ na kariha cite

kapoteśvara dekhitâ gelâ bhakta-gâna saṅge

karpura-candana âmî pâilâma saba

karpura-candana yânra ange câdàïla

karpura-sâhita ghâṣî' e-sâba candana

kâśî-mîsra-âdi yata nilâcalâ-âśi

kata dine bâda-vipra cintita antare

kata-dine remûnête uttarîla giya

katake aîlâ sâksi-gopâla dekhitâ

katake gopâla-sevâ karîla sthâpana

keha anna māgî' khâya, keha dugdhâhâra

keha baḍā-baḍî-kaḍi kare vipra-gâna

keha naśvâra-mâtra haya

357
kēha bale, iśvara—dayālu, āsīteha pāre
kēha gāya, kēha nācē, mahotsava haila
kēha pāka-bhāndāra kaila, kēha ta’ pācīra
kē-mate candana niba—nāhi e vicāra
kē-mate jānile, āmi kari upavāsa
kibā āmi āge yāi, nā yāba sahīte
kibā gauracandra ihā kare āsvādana
kibā nāma iñhāra, śunite haya mana
kichu bhogā lāgāila karāla jala-pāna
kimvā navama padārtha ‘muktāra’ samāśraya
kinkarere dayā tava sarva-loke jāne

kiṃate sannyāsa-dharma ha-ibe rākṣaṇa
kibā āmi kari tamara seva-vyavahāra
kibā-nāma iñhāra, śunite haya mana
kichu bhogā lāgāila karāla jala-pāna
kimvā navama padārtha ‘muktāra’ samāśraya
kinkarere dayā tava sarva-loke jāne

kintu tumī artha kaiṅe pāṇḍītya-pratībhāya
kōn sampradāye sannyāsa kariyāchena
krandana kariyā tabe uthe gauracandra
kṛpā vīnā śīvarere kehā nāhi jāne
kṛṣṇa ājī niṅkāpate tomā haila sadaya

kṛṣṇa prītye kari tomāra sevā-vyavahāra
kṛṣṇa-varnam tviṣākṣarān
kṛṣṇa ye iñhāra vāsā,—haya yathocita
‘kṛṣṇe matir āstu’ baḷi’ gosāhī karīla
kṛṣṇera vigrāha yei satyā nāhi māne

kṛpā karibāre tabe prabhura haila mana
krtā-ghnātā haya tomāya nā kaiṅe sammāna
kṣanekā rodana kari, mana kaila dhīra
kṣane uthe, kṣane paḍe, nāhi sthānāstānā
‘kṣāra-corā gopināṭa’ prasiddha tānīra nāma

kṣāra dekhī ‘mahāprabhura ānanda bāḍīla
kṣāra diya pūjārī tāṅre āndavat haila
kṣāra eka rākhiyāchi sannyāsi-kārāna
kṣāra-icchā haila, tāhē māne aparādhe
kṣāra laē, yāra nāma ‘mādhava-puri’

kṣāra laṅā sukhe tumī kariha bhakṣane
kṣāra-prāsāda diya tāṅre bhikṣā karīla
kṣīra vṛttānta tāṅre karīla pūjārī
<table>
<thead>
<tr>
<th>Line Number</th>
<th>Bengali Verse</th>
<th>Translation</th>
<th>Sanskrit Verse</th>
<th>Classification</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.4.2</td>
<td>ময়া দ্বারা যা চিন্তন করা। দোহা প্রাচীন।</td>
<td>Maya dehe dekhi, —— bada camatkarā</td>
<td>nāma-nārāyaṇāya ‘bali’ namakāra kaila</td>
<td>6.13</td>
</tr>
<tr>
<td>1.4.9</td>
<td>যাত্রায়া পথ দিয়ে গিয়েছে।</td>
<td>mathurā lokā saba bāda bāda dhānī</td>
<td>nānā dava-yā-bhēte, sri-ganā gāyā gita</td>
<td>6.22</td>
</tr>
<tr>
<td>1.5.11</td>
<td>শিশু সামনে।</td>
<td>mathurāte aśā duṇhe anandita haññā</td>
<td>nānā-rupe prītye kaila prabhura sevāna</td>
<td>6.20</td>
</tr>
<tr>
<td>1.5.17</td>
<td>‘মহাবিষ্ণু’ ‘মায়া ভাবা’ —— ইষ্য-রাজনি।</td>
<td>‘মায়াধিশি’ ‘মায়া-বাষা’ —— ইষ্য-রাজনি।</td>
<td>nānā-sarvabhauma hṛṣṭa haila</td>
<td>6.44</td>
</tr>
<tr>
<td>1.6.12</td>
<td>মল্লিকবেলে সেই রাত্রি গৌণালার।</td>
<td>mālācchha-bhaye sevaka mora gela palāññā</td>
<td>nāva vastra ani tāra upare pāṭiya’</td>
<td>5.14</td>
</tr>
<tr>
<td>1.6.17</td>
<td>‘মমাপুরাটিতারা মনুভূতি হইয়া যায়।’</td>
<td>mālācchha-deśa dūra patha, jagathi apāra</td>
<td>nāva-vastra pāṭi’ tāhe palāśera pāta</td>
<td>6.19</td>
</tr>
<tr>
<td>1.6.20</td>
<td>শিশু না নিসরে ভাই, হলা স্থাবর।</td>
<td>mukhe nā nihīsare vānī, ha-ila stambha</td>
<td>nāva-vidhārtha kaila śāstra-mata laññā</td>
<td>5.14</td>
</tr>
<tr>
<td>1.6.22</td>
<td>মল্লিকভাবা চৌধুর্যায়া কারা গানুর্ধরা কাল্পনা</td>
<td>mukhyārtha chālīya kara gautārtha kalpana</td>
<td>nice kanyā dile kula yāibeka nāsā</td>
<td>6.20</td>
</tr>
<tr>
<td>1.6.27</td>
<td>‘মায়ুল্কভাবা কৃতি’ ‘তাহে তাহে তাহে।’</td>
<td>‘মায়ুবিষ্ণু’ ‘মায়া ভাবা’ —— ইষ্য-রাজনি।</td>
<td>nāma-rūpe prītye kaila prabhura sevāna</td>
<td>6.19</td>
</tr>
<tr>
<td>1.6.30</td>
<td>‘মল্লিকবেলে আগে গিয়েছে।’</td>
<td>mālācchha-bhaye sevaka mora gela palāññā</td>
<td>nāva vastra ani tāra upare pāṭiya’</td>
<td>6.20</td>
</tr>
<tr>
<td>1.6.33</td>
<td>‘মমাপুরাটিতারা মনুভূতি হইয়া যায়।’</td>
<td>mālācchha-deśa dūra patha, jagathi apāra</td>
<td>nāva-vastra pāṭi’ tāhe palāśera pāta</td>
<td>6.21</td>
</tr>
<tr>
<td>1.6.35</td>
<td>মল্লিকভাবা চৌধুর্যায়া কারা গানুর্ধরা কাল্পনা</td>
<td>mukhyārtha chālīya kara gautārtha kalpana</td>
<td>nice kanyā dile kula yāibeka nāsā</td>
<td>6.21</td>
</tr>
<tr>
<td>1.6.38</td>
<td>‘মায়ুল্কভাবা কৃতি’ ‘তাহে তাহে তাহে।’</td>
<td>‘মায়ুবিষ্ণু’ ‘মায়া ভাবা’ —— ইষ্য-রাজনি।</td>
<td>nāma-rūpe prītye kaila prabhura sevāna</td>
<td>6.22</td>
</tr>
<tr>
<td>1.6.42</td>
<td>মল্লিকভাবা আগে গিয়েছে।</td>
<td>mālācchha-bhaye sevaka mora gela palāññā</td>
<td>nāva vastra ani tāra upare pāṭiya’</td>
<td>6.22</td>
</tr>
<tr>
<td>1.6.45</td>
<td>‘মমাপুরাটিতারা মনুভূতি হইয়া যায়।’</td>
<td>mālācchha-deśa dūra patha, jagathi apāra</td>
<td>nāva-vastra pāṭi’ tāhe palāśera pāta</td>
<td>6.22</td>
</tr>
<tr>
<td>1.6.48</td>
<td>‘মায়ুল্কভাবা কৃতি’ ‘তাহে তাহে তাহে।’</td>
<td>‘মায়ুবিষ্ণু’ ‘মায়া ভাবা’ —— ইষ্য-রাজনি।</td>
<td>nāma-rūpe prītye kaila prabhura sevāna</td>
<td>6.22</td>
</tr>
<tr>
<td>1.6.52</td>
<td>মল্লিকভাবা আগে গিয়েছে।</td>
<td>mālācchha-bhaye sevaka mora gela palāññā</td>
<td>nāva vastra ani tāra upare pāṭiya’</td>
<td>6.23</td>
</tr>
<tr>
<td>1.6.55</td>
<td>মল্লিকভাবা আগে গিয়েছে।</td>
<td>mālācchha-bhaye sevaka mora gela palāññā</td>
<td>nāva vastra ani tāra upare pāṭiya’</td>
<td>6.23</td>
</tr>
<tr>
<td>1.6.58</td>
<td>মল্লিকভাবা আগে গিয়েছে।</td>
<td>mālācchha-bhaye sevaka mora gela palāññā</td>
<td>nāva vastra ani tāra upare pāṭiya’</td>
<td>6.23</td>
</tr>
<tr>
<td>1.6.61</td>
<td>‘মমাপুরাটিতারা মনুভূতি হইয়া যায়।’</td>
<td>mālācchha-deśa dūra patha, jagathi apāra</td>
<td>nāva-vastra pāṭi’ tāhe palāśera pāta</td>
<td>6.23</td>
</tr>
<tr>
<td>1.6.64</td>
<td>‘মায়ুল্কভাবা কৃতি’ ‘তাহে তাহে তাহে।’</td>
<td>‘মায়ুবিষ্ণু’ ‘মায়া ভাবা’ —— ইষ্য-রাজনি।</td>
<td>nāma-rūpe prītye kaila prabhura sevāna</td>
<td>6.23</td>
</tr>
<tr>
<td>1.6.67</td>
<td>‘মমাপুরাটিতারা মনুভূতি হইয়া যায়।’</td>
<td>mālācchha-deśa dūra patha, jagathi apāra</td>
<td>nāva-vastra pāṭi’ tāhe palāśera pāta</td>
<td>6.23</td>
</tr>
<tr>
<td>1.6.70</td>
<td>‘মায়ুল্কভাবা কৃতি’ ‘তাহে তাহে তাহে।’</td>
<td>‘মায়ুবিষ্ণু’ ‘মায়া ভাবা’ —— ইষ্য-রাজনি।</td>
<td>nāma-rūpe prītye kaila prabhura sevāna</td>
<td>6.23</td>
</tr>
<tr>
<td>1.6.73</td>
<td>‘মমাপুরাটিতারা মনুভূতি হইয়া যায়।’</td>
<td>mālācchha-deśa dūra patha, jagathi apāra</td>
<td>nāva-vastra pāṭi’ tāhe palāśera pāta</td>
<td>6.23</td>
</tr>
<tr>
<td>1.6.76</td>
<td>‘মায়ুল্কভাবা কৃতি’ ‘তাহে তাহে তাহে।’</td>
<td>‘মায়ুবিষ্ণু’ ‘মায়া ভাবা’ —— ইষ্য-রাজনি।</td>
<td>nāma-rūpe prītye kaila prabhura sevāna</td>
<td>6.23</td>
</tr>
<tr>
<td>1.6.79</td>
<td>‘মমাপুরাটিতারা মনুভূতি হইয়া যায়।’</td>
<td>mālācchha-deśa dūra patha, jagathi apāra</td>
<td>nāva-vastra pāṭi’ tāhe palāśera pāta</td>
<td>6.23</td>
</tr>
<tr>
<td>1.6.82</td>
<td>‘মায়ুল্কভাবা কৃতি’ ‘তাহে তাহে তাহে।’</td>
<td>‘মায়ুবিষ্ণু’ ‘মায়া ভাবা’ —— ইষ্য-রাজনি।</td>
<td>nāma-rūpe prītye kaila prabhura sevāna</td>
<td>6.23</td>
</tr>
</tbody>
</table>
330

Sri Caitanya-caritamrta

nupurera dhvani-matra amara suniba
nupurera dhvani suni' anandita mana
nyaya jinibare kahe asatya-vacana

5.99
5.102
5.64

159
160
143

p

prabhu kahe,-'tumi bhakta, tomara sanga
prabhu kahe,-'tumi ki artha kara, taha

6.130
6.211
6.188

'prabhuke diha' bali' dila jagadananda-hate
prabhuke janila-'sak�at vrajendra-

6.250
6.280

262
318
306
339
357

prabhu kahe,-"sutrera artha bujhiye

pache ami kariba artha, yeba kichu jani'
pache syama-varilsi-mukha svakiya svarupa
padbhyam calan ya/:1 pratima-svarupo
pac;ficha marite tenho kaila nivaraQa
panca-gavya, pancamrte snana karana

6.188
6.203
5.1
6.5
4.61

306
314
112
194
27

prabhuke kr�Qa jani' kare apana dhikkara
prabhu krpa kai/a more tomara sambandhe
prabhura age ani' dila prasada bara k�ira
prabhura ajna haila,-ei karpura-candana
prabhura bhakta-vatsalya, ara bhakta-prema-

