The Pastimes of Lord Caitanya Mahāprabhu

Śrī Caitanya-Caritāmṛta

MADHYA-LĪLĀ Volume 3

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

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

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

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

(continued on back flap)
Śrī Caitanya-caritāmṛta
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ŚRI CAITANYA-CARITĀMṛTA
of Kṛṣṇadāsa Kaviṛāja Gosvāmī

Madhya-lilā
Volume Three

“The Lord’s Tour of South India”

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

by

HIS DIVINE GRACE
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Founder-Ācārya of the International Society for Krishna Consciousness

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Introduction

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

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

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

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

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

The first twelve of the seventeen chapters of Ādi-lilā constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the avatāra (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating saṅkirtana—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-avatars 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 saṅkirtana movement and his civil disobedience against the repression of the Mohammedan government.
Śrī Caitanya-caritāmṛta

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, Kṛṣṇadāsa Kavirāja 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 Śvarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Kṛṣṇadāsa Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

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

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

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

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

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Acārya of the International Society for Krishna Consciousness
At the site where Lord Caitanya Mahāprabhu met Śrī Rāmānanda Rāya, an altar displaying the Lord’s footprints has been erected.
MAHAPRAVU VISITED MANGALGIRI IN 1512 A.D.
CHAITANYA-FOOT-PRINTS INSTALLED BY
PARAMHANSA
BHAKTI SIDDHANTA SARASWATI GOSWAMI
IN 1930

ABOVE: The temple of Pāṇā-ńśirnha, located in the hills known as Maṅgalagiri.
BELOW: A plaque commemorating the installation of Lord Caitanya's footprints at Maṅgalagiri in 1930 by Śrīla Bhaktisiddhānta Sarasvāti Gosvāmi Mahārāja Prabhu-pāda, the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhu-pāda. (p. 328)
The temple of Cidambaram, which was visited by Śrī Caitanya Mahāprabhu on His tour of South India. (p. 332)
The Tirupati temple, a famous holy place of pilgrimage in South India.

RIGHT: Vyeñkaṭeśvara, the four-handed Deity of Lord Viśṇu, located about eight miles from Tirupati. (p. 327)
The Brhatiśvara-śiva-mandira, situated near the great lake known as Śiva-gaṅgā. (p. 335)
Sri Ranga-ksetra, the largest temple in India, where Lord Caitanya Mahāprabhu chanted and danced in ecstatic love of Godhead. (pp. 335-337)
"Seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu also begged His permission to depart for South India. The priest then immediately delivered prasāda and a garland to Lord Caitanya. Thus receiving Lord Jagannātha’s permission in the form of a garland, Śrī Caitanya Mahāprabhu offered obeisances, and in great jubilation prepared to depart for South India. Accompanied by His personal associates and Sārvabhauma Bhāṭṭācārya, Śrī Caitanya Mahāprabhu circumambulated the altar of Jagannātha. The Lord then departed on His South Indian tour." (p. 27)
"There was also one brāhmaṇa named Vāsudeva, who was a great person but was suffering from leprosy. Although suffering from leprosy, Vāsudeva was enlightened. When he came to Kūrma’s house to see Caitanya Mahāprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious. When Vāsudeva, the leper brāhmaṇa, was lamenting due to not being able to see Caitanya Mahāprabhu, the Lord immediately returned to that spot and embraced him. When Śrī Caitanya Mahāprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vāsudeva’s body became very beautiful, to his great happiness."

(pp. 69-71)
“Śrī Caitanya Mahāprabhu could understand that the person who had come to bathe in the river was Rāmānanda Rāya. The Lord wanted so much to meet him that His mind immediately began running after him. Although Śrī Caitanya Mahāprabhu was running after him mentally, He patiently remained sitting. Rāmānanda Rāya, seeing the wonderful sannyāsī, then came to see Him. Śrīla Rāmānanda Rāya then saw Śrī Caitanya Mahāprabhu as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals. Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love.” (pp. 88-91)
"Then Gāyatrī, mother of the Vedas, having been manifested by the divine sound of Śrī Kṛṣṇa’s flute, entered the lotus mouth of Brahmā, the self-born, through his eight earholes. The lotus-born Brahmā received the gāyatrī-mantra, which had sprung from the song of Śrī Kṛṣṇa’s flute. Thus he attained twice-born status, having been initiated by the supreme spiritual preceptor, Godhead Himself. Enlightened by the recollection of that gāyatrī, which embodies the three Vedas, Brahmā became acquainted with the expanse of the ocean of truth. Then he worshiped Śrī Kṛṣṇa, the essence of all the Vedas, with a hymn." (p. 172)
“Addressing Kṛṣṇa and Arjuna, Lord Mahā-Viṣṇu [the Mahāpuruṣa] said, ‘I wanted to see both of you, and therefore I have brought the sons of the brahmanā here. Both of you have appeared in the material world to reestablish religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.’” (pp. 180-181)
"The pastimes of Śrī Rādhā and Kṛṣṇa are self-effulgent. They are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the gopīs, the Lord's personal friends. The Supreme Personality of Godhead is never complete without His spiritual potencies; therefore unless one takes shelter of the gopīs, one cannot enter into the company of Rādhā and Kṛṣṇa. Who can be interested in Their spiritual pastimes without taking Their shelter? There is an inexplicable fact about the natural inclinations of the gopīs. The gopīs never want to enjoy themselves with Kṛṣṇa personally. The happiness of the gopīs increases ten million times when they serve to engage Śrī Śrī Rādhā and Kṛṣṇa in Their transcendental pastimes."

(pp. 218-219)
“Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya. Upon seeing this form, Rāmānanda Rāya almost lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.”

(pp. 270-271)
"The Buddhists could understand that Lord Śrī Caitanya Mahāprabhu was a Vaiṣṇava, and they returned home very unhappy. Later, however, they began to plot against the Lord. Having made their plot, the Buddhists brought a plate of untouchable food before Lord Śrī Caitanya Mahāprabhu and called it mahā-prasāda. When the contaminated food was offered to Śrī Caitanya Mahāprabhu, a very large bird appeared on the spot, picked up the plate in its beak, and flew away. Indeed, the untouchable food fell upon the Buddhists, and the large bird dropped the plate on the head of the chief Buddhist teacher. When it fell on his head, it made a big sound and cut him, and the teacher immediately fell to the ground unconscious."

(pp. 320-323)
In his *Amrta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura summarizes the Seventh Chapter as follows. Śrī Caitanya Mahāprabhu accepted the renounced order of life in the month of Māgha (January-February) and went to Jagannātha Puri in the month of Phālguṇa (February-March). He saw the Dola-yātra festival during the month of Phālguṇa, and in the month of Caitra He liberated Sārvabhauma Bhaṭṭācārya. During the month of Vaiśākha, He began to tour South India. When He proposed to travel to South India alone, Śrī Nityānanda Prabhu gave Him a brāhmaṇa assistant named Kṛṣṇadāsa. When Śrī Caitanya Mahāprabhu was beginning His tour, Sārvabhauma Bhaṭṭācārya gave Him four sets of clothes and requested Him to see Rāmānanda Rāya, who was residing at that time on the bank of the River Godāvari. Along with other devotees, Nityānanda Prabhu accompanied the Lord to Ālālanātha, but there Lord Caitanya left them all behind and went ahead with the brāhmaṇa Kṛṣṇadāsa. The Lord began chanting the mantra “kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa hṛdayānām.” In whatever village He spent the night, whenever a person came to see Him in His shelter, the Lord implored him to preach the Kṛṣṇa consciousness movement. After teaching the people of one village, the Lord proceeded to other villages to increase devotees. In this way He finally reached Kūrma-sthāna. While there, He bestowed His causeless mercy upon a brāhmaṇa called Kūrma and cured another brāhmaṇa, named Vāsudeva, who was suffering from leprosy. After curing this brāhmaṇa leper, Śrī Caitanya Mahāprabhu received the title Vāsudevāmṛta-prada, meaning “one who delivered nectar to the leper Vāsudeva.”

**TEXT 1**


dhānyārīṁ tāṁ naunī caitanyarīṁ
vāsudevarīṁ daśārādh-dhī
daśa-kuśṭhārīṁ rūpa-puṣṭa-rīṁ
bhakti-tuṣṭarīṁ cākāra yāḥ

1
SYNONYMS

dhanyam—auspicious; tam—unto Him; naumi—I offer obeisances; caitanyam—Śrī Caitanya Mahāprabhu; vāsudevam—unto the brahmaṇa Vāsudeva; dayā-ārdrāḥ-dhi—being compassionate; naṣṭa-kuśṭham—cured the leprosy; rūpa-puṣṭam—beautiful; bhakti-tuṣṭam—satisfied in devotional service; cakāra—made; yaḥ—the Supreme Personality of Godhead.

TRANSLATION

Lord Caitanya Mahāprabhu, being very compassionate toward a brahmaṇa named Vāsudeva, cured him of leprosy. He transformed him into a beautiful man satisfied with devotional service. I offer my respectful obeisances unto the glorious Lord Śrī Caitanya Mahāprabhu.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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

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

ei-mate sārvabhaumera nistāra karila
dakṣiṇa-gamane prabhura icchā upajila
SYNONYMS

ei-mate—in this way; sārvabhaumera—of Sārvabhauma Bhaṭṭācārya; nistāra—the liberation; karila—was executed; daksīṇa-gamane—in going to South India; prabhura—of the Lord; icchā—a desire; upajila—arose.

TRANSLATION

After delivering Sārvabhauma Bhaṭṭācārya, the Lord desired to go to South India to preach.

TEXT 4

māgha-śukla-pakṣe prabhu karila sannyāsa
phālgune āsiyā kaila nilācale vāsa

SYNONYMS

māgha-śukla-pakṣe—in the waxing fortnight of the month of Māgha; prabhu—the Lord; karila—accepted; sannyāsa—the renounced order of life; phālgune—in the next month, Phālguna; āsiyā—coming; kaila—did; nilācale—at Jagannātha Puri; vāsa—residence.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted the renounced order during the waxing fortnight of the month of Māgha. During the following month, Phālguna, He went to Jagannātha Puri and resided there.

TEXT 5

phālgunera śeṣe dola-yātra se dekhila
prema-avese tānā bahu nṛtya-gīta kaila

SYNONYMS

phālgunera—of the month of Phālguna; śeṣe—at the end; dola-yātra—the Dola-yātra festival; se—that; dekhila—saw; prema-avese—in the ecstasy of love of Godhead; tānā—there; bahu—much; nṛtya-gīta—chanting and dancing; kaila—performed.
At the end of the month of Phālguna, He witnessed the Dola-yātra ceremony, and in His usual ecstatic love of God, He chanted and danced in various ways on the occasion.

During the month of Caitra, while living at Jagannātha Puri, the Lord delivered Sārvabhauma Bhaṭṭācārya, and in the beginning of the next month (Vaisākha), He decided to go to South India.

Calling all the devotees; said; humbleness; showing; embracing; all of them;
with His hands; dhariyā—catching them; tomā-sabā—all of you; jāni—I know; āmi—I; prāṇa-adhika—more than My life; kari’—taking; prāṇa chaḍā—giving up life; yaya—is possible; tomā-sabā—all of you; chaḍite—to give up; nā pāri—I am not able.

TRANSLATION
Śrī Caitanya Mahāprabhu called all His devotees together and holding them by the hand humbly informed them: “You are all more dear to Me than My life. I can give up My life, but to give up you is difficult for Me.

TEXT 9

तुमी-सब बन्धु मेरे बन्धुकृत्यै तैले।
ईहं। आली’ मोरे जगनाथ देखाईले॥ ९ ॥

Tumi-saba bandhu mora bandhu-kṛtya kaile
ihāṅ āni’ more jagannātha dekhāile

SYNONYMS
tumi-saba—all of you; bandhu—friends; mora—My; bandhu-kṛtya—duties of a friend; kaile—you have executed; ihāṅ—here; āni’—bringing; more—to Me; jagannātha—Lord Jagannātha; dekhāile—you have shown.

TRANSLATION
“You are all My friends, and you have properly executed the duties of friends by bringing Me here to Jagannātha Puri and giving Me the chance to see Lord Jagannātha in the temple.

TEXT 10

এবে সবা-স্থানে মুঘঞ্জ মাগো। এক জুলে।
সবে মেলি’ আজ্জা দেহ; যাইব দক্ষিণে॥ ১০ ॥

ebē sabā-sthāne muṅī māgoṇ eka dāne
sabe meli’ ājñā deha, yāiba daksīne

SYNONYMS
ebē—now; sabā-sthāne—from all of you; muṅī—I; māgoṇ—beg; eka dāne—one gift; sabe meli’—all combining together; ājñā deha—give permission; yāiba—I shall go; daksīne—to South India.
TRANSLATION

“I now beg all of you for one bit of charity. Please give Me permission to leave for a tour of South India.

TEXT 11

viśvarūpa-uddeśe avaśya āmi yāba
ekākī yāiba, kāho saṅge nā la-iba

SYNONYMS

viśva-rūpa-uddeśe—to find Viśvarūpa; avaśya—certainly; āmi—I; yāba—shall go; ekākī—alone; yāiba—I shall go; kāho—someone; saṅge—in association; nā—not; la-iba—I shall take.

TRANSLATION

“I shall go to search out Viśvarūpa. Please forgive Me, but I want to go alone; I do not wish to take anyone with Me.

TEXT 12

setubandha haite ami nā āsi yāvat
nilācāle tumī saba rahibe tāvat

SYNONYMS

setu-bandha—the extreme southern point of India; haite—from; āmi—I; nā—not; āsi—returning; yāvat—as long as; nilācāle—in Jagannātha Puri; tumī—you; saba—all; rahibe—should stay; tāvat—that long.

TRANSLATION

“Until I return from Setubandha, all of you dear friends should remain at Jagannātha Puri.”

TEXT 13

viśvarūpa-stiṣṭa-prāṇi jāne n lu-kul
dūṣṇe-dēśe udārītāte koreṇ eih chān

Madhya-līlā, Ch. 7
Knowing everything, Śrī Caitanya Mahāprabhu was aware that Viśvarūpa had already passed away. A pretense of ignorance was necessary, however, so that He could go to South India and liberate the people there.

Upon hearing this message from Śrī Caitanya Mahāprabhu, all the devotees became very unhappy and remained silent with sullen faces.

Lord Nityānanda Prabhu replied; “How is this possible; alone; shall go; You; who; this; can tolerate.”
TRANSLATION

Nityānanda Prabhu then said: “How is it possible for You to go alone? Who can tolerate this?”

TEXT 16

dui-eka saṅge caluka, nā paḍa haṭha-raṅge
yāre kaha sei dui caluk tomāra saṅge

SYNONYMS

dui—two; eka—or one; saṅge—with You; caluka—let go; nā—do not; paḍa—fall; haṭha-raṅge—in the clutches of thieves and rogues; yāre—whoever; kaha—You say; sei—those; dui—two; caluk—let go; tomāra—You; saṅge—along with.

TRANSLATION

“Let one or two of us go with You, otherwise You may fall into the clutches of thieves and rogues along the way. They may be whomever You like, but two persons should go with You.

TEXT 17

dakṣinera tīrtha-patha āmi saba jāṇi
āmi saṅge yāi, prabhu, ājñā deha tumī”

SYNONYMS

dakṣinera—of South India; tīrtha-patha—the ways to different places of pilgrimage; āmi—I; saba—all; jāṇi—know; āmi—I; saṅge—with You; yāi—go; prabhu—O My Lord; ājñā—order; deha—give; tumī—You.

TRANSLATION

“Indeed, I know all the paths to the different places of pilgrimage in South India. Just order Me, and I shall go with You.”

TEXT 18

ājñā kahē, “āmi—nārāk, tumī—nātrākār
tumī kηeṭhe nāḍāṅgo, tēche nārāk āmār”
The Lord replied: “I am simply a dancer, and You are the wire-puller. However You pull the wires to make Me dance, I shall dance in that way.

TEXT 19

*sannyāsa kariya āmi calilāṅ vṛndāvana*
tumi āmā laṅā āile advaita-bhavana

SYNONYMS

*sannyāsa kariya—after accepting the renounced order; āmi—I; calilāṅ—went; vṛndāvana—toward Vṛndāvana; tumi—You; āmā—Me; laṅā—taking; āile—went; advaita-bhavana—to the house of Advaita Prabhu.*

TRANSLATION

“After accepting the sannyāsa order, I decided to go to Vṛndāvana, but You took Me instead to the house of Advaita Prabhu.

TEXT 20

-nilācāla āsīte pathe bhāṅgilā mora dāṇḍa*
tomā-sabāra gāḍha-snehe āmāra kārya-bhaṅga

SYNONYMS

-nilācāla—to Jagannātha Puri; āsīte—going there; pathe—on the road; bhāṅgilā—You broke; mora—My; dāṇḍa—sannyāsa staff; tomā-sabāra—of all of
you; gāḍha-snehe—on account of the deep affection; āmāra—My; kārya-bhaṅga—disturbance of activities.

TRANSLATION

"While on the way to Jagannātha Puri, You broke My sannyāsa staff. I know that all of you have great affection for Me, but such things disturb My activities.

TEXT 21

jagadānanda cāhe āmā viśaya bhuṅjāite yei kahe sei bhaye cāhiye karite

SYNONYMS

jagadānanda—Jagadananda; cāhe—wants; āmā—Me; viśaya—sense gratification; bhuṅjāite—to cause to enjoy; yei kahe—whatever he says; sei—that; bhaye—out of fear; cāhiye—I want; karite—to do.

TRANSLATION

"Jagadananda wants Me to enjoy bodily sense gratification, and out of fear I do whatever he tells Me.

TEXT 22

kabhu yadi inhāra vākya kariye anyathā krodhe tina dina more nāhi kahe kathā

SYNONYMS

kabhu—sometimes; yadi—if; inhāra—of Jagadananda; vākya—the words; kariye—I do; anyathā—other than; krodhe—in anger; tina dina—for three days; more—to Me; nāhi—not; kahe—speaks; kathā—words.

TRANSLATION

"If I sometimes do something against his desire, out of anger he will not talk to Me for three days.
TEXT 23

मुकुन्द हयेना दुःखी देखि सन्यास-धर्म इ।
तिनबारे शीते स्नान, भूमिते शयन || २३ ||

mukunda hayena duḥkhi dekhi' sannyāsa-dharma
tinabāre śīte snāna, bhūmite śayana

SYNONYMS

mukunda—Mukunda; hayena—becomes; duḥkhi—unhappy; dekhi'—seeing;
sannyāsa-dharma—My regulative principles in the renounced order; tina-bāre—three times; śīte—in the winter; snāna—bath; bhūmite—on the ground; śayana—lying down.

TRANSLATION

"Being a sannyāsi, it is My duty to lie down on the ground and take a bath three times a day, even during the winter. But Mukunda becomes very unhappy when he sees My severe austerities.

TEXT 24

अंतरे दुःखी मुकुन्द, नाहि कहे मुखे।
इहार दुःख देखि मोर द्विगुण हये दुःखे || २४ ||

antare duḥkhi mukunda, nāhi kahe mukhe
ihāra duḥkha dekhi' mora dvi-guṇa haye duḥkhe

SYNONYMS

antare—within himself; duḥkhi—unhappy; mukunda—Mukunda; nāhi—not; kahe—says; mukhe—in the mouth; ihāra—of him; duḥkha—the unhappiness; dekhi'—seeing; mora—My; dvi-guṇa—twice; haye—there is; duḥkhe—the unhappiness.

TRANSLATION

"Of course, Mukunda does not say anything, but I know that he is very unhappy within, and upon seeing him unhappy, I become twice as unhappy.

TEXT 25

आमि त'—सन्यासी, दामोदर—ब्रजचारी।
सद। रहे आম। उपर शिक्षा-दशु धरि' || २५ ||
āmi ta’—sannyāsī, dāmodara—brahma-cārī
sadā rahe āmāra upara śikṣā-daṇḍa dhari’

SYNONYMS
āmi ta’—I indeed; sannyāsī—in the renounced order of life; dāmodara—of the name Dāmodara; brahma-cārī—in a stage of complete celibacy; sadā—always; rahe—remains; āmāra upara—on Me; śikṣā-daṇḍa—a stick for My education; dhari’—keeping.

TRANSLATION
“Although I am in the renounced order of life and Dāmodara is a brahma-cārī, he still keeps a stick in his hand just to educate Me.

TEXT 26

इंहारा आंगे आमि ना जानि व्यवहार
इंहारे ना भाय भजन चरित्र आमार

inhāra āge āmi nā jāni vyavahāra
inhāre nā bhāya svatantra caritra āmāra

SYNONYMS
inhāra āge—in front of him; āmi—I; nā—not; jāni—know; vyavahāra—social etiquette; inhāre—for him; nā—not; bhāya—exists; sva-tantra— independent; caritra—character; āmāra—My.

TRANSLATION
“According to Dāmodara, I am still a neophyte as far as social etiquette is concerned; therefore he does not like My independent nature.

TEXT 27

लोकापेक्षा नाही इंहार कृष्णकुपा हैते
आमि लोकापेक्षा काहु न पारि छाडिते

lokāpekṣā nāhi inhāra kṛṣṇa-kṛpā haite
āmi lokāpekṣā kabhu nā pāri chāḍiṭe

SYNONYMS
lokāpekṣā—care for society; nāhi—there is none; inhāra—of Dāmodara; kṛṣṇa-kṛpā—the mercy of the Lord; haite—from; āmi—I; loka-apēkṣā—depen-
dence on public opinion; kabhu—at any time; nā—not; pāri—able; chādite—to give up.

TRANSLATION

“Dāmodara Paṇḍita and others are more advanced in receiving the mercy of Lord Kṛṣṇa; therefore they are independent of public opinion. As such, they want Me to enjoy sense gratification, even though it be unethical. But since I am a poor sannyāsi, I cannot abandon the duties of the renounced order, and therefore I follow them strictly.

PURPORT

A brahmacāri is supposed to assist a sannyāsi; therefore a brahmacāri should not try to instruct a sannyāsi. That is the etiquette. Consequently Dāmodara should not have advised Caitanya Mahāprabhu of His duty.

TEXT 28

अतः एव भूमि सब रह नीलाचले।
दिन कतं आक्षेप तीर्थ जग्मिब एकले॥ २८ ॥

ataeva tumi saba raha nilacale
dina kata ami tirtha bhramiba ekale"

SYNONYMS

ataeva—therefore; tumi—you; saba—all; raha—remain; nilacale—at Jagannātha Puri; dina—days; kata—some; āmi—I; tirtha—the sacred places of pilgrimage; bhramiba—I shall tour; ekale—alone.

TRANSLATION

“You should all therefore remain here in Nilācala for some days while I tour the sacred places of pilgrimage alone.”

TEXT 29

इंहा-सबार बच खाया हये मे ने गुजे।
सोषारोप-च्छले करे गुज आशादन॥ २९ ॥

iṅhā-sabāra vaisa prabhu haye ye ye guñe
doṣāropa-cchale kare guṇa āsvādane
SYNONYMS

inya-sabāra—of all the devotees; vaśa—controlled; prabhu—the Lord; hāye—is; ye ye—whatever; guṇe—by the qualities; doṣa-aropa-chale—on the plea of attributing faults; kare—does; guṇa—high qualities; āsvādane—tasting.

TRANSLATION

Actually the Lord is controlled by the good qualities of all His devotees. On the pretense of attributing faults, He tastes all these qualities.

PURPORT

All the accusations made by Śrī Caitanya Mahāprabhu against His beloved devotees actually showed His great appreciation of their intense love for Him. Yet He mentioned these faults one after another as if He were offended by their intense affection. The personal associates of Śrī Caitanya Mahāprabhu sometimes behaved contrary to regulative principles out of intense love for the Lord, and because of their love Śrī Caitanya Mahāprabhu Himself sometimes violated the regulative principles of a sannyāsi. In the eyes of the public, such violations are not good, but Śrī Caitanya Mahāprabhu was so controlled by His devotees' love that He was obliged to break some of the rules. Although accusing them, Śrī Caitanya Mahāprabhu was indirectly indicating that He was very satisfied with their behavior in pure love of Kṛṣṇa. Therefore in verse twenty-seven He mentions that His devotees and associates place more importance on love of Kṛṣṇa than on social etiquette. There are many instances of devotional service rendered by previous ācāryas who did not care about social behavior when intensely absorbed in love for Kṛṣṇa. Unfortunately, as long as we are within this material world, we must observe social customs to avoid criticism by the general populace. This is Śrī Caitanya Mahāprabhu's desire.

TEXT 30

caitanyera bhakta-vatsalya—akathya-kathana āpane vairāgya-duḥkha kareṇa sahana

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; bhakta-vatsalya—the love for His devotees; akathya-kathana—indescribable by words; āpane—personally; vairāgya—of the renounced order; duḥkha—unhappiness; kareṇa—does; sahana—toleration.
TRANSLATION

No one can properly describe Lord Śrī Caitanya Mahāprabhu’s affection for His devotees. He always tolerated all kinds of personal unhappiness resulting from His acceptance of the renounced order of life.

TEXT

The regulative principles observed by Caitanya Mahāprabhu were sometimes intolerable, and all the devotees became greatly affected by them. Although strictly observing the regulative principles, Caitanya Mahāprabhu could not tolerate the unhappiness felt by His devotees.

TEXT

Therefore, to prevent them from accompanying Him and becoming unhappy, Śrī Caitanya Mahāprabhu declared their good qualities to be faults.
The Lord wanted to tour all the places of pilgrimage alone and strictly observe the duties of the renounced order.

**TEXT 33**

তবে চারিজন বহু মিনতি করিল।

*sva-tantra iśvara prabhu kabhu nā mānila*

SYNONYMS

tabe—thereafter; cāri-jana—four men; bahu—many; minati—petitions; karila—submitted; sva-tantra—Independent; iśvara—the Supreme Personality of Godhead; prabhu—Śrī Caitanya Mahāprabhu; kabhu—at any time; nā—not; mānila—accepted.

**TRANSLATION**

Four devotees then humbly insisted that they go with the Lord, but Śrī Caitanya Mahāprabhu, being the independent Supreme Personality of Godhead, did not accept their request.

**TEXT 34**

তবে নিয়ন্ত্রণ কহিয়া, যে আজ্ঞা তোমার।

*duḥkha sukha ye ha-uk kartavya āmāra*

SYNONYMS

tabe—thereupon; nityānanda—Lord Nityānanda Prabhu; kahe—says; ye ājnā—whatever order; tomāra—Your; duḥkha sukha—distress or happiness; ye—whatever; ha-uk—let there be; kartavya—the duty; āmāra—My.

**TRANSLATION**

Thereupon Lord Nityānanda said: "Whatever You order is My duty, regardless of whether it results in happiness or unhappiness.

**TEXT 35**

কিন্তু এক নিবেদন করেন। আর বার।

*বিচার করিয়া। তাহা কর অঙ্গীকার॥ ৩৫॥*
kintu eka nivedana karōn āra bāra
vicāra kariyā tāhā kara āṅgikāra

SYNONYMS
kintu—but; eka—one; nivedana—petition; karōn—do; āra bāra—again; vicāra—consideration; kariyā—giving; tāhā—that; kara—do; āṅgikāra—acceptance.

TRANSLATION
"Yet I still submit one petition to You. Please consider it, and if You think it proper, please accept it.

TEXT 36

कौपिना, बहिर्वास अर जलपत्र।
अर किछु नाही याबे, सवेएही मात्र। ३६॥

kaupina, bahir-vāsa āra jala-pātra
āra kichu nāhi yābe, sabe ei mātra

SYNONYMS
kaupina—loincloth; bahir-vāsa—outer garments; āra—and; jala-pātra—water pot; āra kichu—anything else; nāhi—not; yābe—will go; sabe—all; ei—this; mātra—only.

TRANSLATION
"You must take with You a loincloth, external clothes and a water pot. You should take nothing more than this.

TEXT 37

तोमार दुई हस्त नाम-गणन।
जलपत्र-बहिर्रास बहिबे केमने। ३७॥

tomāra dui hasta baddha nāma-ganane
jala-pātra-bahirvāsa vahibe kemane

SYNONYMS
tomāra—Your; dui—two; hasta—hands; baddha—engaged; nāma—the holy name; ganane—in counting; jala-pātra—water pot; bahir-vāsa—external garments; vahibe—will carry; kemane—how.
TRANSLATION

"Since Your two hands will always be engaged in chanting and counting the holy names, how will You be able to carry the water pot and external garments?"

PURPORT

From this verse it is clear that Caitanya Mahaprabhu was chanting the holy names a fixed number of times daily. The Gosvamis used to follow in the footsteps of Sri Caitanya Mahaprabhu, and Haridasa Thakura also followed this principle. Concerning the Gosvamis—Srila Rupa Gosvami, Srila Sanatana Gosvami, Srila Raghunatha Bhaṭṭa Gosvami, Srila Jiva Gosvami, Srila Gopala Bhaṭṭa Gosvami and Srila Raghunatha dāsa Gosvami—Śrīnivāsa Ācārya confirms: sāṅkhya-pūr-vaka-nāma-gāna-natibhiḥ. (Śaḍ-gosvāmy-aṣṭaka, 6) In addition to other duties, Śrī Caitanya Mahāprabhu introduced the system of chanting the holy name of the Lord a fixed number of times daily, as confirmed in this verse (tamara dui hasta baddha nāma-ganane). Caitanya Mahāprabhu used to count on His fingers. While one hand was engaged in chanting, the other hand kept the number of rounds. This is corroborated in the Caitanya-candrāmṛta and also in Srila Rūpa Gosvami’s Stava-mālā:

badhnan prema-bhara-prakampita-karo granthin katiḍorakaiḥ
saṅkhyaṭurīṁ nija-loka-maṅgala-hare-krṣṇeti nāmārṇīj japan

(Caitanya-candrāmṛta, 9)

hare krṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā-
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ

(Caitanya-aṣṭaka, 5)

Therefore devotees in the line of Śrī Caitanya Mahāprabhu must chant at least sixteen rounds daily, and this is the number prescribed by the International Society for Krishna Consciousness. Haridasa Thākura daily chanted 300,000 names. Sixteen rounds is about 28,000 names. There is no need to imitate Haridasa Thākura or the other Gosvāmis, but chanting the holy name a fixed number of times daily is essential for every devotee.

TEXT 38

premāveśe pathe tumī habe acetanā
e-saba sāmagrī tomāra ke kare rakṣaṇa
SYNONYMS

prema-āveśe—in ecstatic love of God; pathe—on the way; tumī—You; habe—will be; acetana—unconscious; e-saba—all this; sāmagrī—paraphernalia; tomāra—Your; ke—who; kare—does; rakṣaṇa—protection.

TRANSLATION

“When, along the way, You fall unconscious in ecstatic love of Godhead, who will protect Your belongings—the water pot, garments and so forth?”

TEXT 39

‘क्रष्णदास’-नामे एइ सरल भाषण।
इंहे सज्जे करि’ लह, धर निबेदन॥ ३९॥

‘kṛṣṇadāsa’-nāme ei sarala brāhmaṇa
iṅho saṅge kari’ laha, dhara nivedana

SYNONYMS

kṛṣṇa-dāsa-nāme—named Kṛṣṇadāsa; ei—this; sarala—simple; brāhmaṇa—brāhmaṇa; iṅho—he; saṅge—with You; kari’—accepting; laha—take; dhara—just catch; nivedana—the petition.

TRANSLATION

Śrī Nityānanda Prabhu continued: “Here is a simple brāhmaṇa named Kṛṣṇadāsa. Please accept him and take him with You. That is My request.

PURPORT

This Kṛṣṇadāsa, known as Kālā Kṛṣṇadāsa, is not the Kālā Kṛṣṇadāsa mentioned in the Eleventh Chapter, verse 37, of Ādi-lilā. The Kālā Kṛṣṇadāsa mentioned in the Eleventh Chapter is one of the twelve gopālas (cowherd boys) who appeared to substantiate the pastimes of Lord Caitanya Mahāprabhu. He is known as a great devotee of Lord Nityānanda Prabhu. The brāhmaṇa named Kālā Kṛṣṇadāsa who went with Śrī Caitanya to South India and later to Bengal is mentioned in the Madhya-lilā, Tenth Chapter, verses 62-74. One should not take these two to be the same person.

TEXT 40

জলপঞ্চ-বক্ত্বা বহি’ তোমা-সঙ্গে যাবে।
যে তেমার ইচ্ছা, কর, কিছু না বলিবে॥ ৪০॥
jala-pātra-vastra vahi’ tomā-saṅge yābe
ye tomāra icchā, kara, kichu nā balibe

SYNONYMS
jala-pātra—water pot; vastra—and garments; vahi’—carrying; tomā-saṅge—with You; yābe—will go; ye—whatever; tomāra icchā—Your desire; kara—You do; kichu nā balibe—he will not say anything.

TRANSLATION
"He will carry Your water pot and garments. You may do whatever You like; he will not say a word."

TEXT 41

tabe tānra vakya prabhu kari’ āngikāre
tāhā-sabā laṇā gelā sārvabhauma-ghare

SYNONYMS
tabe—thereupon; tānra—of Lord Nityānanda Prabhu; vakya—the words; prabhu—Lord Caitanya Mahāprabhu; kari’—doing; āngikāre—acceptance; tāhā-sabā—all of them; laṇā—taking; gelā—went; sārvabhauma-ghare—to the house of Sārvabhauma Bhaṭṭācārya.

TRANSLATION
Accepting the request of Lord Nityānanda Prabhu, Lord Caitanya took all His devotees and went to the house of Sārvabhauma Bhaṭṭācārya.

TEXT 42

namaskari’ sārvabhauma āsana nivedila
sabākāre mili’ tabe āsane vasila

SYNONYMS
namaskari’—offering obeisances; sārvabhauma—Sārvabhauma Bhaṭṭācārya; āsana—sitting places; nivedila—offered; sabākāre—all of them; mili’—meeting; tabe—after that; āsane vasila—he took his seat.
TRANSLATION

As soon as they entered his house, Sārvabhauma Bhaṭṭācārya offered the Lord obeisances and a place to sit. After seating all the others, the Bhaṭṭācārya took his seat.

TEXT 43

नाना कृष्णवर्ती कहि कहिल ताहारे।
‘तोमार ठाँग आइलाङ आझा मागिबारे॥ ४३॥

*nānā kṛṣṇa-vārtā kahi’ kahila tānhāre
‘tomāra ṭhāṇī āilāṅ ājñā māgibāre

SYNONYMS

*nānā—various; kṛṣṇa-vārtā—topics on Lord Kṛṣṇa; kahi’—discussing; kahila—He informed; tānhāre—Sārvabhauma Bhaṭṭācārya; tomāra ṭhāṇī—to your place; āilāṅ—I have come; ājñā—order; māgibāre—to beg.

TRANSLATION

After they had discussed various topics about Lord Kṛṣṇa, Śrī Caitanya Mahāprabhu informed Sārvabhauma Bhaṭṭācārya: “I have come to your place just to receive your order.

TEXT 44

सन्यास करि विश्रुगर गियाछे दक्षिणे।
अवधू करिब आमि ताहर अखे्ने॥ ४४॥

*sannyāsa kari’ viśvarūpa giyāche dakṣiṇe
avaśya kariba āmi tāra anveśaṇe

SYNONYMS

*sannyāsa kari’—after accepting the sannyāsa order; viśva-rūpa—Viśvarūpa (the elder brother of Śrī Caitanya Mahāprabhu); giyāche—has gone; dakṣiṇe—to South India; avaśya—certainly; kariba—shall do; āmi—I; tāhra—of Him; anveśaṇe—searching for.

TRANSLATION

“My elder brother, Viśvarūpa, has taken sannyāsa and gone to South India. Now I must go search for Him.
TEXT 45

अज्ञा देह, अवश्य आमि दक्षिणे चलिब ।
भोमार आज्ञाते स्वसे लौटिये आसिब।” ४५ ॥

अज्ञा देहा, अवश्य आमि दक्षिणे चलिब ।
तोमार अज्ञाते स्वसे लौटिये आसिब।” ४५ ॥

SYNONYMS

अज्ञा देहा—please give permission; अवश्य—certainly; आमि—I; दक्षिणे—in South India; चलिब—shall go; भोमार—your; अज्ञाते—by the order; स्वसे—in happiness; लौटिये—returning; आसिब—I shall come.

TRANSLATION

“Please permit Me to go, for I must tour South India. With your permission, I shall soon return very happily.”

TEXT 46

शुनि सार्वभौम हैला अत्यन्त कातर ।
चरणें धरिया कहे बिषाद-उत्तर ॥ ४६ ॥

शुनि—hearing this; सार्वभौम—Sarvabhauma Bhattacharya; हैला—became; अत्यन्त—greatly; कातर—agitated; चरणे—the lotus feet; धरिया—taking; कहे—says; बिषाद—of lamentation; उत्तर—a reply.

SYNONYMS

śuni—hearing this; sārvabhauma—Sārvabhauma Bhattacharya; hailā—became; atyanta—greatly; kātara—agitated; caraṇe—the lotus feet; dhariyā—taking; kahe—says; viśāda—of lamentation; uttara—a reply.

TRANSLATION

Upon hearing this, Sārvabhauma Bhattacharya became very agitated. Catching hold of the lotus feet of Caitanya Mahāprabhu, he gave this sorrowful reply.

TEXT 47

‘बहुजन्येर पुण्यकले पाइयू डोमार संह ।
हेन-संह बिधि नोर करिलेक भंज॥ ४७ ॥

‘For the sake of the people they have done a holy service. The well-done one, explain to us your good pastimes.” ४७ ॥

SYNONYMS

‘बहुजन्येर—for all; पुण्यकले—very pious; पाइयू—have; डोमार—your; संह—well-done; हेन—explain; बिधि—to us; नोर—your; करिलेक—your; भंज—good pastimes.” ४७ ॥
The Lord's Tour of South India

Text 49

'bahu-janmera punya-phale pāinu tomāra saṅga
hena-saṅga vidhi mora karileka bhaṅga

SYNONYMS

bahu-janmera—of many births; punya-phale—as the fruit of pious activities; pāinu—I got; tomāra—Your; saṅga—association; hena-saṅga—such association; vidhi—providence; mora—my; karileka—has done; bhaṅga—breaking.

TRANSLATION

“After many births, due to some pious activity, I got Your association. Now providence is breaking this invaluable association.

TEXT 48

śīre vajra paḍe yadi, putra mari’ yāya
tāhā sahi, tomāra viccheda sahana nā yāya

SYNONYMS

śīre—on the head; vajra—a thunderbolt; paḍe—falls; yadi—if; putra—son; mari’—dying; yāya—goes; tāhā—that; sahi—I can tolerate; tomāra—Your; viccheda—separation; sahana—enduring; nā yāya—cannot be done.

TRANSLATION

“If a thunderbolt falls on my head or if my son dies, I can tolerate it. But I cannot endure the unhappiness of Your separation.

TEXT 49

svatantra-iśvara tumi karibe gamana
dina katho raha, dekhi tomāra caraṇa’

SYNONYMS

svatantra-iśvara—the independent Supreme Personality of Godhead; tumi—You; karibe—will make; gamana—departure; dina—days; katho—some; raha—please stay; dekhi—I may see; tomāra caraṇa—Your lotus feet.
TRANSLATION

“My dear Lord, You are the independent Supreme Personality of Godhead. Certainly You will depart. I know that. Still, I ask You to stay here a few days more so that I can see Your lotus feet.”

TEXT 50

tāhāra vinaye prabhura śithila haila mana rahila divasa katho, nā kaila gamana

SYNONYMS

tāhāra—of Sarvabhauma Bhanacarya; vinaye—on the request; prabhura—of Lord Śrī Caitanya Mahāprabhu; śithila—slackened; haila—became; mana—the mind; rahila—stayed; divasa—days; katho—a few; nā—not; kaila—did; gamana—departure.

TRANSLATION

Upon hearing Sarvabhauma Bhaṭṭācārya’s request, Caitanya Mahāprabhu relented. He stayed a few days longer and did not depart.

TEXT 51

bhāṭṭācārya āgraha kari’ karenā nimantrana grhe pāka kari’ prabhuke karā’na bhojana

SYNONYMS

bhāṭṭācārya—Sārvabhauma Bhaṭṭācārya; āgraha—eagerness; kari’—showing; karenā—did; nimantrana—invitation; grhe—at home; pāka—cooking; kari’—doing; prabhuke—Lord Śrī Caitanya Mahāprabhu; karā’na—made; bhojana—eating.

TRANSLATION

The Bhaṭṭācārya eagerly invited Lord Caitanya Mahāprabhu to his home and fed Him very nicely.
The Lord’s Tour of South India

TEXT 52

The Bhattacarya’s wife, whose name was Sāthīmātā (the mother of Sāthī), did the cooking. The narrations of these pastimes are very wonderful.

SYNONYMS

tānhāra brāhmaṇī—his wife; tāhira nāma—her name; Sāthīrā mātā—the mother of Sāthī; rāndhi’—cooking; bhikṣā dena—offers food; tenho—she; āścarya—wonderful; tāhira—her; kathā—narration.

TRANSLATION

The Bhaṭṭācārya’s wife, whose name was Sāthimātā (the mother of Sāthī), did the cooking. The narrations of these pastimes are very wonderful.

TEXT 53

Later I shall tell about this in elaborate detail, but at present I wish to describe Śrī Caitanya Mahāprabhu’s South Indian tour.

SYNONYMS

āge—later; ta’—indeed; kahiba—I shall speak; tāhā—all those incidents; kariyā—doing; vistāra—elaboration; ebe—now; kahi—let me describe; prabhura—of Lord Caitanya Mahāprabhu; dakṣiṇa—in South India; yātrā—of the touring; samācāra—the narration.

TRANSLATION

Later I shall tell about this in elaborate detail, but at present I wish to describe Śrī Caitanya Mahāprabhu’s South Indian tour.

TEXT 54

dina pāñca rahī’ prabhu bhāttācārya-sthāne
chālibāra lāgi’ ājñā māgilā āpane

dina pāñca rahī’ prabhu bhaṭṭācārya-sthāne
calibāra lāgi’ ājñā māgilā āpane
SYNONYMS

dina pāṅca—five days; rahī’—staying; prabhu—Lord Śrī Caitanya Mahāprabhu; bhaṭṭācārya-sthāne—at Śrīvabhauma Bhaṭṭācārya’s place; calibāra lāgi’—for starting; ājñā—order; māgilā—begged; āpane—personally.

TRANSLATION

After staying five days at the home of Śrīvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu personally asked his permission to depart for South India.

TEXT 55

prabhura agrahe bhaṭṭācārya sammata ha-ilā
prabhu tāṅre laṅā jagannātha-mandire gelā

SYNONYMS

prabhura agrahe—by the eagerness of Śrī Caitanya Mahāprabhu; bhaṭṭācārya—Śrīvabhauma Bhaṭṭācārya; sammata ha-ilā—became agreeable; prabhu—Lord Śrī Caitanya Mahāprabhu; tāṅre—him (Śrīvabhauma Bhaṭṭācārya); laṅā—taking; jagannātha-mandire—to the temple of Lord Jagannātha; gelā—went.

TRANSLATION

After receiving the Bhaṭṭācārya’s permission, Lord Caitanya Mahāprabhu went to see Lord Jagannātha in the temple. He took the Bhaṭṭācārya with Him.

TEXT 56

darśana kari’ thākura-pāśa ājñā māgilā
pūjāri prabhure mālā-prasāda āni’ dilā

SYNONYMS

darśana kari’—visiting the Lord; thākura-pāśa—from the Lord; ājñā māgilā—begged permission; pūjāri—the priest; prabhure—unto Lord Śrī Caitanya Mahāprabhu; mālā—garland; prasāda—remnants of food; āni’—bringing; dilā—delivered.
TRANSLATION

Seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu also begged His permission. The priest then immediately delivered prasāda and a garland to Lord Caitanya.

TEXT 57

Seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu also begged His permission. The priest then immediately delivered prasāda and a garland to Lord Caitanya.

SYNONYMS

aṁa-mālā—getting; harṣe—in great jubilation; namaskāra—obeisances; kari’—offering; ānande—with great pleasure; dākṣiṇa-deśe—to South India; cale—goes; gaurahari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus receiving Lord Jagannātha’s permission in the form of a garland, Śrī Caitanya Mahāprabhu offered obeisances, and in great jubilation prepared to depart for South India.

TEXT 58

Accompanied by His personal associates and Śravabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu circumambulated the altar of Jagannātha. The Lord then departed on His South Indian tour.
TEXT 59

While the Lord was going along the path to Álalanañtha, which was located on the seashore, Sārvabhauma Bhāṭṭācārya gave the following orders to Gopinatha Acārya.

SYNONYMS

samudra-tīre—on the shore of the sea; tīre—on the shore; álalanañtha-pathe—on the path to the temple of Álalanañtha; sārvabhauma—Sārvabhauma Bhāṭṭācārya; kahilena—said; acārya-gopināthe—to Gopinatha Acārya.

TRANSLATION

While the Lord was going along the path to Álalanañtha, which was located on the seashore, Sārvabhauma Bhāṭṭācārya gave the following orders to Gopinatha Acārya.

TEXT 60

“Bring the four sets of loincloths and outer garments I keep at home, and also some prasāda of Lord Jagannātha’s. You may carry these things with the help of some brāhmaṇa.”

SYNONYMS

cāri kopiṇa-bahirvāsa—four sets of loincloths and external clothing; rākhīyāchi—I have kept; ghare—at home; tāhā—that; prasāda-anna—remnants of food of Lord Jagannātha; lañā—taking; āisa—come here; vipra-dvāre—by means of some brāhmaṇa.

TRANSLATION

“Bring the four sets of loincloths and outer garments I keep at home, and also some prasāda of Lord Jagannātha’s. You may carry these things with the help of some brāhmaṇa.”

TEXT 61

tabe sārvabhauma kahe prabhura caraṇe
avaśya pālibe, prabhu, mora nivedane
SYNONYMS
tabe—thereafter; sārvabhauma—Sārvabhauma Bhāṭṭācārya; kahe—said; prabhur altar—unto the lotus feet of the Lord; avaśya—certainly; pālibe—You will keep; prabhu—my Lord; mora—my; nivedane—request.

TRANSLATION
While Lord Śrī Caitanya Mahāprabhu was departing, Sārvabhauma Bhaṭṭācārya submitted the following at His lotus feet: “My Lord, I have one final request that I hope You will kindly fulfill.

TEXT 62
‘रामानंद राय’ आचे गोडावरी-तीरे ।
अधिकारी हयेन ते है। विद्यानगरे॥ ६२॥

‘रामानंद राय’ अचे गोडावरी-तीरे
adhiκāri hayena teṅho vidyānagare

SYNONYMS
rāmānanda rāya—Rāmānanda Rāya; āche—there is; godāvari-tīre—on the bank of River Godāvari; adhiκāri—a responsible officer; hayena—is; teṅho—he; vidyānagare—in the town known as Vidyānagara.

TRANSLATION
“In the town of Vidyānagara, on the bank of the Godāvari, there is a responsible government officer named Rāmānanda Rāya.

PURPORT
In the Amṛta-pravāha-bhāṣya, Bhaktivinoda Ṭhākura states that Vidyānagara is today known as Poravandara. There is another Poravandara in western India in the province of Gujarat.

TEXT 63
शूद्र विषयी-ज्ञाने उपेक्षा ना करिबे ।
आमार बचने ताँये अवश्य मिलिबे॥ ६३॥

śūdra viṣayi-jñāne upeksā nā karibe
āmāra vacane tāṅre avaśya milibe

SYNONYMS
śūdra—the fourth social division; viṣayi-jñāne—by the impression of being a worldly man; upeksā—negligence; nā karibe—should not do; āmāra—my;
vacane—on the request; tāṅre—him; avaśya—certainly; milibe—You should meet.

TRANSLATION

"Please do not neglect him, thinking he belongs to a śūdra family engaged in material activities. It is my request that You meet him without fail."

PURPORT

In the varṇāśrama-dharma, the śūdra is the fourth division in the social status. Paricaryātmakaṁ karmā śudrasāyāpi svabhāva-jam (Bg. 18.44). Śūdras are meant to engage in the service of the three higher classes—brāhmaṇas, kṣatriyas and vaiṣyas. Śrī Rāmānanda Rāya belonged to the karaṇa class, which is the equivalent of the kāyastha class in Bengal. This class is regarded all over India as śūdra. It is said that the Bengali kāyasthas were originally engaged as servants of brāhmaṇas who came from North India to Bengal. Later, the clerical class became the kāyasthas in Bengal. Now there are many mixed classes known as kāyastha. Sometimes it is said in Bengal that those who cannot claim any particular class belong to the kāyastha class. Although these kāyasthas or karaṇas are considered śūdras, they are very intelligent and highly educated. Most of them are professionals such as lawyers or politicians. Thus in Bengal the kāyasthas are sometimes considered kṣatriyas. In Orissa, however, the kāyastha class, which includes the karaṇas, is considered in the śūdra category. Śrīla Rāmānanda Rāya belonged to this karaṇa class; therefore he was considered a śūdra. He was also the governor of South India under the regime of Mahārāja Pratāparudra of Orissa. In other words, Sārvabhauma Bhaṭṭācārya informed Lord Caitanya Mahāprabhu that Rāmānanda Rāya, although belonging to the śūdra class, was a highly responsible government officer. As far as spiritual advancement is concerned, materialists, politicians and śūdras are generally disqualified. Sārvabhauma Bhaṭṭācārya therefore requested that Lord Caitanya Mahāprabhu not neglect Rāmānanda Rāya, who was highly advanced spiritually although he was born a śūdra and a materialist.

A viṣayi is one who is attached to family life and is interested only in wife, children and worldly sense gratification. The senses can be engaged either in worldly enjoyment or in the service of the Lord. Those who are not engaged in the service of the Lord and are interested only in material sense gratification are called viṣayi. Śrīla Rāmānanda Rāya was engaged in government service, and he belonged to the karaṇa class. He was certainly not a sannyāsī in saffron cloth, yet he was in the transcendental position of a paramahamsa householder. Before becoming Caitanya Mahāprabhu’s disciple, Sārvabhauma Bhaṭṭācārya considered Rāmānanda Rāya an ordinary viṣayi because he was a householder engaged in government service. However, when the Bhaṭṭācārya was actually enlightened in Vaiṣṇava philosophy, he could understand the exalted transcendental position of Śrī Rāmānanda Rāya; therefore he referred to him as adhikāri. An adhikāri is one
who knows the transcendental science of Kṛṣṇa and is engaged in His service; therefore all grhaṣṭha devotees are designated as dāsa adhikāri.

TEXT 64

তোমার সঙ্গের যোগ্য তেঁতেছে এক জন
পৃথিবীতে রসিক তুষ্ক নাহি তাঁহার সম

tomāra saṅgera yogya tenho eka jana
prthivite rasika bhakta nāhi tāṅra sama

SYNONYMS
tomāra—Your; saṅgera—of association; yogya—fit; tenho—he (Rāmānanda Rāya); eka—one; jana—person; prthivite—in the world; rasika—expert in transcendental mellow; bhakta—devotee; nāhi—there is none; tāṅra sama—like him.

TRANSLATION

Śārvabhauma Bhāṭṭācārya continued: ‘Rāmānanda Rāya is a fit person to associate with You; no other devotee can compare with him in knowledge of the transcendental mellow.

TEXT 65

পাণ্ডিত্য আর ভক্তিরস,—দুঃখের তেঁতেছে সীমা
সন্তানিলে জানিবে তুমি তাঁহার মহিমা

pāṇḍitya āra bhakti-rasa,—duṁhera tenho sīmā
sambhāṣile jānibe tumī tāṁhāra mahimā

SYNONYMS

pāṇḍitya—learning; āra—and; bhakti-rasa—the mellow of devotional service; duṁhera—of these two; tenho—he; sīmā—the limit; sambhāṣile—when You talk with him; jānibe—will know; tumī—You; tāṁhāra—his; mahimā—glories.

TRANSLATION

‘He is a most learned scholar as well as an expert in devotional mellow. Actually he is most exalted, and if You talk with him, You will see how glorious he is.

TEXT 66

অলৌকিক বাক্য চেষ্টা তাঁর না বুঝিয়া
পরিহাস করিয়াছি তাঁরে ‘বৈষ্ণব’ বলিয়া

Translation
Sri Caitanya-caritamrta [Madhya-lila, Ch. 7]

**SYNONYMS**

alaukiṁ vākyam ceṣṭām tāṁraṁ nā bujhiyaṁ
parihāsaṁ kariyāchīṁ tāṁre ‘vaiṣṇava’ baliyāṁ

**SYNONYMS**

alaukiṁ—uncommon; vākyam—words; ceṣṭām—endeavor; tāṁraṁ—his; nā—without; bujhiyaṁ—understanding; parihāsaṁ—joking; kariyāchīṁ—I have done; tāṁre—unto him; vaiṣṇavaṁ—a devotee of the Lord; baliyāṁ—as.

**TRANSLATION**

“I could not realize when I first spoke with Rāmānanda Rāya that his topics and endeavors were all transcendentally uncommon. I made fun of him simply because he was a Vaiṣṇava.”

**PURPORT**

Anyone who is not a Vaiṣṇava or unalloyed devotee of the Supreme Lord must be a materialist. A Vaiṣṇava living according to Śrī Caitanya Mahāprabhu’s injunctions is certainly not on the materialistic platform. Caitanya means “spiritual force.” All of Śrī Caitanya Mahāprabhu’s activities were carried out on the platform of spiritual understanding; therefore only those who are on the spiritual platform are able to understand the activities of Śrī Caitanya Mahāprabhu. Materialistic persons who cannot be generally known as karmis or jñānis. The jñānis are mental speculators who simply try to understand what is spirit and what is soul. Their process is neti neti: “This is not spirit, this is not Brahman.” The jñānis are a little more advanced than the dull-headed karmis, who are simply interested in sense gratification. Before becoming a Vaiṣṇava, Sārvabhauma Bhavaṭṭācārya was a mental speculator (jñāni), and being such, he always cut jokes with Vaiṣṇavas. A Vaiṣṇava never agrees with the speculative system of the jñānis. Both the jñānis and karmis depend on direct sense perception for their imperfect knowledge. The karmis never agree to accept anything not directly perceived, and the jñānis put forth only hypotheses. However, the Vaiṣṇavas, the unalloyed devotees of the Lord, do not follow the process of acquiring knowledge by direct sense perception or mental speculation. Because they are servants of the Supreme Lord, devotees receive knowledge directly from the Supreme Personality of Godhead as He speaks it in Bhagavad-gītā, or sometimes as He imparts it from within as caityaguru. As stated in Bhagavad-gītā:

teṣāṁ satata-yuktāṁ
bhajatāṁ priti-pūrvakām
dadāmi buddhi-yogāṁ tāṁ
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 Vedas are considered to have been spoken by the Supreme Lord. They were first realized by Brahmā, who is the first created being within the universe (tene brahma hṛdā ya ādi-kavaye). Our process is to receive knowledge through the paramparā system, from Kṛṣṇa to Brahmā, to Nārada, Vyāsa, Śrī Caitanya Mahāprabhu and the six Gosvāmīs. By disciplic succession, Lord Brahmā was enlightened from within by the original person, Kṛṣṇa. Our knowledge is fully perfect due to being handed from master to disciple. A Vaiṣṇava is always engaged in the transcendental loving service of the Lord, and as such neither kārmis nor jñānis can understand the activities of a Vaiṣṇava. It is said, vaiṣṇavera kriyā-mudrā viṣṇe nā bujhaya: even the most learned man depending on direct perception of knowledge cannot understand the activities of a Vaiṣṇava. After being initiated into Vaiṣṇavism by Śrī Caitanya Mahāprabhu, Bhaṭṭācārya realized what a mistake he had made in trying to understand Rāmānanda Rāya, who was very learned and whose endeavors were all directed to rendering transcendental loving service to the Lord.

TEXT 67

বোখার প্রসাদে এবে জানিনু তাঁর তত্ত্ব।
সম্ভাবিলে জানিনে তাঁর যেমন মহৎ। ॥ ৬৭ ॥

tomāra prasāde ebe jāninu tānra tattva
sambhāṣile jānibe tānra yemana mahattva

SYNONYMS

tomāra prasāde—by Your mercy; ebe—now; jāninu—I have understood; tānra—of him (Rāmānanda Rāya); tattva—the truth; sambhāṣile—in talking together; jānibe—You will know; tānra—his; yemana—such; mahattva—greatness.

TRANSLATION

The Bhaṭṭācārya said: “By Your mercy I can now understand the truth about Rāmānanda Rāya. In talking with him, You also will acknowledge his greatness.”

TEXT 68

অঙ্গিকার করি’ প্রভু তাঁহার বচন।
তাঁরে বিদায় দিয়ে তাঁরে কৈল আলিঙ্গন। ॥ ৬৮ ॥

aṅgikāra kari’ prabhu tānhāra vacana
tānre vidāya dite tānre kaila āliṅgana
SYNONYMS

angikāra kari'-accepting this proposal; prabhu—Lord Caitanya Mahāprabhu; tārāhāra—of him (Sārvabhauma Bhaṭṭācārya); vacana—the request; tāṅre—unto him; vidāya dite—to offer farewell; tāṅre—him; kaila—did; aśīṅgana—embracing.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu accepted Sārvabhauma Bhaṭṭācārya’s request that He meet Rāmānanda Rāya. Bidding him farewell, the Lord embraced him.

TEXT 69

“ঘরে কৃষ্ণ ভজি মোরে করিহ আশীর্বাদে।

বীরাচলে আসি যেন ভোমার এসাদে॥” ৬৯ ॥

“ghare kṛṣṇa bhaji’ more kariha aśīrvāde
nilācale āsi’ yena tomāra prasāde”

SYNONYMS

ghare—at home; kṛṣṇa—Lord Kṛṣṇa; bhaji’—worshiping; more—unto Me; kariha—do; aśīrvāde—blessing; nilācale—at Jagannātha Puri; āsi’—returning; yena—so that; tomāra—your; prasāde—by the mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the Bhaṭṭācārya’s blessings while he was engaged in the devotional service of Lord Kṛṣṇa at home. The Lord wished to return again to Jagannātha Puri by his mercy.

PURPORT

The word kariha aśīrvāde means, “continue to bestow your blessings upon Me.” Being a sannyāsi, Caitanya Mahāprabhu was on the highest platform of respect and adoration, whereas Sārvabhauma Bhaṭṭācārya, as a householder, was on the second platform. Therefore a sannyāsi is supposed to offer blessings to a gṛhastha. Now Śrī Caitanya Mahāprabhu by His practical behavior requested the blessings of a gṛhastha. This is the special significance of Śrī Caitanya Mahāprabhu’s preaching. He gave equal status to everyone, regardless of material considerations. His movement is thoroughly spiritual. Although apparently a gṛhastha (householder), Sārvabhauma Bhaṭṭācārya was unlike the so-called karmīs interested in sense gratification. After being initiated by Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya was perfectly situated in the spiritual order; therefore it was quite possible for him to offer blessings even to a sannyāsi. He was always engaged in the service of the
Lord even at home. In our disciplic line we have the example of a perfect householder paramahaṁsa—Śrīla Bhaktivinoda Ṭhākura. In his book Saranāgati, Bhaktivinoda Ṭhākura stated: ye dina grhe, bhajana dekhi’, grhete goloka bhāya (Saranāgati 31.6). Whenever a householder glorifies the Supreme Lord in his home, his activities are immediately transformed into the activities of Goloka Vṛndāvana, spiritual activities taking place in the Goloka Vṛndāvana planet of Kṛṣṇa. Activities exhibited by Kṛṣṇa Himself at Bhauma Vṛndāvana, the Vṛndāvana-dhāma existing on this planet, are not different from His activities on the planet Goloka Vṛndāvana. This is proper realization of Vṛndāvana anywhere. In our Kṛṣṇa consciousness movement we inaugurated the New Vṛndāvana activities wherein devotees are always engaged in the transcendental loving service of the Lord, and this is not different from Goloka Vṛndāvana. The conclusion is that one who acts strictly in the line of Śrī Caitanya Mahāprabhu is competent to offer blessings to sannyāsīs, even though he be a grhastha householder. Although he is in an exalted position, a sannyāsī yet must elevate himself to the transcendental platform by rendering service to the Lord. By his actual behavior, Caitanya Mahāprabhu begged the blessings of Sarvabhauma Bhaṭṭācārya. He set the example of how one should expect blessings from a Vaiṣṇava, regardless of his social position.

TEXT 70

এত বলি' মহাপ্রভু করিলা গমন।
মৃচ্ছিত হঞ্জ ভাই পড়িলা সার্঵ভৌম॥ ৭০॥

etā bali’ mahāprabhu karilā gamana
mūrcchita haṅṅa tāhāṅ paḍilā sārvabhauma

SYNONYMS

etā bali’—saying this; mahā-prabhu—Śrī Caitanya Mahāprabhu; karilā—made; gamana—departure; mūrcchita—fainted; haṅṅa—becoming; tāhāṅ—there; paḍilā—fell down; sārvabhauma—Sārvabhauma Bhaṭṭācārya.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu departed on His tour, and Sārvabhauma Bhaṭṭācārya immediately fainted and fell to the ground.

TEXT 71

তারে উপেক্ষা| কেল শীত গমন।
কে রুষিতে পারে মহাপ্রভুর চিত্ত-মন॥ ৭১॥
tāṅre upekṣiyā kaila śighra gamana
ke bujhite pāre mahāprabhura citta-mana

SYNONYMS

tāṅre—unto Śrāvabhauma Bhaṭṭacārya; upekṣiyā—not paying serious attention; kaila—did; śighra—very fast; gamana—walking; ke—who; bujhite—to understand; pāre—is able; mahāprabhura—of Śrī Caitanya Mahāprabhu; citta-mana—the mind and intention.

TRANSLATION

Although Śrāvabhauma Bhaṭṭacārya fainted, Śrī Caitanya Mahāprabhu did not take notice of him. Rather, He left quickly. Who can understand the mind and intention of Śrī Caitanya Mahāprabhu?

PURPORT

It was naturally expected that when Śrāvabhauma Bhaṭṭacārya fainted and fell to the ground Śrī Caitanya Mahāprabhu would have taken care of him and waited for him to regain consciousness, but He did not do so. Rather, Śrī Caitanya Mahāprabhu immediately started on His tour. It is therefore very difficult to understand the activities of a transcendental person. Sometimes they may seem rather odd, but a transcendental personality remains in his position, unaffected by material considerations.

TEXT 72

mahā-nubhāvera cittera svabhāva ei haya
puspa-sama komala, kaṭhina vajra-maya

SYNONYMS

mahā-anubhāvera—of a great personality; cittera—of the mind; svabhāva—the nature; ei haya—this is; puspa-sama—like a flower; komala—soft; kaṭhina—hard; vajra-maya—like a thunderbolt.

TRANSLATION

This is the nature of the mind of an uncommon personality. Sometimes it is soft like a flower, but sometimes it is as hard as a thunderbolt.
PURPORT

The softness of a flower and the hardness of a thunderbolt are reconciled in the behavior of a great personality. The following quotation from Uttara-rāma-racita (2.7) explains this behavior. One may also consult Madhya-līlā, Third Chapter, verse 212.

TEXT 73

vajrād api kathorāṇī
mṛdūni kusumād api
lokottarāṇaṁ cetāṁsi
ko nu vijñātum iśvaraḥ

SYNONYMS

vajrāt api—than a thunderbolt; kathorāṇī—harder; mṛdūni—softer; kusumāt api—than a flower; loka-uttaraṇām—persons above the human platform of behavior; cetāṁsi—the hearts; kah—who; nu—but; vijñātum—to understand; iśvaraḥ—able.

TRANSLATION

“The hearts of those above common behavior are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?”

TEXT 74

nityānanda prabhu bhaṭṭācārye utḥāila
tāṅra loka-saṅge tāṅre ghare pāṭhāila

SYNONYMS

nityānanda prabhu—Lord Śrī Nityānanda Prabhu; bhaṭṭācārye—Śrīvabhuma Bhaṭṭācārya; utḥāila—raised; tāṅra—His; loka-saṅge—along with associates; tāṅre—him (the Bhaṭṭācārya); ghare—to his home; pāṭhāila—sent.
Lord Nityānanda Prabhu raised Sārvabhauma Bhaṭṭacārya, and with the help of His men saw him to his home.

TEXT 75

भक्तगण नीत्र आसि तैल अभूत साथ |
बक्त-प्रसाद लेना तबे आइल । गोपीनाथ ॥ ७५ ॥

bhakta-gaṇa śīghra āsi' laila prabhura sātha
vastra-prasāda lāṇā tabe āilā gopinātha

SYNONYMS

bhakta-gaṇa—devotees; śīghra—very swiftly; āsi’—coming; laila—took; prabhura—of the Lord; sātha—the company; vastra—the garments; prasāda—and Lord Jagannātha’s prasāda; lāṇā—with; tabe—thereafter; āilā—came; gopinātha—Gopinātha Ācārya.

TRANSLATION

Immediately all the devotees came and partook of Śrī Caitanya Mahāprabhu’s company. Afterwards, Gopinātha Ācārya came with the garments and prasāda.

TEXT 76

सब-संग अभू तबे आलालनाथ आइल ।
नमस्कार करि’ तारे बहुस्तुति तैल ॥ ७६ ॥

sabā-saṅge prabhu tabe ālālanātha āilā
namaskāra kari’ tare bahu-stuti kailā

SYNONYMS

sabā-saṅge—with all of them; prabhu—Lord Śrī Caitanya Mahāprabhu; tabe—then; ālālanātha—the place named Ālālanātha; āilā—reached; namaskāra kari’—offering obeisances; tare—Lord Śrī Caitanya Mahāprabhu; bahu-stuti—many prayers; kailā—offered.

TRANSLATION

All the devotees followed Śrī Caitanya Mahāprabhu to a place known as Ālālanātha. There they all offered respects and various prayers.
In great ecstasy, Śrī Caitanya Mahāprabhu danced and chanted for some time. Indeed, all the neighbors came to see Him.

All around Śrī Caitanya Mahāprabhu, who is also known as Gaurahari, people began to shout the holy name of Hari. Lord Caitanya, immersed in His usual ecstasy of love, danced in the midst of them.
SYNONYMS
kāñcana-sadrśa—like molten gold; deha—a body; aruṇa—saffron; vasana—garments; pulaka-aśru—standing of hair and crying; kampa—trembling; sveda—perspiration; tāhāte—therein; bhūṣaṇa—the ornaments.

TRANSLATION
The body of Śrī Caitanya Mahāprabhu was naturally very beautiful. It was like molten gold dressed in saffron cloth. Indeed, He was most beautiful for being ornamented with the ecstatic symptoms, which caused His hair to stand on end, tears to well in His eyes and His body to tremble and perspire all over.

TEXT 80

"dekhiyā lokerā manē hēl chāṁkārā
yathā lokerā āiśe, keha nāhi yāya ghara"

SYNONYMS
dekhiyā—seeing all this; lokerā—of the people; manē—in the minds; hēl—there was; camatkārā—astonishment; yathā—all; lokerā—people; āiśe—came there; keha— anyone; nāhi—not; yāya—goes; ghara—home.

TRANSLATION
Everyone present was astonished to see Śrī Caitanya Mahāprabhu’s dancing and His bodily transformations. Whoever came did not want to return home.

TEXT 81

"kehā nāce, kehā gāya, ‘śrī-krṣṇa’ ‘gopāla’
premete bhāsilā loka,—śrī-vṛddha-ābāla"

SYNONYMS
kehā nāce—someone dances; kehā gāya—someone chants; śrī-krṣṇa—Lord Śrī Kṛṣṇa’s name; gopāla—Gopāla’s name; premete—in love of Godhead; bhāsilā—
floated; *loka*—all the people; *stri*—women; *vṛddha*—old men; *ā-bāla*—from the children.

**TRANSLATION**

Everyone—including children, old men and women—began to dance and chant the holy names of Śrī Kṛṣṇa and Gopāla. In this way they all floated in the ocean of love of Godhead.

**TEXT 82**

দেখি’ নিত্যানন্দ প্রভু কহে ভক্তগণে।
এইরূপে মৃত্যু আগে হবে গ্রামে-গ্রামে।।৮২।।

dekhi’ nityānanda prabhu kahe bhakta-gaṇe
ei-rūpe nṛtya āge habe grāme-grāme

**SYNONYMS**

dekhi’—seeing this; nityānanda—Lord Nityānanda Prabhu; prabhu—the Lord; kahe—says; bhakta-gaṇe—unto the devotees; ei-rūpe—in this way; nṛtya—dancing; āge—ahead; habe—there will be; grāme-grāme—in every village.

**TRANSLATION**

Upon seeing the chanting and dancing of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda predicted that later there would be dancing and chanting in every village.

**PURPORT**

This prediction of Śrī Nityānanda Prabhu is applicable not only in India but also all over the world. That is now happening by His grace. The members of the International Society for Krishna Consciousness are now traveling from one village to another in the Western countries and are even carrying the Deity with them. These devotees distribute various literatures all over the world. We hope that these devotees who are preaching the message of Śrī Caitanya Mahāprabhu will very seriously follow strictly in His footsteps. If they follow the rules and regulations and chant sixteen rounds daily, their endeavor to preach the cult of Śrī Caitanya Mahāprabhu will certainly be successful.

**TEXT 83**

অন্তিকাল হৈল, লোক ছাড়িয়া না যায় ।।
তবে নিত্যানন্দ-গোসাঞি হঝিলা উপায় ।।৮৩।।
Sri Caitanya-caritamrita

atikāla haila, loka chādiyā nā yāya
tabe nityānanda-gosāṅi srjilā upāya

SYNONYMS

atikāla—very late; haila—it was; loka—the people in general; chādiyā—giving up; nā yāya—do not go; tabe—at that time; nityānanda—Śrīla Nityānanda Prabhu; gosāṅi—the spiritual master; srjilā—invented; upāya—a means.

TRANSLATION

Seeing that it was already getting late, Lord Nityānanda Prabhu, the spiritual master, invented a means to disperse the crowd.

TEXT 84

madhyāṅga karite gela prabhuke lana
tāhā dekhi loka āise caudike dhānā

SYNONYMS

madhyāṅga karite—to take lunch at noon; gela—went; prabhuke—Lord Śrī Caitanya Mahāprabhu; lana—taking; tāhā dekhi—seeing that; loka—the people in general; āise—came; caudike—all around; dhānā—running.

TRANSLATION

When Lord Nityānanda Prabhu took Śrī Caitanya Mahāprabhu for lunch at noon, everyone came running around Them.

TEXT 85

madhyāṅga kariya āilā devatā-mandire
nija-gaṅa praveśī kapāṭa dila bahir-dvāre

SYNONYMS

madhyāṅga kariyā—performing bathing, etc; āilā—came back; devatā-mandire—to the temple of the Lord; nija-gaṅa praveśī—allowing His own men; kapāṭa dila—shut; bahir-dvāre—the outside door.
After finishing Their baths, They returned at noon to the temple. Admitting His own men, Śrī Nityānanda Prabhu closed the outside door.

Gopinātha then brought prasāda for the two Lords to eat, and after They ate, the remnants of the food were distributed to all the devotees.

Hearing about this, everyone there came to the outside door and began chanting the holy name, “Hari! Hari!” Thus there was a tumultuous sound.
TEXT 88

তবে মহাপ্রভুঃ দ্বার করাইল মোচন।
আনন্দে আসিয়া লোক পাইলা দরাসা।

**SYNONYMS**

tabe—thereupon; mahāprabhu—Śrī Caitanya Mahaprabhu; dvāra—the door; karāila—made; mocana—opening; ānande—in great pleasure; āsiyā—coming; loka—all the people; pāila—got; daraśana—sight.

**TRANSLATION**

After lunch, Śrī Caitanya Mahaprabhu made them open the door. In this way everyone received His audience with great pleasure.

TEXT 89

এইমত সন্ধ্যা পর্যন্ত লোক আসে, যায়।
‘বৈষ্ণব’ হইল লোক, সবে নাচে, গায়।

**SYNONYMS**

ei-mata—in this way; sandhyā paryanta—until evening; loka—people; āse yāya—come and go; vaiṣṇava—devotees; ha-ilā—became; loka—all the people; sabe—all of them; nāce—dance; gāya—and chant.

**TRANSLATION**

The people came and went until evening, and all of them became Vaiṣṇava devotees and began to chant and dance.

TEXT 90

এইরূপে সেই ঠাঞ্চি জুল্লগণ-সঙ্গে।
সেই রাত্রি গোহালা কৃষ্ণকথা-রঙ্গে।

**SYNONYMS**

ei-rūpe sei thānī bhakta-gana-saṅge
sei rātri gohālā krṣṇa-kathā-ṛaṅge
SYNONYMS

ei-rūpe—in this way; sei ṭhāṇi—in that place; bhakta-gaṇa-saṅge—with the devotees; sei rātri—that night; goṛālā—passed; kṛṣṇa-kathā-raṅge—in great pleasure discussing Lord Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then passed the night there and discussed the pastimes of Lord Kṛṣṇa with His devotees with great pleasure.

TEXT 91

Pṛthvīkāle śāṇa kari’ karila. Gamana ṭvau
Bhakta-gaṇe bhadāya ḍīlā kari’ ālininga || 91 ||

prātaḥ-kāle snāna kari’ karilā gamana
bhakta-gaṇe vidāya dilā kari’ ālingana

SYNONYMS

prātaḥ-kāle—in the morning; snāna—bath; kari’—after taking; karilā—started; gamana—tour; bhakta-gaṇe—to all the devotees; vidāya—farewell; dilā—gave; kari’—doing; ālingana—embracing.

TRANSLATION

The next morning, after taking His bath, Śrī Caitanya Mahāprabhu started on His South Indian tour. He bade farewell to the devotees by embracing them.

TEXT 92

Mūrcchita hāṇā sabe bhumite pādilā ṭvau
Tāṅhā-sabā pāne prabhu phiri’ nā cāhilā || 92 ||

mūrcchita hāṇā sabe bhumite pādilā
tāṅhā-sabā pāne prabhu phiri’ nā cāhilā

SYNONYMS

mūrcchita hāṇā—becoming unconscious; sabe—all; bhumite—on the ground; pādilā—fell down; tāṅhā-sabā—all of them; pāne—toward; prabhu—Lord Śrī Caitanya Mahāprabhu; phiri’—turning; nā—not; cāhilā—saw.
TRANSLATION

Although they all fell to the ground unconscious, the Lord did not turn to see them but proceeded onward.

TEXT 93

vicchede vyākula prabhu calilā duḥkhī haṇā pāche kṛṣṇadāsa yāya jala-pātra laṇā

SYNONYMS

vicchede—in separation; vyākula—perturbed; prabhu—Lord Śrī Caitanya Mahāprabhu; calilā—went on; duḥkhī—unhappy; haṇā—becoming; pāche—just behind; kṛṣṇa-dāsa—His servant named Kṛṣṇadāsa; yāya—went; jala-pātra—the water pot; laṇā—taking.

TRANSLATION

In separation, the Lord became very perturbed and walked on unhappily. His servant, Kṛṣṇadāsa, who was carrying His water pot, followed behind.

TEXT 94

bhakta-gaṇa upavāśi tāhāni rahilā āra dine duḥkhī haṇā nilācale āilā

SYNONYMS

bhakta-gaṇa—the devotees; upavāśi—fasting; tāhāni—there; rahilā—remained; āra dine—on the next day; duḥkhī—unhappy; haṇā—becoming; nilācale—to Jagannātha Puri; āilā—returned.

TRANSLATION

All the devotees remained there and fasted, but the next day they all unhappily returned to Jagannātha Puri.

TEXT 95
matta-sirhha-prāya prabhu karilā gamana
premāveṣe yāya kari' nāma-saṅkīrtana

SYNONYMS

matta-sirhha—a mad lion; prāya—almost like; prabhu—Lord Śrī Caitanya Mahāprabhu; karilā—did; gamana—touring; prema-āveṣe—in ecstatic love; yāya—goes; kari’—performing; nāma-saṅkīrtana—chanting Kṛṣṇa's name.

TRANSLATION

Almost like a mad lion, Lord Śrī Caitanya Mahāprabhu went on His tour filled with ecstatic love and performing saṅkīrtana, chanting Kṛṣṇa's names as follows.

TEXT 96

क्रृष्णाः क्रृष्णाः क्रृṣ्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः he 
क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः he 
क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः pāhi mām 
क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः क्रृष्णाः pāhi mām

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; he—O; rakṣa—please protect; mām—me; pāhi—please maintain; rāma—Lord Rāma; rāghava—descendant of King Raghu; keśava—killer of the Keśi demon.

TRANSLATION

The Lord chanted:

Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he 
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he 
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! rakṣa mām 
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! pāhi mām
That is, “O Lord Kṛṣṇa, please protect Me and maintain Me.” He also chanted:

Rāma! Rāghava! Rāma! Rāghava! Rāma! Rāghava! rākṣa mām
Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! pāhi mām

That is, “O Lord Rāma, descendant of King Raghu, please protect Me. O Kṛṣṇa, O Keśava, killer of the Keśi demon, please maintain Me.”

**TEXT 97**

एই লোক পড়ি’ পথে চলিলা গৌরহরি।
লোক দেখি’ পথে কহে,— বল ‘হরি’ ‘হরি’ || ৯৭ ||

ei śloka paḍi’ pathe calīla gaurahari
loka dekhī’ pathe kahe,—bala ‘hari’ ‘hari’

**SYNONYMS**
ei śloka paḍi’—reciting this verse kṛṣṇa! kṛṣṇa!; pathe—on the way; calīlā—went; gaura-hari—Lord Śrī Caitanya Mahāprabhu; loka dekhī’—seeing other people; pathe—on the way; kahe—He says; bala—say; hari hari—the holy name of Lord Hari.

**TRANSLATION**

Chanting this verse, Lord Śrī Caitanya Mahāprabhu, known as Gaurahari, went on His way. As soon as He saw someone, He would request him to chant, “Hari! Hari!”

**TEXT 98**

সেই লোক প্রেমমত্ত হঞা বলে ‘হরি’ ‘কৃষ’।
প্রভুর পাছে সঙ্গে যায় দর্শন-সতর্ক || ৯৮ ||

sei loka prema-matta hañā bale ‘hari’ ‘kṛṣṇa’
prabhura pāche saṅge yāya darśana-satṛṣṇa

**SYNONYMS**

sei loka—that person; prema-matta—maddened in love of Godhead; hañā—becoming; bale—says; hari kṛṣṇa—the holy name of Lord Hari and Lord Kṛṣṇa; prabhura pāche—behind the Lord; saṅge—with Him; yāya—goes; darśana-satṛṣṇa—being very eager to see Him.
Whoever heard Lord Caitanya Mahāprabhu chant, “Hari, Hari,” also chanted the holy name of Lord Hari and Kṛṣṇa. In this way, they all followed the Lord, very eager to see Him.

**TRANSLATION**

After some time, the Lord would embrace these people and bid them to return home, after investing them with spiritual potency.

**SYNONYMS**

\( \text{kata-kṣane rahī' prabhu tāre āliṅgiyā} \)
\( \text{vidāya karila tāre sakti saṅcāriyā} \)

**TRANSLATION**

After some time, the Lord would embrace these people and bid them to return home, after investing them with spiritual potency.

**PURPORT**

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura explains that this spiritual potency is the essence of the pleasure potency and the eternity potency. By these two potencies, one is empowered with devotional service. Lord Kṛṣṇa Himself, or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Śrī Caitanya Mahāprabhu was empowered with this *bhakti-sakti*. Thus the Lord’s followers were able to preach Kṛṣṇa consciousness by divine grace.
SYNONYMS

sei-jana—that person; nija-grāme—to his own village; kariya gamana—returning there; kṛṣṇa bali’—saying the holy name of Lord Kṛṣṇa; hāse—laughs; kānde—cries; nāce—dances; anukṛṣaṇa—always.