6.199
6.246
4.205
4.163
4.211

312
337
105
84
107

panca-k�ira pane a-jane vantiya khaila
paQc;fityadye isvara-tattva-jnana kabhu nahe'
paraila mukta nasaya chidra dekhina
parama santo�a paila gopale dekhina
parama virakta, mauni, sarvatra udasina

4.207
6.87
5.132
5.117
4.179

106
237
174
168
92

prabhura krpaya tanra sphurila saba tattva
prabhura nikata aila bhojana karina
prabhura prabhava dekhi' prema-rupa-guQa
prabhura saundarya ara premera vikara
prabhure asana diya apane vasila

6.205
6.47
4.16
6.6
6.119

315
214
9
195
256

paraya sevaka saba ananda kariya
parik�a karite gopala kaila ajna dana
pariksa kariya sese haila dayavan
'pariQama-vada' -vyasa-sutrera sammata
parvata-upari gela purl thakura lana

4.167
4.189
4.189
6.170
4.53

26
97
97
293
24

prabhu sloka pac;fi' patra chiQc;fiya phelila
prabhu-sthane aila dunhe prasada-patri lana
prabhu upadesa kaila nama-sankirtana
pragac;fha-premera ei svabhava-acara
pragalbha ha-iya kahe sammukhe asina

6.253
6.251
6.241
4.186
5.58

341
340
333
95
140

parvata-upari lana rakha bhala-mate
pa5cat asi' amare karaiha sik�a
patharera simhasane thakura vasaila
pathe bac;fa bac;fa dani vighna nahi kare
patra prak�alana kari' khaQc;fa khaQc;fa kaila

4.37
6.111
4.54
4.12
4.139

17
253
24
7
73

'prakrta' nisedhi kare 'aprakrta' sthapana
prakrta-saktite tabe kaila vilokana
'prakrti-vinita, sannyasi dekhite sundara
pramaQera madhye sruti pramaQa pradhana
praQava haite sarva-veda, jagat-utpatti

6.141
6.145
6.69
6.135
6.174

270
274
224
265
298

payasa, mathani, sara pase dhari ani'
pi tara sambandhe dorihake pujya kari' mani
pitha-pana deha tumi iriha-sabakare
prabhate cali/a mangala-arati dekhina
prabhu-ajna pa/ibare gela purva-desa

4.74
6.54
6.44
5.139
4.108

33
217
212
177
55

praQava na mani' tare kahe maha-vakya
'praQava' maha-vakya-isvarera murti
praptam annaril drutaril sistair bhoktavyaril
prapti-matreQa bhoktavyaril
prasada ani' tanre karaha age bhiksa

6.175
6.174
6.226
6.225
6.111

298
298
325
324
253

prabhu-bhrtya duriha sparse, dorihara phule
prabhu dekhi' acaryera du/:lkha-har�a haila
prabhu dekhi' pache kariba isvara darsana'
prabhu dekhi' sabara haila harasita mana
prabhu kahe,-bha11acarya na kara vismaya

6.228
6.30
6.28
6.32
6.184

326
206
205
207
304

prasadanna khuli' prabhu tanra hate dila
prasadanna-mala pana prabhu har�a haila
prasadanna pana bhattacaryera ananda haila
prasada pana sabe haila anandita mane
prata/:1-kale puna/:! taiche karila sevana

6.222
6.217
6.223
6.36
4.92

323
320
323
209
45

prabhu kahe,-'mandira bhitare na yaiba
prabhu kahe,-more deha laphra-vyanjane
prabhu kahe,-'more tumi kara anugraha
prabhu kahe 'mukti-pade'-iha patha
prabhu kahe,- 'mukti-pade'ra ara artha
prabhu kahe,-"murkha ami, nahi
prabhu kahe,-nityananda, karaha vicara
prabhu kahe, 'mukti-pade-iha patha haya

6.63
6.43
6.122
6.262
6.271
6.126
4.171
6.262

221
212
258
346
353
260
88
346

prata/:1-snana kari' puri grama-madhye gela
prati-dina eka-khani karena bhak�aQa
pratima calina ailii. -sunina vismita
pratima naha tumi,-saksat vrajendra-

4.47
4.140
5.110
5.96

21
73
164
157

pratisthara bhaye puri gela palana
pratisthara svabhava ei jagate vidita
pratiyuge karena kr�Qa yuga-avatara

4.147
4.146
6.100

76
76
246


Index of Bengali and Sanskrit Verses

381

pratyaha candana parāya, yāvat hāila anta
prema dekhi' sevaka kahi ha-ivā viṣmita
premāṁcīţe trīţa, kṣudhā-trśnā nāhī bādhe
premā—'prayaōana', vede tīna-vastu kaya
premāveśe nṛtya-gīta kailā kata-kṣāṇa

4.168 86
4.137 72
4.124 63
6.178 300
5.6 114

pūrva-dīna-praya viṣṭa kailā randhāna
pūrve iśvara-puri tāṅre kahīṣchēna kathā
pūrve mādhava-purīra lägī kīṣa kaila curī
pūrve śrī-mādhava-purīrā śālī vṛndāvāna
pūrve vīḍā-yāagarēra dūi ta' brāhmana

putra bale, —‘pratima sākṣi, seha dūra
putreō pitāra aiche nā kare svēna
putreṇa manē, —‘pratimā nā āsībe sākṣi
putreṇā vīrodhe kāṇyā nārīlā arpitē’

rāja-lekha kari' dīla purī-gosānīra kare
rāja-pātra-sane yāra yāra parīcaya
rājā-sahe laṅā mandire āīla
rātī-śeṣe gopāla tāṅre kahēna svāpane
rājā-suva, —purīra ānānda bādīla

premāviṣṭa hānā prabhū kailā āliṅgana
premeta matta, —nāhi tāhī rātri-dīna-jīnāna
premete vīvāśa hānā padīla bhūmīte
premonmādā hāila, utī' iti-uti dhāya
prīta hānā gośānīre kailā lāgilā

6.227 325
22.2 11
4.198 102
4.200 102
6.55 218

prthak prthak kailā padera artha niścaya
prthivite aiche bhogā kāhān nāhī ārā
prthivite nāhi pāṇḍita tomāra sāmāna
pūjāri ānīyā mālā-prasādānān-dīlā
punah dīnā-śeṣe prabhura kārālā uttāhāna

4.194 309
4.118 60
6.85 236
6.217 320
4.88 43

punah kahe, śīghra cale, kare sarva grahaṇa
punah tailā diyā kailā śrī-āṅga cikkanā
punah utī' stuti kare dūi kare yuddi'
punah yena nāhī cale e-sabā vaçaṅa'
punarapi āilā sabe mahāprabhura sthāne

4.150 278
4.124 78
6.204 315
5.81 150
6.36 209

punarapi koī prabhura kariyā yațanā
purāṇa-vākṣeyi se artha karaya niścaya
puri dekhi' sevaka sabā sammāna karīla
puri duṅkhā pābe itā jānīyā gopāla
puri, ei dūgḍhā laṅā kara tumi pānā

5.70 145
6.148 277
4.156 81
4.176 90
4.25 12

puri-gosānī aţnā dīla sakalā brāhmāne
puri-gosānī goṇālēra kailā samarpāna
puri-gosānī kailā kichu gavya bhojaṇa
puri-gosānī rākhaḷā tāre kariyā yațanā
puri-gosānīrā saṅhe dīla sambala-sahite

4.83 39
4.75 34
4.91 45
4.103 52
4.152 79

Puri kahe, —ei dui ghasībe candana
puri kahe, —ke tumi, kāhān tōma rāsa
purīra prema dekhi' acāraya ānandā antara
purīra prema-parākāṭṭhā karaha vicāra
puri-sama bhāgavān jagate nāhi āra
purusottama-deva sei bāda bhakta ārya
pūrva annakūta yena hāila sākṣātkāra

4.166 85
4.27 13
4.110 55
4.178 91
4.171 88
5.122 170
4.86 41

pūrva-dīna-prāya vipra karīla randhāna
pūrve iśvara-prīta tāṅre kahīṣchēna kathā
pūrve mādhava-purīra lägī kīṣa kaila curī
pūrve śrī-mādhava-purīrā śālī vṛndāvāna
pūrve vīḍā-yāagarēra dūi ta' brāhmana

putra bale, —‘pratima sākṣi, seha dūra
putreō pitāra aiche nā kare svēna
putreṇa manē, —‘pratimā nā āsībe sākṣi
putreṇā vīrodhe kāṇyā nārīlā arpitē’

rāja-lekha kari' dīla purī-gosānīra kare
rāja-pātra-sane yāra yāra parīcaya
rājā-sahe laṅā mandire āīla
rātī-śeṣe gopāla tāṅre kahēna svāpane
rājā-suva, —purīra ānānda bādīla

remunāte gopīnātha prama-mohanā
remunāte kailā gopīnātha daraṇa
ruḍhī-ṛṣṭyē kāhe tabu 'sāyuve' pratiti
rukminīra pitā bhīṣmāka tāṁhe premānā

saba anāilā prāte, caḍilā randhāna
saba dhana laṅā kāhe —‘core la-ilā dhana’
sabāke kahīla purī gopāla-vṛttānta
sabākhandi' prabhū niḍa-mata se sthāpilā
sabe loka āsī' tāṁre kare bahu bhakti
sabe loka bāḍa-vipre dākiyā ānilā

saba loka ekatra kari' kāhīte lāgilā
sabā saḥita yathā-yogya karīla milāna
sabe daṅḍa-dhana chīla, tāṁhā nā rākhlā
sabe kahībe —'mora kīcchū nāhīka smarāṇa'
sabe melī' dhari tāṁre susthīra karīla

sabe melī' puchē prabhura vāṛtā bāra bāra
sabe vaisi' krame bhōjana karīla
sabhā kari' more tumi kariha smarane
sac-cid-ānanda-maya hāya iśvara-svarōpa
śaḍ-āsīvaya-pūrṇānanda-vīraṅgā yāṇhāra
śaḍ-viśaśvāya —prabhura-cīc-chakti-

R

raṇḍhī' rāṇḍhī' tāra upara rāśi kaila bhāṭa
rasa-kāvyā-madhya taiche ei śloka gani
ratna-gana-madhya yaiče kauṣṭubha-mani
rātī-kāle ṭhākure kariyā śayanā

remunāte gopīnātha prama-mohanā
remunāte kailā gopīnātha daraṇa
ruḍhī-ṛṣṭyē kāhe tabu 'sāyuve' pratiti
rukminīra pitā bhīṣmāka tāṁhe premānā

S

saba anāilā prāte, caḍilā randhāna
saba dhana laṅā kāhe —‘core la-ilā dhana’
sabāke kahīla purī gopāla-vṛttānta
sabākhandi' prabhū niḍa-mata se sthāpilā
sabe loka āsī' tāṁre kare bahu bhakti
sabe loka bāḍa-vipre dākiyā ānilā

saba loka ekatra kari' kāhīte lāgilā
sabā saḥita yathā-yogya karīla milāna
sabe daṅḍa-dhana chīla, tāṁhā nā rākhlā
sabe kahībe —'mora kīcchū nāhīka smarāṇa'
sabe melī' dhari tāṁre susthīra karīla

sabe melī' puchē prabhura vāṛtā bāra bāra
sabe vaisi' krame bhōjana karīla
sabhā kari' more tumi kariha smarane
sac-cid-ānanda-maya hāya iśvara-svarōpa
śaḍ-āsīvaya-pūrṇānanda-vīraṅgā yāṇhāra
śaḍ-viśaśvāya —prabhura-cīc-chakti-
Sri Caitanya-caritamrta

'sahaje pūjya tumi, ōre ta' sannyāsa
sahaje vicitra madhura caitanya-vaṁśa
sahasra ṛṣaśa asi' bune candanā māgīnā
sahasra sahasra gābhī gopāla haṁa
sahāya haṁa more tirtha karālā

śaila parikramā kari' govinda-kunđe asi'
śaila-upari haṁe āṁa kuṁje lūkānā
sakala āṁyā dīla parvata haṁla pūṁna
sakala brāhmaṇe puri vaṁśava kaṁla
sakala lokera āge gopāla sākṣi dīla

sākṣi nā dekhaile mane pratīti na haṁya
sākṣi boḷāmu toṁāya, ha-io sāvadhanā
sākṣi deha yadī —- tabe sarva-loka sune
'sākṣi-gopāla' bali' tāṁra nāma khyāti haṁla
sākṣi-gopāla dekhibāre kaṭaka ālā

sarīsāra tāpān akhīlān
sarīsāya nā kara tumī, karāha sviṅkāra
samśkāra kariye uttama-vaṁśpāde āṁyā'
samudra-sāṇā kari' mahā-prabhu śīga ṛālā
sanakādi-śukadeva tāhāte pramanā

śandhyāya bhoga lāge kśīra —- 'amṛta-keḷï'
śarīge eka vaṁta nāṁ ṛḥāti-dāna dite
śāṅkha-gandhodake kaila sāṇā samāḍhāna
śāṇyāsā-kṛc chamaḥ śānto
śāṇyāsī dlaḥarma lāği' śravana mātra kaṁi