TRANSLATION

Being thus empowered, they would return to their own villages, always chanting the holy name of Kṛṣṇa and sometimes laughing, crying and dancing.

TEXT 101

यारे देखे, तारे कहे,—कह बुक्षनामः।
एउँगत १०१ कृपाओ तैल लब निज-ग्रामः।

yāre dekhe, tāre kahe,—kaha kṛṣṇa-nāma
ei-mata ‘vaiṣṇava’ kaila saba nija-grāma

SYNONYMS

yāre dekhe—whomever he meets; tāre—to him; kahe—he says; kaha kṛṣṇa-nāma—kindly chant the Hare Kṛṣṇa mantra; ei-mata—in this way; vaiṣṇava—devotees of the Supreme Personality of Godhead; kaila—made; saba—all; nija-grāma—his own village.

TRANSLATION

These empowered people used to request everyone and anyone—whomever they saw—to chant the holy name of Kṛṣṇa. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

PURPORT

In order to become an empowered preacher, one must be favored by Lord Śrī Caitanya Mahāprabhu or His devotee, the spiritual master. One must also request everyone to chant the mahā-mantra. In this way, such a person can convert others to Vaiṣṇavism, showing them how to become pure devotees of the Supreme Personality of Godhead.

TEXT 102

ग्रामांतर हैठे देखिए अइला यत्त जनः।
ठार दर्शन-कुपाय हौ ठार समः।

gramāntara haite dekhite āila yata jana
tāhṛa darśana-kṛpāyaya haya tāhṛa sama
SYNONYMS

grama-antara haite—from different villages; dekhite—to see; aila—came; yata jana—all the persons; tāhre—his; darśana-krpāya—by the mercy of seeing him; haya—become; tāhre sama—similar Vaiṣṇavas.

TRANSLATION

Simply by seeing such empowered individuals, people from different villages would become like them by the mercy of their glance.

TEXT 103

সেই যাই’ গ্রামের লোক বৈঃক্ষর করয়।
অন্যগ্রামিন আসি’ তাহে দেখি’ বৈঃক্ষর হয়। ১০৩।

sei yai’ gramera loka vaisnava karaya
anaya-grami asi’ tahre dekhi’ vaisnava haya

SYNONYMS

sei—that Vaiṣṇava; yai’—going to his own village; gramera loka—all the people of the village; vaisnava—devotees; karaya—makes; anya-grami—inhabitants from different villages; asi’—coming there; tahre dekhi’—by seeing them; vaisnava haya—become devotees.

TRANSLATION

When these individuals returned to their villages, they also converted others into devotees. When others came to see them, they also were converted.

TEXT 104

সেই যাই’ আর গ্রামে করে উপদেশ।
এইমত ‘বৈঃক্ষর’ হেল সব দক্ষিণ-দেশ । ১০৪।

sei yai’ ara grame kare upadesa
ei-mata ‘vaisnava’ haila saba dakshina-desa

SYNONYMS

sei—that man; yai’—going; ara—different; grame—to the villages; kare—gives; upadesa—instruction; ei-mata—in this way; vaisnava—devotees; haila—became; saba—all; dakshina-deesa—the people of South India.
TRANSLATION

In this way, as those men went from one village to another, all the people of South India became devotees.

TEXT 105

এইমন পথে যাইতে শত শত জন।
‘বৈষ্ণব’ করেন তাঁরে করি’ আলিঙ্গন। ॥ ১০৫ ॥

ei-mata pathe yāite śata śata jana
‘vaiṣṇava’ karenā tāhre kari’ āliṅgana

SYNONYMS

ei-mata—in this way; pathe—on the way; yāite—while passing; śata śata—hundreds and hundreds; jana—persons; vaiṣṇava—devotees; karenā—makes; tāhre—Him; kari’—doing; āliṅgana—embracing.

TRANSLATION

Thus many hundreds of people became Vaiṣṇavas when they passed the Lord on the way and were embraced by Him.

TEXT 106

যেই গ্রামে রাহি’ ভিক্ষা করেন যাঁর ঘরে।
সেই গ্রামের যত লোক আইসে দেখিবারে। ॥ ১০৬ ॥

yei grāme rahi’ bhikṣā karenā yāhre ghare
sei grāmera yata loka āise dekhibāre

SYNONYMS

yei grāme—in whatever village; rahi’—staying; bhikṣā—alms; karenā—accepts; yāhre—whose; ghare—at home; sei—that; grāmera—of the village; yata loka—all the persons; āise—come; dekhibāre—to see.

TRANSLATION

In whatever village Śrī Caitanya Mahāprabhu stayed to accept alms, many people came to see Him.

TEXT 107

প্রভুর কুপায় হয় মহাভাগবত।
সেই সব আচার্য হঞঞ্জা তারিল জগত। ॥ ১০৭ ॥
prabhura kṛpāya haya mahābhāgavata
sei saba ācārya hañā tārila jagat

SYNONYMS

prabhura kṛpāya—by the mercy of the Lord; haya—become; mahā-bhāgavata—first-class devotees; sei saba—all such persons; ācārya—teachers; hañā—becoming; tārila—liberated; jagat—the whole world.

TRANSLATION

By the mercy of the Supreme Lord, Śrī Caitanya Mahāprabhu, everyone became a first-class devotee. Later they became teachers or spiritual masters and liberated the entire world.

TEXT 108

etam eva īśava sāmān samānāya
sarva-desa 'vaishāv' helā āhūtra samānāya

ei-mata kailā yāvat gelā setubandhe
sarva-desa 'vaiśṇava' haila prabhura sambandhe

SYNONYMS

ei-mata—in this way; kailā—performed; yāvat—until; gelā—went; setubandhe—to the southernmost part of India; sarva-desa—all the countries; vaiśṇava—devotees; haila—became; prabhura—Lord Śrī Caitanya Mahāprabhu; sambandhe—in connection with.

TRANSLATION

In this way the Lord went to the extreme southern part of India, and He converted all the provinces to Vaiśṇavism.

TEXT 109

nava-dvipe yei śakti nā kailā prakāše
se śakti prakāśi' nistārila daksīna-desē

SYNONYMS

nava-dvipe—at Navadvīpa; yei—that which; śakti—the potency; nā—not; kailā—did; prakāše—manifestation; se—that; śakti—potency; prakāśi’—manifesting; nistārila—delivered; daksīna-desē—South India.
TRANSLATION

Lord Śrī Caitanya Mahāprabhu did not manifest His spiritual potencies at Navadvipa, but He did manifest them in South India and liberated all the people there.

PURPORT

At that time there were many smārtas (nondevotee followers of Vedic rituals) at the holy place of Navadvipa, which was also the birthplace of Lord Śrī Caitanya Mahāprabhu. Followers of the smṛti-śāstra are called smārtas. Most of them are nondevotees, and their main business is following strictly the brahminical principles. However, they are not enlightened in devotional service. In Navadvipa all the learned scholars are followers of the smṛti-śāstra, and Lord Caitanya Mahāprabhu did not attempt to convert them. Therefore the author has remarked that the spiritual potency Lord Śrī Caitanya Mahāprabhu did not manifest at Navadvipa was by His grace manifest in South India. Thus everyone there became a Vaiśṇava. By this it is to be understood that people are really interested in preaching in a favorable situation. If the candidates for conversion are too disturbing, a preacher may not attempt to spread Kṛṣṇa consciousness amongst them. It is better to go where the situation is more favorable. This Kṛṣṇa consciousness movement was first attempted in India, but the people of India, being absorbed in political thoughts, did not take to it. They were entranced by the political leaders. We preferred, therefore, to come to the West, following the order of our spiritual master, and by the grace of Lord Caitanya Mahāprabhu this movement is becoming successful.

TEXT 110

prabhuke ye bhaje, tāre tāṇra kṛpa haya
sei se e-saba lilā satya kari' laya

SYNONYMS

prabhuke—Lord Śrī Caitanya Mahāprabhu; ye—anyone who; bhaje—worships; tāre—unto him; tāṇra—of Lord Caitanya Mahāprabhu; kṛpa—the mercy; haya—there is; sei se—such person; e-saba—all these; lilā—pastimes; satya—truth; kari'—accepting as; laya—takes.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu’s empowering of others can be understood by one who is actually a devotee of the Lord and who has received His mercy.
TEXT 111

अलौकिक-लीलायं यार न हृय विश्वास ।
इहलोक, परलोक भार हृय नाश || १११ ||

alaukika-lilaya yāra nā haya viśvāsa
iha-loka, para-loka tāra haya nāśa

SYNONYMS
alaukika—uncommon; lilaya—in the pastimes; yāra—of someone; nā—not; haya—there is; viśvāsa—faith; iha-loka—in this world; para-loka—in the next world; tāra—of him; haya—there is; nāśa—destruction.

TRANSLATION
If one does not believe in the uncommon, transcendental pastimes of the Lord, he is vanquished both in this world and in the next.

TEXT 112

प्रथमेि कहिल ग्रंहूर येरुपे गमन ।
एि-मता जानिह यावत दक्षिण-भ्रमण || ११२ ||

prathamei kahila prabhura ye-rupe gamana
ei-mata jāniha yāvat daksīṇa-bhramaṇa

SYNONYMS
prathamei—at the beginning; kahila—I have explained; prabhura—of Lord Śrī Caitanya Mahāprabhu; ye-rupe—as; gamana—the touring; ei-mata—in this way; jāniha—you should know; yāvat—as long as; daksīṇa-bhramaṇa—touring in South India.

TRANSLATION
Whatever I have stated about the beginning of the Lord’s movement should also be understood to hold for as long as the Lord toured South India.

TEXT 113

एि-मता याइते याइते गेला कुर्मस्थाने ।
कुर्म देखि’ बैल ताहे श्वन-प्रणामे || ११३ ||

ei-mata yāite yāite gelā kūrma-sthāne
kūrma dekhī’ kaila tāhre stavana-praṇāme
SYNONYMS

ei-ma—in this way; yāite—while passing; gelā—He went; kūrma-sthāne—to the place of pilgrimage known as Kūrma-kṣetra; kūrma dekhi’—seeing Lord Kūrma; kaila—offered; tāhre—unto Him; stavana—prayers; praṇāme—and obeisances.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu came to the holy place known as Kūrma-kṣetra, He saw the Deity and offered prayers and obeisances.

PURPORT

This Kūrma-sthāna is a well-known place of pilgrimage. There is a temple there of Kūrmadeva. In the Prapannāmṛta it is said that Lord Jagannātha took Śrī Rāmānujācārya from Jagannātha Puri and one night threw him to Kūrma-kṣetra. This Kūrma-kṣetra is situated on the line of the southern railway in India. One has to go to the railway station known as Cikā Kola Road. From this station one goes eight miles to the east to reach the holy place known as Kūrmācala. Those who speak the Telugu language consider this holy place very important. This statement is reported in the government gazette known as Gaṅjāna Manual. There is the Deity of Kūrma there, and Śrīla Rāmānujācārya was thrown from Jagannātha Puri to this place. At that time he thought that the Deity of Kūrma was Lord Śiva’s deity; therefore he was fasting there. Later, when he understood that the kūrma-mūrti was another form of Lord Viṣṇu, he instituted very gorgeous worship of Lord Kūrma. This statement is found in the Prapannāmṛta (Chapter Thirty-six). This holy place of Kūrma-kṣetra, or Kūrma-sthāna, was actually reestablished by Śrīpāda Rāmānujācārya under the influence of Lord Jagannātha-deva at Jagannātha Puri. Later the temple came under the jurisdiction of the king of Vijaya-nagara. The Deity was worshiped by the Vaiṣṇavas of the Madhvācārya-sampradāya. In the temple there are some inscriptions said to be written by Śrī Narahari Tīrtha, who was in the disciplic succession of Madhvācārya. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains those inscriptions as follows: (1) Śrī Puruṣottama Yati appeared as the instructor of many learned men. He was a very favorite devotee of Lord Viṣṇu. (2) His preaching was accepted throughout the world with great respect, and by his power he would liberate many nondevotees with strong reason and logic. (3) He initiated Ānanda Tīrtha and converted many foolish men to accept sannyāsa and punished them with his rod. (4) All his writings and words are very potent. He gave people devotional service to Lord Viṣṇu, and liberation for elevation to the spiritual world. (5) His instructions in devotional service were able to elevate any man to the lotus feet of the Lord. (6) Narahari Tīrtha was also initiated by him, and he became the ruler of the Kaliṅga Province. (7) Narahari Tīrtha fought with the Śavaras, who were caṇḍālas, or hunters, and thus saved the temple of Kūrma. (8) Narahari Tīrtha was a very religious and powerful king. (9) He
died in the Śaka Era 1203, in the month of Vaiśākha in the fortnight of the moon's waxing period, on the day of Ekādaśi, after the temple was constructed and dedicated to the holy name of Yogānanda Nṛšīndadeva. The tablet is dated 1281 A.D., 29 March, Saturday.

TEXT 114

premāveśe hāsi’ kāndi’ nṛtya-gīta kaila
dekhi’ sarva lokera citte camatkāra haila

SYNONYMS

prema-āveśe—in great ecstasy of love of Godhead; hāsi’—laughing; kāndi’—crying; nṛtya-gīta—dancing and chanting; kaila—performed; dekhi’—seeing; sarva lokera—of all the people there; citte—within the hearts; camatkāra—astonishment; haila—there was.

TRANSLATION

While at this place, Lord Śrī Caitanya Mahāprabhu was in His usual ecstasy of love of Godhead and was laughing, crying, dancing and chanting. Everyone who saw Him was astonished.

TEXT 115

āścarya suniya loka āila dekhibāre
prabhura rūpa-prema dekhi’ hailā camatkāre

SYNONYMS

āścarya—wonderful occurrence, suniya—hearing; loka—people; āila—came; dekhibāre—to see; prabhura—of Lord Śrī Caitanya Mahāprabhu; rūpa—beauty; prema—and love of Godhead; dekhi’—seeing; hailā—there was; camatkāre—astonishment.

TRANSLATION

After hearing of these wonderful occurrences, everyone came to see Him there. When they saw the beauty of the Lord and His ecstatic condition, they were all struck with wonder.
TEXT 116

Just by seeing Lord Caitanya Mahaprabhu, everyone became a devotee. They began to chant Kṛṣṇa and Hari and all the holy names. They all were merged in a great ecstasy of love, and they began to dance, raising their arms.

TEXT 117

Always hearing them chant the holy names of Lord Kṛṣṇa, others also became Vaiṣṇavas in those villages.

TEXT 118

Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 7]
ei-mata paramparāya deśa 'vaishnava' haila
kṛṣṇa-nāmāmṛta-vanyāya deśa bhāsāila

SYNONYMS

ei-mata—in this way; paramparāya—by disciplic succession; deśa—the country; vaishnava haila—became devotees; kṛṣṇa-nāma-amṛta—of the nectar of the holy name of Kṛṣṇa; vanyāya—in the inundation; deśa—the whole country; bhāsāila—overflooded.

TRANSLATION

By hearing the holy name of Kṛṣṇa, the entire country became Vaishnava. It was as if the nectar of the holy name of Kṛṣṇa overflooded the entire country.

TEXT 119

kata-kṣaṇe prabhu yadi bāhya prakāśilā
kūrmera sevaka bahu sammāna karilā

SYNONYMS

kata-kṣaṇe—after some time; prabhu—Lord Caitanya Mahāprabhu; yadi—when; bāhya—external consciousness; prakāśilā—manifested; kūrmera—of the Lord Kūrma Deity; sevaka—a servant; bahu—much; sammāna—respect; karilā—showed.

TRANSLATION

After some time, when Lord Śri Caitanya Mahāprabhu manifested His external consciousness, a priest of the Lord Kūrma Deity gave Him various offerings.

TEXT 120

yēi grāme yāya tāhāṅ ei vyavahāra
ekā thāṅi kahila, nā kahiba ār bāra

SYNONYMS

yēi grāme yāya tāhāṅ ei vyavahāra

TRANSLATION

After some time, when Lord Śri Caitanya Mahāprabhu manifested His external consciousness, a priest of the Lord Kūrma Deity gave Him various offerings.
SYNONYMS

yei gräme—to whichever village; yäya—He goes; tähän—there; ei—this; vyavahāra—behavior; eka tāhāni—one place; kahila—described; nā—not; kahiba—shall describe; āra—another; bāra—time.

TRANSLATION

Śrī Caitanya Mahāprabhu’s mode of preaching has already been explained, and I shall not repeat the explanation. In whichever village the Lord entered, His behavior was the same.

TEXT 121

‘kūrma’-nāme sei grāme vaidika brāhmaṇa
bahu śraddhā-bhaktye kaila prabhura nimantraṇa

SYNONYMS

kūrma-nāme—of the name Kūrma; sei—that; grāme—in the village; vaidika brāhmaṇa—a Vedic brahmana; bahu—much; śraddhā-bhaktye—with faith and devotion; kaila—made; prabhura—of Śrī Caitanya Mahāprabhu; nimantraṇa—in­
vitation.

TRANSLATION

In one village there was a Vedic brāhmaṇa named Kūrma. He invited Lord Caitanya Mahāprabhu to his home with great respect and devotion.

TEXT 122

ghare āni’ prabhura kaila pāda prakṣālana
sei jala varṇa-sahita karila bhakṣaṇa

SYNONYMS

ghare āni’—after bringing Him home; prabhura—of Lord Śrī Caitanya Mahāprabhu; kaila—did; pāda prakṣālana—washing of the lotus feet; sei jala—that water; varṇa-sahita—with all the family members; karila bhakṣaṇa—drank.
TRANSLATION

This brähmaṇa brought Lord Caitanya Mahāprabhu to his home, washed His lotus feet and, with his family members, drank that water.

TEXT 123

�ukṣa-prakāra snehe bhikṣā karāila
gosāñira śeṣānna sa-varṁše khāila

SYNONYMS

aneka-prakāra—various kinds; snehe—in affection; bhikṣā—food; karāila—made Him eat; gosāñira—of Lord Caitanya Mahāprabhu; śeṣa-anna—remnants of food; sa-varṁše—with all the members of the family; khāila—ate.

TRANSLATION

That Kurma brähmaṇa with great affection and respect made Śri Caitanya Mahāprabhu eat all kinds of food. After that, the remnants were shared by all the members of the family.

TEXT 124

‘yei pada-padma toṣaṁr brahma ṅyaña kare
sei pada-padma sākṣāt āila mora ghare

SYNONYMS

yei—those; pada-padma—lotus feet; toṣaṁr—Your; brahma—Lord Brahmā; dhyāna kare—meditates on; sei pada-padma—those lotus feet; sākṣāt—directly; āila—have come; mora—my; ghare—to the home.

TRANSLATION

The brähmaṇa then began to pray: “O my Lord, Your lotus feet are meditated upon by Lord Brahmā, and these very lotus feet have come into my home.
TEXT 125

mora bhāgyera sīmā nā yāya kahana
āji mora śālghyā haila janma-kula-dhana || 125 ||

SYNONYMS
mora—my; bhāgyera—of the fortune; sīmā—the limit; nā—not; yāya—possible; kahana—describing; āji—today; mora—my; śālghyā—glorious; haila—became; janma—birth; kula—family; dhana—and wealth.

TRANSLATION
“My dear Lord, there is no limit to my great fortune. It cannot be described. Today my family, birth and riches have all been glorified.”

TEXT 126

krpā kara, prabhu, more, yān tomā-saṅge
sahite nā pāri duḥkha viṣaya-taraṅge’ || 126 ||

SYNONYMS
krpā kara—kindly show favor; prabhu—O my Lord; more—unto me; yān—I go; tomā-saṅge—with You; sahite nā pāri—I cannot tolerate; duḥkha—the troubles; viṣaya-taraṅge—in the waves of materialistic life.

TRANSLATION
The brāhmaṇa begged Lord Caitanya Mahāprabhu, “My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery caused by materialistic life.”

PURPORT
This statement is applicable for everyone, regardless of how rich or prosperous one may be. Narottama dāsa Ṭhākura has confirmed this statement: saṁsāra-viṣānale, divā-niśi hiyā jvale. He states that the materialistic way of life causes a burning in the heart. One cannot make any provisions for the troublesome life of
the material world. It is a fact that one may be very happy as far as riches are concerned and one may be very opulent in every respect, yet one has to manage the viṣayas to meet the demands of the body and of so many family members and subordinates. One has to take so much trouble to minister to others. Narottama dāsa Ṭhākura therefore prays: viṣaya chaḍīyā kabe śuddha ha’be mana. Thus one must become freed from the materialistic way of life. One has to merge himself in the ocean of transcendental bliss. In other words, one cannot relish transcendental bliss without being freed from the materialistic way of life. It appears that the brāhmaṇa named Kūrma was materially very happy, for he expressed his family tradition as janma-kula-dhana. Now, being glorified, he wanted to leave all these material opulences. He wanted to travel with Śrī Caitanya Mahāprabhu. According to the Vedic way of civilization, one should leave his family after attaining fifty years of age and go to the forest of Vṛndāvana to devote the rest of his life to the service of the Lord.

**TEXT 127**

**SYNONYMS**

prabhu kahe—Śrī Caitanya Mahāprabhu said; aiche vāt—such words; kabhu—at any time; nā kahibā—you should not speak; grhe rahī’—staying at home; kṛṣṇa-nāma—the holy name of the Lord; nirantara—always; laibā—you should chant.

**TRANSLATION**

Śrī Caitanya Mahāprabhu replied, “Don’t speak like that again. Better to remain at home and chant the holy name of Kṛṣṇa always.

**PURPORT**

It is not advisable in this age of Kali to leave one’s family suddenly, for people are not trained as proper brahmacārīs and grhasthas. Therefore Śrī Caitanya Mahāprabhu advised the brāhmaṇa not to be too eager to give up family life. It would be better to remain with his family and try to become purified by chanting the Hare Kṛṣṇa mahā-mantra regularly under the direction of a spiritual master. This is the instruction of Śrī Caitanya Mahāprabhu. If this principle is followed by
everyone, there is no need to accept sannyāsa. In the next verse Śrī Caitanya Mahāprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Kṛṣṇa mantra and teaching the same principle to everyone he meets.

**TEXT 128**

यारे देख, तारे कहूँ ‘कृष्ण’-उपदेश।
आमार आंजाय गुरू हां तारे ‘एइ’ देश॥ १२८॥

यारे dekha, tāre kaha ‘kṛṣṇa’-upadeśa
āmāra ājñāya guru haṅa tāra’ ei deśa

**SYNONYMS**

yāre—whomever; dekha—you meet; tāre—he; kha—tell; kṛṣṇa-upadeśa—the instruction of Bhagavad-gītā as it is spoken by the Lord or of Śrimad-Bhāgavata, which advises one to worship Śrī Kṛṣṇa; āmāra ājñāya—under My order; guru haṅa—becoming a spiritual master; tāra’—deliver; ei deśa—this country.

**TRANSLATION**

“Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in Bhagavad-gītā and Śrimad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land.”

**PURPORT**

This is the sublime mission of the International Society for Krishna Consciousness. Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request everyone to chant the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one is a little literate and can read Bhagavad-gītā As It Is and Śrimad-Bhāgavatam, that is so much the better. These works are now available in an English translation and are done very authoritatively to appeal to all classes of men. Instead of living engrossed in material activities, people throughout the world should take advantage of this movement and chant the Hare Kṛṣṇa mahā-mantra at home with their families. One should also refrain from sinful activities—illicit sex, meat-eating, gambling and intoxication. Out of these four items, illicit sex is very sinful. Every person must get married. Every woman especially must get married. If the women outnumber the men, some men can accept more than one wife. In that way there will be no prostitution in society. If men can marry more
than one wife, illicit sex life will be stopped. One can also produce many nice preparations to offer Kṛṣṇa—grain, fruit, flowers and milk. Why should one indulge in unnecessary meat-eating and maintain horrible slaughterhouses? What is the use of smoking and drinking tea and coffee? People are already intoxicated by material enjoyment, and if they indulge in further intoxication, what chance is there for self-realization? Similarly, one should not partake in gambling and unnecessarily agitate the mind. The real purpose of human life is to attain the spiritual platform and return to Godhead. That is the *sumnum bonum* of spiritual realization. The Kṛṣṇa consciousness movement is trying to elevate human society to the perfection of life by pursuing the method described by Śrī Caitanya Mahāprabhu in His advice to the brāhmaṇa Kūrma. That is, one should stay at home, chant the Hare Kṛṣṇa mantra and preach the instructions of Kṛṣṇa as they are given in *Bhagavad-gītā* and Śrīmad-Bhāgavatam.

**TEXT 129**

kabhu nā vādhibe tomāra viṣaya-taraṅga
punarapi ei thānī pābe mora saṅga"

**SYNONYMS**

*kabhu*—at any time; *nā*—not; *vādhibe*—will obstruct; *tomāra*—your; *viṣaya-taraṅga*—materialistic way of life; *punarapi*—again; *ei thānī*—at this place; *pābe*—you will get; *mora*—My; *saṅga*—association.

**TRANSLATION**

Śrī Caitanya Mahāprabhu further advised the brāhmaṇa Kūrma, “If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company.”

**PURPORT**

This is an opportunity for everyone. If one simply follows the instructions of Śrī Caitanya Mahāprabhu, under the guidance of His representative, and chants the Hare Kṛṣṇa mantra, teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him. It does not matter whether one lives in a holy place like Vṛndāvana, Navadvīpa or Jagannātha Puri or in the midst of European cities where the materialistic way of life is very prominent. If a devotee follows the instructions of Śrī Caitanya Mahāprabhu, he
lives in the company of the Lord. Wherever he lives, he converts that place into Vrndavana and Navadipa. This means that materialism cannot touch him. This is the secret of success for one advancing in Kṛṣṇa consciousness.

TEXT 130

ए इ मंत याँर घरे करे प्रभु भिक्षा \||
| नै ए चें कहें, ताँरे कराय ए शिक्षा || १३० ||

ei mata yāhra ghare kare prabhu bhikṣā
sei aiche kahe, tāre karāya ei śikṣā

SYNONYMS

ei mata—in this way; yāhra—of whom; ghare—at the home; kare—does; prabhu—Lord Śrī Caitanya Mahāprabhu; bhikṣā—accepting prasāda; sei—that man; aiche—similarly; kahe—says; tāre—unto him; karāya—does; ei—this; śikṣā—enlightenment.

TRANSLATION

At whosoever's house Śrī Caitanya accepted His alms by taking prasāda, He would convert the dwellers to His sankirtana movement and advise them just as He advised the brāhmaṇa named Kūrma.

PURPORT

The cult of Śrī Caitanya Mahāprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn’t matter. One only has to follow the instruction of Śrī Caitanya Mahāprabhu, chant the Hare Kṛṣṇa maha-mantra and instruct relatives and friends in the teachings of Bhagavad-gītā and Śrīmad-Bhāgavatam. One has to learn humility and meekness at home, following the instructions of Śrī Caitanya Mahāprabhu, and in that way one's life will be spiritually successful. One should not try to be an artificially advanced devotee, thinking, "I am a first-class devotee." Such thinking should be avoided. It is best not to accept any disciples. One has to become purified at home by chanting the Hare Kṛṣṇa maha-mantra and preaching the principles enunciated by Śrī Caitanya Mahāprabhu. Thus one can become a spiritual master and be freed from the contamination of material life.

There are many sahajiyās who decry the activities of the six Gosvāmīs—Śrīla Rūpa, Sanātana, Raghunātha dāsa, Bhaṭṭāraṇa Raghunātha, Jiva and Gopāla Bhaṭṭa Gosvāmīs—who are the personal associates of Śrī Caitanya Mahāprabhu and who enlightened society by writing books on devotional service. Similarly, Narottama dāsa Ṭhākura and other great acāryas like Madhvācārya, Rāmānujācārya and
others accepted many thousands of disciples to induce them to render devotional service. However, there is a class of sahajiyās who think that these activities are opposed to the principles of devotional service. Indeed, they consider such activities simply another phase of materialism. Thus opposing the principles of Śrī Caitanya Mahāprabhu, they commit offenses at His lotus feet. They should better consider His instructions and, instead of seeking to be considered humble and meek, should refrain from criticizing the followers of Śrī Caitanya Mahāprabhu who engage in preaching. To protect His preachers, Śrī Caitanya Mahāprabhu has given much clear advice in these verses of Caitanya-caritāmṛta.

TEXTS 131-132

pathe yāite devālaye rahe yei grāme
yāh rahe yāh grāme bhikṣā kare, sei mahā-jane

kūrme yaiche riti, taiche kaila sarva-thānī
nīlācalle punah yāvat nā āilā gosānī

SYNONYMS

pathe yāite—while passing on the road; devālaye—in a temple; rahe—He stays; yei grāme—in any village; yāh rahe—at whose place; bhikṣā kare—takes alms or eats; sei mahā-jane—to such a great personality; kūrme—unto the brahmaṇa Kūrma; yaiche—just as; riti—the process; taiche—in the same way; kaila—did; sarva-thānī—in all places; nīlācalle—to Jagannātha Purī; punah—again; yāvat—until; nā—not; āilā—returned; gosānī—the Lord.

TRANSLATION

While on His tour, Śrī Caitanya Mahāprabhu would spend the night at a temple or on the roadside. Whenever He accepted food from a person, He would give Him the same advice He gave the brahmaṇa named Kūrma. He adopted this process until He returned from His South Indian tour to Jagannātha Purī.
ataeva ihāṅ kahilāṅ kariyā vistāra
ei-mata jānibe prabhura sarvatra vyavahāra

SYNONYMS
ataeva—therefore; ihāṅ—here; kahilāṅ—I have described; kariyā vistāra—elaborately; ei-mata—in this way; jānibe—you will know; prabhura—of Śrī Caitanya Mahāprabhu; sarvatra—everywhere; vyavahāra—the behavior.

TRANSLATION
Thus I have described the Lord's behavior elaborately in the case of Kūrma. In this way, you will know Śrī Caitanya Mahāprabhu's dealings throughout South India.

TEXT 134
এইমত সেই রাত্রি ভাইহই রহিল।
প্রাতঃকালে প্রভু স্নান করিয়া চলিল। ॥ ১৩৪ ॥
ei-mata sei rātri tāhāni rahlā
prātaḥ-kāle prabhu snāna kariyā calilā

SYNONYMS
ei-mata—in this way; sei rātri—that night; tāhāni—there; rahlā—stayed; prātaḥ-kāle—in the morning; prabhu—Śrī Caitanya Mahāprabhu; snāna—bath; kariyā—taking; calilā—again started.

TRANSLATION
Thus Lord Śrī Caitanya Mahāprabhu would remain at night in one place and the next morning, after bathing, start again.

TEXT 135
প্রভুর অনুব্রজি' কূর্ম বহু দূর আইল।
প্রভু তাহ' রে ষষ্ঠ করি' ঘরে পাঠাইল। ॥ ১৩৫ ॥
prabhura anuvrajī' kūrma bahu dūra āilā
prabhu tāhre yatna kari' ghare pāṭhāilā

SYNONYMS
prabhura—Lord Śrī Caitanya Mahāprabhu; anuvrajī'—following behind; kūrma—the brāhmaṇa named Kūrma; bahu—much; dūra—distance; āilā—came;
When Śrī Caitanya Mahāprabhu left, the brāhmaṇa Kūrma followed Him a great distance, but eventually Lord Caitanya took care to send him back home.

SYNONYMS

vāsudeva-nāma—of the name Vāsudeva; eka dvija—one brāhmaṇa; mahāsaya—a great person; sarvāṅge—all over his body; galita—acute; kuṣṭha—leprosy; tāte—in that; kiḍā-maya—full of living worms.

TRANSLATION

There was also one brāhmaṇa named Vāsudeva, who was a great person but was suffering from leprosy. Indeed, his body was filled with living worms.

SYNONYMS

āṅga haite—from his body; yei—which; kiḍā—a worm; khasiṣyā—drops; paḍaya—falling off; uṭhāṇā—picking up; sei—that; kiḍā—worm; rākhe—places; sei ṭhāṇa—in the same place.

TRANSLATION

Although suffering from leprosy, the brāhmaṇa Vāsudeva was enlightened. As soon as one worm fell from his body, he would pick it up and place it back again in the same location.
TEXT 138

Then one night Vāsudeva heard of Lord Caitanya Mahāprabhu’s arrival, and in the morning he came to see the Lord at the house of Kūrma.

TEXT 139

When the leper Vāsudeva came to Kūrma’s house to see Caitanya Mahāprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious.

TEXT 140
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142

aneka prakāra vilāpa karite lāgīlā
sei-kṣaṇe āsi’ prabhu tāhre āliṅgilā

SYNONYMS
aneka prakāra—various kinds; vilāpa—lamentation; karite—to do; lāgīlā—began; sei-kṣaṇe—immediately; āsi’—coming back; prabhu—Śrī Caitanya Mahāprabhu; tāhre—him; āliṅgilā—embraced.

TRANSLATION
When Vāsudeva, the leper brāhmaṇa, was lamenting due to not being able to see Caitanya Mahāprabhu, the Lord immediately returned to that spot and embraced him.

TEXT 141

prabhu-sparśe duḥkha-saṅge kuṣṭha dūre gela
ānanda sahite anga sundara ha-ila

SYNONYMS
prabhu-sparśe—by the touch of Śrī Caitanya Mahāprabhu; duḥkha-saṅge—along with his unhappiness; kuṣṭha—the infection of leprosy; dūre—to a distant place; gela—went; ānanda sahite—with great pleasure; anga—whole body; sundara—beautiful; ha-ila—became.

TRANSLATION
When Śrī Caitanya Mahāprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vāsudeva’s body became very beautiful, to his great happiness.

TEXT 142

prabhura kṛpā dekhi’ tāhre vismaya haila mana
śloka paḍi’ pāye dhari, karaye stavana

SYNONYMS
prabhura—of Lord Śrī Caitanya Mahāprabhu; kṛpā—the mercy; dekhi’—seeing; tāhre—of the brāhmaṇa Vāsudeva; vismaya haila mana—there was
astonishment in his mind; *śloka paḍī*—reciting a verse; *pāye dhari*—touching His lotus feet; *karaye stavana*—offers prayers.

**TRANSLATION**

The brāhmaṇa Vāsudeva was astonished to behold the wonderful mercy of Śrī Caitanya Mahāprabhu, and he began to recite a verse from Śrīmad-Bhāgavatam, touching the Lord’s lotus feet.

**SYNONYMS**

*kva*-who; *aham*-I; *daridraḥ*-poor; *pāpyaṁ*-sinful; *kva*-who; *kṛṣṇaḥ*-the Supreme Personality of Godhead; *śrī-niketanaḥ*-the transcendental form of all opulence; *brahma-bandhur*-the friend of a brāhmaṇa, not fit even to be called a brāhmaṇa; *iti*-thus; *sma*-certainly; *aham*-I; *bāhubhyāṁ*-by the arms; *parirambhitaḥ*-embraced.

**TRANSLATION**

He said, “‘Who am I? A sinful, poor friend of a brāhmaṇa. And who is Kṛṣṇa? The Supreme Personality of Godhead full in six opulences. Nonetheless, He has embraced me with His two arms.’”

**PURPORT**

This verse was spoken by Sudāma Brāhmaṇa in Śrīmad-Bhāgavatam (10.81.16) in connection with his meeting Lord Kṛṣṇa.
bahu stuti kari' kahe,—śuna, dayā-maya
jīve ei guṇa nāhi, tomāte ei haya

more dekhi' mora gandhe palāya pāmara
hena-more sparśa' tumi,—svatantra iśvara

SYNONYMS
bahu—many; stuti—prayers; kari’—presenting; kahe—says; śuna—kindly
hear; dayā-maya—O greatly merciful Lord; jīve—in the living entity; ei—this;
guṇa—quality; nāhi—there is not; tomāte—in You; ei—this; haya—is; more
dekhi’—by seeing me; mora gandhe—from smelling my body; palāya—runs
away; pāmara—even a sinful man; hena-more—such a person as me; sparśa’—
touch; tumi—You; sva-tantra—fully independent; iśvara—the Supreme
Personality of Godhead.

TRANSLATION
The brāhmaṇa Vāsudeva continued: “O my merciful Lord, such mercy is
not possible for ordinary living entities. Such mercy can be found only in You.
Upon seeing me, even a sinful person goes away due to my bad bodily odor.
Yet You have touched me. Such is the independent behavior of the Supreme
Personality of Godhead.”

TEXT 146

kintu āchilāṅ ghal ama hāṅga
 ebe ahama mora janmibe āsiyā

SYNONYMS
kintu—but; āchilāṅ—I was; bhāla—all right; adhama—the lowest of mankind;
haṅga—being; ebe—now; ahāṅkāra—pride; mora—my; janmibe—will appear;
āsiyā—coming.

TRANSLATION
Being meek and humble, the brāhmaṇa Vāsudeva worried that he would be­
come proud after being cured by the grace of Śrī Caitanya Mahāprabhu.

TEXT 147

গুৰ্ভু কছে, “কছু তোমায় না হবে অভিমান।
নির্দীত কছ তুমি ‘কছু’ ‘কছু’ নাম।” ১৪৭।
prabhu kahe,—“kabhu tomāra nā habe abhimāna
nirantara kaha tumi ‘kṛṣṇa’ ‘kṛṣṇa’ nāma

SYNONYMS
prabhu kahe—the Lord said; kabhu—at any time; tomāra—your; nā—not; habe—there will be; abhimāna—pride; nirantara—incessantly; kaha—chant; tumi—you; kṛṣṇa kṛṣṇa nāma—the holy name of Lord Kṛṣṇa.

TRANSLATION
To protect the brāhmaṇa, Śrī Caitanya Mahāprabhu advised him to chant the Hare Kṛṣṇa mantra incessantly. By doing so, he would never become unnecessarily proud.

TEXT 148

kṛṣṇa upadeśi kara jīvera nistāra
acirāte kṛṣṇa tomā karibena aṅgikāra”

SYNONYMS
kṛṣṇa upadeśi’—instructing about Kṛṣṇa; kara—just do; jīvera—of all living entities; nistāra—the liberation; acirāte—very soon; kṛṣṇa—Lord Kṛṣṇa; tomā—you; karibena—will make; aṅgikāra—acceptance.

TRANSLATION
Śrī Caitanya Mahāprabhu also advised Vāsudeva to preach about Kṛṣṇa and thus liberate living entities. As a result, Kṛṣṇa would very soon accept him as His devotee.

PURPORT
Although Vāsudeva vipra was a leper and had suffered greatly, still Śrī Caitanya Mahāprabhu cured him. The only return the Lord wanted was that Vāsudeva preach the instructions of Kṛṣṇa and liberate all human beings. That is the process of the International Society for Krishna Consciousness. Each and every member of this Society was rescued from a very abominable condition, but now they are engaged in preaching the cult of Kṛṣṇa consciousness. They are not only cured of the disease called materialism but are also living a very happy life. Everyone accepts them as great devotees of Kṛṣṇa, and their qualities are manifest in their very
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faces. If one wants to be recognized as a devotee by Kṛṣṇa, he should take to preaching work, following the advice of Śrī Caitanya Mahāprabhu. Then one will undoubtedly attain the lotus feet of Śrī Kṛṣṇa Caitanya, Lord Kṛṣṇa Himself, without delay.

TEXT 149

एतेक कहिया प्रभु कैल अंश्वर्धाने।
दुई विप्र गलागालि कान्दे प्रभुर गुणे॥ १४९॥

eteka kahiyā prabhu kaila antardhāne
dui vipra galāgalī kānde prabhura guṇe

SYNONYMS

eteka—so much; kahiyā—speaking; prabhu—Lord Śrī Caitanya Mahāprabhu; kaila—made; antardhāne—disappearance; dui vipra—the two brāhmaṇas, Kūrma and Vāsudeva; galāgalī—embracing one another; kānde—cry; prabhura guṇe—due to the mercy of Śrī Caitanya Mahāprabhu.

TRANSLATION

After thus instructing the brāhmaṇa Vāsudeva in that way, Śrī Caitanya Mahāprabhu disappeared from that place. Then the two brāhmaṇas, Kūrma and Vāsudeva, embraced one another and began to cry, remembering the transcendental qualities of Śrī Caitanya Mahāprabhu.

TEXT 150

‘वासुदेवोद्धार’ एই कहिल आखान।
‘वासुदेवाम्रत-प्रद’ हैल प्रभुर नाम॥ १५०॥

‘vāsudevoddhāra’ ei kahila ākhyāna
‘vāsudevāmṛta-prada’ haila prabhura nāma

SYNONYMS

vāsudeva-uddhāra—giving liberation to Vāsudeva; ei—this; kahila—is described; ākhyāna—narration; vāsudeva-amṛta-prada—the giver of nectar to Vāsudeva; haila—became; prabhura nāma—Lord Śrī Caitanya Mahāprabhu's holy name.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu reclaimed the leper Vāsudeva and so received the name Vāsudevāmṛta-prada.
TEXT 151

এই তা কহিল অভিসরণ প্রথম গমন ।
কুর্মাদরশন, বাসুদেববিমোচন ॥ ১৫১ ॥

ei ta' kahila prabhura prathama gamana
kūrma-daraśana, vāsudeva-vimocana

SYNONYMS

ei ta' kahila—thus I have described; prabhura—of Lord Śrī Caitanya Mahāprabhu; prathama gamana—the first tour; kūrma-daraśana—visiting the temple of Kūrma; vāsudeva-vimocana—and liberating the leper brähmaṇa of the name Vāsudeva.

TRANSLATION

Thus I end my description of the first tour of Śrī Caitanya Mahāprabhu, His visiting the temple of Kūrma and His liberating the leper brähmaṇa Vāsudeva.

TEXT 152

श्रद्धा करि’ এই লীলা যে করে শ্রবণ ।
অচিরাৎ মিলয়ে তারে চৈতন্যঃ-চরণ ॥ ১৫২ ॥

śraddhā kari’ ei lilā ye kare śravaṇa
acirâte milaye tāre caitanya-caraṇa

SYNONYMS

śraddhā kari’—with great faith; ei lilā—this pastime; ye—anyone; kare—does; śravaṇa—hearing; acirâte—very soon; milaye—he meets; tāre—him; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

One who hears these pastimes of Śrī Caitanya Mahāprabhu with great faith will surely very soon attain the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TEXT 153

ঞৈবেদ্যলীলার আধি-অন্ত মাহি জানি ।
সেই লিখি, যেই মহাস্তের মুখে শুনি ॥ ১৫৩ ॥
SYNONYMS

caitanya-lilāra—of the pastimes of Śrī Caitanya Mahāprabhu; ādi—beginning; anta—and end; nāhi—not; ānī—I know; sei—that; likhi—I write; yei—which; mahā-antera—of the great personalities; mukhe—from the mouths; suni—I hear.

TRANSLATION

I admit that I do not know the beginning nor the end of Śrī Caitanya Mahāprabhu’s pastimes. However, whatever I have written I have heard from the mouths of great personalities.

PURPORT

The name Vāsudevāṁṛta-prada is mentioned in the verses composed by Śārvabhauma Bhāṭṭācārya. When a person actually revives his consciousness with thoughts of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu, he revives his spiritual life and becomes addicted to the service of the Lord. Only then can he act as an ācārya. In other words, everyone should engage in preaching, following in the footsteps of Śrī Caitanya Mahāprabhu. In this way one will be very much appreciated by Lord Kṛṣṇa and will quickly be recognized by Him. Actually a devotee of Śrī Caitanya Mahāprabhu must engage in preaching in order to increase the followers of the Lord. By thus preaching actual Vedic knowledge all over the world, one will benefit all mankind.

TEXT 154

इथे अपराध मोर ना लाईयो, भक्तगण।
मोर एकान्त शरण ॥ १५४ ॥

ithe aparāḍha mora nā la-ino, bhakta-gaṇa
tomā-sabāra caraṇa—mora ekānta śaraṇa

SYNONYMS

ithe—in this; aparāḍha—offenses; mora—my; nā la-ino—do not take; bhakta-gaṇa—O devotees; tomā—of your; sabāra—of all; caraṇa—the lotus feet; mora—my; ekānta—only; śaraṇa—shelter.

TRANSLATION

O devotees, please do not consider my offenses in this regard. Your lotus feet are my only shelter.
TEXT 155

śrī-rūpa-raghunātha-pade yāra āsa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āsa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; 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, Seventh Chapter, describing the liberation of the brāhmaṇa Vāsudeva and the Lord's tour of South India.
CHAPTER 8

Talks Between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya

The summary of the Eighth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in the Amṛta-pravāha-bhāṣya.

After visiting the temple of Jiya-nṛsiṅha, Śrī Caitanya Mahāprabhu went to the banks of the River Godāvari to a place known as Vidyānagara. When Śrīla Rāmānanda Rāya went there to take his bath, they both met. After being introduced, Śrī Rāmānanda Rāya requested Śrī Caitanya Mahāprabhu to remain in the village for some days. Honoring his request, Caitanya Mahāprabhu stayed there in the home of some Vedic brahmās.

In the evening, Śrīla Rāmānanda Rāya used to come to see Śrī Caitanya Mahāprabhu. Rāmānanda Rāya, who was clothed in ordinary dress, offered the Lord respectful obeisances. Śrī Caitanya Mahāprabhu questioned him on the object and process of worship and also asked him to recite verses from Vedic literature.

First of all, Śrīla Rāmānanda Rāya enunciated the system of the varṇāśrama institution. He recited various verses about karmāpana, stating that everything should be dedicated to the Lord. He then spoke of detached action, knowledge mixed with devotional service, and finally the spontaneous loving service of the Lord. After hearing Śrīla Rāmānanda Rāya recite some verses, Śrī Caitanya Mahāprabhu accepted the principle of pure devotional service devoid of all the kinds of speculation. After this, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya to explain the higher platform of devotional service. Then Śrīla Rāmānanda Rāya explained unalloyed devotional service, love of Godhead, serving the Lord with pure servitude as well as in fraternity and parental love. Finally he spoke of serving the Lord in conjugal love. He then spoke of how conjugal love can be developed in various ways. This conjugal love attains its highest perfection in Śrīmatī Rādhārāṇī’s love for Kṛṣṇa. He next described the position of Śrīmatī Rādhārāṇī and the transcendental mellows of love of God. Śrīla Rāmānanda Rāya then recited one verse of his own concerning the platform of ecstatic vision, technically called prema-vilāsa-vivarta. Śrīla Rāmānanda Rāya also explained that all stages of conjugal love can be attained through the mercy of the residents of Vṛndāvana, especially by the mercy of the gopīs. All these subject matters were thus vividly described. Gradually Rāmānanda Rāya could understand the position of Śrī Caitanya Mahāprabhu, and when Śrī Caitanya Mahāprabhu exhibited His real form, Rāmānanda Rāya fell unconscious. After some days, Śrī Caitanya
Mahāprabhu asked Rāmānanda Rāya to retire from government service and come to Jagannātha Puri. These descriptions of the meetings between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are taken from the notebook of Svarūpa Dāmodara Gosvāmī.

TEXT 1

saṅcārya rāmābhidha-bhakta-meghe
sva-bhakti-siddhānta-cayāmṛtāni
gaurābdiṁ etair amunā vitṛṇais
taj-jñatva-ratnālayatāṁ prayāti

SYNONYMS
saṅcārya—by empowering; rāma-abhidha—of the name Rāma; bhakta-meghe—in the cloudlike devotee Rāya; sva-bhakti—of His own devotional service; siddhānta—of conclusions; caya—all collections; amṛtāṁ—nectar; gaurābdhiḥ—the ocean known as Śrī Caitanya Mahāprabhu; etaiḥ—by these; amunā—by the cloud known as Rāmānanda Rāya; vitṛṇaiḥ—distributed; taj-jñatva—of knowledge of devotional service; ratna-alayatāṁ—the quality of being an ocean containing valuable jewels; prayāti—achieved.

TRANSLATION
Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the reservoir of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea. Śrī Caitanya Mahāprabhu Himself was the ocean of knowledge of pure devotional service.
Talks Between the Lord and Rāmānanda Rāya

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

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

TRANSLATION

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

TEXT 3

पूर्व-्रीते अभु आगे गमन करिल।
‘जियाडनरसिंह’-क्षेत्रे कतै-दिने गेल॥३॥

pūrva-rite prabhu āge gamana karilā
'jiyāda-nṛsiṁha'-kṣetre kata-dine gelā

SYNONYMS

pūrva-rite—according to His previous program; prabhu—Lord Śrī Caitanya Mahāprabhu; āge—ahead; gamana—going; karilā—did; jiyāda-nṛsiṁha—of the name Jiyāda-nṛsiṁha; kṣetre—at the place of pilgrimage; kata-dine—after some days; gelā—arrived.

TRANSLATION

According to His previous program, Lord Śrī Caitanya Mahāprabhu went forward on His tour and after some days arrived at the place of pilgrimage known as Jiyāda-nṛsiṁha.

PURPORT

The Jiyāda-nṛsiṁha temple is situated on the top of a hill about five miles away from Viśākhā-pattana. There is a railway station on the South Indian Railway known as Simhācala. The temple known as Simhācala is the best temple in the vicinity of Viśākhā-pattana. This temple is very affluent and is a typical example of the architecture of the area. In one stone tablet it is mentioned that formerly a queen covered the Deity with gold plate. This is mentioned in the Viśākhā-pat-
Sri Caitanya-caritamrita [Madhya-lila, Ch. 8]

tana Gazetteer. About the temple, there are residential quarters for the priests and devotees. Indeed, at the present moment there are many residential quarters to accommodate visiting devotees. The original Deity is situated within the depths of the temple, but there is another Deity, a duplicate, known as the vijaya-murti. This smaller Deity can be moved from the temple and taken on public processions. Priests who generally belong to the Râmânuja-sampradâya are in charge of the Deity worship.

TEXT 4

नृसिंह देवेश्वर | कैला दांदवत्प्रणाति ।
प्रेमावेशे कैला बहु नृत्य-गीत-स्तुति || 8 ||

nrsirîha dekhiyâ kaila dañçavat-praçati
premâveśe kaila bahu nrtya-gita-stuti

SYNONYMS

nrsirîha dekhiyâ—by seeing Lord Nrsîrîha in the temple; kaila—did; dañçavat-praçati—offering of obeisances, falling flat before the Deity; premâveśe—in ecstatic love; kaila—did; bahu—all kinds of; nrtya—dancing; gita—chanting; stuti—and offering of prayers.

TRANSLATION

After seeing the Deity Lord Nrsîrîha in the temple, Sri Caitanya Mahâprabhu offered His respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted and offered prayers.

TEXT 5

“श्री-नृसिंह, जय नृसिंह, जय जय नृसिंह।
प्रहलादेश जय पद्मामुखपद्मप्रभु।” 5 ||

“śri-nrsirîha, jaya nrsirîha, jaya jaya nrsirîha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga”

SYNONYMS

śri-nrsirîha—Lord Nrsirîha with Lâkṣmî; jaya nrsirîha—all glories to Lord Nrsirîha; jaya jaya—again and again glories; nrsirîha—to Nrsirihadeva; prahlâda-iśā—to the Lord of Prahlâda Maharâja; jaya—all glories; padmā—of the goddess of fortune; mukha-padma—of the lotuslike face; bhṛṅga—the bee.
TRANSLATION

“All glories to Nṛśimhadeva! All glories to Nṛśimhadeva, who is the Lord of Prahlāda Mahārāja and, like the honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.

PURPORT

The goddess of fortune is always embraced by Lord Nṛśimhadeva. This is mentioned in Śrimad-Bhāgavatam in the First and Tenth Cantos by the great commentator Śrīla Śrīdharā Svāmī. The following verse was composed by Śrīdharā Svāmī in his commentary on Śrimad-Bhāgavatam (10.87.1).

\[
vāg-īśā yasya vadane
lakṣmī yasya ca vakṣasi
yasyāste hṛdaye samvit
tāṁ nṛśimham aharṁ bhaje
\]

“Lord Nṛśimhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing to His chest the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛśimhadeva.”

Similarly, in his commentary on the First Canto of Śrimad-Bhāgavatam (1.1.1), Śrīdharā Svāmī describes Lord Nṛśimhadeva in this way:

\[
prahlāda-hṛdayāḥlādāṁ
bhaktāvidyā-vidāranam
śarad-indu-rucirāṁ vande
pārindra-vadanāṁ harim
\]

“Let me offer my obeisances unto Lord Nṛśimhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again.”

TEXT 6

उग्रोःपाण्डुः एवायं बहुकानां बुकेशवरी।
केशरीव वर्णोत्तमायंवयययुण्डबिक्रियः ॥ ६ ॥

ugro 'py anugra evāyam
sva-bhaktānāṁ nr-keśāri
keśariva sva-potānāṁ
anyeśāṁ ugra-vikramaḥ
SYNONYMS
ugraḥ—ferocious; api—although; anugraḥ—not ferocious; eva—certainly; ayam—this; sva-bhaktānām—to His pure devotees; nr-keśārī—having the body of a human being and a lion; keśārī iva—like a lioness; sva-potānām—to her young cubs; anyeśām—to others; ugra—ferocious; vikramāḥ—whose strength.

TRANSLATION
“Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiranyakaśipu, Lord Nṛśimhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja.”

PURPORT
This verse was composed by Śrīdhara Svāmī in his commentary on Śrīmad-Bhāgavatam (7.9.1).

TEXT 7
ए इ म ठ न ा न ना लो ण प ढ ि गट ि त क ि ल ।
नृसिंह-सेवक माला-प्रासाद आनि’ दिल || 7 ||

ei-mata nānā śloka paḍi’ stuti kaila
nṛsimha-sevaka mālā-prasāda āni’ dila

SYNONYMS
ei-mata—in this way; nānā—various; śloka—verses; paḍi’—reciting; stuti—prayers; kaila—offered; nṛsimha-sevaka—the priest of Lord Nṛsimhadeva in the temple; mālā—garlands; prasāda—and remnants of the food of Lord Nṛsimhadeva; āni’—bringing; dila—offered.

TRANSLATION
In this way Lord Śrī Caitanya Mahāprabhu recited different verses from the śāstra. The priest of Lord Nṛsimhadeva then brought garlands and the remnants of the food and offered them to Śrī Caitanya Mahāprabhu.

TEXT 8
पुर्ववत् कोन विष्णु विष्णु निमन्त्रण ।
सेहि रात्रि ताहाँ रहिः करिला गमन || 8 ||

pūrvavat kona vipre kaila nimantraṇa
sei rātri tāhāḥ rahī’ karilā gamana
SYNONYMS

pūrva-vat—as previously; kona—some; vipre—brāhmaṇa; kaila—made; nimanaṇa—invitation; sei rātri—that night; tāhān—there; rahi’—staying; karilā—did; gamana—tours.

TRANSLATION

As usual, a brāhmaṇa offered Śrī Caitanya Mahāprabhu an invitation. The Lord passed the night in the temple and then commenced his tour again.

TEXT 9

prasāte uthiyā prabhu caiyā premāvese
dik-vidik nāhi jñāna rātri-divase

SYNONYMS

prabhate—in the morning; uṭhiyā—rising; prabhu—Lord Śrī Caitanya Mahāprabhu; caiyā—went; prema-avese—in great ecstatic love; dik-vidik—the right or wrong direction; nāhi—there was not; jñāna—knowledge; rātri-divase—day and night.

TRANSLATION

The next morning, in the great ecstasy of love, Lord Śrī Caitanya Mahāprabhu started on his tour with no knowledge of the proper direction, and He continued the whole day and night.

TEXT 10

pūrvavat ‘vaiṣṇava’ kari’ sarva loka-gaṇe
godavari-tīre prabhu āilā kata-dine

SYNONYMS

pūrva-vat—as previously; vaiṣṇava—devotees; kari’—making; sarva—all; loka-gaṇe—the people; godavari-tīre—on the bank of the River Godāvari; prabhu—the Lord; āilā—arrived; kata-dine—after some days.
TRANSLATION
As previously, Śrī Caitanya Mahāprabhu converted to Vaiṣṇavism many people He met on the road. After some days, the Lord reached the banks of the River Godāvari.

TEXT 11

When He saw the River Godāvari, the Lord remembered the River Yamunā, and when He saw the forest on the banks of the river, He remembered Śrī Vṛndāvana.

TEXT 12

After performing His usual chanting and dancing for some time in this forest, the Lord crossed the river and took His bath on the other bank.
TEXT 13

ghāta chādi' kata-dūre jala-sannidhāne
vasi' prabhu kare kṛṣṇa-nāma-vaṁśīra

SYNONYMS
ghāta chādi’—leaving the bathing place; kata-dūre—a short distance away; jala-sannidhāne—near the water; vasi’—sitting; prabhu—the Lord; kare—does; kṛṣṇa-nāma-vaṁśīra—chanting of the holy name of Lord Kṛṣṇa.

TRANSLATION

After bathing in the river, the Lord walked a little distance from the bathing place and engaged in chanting the holy name of Kṛṣṇa.

TEXT 14

hena-kāle dolāya caḍi' rāmānanda rāya
snāna karibāre āilā, bājanā bājāya

SYNONYMS
hena-kāle—at this time; dolāya caḍi’—riding on a palanquin; rāmānanda rāya—Śrīla Rāmānanda Rāya; snāna—bath; karibāre—to take; āilā—came there; bājanā bājāya—accompanied by a musical band.

TRANSLATION

At that time, accompanied by the sounds of music, Rāmānanda Rāya came there mounted on a palanquin to take his bath.

TEXT 15

tānra saṅge bahu āilā vaidika brāhmaṇa
vidhi-mate kaila tenho snāṇadi-tarpaṇa

SYNONYMS
tānra saṅge bahu āilā vaidika brāhmaṇa—accompanied by the sounds of music; vidhi-mate kaila tenho snāṇadi-tarpaṇa—after they took a bath they performed an oblation to the holy water.
SYNONYMS

*tāṁra saṁge*—with him; *bahu*—many; *āilā*—came; *vaidika*—following the Vedic principles; *brāhmaṇa*—brāhmaṇas; *vidhi-mate*—according to ritualistic ceremonies; *kaila*—did; *teṅho*—he, Śrīla Rāmānanda Rāya; *snāna-ādi-tarpana*—bathing and offering oblations, etc.

TRANSLATION

Many brāhmaṇas, following the Vedic principles, accompanied Rāmānanda Rāya. According to the Vedic rituals, Rāmānanda Rāya took his bath and offered oblations to his forefathers.

TEXT 16

prasūtaṁ tāṁre dekiṁ jānilā—ei rāma-rāya
tāṁhāre milite prabhura mana uṭhiṁ dhāya

SYNONYMS

*prasūtaṁ*—Śrī Caitanya Mahāprabhu; *tāṁre*—him; *dekiṁ*—seeing; *jānilā*—could understand; *ei*—this; *rāma-rāya*—Śrīla Rāmānanda Rāya; *tāṁhāre*—him; *milite*—to meet; *prabhura*—of Lord Caitanya Mahāprabhu; *mana*—mind; *uṭhiṁ*—rising; *dhāya*—runs after.

TRANSLATION

Śrī Caitanya Mahāprabhu could understand that the person who had come to bathe in the river was Rāmānanda Rāya. The Lord wanted so much to meet him that His mind immediately began running after him.

TEXT 17

tathāpi dhairya dhariṁ prabhur rahilā vasiyā
rāmānanda āilā apūrva sannyāsi dekhiyā

SYNONYMS

*tathāpi*—still; *dhairya dhariṁ*—keeping patient; *prabhur*—Lord Śrī Caitanya Mahāprabhu; *rahilā*—remained; *vasiyā*—sitting; *rāmānanda*—Śrīla Rāmānanda Rāya; *āilā*—arrived; *apūrva*—wonderful; *sannyāsi*—renunciate; *dekhiyā*—seeing.
TRANSLATION

Although Śrī Caitanya Mahāprabhu was running after him mentally, He patiently remained sitting. Rāmānanda Rāya, seeing the wonderful sannyāsī, then came to see Him.

TEXT 18

sūrya-śata-sama kānti, aruṇa vasana
subalita prakāṇḍa deha, kamala-locana

SYNONYMS

sūrya-śata—hundreds of suns; sama—like; kānti—luster; aruṇa—saffron; vasana—garments; subalita—very strongly built; prakāṇḍa—big; deha—body; kamala-locana—eyes like lotus petals.

TRANSLATION

Śrīla Rāmānanda Rāya then saw Śrī Caitanya Mahāprabhu as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals.

TEXT 19

dekhiyā tānhāra mane haila camatkāra
āsiyā karila daṇḍavat namaskāra

SYNONYMS

dekhiyā—seeing; tānhāra—his; mane—in the mind; haila—there was; camatkāra—wonder; āsiyā—coming there; karila—did; daṇḍa-vat—like a rod; namaskāra—obeisances.

TRANSLATION

When Rāmānanda Rāya saw the wonderful sannyāsī, he was struck with wonder. He went to Him and immediately offered his respectful obeisances, falling down flat like a rod.
TEXT 20

उथि प्रभु कहे,—उठा, कह ‘कृष्ण’ ‘कृष्ण’।
तारे आलिङ्गिते प्रभुर ज्योति सत्संघ॥ २०॥

उथि प्रभु कहे, —उठा, कहा ‘कृष्णा’ ‘कृष्णा’
तारे आलिङ्गिते प्रभुर हृदया सात्र्सना

SYNONYMS

उथि—rising; प्रभु—the Lord; कहे—said; उठा—get up; कहा—chant; कृष्ण—
kृष्ण— the holy name of Lord Krishna; तारे—him; आलिङ्गि—to embrace;
prabhura—of Lord Sri Caitanya Mahaprabhu; हृदया—the heart; सात्र्सना—very
much eager.

TRANSLATION

The Lord stood up and asked Ramananda Raya to arise and chant the holy
name of Krishna. Indeed, Sri Caitanya Mahaprabhu was very eager to embrace
him.

TEXT 21

तथापि पुछिल,—तुमি राय रामानन्दा?
जेठहो कहे,—सेह हं दास शूद्र मंडा॥ २१॥

tathāpi puchila,—tumi raya rāmānanda?
tenho kahe,—sei haṇa dāsa śūdra manda

SYNONYMS

tathāpi—still; puchila—He inquired; tumi—you; raya rāmānanda—Rāmānanda
Raya; tenho kahe—he replied; sei haṇa—I am that; dāsa—servant; śūdra—
belonging to the śūdra community; manda—very low.

TRANSLATION

Sri Caitanya Mahaprabhu then inquired whether he was Rāmānanda Raya,
and he replied, “Yes, I am Your very low servant, and I belong to the śūdra
community.”

TEXT 22

तब तारे कैल प्रभु दूर आलिङ्गन।
प्रेमाबेशे प्रभु भूत्य दोँचे अचेतन॥ २२॥
Tabe tāre kaila prabhu dṛṛha āliṅgana
premāveśe prabhu-bhṛtya doṅhe acetana

SYNONYMS

tabe—thereafter; tāre—him; kaila—did; prabhu—Lord Śrī Caitanya Mahāprabhu; dṛṛha—firm; āliṅgana—embracing; premāveśe—in ecstatic love; prabhu-bhṛtya—the servant and the master; doṅhe—both; acetana—unconscious.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love.

TEXT 23

svabhāvika prema doṅhāra udaya karilā
dunhā āliṅgiyā dunhe bhūmite paḍilā

SYNONYMS

svabhāvika—natural; prema—love; doṅhāra—of both of them; udaya—awakening; karilā—there was; dunhā—both; āliṅgiyā—embracing; dunhe—both of them; bhūmite—on the ground; paḍilā—fell down.

TRANSLATION

Their natural love for one another was awakened in them both, and they both embraced and fell down on the ground.

PURPORT

Śrīla Rāmānanda Rāya was an incarnation of the gopi Viśākhā. Since Śrī Caitanya Mahāprabhu was Lord Kṛṣṇa Himself, there was naturally an awakening of love between Viśākhā and Kṛṣṇa. Śrī Kṛṣṇa Caitanya Mahāprabhu is the combination of Śrīmatī Rādhārāṇī and Kṛṣṇa. The gopi Viśākhā is a principal gopi assisting Śrīmatī Rādhārāṇī. Rāmānanda Rāya and Śrī Caitanya Mahāprabhu embraced since their natural love also was awakened.

TEXT 24

Sūṣṭa, sṛṣṭa, nāḍa, kṛṣṇa, pūlak, veṇārṇya.
Dūḥhāra muṭeṣṭe sūli palaṇ ‘kūṅkuraṅ’ ॥ 24 ॥
When they embraced one another, ecstatic symptoms—paralysis, perspiration, tears, shivering, palpitations and paleness—appeared. The word “Krṣṇa” came from their mouths falteringly.

TEXT 25

dekhiyā brāhmaṇa-ganera haila camatkāra
vaidika saba kareṇa vicāra

When the stereotyped, ritualistic brāhmaṇas who were following the Vedic principles saw this ecstatic manifestation of love, they were struck with wonder. All these brāhmaṇas began to reflect as follows.

TEXT 26

ei ta’ sannyāsīra teja dekhi brahma-sama
śūdre aūkhyāta kene kareṇa krandana
SYNONYMS

ei ta’—this indeed; sannyāsī—of the sannyāsi, Śrī Caitanya Mahāprabhu; teja—bodily effulgence; dekhi—we see; brahma-sama—exactly like Brahman; sūdra—a sūdra, or worker; ālīṅgiyā—embracing; kene—why; kareṇa—does; krandana—crying.

TRANSLATION

These brāhmaṇas began to think, “We can see that this sannyāsi has a luster like the effulgence of Brahman, but how is it He is crying upon embracing a sūdra, a member of the fourth caste in the social order?”

TEXT 27

एই महाराज—महापण्डित, गप्तीर।
सम्ब्रह्मीषि स्पर्शं मन्त हैल। अछिर || २७ ||

ei mahārāja—mahā-panḍita, gambhira
sannyāsī sparśe matta ha-ilā asthira

SYNONYMS

ei mahārāja—this Rāmananda Rāya, who is the Governor; mahā-panḍita—a very learned person; gambhira—grave; sannyāsī sparśe—by touching a sannyāsi; matta—mad; ha-ilā—became; asthira—restless.

TRANSLATION

They thought, “This Rāmananda Rāya is the Governor of Madras, a highly learned and grave person, a mahā-panḍita, but upon touching this sannyāsi he has become restless like a madman.”

TEXT 28

এইমত বিপ্রগণ ভাবে মনে মন।
বিজ্ঞাতীয় লোক দেখি, গুজু তৈল সমরণ || ২৮ ||

ei-mata vipra-gana bhāve mane mana
vijātiya loka dekhi, prabhu kaila sarīvaraṇa

SYNONYMS

ei-mata—in this way; vipra-gaṇa—all the brāhmaṇas; bhāve—think; mane mana—within their minds; vijātiya loka—outside people; dekhi—seeing; prabhu—Lord Caitanya Mahāprabhu; kaila—did; sarīvaraṇa—restraining.
TRANSLATION
While the brāhmaṇas were thinking in this way about the activities of Śrī Caitanya Mahāprabhu and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu saw the brāhmaṇas and restrained His transcendental emotions.

PURPORT
Rāmānanda Rāya was intimately related to Śrī Caitanya Mahāprabhu; therefore he can be accepted as a sajātiya, a person within the intimate circle of the Lord. The brāhmaṇas, however, were followers of the Vedic rituals and were not able to have an intimate connection with Śrī Caitanya Mahāprabhu. Consequently they are called vijātiya-loka. In other words, they were not pure devotees. One may be a highly learned brāhmaṇa, but if he is not a pure devotee he is a vijātiya, an outcaste, one outside devotional service—in other words, a nondevotee. Although Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were embracing in ecstasy, the Lord restrained His transcendental emotions upon seeing the outsider brāhmaṇas.

TEXT 29
śuṣṭa hāṅa-duṅhe sei sthānete vasilā
tabe hāsi’ mahāprabhu kahite lāgilā

SYNONYMS
su-ṣṭha haṅa—becoming steady; duṅhe—both of them; sei—that; sthānete—in the place; vasilā—sat down; tabe—then; hāsi’—smiling; mahāprabhu—Caitanya Mahāprabhu; kahite—to speak; lāgilā—began.

TRANSLATION
When they regained their sanity, they both sat down, and Śrī Caitanya Mahāprabhu began to smile and speak as follows.

TEXT 30
’sarvabhauma bhāṭṭacārya kahile tomar gune
tomare milite more karila yatane
SYNONYMS

sārvabhauma bhaṭṭācārya—of the name Sārvabhauma Bhaṭṭācārya; kahila—has spoken; tomāra—your; guṇe—good qualities; tomāre—you; milite—to meet; more—Me; karilī—made; yatane—endeavor.

TRANSLATION

“Sārvabhauma Bhaṭṭācārya has spoken of your good qualities, and he has made a great endeavor to convince Me to meet you.

TEXT 31

tomā milibāre mora ethā āgamana
bhāla haila, anāyāse pāiluṅ daraśana'

SYNONYMS
tomā—you; milibāre—to meet; mora—My; ethā—here; āgamana—coming; bhāla haila—it was very good; anāyāse—without difficulty; pāiluṅ—I have gotten; daraśana—interview.

TRANSLATION

“Indeed, I have come here just to meet you. It is very good that even without making an effort I have gotten your interview here.”

TEXT 32

rāya kahe,—sārvabhauma kare bhṛtya-jñāna
parokṣeṣaḥ mora hitre haya sāvadhāna

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; sārvabhauma—Sārvabhauma Bhaṭṭācārya; kare—does; bhṛtya-jñāna—thinks of me as his servant; parokṣeṣaḥ—in my absence; mora—of me; hitre—for the benefit; haya—is; sāvadhāna—always careful.
Rāmānanda Rāya replied, “Sārvabhauma Bhaṭṭācārya thinks of me as his servant. Even in my absence he is very careful to do me good.

TEXT 33

tāṅra kṛpāya pāinu toṁāra daraśana
ājī saphala haila mora manusya-janama

SYNONYMS

tāṅra kṛpāya—by his mercy; pāinu—I have gotten; toṁāra—Your; daraśana—interview; ājī—today; sa-phala—successful; haila—has become; mora—my; manusya-janama—birth as a human being.

TRANSLATION

“By his mercy I have received Your interview here. Consequently I consider that today I have become a successful human being.

TEXT 34

sārvabhaume toṁāra kṛpā,—tāra ei cihna
asprśya sparśile haṇā tāṅra premādhina

SYNONYMS

sārvabhaume—unto Sārvabhauma Bhaṭṭācārya; toṁāra—Your; kṛpā—mercy; tāra—of such mercy; ei—this; cihna—the symptom; asprśya—untouchable; sparśile—You have touched; haṇā—becoming; tāṅra—his; prema-adhina—influenced by love.

TRANSLATION

“I can see that You have bestowed special mercy upon Sārvabhauma Bhaṭṭācārya. Therefore You have touched me, although I am untouchable. This is due only to his love for You.
TEXT 35

काहाँ तुमी—सांक्षा ऊखर नारायण।
काहाँ मुँि—राजके पीवी विषयी शून्ताधम || 35 ||

kāhāṅ tumī — sākṣāt iśvara nārāyaṇa
kāhāṅ muṇī — rāja-sevi viṣayī śūdrādhama

SYNONYMS

kāhāṅ—whereas; tumī—You; sākṣāt—directly; iśvara nārāyaṇa—the Supreme Personality of Godhead; kāhāṅ—whereas; muṇī—I; rāja-sevi—government servant; viṣayī—materialist; śūdra-adhama—worse than a śūdra, or fourth-class man.

TRANSLATION

“You are the Supreme Personality of Godhead, Nārāyaṇa Himself, and I am only a government servant interested in materialistic activities. Indeed, I am the lowest amongst men of the fourth caste.

TEXT 36

মোর স্পর্শে না কারিলে ঘণা, বেদন্তয়।
মোর দর্শন ভোমা বেদে নিষেধয় || 36 ||

mora sparše nā karile ghrṇā, veda-bhaya
mora darśana tomā vede niṣedhaya

SYNONYMS

mora—of me; sparše—by the touch; nā—not; karile—You did; ghrṇā—hatred; veda-bhaya—afraid of injunctions of the Vedas; mora—of me; darśana—seeing; tomā—You; vede—the Vedic injunctions; niṣedhaya—forbid.

TRANSLATION

“You do not fear the Vedic injunctions stating that You should not associate with a śūdra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with śūdras.

PURPORT

In Bhagavad-gītā (9.32) the Lord says:
Sri Caitanya-caritamrta

Madhya-lilā, Ch. 8

mār̥̊̃h hi pārtha vyapāśritya
ye 'pi syuh pāpa-yonayaḥ
striyo vaiśyās tathā sūdrās
te 'pi yānti parāṁ gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as sūdras [workers]—can approach the supreme destination."

The word pāpa-yonayaḥ means “born of lower caste women.” The vaiśyas are merchants, and the sūdras or workers are servants. According to Vedic classifications, they belong to a lower social order. A low life means a life without Kṛṣṇa consciousness. High and low positions in society were calculated by considering a person’s Kṛṣṇa consciousness. A brāhmaṇa is considered to be on the highest platform because he knows Brahman, the Absolute Truth. The second caste, the kṣatriya caste, also know Brahman, but not as well as the brāhmaṇas. The vaiśyas and sūdras do not clearly understand God consciousness, but if they take to Kṛṣṇa consciousness by the mercy of Kṛṣṇa and the spiritual master, they do not remain in the lower castes (pāpa-yonayaḥ). It is clearly stated: te 'pi yānti parāṁ gatim.

Unless one has attained the highest standard of life, one cannot return home, back to Godhead. One may be a sūdra, vaiśya or woman, but if he is situated in the service of the Lord in Kṛṣṇa consciousness, he should not be considered stri, sūdra, vaiśya or one lower than a sūdra. A person engaged in the Lord’s service—though from a lowborn family—should never be considered to belong to a lowborn family. The Padma Purāṇa forbids: viṁśate jāti-sāmānyāt/ sa yāti narakaṁ dhruvam. A person goes to hell quickly when he considers a devotee of the Lord in terms of birth. Although Śrī Rāmānanda Rāya supposedly took birth in a sūdra family, he is not to be considered a sūdra, for he was a great advanced devotee. Indeed, he was on the transcendental platform. Śrī Caitanya Mahāprabhu therefore embraced him. Out of spiritual humility, Śrī Rāmānanda Rāya presented himself as a sūdra (rāja-sevī viśayī sūdrādhama). Even though one may engage in government service or in any other pound-shilling-pence business—in short, in materialistic life—he need only take to Kṛṣṇa consciousness. Kṛṣṇa consciousness is a very simple process. One need only chant the holy names of the Lord and strictly follow the principles forbidding sinful activity. In this way one can no longer be considered an untouchable, a viśayī or a sūdra. One who is advanced in spiritual life should not associate with nondevotees—namely men in government service and men engaged in materialistic activity for sense gratification or in the service of others. Such men are considered viśayī, materialistic. It is said:

niśkiṁcanasya bhagavad-bhajanomukhasya
pārām param jīgamiṣor bhava-sāgārasya
sandarśanair viśayinām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asāduḥ
“A person who is very seriously engaged in cultivating devotional service with a view to crossing the ocean of nescience and who has completely abandoned all material activities should never see a śūdra, a vaisya or a woman.” (Śrī Caitanya-candrodaya-nāṭaka 8.23)

TEXT 37

तोमार कुपाय तोमाय कराय निष्कर्ष |
एककां इंशर तुमी, के जाने तोमार मर्म || ३७ ||

tomāra kṛpāya tomāya karāya nindya-karma
sākṣāt iśvara tumi, ke jāne tomāra marma

SYNONYMS

tomāra kṛpāya—Your mercy; tomāya—unto You; karāya—induces; nindya-karma—forbidden actions; sākṣāt iśvara—directly the Supreme Personality of Godhead; tumi—You; ke jāne—who can know; tomāra—Your; marma—purpose.

TRANSLATION

“You are the Supreme Personality of Godhead Himself; therefore no one can understand Your purpose. By Your mercy, You are touching me, although this is not sanctioned by the Vedas.

PURPORT

A sannyāsi is strictly forbidden to see the viṣayīs and materialistic people. However, Śrī Caitanya Mahāprabhu, out of His boundless and causeless mercy, could show favor to anyone, regardless of birth and position.

TEXT 38

आमा निस्तारिते तोमार ईहै आगमन |
परम-दयालू तुमी पतित-पावन || ३८ ||

āmā nistārite tomāra ihāṅ āgamana
parama-dayālu tumī patita-pāvana

SYNONYMS

āmā nistārite—to deliver me; tomāra—Your; ihāṅ—here; āgamana—appearance; parama-dayālu—greatly merciful; tumī—You; patita-pāvana—the deliverer of all fallen souls.
"You have come here specifically to deliver me. You are so merciful that You alone can deliver all fallen souls.

Srila Narottama dasa Thakura sings in his Prarthanā (40):

śrī-krṣṇa-caitanya-prabhu dayā kara more,
toma vinā ke dayālu jagat sarṣāre

patita-pāvana-hetu tava avatāra,
mo-sama patita prabhu nā pāibe āra

"My dear Lord, please be merciful to me. Who can be more merciful than Your Lordship within these three worlds? You appear as an incarnation just to reclaim the conditioned, fallen souls, but I assure You that You will not find a soul more fallen than me."

Śrī Caitanya Mahāprabhu’s specific mission is to deliver fallen souls. Of course, in this age of Kali there is hardly anyone who is not fallen according to the calculations of Vedic behavior. In His instructions to Rūpa Gosvāmi, Śrī Caitanya Mahāprabhu described the so-called followers of Vedic religion in this way (Madhya 19.146):

veda-niṣṭha-madhye ardhēka veda ‘mukhe’ māne
veda-niṣiddha pāpa kare, dharma nāhi gane

So-called followers of Vedic principles simply accept the Vedas formally, but they act against Vedic principles. This is symptomatic of this age of Kali. People claim to follow a certain type of religion, saying formally, “I am Hindu, I am Muslim, I am Christian, I am this or that,” but actually no one follows the principles enunciated in religious scriptures. This is the disease of this age. However, the merciful Śrī Caitanya Mahāprabhu has simply advised us to chant the Hare Kṛṣṇa mahā-mantra: harer nāma harer nāma harer nāma eva kevalam. The Lord can deliver anyone and everyone, even though one may have fallen from the injunctions of revealed scriptures. This is Śrī Caitanya Mahāprabhu’s special mercy. Consequently He is known as patita-pāvana, the deliverer of all fallen souls.
mahānta-svabhāva ei tārite pāmara
nija kārya nāhi tabu yāna tāra ghara

SYNONYMS
mahānta-svabhāva—-the nature of saintly persons; ei—this; tārite—to deliver; pāmara—fallen souls; nija—own; kārya—-business; nāhi—there is not; tabu—still; yāna—goes; tāra—his; ghara—house.

TRANSLATION
“‘It is the general practice of all saintly people to deliver the fallen. Therefore they go to people’s houses, although they have no personal business there.