śāntipura ālā adhvacāryera ghaṁre
śaraṇa la-la laṁe prabhu-pade asi'
śārvaḥaṁa haṁṭācārya-prabhuṁa mīlana
śārvaḥaṁa-ghaṁre gela ṛaṁśita haṁa
śārvaḥaṁa-ghe prabhu, —-anumāna kaila

śārvaḥaṁera haila mahā-prasāde viśāva
śārvaḥaṁa haila prabhuṁa bhakta ekātāna
śārvaḥaṁa kaṁre, —-ačārya, kaṁra
śārvaḥaṁa kaṁre, —-īṁhāra nāṁa
śārvaḥaṁa kaṁre, —--nilāmbara cakravartī
dsārvaḥaṁera haila mahā-prasāde viśāva
dsārvaḥaṁera haila prabhuṁa bhakta ekātāna
dsārvaḥaṁera kaṁre, —-ačārya, kaṁra
dsārvaḥaṁera kaṁre, —-īṁhāra nāṁa
dsārvaḥaṁera kaṁre, —-nilāmbara cakravartī
suvarṇa-thālīra anna uttama vyaṇjana
suvarṇa-varno hemāṅgo
suvaṣīta jala nava-pātre samarpila
svābhāvika tina śakti yei brahme haya
svādā jānī taiche kira gopāle lāgāi
svāgamaṁ kalpitais tvaṁ ca
svajana-mṛtya-bhye kahe asatya-vacana
sva-kalpita bhāya-meghe karē āccharādana
svapane tāhkura āsī' bālīla vacana
svapna dekhi' pūjāri uthī' karilā vicāra
svapna dekhi' purī-gosāṁhira haila premāveśa
svapne dekhe, sei bālaka sammukhe āsīnā
sva-sa-prasvasa nihi udara-spandana
svatāḥ-pramāṇa veda satya yēi kaya
svatāḥ-pramāṇa veda-vākye kalpena lakoṣaṇā
svatāntara śīvara — tāṅra ājñā se prabala
sva-vākya chādīte inārā nāhi kabhu mana
svayām bhagavān Ķṛṣṇā — sāstrera pramāṇa
sveda-kampa-asru durihe anande bhāsīlā
tabe āmi gopālere sākṣi kariṇā
tabe āmi karihālā drīgha kari' mana
tabe āmi karihālā — sunī, mahā-mati
tabe āmi nyāya kari' brāhmaṇerē jīnī'
tabe bāḍa-vipra kahe, — "ei satya kathā
tabe bhaṭṭācārya kahe, yāhā gosāṁhira sthane
tabe bhaṭṭācārya kahe yuddhi' dui kare
tabe bhaṭṭācārye prabhu sūsthira karila
tabe chōta-vipra kahe, — "śunā, mahājāna
tabe chōta-vipra kahe, — śunā, sarva-jana
tabe dui viprera satya-pratiṣṭhitā rākhība
tabe ei dāśi muktā nāṣaya parāita
tabe ei viprera satya-pratiṣṭhitā rākhība
tabe inho gopālēra āgete karīla
tabe jagadānanda patri prabhuke laṁā dīla
tabe kanyā dība āmi, jāniha niṣcaya”
tabe mahāprabhu sukhe bhojana karīla
tabe mūḍi niṣedhīna, — śunā, dvijī-vara
tabe sava loka mēli' patri ta' likhīla
tabe sei bāḍa-vipra ānandita haṁā
tabe sei chōta-vipra gelā vṛṇdāvana
tabe sei dui vipre karihā īṣvara
tabe sei laghu-vipra karihā īṣvara
tabe sei viprera puchīla sarva-jana
tabe ei vipra more kahe bāra bāra
tabe kadācit bhakta kare āṅgikāra
tabu ta'i īṣvara-jñāna nā haya tomāra
tabu tomāra vākārī kārū nā habe pratītī
tāhā ḍite icchā, haila, manete cintaya
tāhā haite kaite tumī āmāra avyāhāti’
tāhāke ta'ei kṣīra sīghra deha laṁā
tabe sei /aghu-vipra kahiṭe lagīla
suvarāḥ śri haṁghānā saṁhāra
svarāḥ, raupya, vastra, gandha, bhaksyā-
svāsā-prasāsā nāhi udara-spandana
sva-vākya chādīte inārā nāhi kabhu mana
svayām bhagavān Ķṛṣṇā — sāstrera pramāṇa
sveda-kampa-asru durihe anande bhāsīlā
tabe āmi gopālere sākṣi kariṇā
tabe āmi karihālā drīgha kari' mana
tabe āmi karihālā — sunī, mahā-mati
tabe āmi nyāya kari' brāhmaṇerē jīnī'
tabe bāḍa-vipra kahe, — "ei satya kathā
tabe bhaṭṭācārya kahe, yāhā gosāṁhira sthane
tabe bhaṭṭācārya kahe yuddhi' dui kare
tabe bhaṭṭācārye prabhu sūsthira karīla
tabe chōta-vipra kahe, — "śunā, mahājāna
tabe chōta-vipra kahe, — śunā, sarva-jana
tabe dui viprera satya-pratiṣṭhitā rākhība
tabe ei dāśi muktā nāṣaya parāita
tabe ei viprera satya-pratiṣṭhitā rākhība
tabe inho gopālēra āgete karīla
tabe jagadānanda patri prabhuke laṁā dīla
tabe kanyā dība āmi, jāniha niṣcaya”
tabe mahāprabhu sukhe bhojana karīla
tabe mūḍi niṣedhīna, — śunā, dvijī-vara
tabe sava loka mēli' patri ta' likhīla
tabe sei bāḍa-vipra ānandita haṁā
tabe sei chōta-vipra gelā vṛṇdāvana
Sri Caitanya-caritamrta

vairāgya-advaita-mārga praveśa karāība
vairāgya-vidyā-nīja-bhakti-yoga-
vaśīnava-sannīṣī inho, vacane jānila
vațjera sthāpita, ami ihān adhikārī
vāmanā hānā cānda yena cāha ta' dharite'
vana-yātrāya vana deki' dekhe govardhana
vaṇa śāka-phala-mūle vividha vyānāna
vaŗāha-ṭhākura deki' karilā prañāma
vasī' bhaṭṭācārya mane kareṇa vicārā
vasī' nāma laya purī, nīdra nāhī haya
vāsītē āsāna dīyā duṇheta vasīlā
vastu-tattva-yāhāna haya kṛpāte pramāṇa
vātsalye karunā kareṇa, ki doṣa ihāte
veda-dharma laṛghī kai'le prasāda bhakṣāna"
veda nā māniyā baṛuddha haya ta' nāstikā
vedānta pādaite tabe ārāmbara karilā
vedānta pādaōo, sannyaśīra upakārtā
vedānta-śravaṇa, —ei sannyaśīra dharma
veda-purānē kai' brahma-nirūpana
vedāśraya nāstikya-vāda baṛuddha adhiķār
vedera nigūḍha artha bujhana nā haya
vīcāra-yogī sāti hānta tāsārīn
vinaya śūnī tuṣṭye prabhu kai'la ālīngana
vipra bale, — "pratimā hāṁ hāṁ kai'na keṇe vānī
tvīka bale, — "sākṣī boloḷāṁ karibeka nyāya
vipra bale, — "tīrtha vākya kemenē kari ḍāna
vipra bale, — "tumi mora baḥu sevē kai'la
vipra bale, — "yadi hao caturbhūja-mūrti
vipra kahe, — "śuṇa, loka, mora nivedana
vipra lāgī' kara tumi akāya-kaṅgana"
vinaya kāriṅa kai'la kara dui yudī'
viśāraderā samādhyayī, —ei taṁra khyāti
vismita ha-ilāgopinīthera dāsa-gaṇa
viṣṇu-sāktī parā proktā
vīṣṭārī kariṅaçeṇa uttama vārna
vīṣṭārīyā āge ṭāhā karibeka vārna
vīṣṭārī vārniyāchuṭa dāsa-vrṇāvāna

"viśvambara" — nāma inḥāra, tāhārī iṅho
viśvāsa kari' candana deha āmāra vacane
vītāṇḍalā, chāla, nighraṁāde anēka uṭhāila
"vivarta-vāḍa" sthāpiyāče kalpanā kariyā
vraja-vāsī lokerā kṛṣṇe sahaṇa pīriti
vṛndāvāna-dāsa-mukhe amṛteru dharā
vṛndāvane govinda-sthāne mahā-devayā
vyāsā — bhṛnta bali' sei sūtre doṣa diya
vyāsā-sūtṛera artha — yaiçe sūryera kiraṇa

Community
General Index

Numerals in bold type indicate references to Śrī Caitanya-caritāmṛta’s verses. Numerals in regular type are references to its purports.

A

Abhiseka
description of, 26-30

Abhyutthanam adharmasya
verses quoted, 343

Absolute Truth
as original source of everything, 296
categorized in three cases, 273-274
difference between relative truth and,
68-69
followers of Patañjali accept personality
of, 351
is a person, 269-270
is Kṛṣṇa, 272
knowledge of as evidence of Lord’s
mercy, 239
knowledge of not derived by logical hy­
pothesis, 232-234
known in three phases, 230, 269, 292
Māyāvādīs try to establish as formless,
280
Māyāvādīs try to prove impersonal
nature of, 264, 278-279
Supreme Brahman is, 269
the real philosophy of the, 192
transcendental nature of mind and eyes
of, 274-275
See also Kṛṣṇa, Supreme Lord

Ācārya
one must follow path traversed by, 277
previous to Caitanya accepted a danda,
188
statements of proof Caitanya is
Supreme Lord, 231
See also Spiritual master

Acintya-bhedābheda-tattva
Caitanya’s philosophy of, 288

Activities
four opulences as result of pious, 122

Adhirādhamaḥābhāva
explanation of, 199

Advaita Ācārya
initiated by Mādhavendra Puri, 56

Agnostics
Buddhists considered, 291-292
those who don’t accept form of Lord
are, 290

Ahaṁ sarvasya prabhavaḥ
quoted, 272

Ahaṁ tvāṁ sarva-pāpebhayo
verses quoted, 330

Ahaṁkāra itiyair me bhinnā
verses quoted, 297

Aitareya Upaniṣad
quoted on nature of Absolute Truth,
273

Ajita-jito ‘py asi tais tri-lokāyām
quoted, 72

America
installation of Deities in, 43

Aṁṭa-pravāha-bhāṣya
 cited on nature of Supreme Brahman,
273
summary of Fourth Chapter in, 1
summary of Sixth Chapter in, 191

Aroha-bhima, King
temple of Jagannātha Puri constructed
by, 181

Andhā yathāndhair upaniyamānāḥ
quoted, 69

Animals
without God-consciousness humans are
like, 128

Annakūta ceremony
description of, 31-35
leaders should execute, 46

Anubhāṣya
word upaniṣad explained in, 264

Anyābhilāṣitā-sūnyam
quoted, 299

Apāni-pādo javana grahitā
verses quoted, 270, 279

Arjuna
accepted Kṛṣṇa as Supreme Brahman,
269
accepts Kṛṣṇa as God, 232
addresses Kṛṣṇa as original person, 279

387
Śrī Caitanya-caritāmṛta

Arjuna
- secrets of Gitā disclosed to, 233
- victorious by grace of Kṛṣṇa, 37
- learned about Kṛṣṇa by His mercy, 234, 330

Āruhya-kṛcchreṇa paraṁ padam tataḥ quoted, 292, 352

Āryans
- King Puruṣottama advanced in civilization of, 170

Asīta
- accepts Kṛṣṇa as God, 232

Āśīṣa ya và pāda-ratāṁ pīnasṭu māṁ quoted, 96

Āśrama
- observance of Cāturmāsya obligatory for all, 87

Āśutoṣa
- Śiva known as, 178

Ataḥ śrī-kṛṣṇa-nāmādi
- verse quoted, 36, 236, 276

Āṭhārānālā
- as bridge at entrance of Jagannātha Puri, 183
- Nityānanda broke Caitanya’s staff at, 111

Atharva Veda
- as Vedic literature, 268, 276

Athāto brahma jijñāsā
- quoted, 296

Atheism
- Śaṅkarācārya presented Vedic literature full of, 302-304
- See also Impersonalism

Atheists
- can’t understand how Deity eats, 35
- don’t believe in spiritual position of Deity, 134
- interpret Vedas imaginatively, 263-264
- Māyāvādīs are actually, 192
- See also Impersonalists, Māyāvādīs

Ātmārāma verse
- eleven words in listed, 310
- explained by Caitanya in eighteen ways, 192, 309-312
- explained by Śārvabhauma Bhāṭṭācārya in nine ways, 307-308