PURPORT
A sannyāsī is supposed to beg from door to door. He does not beg simply because he is hungry. His real purpose is to enlighten the occupant of every house by preaching Kṛṣṇa consciousness. A sannyāsī does not abandon his superior position and become a beggar just for the sake of begging. Similarly, a person in householder life may be very important, but he may also voluntarily take to the mendicant way of life. Rūpa Gosvāmī and Sanātana Gosvāmī were ministers, but they voluntarily accepted the mendicant’s life in order to humbly preach Śrī Caitanya Mahāprabhu’s message. It is said about them: tyaktvā tūmam aśeṣa-
maṇḍala-pati-śreṇīm saddā tucchavat bhūtvā dīna-ganēśakau karunayā kaupīna-
kanthāśritau. Although the Gosvāmīs were very aristocratic, they became mendicants just to deliver the fallen souls according to the order of Śrī Caitanya Mahāprabhu. One should also consider that those who engage in the missionary activities of Kṛṣṇa consciousness are under the guidance of Śrī Caitanya Mahāprabhu. They are not actually beggars; their real business is to deliver fallen souls. Therefore they may go from door to door just to introduce a book about Kṛṣṇa consciousness so that people can become enlightened by reading. Formerly brahmacāris and sannyāsīs used to beg from door to door. At the present moment, especially in the Western countries, a person may be handed over to the police if he begs from door to door. In Western countries, begging is considered criminal. Members of the Kṛṣṇa consciousness movement have no business begging. Instead, they work very hard to introduce some literatures about Kṛṣṇa consciousness so that people can read them and be benefited. However, if one gives some contribution to a Kṛṣṇa conscious man, he never refuses it.

TEXT 40

মহান্তের স্বভাব এই তারকী প্রত্যেক ভাস্করের মাধ্যমে।

নিঃশেষের সাথে ভগবদ্গীতা করতে কুঠিৎ। ৪০
mahat-vicalanam nṛṇāṁ
gṛhiṇāṁ dīna-cetasām
nihśreyasāya bhagavan
nānyathā kalpaṁ kvaṁ
t
SYNONYMS
mahat-vicalanam—the wandering of saintly persons; nṛṇāṁ—of human beings; gṛhiṇāṁ—who are householders; dīna-cetasām—low-minded; nihśreyasāya—for the ultimate benefit; bhagavan—O my Lord; na anyathā—not any other purpose; kalpaṁ—one imagines; kvaṁ—at any time.

TRANSLATION
"My dear Lord, sometimes great saintly persons go to the homes of householders, although these householders are generally low-minded. When a saintly person visits their homes, one can understand that it is for no other purpose than to benefit the householders."

PURPORT
This verse is from Śrīmad-Bhāgavatam (10.8.4).

TEXT 41
amara sange brahmaṇaḍi sahasreka jana
tomara darśane sabāra dravi-bhūta mana

SYNONYMS
amara sange—with me; brahmaṇa-ādi—brahmaṇas and others; sahasreka—more than one thousand; jana—persons; tomara—of You; darśane—in seeing; sabāra—of all of them; dravi-bhūta—became melted; mana—the hearts.

TRANSLATION
"Along with me there are about a thousand men—including the brahmaṇas—and all of them appear to have had their hearts melted simply by seeing You.

TEXT 42
‘kṛṣṇa’ ‘kṛṣṇa’ nāma guṇi sabāra baddhā
tomār aṅga—pujākāti, aṅga—nayana

SYNONYMS
kṛṣṇa—Krīṣṇa; aṅga—limbs; pujākāti—worshipper, nayana—sight.

TRANSLATION
‘Krīṣṇa, Krīṣṇa’ is the nāma of all good qualities, and all of them are bound in the sight of the worshipper.
‘kṛṣṇa’ ‘kṛṣṇa’ nāma śuni sabāra vadane
sabāra aṅga—pulakita, aśru—nayane

SYNONYMS

kṛṣṇa kṛṣṇa—Kṛṣṇa, Kṛṣṇa; nāma—the holy name; śuni—I hear; sabāra—of everyone; vadane—in the mouths; sabāra—of all; aṅga—the bodies; pulakita—gladdened; aśru—tears; nayane—in the eyes.

TRANSLATION

‘I hear everyone chanting the holy name of Kṛṣṇa. Everyone’s body is thrilled with ecstasy, and there are tears in everyone’s eyes.

TEXT 43

अकृत्ये-प्रकृत्ये नौमार ईष्वर-लक्षणं।
जीवे मा सम्भवे एष अप्रकृतं गुणं || ४३ ||

ākṛtye-prakṛtye tomāra iśvara-lakṣaṇa
jive nā sambhave ei aprākṛta guṇa

SYNONYMS

ākṛtye—in bodily features; prakṛtye—in behavior; tomāra—of You; iśvara—of the Supreme Personality of Godhead; lakṣaṇa—the symptoms; jive—in an ordinary living being; nā—not; sambhave—possible; ei—these; aprākṛta—transcendental; guṇa—qualities.

TRANSLATION

“My dear sir, according to Your bodily features and Your behavior, You are the Supreme Personality of Godhead. Such behavior and features are impossible for ordinary living beings, for they cannot possess such transcendental qualities.”

PURPORT

Śrī Caitanya Mahāprabhu’s bodily features were uncommon. Indeed, His body was extraordinary in its measurements. The measurement of His chest as well as the measurement of His forearms were the same length. This is called nyagrodha-parimaṇḍala. As far as His nature is concerned, He was kind to everyone. No one but the Supreme Personality of Godhead can be kind to everyone. Therefore the Lord’s name is Kṛṣṇa, all-attractive. As stated in Bhagavad-gītā (14.4), Kṛṣṇa is kind to everyone. In every species of life (sarva-yonisu), He is the original father, the seed-giver (bijā-pradah pita). How, then, can He be unkind to any living entity?
One may be a man, an animal or even a tree, but the Lord is kind to everyone. That is God’s qualification. He also says in Bhagavad-gītā (9.29), samo ‘ham sarva-bhūteṣu: the Lord is equally kind to everyone. And He advises sarva-dharmān parityajya mām ekaṁ sararṣaṁ vraja. This instruction is meant not only for Arjuna but for all living entities. Whoever takes advantage of this offer is immediately immune to all sinful activity and returns home, back to Godhead. While present on this planet, Śrī Caitanya Mahāprabhu made the same offer.

TEXT 44

prabhu kahe,—tumi mahā-bhāgavatottama
tomāra daśane sabāra drava haila mana

SYNONYMS

prabhu kahe—the Lord replied; tumi—you; mahā-bhāgavata-uttama—the best of the topmost devotees; tomāra daśane—by seeing you; sabāra—of everyone; drava—melted; haila—became; mana—the heart.

TRANSLATION

The Lord replied to Rāmānanda Rāya: “Sir, you are the best of the topmost devotees; therefore upon seeing you everyone’s heart has melted.

PURPORT

Unless one is a first-class devotee, he cannot be a preacher. A preacher is generally a topmost devotee, but in order to meet the general populace, he has to come to distinguish between devotees and nondevotees. Otherwise, an advanced devotee makes no such distinctions. Indeed, he always sees everyone engaged in the service of the Lord. When one engages in preaching work, he must distinguish between people and understand that some people are not engaged in the devotional service of the Lord. The preacher then has to take compassion upon such innocent people who do not know how to worship the Lord. In Śrīmad-Bhāgavatam (11.2.45), the symptoms of a topmost devotee are described as follows:

\[
\begin{align*}
\text{sarva-bhūteṣu yah paśyed} \\
\text{bhagavad-bhāvam ātmanah} \\
\text{bhūtāni bhagavaty ātmany} \\
\text{eṣa bhāgavatottamaḥ}
\end{align*}
\]
"The advanced devotee sees that all living entities are part and parcel of the Supreme Personality of Godhead. Everyone is in Kṛṣṇa, and Kṛṣṇa is also within everyone. Such a vision is possible only for a person who is very advanced in devotional service."

**TEXT 45**

अन्यर की कथा, आमि—'मायावादी सन्यासी'।
अमिह स्तोत्रार स्पर्शे कृष्ण-प्रेमे तासि॥ ४५ ॥

anyera ki kathā, āmi—‘māyāvādi sannyāsi’
āmiha tomāra sparṣe kṛṣṇa-preme tāsi

**SYNONYMS**

anyera—of others; ki kathā—what to speak; āmi—I; māyāvādi sannyāsi—a sannyāsi of the Māyāvādi sect; āmiha—I; tomāra—of you; sparṣe—by the touch; kṛṣṇa—of Kṛṣṇa; preme—in love; bhāsi—float.

**TRANSLATION**

"Although I am a Māyāvādi sannyāsi, a nondevotee, I am also floating in the ocean of love of Kṛṣṇa simply by touching you. And what to speak of others?"

**TEXT 46**

এই জানি কথিন মোর হৃদয় শোধিতে।
সার্বভৌম কহিলেন তোমারে মিলিতে॥ ৪৬ ॥

ei jāni’ kathina mora hṛdaya śodhite
sārvabhauma kahilena tomāre milite

**SYNONYMS**

ei jāni’—knowing this; kathina—very hard; mora—My; hṛdaya—heart; śodhite—to rectify; sārvabhauma—Sārvabhauma Bhaṭṭācārya; kahilena—asked; tomāre—you; milite—to meet.

**TRANSLATION**

"Knowing this, in order to rectify My heart, which is very hard, Sārvabhauma Bhaṭṭācārya asked Me to meet you.”

**TEXT 47**

এইমত তুঁহে শুভ্রিত করে তুঁহার গুণ।
তুঁহে তুঁহার দর্শনে আনন্দিত মন॥ ৪৭ ॥

"This way you have already purified you, you are full of good qualities. In your presence I am always joyous."
ei-mata duñhe stuti kare duñhara guña
duñhe duñhara daraśane ānandita mana

SYNONYMS
ei-mata—in this way; duñhe—both of them; stuti—praise; kare—offer; duñhara—of both of them; guña—qualities; duñhe—both of them; duñhara—of both of them; daraśane—by the seeing; ānandita—pleased; mana—the minds.

TRANSLATION
In this way each of them praised the qualities of the other, and both of them were pleased to see one another.

TEXT 48
hena-kāle vaidika eka vaiṣṇava brāhmaṇa
daṇḍavat kari' kaila prabhure nimantraṇa

SYNONYMS
hena-kāle—at this time; vaidika—a follower of the Vedic ritualistic ceremonies; eka—one; vaiṣṇava brāhmaṇa—a brāhmaṇa following Vaiṣṇava principles; daṇḍavat—obeisances offered by falling flat; kari’—offering; kaila—made; prabhure—unto Lord Śrī Caitanya Mahāprabhu; nimantraṇa—invasion.

TRANSLATION
At this time, one brāhmaṇa Vaiṣṇava, following the Vedic principles, came and offered obeisances. He fell flat before Śrī Caitanya Mahāprabhu and invited Him for lunch.

TEXT 49
nimantraṇa mānila ṭāṅre vaiṣṇava jāniyā
rāmānande kahe prabhu iṣat hāsiyā

SYNONYMS
nimantraṇa—the invitation; mānila—accepted; ṭāṅre—him (the brāhmaṇa); vaiṣṇava—a devotee; jāniyā—understanding; rāmānande—unto Rāmānanda; kahe—said; prabhu—Śrī Caitanya Mahāprabhu; iṣat—a little; hāsiyā—smiling.
TRANSLATION

Lord Śrī Caitanya Mahāprabhu accepted the brāhmaṇa’s invitation, knowing him to be a devotee, and, slightly smiling, spoke as follows to Rāmānanda Rāya.

PURPORT

Śrī Caitanya Mahāprabhu accepted the invitation of the Vaiṣṇava brāhmaṇa. Even though one is a brāhmaṇa strictly following all the rules and regulations of brahminical culture, if he is not a devotee, a follower of Śrī Caitanya Mahāprabhu, one should not accept his invitation. At the present moment, people have become so degraded that they do not even follow the Vedic principles, to say nothing of Vaiṣṇava principles. They eat anything and everything—whatever they like—and therefore the members of this Kṛṣṇa consciousness movement should be very cautious about accepting invitations.

TEXT 50

তোমার মুখে কৃষ্ণকথা শুনিতে হয় মন ।
পুনরাপি পাই যেন তোমার দর্শন || ৫০ ||

tomāra mukhe kṛṣṇa-kathā śunite haya mana
punarapi pāi yena tomāra daraśana

SYNONYMS

tomāra mukhe—in your mouth; kṛṣṇa-kathā—talks on Kṛṣṇa; śunite—to hear; haya—there is; mana—My mind; punarapi—again; pāi—I may get; yena—if possible; tomāra—your; daraśana—interview.

TRANSLATION

“I wish to hear from you about Lord Kṛṣṇa. Indeed, My mind is inclined to desire this; therefore I wish to see you again.”

TEXTS 51-52

রায় কহে,—আইলা যদি পামর শোধিতে ।
দর্শনমাত্রে শুধ নহে মোর ছুঁটি চিতে || ৫১ ||
দিন পঁচি-সাত রহি’ করহ মাজন ।
তবে শুধ হয় মোর এই ছুঁটি মন || ৫২ ||

rāya kahe,—āilā yadi pāmara śodhite
daraśana-mātre śuddha nahe mora duṣṭa citte
SYNONYMS

SYNONYMS

dina pāñca-sāta rahi’ karaha mārjana
tabe śuddha haya mora ei duśṭa mana

SYNONYMS

Rāmānanda Rāya replied, “My Lord, although You have come to correct me, a fallen soul, my mind is not yet purified simply by seeing You. Please stay for five or seven days and kindly cleanse my polluted mind. After that much time, my mind will certainly be pure.”

TEXT 53

SYNONYMS

yadyapi—although; viccheda—separation; donhāra—of both of them; sahana—toleration; nā—not; yaya—possible; tathāpi—still; daṇḍavat—obeisances; kari’—offering; calīlā—departed; rāma-rāya—Rāmānanda Rāya.

TRANSLATION

Although neither could tolerate the other’s separation, Rāmānanda Rāya nonetheless offered his obeisances to Lord Śrī Caitanya Mahāprabhu and departed.
SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; yāi’—going; sei—that; vipra-ghare—to the house of the brāhmaṇa; bhikṣā—lunch; kaila—accepted; dui—two; janāra—of the persons; utkāṅthāyā—in the impatience; āsi’—coming; sandhyā—evening; hāila—appeared.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then went to the house of the brāhmaṇa who had invited Him and took His lunch there. When the evening of that day arrived, both Rāmānanda Rāya and the Lord were eager to meet one another again.

TEXT 55

prabhu snāna-kṛtya kari’ āchena vasiyā
eka-bhṛtya-sānge rāya miliłā āsiyā

SYNONYMS

prabhu—the Lord; snāna-kṛtya—the daily duty of bathing; kari’—finishing; āchena—was; vasiyā—sitting; eka—one; bhṛtya—servant; sānge—with; rāya—Rāya Rāmānanda; miliłā—met; āsiyā—coming.

TRANSLATION

After finishing His evening bath, Śrī Caitanya Mahāprabhu sat down and waited for Rāmānanda Rāya to come. Then Rāmānanda Rāya, accompanied by one servant, came to meet Him.

PURPORT

A Vaiṣṇava who is supposed to be advanced in spiritual understanding—be he a householder or sannyāsī—must bathe three times a day: morning, noon and evening. When one is engaged in the service of the Deity, he must especially follow the principles of Padma Purāṇa and take regular baths. He should also, after bathing, decorate his body with the twelve tilakas.
namaskāra kaila rāya, prabhu kaila āliṅgane
dui jane krṣṇa-kathā kaya rahaḥ-sthāne

SYNONYMS
namaskāra—obeisances; kaila—offered; rāya—Rāmānanda Rāya; prabhu—Lord Śrī Caitanya Mahāprabhu; kaila—did; āliṅgane—embracing; dui—two; jane—the persons; krṣṇa-kathā—talks about Krṣṇa; kaya—discussed; rahaḥ-sthāne—in a secluded place.

TRANSLATION
Rāmānanda Rāya approached Lord Śrī Caitanya and offered his respectful obeisances, and the Lord embraced him. Then they both began to discuss Krṣṇa in a secluded place.

PURPORT
The word rahaḥ-sthāne, “in a secluded place,” is very significant. Talks about Krṣṇa and His pastimes—especially His pastimes in Vṛndāvana and His dealings with the gopīs—are all very confidential. They are not subject matter for public discussion because those who have no understanding of the transcendental nature of Krṣṇa's pastimes always commit great offenses, thinking Krṣṇa to be an ordinary human being and the gopīs ordinary girls. Following the principle of Lord Śrī Caitanya Mahāprabhu, who never discussed the dealings between Krṣṇa and the gopīs publicly, devotees in the Krṣṇa consciousness movement are enjoined not to discuss the pastimes of Lord Krṣṇa in Vṛndāvana in public. For the general public, saṅkīrtana is the most effective method to awaken Krṣṇa consciousness. If possible, one should discuss the principles enunciated in Bhagavad-gītā. Śrī Caitanya Mahāprabhu followed this principle very strictly and discussed the philosophy of Bhagavad-gītā with learned scholars like Sārvabhauma Bhāṭṭācārya and Prakāśānanda Sarasvati. However, He taught the principles of the bhakti cult to students like Sanātana Gosvāmi and Rūpa Gosvāmi, and He discussed with Śrī Rāmānanda Rāya the topmost devotional dealings between Krṣṇa and the gopīs. For the general populace, He performed saṅkīrtana very vigorously. We must also follow these principles in preaching Krṣṇa consciousness all over the world.

TEXT 57
prabhu kahe,—“paḍa śloka sādhyaṁ niṁaya”
rāya kahe,—“sva-dharmācaraṇe viṣṇu-bhakti haya”
SYNONYMS

**prabhu kahe**—Lord Śrī Caitanya Mahāprabhu said; **paḍa**—just recite; **śloka**—a verse from the revealed scriptures; **sādhyera**—of the aim of life; **nirṇaya**—an ascertainment; **rāya kahe**—Rāmānanda Rāya replied; **sva-dharma-ācaraṇe**—by executing one’s occupational duty; **viṣṇu-bhakti**—devotional service to Lord Viṣṇu; **haya**—there is.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite a verse from the revealed scriptures concerning the ultimate goal of life. Rāmānanda replied that if one executes the prescribed duties of his social position, he awakens his original Kṛṣṇa consciousness.

PURPORT

In this connection, Śrī Rāmānujaçārya stated in the *Vedārtha-saṁgraha* that devotional service is naturally very dear to the living entity. Indeed, it is life’s goal. This devotional service is supreme knowledge, or Kṛṣṇa consciousness, and it brings detachment from all material activity. In the transcendental position, a living being can perfectly acknowledge the superiority of serving the Supreme Lord. The devotees attain the Supreme Lord only by devotional service. Having such knowledge, one engages in his occupational duty, and that is called *bhakti-yoga*. By performing *bhakti-yoga*, one can rise to the platform of pure devotional service.

A great saint, the father of Śrīla Vyāsadeva, Parāśara Muni, has specifically mentioned that devotional service to the Lord can ultimately be awakened in human society by the discharge of duties in accordance with the *vānāśrama*. The Supreme Personality of Godhead instituted *vānāśrama-dharma* to give human beings a chance to return home, back to Godhead. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, who is known in *Bhagavad-gītā* as Puruṣottama—the greatest of all personalities—personally came and declared that the institution of *vānāśrama-dharma* was founded by Him. As stated in *Bhagavad-gītā* (4.13):

\[
cāturvarṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhaṅgaśāḥ
tasya kartāram api māṁ
tividhy akartāram avyayam
\]

Elsewhere in *Bhagavad-gītā* (18.45-46) the Lord says:

\[
sve sve karmāṇy abhirataḥ
saṁsiddhiṁ labhate naraḥ
\]
Human society should be divided into four divisions—brahmana, kṣatriya, vaiśya and śūdra—and everyone should always engage in his occupational duty. The Lord says that those engaged in their occupational duty can attain perfection simply by rendering loving devotional service to the Lord while executing their particular duty. Actually the modern ideal of a classless society can be introduced only by Kṛṣṇa consciousness. Let men perform their occupational duty, and let them give their profits to the service of the Lord. In other words, one can attain the perfection of life by discharging one's occupational duty and employing the results in the service of the Lord. This method is confirmed by great personalities like Bodhāyana, Taṅka, Dramiḍa, Guhadeva, Kapardi and Bhāruci. It is also confirmed by Vedānta-sūtra.

TEXT 58

>vraṁa-aśrama-ācārabhavatā
puruṣena parah pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

SYNONYMS

vraṁa-aśrama-ācārabhavatā—who behaves according to the system of four divisions of social order and four divisions of spiritual life; puruṣena—by a man; parah—the supreme; pumān—person; viṣṇuh—Lord Viṣṇu; ārādhyate—is worshiped; panthā—way; na—not; anyat—another; tatoṣa-kāraṇam—cause of satisfying the Lord.

TRANSLATION

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varṇas and āśramas."
PURPORT

This is a quotation from the Viṣṇu Purāṇa (3.8.9). As stated by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya: “The purport is that one can realize life’s perfection simply by satisfying the Supreme Personality of Godhead.” This is also confirmed in Śrīmad-Bhāgavatam (1.2.13):

\[
\text{ataḥ pumbhir dvija-śreṣṭhā} \\
\text{varṇāśrama-vibhāgaśah} \\
\text{svaṇuṣṭhitasya dharmasya} \\
\text{samsiddhir hari-toṣaṇam}
\]

“O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please the Lord Hari.”

Every man should perform his occupational duty in the light of his particular tendency. According to his abilities, one should accept a position in the varṇāśrama institution. The divisions of brāhmaṇa, kṣatriya, vaiśya and Śūdra are natural divisions within society. Indeed, everyone has a prescribed duty according to the varṇāśrama-dharma. Those who properly execute their prescribed duties live peacefully and are not disturbed by material conditions. The spiritual orders—brahmacarya, grhastha, vānaprastha and sannyāsa—are called āśramas. If one executes his prescribed duty in both the social and spiritual order, the Supreme Personality of Godhead is satisfied. If one neglects his duties, however, he becomes a transgressor and a candidate for a hellish condition. Actually we see that different people are engaged in different ways; therefore there must be divisions according to work. To attain perfection, one must make devotional service the center of life. In this way one can awaken his natural instincts by work, association and education. One should accept the varṇāśrama divisions by qualification, not by birth. Unless this system is introduced, human activities cannot be systematically executed.

The brāhmaṇas are the intellectuals who can understand the Supreme Personality of Godhead. They are always engaged in the cultivation of knowledge. It does not matter whether one is born in India or outside India. Those who are naturally very heroic and who tend to rule over others are called kṣatriyas. Those who tend to produce food by agricultural methods, protect cows and other animals and engage in trade are called vaiśyas, or merchants. Those who are not sufficiently intelligent to be brāhmaṇas, kṣatriyas or vaiśyas are required to serve a master and are called Śūdras. Thus everyone can engage in the service of the Lord and Kṛṣṇa consciousness. If a society does not function according to such natural divisions, the social orders become degraded. The conclusion is that the scientific method of varṇāśrama-dharma should be adopted by society.
TEXT 59

prabhu kahe,—“eho bāhya, āge kaha āra”
raya kahe, “krṣṇe karmārpaṇa—sarva-sādhya-sāra”

SYNONYMS

prabhu kahe—the Lord said; eho—this; bāhya—external; āge—ahead; kaha—say; āra—more; rāya kahe—Śrī Rāmānanda Rāya said; krṣṇe—unto Krṣṇa; karma-arpaṇa—offering the results of activities; sarva-sādhya-sāra—the essence of all means of perfection.

TRANSLATION

The Lord replied, “This is external. You had better tell Me of some other means.” Rāmānanda replied, “To offer the results of one’s activities to Krṣṇa is the essence of all perfection.”

TEXT 60

yat karoṣi yad aśnāsi
yat juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

SYNONYMS

yat—whatever; karoṣi—you do; yat—whatever; aśnāsi—you eat; yat—whatever; juhoṣi—you offer in sacrifice; dadāsi—you give in charity; yat—whatever; yat—whatever; tapasyasi—you perform as austerity; kaunteya—O son of Kunti; tat—that; kuruṣva—just do; mat—unto Me; arpaṇam—offering.

TRANSLATION

Rāmānanda Rāya continued, “‘O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.’”

PURPORT

The Lord has said that the varṇaśrama-dharma is not properly executed in this age of Kali; therefore He ordered Rāmānanda Rāya to go further into the matter.
Ramananda replied with this verse from *Bhagavad-gitā* (9.27) that while remaining in the system of *varṇāśrama-dharma*, one may offer the results of his activities to Lord Śrī Kṛṣṇa in loving service. Naturally Lord Śrī Caitanya Mahāprabhu was asking Rāmānanda Rāya about the execution of devotional service. Rāmānanda Rāya first enunciated the principle of *varṇāśrama-dharma* in consideration of materialistic people. However, this conception is not transcendental. As long as one is in the material world, he must follow the principles of *varṇāśrama-dharma*, but devotional service is transcendental. The system of *varṇāśrama-dharma* refers to the three modes of material nature, but transcendental devotional service is on the absolute platform. Śrī Caitanya Mahāprabhu belonged to the spiritual world, and His methods for propagating the *sāṅkīrtana* movement were also imported from the spiritual world. Śrīla Narottama dāsa Ṭhākura has sung: *golokera prema-dhana, hari-nāma-sāṅkīrtana, rati na janmila kene tāya.* This states that the *sāṅkīrtana* movement has nothing to do with this material world. It is imported from the spiritual world, Goloka Vṛndāvana. Narottama dāsa Ṭhākura laments that mundane people do not take this *sāṅkīrtana* movement seriously. Considering the position of devotional service and the *sāṅkīrtana* movement, Śrī Caitanya Mahāprabhu deemed the system of *varṇāśrama-dharma* to be material, although it aims at elevation to the spiritual platform. However, the *sāṅkīrtana* movement can raise one immediately to the spiritual platform. Consequently it is said that *varṇāśrama-dharma* is external, and Caitanya Mahāprabhu requested Rāmānanda Rāya to proceed deeper into the matter and uncover the spiritual platform.

Sometimes materialists consider Lord Viṣṇu a material conception. impersonalists think that above Lord Viṣṇu is the impersonal Brahman. The impersonalists misunderstand the worship of Lord Viṣṇu. They worship Lord Viṣṇu to merge into His body. In order that *viṣṇu-ārādhana* not be misunderstood, Śrī Caitanya Mahāprabhu requested that Śrī Rāmānanda Rāya proceed further and clear up the issue. Rāmānanda Rāya quoted the verse from *Bhagavad-gitā* stating that the results of one’s occupational duty may be offered to Lord Viṣṇu or Kṛṣṇa. In *Śrīmad-Bhāgavatam* (1.2.8) it is also said:

\[
\text{dharmaḥ svaṁśhitah pumsār̥n} \\
\text{viśvaksena-kathāsu yah} \\
\text{notpādayed yadi ratiṁ} \\
\text{śrāma eva hi kevalam}
\]

“If one executes the occupational duties of *varṇāśrama-dharma* but does not cultivate his dormant Kṛṣṇa consciousness, his activities are futile. His occupation simply becomes unnecessary labor.”

TEXT 61

ঝুঁ কহে,-“এহে বাঙ্গালে কহ আর !”
রায় কহে, “মহর্ষ-ত্যাগ,- এই সাধ্য-সার !” ৬১॥
“This is also external,” Śrī Caitanya Mahāprabhu said. “Please proceed and speak further on this matter.” Rāmānanda Rāya replied, “To give up one’s occupational duties in the varṇāśrama is the essence of perfection.”

_Abrahma_ may renounce his family and accept sannyāsa. Others also—kṣatriyas and vaiśyas—may also give up their families and take to Kṛṣṇa consciousness. Such renunciation is called karma-tyāga. By such renunciation, the Supreme Personality of Godhead is satisfied. However, this renouncing of one’s activities to Kṛṣṇa is not uncontaminated and is therefore on the material platform. Such activities are considered within the material universe because, according to Śrī Caitanya Mahāprabhu, they refer to the material universe and are therefore external. To correct this, Rāmānanda Rāya recommended that one take to the renounced order of life in order to transcend material activities. This is supported by the following verse from _Srimad-Bhāgavatam_ (11.11.32).

**TEXT 62**

अज्ञायेश्वर गुणाना दोषाना धर्मान सत्ताम प्रथमम् ॥ ६२ ॥

Ajñāyaiva varṇa doṣānā
dharmān saṁtyajya yaḥ sarvān
mām bhajet sa ca sattamāḥ

_Ajñāya_—knowing perfectly; _evam_—thus; _guna_—qualities; _doṣa_—faults; _mayā_—by Me; _ādiṣṭān_—instructed; _api_—although; _svakān_—own; _dharman_—occupational duties; _saṁtyajya_—giving up; _yāḥ_—anyone who; _sarvān_—all; _mām_—unto Me; _bhajet_—may render service; _saḥ_—he; _ca_—and; _sattamāḥ_—a first-class person.
TRANSLATION

Rāmānanda Rāya continued, "'Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. Such a person is considered a first-class man.'

TEXT 63

sarva-dharmāṁ parityajya
māṁ ekaṁ śaraṇāṁ vraja
ahāṁ tvāṁ sarva-pāpebhayaṁ
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dharmāṁ—all kinds of occupational duties; parityajya—giving up; māṁ ekami—unto Me only; śaraṇaṁ—as shelter; vraja—go; aham—I; tvāṁ—unto you; sarva-pāpebhayaḥ—from all the reactions of sinful life; mokṣayiṣyāmi—will give liberation; mā—don't; śucaḥ—worry.

TRANSLATION

"As stated in scripture [Bg. 18.66]: 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I will give you protection from all of life's sinful reactions. Do not worry.'"

PURPORT

In this connection, Śrīla Raghunātha dāsa Gosvāmī instructs in his book Maṇaḥ-sīkṣā (2):

na dharmaṁ nādharmaṁ śruti-gaṇa-niruktāṁ kila kuru
vraje rādhā-krṣṇa-pracura-paricaryāṁ iha tanu

He has thus enjoined that we should not perform religious or irreligious activities as prescribed in the Vedas. The best course is to engage always in the service of Lord Kṛṣṇa and Rādhārāṇī. That is the perfection of everything in this life. Similarly, in Śrīmad-Bhāgavatam (4.29.46) it is said by Nārada Muni:

yatā yasyānugṛhitāṁ
bhagavān ātma-bhāviteḥ
sa jahati matiṁ loke
vede ca parinīṣṭhitāṁ
“When one actually takes to the loving service of the Supreme Personality of Godhead, he gives up all duties in the material world as well as all duties prescribed by Vedic literatures. In this way one is fixed in the service of the Lord.”

TEXT 64

prabhu kahe,—“eho bāhya, āge kaha āra”
rāya kahe,—“jñāna-miśrā bhakti—sādhyā-sāra”

SYNONYMS
prabhu kahe—the Lord said; eho—this; bāhya—external; āge—ahead; kaha—say; āra—more; rāya kahe—Raya replied; jñāna-miśrā bhakti—devotional service mixed with empiric knowledge; sādhyā-sāra—is the essence of perfection.

TRANSLATION

After hearing Rāmānanda Rāya speak in this way, Lord Śrī Caitanya Mahāprabhu said, “Go ahead and say something more.” Rāmānanda Rāya then replied, “Devotional service mixed with empiric knowledge is the essence of perfection.”

PURPORT

Devotional service mixed with non-Vedic speculative knowledge is certainly not pure devotional service. Therefore Śrīla Bhaktisiddhānta Sarasvatī in his Anubhāṣya preached that self-realization following the execution of ritualistic ceremonies is in the neutral stage between liberation and conditional life. It is the place beyond this material world in the River Virajā, where the three modes of material nature are subdued or neutralized in the unmanifest stage. However, in the spiritual world is a manifestation of spiritual energy, known as Vaikuṇṭhaloka where there is no anxiety. The material world is known as brahmāṇḍa. The material universe is the creation of the external energy. Between the two creations—the material creation and the spiritual creation—is a river known as Virajā as well as a place known as Brahmaloka. Virajānadi and Brahmaloka are shelters for living entities disgusted with material life and inclined to impersonal existence by way of denying material variegatedness. Since these places are not situated in the Vaikuṇṭhalokas or the spiritual world, Śrī Caitanya Mahāprabhu proclaims them to be external. In the Brahmaloka and Virajānadi, one cannot conceive of the Vaikuṇṭhalokas. Brahmaloka and Virajānadi are also attained after difficult austerities, but in these realms there is no understanding of the Supreme Personality of Godhead and His transcendental loving service. Without such spiritual
knowledge, simple detachment from material conditions is but another side of material existence. From the spiritual point of view, it is all external. When Śrī Caitanya Mahāprabhu rejected this proposal, Rāmānanda Rāya suggested that devotional service based on philosophy and logic is a more progressed position. He therefore quoted the following verse from Bhagavad-gītā (18.54).

**TEXT 65**

ब्रह्मभूतः प्रसादः न शोचिति न काञ्चिति।
समः सर्वेऽ तु तुष्टीं यथक्षिं लभते पराम। ६५॥

*brahma-bhūtaḥ* prasannātmā
ta śocati na kāṅkṣati
samaḥ sarvesu bhūteṣu
mad-bhaktim labhate parām

**SYNONYMS**

*brahma-bhūtaḥ*—freed from material conceptions of life but attached to an impersonal situation; *prasanna-ātmā*—fully joyful; *na śocati*—he does not lament; *na kāṅkṣati*—he does not hanker; *samaḥ*—equally disposed; *sarvesu*—all; *bhūteṣu*—to the living entities; *mat-bhaktim*—My devotional service; *labhate*—achieves; *parām*—transcendental.

**TRANSLATION**

Rāmānanda Rāya continued, “According to Bhagavad-gītā: ‘One who is thus transcendentally situated at once realizes the Supreme Brahmān and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.’”

**PURPORT**

In Bhagavad-gītā it is said that a person who accepts the theory of monism—being always engaged in empiric philosophical discussions about spiritual life—becomes joyful and is relieved from all material lamentation and hankering. At that stage, one is equipoised. He sees all living entities as spiritual beings. After attaining this elevated stage, one can attain pure devotional service. The conclusion is that devotional service mixed with ritualistic frutitive activity is inferior to spiritual service based on empiric philosophic discussion.

**TEXT 66**

প্রভু কহে, “এহে বাছ, আগে কহ আর।”
রায় কহে,—“জানুন্তেহ ভক্তি—সাধ্যসার।” ৬৬॥
prabhu kahe, “aho bāhya, āge kaha āra”
prabhu kahe, — “jñāna-sūnya bhakti — sādhyā-sāra”

SYNONYMS

prabhu kahe—the Lord said; aho—this; bāhya—external; āge—ahead; kaha—speak; āra—further; prabhu kahe—Rāmānanda Rāya replied; jñāna-sūnya bhakti—devotional service independent of logic and empiric philosophy; sādhyā-sāra—the essence of the perfection of life.

TRANSLATION

After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He again asked Rāmānanda Rāya to speak further, and Rāmānanda Rāya replied, “Pure devotional service without any touch of speculative knowledge is the essence of perfection.”

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Thākura in his Anubhāṣya commentary says that this stage—devotional service mixed with speculative knowledge—is also external and not within the jurisdiction of pure devotional service as practiced in Vaikuṇṭhaloka. As soon as there is some conception of materialistic thought—be it positive or negative—the service is not spiritual. It may be free from material contamination, but because there is mental speculation the devotional service is not pure and freed from the contamination of material life. A living entity who wants to be completely pure must be above this material conception. The negation of material existence does not necessarily mean spiritual existence. After material existence is negated, spiritual existence—namely sac-cid-ānanda—still may not be manifest. Until one comes to the stage of actually understanding one’s eternal relationship with the Supreme Lord, he cannot enter into spiritual life. Spiritual life means becoming detached from material life and engaging in the loving service of the Lord. Śrī Caitanya Mahāprabhu therefore asked Rāmānanda Rāya to explain something transcendental to devotional service mixed with speculative knowledge. A pure devotee is completely surrendered to the lotus feet of the Lord, and only by his love does he conquer Kṛṣṇa, who cannot be conquered by anyone. Kṛṣṇa always stands victorious over everything. No one can conquer Him. One can attain the stage of pure devotion simply by fully surrendering. This is next corroborated by Śrīmad-Bhāgavatam (10.14.3), wherein Lord Brahmā, defeated by the potency of Śrī Kṛṣṇa, fully surrendered unto the Lord.

TEXT 67

"jñāne prāṇāmयूङ्यः नमस् एव
"jñāvénte samyoghitaṁ bhūdhiyavartaye vestibhāntaṁ bhūdhiyā vartaye ārya."
Ramananda Raya continued, "Lord Brahma said, 'My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any aśrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable.'"

SYNONYMS

prabhu kahe— the Lord said; eho haya— this is all right; āge kaha āra— speak something more; rāya kahe— Raya replied; prema-bhakti— ecstatic love in devotional service to the Lord; sarva-sādhya-sāra— the essence of all perfection.
TRANSLATION

At this point, Śrī Caitanya Mahāprabhu replied, “This is all right, but still you can speak more on the subject.” Rāmānanda Rāya then replied, “Ecstatic love for the Supreme Personality of Godhead is the essence of all perfection.”

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya says that after hearing Rāmānanda Rāya, Lord Caitanya Mahāprabhu said, eho haya, āge kaha āra. This means that this is the process accepted in devotional service, but there is something more than this. Therefore Lord Caitanya Mahāprabhu requested him to explain what was beyond. Simply executing the duties of all varṇas and āśramas is not as good as offering all the results of one’s activities to the Lord. When one gives up all fruitive activity and fully surrenders to the Lord, he attains sva-dharma-tyāga, wherein he abandons the social order and takes to the renounced order. That is certainly better. However, better than the renounced order is cultivation of knowledge mixed with devotional service. Yet all these activities are external to the activities of the spiritual world. There is no touch of pure devotional service in them. Pure devotional service cannot be attained by empiric philosophy, nor can perfection be attained simply by good association. Devotional service by self-realization is a different subject matter. It is untouched by fruitive activity, for one surrenders the results of activities to the Lord, abandons prescribed duties and accepts the renounced order of life. Such devotional service is situated on a higher platform than that of empiric philosophical speculation with a mixture of bhakti. This is verified by Śrīla Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu (1.1.11):

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvrtam
ānukūlyena kṛṣṇānu-
śilanaṁ bhaktir uttamā

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”

Devotional activities, however, sometimes appear to be impure in the neophyte stage, but in the mature stage they are completely pure from material activity. Therefore Rāmānanda Rāya replied after hearing the last statement of Śrī Caitanya Mahāprabhu: prema-bhakti — sarva-sādhyā-sāra. Śrī Caitanya Mahāprabhu actually accepted this verse (jñāne prayāsam) as the basic principle of perfection. One has to practice this principle in order to make further progress. When further progress is actually made, one comes to the platform of ecstatic loving service to the Lord. This first stage is technically called sādhana-bhakti, or
devotional service in practice. The result of sadhana-bhakti must be ecstatic love, attachment for the Supreme Personality of Godhead, which is also called prema-bhakti. In the neophyte stage, sadhana-bhakti includes faith, association with devotees, and practicing devotional service. Thus one is freed from all unwanted things. One then becomes fixed in devotional service and increases his desire to act in devotional service. Thus one becomes attached to the Lord and His devotional service.

**TEXT 69**

> nānopacarā-krta-pūjanam ārta-bandho
devaṁ bhakti-hṛdayam sukha-vidrutam syāt
yāvat kṣud asti jaṭhare jaraṭhā pipāsā
tāvat sukhāya bhavato nanu bhakṣya-peye

**SYNONYMS**

nānā-upacāra—by varieties of ingredients; krta—performed; pūjanam—worshiping; ārta-bandho—of the Supreme Personality of Godhead, who is the friend of all distressed persons; premnā—by ecstatic love; eva—indeed; bhaktahṛdayam—the heart of a devotee; sukha-vidrutam—melted in transcendental bliss; syāt—becomes; yāvat—as long as; kṣut—appetite; asti—there is; jaṭhare—in the stomach; jaraṭhā—strong; pipāsā—thirst; tāvat—so long; sukhāya—for happiness; bhavataḥ—are; nanu—indeed; bhakṣya—eatables; peye—and drinkables.

**TRANSLATION**

Rāmānanda Rāya continued, ‘‘As long as there is hunger and thirst, eating and drinking make one feel very happy. When the Lord is worshiped with pure love, transcendental bliss is awakened in the heart of the devotee.’’

**TEXT 70**

krūḍbhiruṣgarbhaḥ
dhāvah
cīrītaṁ vādś kūtōpiṁ labhayate
ttat pūdhasya mūlaṁkeśaṁ
ānca kṣuṭiṁ vṛttena labhayate∥ १० ∥
**SYNONYMS**

$kṛṣṇa$-bhakti-rasa-bhāvitā matiḥ
kriyatāṁ yadi kuto ‘pi labhyate
tatra laulyam api mūlyam ekalam
janma-koṭi-sukṛtaṁ na labhyate

**TRANSLATION**

"'Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.'"

**PURPORT**

The previous two verses are included in the Padyāvalī (13,14) by Śrīla Rūpa Gosvāmi. Verse sixty-nine refers to devotional service in faith, and verse seventy refers to devotional service rendered out of intense greed. The first is devotional service rendered in accordance to the regulative principles, and the second refers to spontaneous loving service of the Lord without extraneous endeavor. Henceforward the basic principle underlying the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya will be spontaneous loving service to the Lord. The regulative principles according to the injunctions of the sāstras are necessary insofar as one's original dormant Kṛṣṇa consciousness is not spontaneously awakened. An example of spontaneous action is the flowing of rivers into the ocean. Nothing can stop this flow of water. Similarly, when one's dormant Kṛṣṇa consciousness is awakened, it spontaneously flows to the lotus feet of Kṛṣṇa without impediment. Whatever will be spoken henceforth by Rāmānanda Rāya based on spontaneous love will be agreeable to Śrī Caitanya Mahāprabhu, and the Lord will ask him more and more about this subject.
Talks Between the Lord and Ramananda Raya

SYNONYMS

prabhu kahe—the Lord said; eho haya—this is all right; āge kaha āra—please speak more; rāya kahe—Ramananda Rāya replied; dāsyā-prema—spontaneous love in the humor of servitude; sarva-sādhya-sāra—the essence of perfection.

TRANSLATION

Hearing up to the point of spontaneous love, the Lord said, "This is all right, but if you know more, please tell Me." In reply, Ramananda Rāya said, "Spontaneous loving service in servitude—as exchanged by master and servant—is the highest perfection.

PURPORT

Spontaneous loving service to the Lord is called devotional service with an intimate attachment between the servitor and the served. This intimacy is called mamatā. Between the servitor and the served, there is a feeling of oneness. This mamatā begins with dāsyā-prema, service rendered to the master by the servant. Unless there is such a relationship, the loving affairs between the Lord and His devotee are not actually fixed. When the devotee feels, "The Lord is my master" and renders service unto Him, Kṛṣṇa consciousness is awakened. This fixed consciousness is on a higher platform than simple cognizance of love of Godhead.

TEXT 72

yan-nāma-śruti-mātreṇa
pumān bhavati nirmalāḥ
tasya tīrtha-padaḥ kim vā
dāśanāṁ avaśiṣyate

SYNONYMS

yat—of whom; nāma—of the name; śruti-mātreṇa—simply by hearing; pumān—a person; bhavati—becomes; nirmalāḥ—pure; tasya—of Him; tīrtha-padaḥ—of the Supreme Personality of Godhead, at whose lotus feet are all places of pilgrimage; kim—what; vā—more; dāśanāṁ—of the servants; avaśiṣyate—is remaining.

TRANSLATION

"A man becomes purified simply by hearing the holy name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?"
This is a quotation from Śrīmad-Bhāgavatam (9.5.16) and is an admission by the great sage Durvāsā Muni. Durvāsā Muni, a caste brāhmaṇa and great yogi, used to hate Mahārāja Ambariṣa. When he decided to chastise Mahārāja Ambariṣa through his yogic powers, he was chased by the Sudarśana cakra of the Supreme Personality of Godhead. When things were settled, he said, “When the holy name of the Supreme Personality of Godhead is heard by any person, that person is immediately sanctified. The Supreme Lord is master of the devotees, and the devotees, under His shelter, naturally come to own His opulences.”

TEXT 73

bhavantam evānucaran nirantarāḥ
praśānta-niḥśeṣa-mano-rathāntarāḥ
kadāham aikāntika-nitya-kiṅkaraḥ
prahaṛṣaiṣyāmi sa-nātha-jīvitam

SYNONYMS
bhavantam—You; eva—certainly; anucaran—serving; nirantarāḥ—always; praśānta—pacified; niḥśeṣa—all; manah-ratha—desires; antarāḥ—other; kadā—when; aham—I; aikāntika—exclusive; nitya—eternal; kiṅkaraḥ—servant; prahaṛṣaiṣyāmi—I shall become joyful; sa-nātha—with a fitting master; jīvitam—living.

TRANSLATION
“By serving You constantly, one is freed from all material desires and is completely pacified. When shall we engage as Your permanent eternal servants and always feel joyful to have such a perfect master?”

PURPORT
This is a statement made by the great saintly devotee Yāmunācārya in his Stotra-ratna (43).

TEXT 74

國ভু কহে,—“এহে হয়, কিছু আগে আর।”
যায় কহে,—“সখ্যা-প্রেম- সর্বকার্ধসার।” ৭৪।
prabhu kahe, —“eho haya, kichu äge åra”
räya kahe, —“sakhya-prema — sarva-sādhyā-sāra”

SYNONYMS

prabhu kahe— the Lord said; eho haya— this is also right; kichu— something; äge— ahead; åra— more; räya kahe— Rämānanda Rāya replied; sakhyā-prema— transcendental loving service in fraternity; sarva-sādhyā-sāra— the highest perfectional stage.

TRANSLATION

Hearing this from Rämānanda Rāya, the Lord again requested him to go a step further. In reply, Rämānanda Rāya said, “Loving service to Kṛṣṇa rendered in fraternity is the highest perfection.

PURPORT

As long as loving service is rendered to the Lord in the master-servant relationship, there is some fear, for the servant is always afraid of the master, despite the intimacy of self-interest. In this stage the servant is always afraid of the master and respectful of Him. When the devotee is further advanced, he has nothing to fear. He considers the Lord and himself on an equal level. At such a time, the devotee is fully convinced that Lord Kṛṣṇa is a friend and cannot at all be dissatisfied if the devotee lives with Him on an equal level. This understanding is called viśrambha, that is, devoid of a respectful attitude. When this attitude is chosen, it becomes sakhyā-prema, or love of Godhead in friendship. On this stage there is developed consciousness of equality between the Lord and the devotee.

TEXT 75

इत्थम सताम ब्रह्मसुक्हनुभूत्यां दास्यं गतानं परदीर्घतेन।
मयास्रितां नरदारकेण सार्धं बिज्ञ्जुः कृतपुण्यपुजायां॥७५॥

ittham satāṁ brahma-sukhānubhūtyā
dāsyam gatānāṁ para-daivatena
māyāśrītāṁ nara-dārakeṇa
sārdhāṁ vijahruḥ kṛta-puṇya-puṣjāḥ

SYNONYMS

ittham— in this way; satām— of persons who prefer the impersonal feature of the Lord; brahma— of the impersonal effulgence; sukha— by the happiness; anubhūtyā— who is realized; dāsyam— the mode of servitude; gatānām— of those who have accepted; para-daivatena— who is the supreme worshipable
Deity; māyā-āśritānām—for ordinary persons under the clutches of external energy; nara-dārakena—with He who is like a boy of this material world; sārdham—in friendship; vijahruh—played; kṛta-punya-puṇjāḥ—those who have accumulated volumes of pious activities.

**TRANSLATION**

‘Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of māyā, thinking the Lord an ordinary person, cannot understand that certain exalted personalities—after accumulating volumes of pious activities—are now playing with the Lord in friendship as cowherd boys.’

**PURPORT**

This is a statement made by Śukadeva Gosvāmī (Bhāg. 10.12.11), who appreciated the good fortune of the cowherd boys who played with Kṛṣṇa and ate with Him on the banks of the Yamunā.

**TEXT 76**

prabhu kahe,—“ehe uttama, āge kahā ārā”
rāya kahe, “vātsalya-prema—sarva-sādhya-sāra”

**SYNONYMS**

prabhu kahe—the Lord said; eho uttama—it is very good; āge—still further; kaha—speak; āra—more; rāya kahe—Rāya replied; vātsalya-prema—loving service to the Lord in the stage of paternal love; sarva-sādhya-sāra—the highest perfectional stage.

**TRANSLATION**

The Lord said, “This statement is very good, but please proceed even further.” Rāmānanda Rāya then replied, “Loving service to the Lord in the parental relationship is the highest perfectional stage.”

**PURPORT**

The stage of loving service to the Lord in paternal affection is an advanced stage of love in fraternity. In the fraternal relationship there is a sense of equality, but when that sense of equality is advanced in affection, one attains the platform
of parental love. In this connection, the following verse is cited from Śrīmad-Bhāgavatam (10.8.46), wherein Śukadeva Gosvāmī voices his appreciation of Nanda Mahārāja’s and mother Yaśodā’s intense love for Kṛṣṇa.

TEXT 77

नन्द निम्नले दुर्भ्रुतम् श्रेयं एवं महोदयम्।
यशोदा व यस्याद गणपौ मया: ज्युः ्हृति: ॥ ७७॥

nandah kim akarot brahman
śreya evam mahodayam
yaśodā vā mahā-bhāgā
papau yasyāḥ stanarh harih

SYNONYMS

nandah—Nanda Mahārāja; kim—what; akarot—has performed; brahman—O brahmaṇa; śreya—auspicious activities; evam—thus; mahā-udayam—rising to such an exalted position as the father of Kṛṣṇa; yaśodā—mother Yaśodā; vā—or; mahā-bhāgā—most fortunate; papau—drank; yasyāḥ—of whom; stanam—by the breasts; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

Rāmānanda Rāya continued: ‘‘O brahmaṇa, what pious activities did Nanda Mahārāja perform by which he received the Supreme Personality of Godhead Kṛṣṇa as his son, and what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her mother and suck her breasts?’

TEXT 78

नेमां विरिन्दे न भवो न श्रीपल्प्यंशय:।
प्रासां लेभे गोपी यतं प्राप्य विशिष्ठिकां ॥ ७८॥

nemāṁ viriṇco na bhavo
na śir apy aṅga-sarśrayā
prasādarāṁ lebhire gopi
yat tat pṛāpa vīmuktidāt

SYNONYMS

na—not; imam—this (love of Godhead); viriṇcaḥ—Lord Brahmā; na—not; bhavaḥ—Lord Śiva; na—not; śrīḥ—the goddess of fortune; api—even; aṅga—on the chest of Viṣṇu; saṁśrayā—who is sheltered; prasādam—favor; lebhire—have
tionships is completely manifest. Love of Godhead lacks nothing in the conjugal stage. The summary of this verse is that paternal love of Godhead is certainly higher than fraternal love and that conjugal love is higher yet. It was when Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to go further that he came to the point of the conjugal relationship, which is the highest perfectional stage of transcendental love.

**TEXT 80**

नायर्थ स्रीयो ‘न्गा उ नितांतरतवं प्रसादः
स्वर्योत्तरं नलिनगंधरुचयं कुतोपत्तिः।
रासोंसवोव्वं तुज्जड़ुपुरेश्वरिकर्तरः
लक्षणिष्यं य उदागद्रजूजसिीणम्॥ ८० ॥

nāyārth śriyo ‘ṅga u nītāntarateḥ prasādah
sva-yesitāṁ nalīna-ganda-rucāṁ kuto ‘nyāḥ
rāsotsave ‘syā bhujā-danda-grhita-kaṇṭha-
labdha-āśīsāṁ ya udāgād-vraja-sundarāṁ

**SYNONYMS**

na—not; ayam—this; śriyāḥ—of the goddess of fortune; ange—on the chest; u—alas; nītānta-rateḥ—who is very intimately related; prasādah—the favor; svaḥ—of the heavenly planets; yośitāṁ—of women; nalīnā—of the lotus flower; gandha—having the aroma; rucāṁ—and bodily luster; kutaḥ—much less; anyāḥ—others; rās-utsave—in the festival of the rāsa dance; asya—of Lord Śrī Kṛṣṇa; bhujā-danda—by the arms; grhita—embraced; kaṇṭha—their necks; labdha-āśīsāṁ—who achieved such a blessing; yah—which; udāgāt—became manifest; vraja-sundarāṁ—of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

**TRANSLATION**

“‘When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation?’

**PURPORT**

This verse (Bhāg. 10.47.60) was spoken by Uddhava when he visited Śrī Vṛndāvana to deliver a message from Kṛṣṇa to the gopīs. Uddhava remained in Vṛndāvana to observe the movements of the gopīs there. When he saw the
obtained; *gopi*—mother Yasodā; *yat*—which; *tat*—that; *prāpa*—obtained; *vimukti-dāt*—from the person who gives liberation.

**TRANSLATION**

“‘The favor mother Yasodā obtained from Śrī Kṛṣṇa, the bestower of liberation, was never obtained even by Lord Brahmā or Lord Śiva, nor even by the goddess of fortune, who always remains on the chest of the Supreme Personality of Godhead Viṣṇu.’”

**PURPORT**

This is a statement from *Śrīmad-Bhāgavatam* (10.9.20). Kṛṣṇa agreed to be bound by mother Yasodā after she had given up trying to bind Kṛṣṇa with ropes. This is another appreciation made by Śukadeva Gosvāmi in his narration of the pastimes of Kṛṣṇa before Mahārāja Parīkṣit.

**TEXT 79**

prabhu kahe,—“eho uttama, āge kaha āra”
räya kahe, “kāntā-prema sarva-sādhya-sāra”

**SYNONYMS**

prabhu kahe—the Lord replied; eho uttama—this is very good; āge—ahead; kaha—speak; āra—more; rāya kahe—Rāmānanda Rāya replied; kāntā-prema—loving service between husband and wife; sarva-sādhya-sāra—the highest perfectional stage.

**TRANSLATION**

The Lord said, “Your statements are certainly getting better and better one after the other, but surpassing all of them is another transcendental mellow, and you can speak of that as the most sublime.” Rāmānanda Rāya then replied, “Conjugal attachment for Kṛṣṇa is the topmost position in love of Godhead.

**PURPORT**

In general, love of Godhead is devoid of the intimacy of ownership. In the case of love in servitude, there is a want of confidence. There is a want of increased affection in the fraternal relationship, but when this affection increases in the paternal relationship, there is nonetheless a want of complete freedom. However, when one becomes a conjugal lover of Kṛṣṇa, everything lacking in the other rela-
ecstatic love for Kṛṣṇa in separation manifested by the gopīs, he appreciated their supreme love and therefore expressed his feelings in this verse. He admitted that the fortune of the gopīs could not be compared even to the fortune of the goddess of fortune, to say nothing of the beautiful girls in the heavenly planets.

**TEXT 81**

\[ \text{tasam avirabhuc chaurih} \\
\text{smayamana-mukhambujah} \\
\text{pitambara-dharah sragvi} \\
\text{sakṣat manmatha-manmathah} \]

**SYNONYMS**

`tāsām—among them; āvirabhūḥ—appeared; saurīḥ—Lord Kṛṣṇa; smayamāṇa—smiling; mukha-ambujah—with a face like a lotus flower; pita-ambara-dharaḥ—wearing yellow garments; sragvi—garlanded with flowers; sākṣat—directly; manmatha—of Cupid; manmathah—the bewilderer.

**TRANSLATION**

"Suddenly, due to the gopīs' feelings of separation, Lord Kṛṣṇa appeared among them dressed in yellow garments and wearing a flower garland. His lotus face was smiling, and He was directly attracting the mind of Cupid."

**PURPORT**

This verse is from Śrīmad-Bhāgavatam (10.32.2). When the rāsa dance was going on, Kṛṣṇa suddenly disappeared, and the gopīs became so overwhelmed, due to His separation and their intense love for Him, that Kṛṣṇa was obliged to appear again.

**TEXT 82**

\[ \text{kṛṣṇa-prāptir upāya bahu-vidha haya} \\
\text{kṛṣṇa-prāpti-tārataṁya bahuta ācaya} \]
SYNONYMS

krṣa-prāpta—of achieving the lotus feet of Kṛṣṇa; upāya—means; bahu-vidha—various; haya—there are; krṣa-prāpti—of achieving the favor of Lord Kṛṣṇa; tāratamya—comparisons; bahuta—various; āchaya—there are.

TRANSLATION

“There are various means and processes by which one may attain the favor of Lord Kṛṣṇa. All those transcendental processes will be studied from the viewpoint of comparative importance.

TEXT 83

kintu yāhār yei rasa, sei sarvottama
taṭa-stha haṁā vicārile, āche tara-tama

SYNONYMS

kintu—nevertheless; yāhār—of some devotees; yei rasa—whatever the mellow of exchanges of love; sei—that; sarva-uttama—the best; taṭa-stha—neutral; haṁā—being; vicārile—if considering; āche—there is; tara-tama—lower and higher levels.

TRANSLATION

“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.

PURPORT

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that this verse does not advocate the whimsical invention of some methods of love of Godhead. Such inventions cannot be accepted as topmost. Indeed, such concoctions are not recommended in these verses. Śrīla Rūpa Gosvāmī has said in the Bhakti-rasāmṛta-sindhu (1.2.101):

śruti-smṛti-purāṇādi-
paṅcarātra-vidhīṁ vinā
aikāntiki harer bhaktir
utpātāyaiva kalpate
He clearly mentions in this verse that one must refer to the Vedic literatures and other supplementary literatures and follow the conclusion of the Vedas. An invented devotional attitude simply creates disturbances in the transcendental realm. If a person overly addicted to family life takes to Śrimad-Bhāgavatam or Kṛṣṇa consciousness to earn a livelihood, his activity is certainly offensive. One should not become a caste guru and sell mantras for the benefit of mundane customers, nor should one make disciples for a livelihood. All these activities are offensive. One should not make a livelihood by forming a professional band to carry out congregational chanting, nor should one perform devotional service when one is attached to mundane society, friendship and love. Nor should one be dependent on so-called social etiquette. All of this is mental speculation. None of these things can be compared to unalloyed devotional service. No one can compare unalloyed devotional service, Kṛṣṇa consciousness, to mundane activities. There are many unauthorized parties pretending to belong to the Śrī Caitanya cult, and some are known as: āula, bāula, kartābhajā, neḍā, daraveṣa, sāṇī, sakhīheki, smārta, jāta-gosāṇī, ativādi, cūḍādhāri and gaurāṅga-nāgārī.

Moreover, there are those who take the caste gosvāmīs’ opinion of such parties as bona fide, comparing their opinions to those of the six Gosvāmīs headed by Śrī Rūpa and Śrī Sanātana. This is simply another cheating process. There are also nondevotees who compose unauthorized songs, who establish different temples for money, who worship the Deity as priests for salaries, who accept caste brahmanism as all in all and who do not know the value of a pure Vaiṣṇava. Actually the caste brāhmaṇas of the smārta community are opposed to the principles of the Sātvata-pañcarātra. Furthermore, there are many Māyāvādīs and those overly addicted to material sense enjoyment. None of these can be compared to a person who is purely engaged in preaching Kṛṣṇa consciousness. Every Kṛṣṇa conscious person is constantly endeavoring to utilize different transcendental devices in the service of the Lord. Such a devotee renounces all material enjoyment and completely dedicates himself to the service of his spiritual master and Lord Śrī Caitanya Mahāprabhu. He may be a perfect celibate, a restrained householder, a regulated vānaprastha, or a tridāndi-sannyāsī in the renounced order. It doesn’t matter. The pseudo-transcendentalists and the pure devotees cannot be compared, nor can one argue that a person can invent his own way of worship.

The purport in presenting this verse necessitates explaining the comparative positions of the transcendental mellows known as śānta, dāśya, sakhyā, vātsalya and mādhurya. All these rasas, or mellows, are situated on the transcendental platform. Pure devotees take shelter of one of them and thus progress in spiritual life. Actually one can take shelter of such spiritual mellows only when one is completely uncontaminated by material attachment. When one is completely free from material attachment, the feelings of the transcendental mellows are awakened in the heart of the devotee. That is svarūpa-siddhi, the perfection of
one's eternal relationship with the Supreme Lord. Svarūpa-siddhi, the eternal relationship with the Supreme Lord, may be situated in one of the transcendental mellerows. Each and every one of them is as perfect as the others. However, by comparative study an unbiased person can realize that the mellow of servitorship is better than the mellow of neutrality. The mellow of fraternity is better than the mellow of servitorship. Similarly, the mellow of paternity is better than that of fraternity. Above all the mellerows is the mellow of conjugal love. However, these are all spiritually situated on the same platform because all these relationships of perfection in love are based on a central point—Krṣṇa.

These mellerows cannot be compared to the feelings one derives from demigod worship. Krṣṇa is one, but the demigods are different. They are material. Love for Krṣṇa cannot be compared to material love for different demigods. Because Māyāvādīs are on the material platform, they recommend the worship of Śiva or Durgā and say that worship of Kāli and Krṣṇa are the same. However, on the spiritual platform there is no demigod worship. The only worshipable object is Krṣṇa. Therefore although there is no difference between a devotee in śaṅta-rasa or dāsya-rasa, vatsalya-rasa or mādhurya-rasa, one can still make a comparative study of the intensity of love in these different transcendental positions. For example, it may be said that dāsya-rasa is better than śaṅta-rasa, yet transcendental love of God is there in both of them. Similarly, we can judge that love of Godhead in fraternity is better than love of Godhead in neutrality and servitorship. Similarly, love of Godhead in paternal affection is better than love in fraternity. And, as stated before, love of God in the conjugal rasa is superior to that in the paternal rasa.

The analysis of different types of love of Godhead has been made by expert acāryas who know all about devotional service on the transcendental platform. Unfortunately, inexperienced and unauthorized persons in the mundane world, not understanding the transcendental position of pure love, try to find some material fault in the transcendental process. This is simply impudence on the part of spiritually inexperienced people. Such faultfinding is symptomatic of unfortunate mundane wranglers.

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Text 84

यथायोजनसू यादविशेषज्ञासमयनि
रतिर्वासनया भाषी भास्तेन कापि कप्रधिंति || ८४ ||

yathottaram asau svāda-
viṣeṣollāsa-mayy api
ratir vāsanayā svādvī
bhāsate kāpi kasyacit
SYNONYMS

yathā uttaram—one after another; asau—that; svāda-viśeṣa—of particular tastes; uḷāsa—pleasing; mayi—empowered with; api—although; ratīḥ—love; vāsanayā—by desire; svādvi—sweet; bhāsate—appears; kā api—someone; kasyacit—one of them.

TRANSLATION

"Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desires manifests itself in the form of conjugal love."

PURPORT

This verse is from Śrīla Rūpa Gosvāmī’s Bhakti-rasāmṛta-sindhu (2.5.38), and it also appears in the Ādi-līlā, Chapter Four, verse forty-five.

TEXT 85

पुर्व-पुर्व-रसेर गुणः परे परे है ।
त्री-विन मध्यने पञ्च पर्यंत बादः || ८५ ||

pūrva-pūrva-rasera guṇa—pare pare haya
dui-tina gaṇane pānca paryanta bāḍaya

SYNONYMS

pūrva-pūrva—of each previous; rasera—of the mellow; guṇa—the qualities; pare pare—in each subsequent; haya—there are; dui-tina—two and then three; gaṇane—in counting; pānca—five; paryanta—up to; bāḍaya—increases.

TRANSLATION

"There is a gradual order of improvement in transcendental mellows from the initial ones to the later ones. In each subsequent mellow the qualities of the previous mellows are manifest, counting from two, then three and up to the point of five complete qualities.

TEXT 86

गुणाधिके अदाधिक बादे प्रति-रसे ।
शांत-दास्य-सख्य-वांसलोऽर्गुण मधुरेते बैले || ८६ ||

guṇādhikeye svādādhikeya bāde prati-rase
śānta-dāsya-sakhya-vātsalye guṇa madhurete vaise
SYNONYMS

guṇa-ādhikya—by the increase of transcendental qualities; svāda-ādhikya—increase of taste; bāde—increases; prati-rase—in each mellow; śanta—of neutrality; dāśya—of servitude; sakhyā—of fraternity; vātsalyera—and of paternal affection; guṇa—the qualities; madhurete—in the conjugal mellow; vaise—appear.

TRANSLATION

“As the qualities increase, so the taste also increases in each and every mellow. Therefore the qualities found in śanta-rasa, dāśya-rasa, sakhyā-rasa and vātsalya-rasa are all manifest in conjugal love [mādhurya-rasa].

TEXT 87

আকাশাদির গুণ বেন পর-পর ভূতে।
থুই-থিন ক্রমে বাড়ে পঞ্চ পৃথিবীতে।

SYNONYMS

ākāśa-adira—of the sky, air, and so on; guṇa—the qualities; yena—just as; para-para—one after another; bhūte—in the material elements; dui-tina—two and then three; krame—by gradations; bāde—increase; pañca—all five; prthivite—in earth.

TRANSLATION

“The qualities in the material elements—sky, air, fire, water and earth—increase one after another by a gradual process of one, two and three, and at the last stage, in the element earth, all five qualities are completely visible.

TEXT 88

পরিপূর্ণ-কৃষ্ণপ্রাপ্তি এই ‘প্রেম’ হইতে।
এই প্রেমার বশ কৃষ্ণকে ভাগবতে।

SYNONYMS

paripūrṇa—completely full; krṣṇa-prāpti—achievement of the lotus feet of Lord Kṛṣṇa; ei—this; premā—love of Godhead; haite—from; ei premāra—of this type of love of Godhead; vaśa—under the control; krṣṇa—Lord Kṛṣṇa; kahe—it is said; bhāgavate—in Śrīmad-Bhāgavatam.
TRANSLATION

“Complete attainment of the lotus feet of Lord Kṛṣṇa is made possible by love of Godhead, specifically mādhurya-rasa or conjugal love. Lord Kṛṣṇa is indeed captivated by this standard of love. This is also stated in Śrīmad-Bhāgavataṁ.

PURPORT

To explain the topmost quality of conjugal love, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī gives the example of the material elements—sky, air, fire, water and earth. In the sky (space) there is the quality of sound. Similarly, in air there are the qualities of sound and touch. In fire, there are three qualities—sound, touch and form. In water there are four qualities—sound, touch, form and taste. Finally, in earth there are all five qualities—sound, touch, form, taste and also smell. Now, one can see that the quality of the sky is in all—namely in air, fire, water and earth. In earth we can find all the qualities of material nature. The same can be applied to the rasa known as mādhurya-rasa, or conjugal love. In conjugal love there are the qualities of neutrality, servitorship, fraternity and paternity as well as conjugal love itself. The conclusion is that through conjugal love, the Lord is completely satisfied.

Conjugal love (mādhurya-rasa) is also known as śṛṅgāra-rasa. It is the conclusion of Śrīmad-Bhāgavatam that in the complete combination of loving service to the Lord—namely in conjugal love—the Supreme Lord fully agrees to be under the control of the devotee. The highest form of conjugal love is represented by Śrīmatī Rādhārāṇī; therefore in the pastimes of Rādhā and Kṛṣṇa we can see that Kṛṣṇa is always subjugated by Śrīmatī Rādhārāṇī’s influence.

TEXT 89

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diśṭyā yad āsin mat-sneho
bhavatīnāṁ mad-āpanah

SYNONYMS

mayi—unto Me; bhaktiḥ—devotional service; hi—certainly; bhūtānām—of all living entities; amṛtatvāya—for becoming eternal; kalpate—is meant; diśṭyā—fortunately; yad—what; āsin—there is; mat-snehaḥ—affection for Me; bhavatīnām—of all of you; mat-āpanah—the means of getting My favor.
TRANSLATION

“Lord Kṛṣṇa told the gopis: ‘The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss.’

PURPORT

The fulfillment of human life is summarized in this verse from Śrīmad-Bhāgavatam (10.82.45). There are two important words in this verse: bhakti (devotional service) and amrta (eternal life). The aim of human life is to attain the natural position of eternal life. This eternal life can be achieved only by devotional service.

TEXT 90

kuṇḍera pratijña dr̥ḍha sarva-kāle āche
ye yaiche bhaje, kṛṣṇa tāre bhaje tāiche

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; pratijña—the promise; dr̥ḍha—firm; sarva-kāle—in all times; āche—there is; ye—anyone; yaiche—just as; bhaje—renders service; kṛṣṇa—Lord Kṛṣṇa; tāre—he; bhaje—reciprocates with; tāiche—so for all time.

TRANSLATION

“Lord Kṛṣṇa has made a firm promise for all time. If one renders service unto Him, Kṛṣṇa correspondingly gives him an equal amount of success in devotional service to the Lord.

PURPORT

It is a completely mistaken idea that one can worship Kṛṣṇa in any form or in any way and still attain the ultimate result by receiving the favor of the Lord. This is a decision made by gross materialistic men. Generally such men say that you can manufacture your own way of worshiping the Supreme Lord and that any type of worship is sufficient to approach the Supreme Personality of Godhead. Certainly there are different means for attaining different results in fruitive activity, speculative knowledge, mystic yoga, and austerity. Crude men therefore say that if one adopts any of these methods, one achieves the Supreme Personality of Godhead’s favor. They claim that it doesn’t matter what kind of method one
adopts. A general example is given. If one wishes to arrive at a certain place, there are many roads leading there, and one can go to that place by any one of these roads. Similarly, these gross materialists say that there are different ways to attain the favor of the Supreme Personality of Godhead. They claim that one can conceive of the Supreme Personality of Godhead as goddess Durgā, goddess Kāli, Lord Śiva, demigod Gaṇeṣa, Lord Rāmacandra, Kṛṣṇa, impersonal Brahman or whatever, and one can chant the Lord’s name in any way and in any form and ultimately become one. Such materialists claim that the result is the same. They also say that a man may have different names, but he will answer if called by any one of them. Therefore they claim that there is no need to chant the Hare Kṛṣṇa mantra. If one chants the name of Kāli, Durgā, Śiva, Gaṇeṣa or anyone else, the result will be the same. Such claims made by mental speculators are no doubt very pleasing to mental speculators, but those who are actually in knowledge do not admit such conclusions, which are against the authority of the śāstras. A bona fide acārya will certainly not accept such a conclusion. As Kṛṣṇa clearly states in Bhagavad-gītā:

\[ \text{yānti deva-vratā devān} \\
\text{pitṛ yānti pitr-vratāḥ} \\
\text{bhūtāni yānti bhūtejyā} \\
\text{yānti mad-yājino 'pi mām} \]

“Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.” (Bg. 9.25)

Only the devotees of the Lord can be admitted to His kingdom—not the demigod worshipers, karmīs, yogīs, or anyone else. A person who desires elevation to the heavenly planets worships various demigods, and material nature may be pleased to offer such devotees their desired positions. Consequently material nature gives one one’s own nature by which he increases affection for different types of demigods. However, Bhagavad-gītā says that demigod worship is meant for men who have lost all their intelligence.

\[ \text{kāmaṁ tais tair hṛta-jñānāḥ} \\
\text{prapadyante 'nya-devatāḥ} \\
\text{tāṁ tāṁ niyamam āsthāya} \\
\text{prakṛtyā niyatāḥ svayā} \]

“Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.” (Bg. 7.20)
Although one may be elevated to the heavenly planets, the results of such benediction are limited.

\begin{verbatim}
antavat tu phalarṁ teṣāṁ
tad bhavaty alpa-medhasāṁ
devāṁ deva-yajo yānti
mad-bhaktā yānti māṁ api
\end{verbatim}

“Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.” (Bg. 7.23)

Being elevated to the heavenly planets or other material planets does not mean attaining an eternal life of knowledge and bliss. At the end of the material world, all attainments of material elevation will also end. Again, according to Kṛṣṇa in Bhagavad-gītā, only those who engage in His loving devotional service will be admitted to the spiritual world and return to Godhead, not others.

\begin{verbatim}
bhaktyā māṁ abhijānāti
yāvān yaś cāsmi tattvataṁ
tato māṁ tattvato jñātvā
viśate tad-anantaram
\end{verbatim}

“One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” (Bg. 18.55)

Impersonalists cannot understand the Supreme Personality of Godhead; therefore it is not possible for them to enter into the spiritual kingdom of God and return home, back to Godhead. Actually one attains different results by different means. It is not that all achievements are one and the same. Those interested in the four principles of dharma, artha, kāma and mokṣa cannot be compared to those interested in the unalloyed devotional service of the Lord. Śrīmad-Bhāgavatam therefore says:

\begin{verbatim}
dharmah projjita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyarṁ vāstavam atra vastu śivadarāṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-krte kim vā parair iśvarāḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt
\end{verbatim}

“Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful
Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhāgavatam, he becomes attached to the Supreme Lord.” (Bhāg. 1.1.2)

Those who aspire after liberation attempt to merge into the impersonal Brahman. To this end they execute ritualistic religious ceremonies, but Śrīmad-Bhāgavatam considers this a cheating process. Indeed, such people can never dream of returning home, back to Godhead. There is a gulf of difference between the goal of dharma, artha, kāma and mokṣa and the goal of devotional service.

The goddess Durgā is the superintending deity of this material world, which is made of material elements. The demigods are simply different directors engaged in operating the departments of material activities, and they are under the influence of the same material energy. Kṛṣṇa's internal potencies, however, have nothing to do with the creation of this cosmic material world. The spiritual world and all spiritual activities are under the direction of the internal spiritual energy, and such activities are performed by yogamāyā, the spiritual energy. Yogamāyā is the spiritual or internal energy of the Supreme Personality of Godhead. Those who are interested in being promoted to the spiritual world and engaging in the service of the Lord attain spiritual perfection under the control of yogamāyā. Those who are interested in material promotion engage in ritualistic religious ceremonies and economic development to develop sense gratification. They ultimately attempt to merge into the impersonal existence of the Lord. Such people generally become impersonalists. They are interested in worshiping Lord Śiva or goddess Durgā, but their return is one hundred percent materialistic.

Following the example of the gopīs, the devotees sometimes worship the goddess Kātyāyanī, but they understand that Kātyāyanī is an incarnation of yogamāyā. The gopīs worshiped Kātyāyanī, yogamāyā, to attain Kṛṣṇa for their husband. On the other hand, it is stated in the Sapta-sāti scripture that a kṣatriya king named Suratha and a rich vaiśya named Samādhi worshiped material nature in the form of goddess Durgā to attain material perfection. If one tries to mingle the worship of yogamāyā with mahāmāyā, considering them one and the same, he does not really show very high intelligence. The idea that everything is one is a kind of foolishness indulged in by those with less brain substance. Fools and rascals say that the worship of yogamāyā and mahāmāyā is the same. This conclusion is simply the result of mental speculation, and it has no practical effect. In the material world, sometimes one produces a title to an utterly worthless thing, and in Bengal this is known as giving a blind child a name like Padmalocana, which means "lotus eyed." One may foolishly call a blind child Padmalocana, but such an appellation does not bear any meaning.

In the spiritual world the Absolute Lord is always identical with His name, fame, form, qualities and pastimes. Such identity is impossible in the material world, where the name of a person is different from the person himself. The Supreme Lord has many holy names like Paramātmā, Brahman and the creator, but one who
worships the Lord as the creator cannot understand the relationship between a devotee and the Lord in the five types of transcendental mellows, nor can he understand the conception ofKrṣṇa. One cannot understand the six transcendental opulences of the Lord simply by understanding the Supreme Personality of Godhead as impersonal Brahman.

Impersonal realization of the Absolute Truth is certainly transcendental, but this does not mean that one can understand the sac-cid-ānanda form of the Lord. Similarly, Paramātmā realization is also an incomplete understanding of the Absolute Truth. The plenary expansion of the Absolute Truth within everyone’s heart is the Paramātmā feature of the Lord. A devotee of the Personality of Godhead Nārāyaṇa cannot actually understand the transcendental attractive features ofKrṣṇa. On the other hand, the devotee of Krṣṇa who is attached to the sublime attractive feature of the Lord does not consider Nārāyaṇa very important. When the gopīs sometimes saw Krṣṇa in the form of Nārāyaṇa, they were not very attracted to Him. The gopīs never addressed Krṣṇa as Rukmīṇī-ramaṇa. Krṣṇa’s devotees in Vṛndāvana address Him as Rādhāramaṇa, Nandananda and Yaśodānandana, but not as Vasudeva-nandana or Devaki-nandana. Although according to the material conception, Nārāyaṇa, Rukmīṇī-ramaṇa and Krṣṇa are one and the same, in the spiritual world one cannot use the name of Krṣṇa in the place of Rukmīṇī-ramaṇa or Nārāyaṇa. If one does so out of a poor fund of knowledge, his mellow with the Lord becomes spiritually faulty and is called rasābhāsa, an overlapping of transcendental mellows. The advanced devotee who has actually realized the transcendental features of the Lord will not commit the mistake of creating a rasābhāsa situation by using one name for another. Because of the influence of Kali-yuga, there is much rasābhāsa in the name of extravagance and liberal-mindedness. Such fanaticism is not very much appreciated by pure devotees.

TEXT 91

Text 91] Talks Between the Lord and Rāmānanda Rāya

SYNONYMS

ye—they; yathā—as; māṁ—unto Me; prapadyante—surrender; tāṁ—unto them; tathā eva—in the same proportion; bhajāmi—bestow My favor; aham—I; mama—My; vartma—way; anuvartante—follow; manuṣyāḥ—men; pārtha—My dear Arjuna; sarvaśaḥ—in all respects.
According to Lord Kṛṣṇa in Bhagavad-gītā [4.11], ‘All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Prthū.’

TEXT 92

ei ‘preme’ra anurūpa nā pāre bhajite
ataeva ‘rī’ haya—kahe bhāgavate

SYNONYMS

ei—this; premera—of love of God; anurūpa—exactly to the proportion; nā—not; pāre—is able; bhajite—to reciprocate; ataeva—therefore; rī—debtor; haya—becomes; kahe—is stated; bhāgavate—in the Śrīmad-Bhāgavatam.

TRANSLATION

“In Śrīmad-Bhāgavatam [10.32.22] it is said that Lord Kṛṣṇa cannot proportionately reciprocate devotional service in the mādhurya-rasa; therefore He always remains a debtor to such devotees.

TEXT 93

na pāraye ‘harī niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vah
yā mābhajan durjaya-gēha-sūkhalāṁ
saṁvṛṣcyā tad vah pratiyātū sādhunā

SYNONYMS

na—not; pāraye—am able; aham—I; niravadya—without duplicity; saṁyujāṁ—meeting; sva-sādhu-kṛtyam—your own honest activities; vibudha-āyuṣā api—even with a duration of life like that of the demigods; vah—you; yā—who; mā—Me; abhajan—have worshiped; durjaya—difficult to surmount; gēha—of
household life; śrīkhalāḥ—the chains; saṁvṛṣcyā—cutting off; tat—that; vaḥ—your; pratiyātu—let there be a return; sādhunā—by pious activities.

**TRANSLATION**

“When the gopīs were overwhelmed with dissatisfaction due to Lord Kṛṣṇa’s absence from the rāsa-līlā, Kṛṣṇa returned to them and told them, ‘My dear gopīs, our meeting is certainly free from all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your honest activities in this regard.’

**TEXT 94**

yadyapi kṛṣṇa-saundarya—mādhuryera dhurya
vraja-devīra saṅge tāṅra bādaye mādhurya

**SYNONYMS**
yadyapi—although; kṛṣṇa—saundarya—the beauty of Lord Kṛṣṇa; mādhuryera—of sweetness; dhurya—the supermost; vraja-devīra—the gopīs; saṅge—in company with; tāṅra—His; bādaye—increases; mādhurya—the sweetness.

**TRANSLATION**

“Although Kṛṣṇa’s unparalleled beauty is the topmost sweetness of love of Godhead, His sweetness increases unlimitedly when He is in the company of the gopīs. Consequently Kṛṣṇa’s exchange of love with the gopīs is the topmost perfection of love of Godhead.

**PURPORT**

Kṛṣṇa and His devotees become perfectly intimate in conjugal love of Godhead. In other mellows, the Lord and the devotees do not enjoy transcendental bliss as perfectly. The next verse from Śrīmad-Bhāgavatam (10.33.6) will illustrate this verse.

**TEXT 95**

তন্ত্রাতিশুল্পে তাভিষিক্তরাধু দেবকীনাথঃ।
মধ্যে মণিনাং চৈতন্যান্ত সহায়ত্তো যথা ॥ ৯৫ ॥
SYNONYMS

tatra—there; ati-śubhe—was very beautiful; tābhīḥ—by them; bhagavān—the Supreme Personality of Godhead; devakī-sutaḥ—son of Devakī; madhye—in the midst; maṇīnām—of valuable jewels; haimānām—lined with gold; mahā-mārakataḥ—the jewel of the name; yathā—as.

TRANSLATION

‘Although the son of Devakī, the Supreme Personality of Godhead, is also the reservoir of all kinds of beauty, when He is among the gopis He nonetheless becomes more beautiful, for He resembles a mārakata jewel surrounded by gold and other jewels.’”

TEXT 96

prabhu kahe, ei—sādhyāvadhi ṣuniścaya
kṛpā kari’ kaha, yadi āge kichu haya

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; ei—this; sādhyāvadhi—the highest limit of perfection; su-niścaya—certainly; kṛpā kari’—being merciful to Me; kaha—please speak; yadi—if; āge—further; kichu haya—there is something.

TRANSLATION

Lord Caitanya Mahāprabhu replied, ‘This is certainly the limit of perfection, but please be merciful to Me and speak more if there is more.’

TEXT 97

rāya kahē, —īhār āgā pūṣche ēhēn jone
 āhūdhīṃ nāhī jāni, ābhare ċhūbe || 97 ||
Rāya Rāmānanda replied, “Until this day I did not know anyone within this material world who could inquire beyond this perfectional stage of devotional service.

SYNONYMS
rāya kahe—Rāmānanda Rāya replied; ihāra āge—beyond this point; puche—inquires; hena—such; jane—a person; eta-dina—until this day; nāhi jāni—I did not know; āchaye—there is; bhuvane—within this material world.

TRANSLATION
Among the loving affairs of the gopīs, the love of Srimati Radharāti for Śrī Kṛṣṇa is topmost. Indeed, the glories of Srimati Radhārāni are highly estimated in all revealed scriptures.

SYNONYMS
īnhāra madhye—among the loving affairs of the gopīs; rādhāra prema—the love of Godhead of Srimati Radhārāni; sādhya-sīromaṇi—the topmost perfection; yānhāra—of which; mahimā—the glorification; sarva-śāstre—in every scripture; vākhāni—description.

TRANSLATION
“Among the loving affairs of the gopīs,” Rāmānanda Rāya continued, “the love of Śrīmatī Rādhārāni for Śrī Kṛṣṇa is topmost. Indeed, the glories of Śrīmatī Rādhārāni are highly estimated in all revealed scriptures.

SYNONYMS
yathā rādhā priyā viṣṇos
tasyāḥ kunḍam priyam tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā
SYNONYMS

yathā—just as; rādhā—Śrīmatī Rādhārāṇī; priyā—very dear; viṣṇoḥ—to Lord Kṛṣṇa; tasyāḥ—Her; kundam—bathing place; priyam—very dear; tathā—so also; sarva-gopiṣu—among all the gopis; sā—She; eva—certainly; ekā—alone; viṣṇoḥ—of Lord Kṛṣṇa; atyanta-vallabhā—very dear.

TRANSLATION

"Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place known as Rādhā-kundā is also dear to Him. Among all the gopīs, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa."

PURPORT

This verse is from the Padma Purāṇa and is included in the Laghu-bhāgavatāmṛta (2.45), by Śrīla Rūpa Gosvāmī. It also appears in Ādi-līlā, Chapter Four, verse 215, and again in Madhya-līlā, Chapter Eighteen, verse 8.

TEXT

100

SYNONYMS

anayāṛaḍhitāḥ nūnāṁ bhagavān hariṁ isvarāḥ
yan no vihāya govindaḥ
prito yāṁ anayad raḥaḥ

TRANSLATION

"When the gopīs began to talk among themselves, they said, ‘Dear friends, the gopi who has been taken away by Kṛṣṇa to a secluded place must have worshiped the Lord more than anyone else.’ "

PURPORT

The name Rādhā is derived from this verse (Bhāg. 10.30.28), from the word anayāṛaḍhitāḥ, meaning “by Her the Lord is worshiped.” Sometimes the critics of
Śrīmad-Bhāgavatam find it difficult to find Rādhārāṇī's holy name, but the secret is disclosed here in the word ārādhitaḥ, from which the word Rādhā has come. Of course, the name of Rādhārāṇī is directly mentioned in other Purāṇas. This gopi’s worship of Kṛṣṇa is topmost, and therefore Her name is Rādhā, or the topmost worshiper.

TEXT 101

prabhu kahe, — āge kaha, üşnite pāi sukhe
apūrvāmṛta-nadi vahe tomāra mukhe

SYNONYMS

prabhu kahe—the Lord said; āge—ahead; kaha—please speak; üşnite—to hear; pāi—I get; sukhe—happiness; apūrva-amṛta—of unprecedented nectar; nadi—a river; vahe—flows; tomāra mukhe—from your mouth.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, “Please speak on. I am very happy to hear you because a river of unprecedented nectar is flowing from your mouth.

TEXT 102

curi kari' rādhāke nila gopi-ganera chure
anyāpekṣā haile premera gāḍhatā nā sphure

SYNONYMS

curi kari’—stealing; rādhāke—Śrīmati Rādhārāṇī; nila—took away; gopi-ganera—of the gopis; chure—out of fear; anya-apēkṣā—dependence on others; haile—if there is; premera—of love; gāḍhatā—the intensity; nā—not; sphure—manifests.

TRANSLATION

“During the rāsa dance Śrī Kṛṣṇa did not exchange loving affairs with Śrīmati Rādhārāṇī due to the presence of the other gopīs. Because of the
dependence of the others, the intensity of love between Rādhā and Krṣṇa was not manifest. Therefore He stole Her away.

PURPORT

Out of fear of the other gopis, Lord Śri Kṛṣṇa took Śrīmatī Rādhārāṇī to a secluded place. In this regard, the verse karīsārī api (the following verse 106) will be quoted from the Gita-govinda of Jayadeva Gosvāmī.

TEXT 103

raḍhā lāgi’ gopire yadi sākṣat kare tyāga

then we can understand; rādhāya krṣṇera gāḍha-anurāga

SYNONYMS

raḍhā lāgi’—for the sake of Śrīmatī Rādhārāṇī; gopire—the gopis; yadi—if; sākṣat—directly; kare—does; tyāga—rejection; then; jāni—we can understand; rādhāya—in Śrīmatī Rādhārāṇī; krṣṇera—of Lord Kṛṣṇa; gāḍha—intense; anurāga—affection.

TRANSLATION

“If Lord Kṛṣṇa rejected the company of the other gopis for Śrīmatī Rādhārāṇī, we can understand that Lord Śri Kṛṣṇa has intense affection for Her.”

TEXT 104

rāya kahe,—tabe śuna premera mahimā

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; tabe—then; śuna—please hear; premera—of that love; mahimā—the glories; tri-jagate—within the three worlds; rādhā-premera—of the loving affairs of Śrīmatī Rādhārāṇī; nāhika—there is not; upamā—comparison.
TRANSLATION

Rāmānanda Rāya continued, “Please therefore hear from me about the glories of Śrīmatī Rādhārānī’s loving affairs. They are beyond compare within these three worlds.

TEXT 105

Rāmānanda Rāya continued, “Please therefore hear from me about the glories of Śrīmatī Rādhārānī’s loving affairs. They are beyond compare within these three worlds.

SYNONYMS

gopi-ganera—of the gopīs; rāsa-nṛtya—of rāsa dancing; maṇḍali—the circle; chādiyā—rejecting; rādhā—Śrīmatī Rādhārānī; cahi’—desiring; vane—in the forest; phire—wanders; vilāpa—lamentation; kariyā—doing.

TRANSLATION

“Finding Herself treated equally with all the other gopīs, Śrīmatī Rādhārānī displayed Her tricky behavior and left the circle of the rāsa dance. Missing Śrīmatī Rādhārānī’s presence, Kṛṣṇa became very unhappy and began to lament and wander throughout the forest to search Her out.

TEXT 106

Sarūraiḥ the enemy of Kṛṣṇa; api—moreover; sarūra-vāsanā—is this the essence of enjoyment (rāsa-līlā); baddha-śrīkhalām—being perfectly attracted to such activities; rādhāmā—Śrīmatī Rādhārānī; ādhāya—taking; hṛdaye—within the heart; tatyāja—left aside; vraja-sundariḥ—the other beautiful gopīs.
TRANSLATION

‘Lord Kṛṣṇa, the enemy of Kamsa, took Śrimati Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the area of the rāsa dance and the company of all the other beautiful damsels of Vraja.’

TEXT 107

इतस्तद्वायमुख्त्या राधिका:-
मनस्वान्तुकः विना-मनसाः।
कृतांच्छतापः स कलिन्दनन्दिनी
ततात्तुत्तुल्यो विषयाद माधवः। १०७।।

itās-tatas tām anusṛtya rādhikāṁ
anāṅga-vānā-vṛṣṇa-khinna-mānasāḥ
kṛtānūtāpah sa kalinda-nandini
tāṭānta-kuṇje viṣasāda mādhavah

SYNONYMS

itāḥ-tataḥ—hither and thither; tām—Her; anusṛtya—searching out; rādhikāṁ—Śrīmatī Rādhārāṇī; anāṅga—of Cupid; vāṅa-vṛṣna—by a wound from the arrow; khinna-mānasāḥ—whose heart is injured; kṛta-anūtāpah—repentant for misbehavior; saḥ—He (Lord Kṛṣṇa); kalinda-nandini—of the River Yamunā; tata-anta—on the edge of the bank; kuṇje—in the bushes; viṣasāda—lamented; mādhavah—Lord Kṛṣṇa.

TRANSLATION

‘Being afflicted by the arrow of Cupid and unhappily regretting His mistreating Rādhārāṇī, Mādhava, Lord Kṛṣṇa, began to search for Śrīmatī Rādhārāṇī along the banks of the Yamunā River. When He failed to find Her, He entered the bushes of Vṛndāvana and began to lament.’

PURPORT

These two verses are from the Cīta-govinda (3.1,2), written by Jayadeva Gosvāmī.

TEXT 108

এই দুই-শ্লোকের অর্থ বিচারিতে জানি।
বিচারিতে উঠে যেন অযুক্তের খানি। ১০৮।।

ei dui-ślokārtha vicārlite jāni
vicārite uthe yena amṛṭera khāni
SYNONYMS

ei—these; dui—two; ślokera—of the verses; artha—the meanings; vicārite—if considering; jāni—I can understand; vicārite—while considering; uthe—arises; yena—like; amṛtera—of nectar; khani—a mine.

TRANSLATION

“Simply by considering these two verses one can understand what nectar there is in such dealings. It is exactly like freeing a mine of nectar.

TEXT 109

śata-koti gopi-saṅge rāsa-vilāsa
tāra madhye eka-mūrtye rahe rādhā-pāsa

SYNONYMS

śata-koti—hundreds of thousands; gopi-saṅge—with the gopis; rāsa-vilāsa—dancing in the rāsa dance; tāra madhye—among them; eka-mūrtye—by one of His transcendental forms; rahe—remains; rādhā-pāsa—by the side of Śrīmatī Rādhārāṇī.

TRANSLATION

“Although Kṛṣṇa was in the midst of hundreds of thousands of gopis during the rāsa dance, He still kept Himself in one of His transcendental forms by the side of Śrīmati Rādhārāṇī.

TEXT 110

sādhāran-preme dekhi sarvatra ‘samatā’
rādhā kuṭila-preme ha īla ‘vāmatā’

SYNONYMS

sādhāran-preme—in general love of Godhead; dekhi—we see; sarvatra—everywhere; samatā—equality; rādhāra—of Śrīmatī Rādhārāṇī; kuṭila-preme—in the crooked love of Godhead; ha-īla—there was; vāmatā—opposition.
TRANSLATION

"Lord Kṛṣṇa is equal to everyone in His general dealings, but due to the conflicting ecstatic love of Śrīmatī Rādhārāṇī, there were opposing elements.

TEXT 111

अहेरिि गतिः प्रेमुक्त्द: भवेत् ।
अते हेतोर हेतोश्च युनोर्हानूि उढ़कितः ॥ १११ ॥

aheb iva gatih prem(ab)ah
svabhavakutilabhavet
ato hetor ahetoś ca
yūnor māna udañcati

SYNONYMS

aheb—of the snake; iva—like; gatih—the movement; prem(ab)ah—of the loving affairs; sva-bhāva—by nature; kuṭilā—crooked; bhavet—is; atah—therefore; hetob—from some cause; ahetob—from the absence of a cause; ca—and; yūnoh—of the young couple; mānah—anger; udañcati—appears.

TRANSLATION

"The progress of loving affairs between young couples is like the movement of a snake. On account of this, two types of anger arise between young couples—anger with cause and anger without cause."

PURPORT

During the rāsa dance, one form of Kṛṣṇa was between every two gopis. However, by the side of Śrīmati Rādhārāṇī there was only one Kṛṣṇa. Although this was the case, Śrīmati Rādhārāṇī still manifested disagreement with Kṛṣṇa. This verse is from the Ujjvala-nilamani (Śrīgāra-bheda-kathana 102), written by Śrīla Rūpa Gosvāmi.

TEXT 112

क्रोध करि’ रास छाड़ि’ गेला मान करि’ ।
ताहे न देखिया ब्याकुल हैल श्रीहरि ॥ ११२ ॥

krodha kari’ rāsa chādi’ gelā māna kari’
tāhre nā dekhiyā vyākula haila śri-hari
SYNONYMS

krodha kari’—becoming angry; rāsa chādi’—leaving the rāsa dance; gelā—went; māna kari’—being angry; tāhre—Śrīmatī Rādhārāṇī; nā dekhiyā—not seeing; vyākula—very much anxious; haila—became; śrī-hari—Lord Kṛṣṇa.

TRANSLATION

“When Rādhārāṇī, out of anger and resentment, left the rāsa dance, Lord Śrī Kṛṣṇa, not seeing Her, became very anxious.

TEXT 113

सम्यक्कुसार वासना कृष्णेः रासलीला।
रासलीला-बासनाते राधिका शुभोऽ॥ ११३ ॥

samyak-sāra vāsanā kṛṣṇera rāsa-līlā
rāsa-līlā-vāsanāte rādhikā śṛṅkhala

SYNONYMS

samyak-sāra—the complete and essential; vāsanā—desire; kṛṣṇera—of Lord Kṛṣṇa; rāsa-līlā—the dancing in the rāsa-līlā; rāsa-līlā-vāsanāte—in the desire to dance the rāsa dance; rādhikā—Śrīmatī Rādhārāṇī; śṛṅkhala—the medium of bondage.

TRANSLATION

“Lord Kṛṣṇa’s desire in the rāsa-līlā circle is perfectly complete, but Śrīmatī Rādhārāṇī is the binding link in that desire.

TEXT 114

ताँहा विनु रासलीला नाहि भय चिद्वे।
मुष्ली छाड़िया गेला राधा अबेित्वे॥ ११४ ॥

tāṁhā vinu rāsa-līlā nāhi bhāya citte
maṇḍali chādiyā gelā rādhā anveśite

SYNONYMS

tāṁhā vinu—without Her; rāsa-līlā—the rāsa dance; nāhi—not; bhāya—illuminates; citte—within the heart; maṇḍali chādiyā—leaving the circle of the rāsa dance; gelā—went; rādhā—Śrīmatī Rādhārāṇī; anveśite—to search for.
TRANSLATION

“The rāsa dance does not shine in the heart of Kṛṣṇa without Śrīmatī Rādhārāṇī. Therefore, He also gave up the circle of the rāsa dance and went out to search for Her.

TEXT 115

इतःततः जयः राधा ना पाणि।
विषाद करेन कामवाणे खिर्न छंग || ११५ ||

*itas-tataḥ bhrami’ kāhān rādhā nā pāṇā viśāda kareṇa kāma-vāne khīna haṁā
does—by the arrow of Cupid; khīna—hurt; haṁā—becoming.

TRANSLATION

“When Kṛṣṇa went out to search for Śrīmatī Rādhārāṇī, He wandered here and there. However, not finding Her, He became afflicted by the arrow of Cupid and began to lament.

TEXT 116

शतकोटि-गोपीते ना हेक काम-निर्वापणः
ताहेति अनुमानि प्रीराधिकार गुणः || ११६ ||

*sata-koṭi-gopīte nahe kāma-nirvāpana tāhātei anumāni sri-rādhikāra guṇa
does—by the arrow of Cupid; khīna—hurt; haṁā—becoming.

TRANSLATION

“Since Kṛṣṇa’s lusty desires were not satisfied even in the midst of hundreds of thousands of gopis and He was thus searching after Śrīmatī Rādhārāṇī, we can easily imagine how transcendally qualified She is.”
TEXT 117

"prabhu kahe—ye lägi' ailāma toma-sthāne
sei saba tattva-vastu haila mora jñāne"

SYNONYMS

prabhu kahe—the Lord said; ye lägi’—for the matter of which; ailāma—I have come; toma-sthāne—to your place; sei saba—all those; tattva-vastu—objects of truth; haila—were; mora—My; jñāne—in knowledge.

TRANSLATION

After hearing this, Lord Caitanya Mahāprabhu said to Rāmānanda Rāya, “That for which I have come to your residence has now become an object of truth in My knowledge.

TEXT 118

"ebe se jāniluṅ sādhya-sādhana-nīrṇaya
āge āra āche kichu, śunite mana haya"

SYNONYMS

ebe—now; se—that; jāniluṅ—I have understood; sādhya—of the ultimate goal; sādhana—and of the process; nīrṇaya—the ascertainment; āra—more; āche—there is; kichu—something; śunite—to hear; mana—the mind; haya—it is.

TRANSLATION

“Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it.

TEXT 119

"kūpākāra ṣvārapuḥ kah ‘rādhār ṣvārapuḥ’
rese kāpaḥ tāvORD, ‘puraḥ’—kāpaḥ ṣvārapuḥ"

SYNONYMS

kūpākāra—King of the Swamps; ṣvārapuḥ—swamp; kah—saying; ‘rādhār ṣvārapuḥ’—Rādhā’s Swamp; kāpaḥ—swamp; tāvORD, ‘puraḥ’—swamp; ”
‘krṣnera svarūpa’ kaha ‘rādhāra svarūpa’  
‘rasa’ kon tattva, ‘prema’ — kon tattva-rūpa

SYNONYMS

krṣnera—of Lord Kṛṣṇa; svarūpa—the transcendental features; kaha—speak; rādhāra—of Śrīmati Rādhārāṇī; svarūpa—the transcendental features; rasa—mellows; kon—what; tattva—that truth; prema—love of Godhead; kon—what; tattva-rūpa—actual form.

TRANSLATION

“Kindly explain the transcendental features of Kṛṣṇa and Śrīmati Rādhārāṇī. Also explain the truth of transcendental mellow and the transcendental form of love of Godhead.

TEXT 120

krpa kari’ ei tattva kaha ta’ āmāre  
tomā-vinā keha ihā nirūpite nāre

SYNONYMS

krpa kari’—showing your mercy; ei tattva—all these truths; kaha—explain; ta’—certainly; āmāre—unto Me; tomā-vinā—except for you; keha—someone; ihā—this; nirūpite—to ascertain; nāre—not able.

TRANSLATION

“Kindly explain all these truths to Me. But for yourself, no one can ascertain them.”

TEXT 121

rāya kahe,—iha āmi kichui nā jāni  
tumi yei kaho, sei kahi āmi vāṇi

SYNONYMS

rāya kahe—Rāmānanda Rāya said; iha—this; āmi—I; kichui—something; nā—not; jāni—know; tumi—You; yei—whatever; kaho—make me say; sei—those; kahi—speak; āmi—I; vāṇi—words.
TRANSLATION

Śrī Rāmānanda Rāya replied, "I do not know anything about this. I simply vibrate the sound You make me speak.

TEXT 122

tomāra śikṣāya paḍī yena śuka-pāṭha
sākṣāt īśvara tumi, ke bujhe tomāra nāṭa

SYNONYMS

tomāra śikṣāya—by Your instruction; paḍī—I read; yena—like; śuka-pāṭha—the reading of a parrot; sākṣāt—directly; īśvara—the Supreme Personality of Godhead; tumi—You; ke—who; bujhe—can understand; tomāra—Your; nāṭa—dramatic performance.

TRANSLATION

"I simply repeat like a parrot whatever instructions You have given me. You are the Supreme Personality of Godhead Himself. Who can understand Your dramatic performances?"

TEXT 123

hrdaye prerāṇa kara, jihvāya kahāo vāṇī
kī kahiye bhāla-manda, kichui nā jāni

SYNONYMS

hrdaye—within the heart; prerāṇa—direction; kara—You give; jihvāya—on the tongue; kahāo—You make me speak; vāṇī—words; kī—what; kahīye—I am speaking; bhāla-manda—good or bad; kichui—something; nā—not; jāni—I know.

TRANSLATION

"You inspire me within the heart and make me speak with the tongue. I do not know whether I am speaking well or badly."
TEXT 124

**prabhu kahe,—mâyâvâdi āmi ta’ sannyâsî bhakti-tattva nahi jâni, mâyâvâde bhâsi**

SYNONYMS

*prabhu kahe-*the Lord said; *mâyâvâdi*—a follower of the Mâyâvâda philosophy; *āmi*—I; *ta’*—certainly; *sannyâsî*—one in the renounced order of life; *bhakti-tattva*—the truths of transcendental loving service; *nâhi*—not; *jâni*—I know; *mâyâvâde*—in the philosophy of impersonalism; *bhâsi*—I float.

TRANSLATION

Lord Caitanya Mahâprabhu said, “I am a Mâyâvâdi in the renounced order of life, and I do not even know what transcendental loving service to the Lord is. I simply float in the ocean of Mâyâvâda philosophy.

TEXT 125

**sârvabhauma-sârige mora mana nirmala ha-ila ‘krshna-bhakti-tattva kaha,’ tânhare puchila**

SYNONYMS

*sârvabhauma-sârige*—in the company of Sârvabhauma Bhaṭṭâcârya; *mora*—My; *mana*—mind; *nirmala*—clarified; *ha-ila*—became; *krşna-bhakti-tattva*—the truths of transcendental loving service to Kṛṣṇa; *kaha*—please explain; *tânhare*—to him; *puchila*—I inquired.

TRANSLATION

“Due to the association of Sârvabhauma Bhaṭṭâcârya, My mind has been enlightened. Therefore I have asked Sârvabhauma Bhaṭṭâcârya about the truths of transcendental loving service to Kṛṣṇa.

TEXT 126

**te‘he| kahhe—âmi nahi jâni krṣṇakathâ।

Sêbê he| nahi aêthe। ॥ ॥**
Teňho kahe—âmi nâhi jâni krṣṇa-kathā
sabe râmânanda jâne, teňho nâhi ethâ

SYNONYMS

Teňho kahe—he replied; âmi—I; nâhi—not; jâni—know; krṣṇa-kathā—topics of Lord Krṣṇa; sabe—all; râmânanda—Râmânanda Râya; jâne—knows; teňho—he; nâhi—not; ethâ—here.

TRANSLATION

“Sârvabhauma Bhaṭṭâcârya told me, ‘I do not actually know about the topics of Lord Krṣṇa. They are all known only to Râmânanda Râya, but he is not present here.’”

TEXT 127

Teño mâr thâní hâîlân thômâr mahîmâ shûniyâ
Tûmi stuti kara ‘sannyâsi’ jâniyâ || 127 ||

tomâra thâni āîlâna tomâra mahimâ shûniyâ
tumi more stuti kara ‘sannyâsi’ jâniyâ

SYNONYMS

tomâra-thâni—to your presence; āîlâna—I have come; tomâra—your; mahimâ—glories; shûniyâ—hearing; tumi—you; more—Me; stuti—praising; kara—do; sannyâsi—a person in the renounced order of life; jâniyâ—knowing as.

TRANSLATION

Lord Śri Caitanya Mahâprabhu continued: “After hearing about your glories, I have come to your place. However, you are offering Me words of praise out of respect for a sannyâsi, one in the renounced order of life.

PURPORT

Śrīla Bhaktisiddhânta Sarasvatî Ṭhâkura explains that a mundane person, being enriched by mundane opulences, must always know that the transcendental opulences of the advanced devotees are far more important than the materialistic opulences of a person like himself. A materialistic person with material opulences should not be very proud or puffed up before a transcendental devotee. If one approaches a transcendental devotee on the strength of his material heritage, opulence, education and beauty and does not offer respect to the advanced devotee of the Lord, the Vaiṣṇava devotee may offer formal respects to such a materially puffed-up person, but he may not deliver transcendental knowledge to him. Indeed, the devotee sees him as a non-brâhmaṇa or śûdra. Such a puffed-up
person cannot understand the science of Kṛṣṇa. A proud person is deceived in transcendental life and despite attaining a human form will again glide into hellish conditions. By His personal example, Śrī Caitanya Mahāprabhu explains how one should be submissive and humble before a Vaiṣṇava, even though one may be situated on a high platform. Such is the teaching of Śrī Caitanya Mahāprabhu as the ācārya of the world, the supreme spiritual master and teacher.

TEXT 128

kishā vipta, kishā śānti, śūnt kene nayā।
keī kṛṣṇadwāvind, seī ‘guru’ haya॥ 128 ॥

SYNONYMS

kishā—whether; vipta—a brāhmaṇa; kishā—whether; nyāsi—a sannyāsi; śūdra—a śūdra; kene—why; nayā—not; seī—anyone who; kṛṣṇa-tattva-vettā—a knower of the science of Kṛṣṇa; seī—that person; guru—the spiritual master; haya—is.

TRANSLATION

“Whether one is a brāhmaṇa, a sannyāsi or a śūdra—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa.”

PURPORT

This verse is very important to the Kṛṣṇa consciousness movement. In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura explains that one should not think that because Śrī Caitanya Mahāprabhu was born a brāhmaṇa and was situated in the topmost spiritual order as a sannyāsi, it was improper for Him to receive instructions from Śrīla Rāmānanda Rāya, who belonged to the śūdra caste. To clarify this matter, Śrī Caitanya Mahāprabhu informed Rāmānanda Rāya that knowledge of Kṛṣṇa consciousness is more important than caste. In the system of varṇāśrama-dharma there are various duties for the brāhmaṇas, kṣatriyas and śūdras. Actually the brāhmaṇa is supposed to be the spiritual master of all other varṇas or sects, but as far as Kṛṣṇa consciousness is concerned, everyone is capable of becoming a spiritual master because knowledge in Kṛṣṇa consciousness is on the platform of the spirit soul. To spread Kṛṣṇa consciousness, one need only be cognizant of the science of the spirit soul. It does not matter whether one is a brāhmaṇa, kṣatriya, vaiśya, śūdra, sannyāsi, grhaśtha or whatever. If one simply understands this science, he can become a spiritual master.
It is stated in the *Hari-bhakti-vilāsa* that one should not accept initiation from a person who is not in the brahminical order if there is a fit person in the brahminical order present. This instruction is meant for those who are overly dependent on the mundane social order and is suitable for those who want to remain in mundane life. If one understands the truth of Kṛṣṇa consciousness and seriously desires to attain transcendental knowledge for the perfection of life, he can accept a spiritual master from any social status, provided the spiritual master is fully conversant with the science of Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvati Ṭhākura also states that although one is situated as a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacārī*, *vānaprastha*, *grhastra* or *sannyāsī*, if he is conversant in the science of Kṛṣṇa he can become a spiritual master as *vartma-pradārśaka-guru*, *dikṣā-guru* or *sikṣā-guru*. One who first gives information about spiritual life is called the *vartma-pradārśaka-guru* or spiritual master. The spiritual master who initiates according to the regulations of the *śāstras* is called *dikṣā-guru*, and the spiritual master who gives instructions for elevation is called *sikṣā-guru*. Factually the qualifications of a spiritual master depend on his knowledge of the science of Kṛṣṇa. It does not matter whether he is a *brāhmaṇa*, *kṣatriya*, *sannyāsī* or *śūdra*. This injunction given by Śrī Caitanya Mahāprabhu is not at all against the injunctions of the *śāstras*. In the *Padma Purāṇa* it is said:

\[
na \text{ śūdrāḥ bhagavad-bhaktās} \\
te 'pi bhāgavatottamāh \\
sarva-varṇeṣu te śūdrā \\
ye na bhaktā janārdane
\]

One who is actually advanced in spiritual knowledge of Kṛṣṇa is never a *śūdra*, even though he may have been born in a *śūdra* family. However, if a *vipra* or a *brāhmaṇa* is very expert in the six brahminical activities (*paṭhana, pāṭhana, yajana, yājana, dāna, pratigraha*) and is also well versed in the Vedic hymns, he cannot become a spiritual master unless he is a Vaiṣṇava. But if one is born in the family of *candālas* yet is well versed in Kṛṣṇa consciousness, he can become a *guru*. These are the śāstric injunctions, and strictly following these injunctions, Śrī Caitanya Mahāprabhu, as a *grhastra* named Śrī Viśvambhara, was initiated by a *sannyāsi-guru* named Ṭvāra Puri. Similarly, Śrī Nityānanda Prabhu was initiated by Mādhabendra Puri, a *sannyāsi*. According to others, however, He was initiated by Lakṣmīpati Tīrtha. Advaita Ācārya, although a *grhastra*, was initiated by Mādhabendra Puri, and Śrī Rasikānanda, although born in a *brāhmaṇa* family, was initiated by Śrī Śyāmānanda Prabhu, who was not born in a caste *brāhmaṇa* family. There are many instances in which a born *brāhmaṇa* took initiation from a person who was not born in a *brāhmaṇa* family. The brahminical symptoms are explained in *Śrimad-Bhāgavatam* (7.11.35), wherein it is stated:
If a person is born in a śūdra family but has all the qualities of a spiritual master, he should be accepted not only as a brāhmaṇa but as a qualified spiritual master also. This is also the instruction of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Ṭhākura therefore introduced the sacred thread ceremony for all Vaiśṇavas according to the rules and regulations.

Sometimes a Vaiśṇava who is a bhajananandi does not take the sāvitra-sarīskāra (sacred thread initiation), but this does not mean that this system should be used for preaching work. There are two kinds of Vaiśṇavas—bhajananandi and goṣṭhyānandi. A bhajananandi is not interested in preaching work, but a goṣṭhyānandi is interested in spreading Kṛṣṇa consciousness to benefit the people and increase the number of Vaiśṇavas. A Vaiśṇava is understood to be above the position of a brāhmaṇa. As a preacher, he should be recognized as a brāhmaṇa; otherwise there may be a misunderstanding of his position as a Vaiśṇava. However, a Vaiśṇava brāhmaṇa is not selected on the basis of his birth but according to his qualities. Unfortunately, those who are unintelligent do not know the difference between a brāhmaṇa and a Vaiśṇava. They are under the impression that unless one is a brāhmaṇa he cannot be a spiritual master. For this reason only, Śrī Caitanya Mahāprabhu makes the statement in this verse:

\[
\text{kibā vipra, kibā nyāśi, śūdra kene naya}
\text{yei kṛṣṇa-tattva-vettā, sei 'guru' haya}
\]

If one becomes a guru, he is automatically a brāhmaṇa. Sometimes a caste guru says that ye kṛṣṇa-tattva-vettā, sei guru haya means that one who is not a brāhmaṇa may become a śikṣā-guru or a vartma-pradarśaka-guru but not an initiator guru. According to such caste gurus, birth and family ties are considered foremost. However, the hereditary consideration is not acceptable to Vaiśṇavas. The word guru is equally applicable to the vartma-pradarśaka-guru, śikṣā-guru and dikṣā-guru. Unless we accept the principle enunciated by Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement cannot spread all over the world. According to Śrī Caitanya Mahāprabhu’s intentions: \text{prthivite āche yata nagarādi-grāma sarvatra pracāra haibe mora nāma}. Śrī Caitanya Mahāprabhu’s cult must be preached all over the world. This does not mean that people should take to His teachings and remain śūdras or caṇḍālas. As soon as one is trained as a pure Vaiśṇava, he must be accepted as a bona fide brāhmaṇa. This is the essence of Śrī Caitanya Mahāprabhu’s instructions in this verse.
TEXT 129

‘sannyāsi’ baliya more nā kariha vañcana
kṛṣṇa-rādhā-tattva kahi’ pūrna kara mana || 129 ||

‘sannyāsi’ baliya more nā kariha vañcana
kṛṣṇa-rādhā-tattva kahi’ pūṇa kara mana

SYNONYMS
sannyāsi—a person in the renounced order of life; baliyā—taking as; more—Me; nā kariha—do not do; vañcana—cheating; kṛṣṇa-rādhā-tattva—the truth about Rādhā-Kṛṣṇa; kahi’—describing; pūṇa—complete; kara—make; mana—my mind.

TRANSLATION
Śrī Caitanya Mahāprabhu continued, “Please do not try to cheat me, thinking of Me as a learned sannyāsi. Please satisfy My mind by just describing the truth of Rādhā and Kṛṣṇa.”

TEXTS 130-131

yadyapi rāya—premi, mahā-bhāgavate
ṛtaḥ mana kṛṣṇa-mayā nāre acchādite || 130 ||

yadyapi premi, mahā-bhāgavate
ṛtaḥ mana kṛṣṇa-mayā nāre acchādite

tathāpi prabhura icchā—parama prabala
jānileha rāyera mana haila ūlāmala || 131 ||

tathāpi prabhura icchā—parama prabala
jānileha rāyera mana haila ūlāmala

SYNONYMS
yadyapi—although; rāya—Rāmānanda Rāya; premi—a great lover of Kṛṣṇa; mahā-bhāgavate—a topmost devotee; tāhra—his; mana—mind; kṛṣṇa-mayā—the illusory energy of Kṛṣṇa; nāre—not able; acchādite—to cover; tathāpi—still; prabhura icchā—the Lord’s desire; parama prabala—very intense; jānileha—even though it was known; rāyera mana—the mind of Rāmānanda Rāya; haila—there was; ūlāmala—agitation.
TRANSLATION

Śrī Rāmānanda Rāya was a great devotee of the Lord and a lover of God, and although his mind could not be covered by Kṛṣṇa's illusory energy, and although he could understand the mind of the Lord, which was very strong and intense, Rāmānanda's mind became a little agitated.

PURPORT

The perfect devotee always acts according to the desires of the Supreme Personality of Godhead. However, a materialistic man is carried away by the waves of the material energy. Śrila Bhaktivinoda Thākura has said, māyāravaśe, yācchabhese, khācchahlabudububhāi.

A person under the grip of the material energy is carried away by the waves of that illusory energy. In other words, a person in the material world is a servant of māyā. However, a person in the spiritual energy is a servant of the Supreme Personality of Godhead. Although Rāmānanda Rāya knew that nothing was unknown to Śrī Caitanya Mahāprabhu, he nonetheless began to speak further on the subject because the Lord desired it.

TEXT 132

राय कहे—“अमि—नट, तुमि—सूक्तिकार।
येई मट लाचाँ०, तैच० चाहि नाचिबार॥१३२॥

rāya kahe—“āmi—nāṭa, tumi—sūtra-dhāra
yei mata nācāo, taiche căhi nācibāra

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; āmi—I; nāṭa—dancer; tumi—You; sūtra-dhāra—the puller of the strings; yei—whatever; mata—way; nācāo—You make me dance; taiche—in that way; căhi—I want; nācibāra—to dance.

TRANSLATION

Śrī Rāmānanda Rāya said, “I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance.

TEXT 133

মোর জিহ্ন।—বীণায়ক্ত, তুমি—বীণাধারী।
তোমার মনে যেই উঠে, তাহাই উচ্চারি॥১৩৩॥
mora jihvā—viṇā-yantra, tumī—viṇā-dhārī
tomāra mane yei uṭhe, tāhāi uccārī

SYNONYMS
mora jihvā—my tongue; viṇā-yantra—a stringed instrument; tumī—You; viṇā-dhārī—the player of the stringed instrument; tomāra mane—in Your mind; yei uṭhe—whatever arises; tāhāi—that; uccārī—I vibrate.

TRANSLATION
“My dear Lord, my tongue is just like a stringed instrument, and You are its player. Therefore I simply vibrate whatever arises in Your mind.”

TEXT 134
parama iśvara krṣṇa—svayāṁ bhagavān
sarva-avatārī, sarva-kāraṇa-pradhāna

SYNONYMS
parama—supreme; iśvara—controller; krṣṇa—Lord Kṛṣṇa; svayam—personally; bhagavān—the Supreme Personality of Godhead; sarva-avatārī—the source of all incarnations; sarva-kāraṇa-pradhāna—the supreme cause of all causes.

TRANSLATION
Rāmānanda Rāya then began to speak on krṣṇa-tattva. “He is the Supreme Personality of Godhead,” he said. “He is personally the original Godhead, the source of all incarnations and the cause of all causes.”

TEXT 135
ananta vaikuṇṭha, aṁ ananta avatāra
ananta brahmāṇḍa ihāṁ,—sabāra ādhāra
SYNONYMS

ananta vaikuṇṭha—innumerable Vaikuṇṭha planets; āra—and; ananta avatāra—innumerable incarnations; ananta brahmāṇda—innumerable universes; āhāṅ—in this material world; sabāra—of all of them; ādhāra—the resting place.

TRANSLATION

“There are innumerable Vaikuṇṭha planets as well as innumerable incarnations. In the material world also there are innumerable universes, and Kṛṣṇa is the supreme resting place for all of them.

TEXT 136

sac-cid-ānanda-tanu, vrajendra-nandana
sarvaśvarya-sarvaśakti-sarvarasa-pūrṇa

SYNONYMS

sat-cit-ānanda-tanu—Kṛṣṇa’s body is transcendental, full of knowledge, bliss and eternity; vrajendra-nandana—the son of Maharaja Nanda; sarva-śvarya—all opulences; sarva-śakti—all potencies; sarva-rasa-pūrṇa—the reservoir of all transcendental mellows.

TRANSLATION

“The transcendental body of Śrī Kṛṣṇa is eternal and full of bliss and knowledge. He is the son of Nanda Mahārāja. He is full of all opulences and potencies, as well as all spiritual mellows.

TEXT 137

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

SYNONYMS

iśvarah—the controller; paramah—supreme; kṛṣṇah—Lord Kṛṣṇa; sat—eternal existence; cit—absolute knowledge; ānanda—absolute bliss; vigrahaḥ—whose
form; anādiḥ—without beginning; ādiḥ—the origin of everything; govindaḥ—a name of Lord Kṛṣṇa; sarva—all; kārāṇa—of causes; kārāṇam—He is the original cause.

**TRANSLATION**

"'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.

**PURPORT**

This verse is from the *Brahma-saṁhitā* (5.1) and also appears in Ādi-līlā, Chapter Two, verse 107.

**TEXT 138**

vrndāvane ‘aprākṛta navina madana’
kāma-gāyatri kāma-bije yāṇra upāsana

**SYNONYMS**

vrndāvane—in Vṛndavana; aprākṛta—spiritual; navina—new; madana—Cupid; kāma-gāyatri—hymns of desire; kāma-bije—by the spiritual seed of desire called klim; yāṇra—of whom; upāsana—the worship.

**TRANSLATION**

"In the spiritual realm of Vṛndāvana, Kṛṣṇa is the spiritual ever-fresh Cupid. He is worshiped by the chanting of the kāma-gāyatri-mantra with the spiritual seed klim.

**PURPORT**

This Vṛndāvana is described in the *Brahma-saṁhitā* (5.56) in this way:

śrīyāḥ kāntāḥ kāntaḥ parama-puruṣāḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gana-mayī toyaṁ amṛtam
kathā gānaṁ nātyaṁ gamanaṁ api varhāī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

sa yatra kṣīrābḍhiḥ sravati surabhīhyaḥ ca sumahān
nimeśārthākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śveta-dvipaṁ tam aham iha golokam iti yaṁ
vidantas te santah kṣīti-virala-cārāḥ katipaye
The spiritual realm of Vṛndāvana is always spiritual. The goddess of fortune and the gopīs are always present there. They are beloved by Kṛṣṇa, and all of them are equally spiritual like Kṛṣṇa. In Vṛndāvana, Kṛṣṇa is the Supreme Person and is the husband of all the gopīs and the goddess of fortune. The trees in Vṛndāvana are wish-fulfilling trees. The land is made of touchstone, and the water is nectar. Words are musical vibrations, and all movements are dancing. The flute is the Lord’s constant companion. The planet Goloka Vṛndāvana is self-luminous like the sun and is full of spiritual bliss. The perfection of life lies in tasting that spiritual existence; therefore everyone should cultivate its knowledge. In Vṛndāvana, spiritual cows are always supplying spiritual milk. Not a single moment is wasted there—in other words, there is no past, present or future. Not a single particle of time is wasted. Within this material universe, the devotees worship that transcendental abode as Goloka Vṛndāvana. Lord Brahmā himself said, “Let me worship that spiritual land where Kṛṣṇa is present.” This transcendental Vṛndāvana is not appreciated by those who are not devotees or self-realized souls because this Vṛndāvana-dhāma is all spiritual. The pastimes of the Lord there are also spiritual. None are material. According to the prayer of Śrīla Narottama dāsa Ṭhākura (Prarthana 1):

āra kabe nitāi-cāndera karunā haibe
sarisāra-vāsanā mora kabe tuccha ha'be.

“When will Lord Nityānanda have mercy upon me so that I can realize the uselessness of material pleasure?”

viṣaya-chādiyā kabe śuddha ha'be mana
kabe hāma heraba śrī-vṛndāvana

“When will my mind be cleansed of all material dirt so that I will be able to feel the presence of spiritual Vṛndāvana?”

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-piriti

“When will I be attracted to the instructions of the Gosvāmīs so that I will be able to understand what is Rādhā and Kṛṣṇa and what is Vṛndāvana?”

These verses indicate that one first has to be purified of all material desires and all attraction for fruitive activity and speculative knowledge if one wishes to understand Vṛndāvana.

In reference to the words aprākṛta navīna madana, “aprākṛta” refers to that which is the very opposite of the material conception. The Māyāvādīs consider this to be zero or impersonal, but that is not the case. Everything in the material
world is dull, but in the spiritual world everything is alive. The desire for enjoyment is present both in Kṛṣṇa and in His parts and parcels, the living entities. In the spiritual world, such desires are also spiritual. No one should mistakenly consider such desires to be material. In the material world, if one is sexually inclined and enjoys sex life, he enjoys something temporary. His enjoyment vanishes after a few minutes. However, in the spiritual world the same enjoyment may be there, but it never vanishes. It is continually enjoyed. In the spiritual world such sex desire appears to the enjoyer to be more and more relishable with each new feature. In the material world, however, sex enjoyment becomes distasteful after a few minutes only, and it is never permanent. Because Kṛṣṇa appears very much sexually inclined, He is called the new Cupid in the spiritual world. There is no material inebriety in such desire, however.

Gāyatrīṁ trāyate yasmāt gāyatrī tvam tataḥ smṛtāḥ: if one chants the gāyatri-mantra, he is gradually delivered from the material clutches. That which delivers one from material entanglement is called gāyatri. An explanation of the gāyatri-mantra can be found in Madhya-līlā, Chapter Twenty-one, text 125:

\[
\begin{align*}
\text{kāma-gāyatri-mantra-rūpa,} & \quad \text{haya kṛṣṇera svarūpa,} \\
\text{sārdha-cabiśa akṣara tāra haya} & \quad \text{se akṣara 'candra' haya,} \\
\text{kṛṣṇe kari’ udaya,} & \quad \text{trijagat kailā kāma-maya}
\end{align*}
\]

This mantra is just like a Vedic hymn, but it is the Supreme Personality of Godhead Himself. There is no difference between the kāma-gāyatri and Kṛṣṇa. Both are composed of twenty-four and a half transcendental letters. The mantra depicted in letters is also Kṛṣṇa, and the mantra rises just like the moon. Due to this, there is a perverted reflection of desire in human society and among all kinds of living entities. In the mantra: klim kāma-deva-vidyā vidmahe puspa-bānāya dhimahi tan no 'naṅgaḥ pracodayāt, Kṛṣṇa is called Kāma-deva or Madanamohana, the Deity who establishes our relationship with Kṛṣṇa. Govinda, or puspa-bāna, who carries an arrow made of flowers, is the Personality of Godhead who accepts our devotional service. Anāṅga, or Gopijana-vallabha, satisfies all the gopīs and is the ultimate goal of life. This kāma-gāyatri (klim kāma-deva-vidyā vidmahe puspa-bānāya dhimahi tan no 'naṅgaḥ pracodayāt) simply does not belong to this material world. When one is advanced in spiritual understanding, he can worship the Supreme Personality of Godhead with his spiritually purified senses and fulfill the desires of the Lord.

\[
\begin{align*}
\text{man-manā bhava mad-bhakto} \\
\text{mad-yājī māṁ namaskuru} \\
\text{māṁ evaisyasi satyaṁ te} \\
\text{pratijāne priyo 'si me}
\end{align*}
\]
“Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.” (Bg. 18.65)

In *Brahma-sarīhitā* it is stated (5.27-28):

\[
\begin{align*}
\text{atha veṇu-ninādasya} \\
\text{trayi-mūrti-mayi gatiḥ} \\
\text{sphuranti praviveśāsū} \\
\text{mukhābjāni svayambhuvaḥ}
\end{align*}
\]

\[
\begin{align*}
\text{gāyatrīṁ gāyatas tasmād} \\
\text{adhigatya saroja-jaḥ} \\
\text{sarṅskṛtaś cādī-guruṇā} \\
\text{dvijatām agamat tataḥ}
\end{align*}
\]

\[
\begin{align*}
\text{trayyā prabuddho 'tha vidhir} \\
\text{vijñāta-tattva-sāgarāḥ} \\
\text{tuṣṭāva veda-sāreṇa} \\
\text{stotreṇānena keśavam}
\end{align*}
\]

“Then Gāyatri, mother of the Vedas, having been manifested by the divine sound of Śrī Kṛṣṇa’s flute, entered the lotus mouth of Brahmā, the self-born, through his eight earholes. The lotus-born Brahmā received the gāyatri-mantra, which had sprung from the song of Śrī Kṛṣṇa’s flute. Thus he attained twice-born status, having been initiated by the supreme primal preceptor, Godhead Himself. Enlightened by the recollection of that gāyatri, which embodies the three Vedas, Brahmā became acquainted with the expanse of the ocean of truth. Then he worshiped Śrī Kṛṣṇa, the essence of all the Vedas, with a hymn.”

The vibration of Kṛṣṇa’s flute is the origin of the Vedic hymns. Lord Brahmā, who is seated on a lotus flower, heard the sound vibration of Kṛṣṇa’s flute and was thereby initiated by the gāyatri-mantra.

**TEXT 139**

\[
\begin{align*}
puruṣa, \ \text{yośī}, \ \text{kibā} \ \text{sthāvara-jaṅgama} \\
\text{sarva-cittākarṣaka, sākṣāt manmatha-madana}
\end{align*}
\]

**SYNONYMS**

puruṣa—a male; yośī—a female; kibā—all; sthāvara-jaṅgama—living entities who cannot move and living entities who can move; sarva—of everyone; citta-
ākarṣaka—the attractor of the minds; sākṣāt—directly; manmatha-madana—captivator of Cupid himself.

**TRANSLATION**

"The very name Krṣṇa means that He attracts even Cupid. He is therefore attractive to everyone—male and female, moving and inert living entities. Indeed, Krṣṇa is known as the all-attractive one.

**PURPORT**

Just as there are many orbs in the material world called stars or planets, in the spiritual world there are many spiritual planets called Vaikuṇṭhalokas. The spiritual universe, however, is situated far, far away from the cluster of material universes. Material scientists cannot even estimate the number of planets and stars within this universe. They are also incapable of traveling to other stars by spaceships. According to Bhagavad-gītā, there is also a spiritual world:

\[
\text{paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt saṁtānāḥ}
\text{yaḥ sa sarvesu bhūteṣu naśyatsu na vinaśyati}
\]

"Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bg. 8.20)

Thus there is another nature, which is superior to material nature. The word bhāva or svabhāva refers to nature. The spiritual nature is eternal, and even when all the material universes are destroyed, the planets in the spiritual world abide. They remain exactly as the spirit soul remains even after the annihilation of the material body. That spiritual world is called aprākṛta, or the anti-material world. In this transcendental spiritual world or universe, the highest planetary system is known as Goloka Vṛndāvana. That is the abode of Lord Krṣṇa Himself, who is also all-spiritual. Krṣṇa is known there as Aprākṛta-madana. The name Madana refers to Cupid, but Krṣṇa is the spiritual Madana. His body is not material like the body of Cupid in this material universe. Krṣṇa’s body is all-spiritual—sac-cid-ānanda-vigraha. Therefore He is called Aprākṛta-madana. He is also known as Manmatha-madana, which means that He is attractive even to Cupid. Sometimes Krṣṇa’s activities and attractive features are misinterpreted by gross materialists who accuse Him of being immoral because He danced with the gopīs, but such an accusation results from not knowing that Krṣṇa is beyond this material world. His body is sac-cid-ānanda-vigraha, completely spiritual. There is no material contamination in His body, and one should not consider His body a lump of flesh and bones. The Māyāvādī philosophers conceive of Krṣṇa’s body as material, and this is an abominable, gross, materialistic conception. Just as Krṣṇa is completely spiritual, the gopīs are also spiritual, and this is confirmed in Brahma-saṁhitā (5.37):
"I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

The gopīs are also of the same spiritual quality (nija-rūpataya) because they are expansions of Kṛṣṇa's pleasure potency. Neither Kṛṣṇa nor the gopīs have anything to do with lumps of matter or the material conception. In the material world, the living entity is encaged within a material body, and due to ignorance he thinks that he is the body. Lusty desire, enjoyment between male and female, is all material. One cannot compare the lusty desires of a materialistic man to the lusty desires of Kṛṣṇa. Unless one is advanced in spiritual science, he cannot understand the lusty desires between Kṛṣṇa and the gopīs. In Caitanya-caritāmṛta the lusty desire of the gopīs is compared to gold. The lusty desires of a materialistic man, on the other hand, are compared to iron. At no stage can iron and gold be compared. The living entities—moving and nonmoving—are part and parcel of Kṛṣṇa; therefore they originally have the same kind of lusty desire. However, when this lusty desire is expressed through matter, it is abominable. When a living entity is spiritually advanced and liberated from material bondage, he can understand Kṛṣṇa in truth. As stated in Bhagavad-gītā:

janma karma ca me divyam
evarṁ yo vetti tattvatah
tyaktvā dehaṁ punar janma
naiti māṁ eti so 'ṛjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

When one can understand the body of Kṛṣṇa as well as the Lord's lusty desires, one is immediately liberated. A conditioned soul encaged within the material body cannot understand Kṛṣṇa. As stated in Bhagavad-gītā:

manuṣyānāṁ sahasreśu
kāścid yatati siddhayē
yatatām api siddhānāṁ
kāścin māṁ vetti tattvataḥ
“Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.” (Bg. 7.3)

The word siddhaye indicates liberation. Only after being liberated from material conditioning can one understand Kṛṣṇa. When one can understand Kṛṣṇa as He is (tattvataḥ), one actually lives in the spiritual world, although apparently living within the material body. This technical science can be understood when one is actually spiritually advanced.

In his Bhakti-rasāmṛta-sindhu (1.2.187), Śrīla Rūpa Gosvāmī says:

ihā yasya harer dāsye
karmanā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate

When a person in this material world desires only to serve Kṛṣṇa with love and devotion, he is liberated, even though functioning within this material world. As Bhagavad-gitā confirms:

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa gunān samatītyaitān
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)

Simply by engaging in the loving service of the Lord one can attain liberation. As stated in Bhagavad-gitā (18.54): brahma-bhūtaḥ prasannātmā na śocati na kāṅksati. A person who is highly advanced in spiritual knowledge and who has attained the brahma-bhūta stage neither laments nor hankers for anything material. That is the stage of spiritual realization.

Śrīla Bhaktivinoda Ṭhākura considered the brahma-bhūta stage in two divisions—svarūpa-gata and vastu-gata. When one has understood Kṛṣṇa in truth but is still maintaining some material connection, he is known to be situated in his svarūpa, his original consciousness. When that original consciousness is completely spiritual, it is called Kṛṣṇa consciousness. One who lives in such consciousness is actually living in Vṛndāvana. He may live anywhere; material location doesn’t matter. When by the grace of Kṛṣṇa one thus advances, he becomes completely uncontaminated by the material body and mind and at that time factually lives in Vṛndāvana. That stage is called vastu-gata.

One should execute his spiritual activities in the svarūpa-gata stage of consciousness. He should also chant the cinmayi gāyatri, the spiritual mantras: om
namo bhagavate vásudeváya, or klim kṛṣṇāya govidāya gopijana-vallabhāya svāhā. Klim kāmādevāya vidmahe puspā-bānāya dhimahi tan no ‘naṅgaḥ pra-codayāt. These are the kāma-gāyatri or kāma-bija mantras. One should be initiated by a bona fide spiritual master and worship Kṛṣṇa with these transcendental mantras known as kāma-gāyatri or kāma-bija.

As explained by Kṛṣṇadāsa Kavirāja Gosvāmī:

vrndāvane ‘apraṅkṛta navina madana’
kāma-gāyatri kāma-bije yāhāra upāsana

purusa, yośit, kibā sthāvara-jaṅgama
sarva-cittākarṣaka, sākṣāt manmatha-madana

(Cc. Madhya 8.138-139)

A person who is properly purified and initiated by the spiritual master worships the Supreme Personality of Godhead, Kṛṣṇa, by this mantra. He chants the kāma-gāyatri with the kāma-bija. As Bhagavad-gītā confirms, one should engage in transcendental worship in order to be fit for being attracted by Kṛṣṇa, the all-attractive.

man-manā bhava mad-bhakto
mad-yājī mām namaskuru
māṃ evaṁ yasya satyam te
pratijāne priyo ‘si me

“Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.” (Bg. 18.65)

Since every living entity is part and parcel of Kṛṣṇa, Kṛṣṇa is naturally attractive. Due to material covering, one’s attraction for Kṛṣṇa is checked. One is not usually attracted by Kṛṣṇa in the material world, but as soon as one is liberated from material conditioning, he is naturally attracted. Therefore it is said in this verse, sarva-cittākarṣaka. Everyone is naturally attracted by Kṛṣṇa. This attraction is within everyone’s heart, and when the heart is cleansed, attraction is manifest (ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam).
"When Kṛṣṇa left the rāsa-līlā dance, the gopīs became very morose, and when they were grieving, Kṛṣṇa reappeared dressed in yellow garments. Wearing a flower garland and smiling, He was attractive even to Cupid. In this way Kṛṣṇa appeared among the gopīs."

**PURPORT**

This verse is from Śrīmad-Bhāgavatam (10.32.2).
SYNONYMS

akhila-rasāṃrtamūrtih—the reservoir of all pleasure, in which exist the mellows, namely śānta, dāsya, sakhyā, vātsalya and mādhurya; prasāmara—spreading forth; ruci—by His bodily luster; ruddha—who has subjugated; tārakā—the gopi named Tārakā; pāliḥ—the gopi named Pāli; kalita—who has absorbed; śyāmā—the gopi named Śyāmā; lalitā—and the gopi named Lalitā; rādhā-preyān—dearmost to Srimati Rādhārāṇī; vidhūḥ—Kṛṣṇa, the Supreme Personality of Godhead; jayati—all glories to.

TRANSLATION

"Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the gopīs named Tārakā and Pāli and absorbed Śyāmā and Lalitā. He is the most attractive lover of Śrimati Rādhārāṇī and is the reservoir of pleasure for all devotional mellows."

PURPORT

Everyone has a particular transcendental mellow by which he loves and serves Kṛṣṇa. Kṛṣṇa is the most attractive feature for every kind of devotee. He is therefore called akhila-rasāṃrtamūrti, the transcendental form of attraction for all kinds of devotees, whether the devotee be in the śānta-rasa, dāsya-rasa, sakhyā-rasa, mādhurya-rasa or vātsalya-rasa.

This is the opening verse of Bhakti-rasāṃrtasindhu by Śrīla Rūpa Gosvāmī.
ataeva—therefore; ātma-paryanta—even up to His own self; sarva—all; citta—of hearts; hara—the attractor.

**TRANSLATION**

"Krṣṇa is all-attractive for all devotional mellows because He is the personification of the conjugal mellow. Krṣṇa is attractive not only to all the devotees, but to Himself as well.

**TEXT 144**

viśveṣāṃ anuraṇjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair aṅgotsavam
svacchandarāḥ vraja-sundārāḥ brhitāḥ pratyāṅgam ālīṅgitaḥ
śrīgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ kriḍātai

**SYNONYMS**

viśveṣāṃ—of all the gopīs; anuraṇjanena—by the act of pleasing; janayann—producing; ānandam—the bliss; indīvara-śreṇī—like a row of blue lotuses; śyāmala—bluish black; komalaiḥ—and soft; upanayann—bringing; aṅgaiḥ—with His limbs; aṅaṅga-utsavam—a festival for Cupid; svacchandarāḥ—by the young women of Vraja; abhitāḥ—on both sides; prati-aṅgaiḥ—each limb; ālīṅgitaḥ—embraced; śrīgāraḥ—amorous love; sakhi—O friend; mūrtimān—embodied; iva—like; madhau—in the springtime; mugdhaḥ—perplexed; hariḥ—Lord Hari; kriḍātai—plays.

**TRANSLATION**

"'My dear friends, just see how Śrī Krṣṇa is enjoying the season of spring! With the gopīs embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopīs and the entire creation. With His soft bluish black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid.'

**PURPORT**

This is a verse from the Gita-govinda (1.11). See also Caitanya-caritāmṛta, Ādi-lilā, Chapter Four, text 224.
TEXT 145

लक्ष्मी-काङ्तावर आवारेर करे अकर्षण || १४५ ||

lakṣmi-kāntādi avatārera hare mana
lakṣmi-ādi nārī-gaṇera kare ākarṣana

SYNONYMS

lakṣmi-kānta-ādi—of the husband of the goddess of fortune (Nārāyaṇa);
avatārera—of the incarnation; hare—He enchants; mana—the mind; lakṣmi—the
goddess of fortune; ādi—headed by; nārī-gaṇera—of all women; kare—does;
ākarṣana—attraction.

TRANSLATION

“He also attracts Nārāyaṇa, the incarnation of Saṁkaraśana and the husband
of the goddess of fortune. He attracts not only Nārāyaṇa, but all women,
headed by the goddess of fortune, the consort of Nārāyaṇa.

TEXT 146

विषाणु मे युवयोगदृढ़त्वं, मयोपनीता तुबिन्धित्ये।
कलावतीर्थिवर्द्धराशीन, हरे हेह तुर्यवधेतेत्तमुम्ने।।१४६

dvijātmajā me yuvayor didṛksunā
mayopanītā bhuvī dharma-guptaye
kalāvatirf)au avaner bharasuran
hatveha bhūyas tvarayetam anti me

SYNONYMS

dvija-ātma-jāḥ—the sons of the brāhmaṇa; me—by Me; yuvayoh—of both of
you; didṛksunā—desiring the sight; mayā—by Me; upanītāḥ—brought; bhuvī—in
the world; dharma-guptaye—for the protection of religious principles; kalā—with all
potencies; avatirṇau—who descended; avaneḥ—of the world; bharā-
asurāḥ—the heavy load of demons; hatvā—having killed; iha—here in the
spiritual world; bhūyah—again; tvarayā—very soon; itam—please come back;
anti—near; me—Me.

TRANSLATION

wanted to see both of you, and therefore I have brought the sons of
the brāhmaṇa here. Both of you have appeared in the material world to reestablish
religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.89.58) concerning Kṛṣṇa's endeavor to take Arjuna beyond the material universe when Arjuna was searching for the sons of a brāhmaṇa.

Lord Mahā-Viśṇu, who is situated beyond this material world, was also attracted by the bodily features of Kṛṣṇa. Mahā-Viśṇu had actually stolen the sons of the brāhmaṇa in Dvārakā so that Kṛṣṇa and Arjuna would come visit Him. This verse is quoted to show that Kṛṣṇa is so attractive that He attracts Mahā-Viśṇu.

TEXT 147

कष्यांनुभावो देव विदमाहे
तवान्ध्रिते रेनु-स्परशांधिकारः।
वष्टावाह्या श्रीललानाचरश्चतुः।
विहाया कामानुसूचिः धृत्व्रतः॥१४७॥

kasyānubhāvo 'syā na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vānchayā śrīr lalanācarat tapo
vihāya kāmān suciraṁ dhṛta-vratā

SYNONYMS

kasya—of what; anubhāva—a result; asya—of the serpent (Kāliya); na—not; deva—my Lord; vidmahe—we know; tava-aṅghri—of Your lotus feet; reṇu—of the dust; sparaśa—for touching; adhikāraḥ—qualification; yat—which; vānchayā—by desiring; śrīr—the goddess of fortune; lalanā—the topmost woman; acarat—performed; tapaḥ—austerity; vihāya—giving up; kāmān—all desires; suciraṁ—for a long time; dhṛta—a law upheld; vratā—as a vow.

TRANSLATION

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

PURPORT

This verse from Śrīmad-Bhāgavatam (10.16.36) was spoken by the wives of the Kāliya demon.
TEXT 148

अपना-माधुर्ये हरे अपनार मन ।
अपना अपनि चाहे करिते आलिङ्गन || १४८ ॥

āpana-mādhurye hare āpanāra mana
āpanā āpani cāhe karite āliṅgana

SYNONYMS
āpana—own; mādhurye—by sweetness; hare—steals; āpanāra—His own; mana—mind; āpanā—Himself; āpani—He; cāhe—wants; karite—to do; āliṅgana—embracing.

TRANSLATION
“Lord Kṛṣṇa’s sweetness is so attractive that it steals away His own mind. Thus He even wants to embrace Himself.

TEXT 149

अपरिकलितपूर्वः कष्टमंकारकारी
सुरूति मम गरीयानेय माधुर्यपुरः ॥
अयंहमपि वस्त्र प्रेक्ष्य यं लुभेतोऽः
सर्वसंयुक्तं कामं राधिकेन || १४९ ॥

aparikala-pūrvaḥ kaś camatkāra-kāri
sphurati mama gariyān eṣa mādhurya-pūraḥ
ayam aham api hanta prekṣya yam lubhā-cetāḥ
sarabhasam upabhokturṁ kāmaya rādhikeva

SYNONYMS
aparikala-pūrvaḥ—not previously experienced; kaḥ—who; camatkāra-kāri—causing wonder; sphurati—manifests; mama—My; gariyān—more great; eṣaḥ—this; mādhurya-pūraḥ—abundance of sweetness; ayam—this; aham—I; api—even; hanta—alas; prekṣya—seeing; yam—which; lubḍha-cetāḥ—My mind being bewildered; sa-rabhasam—impetuously; upabhoktum—to enjoy; kāmaya—desire; rādhikā iva—like Śrīmatī Rādhārānī.

TRANSLATION
“Upon seeing His own reflection in a bejeweled pillar of His Dvārakā palace, Kṛṣṇa desired to embrace it, saying, “Alas, I have never seen such a
person before. Who is He? Just by seeing Him I have become eager to embrace Him, exactly like Śrīmatī Rādhārāṇī.”’”

PURPORT
This is a verse from Śrīla Rūpa Gosvāmi’s Lalita-mādhava (8.34).

TEXT 150

एई त’संक्षेपे कहिल कुक्षेर अंतरप ।
एबे संक्षेपे कहि शन Srama-तत्त्व-रुप ॥ १५० ॥

ei ta’ saṅkṣepe kahila kṛṣṇera svarūpa
ebe saṅkṣepe kahi śuna rādhā-tattva-rūpa

SYNONYMS
ei ta’—thus; saṅkṣepe—in brief; kahila—1 have said; kṛṣṇera—of Lord Kṛṣṇa; svarūpa—the original form; ebe—now; saṅkṣepe—in summary; kahi—1 shall speak; śuna—please hear; rādhā—of Śrīmatī Rādhārāṇī; tattva-rūpa—the actual position.

TRANSLATION
Śrī Rāmānanda Rāya then said, “I have thus briefly explained the original form of the Supreme Personality of Godhead. Now let me describe the position of Śrīmatī Rādhārāṇī.

TEXT 151

कुक्षेर अनन्त-शक्ति; ताते तिन — प्रधान ।
‘चिक्षुजक्षि’, ‘मायाशक्ति’, ‘जीवशक्ति’-नाम ॥ १५१ ॥

kṛṣṇera ananta-śakti, tāte tina — pradhāna
‘cic-chakti’, ‘māyā-śakti’, ‘jīva-śakti’-nāma

SYNONYMS
kṛṣṇera—of Lord Kṛṣṇa; ananta-śakti—unlimited potencies; tāte—in that; tina—three; pradhāna—chief; cit-śakti—spiritual potency; māyā-śakti—material potency; jīva-śakti—marginal potency, or living entities; nāma—named.

TRANSLATION
“Kṛṣṇa has unlimited potencies, which can be divided into three main parts. These are the spiritual potency, the material potency and the marginal potency, which is known as the living entities.”
TEXT 152

‘अन्तरंगः’, ‘बहिरंगः’, ‘तटस्थः’ कहि याँरे।
अन्तरंगं ‘स्वरूप-शक्ति’—सबार उपरे॥ १५२॥

‘antaraṅgā’, ‘bahiraṅgā’, ‘tāṭasthā’ kahi yāre
antaraṅgā ‘svārūpa-ākārti’—sabāra upare

SYNONYMS

antarāṅgā—internal; bahiraṅgā—external; taṭa-sthā—marginal; kahi—we say;
yāre—to whom; antaraṅgā—the internal potency; svārūpa-ākārti—the personal
energy; sabāra upare—above all.

TRANSLATION

“In other words, these are all potencies of God—internal, external and
marginal. However, the internal potency is the Lord’s personal energy and
stands over the other two.

TEXT 153

विश्वास्तिः परा प्रोक्ता क्षेत्रज्ञाता तथापरा।
अविद्या-कर्मङ्गता तृतीया शक्तिरिष्यते॥ १५३॥

viśṇu-ākārtiḥ parā proktā
kṣetrajña-ākhyā tathā parā
avidyā-karma-saṁjñānāya
ṭṛtiyā śaktī śisyate

SYNONYMS

viśṇu-ākārtiḥ—the potency of Lord Viṣṇu; parā—spiritual; proktā—it is said;
kṣetrajña-ākhyā—the potency known as kṣetrajña; tathā—as well as; parā—
spiritual; avidyā—ignorance; karma—fruitive activities; saṁjñā—known as;
anyā—other; ṭṛtiyā—third; śaktiḥ—potency; śisyate—known thus.

TRANSLATION

‘The original potency of Lord Viṣṇu is superior or spiritual. The living en-
tity actually belongs to that superior energy, but there is another energy,
called the material energy, and this third energy is full of ignorance.’

PURPORT

This is a quotation from the Viṣṇu Purāṇa (6.7.61).
TEXT 154

sac-cid-ānanda-maya krṣṇera svarūpa
ataeva svarūpa-śakti haya tina rūpa

SYNONYMS
sat-cit-ānanda-maya—eternal bliss and knowledge; krṣṇera—of Lord Krṣṇa;
svarūpa—the real transcendental form; ataeva—therefore; svarūpa-śakti—His
spiritual personal potency; haya—is; tina rūpa—three forms.

TRANSLATION
"Originally Lord Krṣṇa is sac-cid-ānanda-vigraha, the transcendental form
of eternity, bliss and knowledge; therefore His personal potency, the internal
potency, has three different forms.

TEXT 155

ānandārṣe ‘hlādini’, sad-arṣe ‘sandhini’
cid-arṣe ‘samvit’, yāre jñāna kari’ māni

SYNONYMS
ānanda-arṣe—in bliss; hlādini—the pleasure-giving potency; sat-arṣe—in
eternity; sandhini—the creative potency; cit-arṣe—in knowledge; samvit—sam­
vit; yāre—which; jñāna—knowledge; kari’—taking as; māni—I accept.

TRANSLATION
"Hlādini is His aspect of bliss; sandhinī, of eternal existence; and samvit, of
cognizance, which is also accepted as knowledge.

TEXT 156

hlādini sandhini samvit
tvayy ekā sarva-samāśraye
hlāda-tāpa-kari mīrā
tvayi no guṇa-varjite

SYNONYMS

hlādini—that which generates pleasure; sandhīni—the potency of existence; samvit—the potency of knowledge; tvayi—unto You; ekā—principal internal potency; sarva-samśraye—You are the reservoir of all potencies; hlāda—pleasure; tāpa-kari—generator of pains; mīrā—mixed; tvayi—unto You; no—never; guṇa-varjite—You, transcendence, the Supreme Personality of Godhead.

TRANSLATION

"‘My dear Lord, You are the transcendental reservoir of all transcendental qualities. Your pleasure potency, existence potency and knowledge potency are actually all one spiritual internal potency. The conditioned soul, although actually spiritual, experiences sometimes pleasure, sometimes pain and sometimes a mixture of pain and pleasure. This is due to his being touched by matter. However, because You are above all material qualities, these are not found in You. Your superior spiritual potency is completely transcendental, and for You there is no such thing as relative pleasure, pleasure mixed with pain, or pain itself.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.12.69).

TEXT 157

krṣṇake ahlāde, tāte nāma—‘hlādini’
sei śakti-dvāre sukha āsvāde āpani

SYNONYMS

krṣṇake—unto Krṣṇa; ahlāde—gives pleasure; tāte—therefore; nāma—the name; hlādini—pleasure-giving potency; sei śakti—that potency; dvāre—by means of; sukha—happiness; āsvāde—tastes; āpani—Lord Krṣṇa personally.

TRANSLATION

“The potency called hlādini gives Krṣṇa transcendental pleasure. Through this pleasure potency, Krṣṇa personally tastes all spiritual pleasure.
TEXT 158

স্ন্যূময় কুঞ্জ করে স্ন্যূম আলোকন। স্ন্যূম গণে স্ন্যূম দিতে ‘হলাদিনী’—কারণ ॥ ১৫৮ ॥

sukha-rūpa krṣṇa kare sukha āsvādana
bhakta-gaṇe sukha dite ‘hlādini’—kāraṇa

SYNONYMS

sukha-rūpa—embodiment of pleasure; krṣṇa—Lord Kṛṣṇa; kare—does; sukha—happiness; āsvādana—tasting; bhakta-gaṇe—unto the devotee; sukha—happiness; dite—to give; hlādini—the pleasure potency; kāraṇa—the cause.

TRANSLATION

“Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotee is also manifest by His pleasure potency.

TEXT 159

হলাদিনীর সার অংশ, তার ‘প্রেম’ নাম।
অনন্যচিন্ময়রস প্রেমের আখ্যান। ॥ ১৫৯ ॥

hlādinīra sāra arṁsa, tāra ‘prema’ nāma
ānanda-cinmaya-rasa premera ākhyāna

SYNONYMS

hlādinīra—of this pleasure potency; sāra—the essential; arṁsa—part; tāra—its; prema—love of God; nāma—name; ānanda—full of pleasure; cinmaya-rasa—the platform of spiritual mellows; premera—of love of Godhead; ākhyāna—the explanation.

TRANSLATION

“The most essential part of this pleasure potency is love of Godhead [prema]. Consequently, the explanation of love of Godhead is also a transcendental mellow full of pleasure.

TEXT 160

প্রেমের পরম-সার ‘মহাভাব’ জানি।
সেই মহাভাবরূপ রাধা-ঠাকুরী। ॥ ১৬০ ॥
premera parama-sāra ‘mahābhāva’ jāni
sei mahābhāva-rūpā rādhā-ṭhākurāṇi

SYNONYMS

premera—of love of Godhead; parama-sāra—the essential part; mahā-bhāva—the transcendental ecstasy of the name mahābhāva; jāni—we know; sei—that; mahā-bhāva-rūpā—the personification of the mahābhāva transcendental ecstasy; rādhā-ṭhākurāṇi—Śrīmati Rādhārāṇi.

TRANSLATION

“The essential part of love of Godhead is called mahābhāva, transcendental ecstasy, and that ecstasy is represented by Śrīmati Rādhārāṇi.

TEXT 161

tayor āpy ubhayor madhye
rādhikā sarvathādikā
mahābhāva-svarūpēyar ī
gunaīr ativarīyasi

SYNONYMS

tayōḥ—of them; āpi—even; ubhayōḥ—of both (Candrāvalī and Rādhārāṇī); madhye—in the middle; rādhikā—Śrīmati Rādhārāṇī; sarvathā—in every way; adhikā—greater; mahā-bhāva-svarūpa—the form of mahābhāva; īyam—this one; gunaiḥ—with good qualities; ativarīyasi—the best of all.

TRANSLATION

“Among the gopis of Vṛndāvana, Śrīmati Rādhārāṇi and another gopi are considered chief. However, when we compare the gopīs, it appears that Śrīmati Rādhārāṇi is most important because Her real feature expresses the highest ecstasy of love. The ecstasy of love experienced by the other gopīs cannot be compared to that of Śrīmati Rādhārāṇi.’

PURPORT

This is a quotation from Śrīla Rūpa Gosvāmi’s Ujjvala-nilāmaṇi (4.3).
Talks Between the Lord and Rāmānanda Rāya

TEXT 162

premera ‘svarūpa-deha’—prema-vibhāvita
kṛṣṇa preyasi-śreṣṭhā jagate vidita

SYNONYMS

premera—love of Godhead; svarūpa-deha—actual body; prema—by love of Godhead; vibhāvita—influence; kṛṣṇa—of Lord Kṛṣṇa; preyasi—of the dear friends; śreṣṭhā—topmost; jagate—throughout the whole world; vidita—known.

TRANSLATION

“The body of Śrīmati Rādhārāṇī is the veritable transformation of love of Godhead; She is the dearmost friend of Kṛṣṇa, and this is known throughout the world.

TEXT 163

ānanda-cinmaya-rasa-pratibhāvitābhī—
śrībhīṣṭhī eva nīkṣṇaṇaṁ kālaṁ bhīṁ
goloka eva nivāṣati akhilatma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

ānanda—bliss; cit—knowledge; maya—consisting of; rasa—mellows; prati—every second; bhāvītabhii—who are engrossed with; tābhīḥ—with those; yah—who; eva—certainly; nīja-rūpayaḥ—with His own form; kalābhiḥ—who are parts of portions of His pleasure potency; goloka—in Goloka Vṛndāvana; eva—certainly; nivāṣi—resides; akhila-ātma—as the soul of all; bhūtaḥ—who exists; govindam—Lord Govinda; ādi-puruṣam—the original personality; tam—Him; aham—I; bhajāmi—worship.
TRANSLATION

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

PURPORT
This is a quotation from Brahma-saṁhitā (5.37).

TEXT 164

sei mahābhāva haya 'cintāmaṇi-sāra'  
kṛṣṇa-vānchā pūrna kare ei kārya tānra

SYNONYMSS
sei—that; mahā-bhāva—supreme ecstasy; haya—is; cintāmaṇi-sāra—the essence of spiritual life; kṛṣṇa-vānchā—all the desires of Lord Kṛṣṇa; pūrna kare—fulfills; ei—this; kārya—business; tānra—Her.

TRANSLATION

"That supreme ecstasy of Śrīmatī Rādhārāṇī is the essence of spiritual life. Her only business is to fulfill all the desires of Kṛṣṇa."

TEXT 165

‘mahā-bhāva-cintāmaṇi’ rādhā svarūpa  
lalitādi sakhī—tāṅra kāya-vyūha-rūpa

SYNONYMS
mahā-bhāva—of the topmost spiritual ecstasy; cintā-maṇi—the touchstone; rādhā svarūpa—the transcendental form of Śrīmatī Rādhārāṇī; lalitā-ādi sakhī—the gopi associates of Śrīmatī Rādhārāṇī; tāṅra kāya-vyūha-rūpa—expansions of Her spiritual body.
TRANSLATION

“Śrīmati Rādhārāṇī is the topmost spiritual gem, and the other gopīs—Lalitā, Viśākhā and so on—are expansions of Her spiritual body.

SYNONYMS

rādhā-pratī—toward Śrīmatī Rādhārāṇī; kṛṣṇa-sneha—the affection of Lord Kṛṣṇa; su-gandhi udvartana—perfumed massage; tā’te—in that; ati—very; su­gandhi—perfumed; deha—the body; ujjvala—brilliant; varāna—luster.

PURPORT

Sugandhi udvartana refers to a paste made of several perfumes and flavored oils. This paste is massaged all over the body, and in this way the body’s dirt and perspiration are removed. Śrīmatī Rādhārāṇī’s body is automatically perfumed, but when Her body is massaged with the scented paste of Lord Kṛṣṇa’s affection, Her entire body is doubly perfumed and made brilliant and lustrous. This is the beginning of Kṛṣṇadāsa Kaviṛjā Gosvāmī’s description of Śrīmatī Rādhārāṇī’s transcendental body. This description is based on the book known as Premāmbhoja-maranda compiled by Śrī Raghunātha dāsa Gosvāmī. Śrīla Kaviṛjā Gosvāmī’s descriptions in verses 165-181 are based on this book. A translation of the original Sanskrit as described by Śrīla Bhaktivinoda Ṭhākura reads as follows:

“The love of the gopīs for Kṛṣṇa is full of transcendental ecstasy. It appears to be a brilliant jewel, and enlightened by such a transcendental jewel, Rādhārāṇī’s body is further perfumed and decorated with kuñkuma. In the morning Her body is bathed in the nectar of compassion, in the afternoon in the nectar of youth, and in the evening in the nectar of luster itself. In this way the bathing is performed, and Her body becomes as brilliant as the cintāmaṇi jewel. Her dress is composed of various kinds of silken garments, which may be compared to Her natural shyness.
Her beauty is more and more enhanced, being decorated with *kunākuma*, which is compared to beauty itself, and with blackish musk, which is compared to conjugal love. Thus Her body is decorated with different colors. The *kunākuma* is red, and the musk is black. Her ornaments embody the natural symptoms of ecstasy—trembling, tears, jubilation, stunning, perspiration, faltering of the voice, bodily redness, madness and dullness. In this way the entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which hang as a flower garland on Her body. The ecstasy of love for Kṛṣṇa is known as *dhīrā* and *adhīrā*, sober and restless. Such ecstasy constitutes the covering of Śrīmatī Rādhārāṇī's body, and it is adorned by camphor. Her transcendental anger toward Kṛṣṇa is embodied as the arrangement of the hair on Her head, and the *tilaka* of Her great fortune shines on Her beautiful forehead. The earrings of Śrīmatī Rādhārāṇī are the holy names of Kṛṣṇa, as well as the hearing of His name and fame. Her lips are always reddish due to the betel nut of ecstatic affection for Kṛṣṇa. The black ointment around Her eyes is Her tricky behavior with Kṛṣṇa brought about by love. Her joking with Kṛṣṇa and gentle smiling is the camphor with which She is perfumed. She sleeps in Her room with the aroma of pride, and when She lies down in Her bed, the transcendental variety of Her loving ecstasies is like a jeweled locket in the midst of Her necklace of separation. Her transcendental breasts are covered by Her sari in the form of affection and anger toward Kṛṣṇa. She has a stringed instrument known as a *kacchapi-vīṇā*, which is the fame and fortune that actually dries up the faces and breasts of the other gopīs. She always keeps Her hands on the shoulder of Her gopi friend, who is compared to Her youthful beauty, and although She is highly qualified with so many spiritual assets, She is nonetheless affected by the Cupid known as Kṛṣṇa. Thus She is defeated. Śrīla Raghunātha dāsa Gosvāmī offers His respectful obeisances to Śrīmatī Rādhārāṇī, just as Lord Kṛṣṇa never rejects a surrendered soul, please don't reject me." This is a summary translation of the *Premāmbhojamaranda* which Kavirāja Gosvāmī quotes.