Ātmārāma verse
- quoted, 306

Ātmā và idam eka evāgra āsīt
- verses quoted, 273

Austerity
- performed by Māyāvādīs doesn’t purify their intelligence, 292

Avajānti māṁ mūḍhā
- verse quoted, 279

Avidyā-ākāti
- provokes fruitive activity, 281

Ayi mukta-kulair upāsyamānam
- quoted, 299

B

Bahūnāṁ janmanāṁ ante
- verses quoted, 275
- verses quoted, 331

Baladeva Vidyābhūṣaṇa
cited as reference, 265

Balarāma
- as līlā-avatāra, 246
- rebuked Kṛṣṇa for punishing Rukmi, 126

Bhagavad-gītā
- Arjuna accepted Kṛṣṇa as Supreme Brahman in, 269
- brahma-bhūta described in, 351
cited on material elements as Lord’s energy, 158
- conclusion of, 240
discourse on kṣetra and kṣetra-jña in, 281
duty of vaisyās described in, 46
- interpreted by Māyāvādīs, 263
- is within Mahābhārata, 268
Kṛṣṇa declared to be God in, 263-264
- quoted on actual purpose of Vedas, 301
- quoted on approaching spiritual master, 279
- quoted on auspicious presence of Kṛṣṇa and Arjuna, 265
- quoted on brahma-bhūta platform, 287
- quoted on deluded world not knowing Kṛṣṇa, 233
- quoted on demons who don’t surrender to Kṛṣṇa, 68
Bhagavad-gītā
quoted on difference between body and self, 330
quoted on example set by great men, 185
quoted on escaping danger by devotional service, 337
quoted on food offered to Kṛṣṇa, 35
quoted on full surrender to Lord, 330
quoted on inferior energy of Lord, 297
quoted on Krṣṇa as goal of Vedas, 275
quoted on Krṣṇa as source of everything, 272, 296
quoted on Krṣṇa being known by Vedas, 269
quoted on Krṣṇa helping His devotee, 148
quoted on Kurukṣetra, 266
quoted on living being as marginal potency, 288, 289
quoted on Lord’s not being exposed to everyone, 239
quoted on Lord working through His energies, 295
quoted on principle followed in Battle of Kurukṣetra, 128
quoted on qualifications for engaging in devotional service, 335
quoted on rareness of knowing Krṣṇa, 275
quoted on rascals who worship imaginary forms of God, 290
quoted on reason for Lord’s descent, 342-343
quoted on reciprocation between Krṣṇa and devotee, 48
quoted on surrender of wise man to Krṣṇa, 331
quoted on those eligible for devotional service, 241
quoted on transcending modes of nature, 70
quoted on understanding Lord by devotional service, 52
reading of means to understand Krṣṇa, 237
secrets of disclosed to Arjuna, 233

Bhagavān
as phase of Absolute Truth, 269
brahma-yoti as bodily effulgence of, 351
explicitly described in Bhāgavatam, 292
Kṛṣṇa or Rāma sometimes accepted as by Māyāvādīs, 232
See also Kṛṣṇa

Bhāgavata Purāṇa
especially meant for Vaiṣṇavas, 268
See also Śrimad-Bhāgavatam

Bhakti-rasāmṛṭa-sindhu
loss of memory described in, 104
quoted on Krṣṇa’s revealing Himself to devotees, 36
sūddipta-sāttvika explained in, 198

Bhaktisiddhānta Sarasvatī
cited on invitation of Advaita, 56
cited on nature of Absolute Truth, 273
cited on Nityānanda’s breaking Caitanya’s staff, 180
cited on story of two brāhmaṇas and Śākṣī-gopāla, 124
cited on transformation of energy, 294
danda-bhāṅga-līlā explained by, 188
quotes Rūpa Gosvāmī on mahābhāva 199
word sūddipta-sāttvika explained by, 198
word “upaniṣad” explained by, 264

Bhakti-yoga
Māyāvādīs equate worship of imaginary forms with, 290
offers immortality to conditioned soul, 293
senses purified to engage in, 51
spiritual activities other than, 311
See also Devotional service, Kṛṣṇa consciousness

Bhakto ’si me sakhā ceti
quoted, 233

Bhaktivinoda Ṭhākura
cited on nature of Supreme Brahman, 273

Bhaktyā mām abhijānāti
quoted, 52, 233

Bhāratī sampradāya
brahma-cārīs named Caitanya in, 224
BHĀRATĪ SAMPRADĀYA
in disciplic succession of Śaṅkarācārya, 226

BHĀRGĪNADI RIVER
Nityānanda threw Caitanya’s staff in, 111, 179-180

BHĀVISYA PURĀNA
quoted on Vedas as self-evident, 267

BHĪŚMAKĀ
as father of Queen Rukmini, 125-126

BHŪMIRA ṘEŚA NAṬA quoted on Vaiṣṇava cult by Madhavendra Puri, 42-43

BHŪVANEŚVARA
Vaṅgīśa dāsa described Lord’s journey to, 178
Caitanya visited temple of Śiva at, 111

BINDU-SAROVARA
as lake created by Śiva, 179

BODY, MATERIAL
Māyāvādīs think Kṛṣṇa has, 232

BRAHMĀ
accepts Kṛṣṇa as God, 231-232
made a mistake in understanding Kṛṣṇa, 236
prayers of quoted by Śrīvaiṣṇava, 345
quoted on fortune of Nanda Mahārāja, 277-278

BRAHMA-BHŪTA
described in Gitā, 351
Brahma-bhūtah prasannātma quoted, 287

BRAHMA-BHŪYĀYA KALPATE
quoted, 70

BRAHMACĀRIS
different kinds of, 227
named Caitanya in Bhārati sampradāya, 224
sometimes take sannyāsa, 216

BRAHMĀJYOṬI
as bodily effulgence of Lord, 351
as cause of creation, 233
Vaikunṭhalokas situated in, 327
See also Brahman

BRAHMAJYOṬI
as bodily rays of Kṛṣṇa, 232-233

BRAHMA
as feature of Absolute Truth, 230, 269, 292
bliss derived from realizing, 312
considered central point of relationship of Māyāvādīs, 302
indicates Kṛṣṇa, 275-277
known as Brahma-loka, 351
Māyāvādīs consider living beings identical with, 293
means the greatest of all, 269-270
merging in as kind of punishment, 347
See also Brahma-jyoṭi

BRAHMĀNANDA
as inferior to transcendental bliss, 312

BRAHMAPRĀNA
devotees under protection of Lord are automatically, 189
initiated into Vaiṣṇava cult by Mādhavendra Puri, 42-43
Kṛṣṇa arranged worship of Govardhana Hill and, 41-42
Kṛṣṇa pleased by service to, 123-124
not necessarily Vaiṣṇavas, 42-43
offer obeisances to devotees, 71
prasāda offered first to, 40
proper initiation of, 56-57
six duties of, 42-43

BRAHMĀNANDA PURĀNA
quoted on two kinds of beings in Siddhaloka, 347

BRAHMA-SARĀHITA
quoted on brahma-jyoṭi as effulgence of Lord, 233, 272
quoted on energies of Lord, 295
quoted on generation of material universes, 351
quoted on Lord as all-pervasive, 272
quoted on pure devotee understanding Lord, 236
quoted on understanding Kṛṣṇa by love, 72
verses from chanted at abhiṣeka ceremony, 27

BRAHMA-SŪTRA
See Vedānta-sūtra

See also Brahma-jyoṭi
Brahma-vaiyarta Purāṇa
epecially meant for Vaiṣṇavas, 268
Brahmeti paramātmeti bhagavān iti quoted, 230, 292
Bṛha-nārādiya Purāṇa
Caitanya explained harer nāma verse of, 336
quoted on chanting holy names, 335
Bṛhaspati
Caitanya compared Bhaṭṭācārya to, 308
Sārvabhauma composes verses quicker than, 316
Buddha
as līlā-avatāra, 246
rejected ritualistic ceremonies of Vedas, 291
Buddhism
Sāṅkarācārya’s philosophy similar to, 303
Buddhists
considered agnostics, 291-292
Caitanya-candrodaya-nātaka
quoted on two features of Supreme Lord, 271
Sārvabhauma’s verses included in, 341-342
Caitanya Mahāprabhu
always expressed ecstatic emotions of Rādhārāṇī, 101
and His devotees as paramahamsas, 188
appearance of confirmed in Vedic scriptures, 343
as covered incarnation 243-244, 246
as Kṛṣṇa Himself, 180, 191, 227, 313,
341-342, 358
associates of as nitya-siddhas, 166
as son of mother Śacī, 344
considers Māyāvādīs more dangerous than the Buddhists, 292
criticized Śārīraka-bhāṣya, 299-300
danced with Sārvabhauma, 326
does not rely on external formality, 226-227
Caitanya Mahāprabhu
ecstatic feelings of came from Mādhavendra Purī, 101
ecstatic symptoms of, 181-182, 194,
198-199
explained ātmārāma verse in eighteen ways, 309-312
His bodily complexion was yellowish, 247, 249
His philosophy of acintya-bhedābheda-tattva, 288
identical with Gopinātha Deity, 106,
176-177
never discussed rāsa-līlā publicly, 69
not dependent on inferior or superior sampradāya, 229
personally tasted qualities of Gopālaji,
Gopinātha and Mādhavendra Purī, 107
pleased to hear of marital dealings between devotees, 124
process recommended by, 301
quoted on Kṛṣṇa being understood from devotees, 233
quoted on real guru, 56
quoted on qualification of guru, 71
relished characteristics of Mādhavendra Purī, 88, 91-97
retained His brahmacāri name, 224
revealed conclusion of Madhvācārya-
sampradāya, 101
things happen wonderfully by grace of, 37-38
thought Himself servant of the servant of God, 123
verse understood only by Rādhārāṇī,
Mādhavendra Purī and, 100-101
Caitanya-bhāgavata
Lord’s journey to Bhuvaneśvara described in, 178, 179
pastimes of Caitanya described in,
3, 5
Caitanya-caritāmṛta
quoted on līlā-avatāras, 245-246
quoted on qualification of guru, 71
Caitanya-maṅgala
See Caitanya-bhāgavata
Candanesvara
  as son of Sarvabhauma Bhaṭṭācārya, 208
Catuḥ-sana
  as līla-avatāra, 246
Cāturmāśya
  observance of, 87
Chādiyā-vaiṣṇavaseva nistārā pāyeche quoted, 123
Chandāṃsi yaṇāḥ kratavo vratāṇi verses quoted, 273
Chand Kazi
  Caitanya's discussion with, 261
Chāndogya Upaniṣad
  quoted on creation by Lord, 275
Chanting
  identical with devotional service, 64
  public encouraged by Caitanya, 69
  See also Holy name
Cintāmani-prakara-sadmasu
  verses quoted, 27
Citr potency
  described, 283
Conditioned souls
  almost all envious, 77
  See also Human beings
Conjugal love
  conception of introduced in Madhvacārya-sampradāya, 101
Cow
  as most important animal, 46
  Deity bathed with stool and urine of, 28
  dung of is pure, 266-267
  Kṛṣṇa arranged worship of Govardhana Hill and, 43-44
Creation
  brahmajyoti as cause of, 233
  by glance of Lord, 274-275
  Kṛṣṇa's direction in background of, 295
  Lord as one with and different from His, 192
  scientists set forth false theories about, 252
  subsists by energy of Supreme Brahmān, 273
Cuttak
  See Kaṭaka

D
Dadāmi buddhi-yogārī tam
  verses quoted, 48
Dāmodara
  took prasāda and verses to Caitanya, 339-340
Dānḍa
  significance of, 188
  Dānḍa-bhāṅga-nadi
    River Bhārginādi now known as, 179-180
Dattātreya
  as līla-avatāra, 246
Dehino 'smin yathā dehe
  verse quoted, 330
Deity
  atheists don't believe in spiritual position of, 134
  bathing ceremony of described, 26-30
  can act exactly as Lord in His original form, 158-159
  devotees should engage everyone in service of, 51
  extends reality of transcendental principles, 189
  only Vaiṣṇavas can worship, 43
  quarrels settled before, 128
  Vaiṣṇavas don't eat anything not offered to, 46
  worship of considered false by Māyāvādīs, 292
  worship of described, 43
  worship of necessary to understand Kṛṣṇa, 72
  worship of not neglected by disciple of transcendental sannyāsīs, 57
Demons
  turned into Vaiṣṇavas by taking prasāda, 46
Devotees
  all godly qualities exist in, 148
  are already freed from sin, 241
  are automatically brāhmaṇas, 189
  aspire to reach Goloka Vṛndāvana, 327
  brāhmaṇas offer obeisances to, 71
Devotees
consider merging in Brahman a punishment, 348
don’t consider personal inconveniences, 95-96
ecstatic symptoms manifest by advanced, 198
expected to accept all nine processes of devotional service, 64
following in footsteps of exalted, 343
four sampradāyas of uncontaminated, 101
Kṛṣṇa can deal with in any form, 159
Kṛṣṇa controlled by, 72
Kṛṣṇa reciprocates with, 48
Kṛṣṇa understood only by mercy of, 279
Lord consents to be captured by, 236
Lord eats everything offered by, 35-36
Lord understood only by, 233
many are nitya-sīdeha, 166
Māyāvādīs should not be seen by, 290
of Caitanya follow in footsteps of Mādhavendra Puri, 92
purified conditioned souls as, 302
Sārvabhauma’s verses as necklaces on necks of, 344
should engage people in service to the Deity, 51
understand Kṛṣṇa by revelation, 36
See also Pure devotees, Vaiṣṇavas
Devotional service
after studying Vedas one must execute, 301
as highest perfection of human activity, 305
as one’s real occupation, 301
begins when mind is purified, 330
bliss of superior to brahmānanda, 312
Caitanya descended to teach, 341-342
Caitanya fixed in, 249
chanting identical with, 64
chanting holy name as most important item of, 334
described in Vedānta, 293
engagement in by taking shelter of omkāra, 298
Devotional service
in conjugal love introduced by Mādhavendra Puri, 101
Kṛṣṇa conquered through, 72
Lord understood only by, 233
manifested by Caitanya, 106
nine kinds of, 64, 334
no titular superiority required to engage in, 227
of Mādhavendra Puri as subject of Chapter Four, 1-109
one must be purified to engage in, 335
one not engaged in is materially contaminated, 351
one who engages in transcends modes of nature, 70
opulence of one’s increases by pleasing Lord, 123
perfect knowledge acquired by, 276
rendered through spiritual master, 302
saves one from danger, 337
system of had been lost at time of Caitanya, 342
those averse to punished by merging in Brahman, 347
understood by sense control, 228
See also Bhakti-yoga, Kṛṣṇa consciousness
Dharma-kṣetre kuru-kṣetre quoted, 128, 266
Dharmaṁ mahāpuruṣa pāsi verses quoted, 243
Dhanvantari as līlā-avatāra, 246
Dharmah svaṇuṣṭhitah purūsāṁ verses quoted, 276
Dikṣā defined, 57
Dīna-dayādra-nātha Kṛṣṇa known as, 101
Dronācārya Yudhiṣṭhīra spoke like diplomat to 134-135
Durgā Sīva explains his appearance as Śaṅkarācārya to, 303
Dvāpara-yuga
Krṣṇa accepted blackish body in, 247
worship of Govardhana Hill begun at
end of, 41