**TEXT 167**

कारुण्याम्र्त-धाराय स्नान प्रथमः ।
तारुण्याम्र्त-धाराय स्नान मध्यमः ॥ १६७ ॥

*kāruṇya-amṛta-dhārāya snāna prathama* ।
*tāruṇya-amṛta-dhārāya snāna madhyama* ॥

**SYNONYMS**

*kāruṇya-amṛta*—of the nectar of mercy; *dhārāya*—in the shower; *snāna*—bath; *prathama*—first; *tāruṇya-amṛta*—of the nectar of youth; *dhārāya*—in the shower; *snāna*—bath; *madhyama*—in the middle.
TRANSLATION

“Śrīmatī Rādhārāṇī takes Her first bath in the shower of the nectar of compassion, and She takes Her second bath in the nectar of youth.

PURPORT

Śrīmatī Rādhārāṇī first smears Her body with the paste of affection for Kṛṣṇa. She then takes Her bath in the water of mercy. After passing the paugāṇḍa age (from five to ten years), Śrīmatī Rādhārāṇī first appears as mercy. The second bath, taken at noon, is taken in the water of tārunyāmṛta, or the nectar of youth. This is the actual expression of Her new youthfulness.

SYNONYMS

lāvanya-amṛta-dhārāya—in the shower of the nectar of bodily luster; tattupari—over and above that; snāna—the bath; nija—own; lajjā—shyness; śyāma—blackish; paṭṭa—silk; sāti—garments; paridhāna—wearing.

TRANSLATION

“After Her midday bath, Rādhārāṇī takes another bath in the nectar of bodily luster, and She puts on the garment of shyness, which is exactly like a black silk sari.

PURPORT

Over and above the other baths, the bath taken in the afternoon is taken in the nectar of full beauty. This nectar represents the personal qualities of beauty and luster. Thus there are three baths in different kinds of water. Rādhārāṇī then puts on two dresses—a lower and upper dress. The upper dress is Her attachment for Kṛṣṇa, and the lower dress is Her shyness. That lower portion is compared to a blackish silk garment or a bluish sari, and Her upper garment is pinkish. That pink garment is Her affection and attraction for Kṛṣṇa.
krṣṇa-anurāga dvitiya arunā-vasana
praṇaya-māna-kañcukikāya vakṣa ācchādana

SYNONYMS

dvitiya—second; arunā-vasana—pinkish garment; praṇaya—of love; māna—and anger; kañcukikāya—by a short blouse; vakṣa—breasts; ācchādana—covering.

TRANSLATION

"Śrīmati Rādhārāṇī's affection for Krṣṇa is the upper garment, which is pinkish in color. She then covers Her breasts with another garment, comprised of affection and anger toward Krṣṇa.

TEXT 170

saundaryā—kuṅkuma, sakhi-praṇaya—candana
smita-kānti—karpūra, tine—aṅge vilepana

SYNONYMS

saundaryā—Her personal beauty; kuṅkuma—a red powder known as kuṅkuma; sakhi-praṇaya—Her love for Her associates; candana—the sandalwood pulp; smita-kānti—the sweetness of Her smile; karpūra—camphor; tine—by these three things; aṅge—on the body; vilepana—smearing.

TRANSLATION

"Śrīmati Rādhārāṇī's personal beauty is compared to the reddish powder known as kuṅkuma. Her affection for Her associates is compared to sandalwood pulp, and the sweetness of Her smile is compared to camphor. All these, combined together, are smeared over Her body.

TEXT 171

krṣnera ujjvala-rasā—mṛgamad-bhara
sei mṛgamade vibhicitras tālera
SYNONYMS

krṣnera—of Lord Kṛṣṇa; ujjvala-rasa—the conjugal mellow; mrga-mada—of musk; bhara—an abundance; sei—that; mrga-made—made by the aroma of the musk; vicitrita—decorated; kalevara—Her whole body.

TRANSLATION

“Conjugal love for Kṛṣṇa is just like an abundance of musk. By that musk, Her whole body is decorated.

TEXT 172

pracchanna-māna vāmya—dhammilla-vinyāsa
‘dhīrådhīråtmaka’ guṇa—añge paṭa-vāsa

SYNONYMS

pracchanna—covered; māna—anger; vāmya—craftiness; dhammilla—of the bunches of hair; vinyāsa—arrangement; dhīrā-adhīrā-ātmaka—consisting of anger sometimes expressed and sometimes suppressed due to jealousy; guṇa—the quality; añge—on the body; paṭa-vāsa—silk covering.

TRANSLATION

“Covered anger and craftiness constitute the arrangement of Her hair. The quality of anger due to jealousy is just like the silk covering Her body.

TEXT 173

rāga-tāmbūla-rāge adhara ujjvala
prema-kauṭilya—netra-yugale kajjala

SYNONYMS

rāga—of love; tāmbūla—of the betel nut; rāge—by the reddish color; adhara—lies; ujjvala—brilliant; prema-kauṭilya—the double dealings in loving affairs; netra-yugale—on the two eyes; kajjala—the ointment.
TRANSLATION

“Her attachment for Kṛṣṇa is the reddish color of betel nuts on Her brilliant lips. Her double-dealings in loving affairs are just like the black ointment around Her eyes.

TEXT 174

‘sūddīpta-sāttvika’ bhāva, haṛṣa-ādi ‘saṅcāri’
ei saba bhāva-bhūṣaṇa saba-aṅge bhari’

SYNONYMS

su-uddīpta-sāttvika—blazing of goodness; bhāva—the ecstasies; haṛṣa-ādi—like jubilation; saṅcāri—the continuously existing ecstasies; ei saba—all these; bhāva—ecstasies; bhūṣaṇa—ornaments; saba—all; aṅge—body; bhari’—filling.

TRANSLATION

“The decorated ornaments on Her body are the blazing ecstasies of goodness, and these constantly existing ecstasies are headed by jubilation. All these ecstasies are like ornaments all over Her body.

TEXT 175

‘kila-kiṅcritādi’-bhāva-virñśati-bhūṣita
guṇa-śrenī-puṣpamālā sarvāṅge pūrita

SYNONYMS

kila-kiṅcritādi—headed by kila-kiṅcita; bhāva—with the ecstasies; virñśati—twenty; bhūṣita—decorated; guṇa-śrenī—of Her attractive qualities; puṣpamālā—as a garland of flowers; sarvāṅge—all over the body; pūrita—filled.

TRANSLATION

“These bodily ornaments constitute twenty kinds of ecstatic symptoms, beginning with kila-kiṅcita. Her transcendental qualities are the flower garland hanging in fullness over Her body.
PURPORT

The twenty different moods headed by *kila-kiñcita* are described as follows. First, in connection with the body, there are *bhāva* (ecstasy), *hāva* (gestures) and *helā* (negligence); in relation to the self there are *śobhā* (beauty), *kānti* (luster), *dīpti* (brilliance), *mādhurya* (sweetness), *pragalbhatā* (impudence), *audārya* (magnanimity) and *dhaïrya* (patience); and in relation to nature, there are *līlā* (pastimes), *vilāsa* (enjoyment), *vicchitti* (breaking off) and *vibhrama* (puzzlement). There are no English equivalents for the words *kila-kiñcita*, *moṭṭāyita* and *kuṭ-ṭamita*.

A flower garland constitutes the qualities of Śrīmatī Rādhārāṇī and is divided into mental, verbal and bodily parts. Her attitude of forgiveness and mercy is all mental. Her talks, which are very pleasing to the ear, are verbal. The physical qualities—age, beauty, luster and grace—are bodily qualities.

TEXT 176

**SYNONYMS**

saubhāgya-tilaka—the tilaka of good fortune; *cāru*—beautiful; *lalāṭe*—on the forehead; *ujjvala*—brilliant; *prema*—of love of Godhead; *vaicittya*—diversity; *ratna*—the jewel; *hrdaya*—the heart; *tarala*—the locket.

**TRANSLATION**

"The tilaka of fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket.

TEXT 177

**SYNONYMS**

*madhya*-vayasa, *sakhī*-śaṅkṣeṣa kara-ṭaṣḍa
krṣṇalīla-manovṛtti-sakhī āśa-pāśa
SYNONYMS

madhya-vayasa—middle age; sakhi—of a friend; skandhe—on the shoulder; kara—hand; nyāsa—keeping; krṣṇa—of Lord Kṛṣṇa; līlā—the pastimes; manāḥ—of the mind; vṛtti—activities; sakhi—gopīs; āśa-pāśa—here and there.

TRANSLATION

"Śrīmati Rādhārāṇī's gopi friends are Her mental activities, which are concentrated on the pastimes of Śrī Kṛṣṇa. She keeps Her hand on the shoulder of a friend, who represents youth.

PURPORT

Rādhārāṇī's eight companions (aṣṭa-sakhī) are different varieties of pleasure connected with the pastimes of Kṛṣṇa. Following those pastimes of Śrī Kṛṣṇa are other activities, which are represented by the assistants of the gopīs.

TEXT 178

निजांग-सौरभालयें गर्भ-पर्याक्तं।
ताते वसी' आचे, सदा चिथ्ने कुञ्जसं || १७८ ||

nijāṅga-saurabhālaye garvā-paryaṅka
tāte vasi' āche, sadā cinte krṣṇa-saṛga

SYNONYMS

nija-arīga—Her personal body; saurabha-ālaye—in the abode of aroma; garva—pride; paryaṅka—bedstead; tāte—on that; vasi’—lying; āche—there is; sadā—always; cinte—thinks; krṣṇa-saṛga—the association of Kṛṣṇa.

TRANSLATION

"Śrīmati Rādhārāṇī's bedstead is pride itself, and it is situated in the abode of Her bodily aroma. She is always seated there thinking of Kṛṣṇa's association.

TEXT 179

कुञ्ञ-नाम-गुण-यश—अवबंध-कालें।
कुञ्ञ-नाम-गुण-यश-प्रवाह-वचने || १७९ ||

krṣṇa-nāma-guṇa-yaśa—avatarṁsa kāne
krṣṇa-nāma-guṇa-yaśa-pravāha-vacane
SYNONYMS

krṣṇa—of Lord Kṛṣṇa; nāma—the holy name; guṇa—the qualities; yaśa—the fame; avatāṁśa—ornaments; kāne—on the ear; kṛṣṇa—of Lord Kṛṣṇa; nāma—of the holy name; guṇa—of the qualities; yaśa—of the fame; pravāha—waves; vacane—in Her talking.

TRANSLATION

“Śrimati Rādhārāṇi’s earrings represent the name, fame and qualities of Lord Kṛṣṇa. The glories of Lord Kṛṣṇa’s name, fame and qualities are always inundating Her speech.

TEXT 180

कृष्णके कराया श्यामरस-मधु पान ।
निरंतर पूर्ण करे कृष्णेर सर्वकाम ॥ १८० ॥

krṣṇake karāya śyāma-rasa-madhū pāna
nirantara pūrṇa kare krṣṇera sarva-kāma

SYNONYMS

krṣṇake—unto Kṛṣṇa; karāya—She induces; śyāma-rasa—of the mellow of conjugal love; madhu—the honey; pāna—drinking; nirantara—constantly; pūrṇa—complete; kare—makes; krṣṇera—of Lord Kṛṣṇa; sarva-kāma—all kinds of lusty desires.

TRANSLATION

“Śrimati Rādhārāṇi induces Kṛṣṇa to drink the honey of the conjugal relationship. She is therefore engaged in satisfying all the lusty desires of Kṛṣṇa.

TEXT 181

कृष्णेर विशुद्धप्रेम-रत्नः पल्लव ॥
अनुपम-गुणगण-पूर्व कलेवर ॥ १८१ ॥

krṣnera viśuddha-prema-ratnera ākara
anupama-guṇagaṇa-pūrṇa kalevara

SYNONYMS

krṣnera—of Lord Kṛṣṇa; viśuddha-prema—of pure transcendental love; ratnera—of the valuable jewel; ākara—a mine; anupama—unparalleled; guṇagaṇa—of groups of qualities; pūrṇa—full; kalevara—transcendental body.
TRANSLATION

“Śrīmati Rādhārāṇī is exactly like a mine filled with valuable jewels of love for Kṛṣṇa. Her transcendental body is complete with unparalleled spiritual qualities.

TEXT 182

kā kṛṣṇasya pranaya-janibhūḥ śrīmati rādhikaikā
kāsya preyasy anupama-guṇā rādhikaikā na cānyā
taihmyāṁ keśe dṛśi taralatā niṣṭhuratvam kuce 'syā
dvāñchā-pūrvyai prabhavati hare rādhikaikā na cānyā

SYNONYMS

kā—who; kṛṣṇasya—of Lord Kṛṣṇa; pranaya-janibhūḥ—the birthplace of love of Kṛṣṇa; śrīmati—all-beautiful; rādhikā—Śrīmati Rādhārāṇī; ekā—alone; kā—who; asya—His; preyasi—most dear friend; anupama-guṇā—having unparalleled qualities; rādhikā—Śrīmati Rādhārāṇī; ekā—alone; na—not; ca—also; anyā—anyone else; jaihmyam—crookedness; keśe—in the hair; dṛśi—in the eyes; taralatā—unsteadiness; niṣṭhuratvam—firmness; kuce—in the breasts; asyā—Her; dvāñchā—of the desires; pūrvyai—to fulfill; prabhavati—manifests; hareḥ—of Lord Kṛṣṇa; rādhikā—Śrīmati Rādhārāṇī; ekā—alone; na—not; ca anyā—anyone else.

TRANSLATION

“‘If one asks about the origin of love of Kṛṣṇa, the answer is that the origin is in Śrīmati Rādhārāṇī alone. Who is the most dear friend of Kṛṣṇa? The answer again is Śrīmati Rādhārāṇī alone. No one else. Śrīmati Rādhārāṇī’s hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifest in Śrīmati Rādhārāṇī, She alone is able to fulfill all the desires of Kṛṣṇa. No one else.’

PURPORT

This is a quotation from Śrī Govinda-lilāmṛta (11.122) by Kṛṣṇadāsa Kavirāja Gosvāmī. It is a verse in the form of questions and answers describing the glories of Śrīmati Rādhārāṇī.
Texts 183-184

याइल साइभाग्य-गुण बाङ्गेस सवधाम।
याइल ठाड़ीं कलाबिलास शिक्षे त्रज-रामा॥ १८३ ॥
याइल साँदर्भासिंह-गुण बाङ्गेस लड़की-पार्बती।
याइल पतित्रस्ता-गुण बाङ्गेस अरुणाती॥ १८४ ॥

याइल बाङ्गेस साइभाग्य-गुण वाँचेस सयाभाम।
याइल ठाड़ीं वलसा धिरे व्रज-राम।

याइल साँदर्भासिंह-गुण वाँचेस लक्ष्मी-पार्वती।
याइल पतित्रस्ता-धर्मा वाँचेस अरुणाती।

Synonyms

याइल—whose; सायभाग्य—of fortune; गुण—quality; वाँचे—desires;
सयाभाम—Satyabhama, one of the queens of Kṛṣṇa; याइल ठाड़ीं—from whom;
कलाविलास—the sixty-four arts; धिरे—learn; व्रज-राम—all the gopis in
Vrndavana; याइल—whose; सांदर्भासिंह—such as beauty; गुण—qualities;
वाँचे—desires; लक्ष्मी—the goddess of fortune; पार्वती—the wife of Lord Śiva;
याइल—whose; पति-प्राची—of chastity; धर्मा—principle; वाँचे—desires;
अरुणाती—the wife of Vasiṣṭha Muni.

Translation

"Even Satyabhama, one of the queens of Śri Kṛṣṇa, desires the fortunate
position and excellent qualities of Śrīmati Rādhārāṇī. All the gopis learn the
art of dressing from Śrīmati Rādhārāṇī, and even the goddess of fortune,
Lakṣmī, and the wife of Lord Śiva, Pārvati, desire Her beauty and qualities.
Indeed, Arundhati, the celebrated chaste wife of Vasiṣṭha, also wants to imitate
the chastity and religious principles of Śrīmati Rādhārāṇī.

Text 185

याइल सदगुण-गाणेस कँच ना पाय पार।
उष्ठार ज्ञान गाणेस केमने जीव छर॥ १८५ ॥

याइल सादगुण-गाणेस कँच ना पाय पार
ताइल गुण गाणेस केमने जीव छार।

Synonyms

याइल—whose; सट-गुण—good qualities; गाणेस—in counting; कँच—Lord
Kṛṣṇa; ना—not; पाय—obtains; पार—the limit; ताइल—Her; गुण—qualities;
ganibe—can count; kemane—how; jiva—a living entity; chāra—most insignifi-
cant.

TRANSLATION

“Even Lord Kṛṣṇa Himself cannot reach the limit of the transcendental
qualities of Śrīmad Rādhārāṇī. How, then, can an insignificant living entity
count them?”

TEXT 186

prabhu kahe,—jāniluṅ kṛṣṇa-rādhā-prema-tattva
śunite cāhiye duṅhāra vilāsa-mahattva

SYNONYMS

prabhu kahe—Lord Śrī Caitanya replied; jāniluṅ—now I have understood;
kṛṣṇa—of Lord Kṛṣṇa; rādhā—of Śrīmad Rādhārāṇī; prema—of the loving affairs;
tattva—the truth; śunite—to hear; cāhiye—I desire; duṅhāra—of both of Them;
vilāsa-mahattva—the greatness of the enjoyment.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, “Now I have come to understand
the truth of the loving affairs between Rādhā and Kṛṣṇa. Nonetheless, I still
want to hear how both of Them gloriously enjoy such love.”

TEXT 187

raya kahe,—kṛṣṇa haya ‘dhiira-lalita’
nirantar kāma-kriḍā—yāṅhāra carita

SYNONYMS

raya kahe—Rāya replied; kṛṣṇa—Lord Kṛṣṇa; haya—is; dhīra-lalita—a person
who can keep his girl friend always in subjugation by different qualities; niran-
tara—constantly; kāma-kriḍā—pastimes of sexual enjoyment; yāṅhāra—of
whom; carita—the character.
TRANSLATION

Rāya Rāmānanda replied, “Lord Kṛṣṇa is dhīra-lalita, for He can always keep His girl friends in a subjugated state. Thus His only business is in enjoying sense gratification.

PURPORT

We should always remember that Kṛṣṇa's sense gratification is never to be compared to the sense gratification of the material world. As we have already explained, Kṛṣṇa's sense gratification is just like gold. The perverted reflection of that sense gratification found in the material world is just like iron. The purport is that Kṛṣṇa is not impersonal. He has all the desires that are manifest in the perverted reflection within this material world. However, the qualities are different—one is spiritual, and the other is material. Just as there is a difference between life and death, there is a difference between spiritual sense gratification and material sense gratification.

TEXT 188

vidagdho nava-tārunyah
pariḥāsa-viśāradah
niścinto dhīra-lalitah
syāt prāyah preyasi-vaśah

SYNONYMS

vidagdha—clever; nava-tārunyah—always freshly youthful; pariḥāsa—in joking; viśāradah—expert; niścintah—without anxiety; dhīra-lalitah—a hero in loving affairs; syāt—is; prāyah—almost always; preyasi-vaśah—one who keeps His girl friends subjugated.

TRANSLATION

“A person who is very cunning and always youthful, expert in joking and without anxiety, and who can keep his girl friends always subjugated, is called dhīra-lalita.

PURPORT

This verse is from Bhakti-rāsāmṛta-sindhu (2.1.230).

TEXT 189

Rāṇi-dīn kucjé kriđā kare rādhā-salē
dākā̄ro bhāya salkī keli kriđā-rāle || 189 ||
rātri-dina kuñje kriḍā kare rādhā-saṅge
kaisora vayasa saphala kaila kriḍā-raṅge

SYNONYMS

rātri-dina—day and night; kuñje—in the gardens or bushes of Vṛndāvana;
kriḍā—pastimes; kare—performs; rādhā-saṅge—with Rādhārāṇī; kaisora—the
pre-youthful; vayasa—age; sa-phal—a fruitful; kaila—made; kriḍā-raṅge—taking
pleasure in different pastimes.

TRANSLATION

"Day and night Lord Śrī Kṛṣṇa enjoys the company of Śrimati Rādhārāṇī in
the bushes of Vṛndāvana. Thus His pre-youthful age was fulfilled through His
affairs with Śrimati Rādhārāṇī.

TEXT 190

vācā sūcita-sarvari-pati-kālā-prāgalbhyaś rādhikāṁ
vriḍā-kuñcita-locanāṁ viracayāṁ agre sakhināṁ asau
tad-vakṣoruha-citra-keli-makari-paṅḍitya-pārāṁ gatah
kaisorāṁ saphali-karoti kalayan kuñje vihārāṁ hariḥ

SYNONYMS

vācā—by speech; sūcita—revealing; sarvari—of the night; pati—of amorous
pastimes; kālā—of the portion; prāgalbhyaḥ—the importance; rādhikāṁ—
Śrimati Rādhārāṇī; vriḍā—from shame; kuñcita-locanāṁ—having Her eyes
closed; viracayā—making; agre—before; sakhinā—Her friends; asau—that
one; tat—of Her; vakṣaḥ-ruha—on the breasts; citra-keli—with variegated
pastimes; makari—in drawing dolphins; paṅḍitya—of cleverness; pārāṁ—the
limit; gataḥ—who reached; kaisorāṁ—adolescence; sa-phal-kiroṭi—makes suc-
cessful; kalayan—performing; kuñje—in the bushes; vihārāṁ—pastimes; hariḥ—
the Supreme Personality of Godhead.

TRANSLATION

"Thus Lord Śrī Kṛṣṇa spoke of the sexual activities of the previous night. In
this way He made Śrimati Rādhārāṇī close Her eyes out of shyness. Taking this
opportunity, Śrī Kṛṣṇa painted various types of dolphins on Her breasts. Thus He became a very expert artist for all the gopis. During such pastimes, the Lord enjoyed the fulfillment of His youth."

PURPORT
This quotation is also found in Bhakti-rasāmṛta-sindhu (2.1.231).

TEXT 191

prabhu kahe,—eho haya, āge kaha āra
rāya kahe,—ihā va-i buddhi-gati nāhi āra

SYNONYMS
prabhu kahe—Lord Caitanya Mahāprabhu said; eho haya—this is all right; āge kaha āra—please go forward and say more; rāya kahe—Rāmānanda Rāya replied; ihā va-i—except this; buddhi-gati—movement of my intelligence; nāhi—there is not; āra—any more.

TRANSLATION
Śrī Caitanya Mahāprabhu said, "This is all right, but please continue." At that time Rāya Rāmānanda replied, "I don't think my intelligence goes beyond this."

TEXT 192

yebā ‘prema-vilāsa-vivarta’ eka haya
tāhā śuni’ tomāra sukha haya, ki nā haya

SYNONYMS
yebā—whatever; prema-vilāsa-vivarta—the resultant bewilderment or revolution in the ecstasy of loving affairs; eka haya—there is one topic; tāhā—that; śuni’—hearing; tomāra—Your; sukha—happiness; haya—is; ki—or; nā—not; haya—is.

TRANSLATION
Rāya Rāmānanda then informed Śrī Caitanya Mahāprabhu that there was another topic, known as prema-vilāsa-vivarta. "You may hear of this from
“Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 8]

me,” Rāmānanda Rāya said. “However, I do not know whether You will be happy with it or not.”

PURPORT

These statements are set forth for our understanding, according to Śrīla Bhakti- vinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In essence, Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, “My dear Rāmānanda, the explanation you have given about the goal of life and the pastimes of Śrīmatī Rādhārāṇī and Kṛṣṇa is certainly the truth. Although this is factual, you can continue telling Me more if there is anything more to say.” In reply, Rāmānanda Rāya said, “I do not think I have anything to say beyond this, but there is a topic known as prema-vilāsa-vivarta, which I may explain to You. I do not know whether it will bring You happiness or not.”

TEXT 193

एत बलि’ अपन-कृत गीत एक गाहिल।
प्रेमे प्रभु सहस्रं भि युध्य आच्छादिल॥ १९३॥

*eta bali’ āpana-kṛta gīta eka gāhila
preme prabhu sva-haste tāhra mukha āccādila*

SYNONYMS

*eta bali’—saying this; āpana-kṛta—composed by himself; gīta—song; eka—one; gāhila—sang; preme—in love of Godhead; prabhu—Śrī Caitanya Mahāprabhu; sva-haste—by His own hand; tāhra—his (Rāmānanda Rāya’s); mukha—mouth; āccādila—covered.*

TRANSLATION

Saying this, Rāmānanda Rāya began to sing a song he had composed, but Śrī Caitanya Mahāprabhu, out of ecstasy of love of Godhead, immediately covered Rāmānanda’s mouth with His own hand.

PURPORT

The topics that are about to be discussed between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya cannot be understood by a materialistic poet, nor by intelligence or material perception. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the spiritual mellow can be realized only when one is situated on the transcendental platform beyond the material stage of goodness. That platform is called viśuddha-sattva (sattvarī viśuddharī vasudeva-śabditaṁ). Realization of the viśuddha-sattva is beyond the pale of the material world and is not perceived by
bodily senses or mental speculation. Our identification with the gross body and subtle mind is different from spiritual understanding. Since the intelligence and mind are material, the loving affairs of Śrī Rādhā and Kṛṣṇa are beyond their perception. \textit{(sarvopadhi-vinirmuktāṁ tat-paratvena nirmalam)}: when we are free from all material designations and our senses are completely purified by the \textit{bhakti} process, we can understand the sense activities of the Absolute Truth \textit{(hṛṣikeśa hṛṣikeśa-sevanaṁ bhaktir ucyate)}.

The spiritual senses are beyond the material senses. A materialist can think only of the negation of material variety; he cannot understand spiritual variety. He thinks that spiritual variety simply contradicts material variety and is a negation or void, but such conceptions cannot even reach the precincts of spiritual realization. The wonderful activities of the gross body and subtle mind are always imperfect. They are below the degree of spiritual understanding and are ephemeral. The spiritual mellow is eternally wonderful and is described as \textit{pūrna, śuddha, nityamukta}—that is completely purified and eternally liberated from all material conceptions. When we are unable to fulfill our material desires, there is certainly sorrow and confusion. This may be described as \textit{vivarta}. However, in spiritual life there is no sorrow, inebriety or imperfection. Śrīla Rāmānanda Rāya was expert in realizing the spiritual activities of Śrīmati Rādhārāṇī and Kṛṣṇa, and Rāmānanda’s spiritual experience was placed before Śrī Caitanya Mahāprabhu as he inquired whether the Lord approved his realization of spiritual truth.

There are three books prominent in this connection. One was written by Bhakta dāsa Bāula and is called \textit{Vivarta-vilāsa}. Another was compiled by Jagadānanda and is called \textit{Prema-vivarta}. Śrī Rāmānanda Rāya’s book is called \textit{Prema-vilāsa-vivarta}. The \textit{Vivarta-vilāsa} by Bhakta dāsa Bāula is completely different from the other two books. Sometimes a university student or professor tries to study these transcendental literatures and attempts to put forth a critical analysis from the mundane view, with an end to receiving degrees like a Ph. D. Such realization is certainly different from that of Rāmānanda Rāya. If one actually wants to take a Ph. D. degree from Śrī Caitanya Mahāprabhu and be approved by Rāmānanda Rāya, he must first become free from all material designations \textit{(sarvopadhi-vinirmuktāṁ tat-paratvena nirmalam)}. A person who identifies with his material body cannot understand these talks between Śrī Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. Man-made religious scriptures and transcendental philosophical talks are quite different. Indeed, there is a gulf of difference between the two. This subject matter has been very diligently described by Śrīman Madhvācārya. Since material philosophers are situated in the material \textit{prema} of \textit{vilāsa-vivarta}, they are unable to realize the spiritual \textit{prema-vilāsa-vivarta}. They cannot accommodate an elephant upon a dish. Similarly, mundane speculators cannot capture the spiritual elephant within their limited conception. It is just like a frog’s trying to measure the Atlantic Ocean by imagining it so many times larger than his well. Materialistic philosophers and \textit{sahajiyās} cannot understand the talks between Rāmānanda
Rāya and Śrī Caitanya Mahāprabhu concerning the pastimes of Śrī Rādhā and Kṛṣṇa. The only tendency of the impersonalists or the prakṛta-sahajiyās is to face the platform of impersonalism. They cannot understand the spiritual. Consequently, when Rāmānanda Rāya attempted to sing his own verses, Śrī Caitanya Mahāprabhu stopped him by covering his mouth with His own hand.

TEXT 194

पहिले हि राग नयनबंधे भेल ॥
अनुदिन बाँधल, अवधि ना गेल ॥
ना सो रमण, ना हाम रुगल ॥
तुंच हन मनोभव पेखल जानिन’ ॥
ए सखि, से-सब प्रेमकाहिनी ॥
कानुठामे कहबि बिछुरल जानिन’ ॥
ना खोजलू दुःखी, ना खोजलू आल ॥
तुंचकेरि मिलनेमध्य त पंढराण ॥
अब सोहि बिराग, तुंच भेलि दुःखी ॥
सु-पुरुषक-प्रेमकि एछन रौठि ॥ १९४ ॥

pahilehi rāga nayana-bhaṅge bhela
anudina bāḍhala, avadhi nā gela

nā so ramaṇa, nā hāma ramāṇi
dūnḥu-mana manohava peśala jāni’

e sakhi, se-saba prema-kāhini
kānu-ṭhāme kahabi vichurala jāni’

nā khoṭjalun dūti, nā khoṭjalun ān
dūṅhukeri milane madhya ta pāṅca-bāna

ab sohi virāga, tuṅhu bheli dūti
su-purukha-premaki aichana riti

SYNONYMS

pahilehi—in the beginning; rāga—attraction; nayana-bhaṅge—by activities of the eyes; bhela—there was; anu-dina—gradually, day after day; bāḍhala—in-
creased; avadhi—limit; nā—not; gela—reached; nā—not; so—He; ramanā—the enjoyer; nā—not; hāma—I; ramanā—the enjoyed; durhu-mana—both the minds; manah-bhava—the mental situation; pešala—pressed together; jāni’—knowing; e—this; sakhi—My dear friend; se-saba—all those; prema-kāhini—affairs of love; kānu-ṭhāme—before Kṛṣṇa; kahabi—you will say; vichurala—He has forgotten; jāni’—knowing; nā—not; khoṇjalun—searched out; dūti—a messenger; nā—not; khoṇjalun—searched out; ān—anyone else; duṇhukeri—of both of Us; milane—by the meeting; madhya—in the middle; ta—indeed; pāṇcabāṇa—five arrows of Cupid; ab—now; sohi—that; virāga—separation; tuṇhu—you; bheli—became; dūti—the messenger; su-purukha—of a beautiful person; premaki—of loving affairs; aichana—such; riti—the consequence.

TRANSLATION

‘Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Kṛṣṇa’s mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid’s five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.’

PURPORT

These verses were originally composed and sung by Rāmānanda Rāya himself. Śrīla Bhaktivinoda Ṭhākura suggests that during the time of enjoyment, the attachment might be compared to Cupid himself. However, during the period of separation, Cupid becomes a messenger of highly elevated love. This is called prema-vilāsa-vivarta. When there is a separation, enjoyment itself acts like a messenger, and that messenger was addressed by Śrīmati Rādhārāṇī as a friend. The essence of this transaction is simple: loving affairs are as relishable during separation as during enjoyment. When Śrīmati Rādhārāṇī was fully absorbed in love of Kṛṣṇa, She mistook a black tamāla tree for Kṛṣṇa and embraced it. Such a mistake is called prema-vivarta-vilāsa.
TEXT 195

राधाया भवतस्त चित्रकुटैं वैशेषिकापि क्रमाद्
युज्यत्स्वरुपं-ज्ञनेश्वरं निर्जूस्ते-ज्ञेश्वरम्।
चित्राय भवमिश्रयाति भक्ताओऽहर्मोऽदैरे
भूयोजिन्य-राग-हिंगुलितैः शृंगार-कारः कृति १९५

राधाया—of Sri Mati Radhā; bhavataḥ ca—of You; citta-jatuni—the two minds like shellac; svedaḥ—by perspiration; vilāpya—melting; kramat—gradually; yuñjan—making; adri—of Govardhana Hill; nikuṇja—in a solitary place for enjoyment; kuṇjara-pate—O king of the elephants; nirdhūta—completely taken away; bheda-bhramam—the misunderstanding of differentiation; citrāya—for increasing the wonder; svayam—personally; anvaraṇjayat—colored; iha—in this world; brahmāṇḍa—of the universe; harmya-udare—within the palace; bhūyobhīḥ—by varieties of means; nava-rāga—of new attraction; hīṅgula-bharaiḥ—by the vermilion; śṛṅgāra—of love affairs; kāruḥ—the craftsman; kṛtī—very expert.

SYNONYMS

TRANSLATION

"‘O my Lord, You live in the forest of Govardhana Hill, and, like the king of elephants, You are expert in the art of conjugal love. O master of the universe, Your heart and Śrimati Rādhārāṇī’s heart are just like shellac and are now melted in Your spiritual perspiration. Therefore one can no longer distinguish between You and Śrimati Rādhārāṇī. Now You have mixed Your newly invoked affection, which is like vermilion, with Your melted hearts, and for the benefit of the whole world You have painted both Your hearts red within this great palace of the universe.’"

PURPORT

This verse quoted by Rāmānanda Rāya is included in Śrīla Rūpa Gosvāmi’s Ujjvala-nilamani (14.155).
prabhu kahe, —‘sādhya-vastura avadhi’ ei haya

tomāra prasāde ihā jānilūn niścaya

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu confirmed; sādhya-vastura—of the
object of life; avadhi’—the limit; ei—this; haya—is; tomāra—of you; prasāde—
by the mercy; ihā—this; jānilūn—I have understood; niścaya—conclusively.

TRANSLATION

Śrī Caitanya Mahāprabhu confirmed these verses recited by Śrī Rāmānanda
Rāya, saying, “This is the limit of the goal of human life. Only by your mercy
have I come to understand it conclusively.

TEXT 197

‘sādhya-vastu’ ‘sādhana’ vinu keha nāhi pāya

krpa kari’ kaha, raya, pābara upāya || 197 ||

‘sādhya-vastu’ ‘sādhana’ vinu keha nāhi pāya

krpa kari’ kaha, rāya, pābāra upāya

SYNONYMS

sādhya-vastu—the goal of life; sādhana vinu—without practicing the process;
keha nāhi pāya—no one achieves; krpa kari’—very mercifully; kaha—please ex­plain;
raya—My dear Rāmānanda Rāya; pābara upāya—the means of achieving.

TRANSLATION

“The goal of life cannot be achieved unless one practices the process. Now,
being merciful upon Me, please explain that means by which this goal can be
attained.”

TEXT 198

raya kahe,—yei kahao, seih kahi bānī |

ki kahīrē bhalā-manda, kichūi nā jānī || 198 ||

raya kahe,—yei kahao, seih kahi vānī

ki kahīye bhāla-manda, kichūi nā jānī

SYNONYMS

raya kahe—Rāmānanda Rāya replied; yei—whatever; kahāo—You make me
speak; seih—that; kahi—I speak; vānī—message; ki—what; kahīye—I am speak­ing; bhāla-manda—good or bad; kichūi nā jānī—I do not know anything.
TRANSLATION

Sri Ramananda Raya replied, “I do not know what I am saying, but You have made me speak what I have spoken, be it good or bad. I am simply repeating that message.

SYNONYMS

tri-bhuvana-madhye—within the three worlds; aiche—so much; haya—there is; kon—who; dhira—patient; ye—who; tomara—Your; maya-nate—in the manipulation of different energies; ha-ibeka—will be; sthira—steady.

TRANSLATION

“Within these three worlds who is so undisturbed that he can remain steady as You manipulate Your different energies?

SYNONYMS

mora mukhe—in my mouth; vakt—a speaker; tumi—You are; tumi—You; hao—are; srot—a hearer; atyanta rahasya—extremely mysterious; suna—now please hear; sadhanera katha—the discussion of the process.

TRANSLATION

“Actually You are speaking through my mouth, and at the same time You are listening. This is very mysterious. Anyway, kindly hear the explanation by which the goal can be attained.
PURPORT

Śrīla Sanātana Gosvāmī has advised us to hear about Kṛṣṇa from a Vaiṣṇava. He has explicitly forbidden us to hear from an avaistava.

avaistava-mukhodgirvanṁ
pūtaṁ hari-kathāṁrtam
śravaṇāṁ naiva kartavyāṁ
sarpocchiṣṭāṁ yathā payāṁ

Thus quoting from Padma Purāṇa, Śrīla Sanātana Gosvāmī warns that one should not hear anything about Kṛṣṇa from an avaistava, however great a mundane scholar he may be. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by an avaistava are also poisonous. However, because a Vaiṣṇava is surrendered to the Supreme Personality of Godhead, his talks are spiritually potent. In Bhagavad-gitā the Supreme Lord says,

teṣāṁ satata-yuktāṁ
bhajatāṁ priti-pṛrvākam
dadāmi buddhi-yogāṁ tāṁ
yena māṁ upayānti te

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10) When a pure Vaiṣṇava speaks, he speaks perfectly. How is this? His speech is managed by Kṛṣṇa Himself from within the heart. Śrīla Rāmānanda Rāya accepts this benediction from Śrī Caitanya Mahāprabhu; therefore he admits that whatever he was speaking was not derived from his own intelligence. Rather, everything was coming from Śrī Caitanya Mahāprabhu. According to Bhagavad-gitā:

sarvasya cāhāṁ hṛdi sanniviṣto
mattāṁ smṛtir jñānam apiḥanāṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas I am to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas.” (Bg. 15.15)

All intelligence emanates from the Supreme Personality of Godhead, the Supersoul within the heart of everyone. Nondevotees want to ask the Supreme Lord for sense gratification; therefore nondevotees come under the influence of māyā, the illusory energy. A devotee, however, is directed by the Supreme Personality of
Godhead and comes under the influence of yogamāyā. Consequently there is a gulf of difference between statements made by a devotee and those made by a nondevotee.

**TEXT 201**

राधकृष्णेऽर्ति एक अति गृहः।

dāsyasya-vātsalyādi-bhāve nā haya gocara || २०१ ||

\[ radhā-krṣnera lilā ei ati guḍhatara \\
\[ dāsya-vātsalyādī-bhāve nā haya gocara \]

**SYNONYMS**

\[ radhā-krṣnera lilā—\text{the pastimes of Radhā and Kṛṣṇa; } \]
\[ ei—\text{this is; } \]
\[ ati—\text{very much; } \]
\[ guḍhatara—\text{more confidential; } \]
\[ dāsya—\text{of servitude; } \]
\[ vātsalyādī—\text{and of paternal love, etc.; } \]
\[ bhāve—\text{in the moods; } \]
\[ nā haya—is not; \]
\[ gocara—\text{appreciated.} \]

**TRANSLATION**

“The pastimes of Radhā and Kṛṣṇa are very confidential. They cannot be understood through the mellows of servitude, fraternity or paternal affection.”

**TEXT 202**

सबे एक वचनों के इहाँ अधिकार।

tvāna vistārakā
dsakhi hai tāṁ līlāram bhūtan || २०२ ||

\[ sabe eka sakhi-ganera ihān adhikāra \\
\[ sakhi hai tāṁ līlāram bhūtan \]

**SYNONYMS**

\[ sabe—\text{only; } \]
\[ eka—\text{one; } \]
\[ sakhi-ganera—\text{of the gopis; } \]
\[ ihān—in this; \]
\[ adhikāra—\text{qualification; } \]
\[ sakhi—\text{the gopis; } \]
\[ hai—\text{from; } \]
\[ hai—\text{is; } \]
\[ ea līlāra—\text{of these pastimes; } \]
\[ vistāra—\text{the expansion.} \]

**TRANSLATION**

“Actually, only the gopis have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded.”

**TEXT 203**

सब्री बिना एक लीला पुष्टि नाही हय।

tvāna vistārakā, tvāṁ āśāyam || २०३ ||

\[ sabe बिना एक लीला पुष्टि नाही हय। \\
\[ बिना लीला, बिना अश्वाय || २०३ ||

\[ sabe बिना एक लीला पुष्टि नाही हय। \\
\[ बिना लीला, बिना अश्वाय || २०३ ||
sakhi vinā ei lilā puṣṭa nāhi haya
sakhi lilā vistāriyā, sakhi āsvādaya

SYNONYMS

sakhi vinā—without the gopis; ei lilā—these pastimes; puṣṭa—nourished; nāhi haya—are never; sakhi—the gopis; lilā—the pastimes; vistāriyā—expanding; sakhi—the gopis; āsvādaya—taste this mellow.

TRANSLATION

“Without the gopis, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellow.

TEXTS 204-205

sakhi vinā ei lilā ya anyera nāhi gati
sakhi-bhāve ye tānre kare anugati
rādhā-kṛṣṇa-kuṇjaseva-sādhya sei paya
sei sādhya pāite āra nāhika upāya

SYNONYMS

sakhi vinā—without the gopis; ei lilāya—in these pastimes; anyera—of others; nāhi—there is not; gati—entrance; sakhi-bhāve—in the mood of the gopis; ye—anyone who; tānre—Lord Kṛṣṇa; kare—does; anugati—following; rādhā-kṛṣṇa—of Rādhā and Kṛṣṇa; kuṇja-sevā—of service in the kuṇjas, or gardens, of Vṛndāvana; sādhya—the goal; sei pāya—he gets; sei—that; sādhya—achievement; pāite—to receive; āra—other; nāhika—there is not; upāya—means.

TRANSLATION

“Without the help of the gopis, one cannot enter into these pastimes. Only he who worships the Lord in the ecstasy of the gopis, following in their footsteps, can engage in the service of Śrī Śrī Rādhā-Kṛṣṇa in the bushes of Vṛndāvana. Only then can one understand the conjugal love between Rādhā and Kṛṣṇa. There is no other procedure for understanding.
PURPORT

The means for returning home, for going back to Godhead, is devotional service, but everyone has a different taste in the Lord’s service. One may be inclined to serve the Lord in servitude (dāsyā-rasa), fraternity (sakhya-rasa), or paternal love (vātsalya-rasa), but all these cannot enable one to enter into the service of the Lord in conjugal love. To attain such service, one has to follow in the footsteps of the gopīs in the ecstasy of sakhi-bhāva. Then only can one understand the transcendental mellow of conjugal love.

In the Ujjvala-nilāmani, Śrīla Rūpa Gosvāmi advises:

\[
\begin{align*}
\text{prema-līlā-viṁśāṭa-rasiḥ} \\
\text{sāmyag vistārīkā sakhi} \\
\text{viśrambha-ratna-peti ca}
\end{align*}
\]

One who expands the conjugal love of Kṛṣṇa and His enjoyment among the gopīs is called a sakhi. Such a person is a confidential gopī in the conjugal affairs. Such assistants are like jewels in the form of Kṛṣṇa’s confidence. The actual business of the sakhis is described thus in Ujjvala-nilāmani:

\[
\begin{align*}
\text{mithāḥ prema-guṇotkirtī} \\
\text{tayor āsakti-kāri} \\
\text{abhisāro dvayor eva} \\
\text{sakhyāḥ kṛṣṇe samarpaṇam}
\end{align*}
\]

\[
\begin{align*}
\text{nāmaśvāsana-nepathyarṇ} \\
\text{hṛdayodghāta-pāṭavam} \\
\text{chidra-saṁvṛtī etasyāḥ} \\
\text{paty-ādeḥ parivaṇcanā}
\end{align*}
\]

\[
\begin{align*}
\text{śikṣā saṅgamanāṁ kāle} \\
\text{sevanaṁ vyajanāṭidhiḥ} \\
\text{tayor dvayor upālambhaḥ} \\
\text{sandeśa-preśaṇaṁ tathā}
\end{align*}
\]

\[
\begin{align*}
\text{nāyikā-prāṇa-samrakṣā} \\
\text{prayatnādyāḥ sakhi-kriyāḥ}
\end{align*}
\]

In the conjugal pastimes of Kṛṣṇa, Kṛṣṇa is the hero (nāyaka), and Rādhikā is the heroine (nāyikā). The first business of the gopīs is to chant the glories of both the hero and the heroine. Their second business is to create gradually a situation in which the hero may be attracted to the heroine and vice versa. Their third busi-
ness is to induce both of Them to approach one another. Their fourth business is
to surrender unto Kṛṣṇa, the fifth is to create a jovial atmosphere, the sixth to give
Them assurance to enjoy Their pastimes, the seventh to dress and decorate both
hero and heroine, the eighth to show expertise in expressing Their desires, the
ninth to conceal the faults of the heroine, the tenth to cheat their respective hus-
bands and relatives, the eleventh to educate, the twelfth to enable both hero and
heroine to meet at the proper time, the thirteenth to fan both hero and heroine,
the fourteenth to sometimes reproach the hero and heroine, the fifteenth to set
conversations in motion, and the sixteenth to protect the heroine by various
means.

Some material sahajiyās who cannot actually understand the pastimes of Rādhā
and Kṛṣṇa manufacture their own life-styles without referring to authority. Such
sahajiyās are called sakhī-bheki, and sometimes they are called gaura-nāgari. They
believe that the material body, which is fit to be eaten by jackals and dogs, is en-
joyable for Kṛṣṇa. Consequently they artificially decorate the material body to at-
tract Kṛṣṇa, thinking themselves sakhīs. However, Kṛṣṇa is never attracted by the
artificial grooming of the material body. As far as Śrīmatī Rādhārāṇī and Her gopīs
are concerned, their bodies, homes, dresses, ornaments, endeavors and activities
are all spiritual. All of these are meant to satisfy the spiritual senses of Kṛṣṇa. In-
deed, they are so pleasing and endearing to Kṛṣṇa that He is subjugated by the in-
fluence of Śrīmatī Rādhārāṇī and Her friends. They have nothing to do with any-
thing mundane within the fourteen planetary systems of the universe. Although
Kṛṣṇa is attractive to everyone, He is nonetheless attracted by the gopīs and
Śrīmatī Rādhārāṇī.

One should not be misled by mental concoctions, supposing his material
body to be perfect and deeming oneself a sakhī. This is something like
ahangrahopāsanā, that is, a Māyāvādī’s worship of his own body as the Supreme.
Śrīla jiva Gosvāmī has cautioned mundaners to abstain from such conceptions. He
also warns that thinking oneself one of the associates of the Supreme without
following in the footsteps of the gopīs is as offensive as thinking oneself the
Supreme. Such thinking is an aparādha. One has to practice living in Vṛndāvana by
hearing about the talks of the gopīs with Kṛṣṇa. However, one should not consider
himself a gopi, for this is offensive.

TEXT 206

বিভুতি সুধর্ণঃ স্মরকাশোহিপি ভাবः
কৃপমস্তি ন হি রাখারুকহোর্ভো মতে হঃ।
প্রবৃতি রসপুটিং চিন্তিতৃতীত্বিহিপি
অব্যতি ন পদমাসাং সঃ সৈনীনং রূপজঃ॥ ২০৬॥
vibhur api sukha-rūpaḥ sva-prakāśo 'pi bhāvah
kṣaṇam api na hi rādhā-krṣṇayor yaḥ tte svāḥ
pravahati rasa-puṣṭim cid-vibhūṭir ivesāḥ
śrayati na padam āsāṁ kah sakhīnāṁ rasa-jñāḥ

SYNONYMS
vibhūḥ—all-powerful; api—although; sukha-rūpaḥ—happiness personified;
sva-prakāśah—self-effulgent; api—although; bhāvah—the completely spiritual
activities; kṣaṇam api—even for a moment; na—never; hi—certainly; rādhā-
krṣṇayoh—of Śrī Rādhā and Krṣṇa; yāḥ—whom; tte—without; svāḥ—His own
entourage (the gopīs); pravahati—leads to; rasa-puṣṭim—completion of the high-
est humor; cit-vibhūṭih—spiritual potencies; iva—like; iśāḥ—the Supreme Per-
sonality of Godhead; śrayati—takes shelter of; na—not; padam—the position;
āsāṁ—of them; kah—who; sakhīnām—of the personal associates; rasa-jñāḥ—
one who is conversant with the science of mellow.

TRANSLATION
"'The pastimes of Śrī Rādhā and Krṣṇa are self-effulgent. They are happi-
ness personified, unlimited and all-powerful. Even so, the spiritual humors of
such pastimes are never complete without the gopīs, the Lord's personal
friends. The Supreme Personality of Godhead is never complete without His
spiritual potencies; therefore unless one takes shelter of the gopīs, one cannot
enter into the company of Rādhā and Krṣṇa. Who can be interested in Their
spiritual pastimes without taking their shelter?'

PURPORT
This is a quotation from Govinda-lilāmrtā (10.17).

TEXT 207

sakhīra svabhāva eka akathya-kathana
krṣṇa-saha nija-līlāya nāhi sakhīra mana

SYNONYMS
sakhīra—of the gopīs; sva-bhāva—natural inclination; eka—one; akathya—in-
explicable; kathana—narration; krṣṇa-saha—with Krṣṇa; nija-līlāya—in His per-
sonal pastimes; nāhi—not; sakhīra—of the gopīs; mana—the mind.
TRANSLATION

“There is an inexplicable fact about the natural inclinations of the gopis. The gopis never want to enjoy themselves with Kṛṣṇa personally.

TEXT 208

कृष्ण सह राधिकार लीला ये कराय।
निज-सुख हैं ताते कोटि सुख पाय॥ २०८ ॥

krṣṇa saha rādhikāra lilā ye karāya
nija-sukha haite tāte koṭi sukha pāya

SYNONYMS

krṣṇa saha—with Kṛṣṇa; rādhikāra—of Śrīmati Rādhārāṇī; lilā—the pastimes; ye—which; karāya—they bring about; nija-sukha—personal happiness; haite—than; tāte—in that; koṭi—ten million times; sukha—the happiness; pāya—they derive.

TRANSLATION

“The happiness of the gopis increases ten million times when they serve to engage Śrī Śrī Rādhā and Kṛṣṇa in Their transcendental pastimes.

TEXT 209

राधा श्रवण—कृष्णप्रेम-कल्पलता।
सहीगल हय तार पल्लव-पुष्प-पात॥ २०९ ॥

rādhāra svarūpa—krṣṇa-prema-kalpalatā
sakhi-gaṇa haya tāra pallava-puṣpa-pātā

SYNONYMS

rādhāra svarūpa—the spiritual nature of Śrīmati Rādhārāṇī; krṣṇa-prema—of love of Kṛṣṇa; kalpa-latā—a creeper; sakhi-gaṇa—the gopis; haya—are; tāra—of that creeper; pallava—the twigs; puṣpa—flowers; pātā—and leaves.

TRANSLATION

“By nature, Śrīmati Rādhārāṇī is just like a creeper of love of Godhead, and the gopīs are the twigs, flowers and leaves of that creeper.
TEXT 210

Krṣṇa-lilāmṛta yadi latāke śīncaya
nija-sukha haite pallavādyera koṭi-sukha haya

SYNONYMS

krṣṇa-lilāmṛta—the nectar of Kṛṣṇa's pastimes; yadi—if; latāke—the creeper; śīncaya—sprinkles; nija-sukha haite—than personal happiness; pallava-ādyera—of the twigs, flowers and leaves; koṭi—ten million times; sukha—the happiness; haya—there is.

TRANSLATION

"When the nectar of Kṛṣṇa's pastimes is sprinkled on that creeper, the happiness derived by the twigs, flowers and leaves is ten million times greater than that derived by the creeper itself.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura states: "Śrīmati Rādhārāṇi is the creeper of love of Godhead, and the gopīs are exactly like twigs, flowers and leaves. When water is sprinkled on the creeper, the twigs, flowers and leaves indirectly receive all the benefits of the creeper itself. However, water sprinkled directly on the twigs, leaves and flowers is not as effective as water sprinkled on the creeper's root. The gopīs are not as pleased when they directly mix with Kṛṣṇa as when they serve to unite Śrīmati Rādhārāṇi with Kṛṣṇa. Their transcendental pleasure lies in uniting Them."

TEXT 211

śakhaṁ śrīrañhitam ṭrūkamudānuḍānāmīnam-prameyataṁ
śarāṇaḥ-śreemālaṁ kīsāla-śāntiśāntiśāntaṁ
śisyaṁ kṛpaśīlānātyaścandhastadesaṁyutāṁ
jayatālaṁ jātyaśaṁ-cintamānī śrīva śaaktasyāṁ 211

sakhyah śrī-radhiyāṁ vraja-kumuda-viodhor hlādini-nāma-śaktēḥ
sāraṁśa-prema-vallyāṁ kislaya-dalā-puspādi-tulyāṁ sva-tulyāṁ
siktyāṁ krṣṇa-lilāmṛta-rasā-nicayair uḷlaṁtyaṁ amuṣyāṁ
jātollāsāṁ sva-sekāc chata-guṇam adhikarāṁ santi yat tan na citram
SYNONYMS

sakhyah—friends like Lalitā and Viśākhā; śrī-rādhikāyāḥ—of Śrīmati Rādhārāṇī; vraja-kumuda—of the lotuslike inhabitants of Vrajabhūmi; vidhoh—of the moon (Kṛṣṇa); hlādini—pleasure-giving; nāma—of the name; śakteḥ—of the potency; sāra-arṇa—the active principle; prema-vallīyāḥ—of the creeper of love of Godhead; kisalaya—newly grown; dala—leaves; puspa—flowers; ādi—and so on; tulyāḥ—equal to; sva-tulyāḥ—equal to Herself; sikāyām—when sprinkled; kṛṣṇa-līlā—of the pastimes of Kṛṣṇa; amṛta—of the nectar; rasa-nicayaiḥ—by drops of the juice; ullaśantyām—shining; amuṣyām—of Her, Śrīmati Rādhārāṇī; jāta-ullāsāḥ—having awakened pleasure; sva-sekāt—than her own sprinkling; śata-gunam—a hundred times; adhikam—more; santi—are; yat—which; tat—that; na—not; citram—wonderful.

TRANSLATION

"All the gopis, the personal friends of Śrīmati Rādhārāṇī, are equal to Her. Kṛṣṇa is pleasing to the inhabitants of Vrajabhūmi, just as the moon is pleasing to the lotus flower. His pleasure-giving potency is known as āhlādini, of which the active principle is Śrīmati Rādhārāṇī. She is compared to a creeper with newly grown flowers and leaves. When the nectar of Kṛṣṇa’s pastimes is sprinkled on Śrīmati Rādhārāṇī, all Her friends, the gopis, immediately appreciate the pleasure a hundred times more than if they were sprinkled themselves. Actually this is not at all wonderful!"

PURPORT

This verse is also from Govinda-lilāmṛta (10.16).

TEXT 212

yadyapi sakhira kṛṣṇa-saṅgame nāhi mana
tathāpi rādhikā yatne karāna saṅgama

SYNONYMS

yadyapi—although; sankhira—of the gopis; kṛṣṇa-saṅgame—directly enjoying with Kṛṣṇa; nāhi—not; mana—the mind; tathāpi—still; rādhikā—Śrīmati Rādhārāṇī; yatne—with great endeavor; karāna—causes; saṅgama—association with Kṛṣṇa.
TRANSLATION

“Although the gopīs, Śrimati Rādhārāṇī’s friends, do not desire to enjoy themselves directly with Krṣṇa, Śrimati Rādhārāṇī makes a great endeavor to induce Krṣṇa to enjoy Himself with the gopīs.

TEXT 213

नाना-च्छले कृष्णे प्रेरिः संघम कराय।
आत्मकृष्णा-सांग हैते कोटि-सुख पाय। ॥ २१३ ॥

nānā-cchale kṛṣṇe prerī' saṅgama karāya
ātma-kṛṣṇa-saṅga haite koṭi-sukha pāya

SYNONYMS

nānā-chale—under different pleas; kṛṣṇe—unto Krṣṇa; prerī’—sending; saṅgama—direct association; karāya—induces; ātma-kṛṣṇa-saṅga—personal association with Krṣṇa; haite—than; koṭi-sukha—ten million times more happiness; pāya—She gets.

TRANSLATION

“Presenting various pleas for the gopīs, Śrimati Rādhārāṇī sometimes sends the gopīs to Krṣṇa just to enable them to associate with Him directly. At such times, She enjoys a happiness ten million times greater than that enjoyed by direct association.

TEXT 214

अन्योन्ये विशुद्ध प्रेमे कर रस पुष्ट।
उन-सबार प्रेमे देखि’ कृष्ण हय तुष्ट। ॥ २१४ ॥

anyonye viśuddha preme kare rasa puṣṭa
tāṇ-sabāra prema dekhi’ kṛṣṇa haya tuṣṭa

SYNONYMS

anyonye—by one another; viśuddha—transcendental; preme—in love of Godhead; kare—makes; rasa—the mellow; puṣṭa—nourished; tāṇ-sabāra—of all of them; prema—the love of Godhead; dekhi’—seeing; kṛṣṇa—Lord Krṣṇa; haya—becomes; tuṣṭa—satisfied.

TRANSLATION

“The transcendental mellow is nourished by that mutual behavior in transcendental love of Godhead. When Lord Krṣṇa sees how the gopīs have developed pure love for Him, He becomes very satisfied.
PURPORT

Śrīmatī Rādhārāṇī and the gopīs are not interested in their personal happiness derived from association with Kṛṣṇa. Rather, they become happy by seeing one another associate with Kṛṣṇa. In this way their dealings are further nourished by love of Godhead, and seeing this, Kṛṣṇa is very pleased.

TEXT 215

सहजः गोपीय श्रेष्ठः—नहे प्रकृत कामः।
कामक्रिडा-सायण भार कहि ‘कामः’-नाम || २१५

sahaja gopīra prema, —nahe prakṛta kāma
kāma-kriḍā-sāmye tāra kahi ‘kāma’-nāma

SYNONYMS

sahaja—natural; gopīra—of the gopīs; prema—love of Godhead; nahe—is not; prakṛta—material; kāma—lust; kāma-kriḍā—lusty affairs; sāmye—in appearing equal to; tāra—of such activities; kahi—I speak; kāma-nāma—the name “lust.”

TRANSLATION

“It is to be noted that the natural characteristic of the gopīs is to love the Supreme Lord. Their lusty desire is not to be compared to material lust. Nevertheless, because their desire sometimes appears to resemble material lust, their transcendental love for Kṛṣṇa is sometimes described as lust.

PURPORT

Bhaktisiddhānta Sarasvati Ṭhākura says that material lust should never be attributed to Kṛṣṇa, who is full of transcendental knowledge. Material lust cannot be engaged in the service of the Lord, for it is applicable to materialists, not to Kṛṣṇa. Only prema, or love of Godhead, is applicable for the satisfaction of Kṛṣṇa. Prema is full service rendered unto the Lord. The lusty affairs of the gopīs actually constitute the topmost love of Godhead because the gopīs never act for their own personal satisfaction. They are simply pleased by engaging other gopīs in the service of the Lord. The gopīs derive more transcendental pleasure from indirectly engaging other gopīs in the service of Kṛṣṇa than from engaging in His service themselves. That is the difference between material lust and love of Godhead. Lust applies to the material world, and love of Godhead applies only to Kṛṣṇa.

TEXT 216

প্রেমন গোপরামণাং কাম ইত্যাদং প্রাধাম।
ইত্যাদিবাদ্যোহপোত্ত বায়ুস্থি ভাগবঃপ্রিযঃ || ২১৬ ||

Note: The Sanskrit text includes the same content as the English text, with some minor variations in sentence structure and word order.
SYNONYMS

prema—love of Godhead; eva—certainly; gopa-rāmānāṁ—of all the gopis; kāma—lust; iti—thus; agamat—became current; prathāṁ—the process; iti—thus; uddhava-ādayāḥ—all devotees, headed by Uddhava; api—certainly; etam—this type of behavior; vāñchānti—desire; bhagavat-priyāḥ—those who are very, very dear to the Supreme Personality of Godhead.

TRANSLATION

"The dealings of the gopis with Kṛṣṇa are on the platform of pure love of Godhead. However, they are sometimes considered to be lusty. But because such dealings are completely spiritual, all the dearmost devotees of the Lord like Uddhava and others also desire to participate in them.

PURPORT

This is a quotation from Bhakti-rasāmṛta-sindhu (1.2.285).

SYNONYMS

nijā-indriya—of one's own senses; sukha—of the happiness; hetu—for the reason; kāmera—of lusty desire; tātparya—intention; kṛṣṇa—of Kṛṣṇa; sukha—the happiness; tātparya—intention; gopi-bhāva-varya—the foremost mood of the gopis.

TRANSLATION

"Lusty desires are experienced when one is concerned with his own personal sense gratification. The mood of the gopis is not like that. Their only desire is to satisfy the senses of Kṛṣṇa."
TEXT 218

निजेंद्रिय-सुखवाणी। नाहि गोपिकार।
कृष्णे सुख दिते करे संगम-विहार॥ २१८॥

nijendriya-sukha-vānchā nāhi gopikāra
kṛṣṇe sukha dite kare saṅgama-vihāra

SYNONYMS

nija-indriya-sukha—for personal sense gratification; vānchā—the desire; nāhi—there is not; gopikāra—of the gopis; kṛṣṇe—unto Kṛṣṇa; sukha—happiness; dite—to give; kare—do; saṅgama-vihāra—mingling and enjoying with Kṛṣṇa.

TRANSLATION

“Among the gopīs, there is not a pinch of desire for sense gratification. Their only desire is to give pleasure to Kṛṣṇa, and in this way they mingle with Him and enjoy Him.

TEXT 219

यतेत हजातित्तचरणां-रुहनं अनेनु
तौतां शैतं शिष्य दयामहि कर्कशेषु।
तेनात्मण्यस्त तस्मातेन न किंतुः
कूर्पादि-दिभिमति वीर्य-दयायं नः॥ २१९॥

yat te sujāta-caranāmbruruhāṁ staneṣu
bhitāḥ śanaṁ priya dadhimahi karkaśeṣu
tenātavim atasi tad vyathate na kim svit
kūrpādibhir bhramati dhir bhavat-āyuṣāṁ naḥ

SYNONYMS

yat—because; te—Your; sujāta—delicate; caranā-ambu-ruham—lotus feet; staneṣu—on the breasts; bhitāḥ—being afraid of; śanaṁ—very carefully; priya—O dear one; dadhimahi—we place; karkaśeṣu—very rough and hard; tena—by such lotus feet; atavim—the forest; atasi—You wander; tat vyathate—that gives us pain; na—not; kim svit—which; kūrpa-ādibhiḥ—by the small particles of stone; bhramati—bewilders; dhis—intelligence; bhavat-āyuṣām—of persons who consider You as the duration of life; naḥ—of us.
TRANSLATION

“All the gopis said, ‘Dear Kṛṣṇa, we carefully hold Your delicate lotus feet upon our hard breasts. When You walk in the forest, Your soft lotus feet are pricked by small bits of stone. We fear that this is paining You. You are our life and soul, and our minds are very disturbed when Your lotus feet are pained.’

PURPORT

This is a quotation from Śrimad-Bhāgavatam (10.31.19).

TEXT 220

sei gopi-bhāvāṁtṛte yāṅra lobha haya
veda-dharma-loka tyaji’ se kṛṣṇe bhayaja

SYNONYMS

sei—that; gopi—of the gopīs; bhāva-amṛte—in the nectar of the ecstasy; yāṅra—whose; lobha—attachment; haya—is; veda-dharma—religious principles of the Vedas; loka—popular opinion; tyaji’—giving up; se—he; kṛṣṇe—unto Kṛṣṇa; bhajaya—renders loving service.

TRANSLATION

“One who is attracted by that ecstatic love of the gopīs does not care about the regulative principles of Vedic life or popular opinion. Rather, he completely surrenders unto Kṛṣṇa and renders service unto Him.

TEXT 221

rāga-anuga-mārge tāṅre bhaje yei jana
sei-jana pāya vraje vrajendra-nandana

SYNONYMS

rāga-anuga—of spontaneous attachment; mārge—on the path; tāṅre—Kṛṣṇa; bhaje—worships; yei—who; jana—a person; sei-jana—that person; pāya—gets; vraje—in Vṛndāvana; vrajendra-nandana—the son of Mahārāja Nanda.
TRANSLATION

"If one worships the Lord on the path of spontaneous love and goes to Vrndavana, he receives the shelter of Vrajendra-nandana, the son of Nanda Mahārāja.

PURPORT

In all, there are sixty-four items listed for the rendering of service unto Kṛṣṇa, and these are the the regulative principles enjoined in the śāstras and given by the spiritual master. One has to serve Kṛṣṇa according to these regulative principles, but if one develops spontaneous love for Kṛṣṇa as exhibited in the activities of those who live in Vrajabhūmi, one attains the platform of rāgānuṅga-bhakti. One who has developed this spontaneous love is eligible for elevation to the platform enjoyed by the inhabitants of Vrajabhūmi. In Vrajabhūmi, there are no regulative principles set forth for Kṛṣṇa’s service. Rather, everything is carried out in spontaneous, natural love for Kṛṣṇa. There is no question of following the principles of the Vedic system. Such principles are followed within this material world, and as long as one is on the material platform, he has to execute them. However, spontaneous love of Kṛṣṇa is transcendental. It may seem that the regulative principles are being violated, but the devotee is on the transcendental platform. Such service is called guṇātīta, or nirguṇa, for it is not contaminated by the three modes of material nature.

TEXT 222

vraja-lokera kona bhāva lañā yei bhaje
bhāva-yogya deha pāñā kṛṣṇa pāya vraje

SYNONYMS

vraja-lokera—of the planet known as Goloka Vṛndāvana; kona—some; bhāva—mood; lañā—accepting; yei—anyone who; bhaje—executes devotional service; bhāva-yogya—suitable for that spiritual attraction; deha—a body; pāñā—getting; kṛṣṇa—Lord Kṛṣṇa; pāya—gets; vraje—in Vṛndāvana.

TRANSLATION

"In his liberated stage the devotee is attracted by one of the five humors in the transcendental loving service of the Lord. As he continues to serve the Lord in that transcendental mood, he attains a spiritual body to serve Kṛṣṇa in Goloka Vṛndāvana.
TEXT 223

ताहाते दृष्टान्त—उपानिषद भ्रातिगण |
रागमर्गेः भजि’ पाइल भ्रजेन्द्रनन्दनम् ॥ २२३ ॥

tāhāte dṛṣṭānta—upaniṣad śruti-gaṇa
rāga-mārge bhaji’ pāila vṛajendra-nandana

SYNONYMS

tāhāte—in this matter; dṛṣṭānta—the example; upaniṣad śruti-gaṇa—the great sages known as the personified Upaniṣads or śrutis; rāga-mārge—on the path of spontaneous love; bhaji’—worshiping; pāila—obtained; vṛajendra-nandana—the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"Those saintly persons who presented the Upaniṣads are vivid examples of this. By worshiping the Lord on the path of spontaneous love, they attained the lotus feet of Vṛajendra-nandana, the son of Nanda Mahārāja."

PURPORT

In the Goloka Vṛndāvana planet, Kṛṣṇa’s servants are headed by Raktaka and Patraka. Kṛṣṇa’s friends are headed by Śrīdāma, Subala and others. There are also elderly gopīs and the cowherd men headed by Nanda Mahārāja, mother Yaśodā and others. All of these personalities are eternally engaged in the loving service of the Lord in accordance with their specific attachments for Kṛṣṇa. One who wants to return home to serve the Lord directly is attracted to Kṛṣṇa as a servant, friend, father or mother. By continuously serving Kṛṣṇa during this life in a particular ecstasy, one gives up the material body and attains a suitable spiritual body to serve Kṛṣṇa in terms of a particular attachment. One may serve as a servant, friend, father or mother. In the same way, if one wants to serve Kṛṣṇa in conjugal love, he can also attain a body under the guidance of the gopīs. The most vivid example in this connection is those saintly personalities known as śrutis, who presented the Upaniṣads. These śrutis understand that without serving Kṛṣṇa and following in the footsteps of the gopīs, there is no possibility of entering the kingdom of God. Therefore they engage in spontaneous loving service unto Kṛṣṇa and follow in the footsteps of the gopīs.

TEXT 224

निन्दुर्मकर्मनोंनांकर्पूर्तयोगवृष्टे। हृदि य- |
स्नुनयः उपासते तदर्योगिः ययुः स्मरणां ॥
Talks Between the Lord and Rāmānanda Rāya

Text 225

निहर्त-मरु-मनो क्षा-दृढ-योग-युजो हर्दि यान
मुनया उरागंड्र-भोग-दन्त-विषक्त-द्द्यो वयम अपि ते 
सामाः सामार्शः ार्ग्री-सारोज-सुधाः

SYNONYMS

nibhṛta—controlled; marut—the life air; manāḥ—the mind; akṣa—senses; 
dṛḍha—strong; yoga—in the mystic yoga process; yujñah—who are engaged; 
hṛdi—within the heart; yat—who; munayah—the great sages; upāsate—wor­

ship; tat—that; arayāḥ—the enemies; api—also; yauyah—obtain; smarāt—from 
remembering; striyaḥ—the gopis; uragendra—of serpents; bhoga—like the 
bodies; bhujā—the arms; daṇḍā—like rods; viṣakta—fastened to; dhiyāḥ— 
whose minds; vayam api—we also; te—Your; samāḥ—equal to them; 
samārśāḥ—having the same ecstatic emotions; aṅghri-saroha—of the lotus feet; 
sudhāḥ—the nectar.

TRANSLATION

‘‘By practicing the mystic yoga system and controlling their breath, the 
great sages conquered the mind and senses. Thus engaging in mystic yoga, 
they saw the Supersoul within their hearts and ultimately entered into the im­
personal Brahman. However, even the enemies of the Supreme Personality of 
Godhead attain that position simply by thinking of the Supreme Lord. The 
damsels of Vraja, the gopis, simply wanted to embrace Kṛṣṇa and hold His 
arms, which are like serpents. Being attracted by the beauty of Kṛṣṇa, they 
ultimately acquired a taste for the nectar of the Lord’s lotus feet. We can also 
taste the nectar of Kṛṣṇa’s lotus feet by following in the footsteps of the gopīs.’’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.87.23) spoken by the śrutis, the 
personified Vedas.

TEXT 225

‘samārśaḥ’-सब्दे कहें ‘सेई भावे अनुगाति’
‘samāḥ’-सब्दे कहें भ्रंड़िर गोपीचेहः-प्राप्ति ||225||
SYNONYMS
sama-dṛṣṭāḥ—sama-dṛṣṭāḥ; śabde—by this word; kahe—it says; sei—that; bhāve—in the emotion; anugati—following; samāḥ—samāḥ; śabde—by this word; kahe—it says; śrutira—of the persons known as the śrutis; gopi-deha—the bodies of the gopīs; prāpti—attainment.

TRANSLATION
The word ‘samāḥ,’ mentioned in the fourth line of the previous verse, means ‘following the mood of the gopīs.’ The word ‘samāḥ’ means ‘attaining a body like those of the gopīs.’

TEXT 226
‘अंग्घ्री-पद्म-सुधा’यं कहे ‘कृष्णसल्लान्दक’।
विभिन्नार्गे न पाइये भ्रमे कृपचंक्र | २२६ |
‘aṅghri-padma-sudhāya kahe ‘krṣṇa-saṅgāṇanda’
vidhi-mārgē nā pāiye vraje krṣṇa-candra

SYNONYMS
aṅghri-padma-sudhāya—by the nectar derived from the lotus feet of Kṛṣṇa; kahe—it says; krṣṇa-saṅgāṇanda—transcendental bliss by the association of Kṛṣṇa; vidhi-mārgē—on the path of regulative principles; nā pāiye—one does not get; vraje—in Goloka Vṛndāvana; krṣṇa-candra—Lord Kṛṣṇa.

TRANSLATION
“The word ‘aṅghri-padma-sudhā’ means ‘associating intimately with Kṛṣṇa.’ One can attain such perfection only by spontaneous love of God. One cannot obtain Kṛṣṇa in Goloka Vṛndāvana simply by serving the Lord according to regulative principles.

TEXT 227
नायाँ सुखापो भगवान् देहिना गोपिकाहुः।
नानिनन्दयुक्तानां यथा भक्तिमत्त्याम्ह | २२७ |
nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jnāninaṁ cātmā-bhūtānāṁ
yathā bhaktimatāṁ iha
SYNONYMS

na—not; ayam—this Lord Śrī Kṛṣṇa; sukha-āpaḥ—easily available; bhagavān—the Supreme Personality of Godhead; dehinām—for materialistic persons who have accepted the body as the self; gopikā-sutaḥ—the son of mother Yaśodā; jñānīnām—for persons addicted to mental speculation; ca—and; ātma-bhūtānām—for persons performing severe austerities and penances; yathā—as; bhakti-maṭām—for persons engaged in spontaneous devotional service; iha—in this world.

TRANSLATION

‘The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.’

PURPORT

This verse from Śrīmad-Bhāgavatam (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It concerns the statement about Kṛṣṇa’s being subjugated by the gopīs and thus glorifying them.

TEXT 228

अतेवं गोपीताब निर्मी करिहं अीकार ||
रात्रि-दिनेः चिवेद्भागाकुक्षेष विहार || २२८ ||

ataeva gopi-bhāva kari aṅgikāra
rātri-dina cinte rādhā-kṛṣṇera vihāra

SYNONYMS

ataeva—therefore; gopi-bhāva—the loving mood of the gopīs; kari—making; aṅgikāra—acceptance; rātri-dina—day and night; cinte—one thinks; rādhā-kṛṣṇera—of Rādhā and Kṛṣṇa; vihāra—the pastimes.

TRANSLATION

‘Therefore one should accept the mood of the gopīs in their service. In such a transcendental mood, one should always think of the pastimes of Śrī Rādhā and Kṛṣṇa.

TEXT 229

সিদ্ধংহে চিষ্টং করে ভাইঞ্চ সেবন ||
সবিশ্বাসে পায়ে রাধাকৃষ্ণের চরণ || ২২৯ ||
Sri Caitanya-caritamrta

siddha-dehe cinti' kare tāhānṇi sevana
sakhi-bhāve pāya rādhā-krṣṇera caraṇa

SYNONYMS

siddha-dehe—in the perfected stage; cinti’—by remembering; kare—does; tāhānṇi—in the spiritual world; sevana—service; sakhi-bhāve—in mood of the gopīs; pāya—gets; rādhā-krṣṇera—of Rādhā and Kṛṣṇa; caraṇa—the lotus feet.

TRANSLATION

"After thinking of Rādhā and Kṛṣṇa and Their pastimes for a long time and after getting completely free from material contamination, one is transferred to the spiritual world. There the devotee attains an opportunity to serve Rādhā and Kṛṣṇa as one of the gopīs."

PURPORT

Śrīla Bhaktisiddhānta Śrīvatsa Ṭhākura comments that the word siddha-deha, "perfected spiritual body," refers to a body beyond the material gross body composed of five elements and the subtle astral body composed of mind, intelligence and false ego. In other words, one attains a completely spiritual body fit to render service to the transcendental couple Rādhā and Kṛṣṇa: sarvopadhi-vinirmuktarḥ tat-paratve na nirmalam. When one is situated in his spiritual body, which is beyond this gross and subtle material body, he is fit to serve Rādhā and Kṛṣṇa. That body is called siddha-deha. The living entity attains a particular type of gross body in accordance with his past activities and mental condition. In this life the mental condition changes in different ways, and the same living entity gets another body in the next life according to his desires. The mind, intelligence and false ego are always engaged in an attempt to dominate material nature. According to that subtle astral body, one attains a gross body to enjoy the objects of one’s desires. According to the activities of the present body, one prepares another subtle body. And according to the subtle body, one attains another gross body. This is the process of material existence. However, when one is spiritually situated and does not desire a gross or subtle body, he attains his original spiritual body. As confirmed by Bhagavad-gītā (4.9): tyaktvā dehaṁ punar janma naiti māṁ eti so ‘rjuna.

One is elevated to the spiritual world by the spiritual body and is situated either in Goloka Vṛndāvana or in another Vaikuṇṭha planet. In the spiritual body there are no longer material desires, and one is fully satisfied by rendering service to the Supreme Personality of Godhead, Rādhā and Kṛṣṇa. This is the platform of bhakti (hrṣikeṇa hrṣikeśa-sevanarī bhaktir ucyate). When the spiritual body, mind and senses are completely purified, one can render service to the Supreme Personality of Godhead and His consort. In Vaikuṇṭha, the consort is Lākṣmī, and in Goloka
Vṛndāvana the consort if Śrīmati Rādhārāṇī. In the spiritual body, free from material contamination, one can serve Rādhā-Kṛṣṇa and Lākṣmī-Nārāyaṇa. When one is thus spiritually situated, he no longer thinks of his own personal sense gratification. This spiritual body is called siddha-deha, the body by which one can render transcendental service unto Rādhā and Kṛṣṇa. The process is that of engaging the transcendental senses in loving devotional service. This verse specifically mentions, sakhi-bhave pāya rādhā-kṛṣṇera caraṇa: only transcendently elevated persons in the mood of the gopīs can engage in the service of the lotus feet of Rādhā and Kṛṣṇa.

**TEXT 230**

**SYNONYMS**

gopi-ānugatya—subservience to the gopīs; vinā—without; aśvarya-jñāne—in the knowledge of opulence; bhajileha—if serving the Supreme Lord; nāhi—not; pāya—gets; vrajendra-nandane—the son of Mahārāja Nanda, Kṛṣṇa.

**TRANSLATION**

"Unless one follows in the footsteps of the gopīs, he cannot attain the service of the lotus feet of Kṛṣṇa, the son of Nānḍa Mahārāja. If one is overcome by knowledge of the Lord’s opulence, he cannot attain the Lord’s lotus feet, even though he is engaged in devotional service.

**PURPORT**

One can worship Lākṣmī-Nārāyaṇa by the process of vidhi-mārga, worshiping the Lord with regulative principles according to the instructions of the śāstra and the spiritual master. However, the Supreme Personality of Godhead, Rādhā-Kṛṣṇa, cannot be directly worshiped by this process. The dealings between Rādhā and Kṛṣṇa and the gopīs are devoid of the opulences of Lākṣmī-Nārāyaṇa. The process of vidhi-mārga, following the regulative principles, is utilized in the worship of Lākṣmī-Nārāyaṇa, whereas the process of spontaneous service—following in the footsteps of the gopīs, who are the denizens of Vṛndāvana—is transcendentially more advanced and is the process whereby Rādhā and Kṛṣṇa are worshiped. One cannot attain this elevated position while worshiping the Lord in His opulence. Those attracted by the conjugal love between Rādhā and Kṛṣṇa must follow in the
footsteps of the gopis. Only then is it possible to enter into the Lord’s service in Goloka Vṛndāvana and directly associate with Rādhā and Kṛṣṇa.

**TEXT 231**

>tāhāte dṛṣṭānta—lakṣmi karila bhajana

tathāpi nā pāila vraje vrajendra-nandana

**SYNONYMS**

tāhāte—in that; dṛṣṭānta—the evidence; lakṣmi—the goddess of fortune; karila—did; bhajana—worship; tathāpi—still; nā—not; pāila—got; vraje—in Vṛndāvana; vrajendra-nandana—the son of Mahārāja Nanda, Kṛṣṇa.

**TRANSLATION**

“The unspoken example in this connection is the goddess of fortune, who worshiped Lord Kṛṣṇa in order to attain His pastimes in Vṛndāvana. However, due to her opulent life-style, she could not attain the service of Kṛṣṇa in Vṛndāvana.

**TEXT 232**

>nāyaṁ śriyāḥ u niśanta-rateḥ prasādaḥ

svaḥ-yoṣitāṁ nalina-gandha-rucāṁ kuto ‘nyāḥ

rāsotsave ‘sya bhuja-danda-grhita-kaṇṭha-

labdhāsīśāṁ ya udagaḥ vraja-sundarīnām

**SYNONYMS**

na—not; ayam—this; śriyāḥ—of the goddess of fortune; aṅge—on the chest; u— alas; niśanta-rateḥ—who is very intimately related; prasādaḥ—the favor; svaḥ—of the heavenly planets; yoṣitām—of women; nalina—of the lotus flower; gandha—having the flavor; rucāṁ—and bodily luster; kaṇṭha—much less; anyāḥ—others; rāsa-utsave—in the festival of the rāsa dance; asya—of Lord Śrī
**TRANSLATION**

‘When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-lilā, the gopīs were embraced around the neck by the Lord’s arms. This transcendental favor was never enjoyed by the goddess of fortune or other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets, whose bodily luster and flavor exactly resemble a lotus flower. And what to speak of worldly women, who are very beautiful according to the material estimation?’

**PURPORT**

This is a quotation from Śrīmad-Bhāgavatam (10.47.60).

**TEXT 233**

\[ \text{eta ṣuni’ prabhu tāṅre kaila āliṅgana} \\
\text{dui jane galāgali karena krandana} \]

**SYNONYMS**

\[ \text{eta ṣuni’—hearing so much; prabhu—Lord Śrī Caitanya Mahāprabhu; tāṅre—unto Rāmānanda Rāya; kaila—did; āliṅgana—embracing; dui jane—both of them; galāgali—embracing shoulder to shoulder; karena—did; krandana—crying.} \]

**TRANSLATION**

After hearing this, Lord Śrī Caitanya Mahāprabhu embraced Rāmānanda Rāya, and both of them, clasping one another’s shoulders, began to cry.

**TEXT 234**

\[ \text{ei-mata premāveśe rātri gōnāilā} \\
\text{prātaḥ-kāle nija-nija-kārye duṅhe gela} \]
SYNONYMS

ei-mata—in this way; prema-āveṣe—in ecstatic love of Godhead; rātri—the night; goñāilā—passed; prāṭah-kāle—in the morning; nija-nija-kārye—in their own respective duties; duṅhe—both of them; gelā—departed.

TRANSLATION

The entire night was passed in this way, in ecstatic love of Godhead. In the morning they both departed to tend to their respective duties.

TEXT 235

vidāya-samaye prabhura caraṇe dhariyā
rāmānanda rāya kahe vinati kariyā

SYNONYMS

vidāya-samaye—at the point of departure; prabhura caraṇe—the lotus feet of Lord Śrī Caitanya Mahāprabhu; dhariyā—capturing; rāmānanda rāya—Rāmānanda Rāya; kahe—says; vinati kariyā—with great humility.

TRANSLATION

Before departing from Śrī Caitanya Mahāprabhu, Rāmānanda Rāya fell to the ground and caught hold of the Lord’s lotus feet. He then spoke submissively as follows.

TEXT 236

‘more kṛpā karite tomāra ihāṅ āgamana
dina daśa rahi’ śodha mora duṣṭa mana

SYNONYMS

more—unto me; kṛpā—mercy; karite—to do; tomāra—Your; ihāṅ—here; āgamana—coming; dina daśa rahi’—remaining at least ten days; śodha—purify; mora—my; duṣṭa mana—polluted mind.
**TRANSLATION**

Srī Rāmānanda Rāya said, “You have come here just to show me Your causeless mercy. Therefore stay here for at least ten days and purify my polluted mind.

**TEXT 237**


tomā vinā anya nāhi jīva uddhārite
tomā vinā anya nāhi krṣṇa-prema dite'

**SYNONYMS**

tomā vinā—without You; anya—anyone else; nāhi—there is not; jīva—the living entity; uddhārite—to liberate; tomā vinā—without You; anya—anyone else; nāhi—there is not; krṣṇa-prema dite—to bestow love of Krṣṇa.

**TRANSLATION**

“But for You, there is no one who can deliver all the living entities, for You alone can deliver love of Krṣṇa.”

**TEXT 238**

prabhu kahe,—ailāna suni' tomāra guṇa krṣṇa-kathā suni, suddha karāite mana

**SYNONYMS**

prabhu kahe—the Lord said; ailāna—I have come; suni'—hearing; tomāra—your; guṇa—qualities; krṣṇa-kathā—these topics about Krṣṇa; suni—I hear; suddha karāite—just to make pure; mana—the mind.

**TRANSLATION**

The Lord replied, “Having heard about your good qualities, I have come here. I have come to hear about Krṣṇa from you and thus purify My mind.”
TEXT 239

“Just as I have heard from you, I have also actually seen your glories. As far as Radha and Krishna’s pastimes in a loving mood are concerned, you are the limit of knowledge.”

PURPORT

Sri Caitanya Mahaprabhu found Ramananda Raya to be the best authority in transcendental knowledge of the loving affairs between Radha and Krishna. In this verse the Lord actually states that Ramananda Raya was the limit of this knowledge.

TEXT 240

“Sri Caitanya Mahaprabhu continued, “To say nothing of ten days, as long as I live I shall find it impossible to give up your company.”
**TEXT 241**

 nilaičale tumi-āmi thākiba eka-saṅge
 sukhe goṇāiba kāla krṣṇa-kathā-raṅge

**SYNONYMS**

 nilaičale—in Jagannātha Puri; tumi—you; āmi—I; thākiba—shall stay; eka-saṅge—together; sukhe—in happiness; goṇāiba—will pass; kāla—time; krṣṇa-kathā-raṅge—in the joy of talking about Krṣṇa.

**TRANSLATION**

“Both you and I shall remain together at Jagannātha Puri. We shall pass our time together in joy, talking about Krṣṇa and His pastimes.”

**TEXT 242**

 eta bali’ ḍūnhe nija-nija kārye gelā
 sandhyā-kāle rāya punaḥ āsiyā mililā

**SYNONYMS**

 eta bali’—saying this; ḍūnhe—both of them; nija-nija—their own respective; kārye—in the duties; gelā—departed; sandhyā-kāle—in the evening; rāya—Rāmānanda Rāya; punaḥ—again; āsiyā—coming there; mililā—met.

**TRANSLATION**

In this way they both departed to perform their respective duties. Then, in the evening, Rāmānanda Rāya returned to see Lord Caitanya Mahāprabhu.

**TEXT 243**

 anyonye mili’ ḍūnhe nibhṛte vasiyā
 praśnottara-goṣṭhi kahे ānandita haṅā
SYNONYMS

anyonye—one another; mili’—meeting; dunhe—both of them; nibhṛte—in a secluded place; vasiyā—sitting; praśna-uttara—of questions and answers; goṣṭhi—a discussion; kahe—spoke; ānandita—jubilant; haṅā—becoming.

TRANSLATION

Thus they met time and time again, both sitting in a secluded place and jubilantly discussing the pastimes of Kṛṣṇa by the question and answer process.

TEXT 244

prabhu puche, rāmānanda karen uttara
ei mata sei rātre kathā paraspara

SYNONYMS

prabhu puche—the Lord inquires; rāmānanda—Rāya Rāmānanda; karenagives; uttara—answers; ei mata—in this way; sei rātre—on that night; kathā—discussion; paraspara—mutual.

TRANSLATION

Sri Caitanya Mahāprabhu asked the questions, and Sri Rāmānanda Rāya gave the answers. In this way they were engaged in discussion throughout the night.

TEXT 245

prabhu kahe,—“koṁ ṇ  bīṣṭaḥ bīṣṭa-madhye sār ?”
raya kahe,—“kṛṣṇa-bhakti vinā vidyā nāhi āra”

SYNONYMS

prabhu kahe—the Lord inquired; koṁ what; vidyā—knowledge; vidyā-madhye—in the midst of knowledge; sāra—the most important; rāya kahe—Rāmānanda Rāya answered; kṛṣṇa-bhakti—devotional service to Kṛṣṇa; vinā—except; vidyā—education; nāḥi—there is not; āra—any other.
TRANSLATION

On one occasion, the Lord inquired, “Of all types of education, which is the most important?” Rāmānanda Rāya replied, “There is no education that is important other than the transcendental devotional service of Kṛṣṇa.”

PURPORT

Texts 245 to 257 are all questions and answers between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. In these exchanges there is an attempt to show the difference between material and spiritual existence. Education in Kṛṣṇa consciousness is always transcendental and is the best of all forms of education. Material education aims at increasing the activities of material sense gratification. Beyond material sense gratification is another negative form of knowledge called brahma-vidyā, or transcendental knowledge. However, beyond that brahma-vidyā, or knowledge of the impersonal Brahman, is knowledge of devotional service to the Supreme Lord, Viṣṇu. This knowledge is higher. And higher still is devotional service to Lord Kṛṣṇa, which is the topmost form of education. According to Śrīmad-Bhāgavatam (4.29.49):

\[
tat \text{ karma hari-toṣaṁ yat} \\
sā \text{ vidyā tan-matir yayā}
\]

“Work meant for pleasing the Supreme Lord is best, and education that enhances one’s Kṛṣṇa consciousness is the best.”

Also, according to Śrīmad-Bhāgavatam (7.5.23-24):

\[
śravaṇaṁ kīrtanaṁ viṣṇoḥ \\
smaraṇaṁ pāda-sevanam \\
arcaṇaṁ vandanāṁ dāsyam \\
sakhyam ātma-nivedanam
\]

\[
itī puṁsārpaṇī viṣṇau \\
bhaktiś cen nava-lakṣaṇā \\
kriyeta bhagavaty addhā \\
tan manye ‘dhitam uttamam
\]

This is a statement given by Prahlāda Mahārāja in answer to a question raised by his father. Prahlāda Mahārāja said, “To hear or chant about Lord Viṣṇu, to remember Him, to serve His lotus feet, to worship Him, to offer prayers to Him, to become His servant and His friend, to sacrifice everything for His service—all these are varieties of devotional service. One who is engaged in such activities is understood to be educated to the topmost perfection.”
TEXT 246

‘कीर्तिगान-मध्ये जीवेर कोण बड़ू कीर्ति?’
‘कृष्णभक्ति बलिया वांगार हय ह्यापि’। २४६॥

‘kirti-gana-madhye jivera kon bada kirti?’
‘krṣṇa-bhakta baliyā yāṅhāra haya khyāti’

SYNONYMS

kirti-gana-madhye—among glorious activities; jivera—of the living entity; kon—which; bada—greatest; kirti—glory; krṣṇa-bhakta—a devotee of Lord Kṛṣṇa; baliyā—as; yāṅhāra—of whom; haya—there is; khyāti—the reputation.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Rāmāṇanda Rāya, “Out of all glorious activities, which is the most glorious?” Rāmāṇanda Rāya replied, “That person who is reputed to be a devotee of Lord Kṛṣṇa’s enjoys the utmost fame and glory.”

PURPORT

The greatest reputation a living being can have is to be a devotee of Kṛṣṇa’s and to act in Kṛṣṇa consciousness. In the material world everyone is trying to be famous by accumulating a large bank balance or material opulence. There is a steady competition among karmis attempting to advance in a wealthy society. The whole world is turning in accordance with that competitive mood. However, this kind of name and fame is temporary, for it lasts only as long as the temporary material body exists. One may become famous as a brahma-jijnāśī, an impersonalist scholar, or one may become a materially opulent person. In either case, such reputations are inferior to the reputation of Kṛṣṇa’s devotee. In the Caruḍa Purāṇa it is said:

kalau bhāgavatārīṇaṁ nāma
durlabhaṁ naiva labhyate
brahma-rudra-padotkṛṣṭārīṇaṁ
gurūnā kathitāṁ mama

“In this age of Kali, the fame of one who is known as a great devotee is very rare. However, such a position is superior to that of the great demigods like Brahmā and Mahādeva. This is the opinion of all spiritual masters.”

In the Itihāsa-samuccaya, Nārada tells Puṇḍarīka:
"After many, many births, when a person realizes that he is the eternal servant of Vāsudeva, he can deliver all the worlds."

In the Ādi Purāṇa, in a conversation between Krṣṇa and Arjuna, it is said:

bhaktānām anugacchanti
muktayah śrutibhiḥ saha

"The most exalted position of liberation is given by Vedic knowledge. Everyone follows in the footsteps of the devotee."

Similarly, in the Bṛhan-nārādiya Purāṇa, it is further stated:

adyāpi ca muni-śreṣṭhā
brahmādyā api devatāḥ

"Until now, even the great demigods like Brahmā and Lord Śiva did not know the influence of a devotee."

Similarly, in the Caruḍa Purāṇa it is stated:

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarva-vedānta-pāragaḥ
sarva-vedānta-vit-kotyā viṣṇu-bhakto viśiṣyate
vaɪṣṇavānāṁ sahasrebhya ekānty eko viśiṣyate

"It is said that out of thousands of brāhmaṇas, one is qualified to perform sacrifices, and out of many thousands of such qualified brāhmaṇas expert in sacrificial offerings, one learned brāhmaṇa may have passed beyond all Vedic knowledge. He is considered the best among all these brāhmaṇas. And yet, out of thousands of such brāhmaṇas who have surpassed Vedic knowledge, one person may be a viṣṇu-bhakta, and he is most famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Krṣṇa is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead."

There is also a statement in the Śrīmad-Bhāgavatam (3.13.4), stating:

śrutasya puriṁsāṁ su-ci-ra-śrama-sya
nany aṁjasā sūribhīr iṁdīto rthaḥ
“After much hard labor, a person highly learned in Vedic literature is certainly very famous. However, one who is always hearing and chanting the glories of the lotus feet of Mukunda within his heart is certainly superior.”

In the Nārāyaṇa-vyūha-stava, it is said:

\[
\text{nāhāṁ brahmāpi bhūyāsāṁ}
\text{tvad-bhakti-rahito hare

tvayi bhaktas tu kiśo ‘pi

bhūyāsāṁ janma-janmasu}
\]

“I do not aspire to take birth as a Brahmā if that Brahmā is not a devotee of the Lord. I shall be satisfied simply to take birth as an insect if I am given a chance to remain in the house of a devotee.”

There are many similar verses in Śrimad-Bḥāgavatam, especially 3.25.38, 4.24.29, 4.31.22, 7.9.24, and 10.14.30.

It was Lord Śiva who said: “I do not know the truth about Kṛṣṇa, but a devotee of Lord Kṛṣṇa’s knows all the truth. Out of all the devotees of Lord Kṛṣṇa, Prahlāda is the greatest.”

Above Prahlāda, the Pāṇḍavas are supposedly more advanced. Above the Pāṇḍavas are the members of the Yadu dynasty, who are even more advanced. In the Yadu dynasty, Uddhava is the furthest advanced, and above Uddhava are the damsels of Vraja-dhāma, the gopis themselves.

In the Brhad-vāmana Purāṇa, Bhṛgu is told by Lord Brahmā:

\[
\text{ṣaṣṭi-varṣa-sahasrāṇi}
\text{mayā taptaṁ tapaḥ purā

nanda-gopa-vraja-strināṁ

pāda-renūpalabdhaye}
\]

“I underwent meditation and austerities for 60,000 years just to understand the dust of the lotus feet of the gopis. Still, I could not understand them. To say nothing of me, even Lord Śiva, Lord Śeṇa and the goddess of fortune Lākṣmi could not understand them.”

In the Ādi Purāṇa the Supreme Personality of Godhead Himself says:

\[
\text{na tathā me priyatamo}
\text{brahmā rudraś ca pārthiva

na ca lākṣmīr na cātmā ca

yathā gopi-jano mama}
\]
"Lord Brahmā, Lord Śiva, the goddess of fortune and even My own Self are not as dear to Me as the gopis." Of all the gopis Śrīmatī Rādhārāṇī is the topmost. Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhārāṇī and Lord Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as rūpāṅga devotees. Caitanya-candrāmṛta (127) gives the following statement about Śrīla Rūpa Gosvāmī:

āstāṁ vairāgya-kotīr bhavatu śama-dama-kṣānti-maitrey-ādi-kotīś
tattvānudhyāna-kotīr bhavatu vā vaiśṇavi bhakti-kotīḥ
koty-arśīo 'py asya na syāt tad api guṇa-gaṇo yāḥ svataḥ-siddha āste
śrīmac-caitanyacakram-priya-carana-nakha-jyotir āmoda-bhājām

The qualities of one engaged in the service of Lord Śrī Caitanya Mahāprabhu—such as reputation, austerities, penances and knowledge—are not to be compared to the good qualities of others. Such is the perfection of a devotee always engaged in the service of Śrī Caitanya Mahāprabhu.

TEXT 247

‘सम्पत्तिर मध्ये जीवने कोण सम्पत्ति गणि ’
‘राधाकृष्ण ग्रेम हाँर, सेह बड़ा धनी ’’ 247 ’’

‘sampattira madhye jivera kon sampatti ganī?’
‘rādhā-kṛṣṇe prema yāhra, sei baḍa dhani’

SYNONYMS
sampattira—riches; madhye—among; jivera—of the living entities; kon—what; sampatti—the wealth; ganī—we accept; rādhā-kṛṣṇe—to Śrīmatī Rādhārāṇī and Kṛṣṇa; prema—loving service; yāhra—whose; sei—he; baḍa—very great; dhani—capitalist.

TRANSLATION
Śrī Caitanya Mahāprabhu asked, “Of the many capitalists who possess great riches, who is the topmost?” Rāmānanda Rāya replied, “He who is richest in love for Rādhā and Kṛṣṇa is the greatest capitalist.”

PURPORT
Everyone in this material world is attempting to acquire riches to satisfy the senses. Actually no one cares for anything other than acquiring material possessions and maintaining them. The wealthy are generally accepted as the most important personalities in this material world, but when we compare a material man
of wealth to one wealthy in devotional service to Rādhā and Kṛṣṇa, the latter is found to be the greatest capitalist. According to Śrīmad-Bhāgavatam (10.39.2):

kim alabhyaṁ bhagavati
prasanne śri-niketane
tathāpi tat-parā rājan
na hi vānchanti kińcana

“What is difficult for the devotees of Lord Kṛṣṇa, who is the shelter of the goddess of fortune? Although such devotees can obtain anything, O King, they do not desire anything.”

TEXT 248
‘दुःख-मध्ये कोन दुःख हय गुरुतर ?’
‘कुशलन्तक-बिरह विना दुःख नाहि देखि परा’
‘duḥkha-madhye kona duḥkha haya gurutara?’
‘kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para’

SYNONYMS
duḥkha-madhye—among the miserable conditions of life; kona—what; duḥkha—misery; haya—is; gurutara—more painful; kṛṣṇa-bhakta-viraha—separation from the devotee of Lord Kṛṣṇa; vinā—besides; duḥkha—unhappiness; nāhi—there is not; dekhi—I see; para—other.

TRANSLATION
Śrī Caitanya Mahāprabhu asked, “Of all kinds of distress, what is the most painful?” Śrī Rāmānanda Rāya replied, “Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness.”

PURPORT
Concerning this, Śrīmad-Bhāgavatam states:

mām anārādhya duḥkhārtaḥ
kutumbāsakta-mānasah
sat-saṅga-rahito martyo
vṛddha-sevā-paricyutaḥ

“A person who does not worship Me, who is unduly attached to family and who does not stick to devotional service must be considered a most unhappy person.
Similarly, one who does not associate with Vaiṣṇavas, or who does not render service to his superior, is also a most unhappy person.”

There is also a statement given in the Bhād-bhāgavatāmṛta (1.5.44):

\[
\text{sva-jivanādhikaraṁ prārthyaṁ} \\
\text{śrī-vaṁsu-jana-saṅgataḥ} \\
\text{vicchedena kṣaṇaṁ cātra} \\
\text{na sukhāṁśaṁ labhāmahe}
\]

“Out of all kinds of desirable things experienced in the life of a living entity, association with the devotees of the Lord is the greatest. When we are separated from a devotee even for a moment, we cannot enjoy happiness.”

**TEXT 249**

‘मुक्त-मध्ये कोण जीव मुक्त करि’ मानि? 
‘क्रष्णप्रेम याग्र, सेइ मुक्त-शिरोमणि’ ॥ २४९ ॥

‘mukta-madhye kon jiva mukta kari’ māni?’
‘kṛṣṇa-prema yāṅra, sei mukta-śiromaṇi’

**SYNONYMS**

mukta-madhye—among the liberated; kon—what; jiva—living entity; mukta—liberated; kari’—considering as; māni—we accept; kṛṣṇa-prema—one who loves Kṛṣṇa; yāṅra—of whom; sei—such a person; mukta-śiromaṇi—the topmost of all liberated souls.

**TRANSLATION**

Śrī Caitanya Mahāprabhu then inquired, “Out of all liberated persons, who should be accepted as the greatest? Rāmānanda Rāya replied, “He who has love for Kṛṣṇa has attained the topmost liberation.”

**PURPORT**

In Śrīmad-Bhāgavatam (6.14.5), it is said:

\[
muktāṁ api siddhāṁ \\
naṁaṁ-paṁamaṇaḥ \\
sudurlabhaṁ praśāntātmā \\
kotisaṁ api mahāmune
\]
“O great sage, of the many millions of liberated persons and of the millions who have attained perfection, he who is a devotee of Lord Nārāyaṇa is very, very rare. Indeed, he is the most perfect and peaceful person.”

TEXT 250
‘गान-मध्ये कोन गान—जीवेके बिज धर्म ’?
‘राधाकृष्णे श्रेष्ठकेरि’—येइ गीतेके मर्म ||२५०||
‘गाना-मध्ये कोना गाना—जिवरा निज धर्म?’
‘राधाकृष्णे प्रेमाकेरि’—येइ गीतरा मर्मरा

SYNONYMS
गान-मध्ये—among songs; कोना गाना—which song; जिवरा—of the living entity; निजा—his own; धर्मा—religion; राधाकृष्णे प्रेमाकेरि—the loving affairs of Rādhā and Kṛṣṇa; येइ—which; गीतरा—of the song; मर्मरा—purport.

TRANSLATION
Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, “Among many songs, which song is to be considered the actual religion of the living entity?” Rāmānanda Rāya replied, “That song describing the loving affairs of Śrī Rādhā and Kṛṣṇa is superior to all other songs.”

PURPORT
As stated in Śrīmad-Bhāgavatam (10.33.37):

anugrahāya bhūtānāṁ
mānuṣāṁ deham āsthitāḥ
bhajate tādṛśiḥ kriyā
yāḥ śrutvā tat-paro bhavet

“Lord Kṛṣṇa descends apparently as a human being, and He exhibits His transcendental pastimes in Vṛndāvana so that the conditioned soul may be attracted to hearing His transcendental activities.” Nondevotees are strictly prohibited from participating in songs celebrating the loving affairs of Rādhā and Kṛṣṇa. Unless one is a devotee, it is very dangerous to hear the songs about the pastimes of Rādhā and Kṛṣṇa that were written by Jayadeva Gosvāmī, Caṇḍīdāsa and other exalted devotees. Lord Śiva drank an ocean of poison, but one should not imitate this. One must first become a pure devotee of Lord Kṛṣṇa. Only then can one enjoy hearing the songs of Jayadeva and relish transcendental bliss. If one simply imitates the activities of Lord Śiva and drinks poison, one will certainly meet with death.
Talks between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were meant for advanced devotees only. Those who are on the mundane platform and who study these talks in order to put forward some thesis for a Ph. D. will not be able to understand them. Instead, these conversations will have a poisonous effect.

**TEXT 251**

‘শ্রোয়ো-মধ্যে কোন শ্রোয়ং জীবের হয় সার?’
‘কঞ্জুন্ডুল-সঙ্গ বিনা শ্রোয়ং নাহি আর॥’ ২৫১ ॥

‘শ্রষ্য-মধ্যে কোনা শ্রষ্যাহ জীবার হয় সারা?’
‘ক্রশ্না-ভক্ত-সঙ্গ বিনাশ্রষ্যাহ নাহি আরা’

**SYNONYMS**

শ্রষ্য-মধ্যে—among beneficial activities; কোনা—which; শ্রষ্যাহ—beneficial function; জীবার—of the living entity; হায়া—is; সারা—the essence; ক্রশ্না-ভক্ত-সঙ্গা—for associating with the devotees of Lord Kṛṣṇa; বিনাঃ—except; শ্রষ্যাহ—beneficial activity; নাহি—there is not; আরা—another.

**TRANSLATION**

“Out of all auspicious and beneficial activities, which is best for the living entity?” Rāmānanda Rāya replied, “The only auspicious activity is association with the devotees of Kṛṣṇa.”

**PURPORT**

According to Śrīmad-Bhāgavatam (11.2.30):

\[
\text{ata ātyantikaṁ kṣemaṁ} \\
\text{prchāmo bhavato 'naghāh} \\
\text{sāṁsāre 'smin kṣanārdho 'pi} \\
\text{sat-saṅghā śevadhīr nṛṇām}
\]

“We are asking the most perfect welfare activity from you. I think that in this material world, association with devotees—even if it be for a moment—is the greatest treasure house for mankind.”

**TEXT 252**

‘কৃষ্ণকে নাম-গুণ-লীলা—প্রথান স্মরণ করিবে অনুক্ষণ ॥
‘কৃষ্ণবতীর্থ মাধব করিবে অনুক্ষণ ॥’ ২৫২ ॥
‘kāñhāra smaraṇa jīva karibe anuksaṇa?’
‘kṛṣṇa-nāma-guṇa-lilā—pradhāna smaraṇa’

SYNONYMS

kāñhāra—of whom; smaraṇa—remembering; jīva—the living entity; karibe—should do; anuksaṇa—constantly; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; guṇa-lilā—His qualities and pastimes; pradhāna smaraṇa—most important remembrance.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, “What should all living entities constantly remember?” Rāmānanda Rāya replied, “The chief object of remembrance is always the holy name of the Lord, His qualities and pastimes.”

PURPORT

Śrimad-Bhāgavatam states (2.2.36):

tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā
śrotavyah kirtitavyaś ca
smartavyo bhagavān nṛṇām

Śukadeva Gosvāmī concludes: “The business of the living entity is to always remember the Supreme Personality of Godhead in every circumstance. The Lord should be heard about, glorified and remembered by all human beings.”

TEXT 253

‘ध्यय-मध्ये जीवे कर्त्तव्य कोण ध्यान?’
‘राधाकृष्णद-ध्यान—प्रधान’॥ २५३ ॥

‘dhyeya-madhya jīve kartavya kon dhyāna?’
‘rādhā-kṛṣṇa-pada-ambuja-dhyāna—pradhāna’

SYNONYMS

dhyeya-madhya—out of all types of meditation; jīve—of the living entity; kartavya—the duty; kon—what; dhyāna—meditation; rādhā-kṛṣṇa-pada-ambuja—on the lotus feet of Rādhā and Kṛṣṇa; dhyāna—meditation; pradhāna—is the chief.
TRANSLATION
Śrī Caitanya Mahāprabhu further inquired, "Out of many types of medita­tion, which is required for all living entities?" Śrīla Rāmānanda Rāya replied, "The chief duty of every living entity is to meditate upon the lotus feet of Rādhā and Kṛṣṇa."

PURPORT
Śrīmad-Bhāgavatam states (1.2.14):

tasmād ekena manasa
bhagavān sātvatāṁ patiḥ
śrotavyah kirtitavyaś ca
dhyeyah pūjyaś ca nityadā

Sūta Gosvāmī replied to the sages headed by Śaunaka: "Everyone should very atten­tively listen to the pastimes of the Supreme Personality of Godhead. One should glorify His activities and meditate upon Him regularly."

TEXT 254
‘sarva tyaji’ jivera kartavya kāhān vāsa?’
vrāja-bhūmi vṛndāvana yāhān lilā-rāsa’

SYNONYMS
sarva—everything; tyaji’—giving up; jivera—of the living entity; kartavya—to be done; kāhān—where; vāsa—residence; vrāja-bhūmi—the land known as Vrajabhumi; vṛndāvana—the holy place named Vṛndāvana; yāhān—where; lilā-rāsa—Lord Kṛṣṇa performed His rāsa dance.

TRANSLATION
Śrī Caitanya Mahāprabhu asked, "Where should the living entity live, aban­doning all other places?" Rāmānanda Rāya replied, "The holy place known as Vṛndāvana or Vrajabhumi, where the Lord performed His rāsa dance."

PURPORT
According to Śrīmad-Bhāgavatam (10.47.61):
Let me become one of the herbs and plants of Vrndavana that the gopis trample, giving up all connections with family and friends and deciding to worship the lotus feet of Mukunda. Those lotus feet are sought by all great saintly persons expert in the study of Vedic literature.

TEXT 255

‘श्रवणमध्ये जीवे कौन क्रोध प्रभु तर?’
‘राधाकृष्ण-प्रेमकेलिक कर्ण-रसायनम्’ २५५

‘sravana-madhya jīvera kon śreṣṭha śravana?’
‘rādhā-krṣṇa-prema-keli karṇa-rasa-ayana’

SYNONYMS

śravana-madhya—out of all topics for hearing; jīvera—of the living entity; kon—what; śreṣṭha—most important; śravana—topic of hearing; rādhā-krṣṇa-prema-keli—the loving affairs between Rādhā and Krṣṇa; karṇa-rasa-ayana—most pleasing to the ear.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, “Out of all topics people listen to, which is best for all living entities?” Rāmānanda Rāya replied, “Hearing about the loving affairs between Rādhā and Krṣṇa is most pleasing to the ear.”

PURPORT

According to Śrīmad-Bhāgavatam (10.33.40):

vikṛḍitaṁ vraja-vadhūhir idaṁ ca viṣṇoh
śraddhānvito ‘nuṣṭānyād atha varnayed yaḥ
bhaktir parāṁ bhagavati pratilabhya kāmaṁ
ḥṛd-rogaṁ āśv apahinoty acireṇa dhīraḥ

“He who faithfully hears about the dealings between Lord Krṣṇa and the gopis in the rāsa dance and he who describes these activities attain to the perfectional stage of devotional service and simultaneously lose material, lusty desires.”
When one is liberated and hears of Lord Kṛṣṇa’s and Rādhā’s loving affairs, he is not inclined to have lusty desires. One mundane rogue once said that when the Vaiṣṇavas chant the name “Rādhā, Rādhā,” he simply remembers a barber’s wife named Rādhā. This is a practical example. Unless one is liberated, he should not try to hear about the loving affairs between Rādhā and Kṛṣṇa. If one is not liberated and listens to a relation of the rāsa dance, he may remember his mundane activities and illicit connections with some woman whose name may also be Rādhā. In the conditioned stage one should not even try to remember such things. By practicing the regulative principles, one should rise to the platform of spontaneous attraction for Kṛṣṇa. Then and only then should one hear about the rādhā-kṛṣṇa-līlā. Although these affairs may be very pleasing both to conditioned and to liberated souls, the conditioned soul should not try to hear them. The talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are conducted on the platform of liberation.

TEXT 256
‘उपास्येर मध्ये कोण उपास्य प्रधान?’
‘श्रेष्ठ उपास्य—युगल ‘राधाकृष्ण’ नाम’।’ 256।
‘upāsyera madhye kon upāsya pradhāna?’
‘sreṣṭha upāsya—yugala ‘rādhā-kṛṣṇa’ nāma’

SYNONYMS
upāsyera—objects of worship; madhye—among; kon—which; upāsya—worshipable object; pradhāna—the chief; sreṣṭha—the chief; upāsya—worshipable object; yugala—the couple; rādhā-kṛṣṇa nāma—the holy name of Rādhā-Kṛṣṇa, or Hare Kṛṣṇa.

TRANSLATION
Śrī Caitanya Mahāprabhu asked, “Among all worshipable objects, which is the chief?” Rāmānanda Rāya replied, “The chief worshipable object is the holy name of Rādhā and Kṛṣṇa, the Hare Kṛṣṇa mantra.”

PURPORT
According to Śrīmad-Bhāgavatam (6.3.22):

etāvān eva loke ‘smin
purīsāṁ dharmaḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ
“In this material world the living entity’s only business is to accept the path of bhakti-yoga and chant the holy name of the Lord.”

TEXT 257

‘mukti, bhukti vānche yei, kāhān duṇḍhāra gati?’
‘sthāvara-deha, deva-deha yaiche avasthi’t

SYNONYMS

mukti—liberation; bhukti—sense enjoyment; vānche—desires; yei—one who; kāhān—where; duṇḍhāra—of both of them; gati—the destination; sthāvara-deha—the body of a tree; deva-deha—the body of a demigod; yaiche—just as; avasthi’t—situated.

TRANSLATION

“And what is the destination of those who desire liberation and those who desire sense gratification?” Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, “Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods.”

PURPORT

Those who desire liberation by merging into the existence of God do not desire sense gratification within the material world. On the other hand, they have no information about serving the lotus feet of the Lord. Consequently, they are doomed to stand like trees for many thousands of years. Although trees are living entities, they are nonmoving. The liberated soul who attempts to merge into the existence of the Lord is no better than the trees. Trees also stand in the Lord’s existence because material energy and the Lord’s energy are the same. Similarly, the Brahman effulgence is also the energy of the Supreme Lord. It is the same whether one remains in the Brahman effulgence or in the material energy because in either there is no spiritual activity. Better situated are those who desire sense gratification and promotion to the heavenly planets. Such people want to enjoy themselves like denizens of heaven in gardens of paradise. They at least retain their individuality in order to enjoy life, but the impersonalists, who try to lose their individuality, also love both material and spiritual pleasure. The stone is immovable and has neither material nor spiritual activity. As far as the hard-working karmis are concerned, Śrīmad-Bhāgavatam states (11.10.23):
"After performing various sacrificial rituals for elevation to the heavenly planets, the karmis go there and enjoy themselves with the demigods to the extent that they have obtained the results of pious activities."

As stated in Bhagavad-gitā (9.20-21):

\[
\begin{align*}
\text{trai-vidyā māṁ soma-pāḥ pūta-pāpā} & \\
\text{yajñair iṣṭvā svar-gatirḥ prārthayante} & \\
\text{te puṇyam āśādyā surendra-lokaṁ} & \\
\text{aśnanti divyāṁ divi deva-bhogān} & \\
\text{te tāṁ bhuktvā svarga-lokaṁ viśālaṁ} & \\
\text{kṣine puṇye martya-lokaṁ viśanti} & \\
\text{evarh trayi-dharmam anuprapannā} & \\
\text{gatāgatāṁ kāma-kāmā labhante}
\end{align*}
\]

"Those who study the Vedas and drink soma juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights. When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness."

Therefore after finishing the results of pious activities, the karmis again return to this planet in the form of rain, and they begin their life as grass and plants in the evolutionary process.

**TEXT 258**

अरसा-ज्ञा काक चुषे ज्ञान-निष्फले ।
रसा-ज्ञा कोकिल खाय प्रेमाम्र-मुकुले ॥ २५८ ॥

arasa-jña kāka cūse jñāna-nimba-phale
rasa-jña kokila khāya premāmra-mukule

**SYNONYMS**

arasa-jña—without mellows; kāka—the crows; cūse—suck; jñāna—of knowledge; nimba-phale—on the bitter nimba fruit; rasa-jña—who are humorous; kokila—the cuckoos; khāya—eat; prema-āmra-mukule—the buds of the mango of love of Godhead.
TRANSLATION

Rāmānanda Rāya continued, “Those who are devoid of all mellows are like the crows that suck the juice from the bitter fruits of the nimba tree of knowledge, whereas those who enjoy mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead.”

PURPORT

The speculative process of empiric philosophy is as bitter as the fruit of the nimba tree. The tasting of this fruit is the business of crows. In other words, the philosophical process of realizing the Absolute Truth is a process taken up by crowlike men. The cuckoos have very sweet voices with which to chant the holy name of the Lord and taste the sweet fruit of the mango tree. Such devotees relish sweet mellows with the Lord.

SYNONYMS

abhāgiya—unfortunate; jñāni—the philosophical speculators; āsvādaye—taste; śuska—dry; jñāna—empiric knowledge; kṛṣṇa-prema-amrta—the nectar of love of Kṛṣṇa; pāna—drinking; kare—to; bhāgyavān—the fortunate.

TRANSLATION

Rāmānanda Rāya concluded, “The unfortunate empiric philosophers taste the dry process of philosophical knowledge, whereas the devotees regularly drink the nectar of love of Kṛṣṇa. Therefore they are most fortunate of all.”

TEXT 259

abhāgiya jñāni āsvādaye śuska jñāna
kṛṣṇa-premāmrta pāna kare bhāgyavān

TEXT 260

ei-mata dui jana kṛṣṇa-kathā-rase
nṛtya-gīta-rodane haila rātri-šeše
SYNONYMS

ei-mata—in this way; dui jana—both of them (Lord Caitanya and Râmañanda Râya); krîṣṇa-kathâ-rase—in the mellow of discussing topics about Kṛṣṇa; nitya-gîta—in dancing and chanting; rodane—in crying; haila—there was; râtri-šeše—the end of the night.

TRANSLATION

In this way both Caitanya Mahâprabhu and Râmañanda Râya passed the full night relishing the mellow of krîṣṇa-kathâ, topics about Kṛṣṇa. While they were chanting, dancing and crying, the night ended.

TEXT 261

dôñhe nija-nija-kârye calilâ vihâne
sandhyâ-kâle râya âsi’ mililâ âra dine

SYNONYMS
dôñhe—both of them; nija-nija-kârye—in their respective duties; calilâ—departed; vihâne—in the morning; sandhyâ-kâle—in the evening; râya—Râmañanda Râya; âsi’—coming again; mililâ—met; âra—next; dine—on the day.

TRANSLATION

The next morning they both departed to perform their respective duties, but in the evening Râmañanda Râya returned to meet the Lord again.

TEXT 262

îṣṭa-gosṭhi krîṣṇa-kathâ kahi’ kati-kshana
prabhu-pada dhari’ râya kare nivedana

SYNONYMS

îṣṭa-gosṭhi—spiritual discussion; krîṣṇa-kathâ—topics of Kṛṣṇa; kahi’—talking; kati-kshana—for some time; prabhu-pada—the lotus feet of the Lord; dhari’—catching; râya—Râmañanda Râya; kare—makes; nivedana—submission.
That next evening, after discussing the topic of Kṛṣṇa for some time, Rāmānanda Rāya caught hold of the lotus feet of the Lord and spoke as follows.

"There is transcendental variety in talks about Kṛṣṇa and Rādhārāṇī and Their transcendental loving affairs, humors and pastimes."

Rāmānanda Rāya then admitted, “You have manifested many transcendental truths in my heart. This is exactly the way Nārāyaṇa educated Lord Brahmā.”
PURPORT

The heart of Brahmā was enlightened by the Supreme Personality of Godhead. This is Vedic information given in the Śvetāsvatara Upaniṣad (6.18):

yo brahmaṁ ca vidadhāti pūrvarṁ
yo vai vedarṁ ca prahinoti tasmai
taṁ ha devaṁ atma-buddhi-prakāśaṁ
mumukṣuṁ vair āśaṇam ahaṁ prapadye

"Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahmā in Vedic knowledge through Lord Brahmā's heart. The Lord is the original source of all enlightenment and spiritual advancement." In this connection there are other references given in Śrīmad-Bhāgavatam 2.9.30-35, 11.14.3, 12.4.40 and 12.13.19.

TEXT 265

अन्तर्यामी इस्वरेको एि रीति हये।
बाहिरे न कहे, वस्तु प्रकाशे ज्ञदये॥ २६५ ॥

antaryāmi isvarera ei riti haye
bāhire nā kahe, vastu prakāše hṛdaye

SYNONYMS

antaryāmi—the Supersoul; isvarera—of the Personality of Godhead; ei—this; riti—the system; haye—is; bāhire—externally; nā kahe—does not speak; vastu—the facts; prakāše—manifests; hṛdaye—within the heart.

TRANSLATION

Rāmānanda Rāya continued, “The Supersoul within everyone’s heart speaks not externally but from within. He instructs the devotees in all respects, and that is His way of instruction.”

PURPORT

Here Śrī Rāmānanda Rāya admits that Śrī Caitanya Mahāprabhu is the Supersoul. It is the Supersoul that inspires the devotee; therefore He is the original source of the gayatri mantra. In the gayatri it is stated: oṁ bhūr bhuvah svāh tat savitur vareṇyam bhargo devasya dhimahi dhiyo yo naḥ pracodayāt. Savitṛ is the original source of all intelligence. That savitṛ is Lord Caitanya Mahāprabhu. This is confirmed in Śrīmad-Bhāgavatam (2.4.22):
"May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and His own self, and who appeared to be generated from the mouth of Brahmā, be pleased with me." This was spoken by Śukadeva Gosvāmī when he invoked the blessing of the Supreme Personality of Godhead before delivering Śrīmad-Bhāgavatam to Mahārāja Parīkṣit.

**TEXT 266**

जयंति यस्य तयोऽयं प्रायोगिक परलोकपद्धतिः प्राप्तं स्वरूपं
तेनैस्माद्य द्वे अधिकवेये युक्ति यं हरसं।
ते मात्राबिरुचिन्द्रं यथा विनिमयो यथा स्वरस्त्रं
धामं स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि॥ २६६॥

janmādy asya yato 'nvayād itarataś cārtheśv abhijñāḥ svarāt
tene brahma hrda ya adi-kavaye muhyanti yat sūrayaḥ
teto-vāri-mrdāṁ yathā vinimayo yatra tri-sargo 'ṃśa
dhāmnā svena sadā nirasta-kuhakam satyaṁ param dhimahi

**SYNONYMS**

janma-ādi—creation, maintenance and dissolution; asya—of this (the universe); yataḥ—from whom; anvayāḥ—directly from the spiritual connection; itaratāḥ—indirectly from the lack of material contact; ca—also; artheśu—in all affairs; abhijñāḥ—perfectly cognizant; sva-rāt—indepedent; tene—imparted; brahma—the Absolute Truth; hrda—the heart; yaḥ—who; adi-kavaye—unto Lord Brahmā; muhyanti—are bewildered; yat—in whom; sūrayaḥ—great personalities like Lord Brahmā and other demigods or great brāhmaṇas; tejaḥ-vāri-mrdāṁ—of fire, water and earth; yathā—as; vinimayaḥ—the exchange; yatra—in whom; tri-sargāḥ—the material creation of three modes; amṛṭa—factual; dhām-nā—with the abode; svena—His own personal; sadā—always; nirastakuhakam—devoid of all illusion; satyaḥ—the truth; param—absolute; dhimahi—let us meditate upon.

**TRANSLATION**

"I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the
transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion.'"

PURPORT
This is the opening invocation of Śrīmad-Bhāgavatam (1.1.1).

TEXT 267

एक संशय मोर आचये हरदये।
कृपा कारि' कह मोरे ताहार निष्चये॥ २६७॥

eka sariśaya mora āchaye hṛdaye
kṛpā kari' kaha more tāhāra niścaye
SYNONYMS
eka sariśaya—one doubt; mora—my; āchaye—there is; hṛdaye—in the heart; kṛpā kari'—being merciful; kaha—please say; more—unto me; tāhāra—of that; niścaye—the ascertainment.

TRANSLATION
Rāmānanda Rāya then said that he had but one doubt within his heart, and he petitioned the Lord, "Please be merciful upon me and just remove my doubt."

TEXT 268

পহিলে দেখিলু ভোর সন্নাতি-স্রুপু।
এবে ভোর দেখি মুঞ্জি শ্যাম-গোপুরপু॥ ২৬৮॥

pahile dekhiluḥ tomāra sannyāsi-svarūpa
ebe tomā dekhi muñi śyāma-gopa-rūpa
SYNONYMS
pahile—in the beginning; dekhiluḥ—I saw; tomāra—Your; sannyāsi-svarūpa—form as a person in the renounced order; ebe—now; tomā—You; dekhi—see; muñi—I; śyāma-gopa-rūpa—form as Śyāmasundara, the cowherd boy.
TRANSLATION
Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu: “At first I saw You appear like a sannyāsi, but now I am seeing You as Śyāmasundara, the cowherd boy.

TEXT 269

I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster.

PURPORT
Śyāmasundara is blackish, but here Rāmānanda Rāya says that he saw Śrī Caitanya Mahāprabhu appear golden. The lustrous body of Śrī Caitanya Mahāprabhu was covered by the bodily complexion of Śrimati Rādhārāṇī.

TEXT 270

I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster.
TRANSLATION

“I see that You are holding a flute to Your mouth, and Your lotus eyes are moving very restlessly due to various ecstasies.

TEXT 271

এইমত তোমা দেখি' হয় চমৎকার।
অকপট কহ, প্রভু, কারণ ইহার॥ ২৭১॥

ei-mata tomā dekhī' haya camatkāra
akapāṭe kaha, prabhu, kāraṇa ihāra

SYNONYMS

ei-mata—in this way; tomā—You; dekhī’—seeing; haya—there is; camatkāra—wonder; akapāṭe—without duplicity; kaha—please tell; prabhu—my Lord; kāraṇa—the cause; ihāra—of this.

TRANSLATION

“I actually see You in this way, and this is very wonderful. My Lord, please tell me without duplicity what is causing this.”

TEXT 272

প্রভু কহে,—কৃষ্ণে তোমার গাঢ্যপ্রম হয়।
প্রেমার স্বভাব এই জানিহ নিশ্চয়॥ ২৭২॥

prabhu kahe,—kṛṣṇe tomāra gāḍha-prema haya
premāra svabhāva ei jāniha niścaya

SYNONYMS

prabhu kahe—the Lord replied; kṛṣṇe—unto Kṛṣṇa; tomāra—your; gāḍha-prema—deep love; haya—there is; premāra—of such transcendental love; svabhāva—the nature; ei—this; jāniha—please know; niścaya—certainly.

TRANSLATION

Lord Śri Caitanya Mahāprabhu replied, “You have a deep love for Kṛṣṇa, and one who has such deep ecstatic love for the Lord naturally sees things in such a way. Please take this from Me to be certain.
TEXT 273

mahā-bhāgavata dekhe sthāvara-jaṅgama
tāhān tāhān haya tāhān sri-kṛṣṇa-sphuṃa

SYNONYMS

mahā-bhāgavata—a first-class advanced devotee; dekhe—sees; sthāvara-jaṅgama—the movable and inert; tāhān tāhān—here and there; haya—is; tāhān—his; sri-kṛṣṇa-sphuṃa—manifestation of Lord Kṛṣṇa.

TRANSLATION

“A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but the manifestation of Lord Kṛṣṇa.”

TEXT 274

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphuṃti

SYNONYMS

sthāvara-jaṅgama—movable and inert; dekhe—he sees; nā—not; dekhe—sees; tāra—its; mūrti—form; sarvatra—everywhere; haya—there is; nija—his own; iṣṭa-deva—worshipable Lord; sphuṃti—manifestation.

TRANSLATION

“The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord.”

PURPORT

Due to his deep ecstatic love for Kṛṣṇa, the mahā-bhāgavata sees Kṛṣṇa everywhere and nothing else. This is confirmed in Brahma-saṁhitā (5.38): premānjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti.
As soon as a devotee sees something—be it movable or inert—he immediately remembers Kṛṣṇa. An advanced devotee is advanced in knowledge. This knowledge is very natural to a devotee, for he has already read in Bhagavad-gītā how to awaken Kṛṣṇa consciousness. According to Bhagavad-gītā:

\[
\text{raso 'ham apsu kaunteya} \\
\text{prabhami šaśi-sūryayōḥ} \\
\text{praṇavaḥ sarva-vedeṣu} \\
\text{śabdah khe pauruṣam nṛṣu}
\]

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man." (Bg. 7.8)

Thus when a devotee drinks water or any other liquid, he immediately remembers Kṛṣṇa. For a devotee there is no difficulty in awakening Kṛṣṇa consciousness twenty-four hours a day. It is therefore said:

\[
\text{sthāvara jaṅgama dekhe nā dekhe tāra mūrti} \\
\text{sarvatra haya nija iṣṭa-deva-sphūrti}
\]

A saintly person, an advanced devotee, sees Kṛṣṇa twenty-four hours a day and nothing else. As far as movable and inert things are concerned, a devotee sees them all as transformations of Kṛṣṇa’s energy. As stated in Bhagavad-gitā:

\[
\text{bhūmir āpo 'nalo vāyuḥ} \\
\text{khaṁ mano buddhir eva ca} \\
\text{ahaṅkāra itiyanṁ me} \\
\text{bhinnā prakṛtir aṣṭadhā}
\]

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies.” (Bg. 7.4)

Actually nothing is separate from Kṛṣṇa. When a devotee sees a tree, he knows that the tree is a combination of two energies—material and spiritual. The inferior energy, which is material, forms the body of the tree; however, within the tree is the living entity, the spiritual spark, which is part and parcel of Kṛṣṇa. This is the superior energy of Kṛṣṇa within this world. Whatever living thing we see is simply a combination of these two energies. When an advanced devotee thinks of these energies, he immediately understands that they are manifestations of the Supreme Lord. As soon as we see the sun rise in the morning, we arise and set about doing our morning duties. Similarly, as soon as a devotee sees the energy of the Lord, he immediately remembers Lord Śrī Kṛṣṇa. This is explained in this verse:
A devotee who has purified his existence through devotional service sees only Kṛṣṇa in every step of life. This is also explained in the next verse, which is a quotation from Śrīmad-Bhāgavatam (11.2.45).

TEXT 275

sarvatra haya nija īṣṭa-deva-sphūrti

_Sri Caitanya Mahaprabhu continued, “A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.’_

TEXT 276

vāna-latās taraṇa ātmanī visṛṣṭi
vyañjayantya iva puṣpa-phalādhyāḥ
pranaṭa-bhāra-viṣṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma
SYNONYMS

vana-latāḥ—the herbs and plants; taravaḥ—the trees; ātmani—in the Supreme Soul; viṣṇum—the Supreme Personality of Godhead; vyaṅjayantyaḥ—manifesting; iva—like; puspā-phala-ādhyāḥ—filled with luxuriant fruits and flowers; pra­nata-bhāra—bowed down because of loads; viṣapāḥ—the trees; madhu­dhārāḥ—showers; prema-hṛṣṭā—inspired by love of Godhead; tanavaḥ—whose bodies; vavrṣuḥ—constantly rained; sma—certainly.

TRANSLATION

"'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopis saw all the forest of Vṛndāvana.'"

PURPORT

This verse (Bhāg. 10.35.9) is one of the songs the gopīs sang during Kṛṣṇa's absence. In Kṛṣṇa's absence the gopīs were always absorbed in thought of Him. Similarly, the bhāgavata, the advanced devotee, sees everything as potentially serving the Lord. Śrīla Rūpa Gosvāmī recommends:

\[
\text{prāpañcikatayā buddhyā}
\]
\[
\text{hari-sambandhi-vastunāḥ}
\]
\[
\text{mumukṣubhiḥ parityāgo}
\]
\[
\text{vairāgyarh phalgu kathyate}
\]

(Bhakti-rasāmṛta-sindhu, 1.2.126)

The advanced devotee does not see anything that is not connected with Kṛṣṇa. Unlike the Māyāvādī philosophers, a devotee does not see the material world as false. Rather, he sees everything in the material world connected to Kṛṣṇa. A devotee knows how to utilize such things in the service of the Lord, and this is characteristic of the mahā-bhāgavata. The gopīs saw the plants, creepers and forest trees loaded with fruits and flowers and ready to serve Kṛṣṇa. In this way they immediately remembered their worshipable Lord Śrī Kṛṣṇa. They did not simply see plants, creepers and trees the way a mundane sees them.

TEXT 277

राधाकृष्ण तोमार महाप्रेम हैं।
याहि ताहि राधाकृष्ण तोमारे स्नाय स्नाय || २७७ ||

radhā-krṣne tomāra mahā-prema haya
yāhaṁ tāhāṁ radhā-krṣna tomāre sphuraya
SYNONYMS

tomāra—unto you; maha-prema—great love; haya—there is; yañānv tāhān—anywhere and everywhere; rādhā-kṛṣṇa—Lord Kṛṣṇa and Śrīmatī Rādhārāṇī; tomāre—unto you; sphuraya—appear.

TRANSLATION

Lord Caitanya Mahāprabhu continued, “My dear Rāya, you are an advanced devotee and are always filled with ecstatic love for Rādhā and Kṛṣṇa. Therefore whatever you see—anywhere and everywhere—simply awakens your Kṛṣṇa consciousness.”

TEXT 278

rāya kahe,—prabhu tumīchāḍha bhāri-bhūri
mora āge nījarūpa nā kariha curī

SYNONYMS

rāya kahe—Ramananda Rāya replied; prabhu—my Lord; tumi—You; chāḍha—give up; bhāri-bhūri—these grave talks; mora—of me; āge—in front; nījarūpa—Your real form; nā—not; kariha—to conceal; curī—to stealing.

TRANSLATION

Ramananda Rāya replied, “My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me.”

TEXT 279

rādhi-kārā bhāva-kānti kari’ aṅgikāra
nīja-rasa āsvādite kariyācha avatāra

SYNONYMS

rādhi-kāra—of Śrīmati Rādhārāṇī; bhāva-kānti—ecstatic love and luster; kari’—making; aṅgikāra—acceptance; nīja-rasa—Your own transcendental mellow; āsvādite—to taste; kariyācha—You have made; avatāra—incarnation.
Rāmānanda Rāya continued, “My dear Lord, I can understand that You have assumed the ecstasy and bodily complexion of Śrīmatī Rādhārāṇī. By accepting this, You are tasting Your own personal transcendental humor and have therefore appeared as Śrī Caitanya Mahāprabhu.

TEXT 280

निजगृहकार्य तोमार—प्रेम आन्वायन ।
आनुशांगि प्रेममय तकले त्रिभुवन ॥ २८० ॥

nija-gūḍha-kārya tomāra—prema āsvādana
ānuśāṅge prema-maya kaile tribhuvana

SYNONYMS

nija-gūḍha-kārya—own confidential business; tomāra—Your; prema—transcendental love; āsvādana—tasting; ānuśāṅge—simultaneously; prema-maya—transformed into love of God; kaile—You have made; tri-bhuvana—all the world.

TRANSLATION

“My dear Lord, You have descended in this incarnation of Lord Caitanya for Your own personal reasons. You have come to taste Your own spiritual bliss, and at the same time You are transforming the whole world by spreading the ecstasy of love of Godhead.

TEXT 281

आपने आईले मोरे करिते उद्धार ।
एबे कपाता कर,—तोमार कोन ब्यवहार ॥ २८१ ॥

āpane āile more karite uddhāra
ebe kapaṭa kara,—tomāra kona vyavahāra

SYNONYMS

āpane—personally; āile—You have come; more—unto me; karite—to make; uddhāra—deliverance; ebe—now; kapaṭa—duplicity; kara—You do; tomāra—Your; kona—what; vyavahāra—behavior.

TRANSLATION

“My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behavior?”
TEXT 282

तबे हासि’ ताँवेप्रब्द’ देखाइल स्वरूप ।
‘रसराज’, ‘महाभाव’—दुई एक रूप ॥ २८२ ॥

tabe hāsi’ tāṅre prabhu dekhāila svarūpa
‘rasa-rāja’, ‘mahābhāva’—dui eka rūpa

SYNONYMS

tabe—therefore; hāsi’—smiling; tāṅre—unto him (Rāmānanda Rāya); prabhu—the Lord; dekhāila—showed; svarūpa—His personal form; rasa-rāja—the king of all transcendental humors; mahā-bhāva—the condition of ecstatic love; dui—two; eka—one; rūpa—form.

TRANSLATION

Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrimatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.

PURPORT

This is described as rādhā-bhāva-dyuti-suvalitarh naumi kṛṣṇa-svarūpam. Lord Śrī Kṛṣṇa was absorbed in the features of Śrimatī Rādhārāṇī. This was disclosed to Rāmānanda Rāya when he saw Lord Śrī Caitanya Mahāprabhu. An advanced devotee can understand śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya. Śrī Caitanya Mahāprabhu, being a combination of Kṛṣṇa and Rādhā, is nondifferent from Rādhā-Kṛṣṇa combined. This is explained by Svarūpa Dāmodara Gosvāmi:

rādhā kṛṣṇa-praṇaya-vikṛtiḥ hlādini śaktir asmād
ekātmānāv api bhuvī purā deha-bhedāṁ gatau tau
caitanyākhyāṁ prakāṭam adhunā tad-dvayaṁ caikyam āptarāṁ
rādhā-bhāva-dyuti-suvalitarh naumi kṛṣṇa-svarūpam
(Cc. Ādi 1.5)

Rādhā-Kṛṣṇa is one. Rādhā-Kṛṣṇa is Kṛṣṇa and Kṛṣṇa’s pleasure potency combined. When Kṛṣṇa exhibits His pleasure potency, He appears to be two—Rādhā and Kṛṣṇa. Otherwise, both Rādhā and Kṛṣṇa are one. This oneness may be perceived by advanced devotees through the grace of Śrī Caitanya Mahāprabhu. This was the case with Rāmānanda Rāya, and such realization is possible for the advanced devotee. One may aspire to attain such a position, but one should not try to imitate the maha-bhāgavata.
Upon seeing this form, Rāmānanda Rāya almost lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.

When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. However, when he saw Lord Caitanya in the dress of a sannyāsī, he was struck with wonder.
ālingana kari' prabhu kaila āsvāsana
tomā vinā ei-rūpa nā dekhe anya-jana

SYNONYMS
ālingana kari'—embracing him; prabhu—the Lord; kaila—did; āsvāsana—pacifying; tomā vinā—but for you; ei-rūpa—this form; nā—not; dekhe—sees; anya-jana—anyone else.

TRANSLATION
After embracing Rāmānanda Rāya, the Lord pacified him, informing him, “But for you, no one has ever seen this form.”

PURPORT
In Bhagavad-gītā it is stated:

nāharṁ prakāsah sarvasya
yoga-māyā-samāvrtah
mūḍho 'yaṁ nābhijānāti
loko mām 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 Lord always reserves the right of not being exposed to everyone. The devotees, however, are always engaged in the service of the Lord, serving with the tongue by chanting the Hare Kṛṣṇa mantra and tasting maha-prasāda. Gradually the sincere devotee pleases the Supreme Personality of Godhead, and the Supreme Lord reveals Himself. One cannot see the Supreme Lord by making personal efforts. Rather, when the Lord is pleased by the service of a devotee, He reveals Himself.

TEXT 286

mora tattva-lilā-rasa tomāra gocare ।
āttadā eva ei-rūpa dekhāiluṁ tomāre ॥ २८६ ॥

SYNONYMS
mora—My; tattva-lilā—truth and pastimes; rasa—and mellow; tomāra—of you; gocare—within the knowledge; ateva—therefore; ei-rūpa—this form; dekhāiluṁ—I have shown; tomāre—unto you.
Śrī Caitanya Mahāprabhu confirmed, “All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you.

TRANSLATION

Sri Caitanya Mahaprabhu confirmed, “All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you.

SYNONYMS

gaura—white; aṅga—body; nahe—not; mora—My; rādhā-aṅga—of the body of Śrīmatī Rādhārāṇī; sparśana—the touching; gopendra-suta—the son of Nanda Mahārāja; vinā—except; tenho—Śrīmatī Rādhārāṇī; nā—not; sparśe—touches; anya-jana—anyone else.

TRANSLATION

“Actually My body does not have a white complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.

SYNONYMS

tāṅra—of Śrīmatī Rādhārāṇī; bhāve—in the ecstasy; bhāvīta—enlightened; kari’—making; ātma-mana—body and mind; tabe—thereupon; nija-mādhurya—My own transcendental humor; kari—I do; āsvādana—tasting.

TRANSLATION

“I have now converted My body and mind into the ecstasy of Śrīmatī Rādhārāṇī; thus I am tasting My own personal sweetness in that form.”

PURPORT

Gaurasundara here informed Śrī Rāmānanda Rāya, “My dear Rāmānanda Rāya, you were actually seeing a separate person with a white-complexioned body. Ac-
tually I am not white. Being Śrī Kṛṣṇa, the son of Nanda Mahārāja, I am blackish, but when I come in touch with Śrīmati Rādhārāṇī I become white complexioned eternally. Śrīmati Rādhārāṇī does not touch the body of anyone but Kṛṣṇa. I taste My own transcendental features by accepting the complexion of Śrīmati Rādhārāṇī. Without Rādhārāṇī, one cannot taste the transcendental pleasure of Kṛṣṇa’s conjugal love.” In this regard, Śrīla Bhaktisiddhānta Sarasvatī Thināra comments on the prākṛta-sahajīyā-sampradāya, which considers Kṛṣṇa and Lord Caitanya to possess different bodies. They misinterpret the words gaura aṅga nahe mora mentioned herein. From this verse we can understand that Lord Caitanya Mahāprabhu is nondifferent from Kṛṣṇa. Both are the same Supreme Personality of Godhead. In the form of Kṛṣṇa, the Lord enjoys spiritual bliss and remains the shelter of all devotees, viṣaya-vigraha. Kṛṣṇa in His Gaurāṅga feature tastes separation from Kṛṣṇa in the ecstasy of Śrīmati Rādhārāṇī. This ecstatic form is Śrī Kṛṣṇa Caitanya. Śrī Kṛṣṇa is always the transcendental reservoir of all pleasure, and He is technically called dhīra-lalita. Rādhārāṇī is the embodiment of spiritual energy, personified as ecstatic love for Kṛṣṇa; therefore only Kṛṣṇa can touch Śrīmati Rādhārāṇī. The dhīra-lalita aspect is not seen in any other form of the Lord, neither in Viṣṇu nor in Nārāyaṇa. Śrīmati Rādhārāṇī is therefore known as Govinda-nandini and Govinda-mohini, for She is the only source of transcendental pleasure for Śrī Kṛṣṇa. Indeed, She is the only person who can enchant His mind.

TEXT 289

तोमारं ठांग्लिं आनारं बिदूं गौद्य नाहि कर्ष।
जूकाइले प्रेम-बले जान सर्वमर्म || २८९ ||

tomāra ṭhāṇī āmāra kichu gupta nāhi karma
lukāile prema-bale jāna sarva-marma

SYNONYMS

tomāra ṭhāṇi—before you; āmāra—My; kichu—anything; gupta—hidden; nāhi—is not; karma—action; lukāile—even if I conceal; prema-bale—by the force of your love; jāna—you know; sarva-marma—everything in detail.

TRANSLATION

Lord Caitanya Mahāprabhu then admitted to His pure devotee, Rāmānanda Rāya, “Now there is no confidential activity unknown to you. Even though I try to conceal My activities, you can understand everything in detail by virtue of your advanced love for Me.”
TEXT 290

The Lord then requested Ramananda Raya: “Keep all these talks a secret. Please do not expose them anywhere and everywhere. Since My activities appear to be like those of a madman, people may take them lightly and laugh.”

TEXT 291

Caitanya Mahaprabhu then said, “Indeed, I am a madman, and you are also a madman. Therefore both of us are on the same platform.”

PURPORT

All these conversations between Rāmānanda Rāya and Śrī Caitanya Mahaprabhu appear ludicrous to a common man who is not a devotee. The entire world is filled with material conceptions, and people are unable to understand these conversations due to the conditioning of mundane philosophy. Those who
are overly attached to mundane activities cannot understand the ecstatic conversations between Rāmānanda Rāya and Caitanya Mahāprabhu. Consequently the Lord requested that Rāmānanda Rāya keep all these conversations secret and not expose them to the general populace. If one is actually advanced in Kṛṣṇa consciousness, he can understand these confidential talks; otherwise they appear crazy. Śrī Caitanya Mahāprabhu therefore informed Rāmānanda Rāya that they both appeared as madmen and were therefore on the same platform. It is confirmed in Bhagavad-gitā:

\[
yā niśā sarva-bhūtanārāṁ
tasyāṁ jāgarti saṁyami
yasyāṁ jāgrati bhūtāni
sā niśā paśyato muneḥ
\]

“What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.” (Bg. 2.69)

Sometimes Kṛṣṇa consciousness appears like a type of madness to mundane people, just as the activities of mundaners are considered a form of madness by Kṛṣṇa conscious men.

TEXT 292

एइरूप दशरात्रि रामानन्द-संगे ।
सुक्खे गोराइला अभू कृष्णकथा रंजे || २९२ ||

ei-rūpa daśa-rātri rāmānanda-saṅge
sukhe gonaīla prabhu kṛṣṇa-kathā-raṅge

SYNONYMS

ei-rūpa—in this way; daśa-rātri—ten nights; rāmānanda saṅge—with Śrī Rāmānanda Rāya; sukhe—in great happiness; gonaīla—passed; prabhu—Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā-raṅge—in transcendental pleasure by discussing talks of Kṛṣṇa.

TRANSLATION

For ten nights Lord Caitanya Mahāprabhu and Rāmānanda Rāya spent a happy time discussing the pastimes of Kṛṣṇa.

TEXT 293

निग्रुह त्रंक्रेर रस-लीलार विचार ।
अनेक कहिह, तार ना पाईल पार || २९३ ||
nigūḍha vrajera rasa-līlāra vicāra
aneka kahila, tāra nā pāila pāra

SYNONYMS
nigūḍha—very confidential; vrajera—of Vṛndāvana, or Vraja-bhūmi; rasa-līlāra—of the pastimes of conjugal love between Kṛṣṇa and the gopīs; vicāra—consideration; aneka—various; kahila—spoke; tāra—of that; nā—not; pāila—got; pāra—the limit.

TRANSLATION
The conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu contain the most confidential subject matters touching the conjugal love between Radhā and Kṛṣṇa in Vṛndāvana [Vraja-bhūmi]. Although both talked at great length about these pastimes, they could not reach the limit of discussion.

TEXT 294

SYNONYMS
tāmā—copper; kāṁśā—bell metal; rūpā—silver; sonā—gold; ratna-cintāmaṇi—the best of all metals, touchstone; keha—somebody; yadi—if; kāhān—somewhere; potā—buried; pāya—finds; eka-khāṇi—in one place.

TRANSLATION
Actually these conversations are like a great mine wherefrom one can extract all kinds of metal—copper, bell metal, silver, gold, base metals and all others. They are like a touchstone buried in one place.

PURPORT
Śrīla Bhaktivinoda Ṭhākura gives the following summary of the conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. Rāmānanda Rāya replied to five questions of Śrī Caitanya Mahāprabhu, stated in verses 57-67. The first answer is compared to copper, and the fifth answer is most valuable because it deals with unalloyed devotion, the ultimate goal of devotional life, and illuminates the preceding four subordinate answers.
Srila Bhaktisiddhanta Sarasvati Thakura points out that in Vrajabhumi there is the Yamuna River with its sandy banks. There are *kadamba* trees, cows, Krsna’s sticks with which He herds cows, and Krsna’s flute. All of these belong to the *santa-rasa*, the mellow of neutrality in devotional service. There are also the direct servants of Krsna named Citraka, Patraka and Raktaka, and these are the embodiments of service in the mellow of servitude. There are also friends like Sudama, Nanda Maharsa and others who embody service in fraternity. Nanda Maharsa and mother Yasoda are the embodiments of paternal love. Above all of these is Srimati Radharani and Her assistants, the gopis Lalita, Visakha and others. In this way all five mellows—*santa, dasya, sakhya, vatsalya* and *madhurya*—exist eternally. They are also compared to metals like copper, bell metal, silver, gold and touchstone. Srila Kaviraja Gosvami therefore refers to a metal mine eternally existing in Vrndavana, Vrajabhumi.

TEXT 295

$krame$ utthaite seha uttama vastu paya
aiche praasnottara kaila prabhu-ramaraya

SYNONYMS

$krame$—gradually; *utthaite*—to raise; *seha*—that person; *uttama*—best; *vastu*—metal; *paya*—gets; *aiche*—so also; *praansa-uttara*—the questions and answers; *kaila*—have done; *prabhu*—Sri Caitanya Mahaprabhu; *rama-rya*—and Ramananda Raya.

TRANSLATION

Both Sri Caitanya Mahaprabhu and Ramananda Raya worked like miners, excavating all kinds of valuable metals, each one better than the other. Their questions and answers are exactly like that.

TEXT 296

ara dina raya-pase vidaya margila
vidayera kale tahrre ei ajna dila

SYNONYMS

*ara*—some; *dina*—in another day; *raya-pase*—of Ramananda; *vidaya*—valuable; *margila*—mine; *vidayera kale*—their questions; *tahrre*—like; *ajna*—that.
SYNONYMS

āra dina—the next day; rāya-pāse—before Rāmānanda Rāya; vidāya māgilā—begged farewell; vidāyera kāle—at the time of departure; tāhre—unto him; ei—this; ājñā—order; dilā—gave.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu begged Rāmānanda Rāya to give Him permission to leave, and at the time of farewell the Lord gave him the following orders.

TEXT 297

বিষয় চাডিয়া তুমি যাহ নীলাচলে।
আমি তীর্থ কারি’ তাহা আসিব অল্পকালে। || ২৯৭||

viṣaya chādiyā tumī yâha nilācale
āmi tirtha kari’ tānhā āsiba alpa-kāle

SYNONYMS

viṣaya—material engagement; chādiyā—giving up; tumī—you; yâha—go; nilācale—to Jagannātha Puri; āmi—I; tirtha kari’—finishing My touring and pilgrimage; tānhā—there; āsiba—shall return; alpa-kāle—very soon.

TRANSLATION

Śrī Caitanya Mahāprabhu told him, “Give up all material engagements and come to Jagannātha Puri. I will return there very soon after finishing My tour and pilgrimage.

TEXT 298

দুইজনে নীলাচলে রহিব একসঙ্গে।
সুখে গোনাইব কাল কৃষ্ণকথা-রাঙ্গে। || ২৯৮||

dui-jane nilācale rahiba eka-saṅge
sukhe goṇāiba kāla kṛṣṇa-kathā-raṅge

SYNONYMS

dui-jane—both of us; nilācale—at Jagannātha Puri; rahiba—shall stay; eka-saṅge—together; sukhe—in happiness; goṇāiba—shall pass; kāla—time; kṛṣṇa-kathā-raṅge—in the pleasure of discussing topics about Kṛṣṇa.
TRANSLATION

"The two of us shall remain together at Jagannatha Puri and happily pass our time discussing Krsna."

TEXT 299

**etal bali’ ramanande kari’ aliingana**
**tãne gha re paethaiya karila sayana**

SYNONYMS

*eta bali’—saying this; ramanande—to Sri Ramananda Raya; kari’—doing; aliingana—embracing; tãne—him; gha re—to his home; paethaiya—sending; karila—did; sayana—lying down.

TRANSLATION

Sri Caitanya Mahaprabhu then embraced Sri Ramananda Raya, and after sending him back to his home, the Lord took rest.

TEXT 300

**‘pratahkówale uthi’ prabhu dekhi’ hanumân**
**tãne namaskari’ prabhu daksiñe karila prayâna**

SYNONYMS

*pratah-kâle—in the morning; uthi’—rising; prabhu—Lord Sri Caitanya Mahâprabhu; dekhi’—visiting; hanumân—the village deity Hanumân; tãne—unto him; namaskari’—offering obeisances; prabhu—Sri Caitanya Mahâprabhu; daksiñe—to the south; karila—made; prayâna—departure.

TRANSLATION

After rising from bed the next morning, Sri Caitanya Mahâprabhu visited the local temple, where there was a deity of Hanumân. After offering him obeisances, the Lord departed for South India.
PURPORT

In almost all the cities and towns of India there are temples of Hanumānji, the eternal servant of Lord Rāmacandra. There is even a temple of Hanumān near Govindājī temple in Vṛndāvana. Formerly this temple was in front of the Gopālajī temple, but that Deity Gopālajī went to Orissa to remain as Śākṣi-gopāla. Being the eternal servant of Lord Rāmacandra, Hanumānji has been respectfully worshiped for many hundreds and thousands of years. Here even Lord Śrī Caitanya Mahāprabhu set the example in showing how one should offer respects to Hanumānji.

TEXT 301

‘विद्यापुरे’ नाना-मत लोक बैले यति।
प्रभु-दर्शने ‘वैष्णव’ हैल छाड़ि’ निज-मत

SYNONYMS

vidyāpūre—in the town of Vidyanagara; nāna-mata—various opinions; loka—people; vaise—reside; yata—all; prabhu-darśane—in seeing Śrī Caitanya Mahāprabhu; vaiṣṇava—devotees of Lord Viṣṇu; haila—became; chaḍi’—giving up; nija-mata—own opinions.

TRANSLATION

All the residents of Vidyanagara were of different faiths, but after seeing Śrī Caitanya Mahāprabhu, they abandoned their own faiths and became Vaiṣṇavas.

TEXT 302

रामनंद हैल| प्रभुर विरहे बिच्छल |
प्रभुर ध्याने रहे विषय छाड़ि’ सकल

SYNONYMS

rāmānanda—Śrīla Rāmānanda Rāya; haila—became; prabhura—of Lord Śrī Caitanya Mahāprabhu; virahe—in separation; vihvala—overwhelmed; prabhura
When Rāmānanda Rāya began to feel separation from Śrī Caitanya Mahāprabhu, he was overwhelmed. Meditating on the Lord, he gave up all his material business.

I have briefly described the meeting between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. No one can actually describe this meeting exhaustively. It is even impossible for Lord Śeṣa Nāga, who has thousands of hoods.

The activities of Śrī Caitanya Mahāprabhu are like condensed milk, and the activities of Rāmānanda Rāya are like large quantities of sugar candy.
TEXT 305

Their meeting is exactly like a mixture of condensed milk and sugar candy. When they talk of the pastimes of Rādhā and Kṛṣṇa, camphor is added. If one tastes this combined preparation, he is most fortunate.

TEXT 306

This wonderful preparation has to be taken aurally. If one takes it, he becomes greedy to relish it even further.

TEXT 307

‘rasa-tattva-jñāna’ haya ihāra śravaṇe
‘prema-bhakti’ haya rādhā-kṛṣṇera caraṇe
SYNONYMS

rasa-tattva-jñāna—transcendental knowledge of the humors of conjugal love of Rādhā and Kṛṣṇa; haya—is; ihāra—of this; śravaṇe—by hearing; prema-bhakti—pure love of Godhead; haya—becomes possible; rādhā-kṛṣṇera caraṇe—at the lotus feet of Rādhā and Kṛṣṇa.

TRANSLATION

By hearing talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu, one is enlightened to the transcendental knowledge of the mellows of Rādhā and Kṛṣṇa’s pastimes. Thus one can develop unalloyed love for the lotus feet of Rādhā and Kṛṣṇa.

TEXT 308

caitanyera gūḍha-tattva āhā haite iha haite
viśvāsa kari’ śuna, tarka nā kariha citte

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; gūḍha-tattva—the confidential truth; jñāni—we can learn; iha haite—from these talks; viśvāsa kari’—having firm faith; śuna—hear; tarka—arguments; nā—not; kariha—do; citte—within the heart.

TRANSLATION

The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Śrī Caitanya Mahāprabhu.

TEXT 309

alaukika līlā ei parama nigūḍha
viśvāse pāiye, tarke haya bahu-dūra

SYNONYMS

alaukika—uncommon; līlā—pastimes; ei—this; parama—most; nigūḍha—confidential; viśvāse—by faith; pāiye—we can get; tarke—by argument; haya—is; bahu-dūra—far away.
TRANSLATION

This part of Śrī Caitanya Mahāprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise by arguing one will always remain far away.

TEXT 310

This part of Śrī Caitanya Mahāprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise by arguing one will always remain far away.

TEXT 310

TRANSLATION

This part of Śrī Caitanya Mahāprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise by arguing one will always remain far away.

SYNONYMS

śrī-caitanya—of Lord Śrī Caitanya Mahāprabhu; nityānanda—of Lord Nityānanda; advaita-carana—and the lotus feet of Śrī Advaita Prabhu; yānha sarva-sva—whose everything; tāhre—him; mile—meets; ei—this; dhana—treasure.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura says that Kṛṣṇa is obtainable for the faithful, but for those who are accustomed to argue, Kṛṣṇa is far, far away. Similarly, these talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu can be understood by a person who has firm faith. Those who are not in the disciplic succession, the asauta-panthis, cannot have faith in these talks. They are always doubting and engaging in mental concoctions. These talks cannot be understood by such whimsical people. Transcendental topics remain far, far away from those engaged in mundane arguments. In this regard, the Vedic mantras in the Kaṭha Upaniṣad (1.2.9) state, naiṣa tareṇa matir āpaneyā proktāṇyenaiva suṇānāya preṣṭha. According to the Mundāka Upaniṣad (3.2.3), nāyaṁ ātmā pravacanena labhito na medhayā na bahunā śrutena/ yam evaiṣa vrṣnute tena labhyas tasyaiṣa ātmā vivṛṣnute tanūṁ svāṁ. And according to the Brahma-sūtra (2.1.11), tarkāpratiṣṭhānāt.

All Vedic literatures declare that transcendental subjects cannot be understood simply by argument or logic. Spiritual matters are far above experimental knowledge. If one is interested in the transcendental loving affairs of Kṛṣṇa, it is only by Kṛṣṇa's mercy that he can understand them. If one tries to understand these transcendental topics simply by using one's material brain substance, the attempt will
be futile. It doesn't matter whether one is a prakṛta-sahajiyā, a mundane opportunist or a scholar; one's labor to understand these topics by mundane means will ultimately be frustrated. One therefore has to give up all mundane attempts and try to become a pure devotee of Lord Viśu. When a devotee follows the regulative principles, the truth of these talks will be revealed to him. This is confirmed:

\[
\text{ataḥ śrī-krṣṇa-nāmādi} \\
\text{na bhaved grāhyam indriyaiḥ} \\
\text{sevonmukhe hi jihvādau} \\
\text{svayam eva sphuraty adaḥ} \\
\] (Bhakti-rasāmṛta-sindhu, 1.2.109)

One cannot understand the holy name of the Lord, His pastimes, form, qualities, and entourage by blunt material senses. However, when the senses are purified by the constant rendering of service, the spiritual truth of the pastimes of Rādhā and Kṛṣṇa are revealed. As confirmed in the Muṇḍaka Upaniṣad: yam evaisa vrṇute tene labhyas. Only one who is favored by the Supreme Personality of Godhead can understand the transcendental features of Śrī Caitanya Mahāprabhu.

**TEXT 311**

रामानंद राये मोर कोटि नमस्कार ।
वार मुखे केल प्रभु रसेर विस्तार ॥ ३११ ॥

rāmānanda rāye mora koṭi namaskāra
yāṭra mukhe kaila prabhu rasera vistāra

**SYNONYMS**

rāmānanda rāye—unto Śrī Rāmānanda Rāya; mora—my; koṭi—ten million; namaskāra—obeisances; yāṭra mukhe—in whose mouth; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; rasera vistāra—the expansion of transcendental mellows.

**TRANSLATION**

I offer ten million obeisances unto the lotus feet of Śrī Rāmānanda Rāya because from his mouth much spiritual information has been expanded by Śrī Caitanya Mahāprabhu.

**TEXT 312**

मामोदर-स्वरूपेण कठोर-अनुसारे ।
रामानंद-मिलन-लीला करिल छारे ॥ ३१२ ॥
Talks Between the Lord and Rāmānanda Rāya

*dāmodara-svarūpera kaḍacā-anusāre
rāmānanda-milana-līlā karila pracāre*

SYNONYMS

dāmodara-svarūpera—of Svarūpa Dāmodara Gosvāmi; kaḍacā—with the notebooks; anusāre—in accordance; rāmānanda-milana-līlā—the pastimes of the meeting with Rāmānanda; karila—have done; pracāre—distribution.

TRANSLATION

I have tried to preach the pastimes of Lord Śrī Caitanya Mahāprabhu’s meeting with Rāmānanda Rāya in accordance with the notebooks of Śrī Svarūpa Dāmodara.