Dvāpare paricaryāyāṁ
verses quoted, 336

Dvā suparna sayujā sakhāyā
verses quoted, 287

Form of the Lord
impersonalists don't accept, 293, 348
never lost due to transformation of His
energies, 297
omkāra as sound, 298
one who does not accept is an agnostic,
290
shown by Caitanya to Śrīvāsa-mārāvīra,
314-315
unknown to Māyāvādīs, 292

Fruitive activities
everyone addicted to in Kali-yuga, 343
hearing Śrīvāsa-mārāvīra frees one from,
360
Lord bestows results of, 287
Māyāvādī scriptures make one addicted
to, 304

Gadādhara
as personal expansion of Caitanya, 249

Gargamuni
quoted on yuga-avatāras, 247
Gauda-māṇḍala-bhūmi
equal to Vraja-bhumi, 166
Gaudīya-Madhva-sampradāya
worship in separation in, 101

Gauracandradev
See: Caitanya Mahā-prabhu
Gaurāṅgā saṅghī-gane, nitya-siddha
verses quoted, 166

Gautama
set forth false theories, 252

Gauḍāvari
Vidyanagara situated on bank of, 169

Godāvari
Goloka eva nivasat ākhyātāma-bhūtaḥ
quoted, 272

Goloka Vṛndāvana
devotees aspire to reach, 327
Lord always stays in, 272
See also: World, spiritual, Vṛndāvana

Gopāla Deity
Caitanya personally tasted qualities of,
Gopāla Deity
established on Govardhana Hill, 1
as directly son of Mahārāja Nanda, 158
brought to town of Kaṭaka, 111
Caitanya pleased with beauty of, 114
Caitanya of same form as, 176-177
history of, 19-20
known as Sākṣī-gopāla, 111
given pearl by Queen of Puruṣottama-deva, 172-175
nondifferent from Gopinātha Deity, 83
now situated in city of Kaṭaka, 175
originally installed by grandson of Kṛṣṇa, 2
quarrel of love between Jagannātha Deity and, 116
tested love of Mādhavendra Puri, 97
went back to Kaṭaka, 171
whole world liberated by, 89

Gopinātha Acārya
as brother-in-law of Sarvabhauma Bhaṭṭacārya, 253
as son-in-law of Viśārada, 201
convinced that Caitanya is Kṛṣṇa, 226-227
ecstatic to see Sarvabhauma as a devotee, 332
established that Caitanya is Kṛṣṇa, 191
found residential quarters for Caitanya, 222-223
met with Mukunda Datta, 202
pleased at ecstasy of Sarvabhauma, 317-318

Gopinātha Deity
Caitanya identical with, 106
Caitanya personally tasted qualities of, 107
famous sweet rice offered to, 60
given sandalwood meant for Gopāla Deity, 82-86
helmet of fell on head of Caitanya, 8
Mādhavendra Puri overwhelmed by beauty of, 57
nondifferent from Gopāla Deity, 83
openly declared he was a thief, 68
story of summarized, 1

Gopis
approached Lord out of lust, 69
symptoms of mahābhāva exhibited by, 199

Gosvāmīs, the six
as paramahāras, 62-63
Caitanya praised by, 343
chanted fixed number of rounds, 64
temples started by, 53

Government
Kṛṣṇa conscious, 46-47

Govardhana Hill
Gopāla Deity established on top of, 1
Kṛṣṇa instituted worship of, 41-42

Govinda
Kṛṣṇa known as, 233
Govinda-kūṇḍa
Gopāla Deity bathed with water from, 25
Mādhavendra Puri took a bath at, 12

Grhaustha-brāhmaṇa
worship of Viṣṇu by, 57

Grhastras
may be spiritual masters, 57
sannyāsis offered respect by, 218

Gupta-kāśi
visited by Caitanya, 179

Guru
See: Spiritual master
Guru-krṣṇa-prasāde pāya bhakti-lata-quoted, 233

H

Hare Kṛṣṇa mantra
See also: Mahā-mantra

Hari
as name of Supreme Lord, 306
See also: Kṛṣṇa, Supreme Lord

Hari-bhakti-vilāsa
 cited on bathing ceremony of Deity, 26-27

Harṣa
as līla-avatāra, 246

Hare Kṛṣṇa mantra
chanted by Caitanya on way to Puri, 6
Sri Caitanya-caritāmṛta

Hare Kṛṣṇa mantra devotees of Caitanya chanted, 209
Haridāsa Thākura chanted fixed number of rounds, 64
Hayagrīva
   See: Hayāśīra
Hayāśīra
   as līlā-avatāra, 246
Holy name chanted by Sārvabhauma on arising from bed, 322
chanting of as most important item of devotional service, 334
chanting of encouraged by Caitanya, 69
orīkāra as form of, 298
one becomes purified by chanting, 69
Sārvabhauma always chanted Caitanya’s, 344
Sārvabhauma could understand importance of chanting, 315
Hṛṣikeśa
   served by purified senses, 51
Hṛṣikeṣa hṛṣikeśa-sevanam bhaktir quoted, 51
Human beings devotional service as highest perfection for, 305
four defects of, 265
like animals without God consciousness, 128
spiritual consciousness comparatively awakened in, 283
supreme occupational duty for all, 301

Impersonalism little difference between voidism and, 291–292
Sārvabhauma saved from great fall down of, 337
Impersonalists path of yoga more abominable than path of, 352
punished by merging in Brahman, 348
think “spiritual” refers to an absence of form, 290
See also: Māyāvādīs
Incarnations enumerated to Saṅkalta Gospāmī, 246
magicians accepted as, 234
pseudo not referred to in sāstras, 231
India
   custom of arranging marriage in, 128
   many pseudo-incarnations in, 231
   system of marriage in, 122
Indonesia
   Vedic culture lost in, 54
Indra
   worship of by cowherd men stopped by Kṛṣṇa, 41-42
Intelligence of Māyāvādīs not purified, 292, 330
Īśvara Puri as disciple of Madhavendra Puri, 43
Caitanya heard story of Madhavendra Puri from, 1, 10
ecstatic feelings of Caitanya come through, 101
Ittham nṛ-tīryaṁ-ṛṣi-deva-jaḥāvatāraṁ verses quoted, 243

Jagadānanda took prasāda and verses to Caitanya, 339–340
Jagannātha Deity
   Caitanya fainted on entering temple of, 191, 194
   Caitanya fainted on seeing, 194
   Caitanya fainted on seeing temple of, 181
Jagannātha Deity
Caitanya received garlands and prasāda from, 321
devotees of Caitanya go to see, 208
Gopinātha Ācārya took Caitanya to see early rising of, 223
helped King Purusottama, 111
Mādhavendra Pūrī overwhelmed with ecstasy on seeing, 77
Māṇikya throne presented to, 171
quarrel of love between Gopala Deity and, 116
sandalwood and camphor used for, 79
Sārvabhauma acquired faith in maha-prasāda or, 327
Sārvabhauma pleased to receive prasāda or, 323
showed mercy to Sārvabhauma, 318
visited by Caitanya and Sārvabhauma, 256
visited by Sārvabhauma, 339
Jagannātha Miśra
as father of Caitanya, 216
Jagannātha Pūrī
bridge at entrance of, 183
Caitanya went to, 3
inhabitants of took shelter of Caitanya, 358
Mādhavendra Pūrī collected sandalwood pulp at, 1
present temple of constructed by King Anāṅga-bhīma, 181
River Bhārgī six miles north of, 179
visited by Mādhavendra Pūrī, 75-76
Jamini
set forth false theories, 252
Janayatā āśu vairāgyam
verses quoted, 276
Janmādy asya yataḥ
quoted, 272, 296
Java
Vedic culture lost in, 54
Jīva Gosvāmī
as a brahmacāri, 53
cited as reference, 265
Jīva Gosvāmī
warns against interpreting scriptures, 266
Jñāna
Lord attracts those engaged in activities of, 311
Jñāna-kāṇḍa karma-kāṇḍa, kevala viṣera bhāṇḍa
verse quoted, 331
Jñānis
overly stress impersonalism, 331

K

Kaivalyaṁ narakāyate quoted, 350
Kālātmanā bhagavatā verses quoted, 41
Kaler doṣa-nidhe rājann verses quoted, 335
Kāliya-ghāṭa pilgrims bathe at, 119
Kali-yuga
as ocean of faults, 336
chanting holy names important in, 335-336
everyone in attached to fruitive activities in, 343
Lord appears in disguise in, 243
mahā-mantra chanted in congregationally in, 248
no līlā avatāras in, 246
order of sannyāsa prohibited in, 261
Śiva appears as Śaṅkarācārya in, 303
Kalki
as līlā-avatāra, 246
Kamalapura
Caitanya visited, 111, 179
Kaṇāda
set forth false theories, 252
Kapila
as līlā-avatāra, 246
Kapila (atheist)
set forth false theories, 252
Kapoteśvara
Caitanya visited temple of, 180
Knowledge

- hearing Śāriraka-bhāṣya deprives one of, 293
- Kṛṣṇa as ultimate goal of, 236
- Māyāvādīs bereft of real, 290
- Māyāvādī scriptures make one bereft of, 304
- must be cultivated to understand devotional service, 228
- of *sumnum bonum* as evidence of Lord’s mercy, 239
- real not attained by logical hypothesis, 232-234
- subject matter of, 284
- understanding Vāsudeva as real, 276
- Vedic necessary to understand Kṛṣṇa, 279
- *Koṭiśva aśeṣa-vasūdādhi-vibhūti-bhinnam* quoted, 272

Krīṣṇa

Absolute Truth is, 272
- all Vedic knowledge leads to, 276
- Arjuna victorious by grace of, 37
- as *līlā-avatāra*, 246
- as son of Nanda Mahārāja, 358
- as Supersoul knows everyone’s desire, 149
- as Supreme Brahman, 269-270
- as the all-attractive, 311
- as the greatest of everything, 269
- as ultimate goal of knowledge, 236
- as ultimate object of Vedic literature, 275
- began Govardhana-pūjā, 41-42
- Brahman as bodily rays of, 232-233
- Caitanya appeared in original form of to Sārvabhauma, 314-315
- Caitanya as, 180, 191, 227, 230, 313, 341-342, 358
- can appear in any material element, 158-159
- compared to sun, 158
- considered immoral by mundane rascals, 68
- considered ordinary human by Māyāvādīs, 232
- controlled by devotees, 72

Karma

- Lord attracts those engaged in activities of, 311
- *Karma-kāṇḍa jñāna-kāṇḍa kevala viṣera* quoted, 124
- *Karmis*
  - fully under bodily conception of life, 331
- Kāśi
  - as place of pilgrimage, 117
- Kāśi Miśra
  - inhabitants of Pūrī led by take shelter of Caitanya, 358
- Kāśirāja
  - fight between Kṛṣṇa and, 178
- Kāṭaka
  - Gopāla Deity now sitated in, 175
  - King of defeated by King Puruṣottama, 111
  - temple of Sākṣi-gopāla at, 111
- *Kāṭha Upaniṣad*
  - quoted on understanding Kṛṣṇa by His mercy, 238
- Kaustubha-mani
  - verse of Mādhavendra Puri compared to, 99
- *Kavi-karṇapura*
  - as author of Caitanya-candrodaya-nāṭaka, 342
  - quoted on two features of Supreme Lord, 271
- Keśava Bhāratī
  - Caitanya took sannyāsa from, 224, 225
- Keśi-ghāṭa
  - pilgrims bathe at, 119
- *Kibā vipra kibā nyāsī śūdra kene*
  - verses quoted, 56, 71
  - Kṛṣṇasya
  - verses quoted, 335
- Kleśa-karma-vipākāsāyair
  - quoted, 352