PURPORT

At the end of every chapter, the author admits the value of the disciplic succession. He never claims to have written this transcendental literature by carrying out research work. He simply admits his indebtedness to the notes taken by Svarūpa Dāmodara, Raghunātha dāsa Gosvāmi and other authoritative persons. This is the way of describing transcendental literatures, which are never meant for so-called scholars and research workers. The process is mahājano yena gataḥ sa pānthāḥ: one has to strictly follow great personalities and ācāryas. Ācāryaṁ puruṣo veda: one who has the favor of the ācārya knows everything. This statement made by Kaviṛāja Gosvāmi is very valuable for all pure devotees. Sometimes the prākṛta-sahajiyās claim that they have heard the truth from their guru. However, one cannot have transcendental knowledge simply by hearing from a guru who is not bona fide. The guru must be bona fide, and he must have heard from his bona fide guru. Only then will his message be accepted as bona fide. This is confirmed in Bhagavad-gītā:

śrī bhagavān uvāca
imāṁ vivasvate yogam
proktavāṁ ahāṁ avayam
vivasvāṁ manave prāha
manur ikṣvākave 'bravit

“The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvāṁ, and Vivasvāṁ instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.” (Bṛ. 4.1)

In this way the message is transmitted in the bona fide spiritual disciplic succession from bona fide spiritual master to bona fide student. Śrīla Kaviṛāja Gosvāmi therefore as usual concludes this chapter by reasserting his faith in the lotus feet of the six Gosvāmīs. Thus he is able to set forth this transcendental literature, Caitanya-caritāmṛta.
TEXT 313

śrī-rūpa-raghunātha-pade yāra āṣa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmi; raghunātha—Śrīla Raghunātha dāsa Gosvāmi; pade—at the lotus feet; yāra—whose; āṣa—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, Madhya-līlā, Eighth Chapter, describing the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya.
CHAPTER 9

Lord Śrī Caitanya Mahāprabhu’s Travels to the Holy Places


Finally the Lord went to Śrī Raṅga-kṣetra, where He converted a brāhmaṇa named Vyeṅkaṭa Bhaṭṭa, who, along with his family, became a devotee of Kṛṣṇa. After leaving Śrī Raṅga, Caitanya Mahāprabhu reached Rṣabha-parvata, where He met Paramāṇanda Puṛī, who later arrived at Jagannātha Puṛī. Lord Śrī Caitanya Mahāprabhu then proceeded farther, arriving at Setubandha Rāmeśvara. At Śrī Śaila-parvata, the Lord met Lord Śiva and his wife Durgā in the dress of a brāhmaṇa and brahmājī. From there He went to Kāṁakoṣṭhi-puṛī and later arrived at southern Mathurā. A brāhmaṇa devotee of Lord Rāmacandra talked with Him. Then the Lord took His bath in the River Kṛttamāla. On the hill known as Mahendra-śaila, the Lord saw Paraśurāma. Then the Lord went to Setubandha and took His bath at Dhanus-tīrtha. He also visited Rāmeśvara, where He collected some papers connected with Sītādevī, whose illusionary form was kidnapped by Rāvana. The Lord next visited the places known as Pāṇḍya-deśa, Tāmraparṇi, Nayatripadi, Ciyaḍatālā, Tilakāṇcī, Gajendra-mokṣaṇa, Pānāgaḍī, Cāmtāpura, Śrī Vaikunṭha, Malayā-parvata and Kanyākumāri. The Lord then met the Bhaṭṭāthāris at Mallāra-deśa and saved Kālā Kṛṣṇadāsa from their clutches. The Lord also collected Brāhma-sarīhitā, Fifth Chapter, on the banks of the Payasvini River. He then visited Payasvini, Śṛṅgavera-puṛi-maṭha and Matsya-tīrtha. At the village of Uḍupī, He saw the Gopāla installed by Śrī Madhvācārya. He then defeated the Tat-tvavādīs in śastric conversation. The Lord next visited the banks of the Kṛttavāvāv River, where He collected a book written by Bilvamāṅgala, Kṛṣṇa-karṇāmṛta. The Lord then visited Tāpti, Māhiṣmati-pura, Narmadā-tīrtha and Rṣyamūka-parvata. He entered Daṇḍakārṇa and liberated the seven palm trees. From there He visited a place known as Pampa-sarovara and visited Paṅcavaṭi, Nāsika, Brahmagiri and also the source of the Godāvarī River,
Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 9]

Kuśāvarta. Thus the Lord visited almost all the holy places in South India. He finally returned to Jagannātha Puri by taking the same route, after visiting Vidyānagara again.

**TEXT 1**

नानामतग्राहग्रस्तानू दाक्षिणात्यजनद्विपान् ।
कुपारिणां विमुच्छेद्यथा गौरक्षकं स ैविनानां ॥१॥

nāṇā-mata-grāha-grastān
dākṣiṇātya-jana-dvipān
kṛpārīṇā vimucyaitān
gaurās cakre sa vaiṣṇavān

**SYNONYMS**
nāṇā-mata—by various philosophies; grāha—like crocodiles; grastān—captured; dākṣiṇātya-jana—the inhabitants of South India; dvipān—like elephants; kṛpā-arīṇā—by His disc of mercy; vimucya—liberating; etān—all these; gaurāḥ—Śrī Caitanya Mahāprabhu; cakre—converted; saḥ—He; vaiṣṇavān—to the Vaiṣṇava cult.

**TRANSLATION**

Lord Śrī Caitanya Mahāprabhu converted the inhabitants of South India. These people were as strong as elephants, but they were under the clutches of the crocodiles of various philosophies—such as the Buddhist, Jaina and Māyāvāda philosophies. By His disc of mercy, the Lord converted all of them into Vaiṣṇavas, devotees of the Lord.

**PURPORT**

Herein it is stated that the Lord delivered the Gajendra, the elephant, who was being attacked by crocodiles. When Śrī Caitanya Mahāprabhu visited southern India, almost all the residents were under the claws of crocodiles presenting Buddhist, Jaina and Māyāvāda philosophy. Although Kāviraṭa Gōsvāmī states that these people were as strong as elephants, they were actually under the clutches of death because they were being attacked by the crocodiles of various philosophies. However, Śrī Caitanya Mahāprabhu saved the elephant from the clutches of the crocodiles by His mercy.
TEXT 2


dakṣiṇa-gamana prabhura ati vilakṣaṇa
sahasra sahasra tīrtha kaila daraśana

SYNONYMS

dakṣiṇa-gamana—touring in South India; prabhura—of the Lord; ati—very; vilakṣaṇa—extraordinary; sahasra sahasra—thousands of thousands; tīrtha—holy places; kaila—did; daraśana—visit.

TRANSLATION

Śrī Caitanya Mahāprabhu’s tour of South India was certainly very extraordinary because He visited many thousands of places of pilgrimage there.
When the Lord visited all those holy places, He converted many thousands of residents. Simply by touching the holy places, He made them into great places of pilgrimage.

PURPORT

It is said: 

\[ \text{tīrthī-kurvanti tīrthāni.} \]

A tīrtha, or holy place, is a place where great saintly personalities visit or reside. Although the holy places were already places of pilgrimage, they were all purified by Śrī Caitanya Mahāprabhu’s visit. Many people go to these holy places and leave their sinful activities there, thus becoming free from contamination. When these contaminations pile up, they are counteracted by the visit of great personalities like Śrī Caitanya Mahāprabhu and His strict followers. Many kinds of patients come to a hospital, which may be infected by many types of disease. Actually the hospital is always infected, but the expert physician keeps the hospital sterilized by his expert presence and management. Similarly, places of pilgrimage are always infected by the sins left by the sinners who go there, but when a personality like Śrī Caitanya Mahāprabhu visits such a place, all contaminations vanish.
TRANSLATION

I cannot chronologically record all the places of pilgrimage visited by Lord Śrī Caitanya Mahāprabhu. I can only summarize everything by saying that the Lord visited all holy places right and left, coming and going.

TEXT 6

অতএব নাম-মাত্র করিয়ে গণন।
কহিতে না পারি তার যথা অনুক্রম।৬॥

ataeva nāma-mātra kariye gaṇana
kahite nā pāri tāra yathā anukrama

SYNONYMS

ataeva—therefore; nāma-mātra—only as a token record; kariye gaṇana—I count; kahite—to tell; nā pāri—I am unable; tāra—of that; yathā—as; anukrama—chronological order.

TRANSLATION

Because it is impossible for me to record all these places in chronological order, I simply make a token gesture of recording them.

TEXTS 7-8

পূর্ববৎ পথে যাইতে যে পায় দরশন।
যেই গ্রামে যায়, সে গ্রামের যত জন।৭॥
সবেই বৈষ্ণব হয়, কহে ‘কৃষ্ণ’ ‘হরি’।
অন্য গ্রাম নিম্নরয়ে সেই ‘বৈষ্ণব’ করি।৮॥

pūrvvat pathe yāite ye pāya daraśana
yei grāme yāya, se grāmera yata jana

sabei vaisnava haya, kahe ‘kṛṣṇa’ ‘hari’
anya grāma nistāraye sei ‘vaisnava’ kari

SYNONYMS

pūva-vat—as done previously; pathe—on the way; yāite—while going; ye—anyone who; pāya—gets; daraśana—audience; yei—which; grāme—in the village; yāya—Lord Śrī Caitanya Mahāprabhu goes; se—that; grāmera—of the
As previously stated, all the residents of the villages visited by Lord Caitanya became Vaishnavas and began to chant Hari and Krsna. In this way, in all the villages visited by the Lord, everyone became a Vaishava, a devotee.

The holy names of Krsna and Hari, or the chanting of the Hare Krsna mahamantra, are so spiritually powerful that even today, as our preachers go to remote parts of the world, people immediately begin chanting Hare Krsna. Sri Caitanya Mahaprabhu was the Supreme Personality of Godhead Himself. There cannot be anyone who can compare to Him or His potencies. However, because we are following in His footsteps and are also chanting the Hare Krsna mahamantra, the effect is almost as potent as during the time of Lord Caitanya Mahaprabhu. Our preachers mainly belong to European and American countries, yet by the grace of Lord Caitanya they have tremendous success wherever they go to open branches. Indeed, everywhere people are very seriously chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

In South India there were many types of people. Some were philosophical speculators, and some were fruitive workers, but in any case there were innumerable nondevotees.
TEXT 10

সেই সব লোক শ্রী স্থানের দর্শনগ্রন্থায়ে ।
নিজ-নিজ মত ছাড়ি’ হইল বৈশ্নবে || ১০ ||

sei saba loka prabhura darśana-prabhāve
nija-nija-mata chāḍi’ ha-ila vaisṇave

SYNONYMS

sei saba loka—all those people; prabhura—of Lord Śrī Caitanya Mahāprabhu;
darśana-prabhāve—by the influence of His visit; nija-nija—their own; mata—
opinion; chāḍi’—giving up; ha-ila—became; vaisṇave—devotees.

TRANSLATION

By the influence of Śrī Caitanya Mahāprabhu, all these people abandoned
their own opinions and became Vaiṣṇavas, devotees of Kṛṣṇa.

TEXT 11

বৈশ্নবের মধ্যে রাম-উপাসক সব ।
কেহ ‘তত্ত্বাদী’, কেহ হয় ‘শ্রীবৈশ্নব’ || ১১ ||

vaisṇavera madhye rāma-upāsaka saba
keha ‘tattvavādi’, keha haya ‘śrī-vaisṇava’

SYNONYMS

vaisṇavera madhye—amongst Vaiṣṇavas; rāma-upāsaka saba—all worshipers
of Lord Śrī Rāmacandra; keha—someone; tattva-vādi—followers of Madhvacārya;
keha—someone; haya—is; śrī-vaisṇava—devotees following the disciplic succes-
sion of Śrī Rāmānujācārya.

TRANSLATION

At the time, all the South Indian Vaiṣṇavas were worshipers of Lord Rāma-
candra. Some were Tattvavādīs, and some were followers of Rāmānujācārya.

PURPORT

Śrīla Bhaktisiddhānta Sarasvati Ṭhākura points out that Tattvavādī refers to the
followers of Śrīla Madhvācārya. To distinguish his disciplic succession from the
Māyāvādī followers of Śaṅkārācārya, Śrīla Madhvācārya named his party the Tat-
tvavāda. Impersonal monists are always attacked by these Tattvavādīs, who at-
tempt to defeat their philosophy of impersonalism. Generally, they establish the supremacy of the Supreme Personality of Godhead. Actually the disciplic succession of Madhvācārya is known as the Brahma-Vaiṣṇava sect; that is the sect coming down from Lord Brahmā. Consequently the Tattvavādīs, or followers of Madhvācārya, do not accept the incident of Lord Brahmā’s illusion, which is recorded in the Tenth Canto of Śrimad-Bhāgavatam. Śrīla Madhvācārya has purposefully avoided commenting on that portion of Śrimad-Bhāgavatam in which brahma-mohana, the illusion of Lord Brahmā, is mentioned. Śrīla Madhvendendra Puri was one of the acāryas in the Tattvavāda disciplic succession, and he established the ultimate goal of transcendentalism to be attainment of pure devotional service, love of Godhead. Those Vaiṣṇavas belonging to the Gaṇḍīya-sampradāya, the disciplic succession following Śrī Caitanya Mahāprabhu, are distinct from the Tattvavādīs, although they belong to the same Tattvavāda sampradāya. The followers of Śrī Caitanya Mahāprabhu are therefore known as the Madhva-Gaṇḍīya-sampradāya.

The word pāśaṇḍī refers to those who are opposed to pure devotional service. In particular, these are the Māyāvādīs, the impersonalists. A definition of pāśaṇḍī is given in the Hari-bhakti-vilāsa (1.73), wherein it is stated:

\[
\begin{align*}
yas \ tu \ nārāyaṇaṁ \ devaṁ \\
brahma-rudrādi-daivataiḥ \\
samatvenaiva vikṣeta \\
sa \ pāśaṇḍī bhaved dhruvam
\end{align*}
\]

A pāśaṇḍī is one who thinks that the Supreme Lord Nārāyaṇa, the Personality of Godhead, is on the same level with the demigods headed by Lord Brahmā and Lord Śiva. The devotee never considers Lord Nārāyaṇa to be on the same platform with Lord Brahmā and Lord Śiva. The Madhva-cārya-sampradāya and Rāmānuja-sampradāya are mainly worshipers of Lord Rāmacandra, although the Śrī Vaiṣṇavas are supposed to be worshipers of Lord Nārāyaṇa and Lakṣmī and the Tattvavādīs are supposed to be worshipers of Lord Kṛṣṇa. At present, in most of the monasteries belonging to the Madhva-sampradāya, Lord Rāmacandra is worshiped.

In the book known as Adhyātma-rāmāyaṇa, there are statements in Chapters Twelve to Fifteen about the worship of the Deities Śrī Rāmacandra and Sītā. There it is stated that during Lord Rāmacandra’s time, there was a brāhmaṇa who took a vow refusing to accept breakfast until he saw Lord Rāmacandra. Sometimes, due to business, Lord Rāmacandra was absent from His capital for a full week and could not be seen by citizens during that time. Because of his vow, the brāhmaṇa could not take even a drop of water during that week. Later, after eight or nine days, when the brāhmaṇa could see Lord Rāmacandra personally, he would break his fast. Upon observing the brāhmaṇa’s rigid vow, Lord Śrī Rāmacandra ordered
His younger brother Lakṣmaṇa to deliver a pair of Sītā-Rāma Deities to the brāhmaṇa. The brāhmaṇa received the Deities from Śrī Lakṣmaṇaji and worshiped them faithfully as long as he lived. At the time of his death, he delivered the Deities to Śrī Hanumānji, who, for many years, hung Them around his neck and served Them with all devotion. After many years, when Hanumānji departed on the hill known as Gandha-mādana, he delivered the Deities to Bhīmasena, one of the Pāṇḍavas, and Bhīmasena brought Them to his palace, where he kept Them very carefully. The last king of the Pāṇḍavas, Kṛṣṇakānta, worshiped the Deities in that palace. Later, the same Deities were kept in the custody of the kings of Orissa known as Gajapatis. One of the ṛcāryas, known as Narahari Tirtha, who was in the disciplic succession of Madhvācārya, received these Deities from the King of Orissa.

It may be noted that these particular Deities of Rāma and Sītā have been worshiped from the time of King Iksvāku. Indeed, they were worshiped by the royal princes even before the appearance of Lord Rāmacandra. Later, during Lord Rāmacandra’s presence, the Deities were worshiped by Lakṣmaṇa. It is said that just three months before his disappearance, Śrī Madhvācārya received these Deities and installed them in the Uḍupi temple. Since then the Deities have been worshiped by the Madhvācārya-sampradāya at that monastery. As far as the Śrī Vaiṣṇavas are concerned, beginning with Rāmānujācārya, they also worshiped Deities of Sītā-Rāma. Sītā-Rāma Deities are also being worshiped in Tirupati and other places. From the Śrī Rāmānuja-sampradāya there is another branch known as Rāmānandī or Rāmāt, and the followers of that branch also worship Deities of Sītā-Rāma very rigidly. The Rāmānuja-sampradāya Vaiṣṇavas prefer the worship of Lord Rāmacandra to Rādhā-Kṛṣṇa.

TEXT 12

सेई सब वैष्णव महाप्रभुर दर्शने ||
कृष्ण-उपासक हैल, लय कृष्णनामे || १२ ||

sei saba vaiśṇava mahāprabhura darsane
kṛṣṇa-upāsaka haila, laya kṛṣṇa-nāme

SYNONYMS

sei saba—all those; vaiśṇava—devotees; mahāprabhura—of Śrī Caitanya Mahāprabhu; darsane—by seeing; kṛṣṇa-upāsaka—devotees of Lord Kṛṣṇa; haila—became; laya—took; kṛṣṇa-nāme—the holy name of Lord Kṛṣṇa.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu, all those different Vaiṣṇavas became devotees of Kṛṣṇa and began chanting the Hare Kṛṣṇa mahā-mantra.
TEXT 13

राम ! राघव ! राम ! राघव ! राम ! राघव ! पाहि माम्
कृष्ण ! केशव ! कृष्ण ! केशव ! कृष्ण ! केशव ! रक्ष माम्॥ १३॥

rāma! rāghava! rāma! rāghava! rāma! rāghava! pāhi mām
krṣṇa! keśava! krṣṇa! keśava! krṣṇa! keśava! rakṣa mām

SYNONYMS

rāma—O Rāma; rāghava—descendant of Rāghu; pāhi—please protect; mām—
me; krṣṇa—O Kṛṣṇa; keśava—killer of Keśi; rakṣa—protect; mām—me.

TRANSLATION

“O Lord Rāmacandra, descendant of Mahārāja Rāghu, kindly protect me! O
Lord Kṛṣṇa, killer of the Keśi demon, kindly protect me!”

TEXT 14

एि स्लोक पथे पदि’ करिल| प्रयाण ।
गौतमि-गंगाय याई’ कैल गंगा-स्नान॥ १४॥

ei śloka pathe pādi’ karilā prayāna
gautami-gāṅgāya yāi’ kaila gāṅgā-śnāna

SYNONYMS

ei śloka—this Sanskrit verse; pathe—on the way; pādi’—reciting; karilā—did;
prayāna—going; gautami-gāṅgāya—to the bank of the Gautami-gāṅgā; yāi’—
going; kaila—did; gāṅgā-śnāna—bathing in the Ganges.

TRANSLATION

While walking on the road, Śrī Caitanya Mahāprabhu used to chant this
Rāma Rāghava mantra. Chanting in this way, He arrived at the banks of the
Gautami-gāṅgā and took His bath there.

PURPORT

The Gautami-gāṅgā is another branch of the River Godāvari. Formerly a great
sage named Gautama Rṣi used to live on the bank of this river opposite the city of
Rājamahendri, and consequently this branch was called the Gautami-gāṅgā.

Śrīla Bhaktivinoda Ṭhākura says that Śrīla Kaviṛja Gosvāmi has recorded the
names of the holy places visited by Śrī Caitanya Mahāprabhu but that there is no
chronological order of the places visited. However, there is a notebook of Govin-
da dāsa's containing a chronological order and references to geographical positions. Śrīla Bhaktivinoda Ṭhākura requests the readers to refer to that book. According to Govinda dāsa, Śrī Caitanya Mahāprabhu went to Trimanda from the Gautami-gaṅgā. From there He went to Dhuṇḍīrāma-tīrtha, another place of pilgrimage. According to this book, after visiting Gautami-gaṅgā, Śrī Caitanya Mahāprabhu went to Mallikārjuna-tīrtha.

TEXT 15

मल्लिकार्जुन-तीर्थे यैं महेशा देखिला।
ताहाँ सब लोके कृष्णानाम लोकायिल। ॥ १५ ॥

mallikārjuna-tīrthe yāī' maheśa dekhila
tāhān saba loke kṛṣṇa-nāma laoyāila

SYNONYMS

mallikārjuna-tīrthe—to the holy place known as Mallikārjuna; yāī'—going; maheśa—the deity of Lord Śiva; dekhila—He saw; tāhān—there; saba loke—all the people; kṛṣṇa-nāma—Lord Kṛṣṇa's holy name; laoyāila—He induced to chant.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Mallikārjuna-tīrtha and saw the deity of Lord Śiva there. He also induced all the people to chant the Hare Kṛṣṇa mahā-mantra.

PURPORT

Mallikārjuna is also known as Śrī Śaila. It is situated about seventy miles south of Kaṛṇūla on the right bank of the Kṛṣṇā River. There are great walls all around the village, and within the walls resides the deity known as Mallikārjuna. It is a deity of Lord Śiva and is one of the Jyotirlingas.

TEXT 16

रामदास महादेवे करिल दराशन।
अहोवल-नृसिंहेरे करिल गमन। ॥ १६ ॥

rāmadāsa mahādeve karila daraśana
ahovala-nṛsiṁhere karilā gamana

SYNONYMS

rāma-dāsa—Rāmadāsa; mahā-deve—of Mahādeva; karila—did; daraśana—seeing; ahovala-nṛsiṁhere—to Ahovala-nṛsiṁha; karilā—did; gamana—going.
There he saw Lord Mahādeva [Śiva], the servant of Lord Rāma. He then went to Ahovala-ñṛśirnha.

After seeing the Ahovala-ñṛśirnha Deity, Caitanya Mahāprabhu offered many prayers unto the Lord. He then went to Siddhavaṭa, where He saw the Deity of Rāmacandra, the Lord of Sitādevi.

This Siddhavaṭa is ten miles east of the village Kuḍāpā. It is also known as Sidhauta. Previously this place was also known as southern Benares. There is a great banyan tree there, and it is therefore known as Siddhavaṭa. Vata means banyan tree.
TRANSLATION

After seeing the Deity of Lord Rāmacandra, the descendant of King Raghu, the Lord offered His prayers and obeisances. Then a brahman invited the Lord to take lunch.

TEXT 19

সেই বিপ্র রামনাম নিরস্তর লয়।
‘রাম’ ‘রাম’ বিনা অন্য বাণী না কহিয়া ॥ ১৯ ॥

sei vipra rāma-nāma nirantarā laya
‘rāma’ ‘rāma’ vinā anya vāṇi nā kahaya

SYNONYMS

sei vipra—that brahma; rāma-nāma—the holy name of Lord Rāmacandra; nirantarā—constantly; laya—chants; rāma rāma—the holy names Rāma Rāma; vinā—without; anya—other; vāṇi—vibration; nā—does not; kahaya—speak.

TRANSLATION

That brahma constantly chanted the holy name of Rāmacandra. Indeed, but for chanting Lord Rāmacandra’s holy name, that brahma did not speak a word.

TEXT 20

সেই দিন তাঁর ঘরে রহি’ ভিক্ষা করি’।
তাঁরে কৃপা করি’ আগে চলিলা গেরহরি ॥ ২০ ॥

sei dina tānra ghare rahi’ bhikṣā kari’
tānre kṛpā kari’ āge calilā gaurahari

SYNONYMS

sei dina—on that day; tānra ghare—the house of that brahma; rahi’—staying; bhikṣā kari’—accepting prasāda; tānre—unto him; kṛpā kari’—showing mercy; āge—ahead; calilā—departed; gaurahari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

That day, Lord Caitanya remained there and accepted prasāda at his house. After bestowing mercy upon him in this way, the Lord proceeded ahead.
TEXT 21

At the holy place known as Skanda-kṣetra, Lord Śrī Caitanya Mahāprabhu visited the temple of Skanda. From there He went to Trīmaṭha, where He saw the Viṣṇu Deity Trivikrama.

SYNONYMS

skanda-kṣetra-tīrthe—in the holy place known as Skanda-kṣetra; kaila—did; skanda daraśana—visiting Lord Skanda (Kārttikeya, son of Lord Śiva); trīmaṭha—at Trīmaṭha; āilā—arrived; tāhān—there; dekhi’—seeing; trivikrama—a form of Lord Viṣṇu, Trivikrama.

TRANSLATION

At the holy place known as Skanda-kṣetra, Lord Śrī Caitanya Mahāprabhu visited the temple of Skanda. From there He went to Trīmaṭha, where He saw the Viṣṇu Deity Trivikrama.

TEXT 22

After visiting the temple of Trivikrama, the Lord returned to Siddhavaṭa, where He again visited the house of the brahmaṇa, who was now constantly chanting the Hare Kṛṣṇa mahā-mantra.

SYNONYMS

punah—again; siddha-vaṭa—to the place known as Siddhavaṭa; āilā—returned; sei—that; vipra-ghare—in the house of the brahmaṇa; sei vipra—that brahmaṇa; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; laya—chants; nirantare—constantly.

TRANSLATION

After visiting the temple of Trivikrama, the Lord returned to Siddhavaṭa, where He again visited the house of the brahmaṇa, who was now constantly chanting the Hare Kṛṣṇa mahā-mantra.
bhisā kari mahāprabhu tānre praśna kaila
"kaha vipra, ei tomāra kon dasā haila"

SYNONYMS
bhisā kari’—after accepting lunch; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; praśna kaila—asked a question; kaha vipra—My dear brāhmaṇa friend, please say; ei—this; tomāra—your; kon—what; dasā—situation; haila—became.

TRANSLATION
After finishing His lunch there, Śrī Caitanya Mahāprabhu asked the brāhmaṇa, “My dear friend, kindly tell Me what your position is now.

TEXT 24

पूर्वे तुमি निरंतर लैटे रामनाम ।
एबे केलै निरंतर लौ क्रष्णनाम ॥” २४ ॥

pūrve tumi nirantaralaite rāma-nāma
ebe kene nirantaralaokṛṣṇa-nāma”

SYNONYMS
pūrve—formerly; tumi—you; nirantarala—constantly; laite—used to chant; rāma-nāma—the holy name of Lord Rāmacandra; ebe—now; kene—why; nirantarala—constantly; lao—you chant; kṛṣṇa-nāma—the holy name of Kṛṣṇa.

TRANSLATION
“Formerly you were constantly chanting the holy name of Lord Rāma. Why are you now constantly chanting the holy name of Kṛṣṇa?”

TEXT 25

বিপ্র বলে,—এই ভোমার দর্শন-প্রভাবে ।
ভোমার দেখিয়ে গেল মোর আজন্ম স্বভাবে ॥ ২৫ ॥

vīpra bale, —ei tomāra darśana-prabhāve
tomā dekhi’ gela mora ājanma svabhāve

SYNONYMS
vīpra bale—the brāhmaṇa replied; ei—this; tomāra darśana-prabhāve—by the influence of Your visit; tomā dekhi’—after seeing You; gela—went; mora—my; ājanma—from childhood; svabhāve—nature.
TRANSLATION
The brāhmaṇa replied, “This is all due to Your influence, sir. After seeing You, I have lost the long practice of my life.

TEXT 26
বাল্যাবধি রামনাম-গ্রহণ আমার ।
তোমা দেখিয়া কৃষ্ণনাম আইল একবার || ২৬ ||
bālyāvadhi rāma-nāma-grahaṇa āmāra
tomā dekhi’ kṛṣṇa-nāma āila eka-bāra

SYNONYMS
bālya-avadhi—since the days of my childhood; rāma-nāma-grahaṇa—chanting the holy name of Lord Rāmacandra; āmāra—my; tomā dekhi’—after seeing You; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; āila—came; eka-bāra—once only.

TRANSLATION
“From my childhood I have been chanting the holy name of Lord Rāmacandra, but after seeing You I began to chant the holy name of Lord Kṛṣṇa.

TEXT 27
সেই হইতে কৃষ্ণনাম জিজ্বাতে বসিলা ।
কৃষ্ণনাম স্পৃহে, রামনাম দূরে গেলা || ২৭ ||
sei haite kṛṣṇa-nāma jihvāte vasilā
kṛṣṇa-nāma sphure, rāma-nāma dūre gelā

SYNONYMS
sei haite—since that time; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; jihvāte—on the tongue; vasilā—was seated tightly; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; sphure—automatically comes; rāma-nāma—the holy name of Lord Rāmacandra; dūre—far away; gelā—went.

TRANSLATION
“Since then, the holy name of Kṛṣṇa has been tied to my tongue. Indeed, when I chant the holy name of Kṛṣṇa, the holy name of Lord Rāmacandra goes far away.
TEXT 28

बाल्यकाल हैते मोर भक्ति एक हैं।

नामेर महिमा-शास्त्र करिये संज्ञा ॥ २८ ॥

bālya-kāla haite mora svabhāva eka haya
nāmera mahimā-śāstra kariye sañcaya

SYNONYMS

bālya-kāla haite—from my childhood; mora—my; svabhāva—practice; eka—one; haya—there is; nāmera—of the holy name; mahimā—concerning the glories; śāstra—the revealed scriptures; kariye sañcaya—I collect.

TRANSLATION

“From my childhood I have been practicing this chanting and have been collecting the glories of the holy name from revealed scriptures.

TEXT 29

रमन्ते योगिनोहन्ते सत्यानंदे चिदानंदि।

इति रामपदेनासौ परं ब्रह्माभिधीयते ॥ २९ ॥

ramante yogino ‘nante
satyanande cid-ātmani
iti rāma-padenāsau
param brahmābhidhiyate

SYNONYMS

ramante—take pleasure; yoginaḥ—transcendentalists; anante—in the unlimited; satya-ānande—real pleasure; cit-ātmani—in spiritual existence; iti—thus; rāma—Rāma; padena—by the word; asau—He; param—supreme; brahma—truth; abhidhiyate—is called.

TRANSLATION

“‘The Supreme Absolute Truth is called Rāma because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.’

PURPORT

This is the eighth verse of the Śatanāma-stotra of Lord Rāmacandra, which is found in the Padma Purāṇa.
TEXT 30

krṣiḥ-bhū-vācakaḥ śabdo
naḥ ca nirvṛti-vācakaḥ
tayor aikyam paraṁ brahma
krṣṇa ity abhidhiyate

SYNONYMS
krṣiḥ—the verbal root krṣ; bhū—attractive existence; vācakaḥ—signifying; śabdaḥ—word; naḥ—the syllable na; ca—and; nirvṛti—spiritual pleasure; vācakaḥ—indicating; tayoḥ—of both; aikyam—amalgamation; param—supreme; brahma—Absolute Truth; krṣṇa—Lord Kṛṣṇa; iti—thus; abhidhiyate—is called.

TRANSLATION
"'The word "krṣ" is the attractive feature of the Lord’s existence, and "naḥ" means spiritual pleasure. When the verb "krṣ" is added to the affix "naḥ," it becomes Kṛṣṇa, which indicates the Absolute Truth.'

PURPORT
This is a verse from the Udyoga-parva (71.4) of the Mahābhārata.

TEXT 31

param brahma dui-nāma samāna ha-ila
punaḥ āra śāstre kichu viśeṣa pāila

SYNONYMS
param brahma—the Absolute Truth; dui-nāma—two names (Rāma and Kṛṣṇa); samāna—on an equal level; ha-ila—were; punaḥ—again; āra—further; śāstre—in revealed scripture; kichu—some; viśeṣa—specification; pāila—is found.

TRANSLATION
"As far as the holy names of Rāma and Kṛṣṇa are concerned, they are on an equal level, but for further advancement we receive some specific information from revealed scriptures."
TEXT 32

राम रामेति रामेति रमें रामें मनोरमे।
सहस्रनामिनिः सहस्रनाम बरानने॥ ३२ ॥

\[
\text{rāma ō rāmeti ō rāmeti}
\text{rame ō manorame}
\text{sahasra-nāmabhis tulyaṁ}
\text{rāma-nāma varānane}
\]

SYNONYMS

- \text{rāma—Rāma; rāma—Rāma; iti—thus; rāma—Rāma; iti—thus; rame—I enjoy; rame—in the holy name of Rāma; manah-rame—most beautiful; sahasra-nāmabhiḥ—with the one thousand names; tulyam—equal; rāma-nāma—the holy name of Rāma; vara-ānane—O lovely-faced woman.}

TRANSLATION

‘Lord Śiva addressed his wife Durgā as Varānana and explained, ‘I chant the holy name of Rāma, Rāma, Rāma and thus enjoy this beautiful sound. This holy name of Rāmacandra is equal to one thousand holy names of Lord Viṣṇu.’

PURPORT

This is a verse from the Bhad-viṣṇu-sahasranāma-stotra (72.335) in the Uttarakhaṇḍa of the Padma Purāṇa.

TEXT 33

सहस्रनामं पुण्यां जिरावृत्ता तु यं फलम्।
एकावृत्ता तु कुःक्ष नामेकं तं प्रयाच्छिति॥ ३३ ॥

\[
\text{sahasra-nāmāṁ puṇyāṁ}
\text{trīḥ-āvṛttyā tu yat phalam}
\text{ekāvṛttyā tu kṛṣṇasya}
\text{nāmaikāṁ tat prayacchati}
\]

SYNONYMS

- \text{sahasra-nāmāṁ—of one thousand names; puṇyāṁ—holy; trīḥ-āvṛttyā—by thrice chanting; tu—but; yat—which; phalam—result; eka-āvṛttyā—by one repetition; tu—but; kṛṣṇasya—of Lord Kṛṣṇa; nāma—holy name; ekam—only one; tat—that result; prayacchati—gives.}
TRANSLATION

"‘The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only one repetition of the holy name of Kṛṣṇa.’

PURPORT

This verse from the Brahmāṇḍa Purāṇa is found in the Laghu-bhāgavatāmṛta (1.354), by Rūpa Gosvāmi. For every three times one chants the holy name of Rāma, one can attain the same results simply by chanting the name of Kṛṣṇa once.

TEXT 34

एइ बाक्ये कुञ्जनामेर महिषम अपार ।
तथापि सहिते नारी, शुन हेतु तार ॥ ३४ ॥

ei vākye kṛṣṇa-nāmera mahimā apāra
tathāpi la-ite nāri, śuna hetu tāra

SYNONYMS

ei vākye—in this statement; kṛṣṇa-nāmera—of the holy name of Kṛṣṇa; mahimā—glories; apāra—unlimited; tathāpi—still; la-ite—to chant; nāri—I am unable; śuna—just hear; hetu—the reason; tāra—of that.

TRANSLATION

“According to the statement of the śāstras, the glories of the holy name of Kṛṣṇa are unlimited. Still I could not chant His holy name. Please hear the reason for this.

TEXT 35

इष्टे देव राम, तौर नामे सुख पाई ।
सुख पाईंग रामनाम रात्रिदिन गाई ॥ ३५ ॥

iṣṭa-deva rāma, tāra nāme sukha pāī
sukha pāṇā rāma-nāma rātri-dina gāi

SYNONYMS

iṣṭa-deva—my worshipable Lord; rāma—Lord Śrī Rāmacandra; tāra nāme—in His holy name; sukha pāī—I get happiness; sukha pāṇā—getting such transcendental happiness; rāma-nāma—the holy name of Lord Rāma; rātri-dina—day and night; gāi—I chant.
TRANSLATION

“My worshipable Lord has been Lord Rāmacandra, and by chanting His holy name I received happiness. Because I received such happiness, I chanted the holy name of Lord Rāma day and night.

TEXT 36

বোধ দর্শনে যেব কৃস্নাম আইল |
তাহার মহিমা তবে হর্দায়ে লাগিল। || ৩৬ ||

tomāra darśane yabe kṛṣṇa-nāma āila
tāhāra mahimā tabe ṛdaye lāgila

SYNONYMS

tomāra darśane—by meeting You; yabe—when; kṛṣṇa-nāma—the holy name of Kṛṣṇa; āila—appeared; tāhāra—His; mahimā—glories; tabe—at that time; ṛdaye—in the heart; lāgila—became fixed.

TRANSLATION

“By Your appearance, Lord Kṛṣṇa’s holy name also appeared, and at that time the glories of Kṛṣṇa’s name awoke in my heart.”

TEXT 37

সেই কৃষ্ণ তুমি সাঙ্কাৎ—ইহা নিদ্ধারিল।
এত কহিত বিপ্র প্রভুর চরণে পড়িল। || ৩৭ ||

sei kṛṣṇa tumī sākṣāt—ihā nirdhārila
eta kahi' vipra prabhura caraṇe paḍila

SYNONYMS

sei—that; kṛṣṇa—the Personality of Godhead, Kṛṣṇa; tumī—You; sākṣāt—directly; ihā—this; nirdhārila—ascertained; eta kahi'—saying this; vipra—the brāhmaṇa; prabhura—of Lord Caitanya Mahāprabhu; caraṇe—at the lotus feet; paḍila—fell down.

TRANSLATION

The brahmaṇa concluded, “Sir, You are that Lord Kṛṣṇa Himself. This is my ascertainment.” Saying this, the brahmaṇa fell down at the lotus feet of Śrī Caitanya Mahāprabhu.
After showing mercy to the brahmanas, Lord Sri Caitanya Mahaprabhu left the next day and arrived at Vṛddhakāśi, where He visited the temple of Lord Śiva.

Vṛddhakāśi’s present name is Vṛddhācalam. It is situated in the southern Ārkaṭā district on the bank of the River Manimukha. This place is also known as Kālahastipura. Lord Śiva’s temple there was worshiped for many years by Govinda, the cousin of Rāmacandra.

Sri Caitanya Mahaprabhu then left Vṛddhakāśi and proceeded further ahead. In one village He saw that most of the residents were brahmānas, and He took His rest there.
TEXT 40

prabhura prabhāve loka āila daraśane
lakṣārbuda loka āise nā yāya gaṇane

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; prabhāve—by the influence; loka—people; āila—came; daraśane—to see Him; lakṣa-arbuda—many millions; loka—persons; āise—came; nā—not; yāya gaṇane—can be counted.

TRANSLATION

Due to the influence of Lord Caitanya Mahāprabhu, many millions of men came just to see Him. Indeed, the assembly was so unlimited that its members could not be counted.

TEXT 41

gosāñira saundarya dekhi' tāte premāveśa
sabe 'kṛṣṇa' kahe, 'vaiṣṇava' haila sarva-deśa

SYNONYMS

gosāñira—of the Lord; saundarya—the beauty; dekhi'—seeing; tāte—in that; prema-āveśa—ecstatic love; sabe—everyone; kṛṣṇa kahe—uttered the holy name of Kṛṣṇa; vaiṣṇava—Vaiṣṇava devotees; haila—became; sarva-deśa—everyone.

TRANSLATION

The Lord’s bodily features were very beautiful, and in addition He was always in the ecstasy of love of Godhead. Simply by seeing Him, everyone began chanting the holy name of Kṛṣṇa, and thus everyone became a Vaiṣṇava devotee.
SYNONYMS

tārkika—logicians; mīmāṃsaka—followers of mīmāṃsā philosophy; yata—all; māyāvādi-gaṇa—followers of Śaṅkarācārya; sāṅkhya—followers of Kapila; pātañjala—followers of mystic yoga; smṛti—supplementary Vedic literatures; purāṇa—Purūṇas; āgama—the tantra-śāstras.

TRANSLATION

There are many kinds of philosophers. Some are logicians who follow Gautama or Kaṇḍa. Some follow the mīmāṃsā philosophy of Jaimini. Some follow the Māyāvāda philosophy of Śaṅkarācārya, and others follow Kapila’s sāṅkhya philosophy or the mystic yoga system of Pātañjali. Some follow the smṛti-śāstra composed of twenty religious scriptures, and others follow the Purāṇas and the tantra-śāstra. In this way there are many different types of philosophers.

TEXT 43

nija-nija-sāstrodvāre sabāi pracāndā
sarva mata duṣāi prabhu kare khaṇḍa khaṇḍa

SYNONYMS

nija-nija—their own; śāstra—of the scripture; udgrāhe—to establish the conclusion; sabāi—all of them; pracāndā—very powerful; sarva—all; mata—opinions; duṣāi—condemning; prabhu—Śrī Caitanya Mahāprabhu; kare—does; khaṇḍa khaṇḍa—breaking to pieces.

TRANSLATION

All of these adherents of various scriptures were ready to present the conclusions of their respective scriptures, but Śrī Caitanya Mahāprabhu broke all their opinions to pieces and established His own cult of bhakti based on the Veda-s, Vedānta, the Brahma-sūtra and the philosophy of acintya-bhedabheda-tattva.

TEXT 44

pravartat śāpoju ārahaś caśādhaśaṁśe
praṣṇuś cādhaṁśe keha na pāre khaṭṭeṇa

SYNONYMS

praṣṇu—all; cādhaṁ—confusion; keha—who; khaṭṭa—all.
sarvatra sthāpaya prabhu vaiṣṇava-siddhānte
prabhura siddhānta keha nā pāre khaṇḍite

SYNONYMS
sarvatra—everywhere; sthāpaya—establishes; prabhu—Śrī Caitanya Mahāprabhu; vaiṣṇava-siddhānte—the conclusion of the Vaiṣṇavas; prabhura—of Lord Śrī Caitanya Mahāprabhu; siddhānta—conclusion; keha—anyone; nā pāre—is not able; khaṇḍite—to defy.

TRANSLATION
Śrī Caitanya Mahāprabhu established the devotional cult everywhere. No one could defeat Him.

TEXT 45

हारि हारि प्रभु माते करेन प्रवेश ।
ए इति ‘वैष्णव’ प्रभु काला दक्षिण देश ॥ ४५ ॥

hāri hāri prabhu-mate kareṇa praveśa
ei-mate ‘vaiṣṇava’ prabhu kaila daksīna deśa

SYNONYMS
hāri hāri—being defeated; prabhu-mate—into the cult of Śrī Caitanya Mahāprabhu; kareṇa praveśa—enter; ei-mate—in this way; vaiṣṇava—Vaiṣṇava devotees; prabhu—Lord Śrī Caitanya Mahāprabhu; kaila—made; daksīna—South India; deśa—country.

TRANSLATION
Being thus defeated by Lord Śrī Caitanya Mahāprabhu, all these philosophers and their followers entered into His cult. In this way Lord Caitanya made South India into a country of Vaiṣṇavas.

TEXT 46

पाषाण आईल यत पाण्डित्य शुनिया ।
गर्व करि आईल संजे शिस्यगण लेणा ॥ ४६ ॥

pāṣāṇḍi āila yata pāṇḍitya śuniyā
garva kari āila saṅge śiṣya-gaṇa laṅā
SYNONYMS

paśaṇḍī—nonbelievers; āila—came there; yata—all; pāṇḍitya—erudition; śuniyā—hearing; garva kari’—with great pride; āila—came there; saṅge—with; śiṣya-gaṇa—disciples; laṅā—taking.

TRANSLATION

When the nonbelievers heard of the erudition of Śrī Caitanya Mahāprabhu, they came to Him with great pride, bringing their disciples with them.

TEXT 47

baoḍha-ācārya mahā-paṇḍita nija nava-mate
prabhura āge udgrāha kari’ lāgilā balite

SYNONYMS

baoḍha-ācārya—the leader in Buddhist philosophy; mahā-paṇḍita—greatly learned scholar; nija—own; nava—nine; mate—philosophical conclusions; prabhura āge—before Lord Śrī Caitanya Mahāprabhu; udgrāha—argument; kari’—making; lāgilā—began; balite—to speak.

TRANSLATION

One of them was the leader of a Buddhist cult and was a very learned scholar. To establish their nine philosophical conclusions, he came before the Lord and began to speak.

TEXT 48

yadyapi asambhaṣya bauddha ayukta dekhite
tathāpi balilā prabhu garva khaṇḍāite

SYNONYMS

yadyapi—although; asambhaṣya—not fit for discussion; bauddha—followers of Buddha’s philosophy; ayukta—not fit; dekhite—to see; tathāpi—still; balilā—spoke; prabhu—Lord Śrī Caitanya Mahāprabhu; garva—pride; khaṇḍāite—to diminish.
Although the Buddhists are unfit for discussion and should not be seen by Vaiṣṇavas, Caitanya Mahāprabhu spoke to them just to decrease their false pride.

TEXT 49

\[\text{tarka-pradhāna bauddha-śāstra ‘nava mate’}\]
\[\text{tarkei khaṅḍila prabhu, nā pāre sthāpite} \] ॥ ४९ ॥

SYNONYMS

tarka-pradhāna—argumentative; bauddha-śāstra—scriptures of the Buddhist cult; nava mate—in nine basic principles; tarkei—by argument; khaṅḍila—refuted; prabhu—Śrī Caitanya Mahāprabhu; nā—not; pāre—can; sthāpite—establish.

TRANSLATION

The scriptures of the Buddhist cult are chiefly based on argument and logic, and they contain nine chief principles. Because Śrī Caitanya Mahāprabhu defeated them in their argument, they could not establish their cult.

PURPORT

Śrīla Bhaktivinoda Ṭhākura states that according to the Buddhist cult there are two ways of understanding philosophy. One is called hīnāyana, and the other is called mahāyana. Along this path, there are nine principles. (1) The creation is eternal; therefore there is no need to accept a creator. (2) This cosmic manifestation is false. (3) “I am” is the truth. (4) There is repetition of birth and death. (5) Lord Buddha is the only source of understanding the truth. (6) The principle of nirvāṇa, or annihilation, is the ultimate goal. (7) The philosophy of Buddha is the only philosophical path. (8) The Vedas are compiled by human beings. (9) Pious activities, showing mercy to others and so on are advised.

No one can attain the Absolute Truth by argument. One may be very expert in logic, and another person may be even more expert in the art of argument. Because there is so much word jugglery in logic, one can never come to the real conclusion about the Absolute Truth by argument. The followers of Vedic principles understand this. However, it is seen here that Śrī Caitanya Mahāprabhu defeated the Buddhist philosophy by argument. Those who are preachers in ISKCON will certainly meet many people who believe in intellectual arguments. Most of these
people do not believe in the authority of the Vedas. Nevertheless, they accept intellectual speculation and argument. Therefore the preachers of Kṛṣṇa consciousness should be prepared to defeat others by argument, just as Śrī Caitanya Mahāprabhu did. In this verse it is clearly said, tarkei khaṇḍila prabhu. Lord Śrī Caitanya Mahāprabhu put forward such a strong argument that they could not counter Him to establish their cult.

Their first principle is that the creation is always existing, but if this is the case, there can be no theory of annihilation. The Buddhists maintain that annihilation or dissolution is the highest truth. If the creation is eternally existing, there is no question of dissolution or annihilation. This argument is not very strong because by practical experience we see that material things have a beginning, a middle and an end. The ultimate aim of the Buddhist philosophy is to dissolve the body. This is proposed because the body has a beginning. Similarly, the entire cosmic manifestation is also a gigantic body, but if we accept the fact that it is always existing, there can be no question of annihilation. Therefore the attempt to annihilate everything in order to attain zero is an absurdity. By our own practical experience we have to accept the beginning of creation, and when we accept the beginning, we must accept a creator. Such a creator must possess an all-pervasive body, as pointed out by Bhagavad-gītā:

\[
\text{sarvataḥ pāṇi-pādārtha tat}
\]

\[
\text{sarvato 'kṣi-sīro-mukham}
\]

\[
\text{sarvataḥ śrutimalo loke}
\]

\[
\text{sarvam āvṛtya tiṣṭhati}
\]

“Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists.” (Bg. 13.14)

The Supreme Person must be present everywhere. His body existed before the creation; otherwise He could not be the creator. If the Supreme Person is a created being, there can be no question of a creator. The conclusion is that the cosmic manifestation is certainly created at a certain time, and the creator existed before the creation; therefore the creator is not a created being. The creator is Parāśrātra Brahmā, or the Supreme Spirit. Matter is not only subordinate to spirit but is actually created on the basis of spirit. When the spirit soul enters the womb of a mother, the body is created by material ingredients supplied by the mother. Everything is created in the material world, and consequently there must be a creator who is the Supreme Spirit and who is distinct from matter. It is confirmed in Bhagavad-gītā that the material energy is inferior and that the spiritual energy is the living entity. Both inferior and superior energies belong to a supreme person.

The Buddhists argue that the world is false, but this is not valid. The world is temporary, but it is not false. As long as we have the body, we must suffer the
pleasures and pains of the body, even though we are not the body. We may not take these pleasures and pains very seriously, but they are factual nonetheless. We cannot actually say that they are false. If the bodily pains and pleasures are false, the creation would be false also, and consequently no one would take very much interest in it. The conclusion is that the material creation is not false or imaginary, but it is temporary.

The Buddhists maintain that the principle “I am” is the Ultimate Truth, but this excludes the individuality of “I” and “you.” If there is no “I” and “you,” or individuality, there is no possibility of argument. The Buddhist philosophy depends on argument, but there can be no argument if one simply depends on “I am.” There must be a “you,” or another person also. The philosophy of duality—the existence of the individual soul and the Supersoul—must be there. This is confirmed in the Second Chapter of Bhagavad-gītā, wherein the Lord says:

\[
\begin{align*}
na tv evāhaṁ jātu nāsaṁ \\
na tvāṁ neme janādhipāḥ \\
na caiva na bhaviṣyāmaḥ \\
sarve vayam ataḥ param
\end{align*}
\]

“Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.” (Bg. 2.12)

We existed in the past in different bodies, and after the annihilation of this body, we shall exist in another body. The principle of the soul is eternal, and it exists in this body or in another body. Even in this lifetime we experience existence in a child’s body, a youth’s body, a man’s body and an old body. After the annihilation of the body, we acquire another body. The Buddhist cult also accepts the philosophy of transmigration, but the Buddhists do not properly explain the next birth. There are 8,400,000 species of life, and our next birth may be in any one of them; therefore this human body is not guaranteed.

According to the Buddhist’s fifth principle, Lord Buddha is the only source for the attainment of knowledge. We cannot accept this, for Lord Buddha rejected the principles of Vedic knowledge. One must accept a principle of standard knowledge because one cannot attain the Absolute Truth simply by intellectual speculation. If everyone is an authority, or if everyone accepts his own intelligence as the ultimate criterion—as is presently fashionable—the scriptures will be interpreted in many different ways, and everyone will claim his own philosophy supreme. This has become a very great problem, and everyone is interpreting scripture in his own way and setting up his own basis of authority. Yata mata tata pāṭha. Now everybody and anybody is trying to establish his own theory as the Ultimate Truth. The Buddhists theorize that annihilation, or nirvāṇa, is the ultimate goal. Annihilation applies to the body, but the spirit soul transmigrates from one
body to another. If this were not the case, how can so many multifarious bodies come into existence? If the next birth is a fact, the next bodily form is also a fact. As soon as we accept a material body, we must accept the fact that that body will be annihilated and that we will have to accept another body. If all material bodies are doomed to annihilation, we must obtain a nonmaterial body, or a spiritual body, if we wish the next birth to be anything but false. How the spiritual body is attained is explained in Bhagavad-gītā:

janma karma ca me divyam
evāṁ yo vetti tattvataḥ
tyaktvā deham punar janma
naiti mām eti so 'ṛjuna

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” (Bg. 4.9)

This is the highest perfection by which one can transcend the transmigration of material bodies and return home, back to Godhead. It is not that existence becomes void or zero: Existence continues, but if we positively want to annihilate the material body, we have to accept a spiritual body; otherwise there can be no eternity for the soul.

We cannot accept the theory that the Buddhist philosophy is the only way, for there are so many defects in that philosophy. A perfect philosophy is one that has no defects, and that is Vedānta philosophy. No one can point out any defects in Vedānta philosophy, and therefore we can conclude that Vedānta is the supreme philosophical way of understanding the truth. According to the Buddhist cult, the Vedas are compiled by ordinary human beings. If this were the case, they would not be authoritative. From Vedic literatures we understand that shortly after the creation, Lord Brahmā was instructed in the Vedas. It is not that the Vedas were created by Brahmā, although Brahmā is the original person in the universe. If Brahmā did not create the Vedas, but he is acknowledged as the first created being, wherefrom did Vedic knowledge come to Brahmā? Obviously the Vedas did not come from an ordinary person born in this material world. According to Śrimad-Bhāgavatam, tene brahma hṛdā ya ādi-kavaye: after the creation, the Supreme Person imparted Vedic knowledge within the heart of Brahmā. There was no person in the beginning of the creation other than Brahmā, yet he did not compile the Vedas; therefore the conclusion is that the Vedas were not compiled by any created being. Vedic knowledge was given by the Supreme Personality of Godhead, who created this material world. This is also accepted by Śaṅkarācārya, although Śaṅkarācārya is not a Vaishnava.

It is stated that mercy is one of the qualities of a Buddhist, but mercy is a relative thing. We show our mercy to a subordinate or to one who is suffering more
than ourselves. However, if there is a superior person present, the superior person
cannot be the object of our mercy. Rather, we are objects for the mercy of the
superior person. Therefore showing compassion and mercy is a relative activity. It
is not the Absolute Truth. Apart from this, we also must know what actual mercy
is. To give a sick man something forbidden for him to eat is not mercy. Rather, it is
cruelty. Unless we know what mercy really is, we may create an undesirable situa-
tion. If we wish to show real mercy, we will preach Kṛṣṇa consciousness in order
to revive the lost consciousness of human beings, the living entity’s original con-
sciousness. Since the Buddhist philosophy does not admit the existence of the
spirit soul, the so-called mercy of the Buddhists is defective.

TEXT 50

বৌদ্ধাচার্য ‘নব প্রশ্ন’ সব উঠাইল।
চূড় মুক্তি-তর্কে প্রমু খণ্ড খণ্ড কৈল॥ ৫০ ॥

bauddhācārya ‘nava prāśna’ saba uthāila
dṛḍha yukti-tarke prabhu khaṇḍa khaṇḍa kaila

SYNONYMS
bauḍha-ācārya—the teacher of the Buddhist cult; nava prāśna—nine different
types of questions; saba—all; uthāila—raised; dṛḍha—strong; yuktī—argument;
tarke—with logic; prabhu—Lord Śrī Caitanya Mahāprabhu; khaṇḍa khaṇḍa kaila—broke into pieces.

TRANSLATION

The teacher of the Buddhist cult set forth nine principles, but Śrī Caitanya
Mahāprabhu broke them to pieces with His strong logic.

TEXT 51

dārsanikā paṇḍita sabāi pāīla parājaya
loke āśya kare, bauddha pāīla lajjā-bhaya

SYNONYMS
dārsanikā—philosophical speculators; paṇḍita—scholars; sabāi—all of them;
pāīla parājaya—were defeated; loke—people in general; āśya kare—laugh;
bauddha—the Buddhists; pāīla—got; lajjā—shame; bhaya—fear.
TRANSLATION

All mental speculators and learned scholars were defeated by Śrī Caitanya Mahāprabhu, and when the people began to laugh, the Buddhist philosophers felt both shame and fear.

PURPORT

These philosophers were all atheists, for they did not believe in the existence of God. Atheists may be very expert in mental speculation and may be so-called great philosophers, but they can be defeated by a Vaiṣṇava firmly situated in his conviction and God consciousness. Following in the footsteps of Śrī Caitanya Mahāprabhu, all the preachers engaged in the service of ISKCON should be very expert in putting forward strong arguments and defeating all types of atheists.

TEXT 52

prabhuke vaiṣṇava jāni' bauddha ghare gela
sakala bauddha mili' tabe kumantraṇā kaila

SYNONYMS

prabhuke—Lord Śrī Caitanya Mahāprabhu; vaiṣṇava jāni’—knowing to be a Vaiṣṇava; bauddha—the Buddhists; ghare gela—returned home; sakala bauddha—all the Buddhists; mili’—coming together; tabe—thereafter; kumantraṇā—plot; kaila—made.

TRANSLATION

The Buddhists could understand that Lord Śrī Caitanya Mahāprabhu was a Vaiṣṇava, and they returned home very unhappy. Later, however, they began to plot against the Lord.

TEXT 53

apavītra anna eka thālite bhariyā
prabhu-āge nila ‘mahā-prasāda’ baliyā

SYNONYMS

apavītra—polluted; anna—food; eka—one; thālite—plate; bhariyā—filling; prabhu-āge—in front of Lord Śrī Caitanya Mahāprabhu; nila—brought; mahā-prasāda baliyā—calling it mahā-prasāda.
TRANSLATION

Having made their plot, the Buddhists brought a plate of untouchable food before Lord Śrī Caitanya Mahāprabhu and called it mahā-prasāda.

PURPORT

The word apavitra anna refers to food that is unacceptable for a Vaiṣṇava. In other words, a Vaiṣṇava cannot accept any food offered by an avaiṣṇava in the name of mahā-prasāda. This should be a principle for all Vaiṣṇavas. When asked, “What is the behavior of a Vaiṣṇava?” Śrī Caitanya Mahāprabhu replied, “A Vaiṣṇava must avoid the company of an avaiṣṇava [asat].” The word asat refers to an avaiṣṇava, that is, one who is not a Vaiṣṇava. Asat-saṅga-tyāga, — ei vaiṣṇava-ācāra (Cc. Madhya 22.87). A Vaiṣṇava must be very strict in this respect and should not at all cooperate with an avaiṣṇava. If an avaiṣṇava offers food in the name of mahā-prasāda, it should not be accepted. Such food cannot be prasāda because an avaiṣṇava cannot offer anything to the Lord. Sometimes preachers in the Kṛṣṇa consciousness movement have to accept food in a home where the householder is an avaiṣṇava; however, if this food is offered to the Deity, it can be taken. Ordinary food cooked by an avaiṣṇava should not be accepted by a Vaiṣṇava. Even if an avaiṣṇava cooks food without fault, he cannot offer it to Lord Viṣṇu, and it cannot be accepted as mahā-prasāda. According to Bhagavad-gītā:

\[
\begin{align*}
\text{patraṁ puspaṁ phalaṁ toyarṁ} \\
\text{yo me bhaktyā prayacchati} \\
\text{tad aharṁ bhakty-upahṛtam} \\
\text{aśnāmi prayatātmanāḥ}
\end{align*}
\]

“If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” (Bg. 9.26)

Kṛṣṇa can accept anything offered by His devotee with devotion. An avaiṣṇava may be a vegetarian and a very clean cook, but because he cannot offer the foodstuff to Viṣṇu, the food he cooks cannot be accepted as mahā-prasāda. It is better that a Vaiṣṇava abandon such food as untouchable.

TEXT 54

हेनकाले महाकाय एक पक्षी आईल ।
ठोंटे करी अन्नसह थालि लंगा गेल ॥ ५४ ॥

hena-kāle mahā-kāya eka pakṣi āila
thoṇṭe kari anna-saha thāli lāṅa gela
SYNONYMS

hena-kāle—at this time; mahā-kāya—having a large body; eka—one; pakṣī—
bird; āila—appeared there; īhonṭe kari’—by the beak; anna-saha—with food;
ṭhāli—the plate; laṅg—taking; gela—went away.

TRANSLATION

When the contaminated food was offered to Śrī Caitanya Mahāprabhu, a
very large bird appeared on the spot, picked up the plate in its beak and flew
away.

TEXT 55

bauddha-gānera upare anna paḍe amedhya haiyā
bauddhācāryera māthāya thāli paḍila bājiyā

SYNONYMS

bauddha-gānera—all the Buddhists; upare—upon; anna—the food; paḍe—
began to fall down; amedhya—untouchable; haiyā—being; bauddha-acāryera—
of the teacher of the Buddhists; māthāya—on the head; thāli—the plate; paḍila—
fell down; bājiyā—making a great sound.

TRANSLATION

Indeed, the untouchable food fell upon the Buddhists, and the large bird
dropped the plate on the head of the chief Buddhist teacher. When it fell on
his head, it made a big sound.

TEXT 56

terache paḍila thāli,—māthā kāṭi’ gela
mūrcchita haṅṅa acārya bhūmite paḍila

SYNONYMS

terache—at an angle; paḍila—fell down; thāli—the plate; māthā—the head;
kāṭi’—cutting; gela—went; mūrcchita—unconscious; haṅṅa—becoming;
acārya—the teacher; bhūmite—on the ground; paḍila—fell down.
TRANSLATION
The plate was made of metal, and when its edge hit the head of the teacher, it cut him, and the teacher immediately fell to the ground unconscious.

TEXT 57
hāhākāra kāri' kānde saba śisyā-gaṇa
sabe āsi' prabhu-pade la-ila śaraṇa

SYNONYMS
hāhā-kāra—a roaring sound; kāri’—making; kānde—cry; saba—all; śisyā-gaṇa—disciples; sabe—all of them; āsi’—coming; prabhu-pade—to the lotus feet of Lord Caitanya Mahāprabhu; la-ila—took; śaraṇa—shelter.

TRANSLATION
When the teacher fell unconscious, his Buddhist disciples cried aloud and ran to the lotus feet of Śri Caitanya Mahāprabhu for shelter.

TEXT 58
tumi ta' iśvara sākṣāt, kṣama aparādha
jiyāo āmāra guru, karaha prasāda

SYNONYMS
tumi—You; ta’—indeed; iśvara—the Supreme Personality of Godhead; sākṣāt—directly; kṣama—please excuse; aparādha—offense; jiyāo—bring back to consciousness; āmāra—our; guru—spiritual master; karaha—do; prasāda—this mercy.

TRANSLATION
They all prayed to Lord Śri Caitanya Mahāprabhu, addressing Him as the Supreme Personality of Godhead Himself and saying, “Sir, please excuse our offense. Please have mercy upon us and bring our spiritual master back to life.”
TEXT 59

prabhu kahe, —sabe kaha ‘krṣṇa’ ‘krṣṇa’ ‘hari’
guru-karṇe kaha krṣṇa-nāma ucca kari’

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; sabe—all of you; kaha—chant; krṣṇa krṣṇa hari—the holy names of Lord Kṛṣṇa and Hari; guru-karṇe—near the ear of your spiritual master; kaha—chant; krṣṇa-nāma—the holy name of Lord Kṛṣṇa; ucca kari’—very loudly.

TRANSLATION

The Lord then replied to the Buddhist disciples: “You should all chant the names of Kṛṣṇa and Hari very loudly near the ear of your spiritual master.

TEXT 60

toma-sabara ‘guru’ tabe pāibe cetana
saba bauddha mili’ kare krṣṇa-saṅkīrtana

SYNONYMS

toma-sabāra—all of you; guru—the spiritual master; tabe—then; pāibe—will get; cetana—consciousness; saba bauddha—all the Buddhist disciples; mili’—coming together; kare—do; krṣṇa-saṅkīrtana—chanting of the Hare Kṛṣṇa mantra.

TRANSLATION

“By this method your spiritual master will regain his consciousness.” Following Śrī Caitanya Mahāprabhu’s advice, all the Buddhist disciples began to chant the holy name of Kṛṣṇa congregationally.

TEXT 61


tome-sabā ‘guru’ tabe pāibe cetana
saba bauddha mili’ kare krṣṇa-saṅkīrtana

SYNONYMS

toma-sabā—all of you; guru—the spiritual master; tabe—then; pāibe—will get; cetana—consciousness; saba bauddha—all the Buddhist disciples; mili’—coming together; kare—do; krṣṇa-saṅkīrtana—chanting of the Hare Kṛṣṇa mantra.

TRANSLATION

“By this method your spiritual master will regain his consciousness.” Following Śrī Caitanya Mahāprabhu’s advice, all the Buddhist disciples began to chant the holy name of Kṛṣṇa congregationally.
guru-karne kahe sabe ‘krṣṇa’ ‘rāma’ ‘hari’
cetana pāṇā acārya bale ‘hari’ ‘hari’

SYNONYMS

guru-karne—into the ear of the spiritual master; kahe—they said; sabe—all together; krṣṇa rāma hari—the holy names of the Lord, Kṛṣṇa, Rāma and Hari; cetana—consciousness; pāṇā—getting; acārya—the teacher; bale—chantered; hari hari—the name of Lord Hari.

TRANSLATION

When all the disciples chanted the holy names Kṛṣṇa, Rāma and Hari, the Buddhist teacher regained consciousness and immediately began to chant the holy name of Lord Hari.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments that all the Buddhist disciples were actually initiated by Śrī Caitanya Mahāprabhu to chant the holy name of Kṛṣṇa, and when they chanted, they actually became different persons. At that time they were not Buddhists or atheists but Vaīṣṇavas. Consequently they immediately accepted Śrī Caitanya Mahāprabhu’s order. Their original Kṛṣṇa consciousness was revived, and they were immediately able to chant Hare Kṛṣṇa and begin worshiping the Supreme Lord Viṣṇu.

It is the spiritual master who delivers the disciple from the clutches of māyā by initiating him into the chanting of the Hare Kṛṣṇa mahā-mantra. In this way a sleeping human being can revive his consciousness by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Viṣṇu. This is the purpose of dīkṣā, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness.

One point to note in this regard is that the spiritual master of the Buddhists did not initiate his disciples. Rather, his disciples were initiated by Śrī Kṛṣṇa Caitanya Mahāprabhu, and they in turn were able to initiate their so-called spiritual master. This is the paramparā system. The so-called spiritual master of the Buddhists was actually in the position of a disciple, and after his disciples were initiated by Śrī Caitanya Mahāprabhu, they acted as his spiritual masters. This was possible only because the disciples of the Buddhist acārya received the mercy of Lord Śrī Caitanya Mahāprabhu. Unless one is favored by Śrī Caitanya Mahāprabhu in the disciplic succession, one cannot act as a spiritual master. We should take the instructions of Śrī Caitanya Mahāprabhu, the spiritual master of the whole universe, to understand how one becomes a spiritual master and a disciple.
TEXT 62

When the spiritual master of the Buddhists began to chant the holy name of Kṛṣṇa and submitted to Lord Śrī Caitanya Mahāprabhu, all the people who were gathered there were astonished.

TEXT 63

Śrī Caitanya Mahāprabhu, the son of Śacidevi, then suddenly and strangely disappeared from everyone’s sight, and it was impossible for anyone to find Him.
Lord Caitanya’s Travels to the Holy Places

mahāprabhu cali’ āilā tripati-trimalle
catur-bhuja mūrti dekhi’ vyeṅkaṭādṛye cale

SYNONYMS

mahāprabhu—Lord Śri Caitanya Mahāprabhu; cali’ āilā—arrived by walking; tripati-trimalle—at the holy places named Tripati and Trimalla; catur-bhuja—four-handed; mūrti—Deity; dekhi’—seeing; vyeṅkaṭā-adṛye—to the holy place Vyeṅkaṭa Hill; cale—began to proceed.

TRANSLATION

Śri Caitanya Mahāprabhu next arrived at Tirupati and Trimalla, where He saw a four-handed Deity. Then He next proceeded toward Vyeṅkaṭa Hill.

PURPORT

Śrīla Bhaktisiddhānta Sarasvati Thākura has actually described the chronological order of Lord Caitanya Mahāprabhu’s visit. The Tirupati temple is sometimes called Tirupuṭṭura. It is situated on the northern side of Ārkaṭa in the district of Candragiri. It is a famous holy place of pilgrimage. In pursuance of His name, Vyeṅkaṭesvara, the four-handed Lord Viṣṇu, the Deity of Bālājī, with His potencies named Śri and Bhū, is located on Vyeṅkaṭa Hill, about eight miles from Tirupati. This Vyeṅkaṭesvara Deity is in the form of Lord Viṣṇu, and the place where He is situated is known as Vyeṅkaṭa-kṣetra. There are many temples in southern India, but this Bālājī temple is especially opulent. A great fair is held there in the months of September and October. There is a railway station called Tirupati on the southern railway. Nimna-tirupati is located in the valley of the Vyeṅkaṭa Hill. There are several temples there also, among which are Govindarāja and the Deity of Lord Rāmacandra.

TEXT 65

trīpaṭi āsiyā kaila śrī-rāma daraśana
raghu-nātha-āge kaila praṇāma stavana

SYNONYMS

tripaṭi āsiyā—coming to Tripati; kaila śrī-rāma daraśana—visited the temple of Rāmacandra; raghu-nātha-āge—before Lord Rāmacandra; kaila—did; praṇāma—obeisances; stavana—offering prayers.
TRANSLATION

After arriving at Tripati, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra. He offered His prayers and obeisances before Rāmacandra, the descendant of King Rāghu.

TEXT 66

sva-prabhāve loka-sabāra karāṇa vismaya
pānā-ṛṣirīhe āīlā prabhu dayā-maya

SYNONYMS

sva-prabhāve—by His own influence; loka-sabāra—of all the people; karāṇa—inducing; vismaya—astonishment; pānā-ṛṣirīhe—to the Lord named Pānā-ṛṣirīha; āīlā—came; prabhu—Lord Śrī Caitanya Mahāprabhu; dayā-maya—the most merciful.

TRANSLATION

Everywhere Śrī Caitanya Mahāprabhu went, His influence astonished everyone. He next arrived at the temple of Pānā-ṛṣirīha. The Lord is so merciful.

PURPORT

This Pānā-ṛṣirīha, or Pānākāla-ṛṣirīha, is located in the district of Kṛṣṇā in the hills known as Maṅgalagiri, about seven miles from a city known as Vejaoyādā. One must climb six hundred steps to reach the temple. It is said that when the Lord is offered food with syrup here, He does not take more than half. Within this temple is a conchshell presented by the late king of Tānjar, and it is said that this shell was used by Lord Kṛṣṇa Himself. During the month of March, a great fair takes place in this temple.

TEXT 67

ṛṣirīhe praṇati-stuti premāveśe kaila
prabhura prabhāve loka camatkāra haila

SYNONYMS

ṛṣirīhe—conchshell; praṇati-stuti—praise; premāveśe—amidst ecstatic love; kaila—employed; prabhura—Lord; prabhāve—to the Lord; loka—the entire world; camatkāra—astonishing.
SYNONYMS

nṛsitṛhe—unto Lord Nṛsiṁha; pranāti-stuti—obeisances and prayers; prema-āveśe—in ecstatic love; kaila—offered; prabhura—of the Lord; prabhāve—by the influence; loka—the people; camatkāra haila—were astonished.

TRANSLATION

In great ecstatic love, Śrī Caitanya Mahāprabhu offered obeisances and prayers unto Lord Nṛsiṁha. The people were astonished to see Lord Caitanya’s influence.

TEXT 68

शिवकान्ती आसिया| कैल सव शर्वसन ||
प्रभाव में वैश्वव 'कैल सर शर्वसन' || ६८ ||

śiva-kāṇcī āsiyā kaila śiva daraśana
prabhāve ‘vaisnava’ kaila saba śaiva-gaṇa

SYNONYMS

śiva-kāṇcī—to the holy place named Śiva-kāṇcī; āsiyā—coming; kaila—did; śiva daraśana—visiting the temple of Lord Śiva; prabhāve—by His influence; vaisnava kaila—turned into Vaiṣṇavas; saba—all; śaiva-gaṇa—the devotees of Lord Śiva.

TRANSLATION

Arriving at Śiva-kāṇcī, Caitanya Mahāprabhu visited the deity of Lord Śiva. By His influence, He converted all the devotees of Lord Śiva into Vaiṣṇavas.

PURPORT

This Śiva-kāṇcī is also known as Kaṇṭhibhūmī, or the Benares of southern India. In Śiva-kāṇcī there are hundreds of symbolic representations of Lord Śiva, as well as a temple that is supposed to be very, very old.

TEXT 69

विष्णुकान्ती आसिया| देखिल लक्ष्मी-नारायण ||
प्रणाम करिया| कैल वृष्ट शुभ || ६९ ||

viṣṇu-kāṇcī āsiyā dekhila lakṣmī-nārāyana
pranāma kariyā kaila bahuta stavana
SYNONYMS

viṣṇu-kāṇcī—to the holy place named Viṣṇu-kāṇcī; āsi’—coming; dekhila—the Lord saw; lakṣmi-nārāyaṇa—the Deity of Lord Nārāyaṇa with mother Lakṣmi, the goddess of fortune; praṇāma kariyā—after offering obeisances; kaila—made; bahuta stavana—many prayers.

TRANSLATION

The Lord then visited a holy place known as Viṣṇu-kāṇcī. He saw there Lakṣmi-Nārāyaṇa Deities, and He offered His respects and many prayers to please Them.

PURPORT

Viṣṇu-kāṇcī is situated about five miles away from Kañjibhirām. It is here that Lord Varadarāja, another form of Lord Viṣṇu, resides. There is also a big lake known as Ananta-sarovara.

TEXT 70

premāvise (ecstatic love; nṛtya-gīta dancing and chanting; bahuta—much; kaila—performed; dina-dui—for two days; rahī—from staying; loke—the people in general; kṛṣṇa-bhakta—devotees of Lord Kṛṣṇa; kaila—made.

TRANSLATION

When Śrī Caitanya Mahāprabhu stayed at Viṣṇu-kāṇcī for two days, He danced and performed kirtana in ecstasy. When all the people saw Him, they were converted into devotees of Lord Kṛṣṇa.

TEXT 71

trimalaya dekhi’ gelā trikāla-hasti-sthāne (trimalaya dekhi’ the people in general; mahādeva dekhi’ the Deity of Lord Viṣṇu; karila—made.

TRANSLATION

When Śrī Caitanya Mahāprabhu stayed at Viṣṇu-kāṇcī for two days, He danced and performed kirtana in ecstasy. When all the people saw Him, they were converted into devotees of Lord Kṛṣṇa.
SYNONYMS

trimalaya dekhi’—after seeing Trimalaya; gelā—went; tri-kāla-hasti-sthāne—to the place named Trikāla-hasti; mahā-deva—Lord Śiva; dekhi’—seeing; tāṅre—unto him; karila praṇāme—offered obeisances.

TRANSLATION

After visiting Trimalaya, Caitanya Mahāprabhu went to see Trikāla-hasti. It was there that He saw Lord Śiva and offered him all respects and obeisances.

PURPORT

Trikāla-hasti is situated about twenty-two miles northeast of Tirupati. On its northern side is a river known as Suvarṇa-mukhi. The temple of Trikāla-hasti is located on the southern side of the river. The place is generally known as Śrī Kālahastī or Kālahastī and is famous for its temple of Lord Śiva. There he is called Vāyuliṅga-śiva.

TEXT 72

pakṣi-tirtha dekhi’ kaila śiva daraśana
vrddhakola-tirthe tabe karilā gamana

SYNONYMS

pakṣi-tirtha dekhi’—after visiting the place known as Pakṣi-tirtha; kaila—did; śiva daraśana—visiting the temple of Lord Śiva; vrddhakola-tirthe—to the holy place known as Vṛddhakola; tabe—then; karilā gamana—went.

TRANSLATION

At Pakṣi-tirtha, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Śiva. Then He went to the Vṛddhakola place of pilgrimage.

PURPORT

This Pakṣi-tirtha is also called Tirukādi-kunḍam and is located nine miles southeast of Cīrālpāṭ. It has a five-hundred-foot elevation and is situated in a chain of hills known as Vedagiri or Vedaścalam. There is a temple of Lord Śiva there, and the deity is known as Vedagiriśvara. It is said that two birds come there daily to receive food from the temple priest, and it is claimed that these birds have been coming since time immemorial.
TEXT 73

śveta-varāha dekhi, tāhre namaskari
pitāmbara-śiva-sthāne gelā gaurahari

SYNONYMS

śveta-varāha—the white boar incarnation; dekhi—seeing; tāhre—unto Him; namaskari—offering respect; pita-ambara—dressed with yellow garments; śiva-sthāne—to the temple of Lord Śiva; gelā—went; gaura-hari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At Vṛddhakola, Lord Śrī Caitanya Mahāprabhu visited the temple of Śveta-varāha, the white boar. After offering Him respects, the Lord visited the temple of Lord Śiva, wherein the deity is dressed with yellow garments.

PURPORT

The temple of the white boar incarnation is situated at Vṛddhakola. The temple is made of stone and is located about one mile south of an oasis known as Bali-piṭham. There is a Deity of the white boar incarnation, above whose head Śeṣa Nāga serves as an umbrella. The deity of Lord Śiva is known as Pīta-ambara, and is also known as Cidāmbaram. This temple is located twenty-six miles south of Kuḍālora, and the deity there is also known as Ākāśaḷīṅga. The deity is in the form of Lord Śiva. This temple is situated on about thirty-nine acres of land, and all this land is surrounded by a wall sixty feet high.

TEXT 74

śiyāli bhairavi devi kari' darašana
kāverira tire āilā sacira nandana

SYNONYMS

śiyāli bhairavi—Śiyāli-bhairavi; devi—goddess; kari' darašana—visiting; kāverira tire—on the bank of the River Kāverī; āilā—came; sacira nandana—the son of mother Śacī.
After visiting the temple of Śiyāli-bhairavi [another form of the goddess Durgā], Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to the bank of the River Kāverī.

Śiyāli-bhairavi is located in the Tānjor district, about forty-eight miles east of Tānjor City. There is a very celebrated temple of Lord Śiva there and also a very large lake. It is said that one small boy, a devotee of Lord Śiva, came to that temple, and the goddess Durgā, known as Bhairavi, gave him her breast to suck. After visiting this temple, Śrī Caitanya Mahāprabhu went to the bank of the River Kāverī via the district of Tricinapalli. The Kāverī is mentioned in Śrīmad-Bhāgavatam (11.5.40) as a very pious river.

The Lord then visited a place known as Go-samāja, where He saw Lord Śiva's temple. He then arrived at Vedāvana, where He saw another deity of Lord Śiva and offered him prayers.

Go-samāja is a place of pilgrimage for the devotees of Lord Śiva. It is very important and is located next to Vedāvana.
amṛtaliṅga-Śiva dekhi' vandanā kari'la
saba sivālaye śaiva 'vaisṇava' ha ila

SYNONYMS
amṛtaliṅga-Śiva—the Lord Śiva deity named Amṛtaliṅga; dekhi’—seeing; vandanā kari'la—offered obeisances; saba sivā-ālaye—in all the temples of Lord Śiva; śaiva—devotees of Lord Śiva; vaisṇava ha-ila—became devotees of Lord Kṛṣṇa.

TRANSLATION
Seeing the Śiva deity named Amṛtaliṅga, Lord Caitanya Mahāprabhu offered His obeisances. Thus He visited all the temples of Lord Śiva and converted the devotees of Lord Śiva into Vaiṣṇavas.

TEXT 77

deva-sthāne āsī’ kaila viṣṇu daraśana
sri-vaiṣṇavera saṅge tāhān goṣṭhi anukṣaṇa

SYNONYMS
deva-sthāne—to the place known as Deva-sthāna; āsī’—coming; kaila—did; viṣṇu daraśana—visiting the temple of Lord Viṣṇu; sri-vaiṣṇavera saṅge—with the Vaiṣṇavas in the disciplic succession of Rāmānuja; tāhān—there; goṣṭhi—discussion; anukṣaṇa—always.

TRANSLATION
At Deva-sthāna, Caitanya Mahāprabhu visited the temple of Lord Viṣṇu, and there He talked with the Vaiṣṇavas in the disciplic succession of Rāmānuja- jācārya. These Vaiṣṇavas are known as Śrī Vaiṣṇavas.

TEXT 78

kumbhakāraṇa-kapāle dekhi’ saro'obar
śiva-kṣetre śiva dekhe gaurāṅga-sundara

SYNONYMS
kumbhakāraṇa-kapāle dekhi’ sarovara
śiva-kṣetre śiva dekhe gaurāṅga-sundara
SYNONYMS
kumbhakarna-kapala—at Kumbhakarna-kapala; dekhī’—after seeing;
sarovara—the lake; śiva-kṣetra—at Śiva-kṣetra; śiva—Lord Śiva; dekhe—sees;
gaurāṅga-sundara—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION
At Kumbhakarna-capala, Śrī Caitanya Mahāprabhu saw a great lake and then the holy place named Śiva-kṣetra, where a temple of Lord Śiva is located.