Knowledge

- acquired by taking shelter of *samvit* potency, 285
- all Vedic produced from *orikāra*, 298
- Caitanya descended to teach real, 341-342
Krṣṇa
declared to God in Gitā, 263-264
established as God by statements from
authorized persons, 231-232
feelings of separation from, 92
Goloka Vṛndāvana as residence of, 327
has transcendently attractive features,
known as brahmanya-deva, 189
known as dina-dayādṛśa nātha, 101
known as Mukunda, 354
liberated souls attracted by qualities of,
love of in separation expressed by
Rādhārāṇī, 101
pleased when one is servant of His ser-
vant, 123, 124
reading of Gitā means understanding,
reason for His descent, 342-343
understood by purified senses, 36
Vajra as grandson of, 2
whatever He does is all good, 68-69
word “Brahman” indicates, 275-277
See also Absolute Truth, Supreme Lord
Kṛṣṇa Caitanya
See Caitanya Mahāprabhu
Kṛṣṇa consciousness
perfection of human civilization
depends on, 46-47
religion without as waste of time, 48
spread by grace of Kṛṣṇa, 37-38
Vrajabhūmi as ideal place to execute,
See also Devotional service
Kṛte yad dhyāyato viṣṇurūm
verses quoted, 336
Kṣira-cord-gopinātha
Gopinātha Deity known as, 1, 10, 90
Kumāras
attracted by flowers offered to Kṛṣṇa,
Kūrma
as ilā-avatarā, 246
Kuruṣṭeṣṭra, Battle of
Arjuna successful in by grace of Kṛṣṇa,
Kurukṣetra, Battle of
principle followed in, 128
Living beings
as knowers of field of activities, 281
as marginal potency, 288, 289
as servants of Lord’s potencies, 287
as superior energy of Lord, 297
pleasure potency in, 283
sometimes described as Brahma, 269
suffer threefold miseries, 282
tat tvam asi meant for understanding,
two kinds of, 166
Love of God
as ultimate goal of life, 301, 302
attained by hearing narration about
Mādhavendra Purī, 108
awakened by devotional service, 72
Caitanya danced in ecstasy of, 181
Caitanya overwhelmed with, 194-195
characteristics of those who have
developed, 95-96
in separation expressed by Rādhārāṇī,
Mādhavendra Purī mad in ecstasy of, 11
Mādhavendra Purī overwhelmed in
ecstasy of, 75, 90
manifest in Mādhavendra Purī, 56
Sārvabhauma could understand impor-
tance of distributing, 315
Sārvabhauma overwhelmed in 316-317
surpasses liberation, 347-348
the best example of, 92
Lust
gopis approached Kṛṣṇa out of, 69
Madhvācārya
cited as reference, 265
cited on Vedic literatures, 276
cited on Vedas as self-evident, 267-268
Madhvācārya-sampradāya
conception of conjugal love introduced in, 101
Madhavendra Purī belonged to, 43
Madhva-Gauḍīya-sampradāya
as sampradāya of author, 43
Madhavendra Purī
as king of Vaiṣṇavas, 77
Madhavendra Purī
belonged to Madhva-sampradāya, 43
Caitanya personally tasted qualities of, 107
characteristics of relished by Caitanya, 88, 91-97
devotional service of as subject of Chapter Four, 1-109
ecstatic feelings of Caitanya come from, 101
famous verse spoken by, 98-101
Gopāla tested love of, 97
introduced conception of conjugal love of God, 101
Śrī Gopāla pleased by love of, 2
story of narrated by Caitanya, 1
verse understood only by Caitanya, Rādhārāṇī and, 100-101
Mahābhārata
appearance of Caitanya confirmed in, 249, 343
as Vedic literature, 268, 276
compiled for common men, 276
Gītā is within, 268
Lord’s appearance described in, 245
Mahābhāva
symptoms of manifest only by eternal associates of Lord, 199
Mahājanas
one should understand Lord through, 234
Mahājana yena gataḥ sa panthāḥ
quoted, 277
Mahā-mantra
Caitanya advised Sārvabhauma Bhaṭṭācārya to chant, 192
chanted by Madhavendra Purī, 16
chanted congregationally in age of Kali, 248
Mahā-mantra
Madhavendra Purī had acute interest in chanting, 64
meant for liberated soul, 299
mundane people should be given, 70
to be chanted in Kali-yuga, 335-336
we should take directly to chanting, 301
See also: Hare Kṛṣṇa mantra
Mahā-prasāda
distributed by Sārvabhauma Bhaṭṭācārya, 191
given to the Bhaṭṭācārya by Caitanya, 192
injunctions for honoring, 342-325
of Jagannātha accepted by Caitanya, 210-213
See also: Prasāda
Mahā-puruṣa
Caitanya known as, 243
Mahā-snāna
described, 28
Mālabara district
Śaṅkarācārya born in, 304
Malaya
sandalwood produced in is popular, 54
Malaysia
Vedic culture lost in, 54
Māmakāḥ pāndavās caiva
verses quoted, 266
Mārī ca yo ‘vyabhicārena
verses quoted, 70
Mām eva ye prapadyante
quoted, 330
Māṇikya-sīrahśana
presented to Lord Jagannātha, 171
as throne won by King Puruṣottama, 170
Man-manā bhava mad-bhaktaḥ
verse quoted, 301, 343
Manuṣyāṇāṁ sahasreśu
verse quoted, 279
Marriage
arrangements for as karma-kāṇḍa dealings, 124
system of in India, 122
### General Index

<table>
<thead>
<tr>
<th>Material nature</th>
<th>sometimes described as Brahman, 269</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mathurā</td>
<td>as place of pilgrimage, 117</td>
</tr>
<tr>
<td></td>
<td>Kṛṣṇa left Vṛndāvana to accept</td>
</tr>
<tr>
<td></td>
<td>kingdom of, 101</td>
</tr>
<tr>
<td>Matsya</td>
<td>people of came to see Gopāla Deity, 50</td>
</tr>
<tr>
<td>Māyā</td>
<td>as līlā-avatāra, 246</td>
</tr>
<tr>
<td>Māttah sarvarī pravartate</td>
<td>quoted, 296</td>
</tr>
<tr>
<td>Māyādhya yaksena prakṛtiḥ</td>
<td>quoted, 295</td>
</tr>
<tr>
<td>Māyāpura</td>
<td>inhabitants of not different from inhabitants of Vṛndāvana, 166</td>
</tr>
<tr>
<td>Māyā tatam idaṁ sarvarī</td>
<td>quoted, 272</td>
</tr>
<tr>
<td>Māyāvādi-bhāṣya śunile haya sarva-nāśa</td>
<td>quoted, 261</td>
</tr>
<tr>
<td>Māyāvādīs</td>
<td>Absolute Truth interpreted as impersonal by, 278-279</td>
</tr>
<tr>
<td></td>
<td>accuse Vyāsadeva of error, 296</td>
</tr>
<tr>
<td></td>
<td>are actually atheists, 192</td>
</tr>
<tr>
<td></td>
<td>consider Brahman as central point of relationship, 302</td>
</tr>
<tr>
<td></td>
<td>cover meaning of Vedānta, 263-264</td>
</tr>
<tr>
<td></td>
<td>don’t understand that Kṛṣṇa has a spiritual body, 232</td>
</tr>
<tr>
<td></td>
<td>imagine five specific forms of the Lord, 290</td>
</tr>
<tr>
<td></td>
<td>more dangerous than Buddhists, 291</td>
</tr>
<tr>
<td></td>
<td>try to establish absolute as formless, 280</td>
</tr>
<tr>
<td></td>
<td>See also: Impersonalists</td>
</tr>
<tr>
<td>Māyayāpahṛta-jiñānāḥ</td>
<td>quoted, 292</td>
</tr>
<tr>
<td>Mental speculation</td>
<td>everyone addicted to in Kali-yuga, 343</td>
</tr>
<tr>
<td></td>
<td>hearing of Sārvabhauma frees one from, 360</td>
</tr>
<tr>
<td>Mental speculation</td>
<td>Māyāvādī scriptures make one addicted to, 304</td>
</tr>
<tr>
<td>Mercy</td>
<td>Caitanya as ocean of, 342</td>
</tr>
<tr>
<td></td>
<td>knowledge of sumnum bonum as evidence of Lord's, 239</td>
</tr>
<tr>
<td></td>
<td>Kṛṣṇa understood by His, 234-239</td>
</tr>
<tr>
<td></td>
<td>Kṛṣṇa understood only by devotee's, 279</td>
</tr>
<tr>
<td></td>
<td>Lord showed Sārvabhauma His, 313-314</td>
</tr>
<tr>
<td></td>
<td>of Gopinātha Ācārya praised by Sārvabhauma, 337</td>
</tr>
<tr>
<td></td>
<td>of Lord Jagannātha saved Sārvabhauma, 318</td>
</tr>
<tr>
<td></td>
<td>of Lord not bestowed on those in bodily concept of life, 329-331</td>
</tr>
<tr>
<td></td>
<td>Māyāvādīs can’t receive Lord's, 292</td>
</tr>
<tr>
<td></td>
<td>Sārvabhauma’s mind cleared by Caitanya’s, 324</td>
</tr>
<tr>
<td>Milk</td>
<td>as miracle food, 46</td>
</tr>
<tr>
<td>Modes of nature</td>
<td>Lord untouched by, 295</td>
</tr>
<tr>
<td></td>
<td>transcended by devotee, 70</td>
</tr>
<tr>
<td>Mohammedans</td>
<td>attack of frightened priests of Gopāla Deity, 19</td>
</tr>
<tr>
<td></td>
<td>inhabitants of Malaysia are, 54</td>
</tr>
<tr>
<td></td>
<td>some provinces of India governed by, 83, 91</td>
</tr>
<tr>
<td>Mohini</td>
<td>as līlā-avatāra, 246</td>
</tr>
<tr>
<td>Monism</td>
<td>Sārvabhauma wanted to train Caitanya in, 228</td>
</tr>
<tr>
<td>Moon</td>
<td>verse of Mādhavendra Puri compared to, 98</td>
</tr>
<tr>
<td></td>
<td>Mūḍho ‘yaṁ nābhijāṇāti</td>
</tr>
<tr>
<td></td>
<td>verses quoted, 233</td>
</tr>
<tr>
<td>Muktā api līlāyā vigrhaṁ</td>
<td>verse quoted, 312</td>
</tr>
<tr>
<td>Muktī-pada</td>
<td>Lord known as, 353-354</td>
</tr>
</tbody>
</table>
Mukunda
Lord known as, 354
Mukunda Datta
angry at statements of Bhaṭṭācārya, 254, 255
copied verses of Sārvabhauma on wall, 340
his talk with Gopinātha Ācārya, 191
met with Gopinātha Ācārya, 202
Mukunda Datta
told Caitanya to go ahead to Jagannātha Puri, 186
Mundaka Upaniṣad
quoted on distinction between Lord and living beings, 287
quoted on Kṛṣṇa as source of everything, 296

N
Nadiyā
Gopinātha Ācārya as resident of, 201
Nāharī ṭrakāśāh sarvasya
verses quoted, 233, 239
Naimiśāranya
ātmārāma verse discussed at, 308
Naiṣā tarkena matir āpaneyā
verses quoted, 238
Nāma-gāṇa-natibhiḥ
quoted, 64
Na māṁ duṣkṛtino mūḍhāḥ
verses quoted, 68, 290
Nāmāstaṅka
quoted on chanting of holy name by liberated souls, 299
Namo brahmaṇya-devāya
verses quoted, 189
Namo māhā-vadānyāya
verse quoted, 343
Nanda Mahārāja
began Govardhana-pūjā, 42
delight of praised, 277-278
Gopāla Deity as directly son of, 158
Kṛṣṇa as son of, 358
accepts Kṛṣṇa as God, 232
as lilā-avatāra, 246
Nārādya Purāṇa
especially meant for Vaiṣṇavas, 268
Nara-Nārāyaṇa
as lilā-avatāra, 246
Nārāyaṇa
Māyāvādī sannyāsīs consider themselves, 291, 330
Narottama dāsa Ṭhākura
quoted on associates of Caitanya, 166
quoted on association of devotees, 37
quoted on being servant of servant of Kṛṣṇa, 123
quoted on karma-kāṇḍa sections of Vedas, 124
quoted on position of jñānis and karmis, 331
Nāthādevāra
Gopāla Deity situated at, 2
Navadvīpa
Jagannātha Miśra as resident of, 216
Nāyam ātmā pravacanena labhyo
verses quoted, 238
Nectar of Devotion, The
sixty-four devotional processes, 334
Nidrāhāra-vihārakādi-vijitau
quoted, 62
Nilācalā
See Jagannātha Puri
Nilāmbara Cakravarti
as grandfather of Caitanya, 216
Viśārada as classmate of, 201
Nimbārkācārya
cited as reference, 265
Nirvāṇa
Buddha’s philosophy on, 291
Nityānanda
asked by Caitanya to judge fortune of Mādhavendra Puri, 88, 91-92
as plenary expansion of Caitanya, 248-249
broke sannyāsa staff of Caitanya, 111-112
Caitanya heard story of Sākṣī-gopāla from, 111, 115-116
Caitanya narrated story of Mādhavendra Puri for, 1
Nityānanda
considered Caitanya’s acceptance of sannyāsa useless, 185, 188
Gopinātha Ācārya offered obeisances to, 203
nearly fainted on seeing Lord Jagan-nātha, 208
Sārvabhauma Bhāṭṭācārya offered obeisances to, 207
remarked on Gopāla Deity and Caitanya as identical, 177
took Caitanya on His lap, 102
threw Caitanya’s staff in river, 179-180
Nitya-siddha-bhaktas
enjoy company of Lord in four relationships, 198
never forget the Lord, 166
Nondevotees
Lord not exposed to, 233
Notpādayed yadi ratirī verses quoted, 276
Nṛśīṁhadeva
as līlā-avatāra, 246

O

Om bhagavate vāsudevāya namaḥ
as mantra chanted at abhīṣeka ceremony, 26-27
Orṅkāra
as the sound form of the Lord, 298, 299
Orissa
See Jagannātha Puri

P

Pacyantarīn vividhāh pākāh
verses quoted, 41
Padma Purāṇa
quoted on impossibility of understanding Kṛṣṇa with mundane senses, 276
quoted on Śaṅkarācārya as Śiva, 303
Padma Purāṇa
quoted on taking mahā-prasāda, 324-325
Paṅca-gavya
ingredients of, 28
Paṅcakrośi Vṛṇḍāvana
temple of Gopāla formerly at, 118
Paṅcāṁrta
ingredients of, 30
Paṅcarātra
as Vedic literature, 268, 276
Parāṁ brahma param dhāma
quoted, 269
Paramahāṁsas
Caitanya and His devotees as, 188
can’t give up chanting, 64
described, 62-63
inexperienced neophytes try to imitate, 185
must give up sannyāsa staff, 180
See also Pure devotees
Paramātmā
as feature of Absolute Truth, 230, 269, 292
transmigration under direction of, 287
See also Supersoul
Parāśurama
as līlā-avatāra, 246
Parāśya śaktir vividhaiva śrūyate
verse quoted, 239, 280
Paritṛṇāyā sādhūnāṁ
quoted, 243
Pastimes of Caitanya
considered mundane by Sārvabhauma Bhāṭṭācārya, 241
like a shower of nectar, 4
Pastimes of Kṛṣṇa
are all good, 70
liberated souls attracted to, 312
not understood by nondevotional research, 36
not understood with mundane senses, 276
with gopīs not to be discussed by common men, 69
Pāṇḍava-stra
as weapon baffled by Krṣṇa, 178
Patañjali
followers want to merge, 351
Pātraṁ puspāṁ phalarṁ toyāṁ
verses quoted, 35
Prabodhānanda Sarasvatī
quoted on merging in Brahman as hellish, 350
Prahlāda Mahārāja
quoted on staunch devotee as most learned scholar, 148
Prasāda
as much as possible should be offered to Deity, 43
Caitanya collected grains for preparation of, 6
given to Jagadānanda by Śrīvabhauma, 339
given to Śrīvabhauma by Caitanya, 323-325
importance of distribution of, 46
offered first to brāhmaṇas, 40
offered to sannyāsīs by Śrīvabhauma, 219
of Lord Jagannātha received by Caitanya, 321
See also Mahā-prasāda
Pratāparudra, King
Rāmaṇanda Rāya as governor during time of, 169
Prayāga
as place of pilgrimage, 117
Pṛśnigarbha
as līlā-avatāra, 246
Pṛthu
as līlā-avatāra, 246
Purāṇas
especially meant for Vaiṣṇavas, 268
meant for supplement Vedic knowledge, 276
Purāṇāṇi ca yāniḥ
verses quoted, 267
Pure devotees
as richest men in the world, 148
hearing about the Lord from, 301
types of liberation accepted by, 349
Pure devotees
would rather go to hell than merge in Brahman, 350
See also Devotees, Spiritual master, Vaiṣṇavas
Pūrṇaṇya pūrnam adāya
quoted, 35
Puruṣārtha-sūnyānāṁ pratiprasavah
quoted, 352
Puruṣottama, King
conquered King of Vidyānagara, 170
defeated King of Kāṭaka, 111
managed to control Orissa, 169
Queen of gave pearl to Gopāla Deity, 172-175
Puruṣottama-deva
King Puruṣottama known as, 170
R
Rg Veda
as Vedic literature, 268, 276
Rg-yagyā-sāmātharvaḥ ca bhāratarḥ
verses quoted, 267
Ṛṣabha
as līlā-avatāra, 246
Rukmī
as elder brother of Rukmīṇi, 126
story of her marriage to Krṣṇa, 125-126
Rūpa Gosvāmī
līlā-avatāras enumerated by, 246
mahābhāva explained by, 199
quoted on holy name, 299
Rādhārāṇī
Caitanya always expressed ecstatic emotions of on seeing Uddhava, 101
Caitanya as Krṣṇa and, 180
feelings of separation of, 101
verse of manifest in words of Mādhavendra Puri, 99, 101
verse understood only by Caitanya, Mādhavendra Puri and, 100-101
Rāghavendra
as līlā-avatāra, 246
Rājāsid bhismako nāma
verses quoted, 126

Rāmacandra
as līlā-avatāra, 246
sometimes accepted by Māyāvādīs as Bhagavān, 232

Rāmānanda Rāya
as governor during time of King Pra­
tāparudra, 169

Rāmānujaçārya
cited as reference, 265

Rāmāyana
as Vedic literature, 268, 276

Rāsa-līlā
never discussed publicly by Caitanya, 69

Rasikānanda Prabhu
tomb of at Remunā, 7

Regulative principles
brāhmaṇas must strictly follow, 189
followed unfailingly by Caitanya, 185,
188
none for taking maha-prasāda, 324-325
purify one of contamination, 335

Religion
cheating form of, 48
present systems of deny worship of
Lord’s form, 290

Remunā
Caitanya narrated story of Mādhav­
andra Puri at, 1
visited by Caitanya, 7
visited by Mādhavendra Puri, 57

Renunciation
must be cultivated to understand devo­
tional service, 228

Sa guñān samatītyaitān
verse quoted, 70

Sākṣi-gopāla
activities of, 111-190
four points of instruction in story of,
189
stayed in Vidyānagara for a long time,
169
temple of is in Kataka, 111
See also Gopāla Deity

Śakti-śikimotor abhedah
quoted, 288

Samāne vykṣe puruso nimagno
verse quoted, 287

Sāma Veda
as Vedic literature, 268, 276

Sampradāyas
four named, 101

Samvit potency
knowledge acquired by taking shelter
of, 285

Sanaka
Caitanya gives as evidence, 312

Sanandana
Caitanya gives as evidence, 312

Sanat-kumāra
Caitanya gives as evidence, 312

Sanatana
Caitanya gives as evidence, 312

Sanātana Gosvāmi
Caitanya described līlā-avatāras to,
245

Sandalwood
produced in Malaya is popular, 54

Śaṅkarācārya
as Lord Śiva, 302-304
born in Mālabara district, 304
had ten names for his sannyāsa disci­
plines, 226-227
his theory of illusion, 296, 297
his Vedānta commentary, 257
stressed the vibration of tat tvam asi,
299

Śaṅkara-sampradāya
sannyāsa in seriously study Vedānta,
257
Saṅkarites
See Māyāvādins
Saṅkritana
spread by Caitanya, 249
Sannyāsa
acceptance of by Caitanya considered useless by Nityānanda, 185
four divisions of, 180
order of prohibited in age of Kali, 261
sometimes taken from brahmacāri life, 216
taken by Caitanya from Keśava Bhāratī, 224
Sannyāsis
always worshiped by householders, 218
assisted by brahmacāris, 227
Caitanya distinguished from Māyāvādi, 249
Caitanya set good example for, 185
Deity worship not neglected by disciples of transcendental, 57
etiquette among, 214-215
Māyāvādi customarily called jagad-guru, 219
Māyāvādi declare themselves jagad-gurus, 260-261
Māyāvādi enjoy studying Vedānta, 257
Māyāvādi think themselves falsely liberated, 330
may take part in marriage ceremony to spread Kṛṣṇa consciousness, 124
must be detached from sense gratification, 228
Saṅkaracārya had ten names for his, 226
Śāntipura
Mādhavendra Puri visited house of Advaita at, 56
Sa pūrveśām api guruḥ kālānavac chedāt quoted, 352
Sarasvatī
as goddess of music and learning, 226
Śāriraka-bhāṣya
as Saṅkaracārya’s Vedānta commentary, 257
Caitanya criticized, 299-300
form of Lord denied in, 293
one who hears is doomed, 261
Sārvabhauma Bhaṭṭācārya
accepted Caitanya as his master, 218
acquired faith in māhā-prasāda of Lord Jagannātha, 327
as the reservoir of all bad logic, 193
Caitanya met with, 3
Caitanya showed His Viṣṇu form to, 314
changed word in Bhāgavatam, 346-347
compared to Brhaspati by Caitanya, 308
composed verses for Caitanya on palm leaf, 339
danced with Caitanya, 326
defended Saṅkaracārya, 299-300
discussed Vedānta with Caitanya, 191-192
Gopiṇātha Ācārya as brother-in-law of, 253
liberation of as subject of Chapter Six, 191-360
Vaiṣṇavism manifest in, 358
Sarva-dharmān parityājya verses quoted, 330
Sarva-saṁvidvādini
cited on direct evidence, 265-266
Śāstras
Brahman described as bodily rays of Kṛṣṇa in, 232-233
nature of Lord described in, 284
one should understand Lord through, 234
spiritual master must be conversant in essence of, 57
verify Lord’s internal potency as spiritual, 281
warn against considering Deity to be material, 158-159
See also Vedas
Śāstra-yonitvāt quoted, 276
Śat-karma-nipuno vipro quoted, 42
Satyavādī
Gopāla Deity stationed at, 116
Śaunaka Rṣi
sages at Naimiśāranya headed by, 308
General Index

Sa vai pūṁśaṁ para dharmo
verse quoted, 302

Sāyujya-mukti
as spiritual suicide, 293
two kinds of, 351-352

Scientists
can't understand spiritual energy, 295
set forth false theories, 252

Sense gratification
observance of Cātmāsya meant to
minimize, 87
one can’t protect sannyāsa order when
attached to, 228
paramahamsa has conquered desire for,
62-63
rascals present so-called incarnation for
their own, 236

Senses
Kṛṣṇa understood by purified, 36
of Lord all transcendental, 275
purified to engage in bhakti, 51
Vedic mantras not understood by mun-
dane, 276

Separation from Kṛṣṇa
feelings of as prime success of life,
92

Sevonnukhe hi jīhvādau
verses quoted, 36, 236, 239

Siddhaloka
Brahman known as, 351
two kinds of beings in, 347

Śīkṣāstaka
quoted on determination of lover of
Kṛṣṇa, 96

Sin
devotees are freed from, 241

Śūpāla
Rukmini was supposed to marry, 126

Śiva
appeared as Śaṅkaraṇāya, 302-304
Caitanya visited temple of at
Bhuvanesvara, 111
established Gupta-kāśi as place of
pilgrimage, 179
helped Kāśirāja in fight with Kṛṣṇa, 178

Skanda Purāṇa
Kṛṣṇa’s fight with Kāśirāja described in,
178

Society
division of human, 301

Soul
See Living beings

Spiritual master
devotee determined to execute order
of, 95-96
devotional service rendered through,
302
must be conversant in essence of śāstra,
57
See also Pure devotees

Śravaṇādī śuddha-citte karaye
quoted, 72

Śravaṇām kirtanāṁ viṣṇoh
two kinds of beings in,
347
quoted, 180

Śrīmad-Bhāgavatam
appearance of Caitanya confirmed in,
343
as real commentary on Vedānta, 261
ātmārāma verse of explained by
Caitanya, 192
Brahma’s prayer in quoted, 346
cited on cheating form of religion, 48
cited on Lord as all good, 68-69
cited on nine kinds of devotional ser-
vice, 64
divided into twelve cantos, 354
heard by Śukadeva by mercy of
Vyāsadeva, 312
Lord’s appearance described in, 245
nine processes of devotional service
listed in, 334
quoted on appearance of Caitanya,
248-249
quoted on blind leading blind, 69
quoted on falldown of yogis, 352
quoted on false logicians, 251-252
quoted on fortune of Nanda Mahārāja,
277-278
Śrīmad-Bhāgavatam
quoted on importance of chanting holy name, 335-336
quoted on impure intelligence of Māyāvādīs, 292
quoted on Kṛṣṇa being conquered by devotee, 72
quoted on marriage of Rukmīṇī, 126
quoted on mercy of Lord, 329-330
quoted on nature of Absolute Truth, 274
quoted on pure devotee not accepting liberation, 353
quoted on semi-liberated souls, 351
quoted on serving devotee, 123
quoted on staunch devotee as most learned scholar, 148
quoted on three phases of Absolute Truth, 230
quoted on understanding Lord by His mercy, 235
quoted on worship of Govardhana Hill, 41-42
quoted on worthy candidates for going back to Godhead, 96
quoted on yuga-avataras, 247
term Bhagavān described in, 292
three phases of Absolute described in, 269
Śrīnivāsa Ācārya
cited on chanting, 64
Srṣṭi-sthiti-pralaya-sādhanā-śaktir
verses quoted, 295
Sūddipta-sāttvika
described in Bhakti-rasāmṛta-sindhu, 198
Śūdras
may be spiritual masters, 57
Śūkadeva Gosvāmi
Caitanya gives evidence from, 312
Sun
Kṛṣṇa compared to, 158
Supersoul
knows everyone’s desire, 149
not understood by erudite scholarship, 238
Śvetāsvatara Upaniṣad
impersonal statements about Lord in, 270

Śrī Caitanya-caritāmṛta

Supreme Lord
as central point of all relationships, 301
as master of all potencies, 287
as master of innumerable energies, 294-295
as protector of brahminical culture, 154
as reservoir of all potencies, 284
as untraceable in Vedas, 276
compared to touchstone, 294-295
eats everything offered by devotees, 35-36
full with six opulences, 230, 280-286
glanced over material energy, 274-275
has three primary potencies, 280-283
His qualities full of spiritual potency, 305
impersonal descriptions of, 270-271
is all-pervading, 272
is sac-cid-ānanda-vigraha, 283-284
known as Kṛṣṇa, 306, 311
known as mukti-pada, 1, 353-354
not exposed to non-devotees, 233
not possible to fully explain, 311
not understood simply by scholarship, 237-238
omkāra as sound form of, 298
one with and different from His creation, 192
order of is all-powerful, 85
personal features of categorized in three cases, 273-274
remains in supreme position in all circumstances, 229
See also Absolute Truth, Kṛṣṇa
Susloka-sataka
as book of verses by Sārvabhauma, 316
Sūta Gosvāmi
questioned by sages of Naimiṣāraṇya, 308
Svapam apy asya dharmasya
quoted, 337
Svarūpa Dāmodara
as associate of Caitanya, 249
Svayam eva sphuraty adah
quoted, 238
General Index

Śvetāsvatara Upaniṣad
quoted on Absolute Truth as a person, 279
quoted on multi-potencies of Absolute, 280
quoted on nature of Absolute Truth, 273

Śyāmānanda Gosvāmī
Rasikānanda Prabhu as chief disciple of, 7

T

_Tad aham bhakty-upahṛtam_
verses quoted, 35
_Tad aikiṣata bahu syām prajāyeya_
verse quoted, 275
_Tad brāhma niskalam anantam_
verses quoted, 233
_Tad viddhi prani-pātena_
verses quoted, 279
_Taittiriya Upaniṣad_
quoted on Kṛṣṇa as source of everything, 296
quoted on nature of Absolute Truth, 273
quoted on Supreme Brahman as source of everything, 272
_Tārdera carana sevi bhakta-sane vāsa,_
quoted, 37
_Tan manye 'dhitam uttamam_
quoted, 148
_Tathā ca vyadadhuḥ sarvair_
verses quoted, 41
_Tatra śīrīr vijayo bhūtir_
verses quoted, 37
_Tat te 'nukampām susamikṣyamānah_
quoted, 96
_Tattva-sandarbha_
cited as reference, 265
_Tat tvam asi_
stressed by Śaṅkarācārya, 299
_Tattva-vādīs_
Caitanya revealed conclusion of Madhvācārya-sampradāya to, 101
_Te dvandva-moha-nirmuktā_
verses quoted, 241, 335

_Teṣam satata-yuktānāṁ_
verses quoted, 48
_Threelold miseries_
living beings suffer, 282
_Time_
material world subject to change by, 297
_Transmigration_
under direction of Paramātma, 287
_Tulasī_
 wasmād of offered to Gopāla Deity, 29
offered by villagers to Gopāla Deity, 26

U

_Uddhava_
Caitanya expressed Rādhārāṇi’s emotions on seeing, 101
_Ujjvala-nilāmāṇi_
explanation of mahābhāva in, 199
_Upadeśṣyanti te jñānāṁ_
verse quoted, 279
_Upahṛtya balin sarvāṁ_
verses quoted, 41
_Upaniṣāḍs_
discussed by Caitanya and Sār-vabhauma Bhaṭṭācārya, 191-192
_Vedānta-sūtra_
as summary of all, 264

V

_Vadanti tat tattva-vidas_
verses quoted, 230
_Vaiṣṇavaṁ_
planets of situated in brahmajyoti, 327
_Vaiṣṇavas_
apparent distress in is actually bliss, 96
as servants of servant of God, 123
caste brāhmaṇas not necessarily, 42-43
Deity worshiped only by, 43
demons turned into by taking prasāda, 46
don’t eat anything not offered to Deity, 46
don’t hanker after fame, 77
Vaiṣṇavas
karma-kåṇḍa sections of Vedas unnecessary for, 124
Kṛṣṇa pleased by service to, 124
observe Caturmāsa, 87
Pūrāṇas especially meant for, 268
want everyone to be Kṛṣṇa conscious, 215
See also Devotees, Pure devotees
Vaiṣṇavism
Bhaṭṭācārya fully converted to cult of, 337
manifest in Sārvabhauma, 358
See also Kṛṣṇa consciousness
Vaiśyas
duty of, 46
Vaitaranī River
Yajnapura situated on, 113
Vajra
Gopāla Deity originally installed by, 2, 19
Vallabhaṭṭācārya
Gopāla Deity under management of descendants of, 2
Vāmanadeva
as lilā-avatāra, 246
Varāhadeva
Caitanya visited temple of, 113-114
Varṇāśrama system
brāhmaṇas honored first in, 40
divisions in, 301
Varuṇa
quoted on nature of Absolute Truth, 274
Vāśudeva
wise man surrenders to, 276
Vāśudevaḥ sarvam iti
verses quoted, 275, 331
Vāśudeve bhagavati
verses quoted, 276
Vedās ca sarvair aham eva vedyah
quoted, 236, 269, 275, 301
Vedānta-sūtra
first verse of, 272
Māyāvāda commentaries on, 293
Māyāvādīs find fault in, 296
quoted on living beings’ oneness with and difference from Lord, 288
quoted on proper understanding of Vedas, 276
real commentary on is Bhāgavatam, 261
studied by Māyāvādī sannyāsīs, 257
theory of transformation described in, 294-295
verses of as clear as sunshine, 262, 263
Vedantists
consider merging in Brahman successful, 351
See also Māyāvādīs
Vedas
Buddhists don’t recognize authority of, 291-292
explained through false scriptures by Śaṅkarācārya, 303
karma-kåṇḍa sections of as unnecessary, 124
Kṛṣṇa to be known by, 269
Lord not understood simply from statements of, 238
must be studied from spiritual master, 279
proper understanding of, 276
purpose of impersonal descriptions in, 270
state Absolute has different potencies, 239
statements of as self-evident, 267-268
three subject matters described in, 301
ultimate goal of understanding, 302
unlimited energies of Absolute accepted in, 192
See also Śāstras
Vedesu durlabham adurlabham
quoted 72, 236
Vedic civilization
whole scheme of, 301
Vedic literature
Kṛṣṇa not understood only by reading, 72
Vedic literature
See also Vedas

Vidyānagara
story of two brāhmaṇas from, 111
Sākṣi-gopaṇa stayed in for a long time, 169

Viśāraṇa
Gopinātha Ācārya as son-in-law of, 201

Viṣṇu
Caitanya appeared in His form of to Sārvabhauma, 314
incarnates for two purposes, 243
known as Triyuga, 243, 245
potencies of, 280-283
worship of by grhastra-brāhmaṇa, 57
yogis want to merge into body of, 352

Viṣṇu Purāṇa
especially meant for Vaiṣṇavas, 268
quoted on different potencies of Lord, 280-283
quoted on potencies of Lord, 283

Viṣṇu-sakti-parā proktā
quoted, 284

Viśvambhara Miśra
as former name of Caitanya, 216

Voidism
described by Buddha, 291
little difference between impersonalism and, 291-292

Vrajabhūmi
fortune of inhabitants of praised, 277-278
See also Vṛndāvana

Vrajendra-nandana
Krṣṇa known as; 158

Vṛndāvana
as ideal place to execute Krṣṇa consciousness, 47
Gaṅga-maṇḍala-bhūmi equal to, 166
Krṣṇa left to accept kingdom of Mathurā, 101
twelve forests of, 117-118
See also Goloka Vṛndāvana

Vṛndāvana dāsa Thākura
author offers obeisances to, 6
described Lord’s journey to Kaṭaka, 178

Vṛndāvana dāsa Thākura
pastimes of Caitanya described by, 3-5

Vyāsadeva
accepts Krṣṇa as God, 232
accused of error by Māyāvādīs, 296
as līlā-avatāra, 246
compiled Mahābhārata for common man, 276
presented Vedānta for deliverance of fallen souls, 293
Śrīmad-Bhāgavatam written by, 261
Śukadeva heard Bhāgavatam by mercy of, 312
Śukadeva heard Bhāgavatam by mercy of, 312

Vyāsa-sūtra
See Vedānta-sūtra

W

Women
Mahābhārata compiled for, 276

World, material
almost everyone in is envious, 77
as inferior energy of Lord, 297
Caitanya appeared to teach fallen souls in, 343
detachment from by devotional service, 276
Durgā as superintendent of, 303
impersonalists fall again into, 292
liberated by Gopāla Deity, 89
living beings in forgetful of their relationship with God, 281
nītya-siddhas within appear to work like ordinary men, 166
Māyāvādī sannyāsīs hover in, 330-331
nothing is inconceivable within, 295
pleasure potency existing in, 283
subject to change by influence of time, 247
sustained by living beings, 289

World, spiritual
equated with Buddhist voidism by Māyāvādīs, 291
World, spiritual
Krṣṇa understood only by those already in, 70
Lord’s stealing as source of bliss in, 68
there are spiritual forms in, 290

Y

Yad yad ācarati śreṣṭhas quoted, 185
Yadā yadā hi dharmasya
verses quoted, 342
Yājapura
   Caitanya passed through, 111, 113
Yajñā as līlā-avatāra, 246
Yamarāja
   agnostics subject to be punished by, 290
Yam evaisa vrūtete tena labhyas
verses quoted, 238
Yam labdhvā cāpāram lābham manyate quoted, 148
Yām tvam āpah satva-dhṛtir vatāsi
verses quoted, 238
Yamunā
   forests on banks of, 118

Yasya deve para bhaktir yathā deve
verse quoted, 302
Yasya prabhā prabhavato jagad-anḍa-
verses quoted, 233, 272, 351
Yathornā-nābhiḥ srjate gṛhanate ca
quoted, 296
Yato yā imāni bhūtāni jāyante
quoted, 272, 273, 296
Yatra yogesvarah krṣṇah
verses quoted, 37
Ye ‘naye ‘ravindākṣa vimukta-māninas
verses quoted, 292, 351
Yesām tv anta-gataṁ pāpam
verses quoted, 241, 335
Yoga
   Lord attracts those engaged in activities of, 311
   path of more abominable than path of impersonalists, 352
Yoga-māyā
   Supreme Lord covered by, 233
Yogīs
   want to merge in body of Lord, 351-352
Yudhiṣṭhira
   spoke like diplomat to Dronācārya,
   134-135
Yuga-avatāras
   described in Bhāgavatam, 247
Other Books by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Bhagavad-gītā As It Is

COMPLETE EDITION
with the original Sanskrit text, Roman transliteration, English equivalents, translation and elaborate purports

The International Society for Krishna Consciousness is pleased to announce the publication by the Macmillan Company of the long-awaited Complete Edition of Bhagavad-gītā As It Is. This most basic and essential of all spiritual texts is now available in one complete, authoritative, beautifully illustrated 1,000-page volume. Bhagavad-gītā has long been appreciated as a scriptural literature of sublime importance by thoughtful men throughout the world, for its eighteen chapters shower upon man the immortal nectar of the wisdom of the Absolute. In Bhagavad-gītā As It Is, the message of this timeless classic is now transmitted in its purity and fullness. By reading this book, one can attain the perfection of human life.

1,000 pages, 44 full-color reproductions
hardcover—$11.95; paperback—$7.95

Śrīmad Bhāgavatam

The science of God is greater than all other sciences, and this spiritual technology is rationally and authoritatively explained in the 18,000 verses of Śrīmad-Bhāgavatam, India’s sublime contribution of culture, philosophy, politics, religion and love. His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda has undertaken the mighty task of rendering this supremely potent work into the English language along with Sanskrit transliterations, word-for-word synonyms and elaborate English purports. Thus in each verse one will find new enlightenment regarding the Absolute Truth, the origin of all emanations.

$7.95 per vol.
First Canto—3 vols., Second Canto—2 vols.,

Available from
Bhaktivedanta Book Trust
3764 Watseka Ave., Los Angeles,
Calif. 90034
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the author of Bhagavad-gītā As It Is, Śrīmad-Bhāgavatam, The Nectar of Devotion and many other spiritual texts, is the world’s most distinguished teacher of Vedic religion and thought. He is the present representative of the chain of holy teachers from Lord Caitanya Mahāprabhu, and it is he who is directly responsible for bringing the teachings of Lord Caitanya to the West. He is the founder and spiritual master of the International Society for Krishna Consciousness, which has nearly one hundred centers throughout the world.