PURPORT
Kumbhakarna is the name of the brother of Rāvaṇa. At the present moment the city of Kumbhakoṇam is situated twenty miles northeast of the city of Tāñjor. There are twelve temples of Lord Śiva located at Kumbhakoṇam as well as four Viśnu temples and one temple to Lord Brahma. Śiva-kṣetra, within the city of Tāñjor, is situated near a big lake known as Śiva-gaṅgā. There is a large temple to Lord Śiva there known as Bṛhatīśvara-śiva-mandira.

TEXT 79

pertīrīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīīॉ tolerated
Pāpanāśana near the river named Tāmraparṇī. Śrī Raṅga-kṣetra is a very famous place. Near Tricinapalli is a river named Kāverī, or Kolirana. A city known as Śrī Raṅgam is located on this river in the district of Tāņjor about ten miles west of Kumbhakoṇam. The Śrī Raṅga temple is the largest in India, and there are seven walls surrounding it. There are also seven roads leading to Śrī Raṅga. The ancient names of these roads are the road of Dharma, the road of Rājamahendra, the road of Kulaśekhara, the road of Ālināḍana, the road of Tiruvikrama, the Tirubiḍi road of Māḍamāḍi-gaśa, and the road of Aḍa-iyāvala-indāna. The temple was founded before the reign of Dharmavarma, who reigned before Rājamahendra. Many celebrated kings like Kulaśekhara, and others such as Alabandaru, resided in the temple of Śrī Raṅgam. Yāmunācārya, Śrī Rāmānuja, Sudarśanacārya and others also supervised this temple.

The incarnation of the goddess of fortune known as Godādevī, who was one of the twelve liberated persons known as divya-sūris, was married to the Deity, Lord Śrī Raṅganātha. Later she entered into the body of the Lord. An incarnation of Kārmuka, Tirumangā (one of the Ālovaras), acquired some money by stealing, and built the fourth boundary wall of Śrī Raṅgam. It is said that in the year 289 of the age of Kali, the Álovara of the name Toṇḍaradippadī was born. While engaged in devotional service, he became victim to a prostitute, and Śrī Raṅganātha, seeing His devotee so degraded, sent one of His servants with a golden plate to that prostitute. When the golden plate was discovered missing from the temple, there was a search, and it was found in the prostitute's house. When the devotee saw Raṅganātha's mercy upon this prostitute, his mistake was rectified. He then prepared the third boundary wall of Raṅganātha temple and cultivated a tulasī garden there.

There was also a celebrated disciple of Rāmānujacārya's known as Kūreśa. Śrī Rāmapillāi was the son of Kūreśa, and his son was Vāgvijaya Bhaṭṭa, whose son was Vedavyāsa Bhaṭṭa, or Śrī Sudarśanacārya. When Sudarśanacārya was an old man, the Mohammedens attacked the temple of Raṅganātha and killed about twelve hundred Śrī Vaiṣṇavas. At that time the Deity Raṅganātha was transferred to the temple of Tirupati in the kingdom of Vijaya-nagara. The governor of Giṅgi, Gopaṇārya, brought Śrī Raṅganātha from the temple of Tirupati to a place known as Sirha-brahma, where the Lord was situated for three years. In the year 1293 Śaka the Deity was again reinstalled in the Raṅganātha temple. On the eastern wall of the Raṅganātha temple is an inscription written by Vedānta-deśika relating how Raṅganātha was returned to the temple.
Lord Caitanya's Travels to the Holy Places

Text 81

After bathing in the River Kāveri, Śrī Caitanya Mahāprabhu saw the temple of Raṅganātha and offered His ardent prayers and obeisances. Thus He felt Himself successful.

SYNONYMS

prema-āvēśe—in the ecstasy of love; kaila—did; bahuta—various; gāna—songs; nartana—dancing; dekhi’—seeing which; camatkāra—astonished; haila—were; saba—all; lokera—of persons; mana—minds.

TRANSLATION

In the temple of Raṅganātha, Śrī Caitanya Mahāprabhu chanted and danced in ecstatic love of Godhead. Seeing His performance, everyone was struck with wonder.

Text 82

In one devotee belonging to the Rāmānuja-sampradāya; vyeṅkaṭa bhaṭṭa—Vyeṅkaṭa Bhaṭṭa; nāma—named; prabhure—unto Lord
Caitanya Mahāprabhu; nimantraṇa—invitation; kaila—did; kariya—offering; sammāna—great respect.

**TRANSLATION**

One Vaiṣṇava known as Vyeṅkaṭa Bhaṭṭa then invited Śrī Caitanya Mahāprabhu to his home with great respect.

**PURPORT**

Śrī Vyeṅkaṭa Bhaṭṭa was a Vaiṣṇava brāhmaṇa and an inhabitant of Śrī Raṅga-kṣetra. He belonged to the disciplic succession of Śrī Rāmānuja-Śrī Raṅga is one of the places of pilgrimage in the province of Tāmila-dea. The inhabitants of that province do not retain the name Vyeṅkaṭa. It is therefore supposed that Vyeṅkaṭa Bhaṭṭa did not belong to that province, although he may have been residing there for a very long time. Vyeṅkaṭa Bhaṭṭa was in a branch of the Rāmānuja-sampradāya known as Badagala-i. He had a brother in the Rāmānuja-sampradāya known as Śripāḍa Prabhodhānanda Sarasvatī. The son of Vyeṅkaṭa Bhaṭṭa was later known in the Gauḍīya-sampradāya as Gopāla Bhaṭṭa Gosvāmī, and he established the Rādhārāmaṇa temple in Vṛndāvana. More information about him may be found in a book known as Bhakti-ratnākara (1.100) by Narahari Cakravartī.

**TEXT 83**

निज-घरे लागे बैल पादप्राङ्कालन।
सेई जल लागे बैल सवंशें पक्षण। ॥ ८३ ॥

*nija-ghare laṅā kaila pāda-prakṣālana seī jala laṅā kaila sa-varinśe bhakṣaṇa*

**SYNONYMS**

*nija-ghare—to his own home; laṅā—bringing; kaila—did; pāda-prakṣālana—washing of the feet; seī jala—that water; laṅā—taking; kaila—did; sa-varinśe—with all the family members; bhakṣaṇa—drinking.

**TRANSLATION**

Śrī Vyeṅkaṭa Bhaṭṭa took Śrī Caitanya Mahāprabhu to his home. After he washed the Lord’s feet, all the members of his family drank the water.

**TEXT 84**

भिक्षा कराएं किछु बैल निबेदन।
चातुर्य गामी’ प्रभू बैल उपसन। ॥ ८४ ॥
After offering lunch to the Lord, Vyeṇkaṭa Bhaṭṭa submitted that the period of Cāturmāṣya had already arrived.

**Text 85**

चातुर्यांशे कूपा करिर रह योर घरे।
कृष्णकथा कहि रूपाय उद्धार आमारे।

**SYNONYMS**

cāturmāṣya—during this period of Cāturmāṣya; kṛpā kari’—being merciful; raha—please stay; mora ghare—at my place; kṛṣṇa-kathā—topics of Lord Kṛṣṇa; kahi’—speaking; kṛpāya—by Your mercy; uddhāra’ āmāre—kindly deliver me.

**Translation**

Vyeṇkaṭa Bhaṭṭa said, “Please be merciful to me and stay at my house during Cāturmāṣya. Speak about Lord Kṛṣṇa’s pastimes and kindly deliver me by Your mercy.”

**Text 86**

ताँर घरे रहिला अभु कृष्णकथा-रसे।
स्तुलसेगे गोङिले स्वस्ते चारी मासे।

**SYNONYMS**

tāṅra ghare—in his home; rahilā—stayed; prabhu—Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā-rase—enjoying the transcendental mellow of discuss-
Sri Caitanya Mahaprabhu remained at the house of Vyenkata Bhatta for four continuous months. The Lord passed His days in great happiness, enjoying the transcendental mellow of discussing Lord Krishna's pastimes.

TRANSLATION

While there, Sri Caitanya Mahaprabhu took His bath in the River Kaveri and visited the temple of Sri Ranga. Every day the Lord also danced in ecstasy.

TRANSLATION

The beauty of Lord Caitanya's body and His ecstatic love of God were witnessed by everyone. Many people used to come see Him, and as soon as they saw Him, all their unhappiness and distress vanished.
TEXT 89

lakṣa loka āila nāna-deśa haite
sabe kṛṣṇa-nāma kahe prabhuke dekhite

SYNONYMS
lakṣa—many hundreds of thousands; loka—of people; āila—came there; nāna-deśa—different countries; haite—from; sabe—all of them; kṛṣṇa-nāma kahe—chant the Hare Kṛṣṇa mahā-mantra; prabhuke—the Lord; dekhite—seeing.

TRANSLATION

Many hundreds of thousands of people from various countries came to see the Lord, and after seeing Him, they all chanted the Hare Kṛṣṇa mahā-mantra.

TEXT 90

kṛṣṇa-nāma vinā keha nāhi kahe āra
sabe kṛṣṇa-bhakta haila,—loke camatkāra

SYNONYMS
kṛṣṇa-nāma vinā—without chanting the Hare Kṛṣṇa mahā-mantra; keha—anyone; nāhi—does not; kahe—speak; āra—anything else; sabe—all of them; kṛṣṇa-bhakta—Lord Kṛṣṇa’s devotees; haila—became; loke—the people; camatkāra—astonished.

TRANSLATION

Indeed, they did not chant anything but the Hare Kṛṣṇa mahā-mantra, and all of them became Lord Kṛṣṇa’s devotees. Thus the general populace was astonished.

TEXT 91

śrī-raṅga-kṣetre vaise yata vaiṣṇava-brāhmaṇa
eka eka dina sabe kaila nimantraṇa
SYNONYMS

śrī-raṅga-kṣetra—in Śrī Raṅga-kṣetra; vaise—residing; yata—all; vaiśṇava-
brahman—Vaiśṇava brahmanas; eka eka dina—every day; sabe—all of them;
kaila nimantra—invited the Lord.

TRANSLATION

All the Vaiśṇava brahmanas residing in Śrī Raṅga-kṣetra invited the Lord to
their homes every day.

TEXT 92

एक एक दिने चांदुर्गाञ्जा पूर्द ै हैल।
कटक त्राञ्जा भिक्षा दिते नापाइल || ९२ ||

eka eka dine cāturmāsya pūrṇa haila
kataka brahmanā bhikṣā dite nā pāila

SYNONYMS

eka eka dine—day by day; cāturmāsya—the period of Cāturmāsya; pūrṇa
haila—became filled; kataka brahmanā—some of the brahmanas; bhikṣā dite—to
offer Him lunch; nā—did not; pāila—get the opportunity.

TRANSLATION

Each day the Lord was invited by a different brahmanā, but some of them
did not get the opportunity to offer Him lunch because the period of Cātur-
māsya came to an end.

TEXT 93

সেই ক্ষেত্রে রহে এক বৈষ্ণব-ব্রাহ্মণ।
দেবালয়ে আসি’ করে গীতা আবর্তন। || ৯৩ ||

sei kṣetre rahe eka vaiṣṇava-brāhmaṇa
devālaye āsi’ kare gītā āvartana

SYNONYMS

sei kṣetre—in that holy place; rahe—there was; eka—one; vaiṣṇava-
brāhmaṇa—a brāhmaṇa following the Vaiṣṇava cult; deva-ālaye—in the temple;
āsi’—coming; kare—does; gītā—of Bhagavad-gītā; āvartana—recitation.
TRANSLATION

In the holy place of Śrī Raṅga-kṣetra, a brāhmaṇa Vaiṣṇava used to visit the temple daily and recite the entire text of Bhagavad-gītā.

TEXT 94

aṣṭādaśa-ādhyāya paḍe ānanda-āveśe
aśuddha paḍena, loka kare upahāse

SYNONYMS
aṣṭādaśa-adhyāya—eighteen chapters; paḍe—reads; ānanda-āveśe—in great ecstasy; aśuddha paḍena—could not pronounce the text correctly; loka—people in general; kare—do; upahāse—joking.

TRANSLATION

The brāhmaṇa regularly read the eighteen chapters of Bhagavad-gītā in great transcendental ecstasy, but because he could not pronounce the words correctly, people used to joke about him.

TEXT 95

kehā hāse, kehā ninde, tāhā nāhi māne
āvīṣṭa ānanda māne

SYNONYMS
kehā hāse—someone laughs; kehā ninde—someone criticizes; tāhā—that; nāhi māne—he does not care for; āvīṣṭa ānanda—being in great ecstasy; māne—in great happiness.

TRANSLATION

Due to his incorrect pronunciation, people sometimes criticized him and laughed at him, but he did not care. He was full of ecstasy due to reading Bhagavad-gītā and was personally very happy.
TEXT 96

 пу́лака́шру, кamppа, сведа, —ьáват пáтхана
dekhi' ánandita haila maháprabhura mana

SYNONYMS

пулакa-standing of the hairs of the body; ашру—tears; кампа—trembling; сведа—perspiration; yávat—during; пáтхана—the reading of the book; декхи’—seeing this; ánandita—very happy; haila—became; maháprabhura—of Śrī Caitanya Maháprabhu; mana—the mind.

TRANSLATION

While reading the book, the bráhmaṇa experienced transcendental bodily transformations. His hair stood on end, tears welled in his eyes, and his body trembled and perspired as he read. Seeing this, Śrī Caitanya Maháprabhu became very happy.

PURPORT

Although the bráhmaṇa could not pronounce the words very well due to illiteracy, he still experienced ecstatic symptoms while reading Bhagavad-gítā. Śrī Caitanya Maháprabhu was very pleased to observe these symptoms, and this indicates that the Supreme Personality of Godhead is pleased by devotion, not by erudite scholarship. Even though the words were imperfectly pronounced, Śrī Caitanya Maháprabhu, Lord Kṛṣṇa Himself, did not think this very serious. Rather, the Lord was pleased by the bhāva (devotion). In Śrīmad-Bhāgavatam (1.5.11) this is confirmed:

\[
\text{tad-vág-visargo janatágha-viplavo} \\
\text{yasmin prati-ślokam abaddhatv ap} \\
\text{námámy anantasya yaśo 'nikitáni yat} \\
\text{śrñvanti gáyanti grñanti sádhavah}
\]

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms and pastimes of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world’s misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."
The purport to this verse may be considered for further information on this subject.

**TEXT 97**

महाप्रभु पुछिल ताँने, शुन, महाशय | 
कोन अर्थ जानि तोमार एत सुख हय || ९७ ||

**SYNONYMS**

mahāprabhu—Sri Caitanya Mahāprabhu; puchi/a—inquired; tānre—from him; 
śuna—please hear; mahā-āsaya—My dear sir; kon—what; artha—meaning; 
jāni’—knowing; tomāra—your; eta—so great; sukha—happiness; haya—is.

**TRANSLATION**

Śrī Caitanya Mahāprabhu asked the brahmāṇa, “My dear sir, why are you in such ecstatic love? Which portion of Bhagavad-gītā gives you such transcendental pleasure?”

**TEXT 98**

বিপ্র কহে,—মূর্খ অমি, শব্দার্থ না জানি | 
শুদ্ধা-শুদ্ধ গীতা পড়ি, গুরু-অজ্ঞা মানি’ || ৯৮ ||

**SYNONYMS**

vipra kahe—the brahmāṇa replied; mūrkhā āmi—I am illiterate; śabda-artha—the meaning of the words; nā jāni—I do not know; suddha-aśuddha—sometimes correct and sometimes not correct; gītā—Bhagavad-gītā; paḍi—I read; guru-ajñā—the order of my spiritual master; māni’—accepting.

**TRANSLATION**

The brahmāṇa replied, “I am illiterate and therefore do not know the meaning of the words. Sometimes I read Bhagavad-gītā correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master.”
PURPORT

This is a good example of a person who had become so successful that he was able to capture the attention of Śrī Caitanya Mahāprabhu even while reading Bhagavad-gītā incorrectly. His spiritual activities did not depend on material things such as correct pronunciation. Rather, his success depended on strictly following the instructions of his spiritual master.

\[
yasya deve para bhaktir \quad yathā deve tathā gurau \quad tasyaite kathitā hy arthāḥ \quad prakāśante mahātmanah
\]

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Śvet. Up. 6.23)

Actually the meaning of the words of Bhagavad-gītā or Śrimad-Bhāgavatam are revealed to one strictly following the orders of the spiritual master. They are also revealed to one who has equal faith in the Supreme Personality of Godhead. In other words, being faithful to both Kṛṣṇa and the spiritual master is the secret of success in spiritual life.

TEXT 99

अर्जुनेरे रथे क्रष्ण हया रज्जुधरे।
बसियाहे हाते तेन्त्रा श्यामल सुंदरे॥ ९९॥

arjunera rathe kṛṣṇa haya raju-dhara
vasiyāche hāte totra śyāmala sundara

SYNONYMS

arjunera—of Arjuna; rathe—in the chariot; kṛṣṇa—Lord Kṛṣṇa; haya—is; raju-dhara—holding the reins; vasiyāche—He was sitting there; hāte—in the hand; totra—a bridle; śyāmala—blackish; sundara—very beautiful.

TRANSLATION

The brāhmaṇa continued, "Actually I only see a picture of Lord Kṛṣṇa sitting on a chariot as Arjuna's charioteer. Taking the reins in His hands, He appears very beautiful and blackish.

TEXT 100

अर्जुनेरे कहितेचेचे हित-उपदेश।
ताँरे देखि' हय मोर आनंद-आरेश॥ १००॥
**SYNONYMS**

`arjunere kahitechena hita-upadeśa`
- `arjunere`—unto Arjuna; `kahitechena`—He is speaking; `hita-upadeśa`—good instruction.

`tāṅre dekhi' haya mora ānanda-āveśa`
- `tāṅre`—Him; `dekhi'—seeing; `haya`—there is; `mora`—my; `ānanda`—transcendental happiness; `āveśa`—ecstasy.

**TRANSLATION**

“When I see the picture of Lord Kṛṣṇa sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness.”

**TEXT 101**

yāvat padoṁ, tāvat pāna tāṅra daraśana
ei lāgi' gitā-pāṭha nā chaḍe mora mana

**SYNONYMS**

`yāvat`—as long as; `padoṁ`—I read; `tāvat`—so long; `pāna`—I get; `tāṅra`—His; `daraśana`—audience; `ei lāgi'`—for this reason; `gitā-pāṭha`—reading Bhagavad-gitā; `nā chaḍe`—does not quit; `mora mana`—my mind.

**TRANSLATION**

“As long as I read Bhagavad-gitā, I simply see the Lord’s beautiful features. It is for this reason that I am reading Bhagavad-gitā, and my mind cannot be distracted from this.”

**TEXT 102**

prabhu kahe,—gitā-pāṭhe tomāra-i adhikāra
tumi se jānaha ei gitāra artha-sāra

**SYNONYMS**

`prabhu kahe`—the Lord replied; `gitā-pāṭhe`—in reading Bhagavad-gitā; `tomāra-i adhikāra`—you have the proper authority; `tumi`—you; `se`—that; `jānaha`—know; `ei`—this; `gitāra`—of Bhagavad-gitā; `artha-sāra`—the real purport.
TRANSLATION

Śri Caitanya Mahāprabhu told the brāhmaṇa, “Indeed, you are an authority in the reading of Bhagavad-gitā. Whatever you know constitutes the real purport of Bhagavad-gitā.”

PURPORT

According to the śāstras: bhaktīyā bhāgavatāṁ grāhyāṁ na buddhyā na ca ātikayā. One should understand Bhagavad-gitā and Śrīmad-Bhāgavatam by hearing them from a real devotee. One cannot understand them simply by erudite scholarship or sharp intelligence. It is also said:

\[
\text{gitādhitā ca yenāpi} \\
\text{bhakti-bhāvena cetasā} \\
\text{veda-śāstra-purāṇāni} \\
\text{tenādhitāni sarvasaḥ}
\]

To one who reads Bhagavad-gitā with faith and devotion, the essence of Vedic knowledge is revealed. According to the Śvetāśvatara Upaniṣad (6.23):

\[
yasya deve para bhaktir \\
yathā deve tathā gurau \\
tasyaite kathita hy arthāḥ \\
prakāśante mahātmanaiḥ
\]

All Vedic literatures are to be understood with faith and devotion, not by mundane scholarship. We therefore present Bhagavad-gitā As It Is. There are many so-called scholars and philosophers who read Bhagavad-gitā in a scholarly way. They simply waste their time and mislead those who read their commentaries.

TEXT 103

एता बलि’ सेहि बिश्चे कैल आलिङ्गः।
प्रभु-पदं धरि’ विश्च करेन रोदनः॥ १०३ ॥

\text{eta bali’ sei vipre kaila āliṅgana} \\
\text{prabhu-pada dhari’ vipra karen rodana}

SYNONYMS

\text{eta bali’—saying this; sei vipre—that brāhmaṇa; kaila āliṅgana—He embraced;} \\
\text{prabhu-pada—the lotus feet of Lord Śrī Caitanya Mahāprabhu; dhari’—catching;} \\
\text{vipra—the brāhmaṇa; karen—does; rodana—crying.}
TRANSLATION

After saying this, Lord Caitanya Mahaprabhu embraced the brähmaṇa, and the brähmaṇa, catching the lotus feet of the Lord, began to cry.

TEXT 104


toma dekhi’ tāhā haite dvi-guṇa sukha haya sei krśṇa tumī, —hena mora mane laya

SYNONYMS
toma dekhi’—by seeing You; tāhā haite—than the vision of Lord Kṛṣṇa; dvi-guṇa—twice as much; sukha—happiness; haya—there is; sei krśṇa—that Lord Kṛṣṇa; tumī—You are; hena—such; mora—my; mane—in the mind; laya—takes.

TRANSLATION

The brähmaṇa said, “Upon seeing You, my happiness is doubled. I take it that You are the same Lord Kṛṣṇa.”

TEXT 105


tāḥra mana hañāche nirmala
ataeva prabhura tattva jānila sakala

SYNONYMS
krśṇa-sphūrtye tāḥra mana hañāche nirmala
ataeva prabhura tattva jānila sakala

TRANSLATION

The brähmaṇa’s mind was purified by the revelation of Lord Kṛṣṇa, and therefore he could understand the truth of Śrī Caitanya Mahāprabhu in all details.
TEXT 106

তবে মহাপ্রভু তারে করাইল শিক্ষা।
এই বাতি কাই না করিহ প্রকাশন।

табе mahāprabhu tānre karāila śikṣaṇa
ei vāt kāhān nā kariha prakāśana

SYNONYMS

tabe—then; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—unto the brāhmaṇa; karāila—made; śikṣaṇa—instruction; ei vāt—this version; kāhān—anywhere; nā—do not; kariha—do; prakāśana—revelation.

TRANSLATION

Śrī Caitanya Mahāprabhu then taught the brāhmaṇa very thoroughly and requested him not to disclose the fact that He was Lord Kṛṣṇa Himself.

TEXT 107

সেই বিপ্র মহাপ্রভুর বড় ভক্ত হৈল।
চারি মাস প্রভুসঙ্গ কন্ত না ছা ডিল।

sei vipra mahāprabhura baḍa bhakta haila
cāri māsa prabhu-saṅga kabhu nā chaḍila

SYNONYMS

sei vipra—that brāhmaṇa; mahāprabhura—of Śrī Caitanya Mahāprabhu; baḍa—big; bhakta—devotee; haila—became; cāri māsa—for four months; prabhu-saṅga—association of the Lord; kabhu—at any time; nā—did not; chaḍila—give up.

TRANSLATION

That brāhmaṇa became a great devotee of Śrī Caitanya Mahāprabhu, and for four continuous months he did not give up the Lord’s company.

TEXT 108

এইমত ভট্টগুহে রহে গৌরচন্দ্র।
নির্মুল ভট্ট-সঙ্গে কৃষ্ণকথানাং।

ei-mata bhaṭṭa-grhe rahe gauracandra
nirantar bhaṭṭa-saṅge kṛṣṇa-kathānanda
SYNONYMS

ei-mata—in this way; bhaṭṭa-grhe—in the house of Vyeṇkaṭa Bhaṭṭa; rahe—remained; gaura-candra—Śrī Caitanya Mahāprabhu; nirantara—constantly; bhaṭṭa-saṅge—with Vyeṇkaṭa Bhaṭṭa; kṛṣṇa-kathā-ānanda—the transcendental bliss of talking about Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at the house of Vyeṇkaṭa Bhaṭṭa and constantly talked about Lord Kṛṣṇa. In this way He was very happy.

TEXT 109

śrī-vaiśṇava-bhaṭṭa seve lakṣmī-nārāyaṇa
tāṇra bhakti dekhi’ prabhura tuṣṭa haila mana

SYNONYMS

śrī-vaiśṇava—a devotee of the Rāmānuja-sampradāya; bhāṭṭa—Vyeṇkaṭa Bhaṭṭa; seve—used to worship; lakṣmī-nārāyaṇa—the Deities of Lord Nārāyaṇa and the goddess of fortune, Lakṣmī; tāṇra—his; bhakti—devotion; dekhi’—seeing; prabhura—of Lord Śrī Caitanya Mahāprabhu; tuṣṭa—happy; haila—became; mana—the mind.

TRANSLATION

Being a Vaiśṇava in the Rāmānuja-sampradāya, Vyeṇkaṭa Bhaṭṭa worshiped the Deity of Lakṣmī and Nārāyaṇa. Seeing his pure devotion, Śrī Caitanya Mahāprabhu was very satisfied.

TEXT 110

nirantara tāṇra saṅge haila sakhyā-bhāva
hāṣya-parihāse duṇhe sakhyera svabhāva

SYNONYMS

nirantara—constantly; tāṇra saṅge—being associated with him; haila—there was; sakhyā-bhāva—a friendly relationship; hāṣya—laughing; parihāse—joking; duṇhe—both of them; sakhyera—of fraternity; sva-bhāva—nature.
TRANSLATION

Constantly associating with one another, Śrī Caitanya Mahāprabhu and Vyeṅkaṭa Bhaṭṭa gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together.

TEXT 111

prabhu kahe,—bhaṭṭa, tomāra lakṣmī-ṭhākurāṇī kānta-vakṣah-sthitā, pativrata-śiromaṇi

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; bhaṭṭa—My dear Bhaṭṭacārya; tomāra—your; lakṣmī-ṭhākurāṇī—goddess of fortune; kānta—of her husband, Nārāyaṇa; vakṣah-sthitā—situated on the chest; pati-vratā—chaste woman; śiromaṇi—the topmost.

TRANSLATION

Śrī Caitanya Mahāprabhu told Bhaṭṭacārya, “Your worshipable goddess of fortune, Lakṣmī, always remains on the chest of Nārāyaṇa, and she is certainly the most chaste woman in the creation.

TEXT 112

āmāra ṭhākura krṣṇa—gopa, go-cāraka sādhvi haṁā kene cāhe tāṁhāra saṅgama

SYNONYMS

āmāra ṭhākura—My worshipable Deity; krṣṇa—Lord Krṣṇa; gopa—cowherd; go-cāraka—a tender of cows; sādhvi haṁā—being so chaste; kene—why; cāhe—wants; tāṁhāra—His; saṅgama—association.

TRANSLATION

“However, my Lord is Lord Śrī Krṣṇa, a cowherd boy who is engaged in tending cows. Why is it that Lakṣmī, being such a chaste wife, wants to associate with My Lord?”


**TEXT 113**

এই লাগি’ সুখভোগ ছাড়ি’ চিরকাল।

ন্যায়নিয়ম করি’ তপ করিল অপার।॥ ১১৩ ॥

ei lági’ sukha-bhoga chādi’ cira-kāla

vrata-niyama kari’ tapa kariia apāra

**SYNONYMS**

ei lági’—for this reason; sukha-bhoga—the enjoyment of Vaikunṭha; chādi’—giving up; cira-kāla—for a long time; vrata-niyama—vows and regulative principles; kari’—accepting; tapa—austerity; karila apāra—performed unlimitedly.

**TRANSLATION**

“Just to associate with Kṛṣṇa, Lakṣmi abandoned all transcendental happiness in Vaikunṭha and for a long time accepted vows and regulative principles and performed unlimited austerities.”

**TEXT 114**

কাৰ্ত্তিকভাবে বহুকাল সেব বিদ্যার, তবাঙ্কি রেঞ্জুপশরাঢ্যার।

যথায়া শ্রীলনাচরতপে, বিহায় কামান্ত সুচিরিং ধৃত্ত্বত্ত্বা॥ ১১৪ ॥

kasyānubhāvo ‘syā na deva vidmahe
tavāṅghri-reṇu-sparāśadhi-kāraḥ

yad-vānchayā śrīr lalanacarat tapo

vihāya kāmān suciram dhṛta-vrata

**SYNONYMS**

kasya—of what; anubhāvaḥ—a result; asya—of the serpent (Kāliya); na—not; deva—O Lord; vidmahe—we know; tava anghri—of Your lotus feet; reṇu—of the dust; sparaśa—for touching; adhikāraḥ—qualification; yat—which; vānchayā—by desiring; śrīḥ—the goddess of fortune; lalana—the topmost woman; acarat—performed; tapaḥ—austerity; vihāya—giving up; kāmān—all desires; su-ciram—for a long time; dhṛta—a law upheld; vrata—as a vow.

**TRANSLATION**

Caitanya Mahāprabhu then said, “‘O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how the serpent Kāliya got such an opportunity.’”
PURPORT
This is a quotation from Śrīmad-Bhāgavatam (10.16.36) spoken by the wives of the Kāliya serpent.

TEXT 115

bhāṭṭa kahe, krṣṇa-nārāyaṇa—ekai svarūpa
krṣṇete adhika līlā-vaidaghyādi-rūpa

SYNONYMS
bhāṭṭa kahe—Vyeṅkaṭa Bhaṭṭa said; krṣṇa-nārāyaṇa—Krṣṇa and Nārāyaṇa; eka-i svarūpa—one and the same; krṣṇete—in Lord krṣṇa; adhika—more; līlā—pastimes; vaidaghyādi-rūpa—sportive nature.

TRANSLATION
Vyeṅkaṭa Bhaṭṭa then said, “Lord krṣṇa and Lord Nārāyaṇa are one and the same, but the pastimes of krṣṇa are more relishable due to their sportive nature.

TEXT 116

tāra sparše nāhi yāya pativrata-dharma
kautuke lakṣmī cāhena krṣñera saṅgama

SYNONYMS
tāra sparše—by the touching of krṣṇa by Lakṣmī; nāhi—does not; yāya—disappear; pati-vratā-dharma—the vow of chastity; kautuke—in great fun; lakṣmī—the goddess of fortune; cāhena—wants; krṣñera—of Lord krṣṇa; saṅgama—association.

TRANSLATION
“Since krṣṇa and Nārāyaṇa are both the same personality, Lakṣmī’s association with krṣṇa does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord krṣṇa.”
This is an answer to Lord Śrī Caitanya Mahāprabhu’s question, and from this we can understand that Vyēṅkaṭa Bhaṭṭa knew the truth. He told Śrī Caitanya Mahāprabhu that Nārāyaṇa is a form of Kṛṣṇa associated with transcendental opulence. Although Kṛṣṇa is two-armed and Nārāyaṇa four-armed, there is no difference in the person. They are one and the same. Nārāyaṇa, is as beautiful as Kṛṣṇa, but Kṛṣṇa’s pastimes are more sportive. It is not that the sportive pastimes of Kṛṣṇa make Him different from Nārāyaṇa. Lākṣmī’s desiring to associate with Kṛṣṇa was perfectly natural. In other words, it is understandable that a chaste woman wants to associate with her husband in all his different dresses. Therefore one should not criticize Lākṣmī for wanting to associate with Kṛṣṇa.

**SYNONYMS**

siddhāntataḥ—in reality; tu—but; abhede—no difference; api—although; śrī-īśa—of the husband of Lākṣmī, Nārāyaṇa; kṛṣṇa—of Lord Kṛṣṇa; svarūpayoh—between the forms; rasena—by transcendental mellows; utkṛṣyate—is superior; kṛṣṇa-rūpam—the form of Lord Kṛṣṇa; eṣā—this; rasa-sthitiḥ—reservoir of pleasure.

**TRANSLATION**

Vyēṅkaṭa Bhaṭṭa continued, “‘According to transcendental realization, there is no difference between the forms of Nārāyaṇa and Kṛṣṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.’

**PURPORT**

This verse quoted by Vyēṅkaṭa Bhaṭṭa is also found in *Bhakti-rasāmṛta-sindhu* (1.2.59).
TEXT 118

The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the rāsa dance.

SYNONYMS

krṣṇa-saṅge—in the association of Lord Kṛṣṇa; pati-vratā—of chastity; dharma—vow; nahe—is not; nāśa—lost; adhika—more; labha—profit; pāīye—I get; āra—also; rāsa-vilāsa—the enjoyment in the rāsa dance.

TRANSLATION

“'The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the rāsa dance.”

TEXT 119

Vyenkaṭa Bhaṭṭa further explained, “Mother Lakṣmī, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with Kṛṣṇa, what fault is there? Why are You joking so about this?”

SYNONYMS

vinodini—the enjoyer; lakṣmīra—of the goddess of fortune; haya—there is; krṣne—for Lord Kṛṣṇa; abhilāsa—desire; ihāte—in this; ki—what; doṣa—fault; kene—why; kara—You do; pariḥāsa—joking.

TRANSLATION

Vyenkaṭa Bhaṭṭa further explained, “Mother Lakṣmī, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with Kṛṣṇa, what fault is there? Why are You joking so about this?”

TEXT 120

The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the rāsa dance.

SYNONYMS

krṣṇa-saṅge—in the association of Lord Kṛṣṇa; pati-vratā—of chastity; dharma—vow; nahe—is not; nāśa—lost; adhika—more; labha—profit; pāīye—I get; āra—also; rāsa-vilāsa—the enjoyment in the rāsa dance.

TRANSLATION

“The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the rāsa dance.”

SYNONYMS

vinodini—the enjoyer; lakṣmīra—of the goddess of fortune; haya—there is; krṣne—for Lord Kṛṣṇa; abhilāsa—desire; ihāte—in this; ki—what; doṣa—fault; kene—why; kara—You do; pariḥāsa—joking.
Lord Caitanya replied, "I know that there is no fault on the part of the goddess of fortune, but still she could not enter into the rāsa dance. We hear this from revealed scriptures.

TEXT 121

nāyaṁ śrīyaṁ bāṁ nītānta-rāteḥ prasādah
svār-yaśītāṁ nalinagandhāgracāṁ kuto 'nyāḥ
rāsotsave 'asya bhūja-duṣṭa-grhita-kanṭha-
labhāśīśāṁ ya udagāṁ vraja-sundarīnāṁ

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, He put His arms around their necks and embraced them. This transcendental favor was never granted to the goddess of fortune or other consorts in the spiritual..."
world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets, girls whose bodily luster and aroma exactly resemble lotus flowers. And what to speak of worldly women who may be very, very beautiful by material estimation?'

PURPORT
This is a verse from Śrīmad-Bhāgavatam (10.47.60).

TEXT 122

लक्ष्मी केने ना पाईल, इहार कि कारण।
तप करिः तैत बांध नाइल श्रृद्धिपूर्ण || १२२ ||

lakṣmī kene nā pāila, ihāra ki kāraṇa
tapa kari' tāche rūṭa pāila śrutī-gaṇa

SYNONYMS
lakṣmī—the goddess of fortune; kene—why; nā—did not; pāila—get; ihāra—of this; ki—what; kāraṇa—cause; tapa kari’—undergoing severe austerities; kaiche—how; kṛṣṇa—Lord Kṛṣṇa; pāila—attained; śrutī-gaṇa—Vedic authorities.

TRANSLATION
"But can you tell me why the goddess of fortune, Lakṣmī, could not enter the rāsa dance? The authorities of Vedic knowledge could enter the dance and associate with Kṛṣṇa.

TEXT 123

निभ्रत्यमुननोष्णृष्णूजयोग्यजुज्ज्वलयद्यमनी य-
मृदं उपासनेत तज्ज्वलायपियथं द्वियं।
स्त्रीय उरगेश-जोग-जस्तीपर्णिक-द्वीयम्।
वयमपि ते समां समदृशो ज्ञितु सरोजसम्बधाः || १२३ ||

nibhṛta-marun-mano ‘kṣa-dṛḍha-yoga-yujo hrdī yan-
munaya upāsat tad arayo ‘pi yauhyu smaranāt
striya uragendra-bhoga-bhaja-danḍa-viṣakta-dhiyō
vayam api te samāḥ samadṛśa ‘ṛghri-saroja-sudhāḥ

SYNONYMS
nibhṛta—controlled; marut—the life air; manah—the mind; aksa—the senses; dṛḍha—strong; yoga—in the mystic yoga process; yuṣa—who are engaged;
hrdi—within the heart; yat—who; munayāḥ—the great sages; upāsate—worship; tat—that; arayaḥ—the enemies; api—also; yayuḥ—obtain; smaranaṭ—from remembering; striyāḥ—the gopis; vṛaga-indra—of serpents; bhoga—like the bodies; bhuja—the arms; danda—like rods; viṣakta—fastened to; dhiyāḥ—whose minds; yavay api—we also; te—Your; samāḥ—equal to them; sama-drṣaḥ—having the same ecstatic emotions; anghri-saroja—of the lotus feet; sudhāḥ—the nectar.

TRANSLATION

‘Great sages, by practicing the mystic yoga system and controlling the breath, conquer the mind and senses. Thus engaging in mystic yoga and seeing the Supersoul within their hearts, they ultimately enter into impersonal Brahman, along with the enemies of the Supreme Personality of Godhead. However, the damsels of Vraja, the gopis, want to embrace Kṛṣṇa and His arms, which are like serpents. Being attracted by the beauty of Kṛṣṇa, the gopis ultimately tasted the nectar of the lotus feet of the Lord. The Upaniṣads have also tasted the nectar of His lotus feet by following in the footsteps of the gopis.’

PURPORT

This verse is from Śrimad-Bhāgavatam (10.87.23).

TEXT 124

sruti pāya, lakṣmi nā pāya, ithe ki kāraṇa
ṣūtā kṛṣṇe—iha pravesite nāre mora mana

SYNONYMS

sruti pāya—the Vedic authorities got admission; lakṣmi nā pāya—and the goddess of fortune could not get admission; ithe ki kāraṇa—what must be the reason for this; bhaṭṭa kahe—Vyeṅkaṭa Bhaṭṭa replied; iha—this; pravesite—to enter; nāre—is not able; mora—my; mana—mind.

TRANSLATION

Having been asked by Caitanya Mahāprabhu why the goddess of fortune could not enter into the rāsa dance whereas the authorities on Vedic knowledge could, Vyeṅkaṭa Bhaṭṭa replied, ‘I cannot enter into the mysteries of this behavior.’
TEXT 125

âmi jiva,—kṣudra-buddhi, sahaje asthira
iśvarera līlā—koṭi-samudra-gambhīra

SYNONYMS

âmi jiva—I am an ordinary living being; kṣudra-buddhi—possessing limited intelligence; sahaje asthira—very easily agitated; iśvarera līlā—the pastimes of the Lord; koṭi-samudra—as millions of oceans; gambhīra—as deep.

TRANSLATION

Vyeṅkaṭa Bhaṭṭa then admitted, “I am an ordinary human being. Since my intelligence is very limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord.”

TEXT 126

tumi sākṣāt sei kṛṣṇa, jāna nija-karma
yāre jānāha, sei jāne tomāra līlā-marman

SYNONYMS

tumi—You; sākṣāt—directly; sei—that; kṛṣṇa—the Supreme Personality of Godhead; jāna—You know; nija-karma—Your activities; yāre jānāha—and unto whom You make it known; sei—that person; jāne—knows; tomāra—Your; līlā-marman—the purport of the pastimes.

TRANSLATION

“You are the Supreme Personality of Godhead Kṛṣṇa Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes.”

PURPORT

The Supreme Personality of Godhead Kṛṣṇa and His pastimes cannot be understood by blunt material senses. One has to purify the senses by rendering transcendental loving service unto the Lord. When the Lord is pleased and reveals
Himself, one can understand the transcendental form, name, qualities and pastimes of the Lord. This is confirmed in the *Katha Upanisad* (2.23) and in the *Mundaka Upanisad* (3.2.3): "Anyone who is favored by the Supreme Personality of Godhead can understand His transcendental name, qualities, form and pastimes."

**TEXT 127**

prabhu kahe, —kṛṣṇera eka svabhāva vilakṣaṇa  
sva-mādhurye sarva citta kare ākarṣaṇa

**SYNONYMS**

prabhu kahe— the Lord replied; kṛṣṇera—of Lord Kṛṣṇa; eka— one; svabhāva—characteristic; vilakṣaṇa—specific; sva-mādhurye—His conjugal love; sarva— all; citta— hearts; kare— does; ākarṣaṇa— attraction.

**TRANSLATION**

The Lord replied, “Lord Kṛṣṇa has a specific characteristic. He attracts everyone’s heart by the mellow of His personal conjugal love.

**TEXT 128**

vraja-lokera bhāve pāiye ṭāṁhāra caraṇa  
tāṁre iśvara kari’ nāhi jāne prajnaṇa || 128 ||

**SYNONYMS**

vraja-lokera— of the inhabitants of Goloka Vṛndāvana; bhāve— in the ecstasy; pāiye— one gets; ṭāṁhāra— Lord Kṛṣṇa’s; caraṇa— lotus feet; tāṁre— unto Him; iśvara— the Supreme Person; kari’— accepting; nāhi— do not; jāne— know; vraja-jana— the inhabitants of Vrajabhūmi.

**TRANSLATION**

“By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vṛndāvana one can attain the shelter of the lotus feet of Śrī Kṛṣṇa. However, in that planet the inhabitants do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead.
TEXT 129

केहा ताह्र भुज्व-ज्ञाने उदुक्तले बाज्जे।
केहा सखिज्ञाने जिनीं चढ़े ताह्र कांजे || १२९ ||

keha tāṅre putra-jñāne udukhale bāndhe
keha sakhā-jñāne jini' caḍe tāṅra kāndhe

SYNONYMS
keha—someone; tāṅre—Him; putra-jñāne—by accepting as a son; udukhale—to a big mortar; bāndhe—ties; keha—someone; sakhā-jñāne—by accepting as a friend; jini’—conquering; caḍe—gets up; tāṅra—His; kāndhe—on the shoulder.

TRANSLATION

"There someone may accept Him as a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders.

TEXT 130

‘व्रजेन्द्रनन्दन’ बलि’ ताह्रे जाने व्रजजन।
ैस्वर्यज्ञाने नाहि कोन संबंध-माणन || १३० ||

‘vrajendra-nandana’ bali’ tāṅre jāne vraja-jana
aiśvarya-jñāne nāhi kona sambandha-mānan

SYNONYMS
vrajendra-nandana—the son of Nanda Mahārāja, the King of Vrajabhumi; bali’—as; tāṅre—Him; jāne—know; vraja-jana—the inhabitants of Vrajabhumi; aiśvarya-jñāne—in opulence; nāhi—there is not; kona—any; sambandha—relationship; mānan—regarding.

TRANSLATION

"The inhabitants of Vrajabhumi know Kṛṣṇa as the son of Mahārāja Nanda, the King of Vrajabhumi, and they consider that there can be no relationship with the Lord in the rasa of opulence.

TEXT 131

ब्रजलोकेर स्ताबे येह बनरज सजन।
सेह जन पाय त्रजन रजेन्द्रनन्दन || १३१ ||
vraja-lokera bhāve yei karaye bhajana
sei jana pāya vraje vrajendra-nandana

SYNONYMS
vraja-lokera—of the inhabitants of Vrajabhumi; bhāve—in the ecstasy; yei—anyone who; karaye—does; bhajana—worship; sei jana—that person; pāya—attains; vraje—in Vraja; vrajendra-nandana—Lord Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION
“One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhumi attains the Lord and gets to know Him as He is known in the transcendental planet of Vraja. There He is known as the son of Mahārāja Nanda.”

PURPORT
The inhabitants of Vrajabhumi, or Goloka Vṛndāvana, know Kṛṣṇa as the son of Mahārāja Nanda. They do not accept Him as the Supreme Personality of Godhead. The Lord is the supreme maintainer of everyone and the chief personality among all personalities. In Vrajabhumi Kṛṣṇa is certainly the central point of love, but no one knows Him there as the Supreme Personality of Godhead. Rather, a person may know Him as a friend, son, lover or master. In any case, the center is Kṛṣṇa. The inhabitants of Vrajabhumi are related to the Lord in servitude, friendship, paternal love and conjugal love. A person engaged in devotional service may accept any one of these transcendental relationships, which are known as mellows. One who is in the perfectional stage may return home, back to Godhead, and attain his pure spiritual identity.

TEXT 132

nāyaṁ sukhāpo bhagavān
dehināṁ gopikā-sutah
jñānīṁ cātmaka-bhūtanāṁ
yathā bhaktimatāṁ iha

SYNONYMS
na—not; ayam—this Lord Śrī Kṛṣṇa; sukhāpa—easily available; bhagavāna—the Supreme Personality of Godhead; dehināṁ—for materialistic persons who
have accepted the body as the self; gopika-sutra— the son of mother Yaśodā; jñāninām— for persons addicted to mental speculation; ca— and; ātma-bhūtānām— for persons performing severe austerities and penances; yathā— as; bhaktimatām— for persons engaged in spontaneous devotional service; iha— in this world.

TRANSLATION

Caitanya Mahāprabhu then quoted, ‘‘The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body to be the same as the self.’

PURPORT

This verse, also given in Madhya-līlā 8.227, is quoted from Śrīmad-Bhāgavatam (10.9.21).

TEXT 133


SYNONYMS

śruti-gaṇa— the authorities of Vedic hymns; gopī-gaṇera— of the gopīs; anugata haṇa— following in the footsteps; vrajeśvari-suta— the son of mother Yaśodā; bhaje— worship; gopi-bhāva— the ecstasy of the gopīs; laṇā— accepting.

TRANSLATION

‘‘The authorities in Vedic literatures known as śruti-gaṇa worshiped Lord Kṛṣṇa in the ecstasy of the gopīs and followed in their footsteps.

PURPORT

The authorities in Vedic literature known as śruti-gaṇa desired to enter into Lord Śrī Kṛṣṇa’s rāsa dance; therefore they began to worship the Lord in the ecstasy of the gopīs. In the beginning, however, they were unsuccessful. When they could not enter the dance simply by thinking of Kṛṣṇa in the ecstasy of the gopīs, they actually accepted bodies like those of the gopīs. They even took birth in Vra-
jabhūmi just like the gopīs and consequently became engrossed in the ecstasy of the gopīs’ love. In this way they were allowed to enter into the rāsa-līlā dance of the Lord.

TEXT 134

বাহ্যান্তরে গোপীদেহে তঞ্জে যবে পাইল।
সেই দেহে কৃষ্ণসঙ্গে রাসকৃড়া কৈল। ১৩৪ ॥

bāhyāntare gopī-deha vraje yabe pāila
sei dehe krṣṇa-saṅge rāsa-krīḍā kaila

SYNONYMS

bāhya-antare—externally and internally; gopī-deha—the body of a gopī; vraje—in Vrajabhūmi; yabe—when; pāila—they got; sei dehe—in that body; krṣṇa-saṅge—with Kṛṣṇa; rāsa-krīḍā—pastimes of the rāsa dance; kaila—performed.

TRANSLATION

“The personified authorities on the Vedic hymns acquired bodies like those of the gopīs and took birth in Vrajabhūmi. In those bodies they were allowed to enter into the Lord’s rāsa-līlā dance.

TEXT 135

গোপজাতি কৃষ্ণ, গোপী—গোয়ংষবী তঞ্জার।
দেবী বা অন্য স্ত্রী কৃষ্ণ না করে অঞ্জীকার। ১৩৫ ॥

gopa-jāti krṣṇa, gopī—preyasi tānhāra
devi vā anya stri krṣṇa nā kare aṅgikāra

SYNONYMS

gopa-jāti—belonging to the cowherd community; krṣṇa—Lord Kṛṣṇa; gopī—the damsels of Vrajabhūmi, the gopīs; preyasi—dearmost; tānhāra—His; devi—the wives of the demigods; vā—or; anya—other; stri—women; krṣṇa—Lord Kṛṣṇa; nā—does not; kare—do; aṅgikāra—acceptance.

TRANSLATION

“Lord Kṛṣṇa belongs to the cowherd community, and the gopīs are the dearmost lovers of Kṛṣṇa. Although the wives of the denizens of the heavenly
planets are most opulent within the material world, neither they nor any other women in the material universe can acquire Kṛṣṇa's association.

TEXT 136

लक्ष्मी चाहे सेि देिे कुष्ठेर सांगम।
गोपिका-अनुगाहैंगा न। बैल भजन ॥ १३६ ॥

lakṣmi cāhe sei dehe kṛṣnera saṅgama
gopikā-anugā hañā nā kaila bhajana

SYNONYMS

lakṣmi—the goddess of fortune; cāhe—wants; sei—that; dehe—in the body; kṛṣnera saṅgama—the association of Kṛṣṇa; gopikā—one of the gopis; anugā—follower; hañā—becoming; nā—did not; kaila—perform; bhajana—worship.

TRANSLATION

"The goddess of fortune, Lakṣmi, wanted to enjoy Kṛṣṇa and at the same time retain her spiritual body in the form of Lakṣmi. However, she did not follow in the footsteps of the gopis in her worship of Kṛṣṇa.

TEXT 137

अन्य देिे ना पाईये रासविलास।
अन्यएर नायंग’ भलोक कहे बेदव्यास ॥ १३७ ॥

anya dehe nā pāiye rāsa-vilāsa
ataeva ‘nāyaṁ’ śloka kahe veda-vyāsa

SYNONYMS

anya dehe—in a body other than those of the gopis; nā—not; pāiye—one gets; rāsa-vilāsa—the pastimes of the rāsa dance; ataeva—therefore; nāyam—beginning with the word nāyam; śloka—the Sanskrit verse; kahe—says; vedavyāsa—Dvaipāyana Vedavyāsa.

TRANSLATION

"Vyāsadeva, the supreme authority on Vedic literature, composed a verse beginning ‘nāyam sukha-po bhagavān’ because no one can enter into the rāsa-lilā dance in any body other than the bodies of the gopis."

PURPORT

This verse confirms a verse of Bhagavad-gitā (9.25):
Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go the ancestors; and those who worship Me will live with Me.”

Only when one regains his original spiritual body can one enter into the spiritual kingdom. As far as the rāsa-līlā pastimes of the Lord are concerned, it is futile to attempt to imitate the Lord’s dances within the material world. One has to attain a spiritual body like the gopīs to enter into the pastimes of rāsa-līlā. In the nāyāraṁ sukhaṁ verse, the devotees are referred to as bhaktimat, that is, they are fully engaged in devotional service and are devoid of material contamination. Simply by artificially imitating Kṛṣṇa’s rāsa-līlā dance or artificially thinking oneself Kṛṣṇa and dressing oneself up like a sakhi, one cannot enter into His rāsa-līlā dance. Kṛṣṇa’s rāsa-līlā dance is completely spiritual. It has nothing to do with material contamination; therefore no one can enter into the pastimes by artificial material means. That is the instruction of this verse.

TEXT 138

purve bhattera mane eka chila abhimāna
śri-nārāyaṇa' hayena svayam-bhagavān

SYNONYMS

purve—before this; bhattera—of Vyēṅkaṭa Bhaṭṭa; mane—in the mind; eka—one; chila—there was; abhimāna—an impression; śri-nārāyaṇa—the form of the Lord as Nārāyaṇa; hayena—is; svayam—personally; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

Before this explanation was given by Śri Caitanya Mahāprabhu, Vyēṅkaṭa Bhaṭṭa thought that Śri Nārāyaṇa was the Supreme Personality of Godhead.

TEXT 139

“Those demigod servants of Kṛṣṇa have no business to be concerned with the rasa-līlā dance.”

śri-vida-vrata deva-vrata pitṛ-vratā
bhūtejya yānti mad-yajina ‘pi mām

SYNONYMS

śri—Śri; vṛata—deva—deva-vrata; pitṛ—pitṛ-vratā; bhūtejya—bhūtejya; mad—mad-yajina; ‘pi—‘pi; mām—mām.

TRANSLATION

“Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go the ancestors; and those who worship Me will live with Me.”

TEXT 139

“Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go the ancestors; and those who worship Me will live with Me.”

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“Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go the ancestors; and those who worship Me will live with Me.”

TEXT 139

“Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go the ancestors; and those who worship Me will live with Me.”

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tāṅhāra bhajana sarvopari-kakṣā haya
śrī-vaiṣṇave'ra bhajana ei sarvopari haya

SYNONYMS

tāṅhāra bhajana—worship of Nārāyaṇa; sarva-upari—topmost; kakṣā—department; haya—is; śrī-vaiṣṇavaera—of the followers of Rāmānujācārya; bhajana—worship; ei—this; sarva-upari haya—is the topmost.

TRANSLATION

Thinking in this way, Vyeṅkaṭa Bhaṭṭa believed that worship of Nārāyaṇa was the supreme form of worship, superior to all other processes of devotional service, for it was followed by the Śrī Vaiṣṇava disciples of Rāmānujācārya.

TEXT 140

एइ ताँर गर्व प्रेत करिते खेनु।
परिहासद्वारे उठाय एतेक बचन || १४० ||

ei tāṅra garva prabhu karite khuḍc;iana parihaśa-dvare uthāya eteka vacana

SYNONYMS

ei—this; tāṅra—his (Vyeṅkaṭa Bhaṭṭa's); garva—pride; prabhu—Lord Caitanya Mahāprabhu; karite khuḍc;iana—to curb; parihaśa-dvare—by joking; uthāya—raises; eteka—so many; vacana—words.

TRANSLATION

Śrī Caitanya Mahāprabhu had understood this misconception of Vyeṅkaṭa Bhaṭṭa, and to correct it the Lord talked so much in a joking way.

TEXT 141

उष्णो कहें—भट्ट, तुमिना करिह संख्य।
‘भयं-भगवं’ कुंभ एइ त’ लिखय || १४१ ||

prabhu kahe,—bhatta, tumi nā kariha sarhsaya
‘svayam-bhaṅgavān’ krṣṇa ei ta’ niścaya

SYNONYMS

prabhu kahe—the Lord said; bhatta—My dear Vyeṅkaṭa Bhaṭṭa; tumi—you; nā kariha—do not do; sarhsaya—doubt; svayam-bhaṅgavān—the Supreme Personality of Godhead; krṣṇa—is Lord Krṣṇa; ei ta’ niścaya—this is the conclusion.
TRANSLATION

The Lord then continued, “My dear Vyčnika Bhaṭṭa, please do not continue doubting. Lord Kṛṣṇa is the Supreme Personality of Godhead, and this is the conclusion of Vedic literatures.

TEXT 142

krṣnera vilāsa-mūrti — śrī-nārāyaṇa
atraeva lakṣmi-ādyera hare teṇha mana

SYNONYMS

krṣnera—of Lord Kṛṣṇa; vilāsa-mūrti—form for enjoyment; śrī-nārāyaṇa—Lord Nārāyaṇa; atraeva—therefore; lakṣmi-ādyera—of the goddess of fortune and her followers; hare—attracts; teṇha—He (Lord Nārāyaṇa); mana—the mind.

TRANSLATION

“Lord Nārāyaṇa, the opulent form of Kṛṣṇa, attracts the mind of the goddess of fortune and her followers.

TEXT 143

ete caṁśa-kalāḥ puṁsah
kṛṣnas tu bhagavān svayam
indra-vyākulaṁ lokam
mṛdayanti yuge yuge

SYNONYMS

ete—these; ca—and; caṁśa—plenary portions; kalāḥ—parts of plenary portions; puṁsah—of the puruṣa-avatāras; kṛṣnah—Lord Kṛṣṇa; tu—but; bhagavān—the Supreme Personality of Godhead; svayam—Himself; indra-ari—the enemies of Lord Indra; vyākulaṁ—full of; lokam—the world; mṛdayanti—make happy; yuge yuge—at the right time in each age.

TRANSLATION

“All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Per-
sonality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

**PURPORT**
This is a verse from *Śrīmad-Bhāgavatam* (1.3.28).

**TEXT 144**

नारायण हैते कृष्णे असाधारण गुणः।
अतेवर लक्ष्मीरूप मनोदर्शन् ॥ १४४ ॥

*nārāyaṇa haite kṛṣṇera asādharāṇa guṇa*
*ataeva lakṣmīra kṛṣṇe trṣṇā anukṣaṇa*

**SYNONYMS**

*nārāyaṇa haite*—over and above Nārāyaṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *asādharāṇa guṇa*—uncommon qualities; *ataeva*—therefore; *lakṣmīra*—of the goddess of fortune; *kṛṣṇe*—unto Kṛṣṇa; *trṣṇā*—desire; *anukṣaṇa*—always.

**TRANSLATION**

"Because Kṛṣṇa has four extraordinary qualities not possessed by Lord Nārāyaṇa, the goddess of fortune, Lakṣmī, always desires His company.

**PURPORT**

Lord Nārāyaṇa has sixty transcendental qualities. Over and above these, Kṛṣṇa has four extraordinary transcendental qualities absent in Lord Nārāyaṇa. These four qualities are: (1) wonderful pastimes that are compared to an ocean; (2) association in the circle of supreme devotees in conjugal love (the gopiś); (3) Lord Kṛṣṇa's playing on the flute whose vibration attracts the three worlds; (4) Lord Kṛṣṇa's extraordinary beauty, which surpasses the beauty of the three worlds. Lord Kṛṣṇa's beauty is unequaled and unsurpassed.

**TEXT 145**

তুমি যে পাদিলা লোক, সে হয় প্রমাণ।
সেই লোকে আইনে 'কৃষ্ণ—স্যায় ভগবান' ॥ ১৪৫ ॥

*tumi ye paḍilā śloka, se haya pramāṇa*
*sei śloke āise 'kṛṣṇa—svayam bhagavān'*
SYNONYMS

tumi—you; ye—which; paḍilā—have recited; śloka—verse; se—that; haya—is; pramāṇa—evidence; sei śloke—in that verse; āise kṛṣṇa—Kṛṣṇa is; svayam bhagavān—the Supreme Personality of Godhead.

TRANSLATION

“You have recited the śloka beginning with ‘siddhāntatas tv abhede ‘pi.’ That very verse is evidence that Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 146

SYNONYMS

siddhāntatas tv abhede ‘pi
śriśa-kṛṣṇa-svarūpayoh
rasenotkṛṣyate kṛṣṇa-
rūpam eśā rasa-sthitiḥ

TRANSLATION

“According to transcendental realization, there is no difference between the forms of Kṛṣṇa and Nārāyana. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyana. This is the conclusion of transcendental mellows.’

PURPORT

This is a verse from Bhakti-rasāmṛta-sindhu (1.2.59).

TEXT 147

‘ब्रह्म भगवान् कृष्ण हरे लक्ष्मीके मन।
गोपिकार मन हरिते नारे नारायण’ ॥ १४७ ॥
svayam bhagavan 'krsna' hare laksmira mana
gopikara mana harite na're 'naraYana'

SYNONYMS

svayam bhagavan—the Supreme Personality of Godhead; krsna—is Lord Krsna; hare—attracts; laksmira—of the goddess of fortune; mana—the mind; gopikara—of the gopis; mana—the minds; harite—to attract; na're—is not able; naraYana—Lord Narayana.

TRANSLATION

"The Supreme Personality of Godhead, Krsna, attracts the mind of the goddess of fortune, but Lord Narayana cannot attract the minds of the gopis. This proves the superexcellence of Krsna.

TEXT 148

naraYana'ra ka katha, shri-krsna apane
gopikara hasya karaithe haya 'naraYana' || 148 ||

naraYana'ra kā kathā, śrī-kṛṣṇa āpane
gopikāre hāṣya karāite haya 'naraYana'

SYNONYMS

naraYana'ra—of Lord Narayana; kā what to speak; śrī-kṛṣṇa—Lord Śrī Kṛṣṇa; āpane—Himself; gopikāre—the gopis; hāṣya karāite—to make them jubilant; haya—becomes; naraYana—in the form of Narayana.

TRANSLATION

"To say nothing of Lord Narayana personally, Lord Kṛṣṇa Himself appeared as Nārāyaṇa just to play a joke on the gopis.

TEXT 149

'catur-bhuja-murti' dekhaya gopi-ganera age
seii 'krsne' gopikara nace anurage || 149 ||

'catur-bhuja-murti' dekhāya gopi-ganera āge
sei 'kṛṣṇe' gopikāra nahe anurāge

SYNONYMS

catur-bhuja-murti—four-handed form; dekhāya—exhibits; gopi-ganera—of the gopis; āge—in front; sei kṛṣṇe—unto that Kṛṣṇa; gopikāra—of the gopis; nahe—not; anurāge—attraction.
CONABINEE TRAVELS TO THE HOLY PLACES

TEXT 150

“Although Kṛṣṇa assumed the four-armed form of Nārāyaṇa, He could not attract the serious attention of the gopīs in ecstatic love.

TRANSLATION

Once Lord Śrī Kṛṣṇa playfully manifested Himself as Nārāyaṇa with four victorious hands and a very beautiful form. When the gopīs saw this exalted form, however, their ecstatic feelings abated. A learned scholar, therefore, cannot understand the gopīs’ ecstatic feelings, which are firmly centered upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery of spiritual life.”

PURPORT

This is a verse spoken by Nārada Muni in Lalita-mādhava-nātaka (6.14), a drama written by Śrīla Rūpa Gosvāmi. This verse clarifies the verse siddhāntatas tv abhede ‘pi, which Kaviṛāja Gosvāmi quotes from Bhakti-rasāmṛta-sindhu. Lord Caitanya Mahāprabhu Himself spoke it to Vṛṣṇiṭa Bhaṭṭa. The verse was quoted...
by Lord Caitanya long before *Bhakti-rasāmṛta-sindhu* was composed, and in this regard Śrīla Bhaktivinoda Ṭhākura points out that all these verses were current at the time and were quoted by devotees long before *Bhakti-rasāmṛta-sindhu* was composed.

**TEXT 151**

एत कahi' प्रभु ताभ पर्व चूर्ण करिया।
ताँरे सुख दिते कहे सिद्धान्त फिराइया॥ १५१ ॥

*eta kahi' prabhu tānra garva cūrna kariyā
tānre sukha dite kahe siddhānta phirāiyā*

**SYNONYMS**

*eta kahi'—saying this; prabhu—Lord Śrī Caitanya Mahāprabhu; tānra—his (of Vyeṅkaṭa Bhatta); garva—pride; cūrna kariyā—smashing into pieces; tānre—unto him; sukha dite—to give happiness; kahe—says; siddhānta phirāiyā—turning the whole conversation.*

**TRANSLATION**

In this way Lord Śrī Caitanya Mahāprabhu deflated the pride of Vyeṅkaṭa Bhaṭṭa, but just to make him happy again, He spoke as follows.

**TEXT 152**

दुःख ना भाविह, भट्ट शीखु रविरास।
शास्त्र सिद्धान्त शुन, याते वैष्णव-विश्वास॥ १५२ ॥

*duḥkha nā bhāviha, bhatta, kailun parihaṣa
śāstra-siddhānta śuna, yāte vaisnava-viśvāsa*

**SYNONYMS**

*duḥkha—unhappiness; nā—do not; bhāviha—bear; bhaṭṭa—My dear Vyeṅkaṭa Bhaṭṭa; kailun parihaṣa—I was simply making a joke; śāstra-siddhānta—the conclusion of the revealed scriptures; śuna—hear; yāte—in which; vaisnava-viśvāsa—the faith of the Vaiṣṇavas.*

**TRANSLATION**

The Lord pacified Vyeṅkaṭa Bhaṭṭa by saying, “Actually whatever I have said is by way of jest. Now you can hear from Me the conclusion of the śāstras, in which every Vaiṣṇava devotee has firm faith.
Lord Caitanya’s Travels to the Holy Places

TEXT 153

कृष्ण-नारायण, यैचे एकेह स्वरूप।
गोपी-लक्ष्मी-भेद नाही हय एकरूप॥ १५३ ॥

krṣṇa-nārāyaṇa, yaiche eka-i svarūpa
gopi-lakṣmī-bheda nāhi haya eka-rūpa

SYNONYMS

krṣṇa-nārāyaṇa—Lord Kṛṣṇa and Lord Nārāyaṇa; yaiche—as; eka-i—one; svarūpa—form; gopi—the gopis; lākṣmī—the goddess of fortune; bheda—difference; nāhi—there is not; haya—there is; eka-rūpa—one form.

TRANSLATION

“There is no difference between Lord Kṛṣṇa and Lord Nārāyaṇa, for They are of the same form. Similarly, there is no difference between the gopīs and the goddess of fortune, for they also are of the same form.

TEXT 154

गोपीस्वरूपे लक्ष्मी करे कृष्णसांगस्वाद।
ईस्वरत्वेन भेद मानिले हय अपराध॥ १५४ ॥

gopi-dvāre lakṣmī kare krṣṇa-saṅgāsvāda
iśvaratve bheda mānile haya aparādha

SYNONYMS

gopi-dvāre—through the gopīs; lakṣmī—the goddess of fortune; kare—does; krṣṇa-saṅga-āsvāda—tasting the sweetness of the association of Lord Kṛṣṇa; iśvaratve—in the Supreme Personality of Godhead; bheda—difference; mānile—if one considers; haya—there is; aparādha—offense.

TRANSLATION

“The goddess of fortune enjoys the association of Kṛṣṇa through the gopīs. One should not make distinctions between the forms of the Lord, for such conceptualizing is offensive.

TEXT 155

एक ईश्वर—स्वकेर ध्यान-अनुरूप।
एकह बिहारे करे नानाकार रूप॥ १५५ ॥
eka iśvara—bhaktera dhyāna-anurūpa
eaṁ-vigrahe kare nānākāra rūpa

SYNONYMS
eka iśvara—the Lord is one; bhaktera—of the devotees; dhyāna—meditation; anurūpa—according to; eka-i—one; vigrahe—in form; kare—exhibits; nānā-kāra—different; rūpa—forms.

TRANSLATION
“There is no difference between the transcendental forms of the Lord. Different forms are manifest due to different attachments of different devotees. Actually the Lord is one, but He appears in different forms just to satisfy His devotees.

PURPORT
In Brahma-saṁhitā (5.33) it is stated:

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣāṁ nava-yauvanāṁ ca

The Lord is advaita, without differentiation. There is no difference between the forms of Kṛṣṇa, Rāma, Nārāyaṇa and Viṣṇu. All of them are one. Sometimes foolish people ask whether when we chant “Rāma” in the Hare Kṛṣṇa mantra we refer to Lord Rāmacandra or Lord Balarāma. If a devotee says that the name Rāma in the Hare Kṛṣṇa mahā-mantra refers to Balarāma, a foolish person may become angry because to him the name Rāma refers to Lord Rāmacandra. Actually there is no difference between Balarāma and Lord Rāma. It doesn’t matter if one chants Hare Rāma referring to Balarāma or Lord Rāmacandra, for there is no difference between Them. However, it is offensive to think that Balarāma is superior to Lord Rāmacandra or vice versa. Neophyte devotees do not understand this śāstric conclusion, and consequently they unnecessarily create an offensive situation. Śrī Caitanya Mahāprabhu clarifies this in a very lucid way: iśvaratve bheda mānile haya aparādha. It is offensive for one to differentiate between the forms of the Lord. On the other hand, one should not think that the forms of the Lord are the same as the forms of the demigods. This is certainly offensive. As confirmed by the Vaiṣṇava-tantra:

yas tu nārāyaṇaṁ devaṁ
dharmatīraṣṭāṁ Dasahastāṁ
samatvenaiva vikṣeta
sa pāśaṇḍī bhaved dhruvam
"A pāsandā is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa." (Hari-bhakti-vilāsa 1.117) The conclusion is that we should not differentiate between the forms of the Lord. However, we should not equate the forms of the Lord with the forms of demigods or human beings. For instance, sometimes foolish sannyāsīs equate daridra-nārāyaṇa with Nārāyaṇa, and this is certainly offensive. To think of the body of the Lord as material is also offensive. Unless one is instructed by a bona fide spiritual master, he cannot perfectly understand these different forms. Brahma-saṁhitā confirms, vedeṣu durlabham adurlabham ātma-bhaktau. One cannot understand the differences between the forms of the Lord simply by academic study or by reading Vedic literature. One must learn from a realized devotee. Only then can one learn how to distinguish between one form of the Lord and another. The conclusion is that there is no difference between the forms of the Lord, but there is a difference between His forms and those of the demigods.

**TEXT 156**

माणिर्य बिभागेन नील्राताबिभियूतः । ।
रुपेभेदैऽमृप्ति ध्यानेभेदात्भायतः ॥ १५६ ॥

maṇiḥ yathā vibhāgena
nīla-pitāṃ dibhir yutah
rūpa-bhedam avāpnoti
dhyāna-bhedāt tathācyutah

**SYNONYMS**

maṇiḥ—jewel, specifically the jewel known as vaidūrya; yathā—as; vibhāgena—separately; nīla—blue; pīta—yellow; ādibhiḥ—and with other colors; yutah—joined; rūpa-bhedam—difference of form; avāpnoti—gets; dhyāna-bhedāt—by different types of meditation; tathā—similarly; acyutah—the infallible Supreme Personality of Godhead.

**TRANSLATION**

"’When the jewel known as vaidūrya touches other materials, it appears to be separated into different colors. Consequently the forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as Acyuta [infallible], appears in different forms, although He is essentially one.’”

**PURPORT**

This is a verse quoted form Śrī Nārada-paṁcarātra.
TEXT 157

bhaṭṭa kahe, —kāhāṅ āmi jīva pāmara
kāhāṅ tumi sei kṛṣṇa, —sākṣāt iśvara

SYNONYMS
bhaṭṭa kahe—Vyṛṇkaṭa Bhaṭṭa said; kāhāṅ—whereas; āmi—I; jīva—an ordinary living being; pāmara—fallen; kāhāṅ—whereas; tumi—You; sei kṛṣṇa—the same Supreme Personality of Godhead, Kṛṣṇa; sākṣāt iśvara—directly the Lord.

TRANSLATION
Vyṛṇkaṭa Bhaṭṭa then said, “I am an ordinary fallen living entity, but You are Kṛṣṇa, the Supreme Personality of Godhead Himself.

TEXT 158

agāḍha iśvara-līlā kichui nā jāni

SYNONYMS
agāḍha—unfathomable; iśvara-līlā—pastimes of the Lord; kichui—anything; nā jāni—I do not know; tumi—You; yei—whatever; kaha—say; sei satya—that is right; kari’ māni—I accept.

TRANSLATION
“The transcendental pastimes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as the truth.

PURPORT
This is the way to understand the truth about the Supreme Personality of Godhead. After hearing Bhagavad-gītā, Arjuna said very much the same thing:

sarvam etad ṛtaṁ manye
yan māṁ vadaśi keśava
"O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the gods nor demons, O Lord, know Thy personality." (Bg. 10.14)

Vyēṅkaṭa Bhaṭṭa says very much the same thing to Śrī Caitanya Mahāprabhu. It is not possible to understand the truth about the pastimes of the Lord simply by using our own logic, argument and academic education. We must receive bona fide information from the Supreme Personality of Godhead, just as Arjuna received information when Kṛṣṇa spoke Bhagavad-gītā. We have to accept Bhagavad-gītā or any other Vedic literature in good faith. These Vedic literatures are the only source of knowledge. We must understand that we cannot comprehend the Absolute Truth by the speculative process.

Text 159

more pūrṇa kṛpa kaila lākṣṇi-nārāyaṇa
tānra kṛpāya pāinu tomāra caraṇa-daraśāna

SYNONYMS

more—unto me; pūrṇa—complete; kṛpa—mercy; kaila—did; lākṣṇi-nārāyaṇa—the Deity of mother goddess of fortune and Nārāyaṇa; tānra kṛpāya—by Their mercy; pāinu—I have gotten; tomāra—Your; caraṇa-daraśāna—vision of the lotus feet.

TRANSLATION

"I have been engaged in the service of Lākṣṇi-Nārāyaṇa, and it is due to Their mercy that I have been able to see Your lotus feet.

Text 160

kṛpa kari’ kahile morē kṛṣṇera mahimā
yānra rūpa-guṇaiśvaryera keha nā pāya simā

SYNONYMS

kṛpa kari’—showing causeless mercy; kahile—You have spoken; more—unto me; kṛṣṇera—of Lord Kṛṣṇa; mahimā—the glories; yānra—whose; rūpa-guṇa-
aiśvaryera—of forms, qualities and opulence; keha—anyone; nā—not; pāya—
gets; simā—the limit.

TRANSLATION

“Out of Your causeless mercy You have told me of the glories of Lord Kṛṣṇa. No one can reach the end of the opulence, qualities and forms of the Lord.

TEXT 161

एबे से जानिनु कुँडलक्ष्य सर्वोपरि।
कृत्तर्थ करिले, मोरे कहिले कुपा करिये॥ १६१॥

ebe se jāninu kṛṣṇa-bhakti sarvopari
kṛtārtha karile, more kahile kṛpā kari’

SYNONYMS

ebe—now; se—that; jāninu—I understand; kṛṣṇa-bhakti—devotional service
to Lord Kṛṣṇa; sarva-upari—above all; kṛta-artha—successful; karile—You have
made; more—unto me; kahile—You have spoken; kṛpā kari’—by Your causeless
mercy.

TRANSLATION

“I can now understand that devotional service unto Kṛṣṇa is the supreme
form of worship. Out of Your causeless mercy You have made my life suc­
cessful simply by explaining the facts.”

TEXT 162

एता बालि’ भट्ट पड़िला। प्रभुर चरणे।
कुपा करि’ प्रभु करले अलिंगने॥ १६२॥

etā bali’ bhaṭṭa padilā prabhura carane
kṛpā kari’ prabhu tāre kaila āliṅgane

SYNONYMS

etā bali’—saying this; bhaṭṭa—Vyeṅkaṭa Bhaṭṭa; padilā—fell down; prabhura
carane—at the lotus feet of the Lord; kṛpā kari’—showing him mercy; prabhu—
Lord Śrī Caitanya Mahāprabhu; tāre—unto him; kaila—did; āliṅgane—embrac­
ing.
TRANSLATION

After saying this, Vyenkaṭa Bhavata fell down before the lotus feet of the Lord, and the Lord, out of His causeless mercy, embraced him.

TEXT 163

chāturmaṣṭa pūrṇa ṛhila, bhūta-ājīna laṅā |
dakṣīṇa calilā prabhu Śri-rāṅga dekhiya || १६३ ||
cāturmaṣya pūrṇa haila, bhaṭṭa-ājīna laṅā
dakṣīṇa calilā prabhu Śrī-raṅga dekhiya

SYNONYMS
cāturmaṣya—the period of Cāturmaṣya; pūrṇa haila—became completed; bhaṭṭa-ājīna laṅā—taking permission from Vyenkaṭa Bhavata; dakṣīṇa—south; calilā—proceeded; prabhu—Śrī Caitanya Mahāprabhu; śrī-raṅga dekhiya—visiting Śrī Raṅga.

TRANSLATION

When the period of Cāturmaṣya was completed, Śrī Caitanya Mahāprabhu took permission to leave Vyenaṭa Bhavata, and after visiting Śrī Raṅga, proceeded further towards southern India.

TEXT 164

sangate calilā bhaṭṭa, nā yāya bhavane |
tāṅre vidāya dilā prabhu aneka yatane || १६४ ||
saṅgeta calilā bhaṭṭa, nā yāya bhavane
tāṅre vidāya dilā prabhu aneka yatane

SYNONYMS
saṅgeta—along with Him; calilā—began to go; bhaṭṭa—Vyenaṭa Bhavata; nā yāya bhavane—does not return to his home; tāṅre—unto him; vidāya dilā—gave farewell; prabhu—Śrī Caitanya Mahāprabhu; aneka yatane—with great endeavor.

TRANSLATION

Vyenkaṭa Bhavata did not want to return home but also wanted to go with the Lord. It was with great endeavor that Śrī Caitanya Mahāprabhu bade him farewell.
TEXT 165

prabhura viyoge bhaṭṭa haila acetana
ei raṅga-lilā kare śacīra nandana

SYNONYMS

prabhura viyoge—on account of separation from Śrī Caitanya Mahāprabhu; bhaṭṭa—Vyṛakaṭa Bhaṭṭa; haila—became; acetana—unconscious; ei—this; raṅga-lilā—pastime at Śrī Raṅga-kṣetra; kare—does; śacīra nandana—the son of mother Śacī.

TRANSLATION

When He did so, Vyṛakaṭa Bhaṭṭa fell down unconscious. Such are the pastimes of Lord Śrī Caitanya Mahāprabhu, the son of mother Śacī, at Śrī Raṅga-kṣetra.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-lilā, Ninth Chapter, First Part, describing Lord Śrī Caitanya Mahāprabhu’s travels to the holy places.

CONTINUED IN THE NEXT VOLUME.
The statements of Śrī Caitanya-caritāmṛta are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to Śrī Caitanya-caritāmṛta’s translations. Numerals in regular type are references to its purports.

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Glossary

A

Açārya—a spiritual master who teaches by his own example.
Acyuta—the infallible Lord.
Adhikāri—one who knows the science of Kṛṣṇa and is engaged in His service.
Adhira—restless ecstasy of love for Kṛṣṇa.
Adwaita—without differentiation.
Ahaṅghraḥopāsanā—a Māyāvādi’s worship of his own body as the Supreme.
Akhila-rasāmṛta-mūrti—the transcendental form of attraction for all kinds of devotees.
Aparādha—an offense.
Apavītra-anna—food that is unacceptable for a Vaiṣṇava.
Aprākṛta—the spiritual or anti-material world.
Aṁṛtatva—eternal life.
Artha—economic development.
Āśrama—the spiritual orders of life.
Āśraya—the worshiper.
Avaiśṇava—one who is not a Vaiṣṇava.

B

Bhakti—love of God; purified service of the senses of the Lord by one’s own senses.
Bhakti-śakti—the spiritual potency which is the essence of the pleasure potency and the eternity potency.
Bhajanānandī—a Vaiṣṇava who is not interested in preaching work.
Bhāva—the preliminary stage of transcendental love of God.
Brahma-bhūta—state of being freed from material contamination; characterized by transcendental happiness and engagement in the service of the Lord.
Brahma-jñāni—an impersonalist scholar.
Brahma-vidyā—transcendental knowledge.
Brāhmaṇas—the intelligent class of men.

C

Caitanya—spiritual force.
Caitya-guru—the spiritual master within.
Caṇḍālas—dog-eaters.

D

Dāśya-rasa—loving relationship with Kṛṣṇa in servitorship.
Dharma—the capacity to render service, which is the essential quality of a living being.

Dhïra—ecstasy of sober love for Kṛṣṇa.

Dikṣā—spiritual initiation.

Dikṣā-guru—the spiritual master who initiates according to the regulations of the śāstras.

G

Gāyatri—that which delivers one from material entanglement.

Gopis—the transcendental girls of Vrajabhūmi.

Goṣṭhyānandi—a Vaiṣṇava who is interested in spreading Kṛṣṇa consciousness.

Guṇātita—See: Nirguṇa.

Guru—spiritual master.

H

Hlādini—Kṛṣṇa’s pleasure potency.

J

Jñānis—mental speculators who simply try to understand what is spirit and what is matter.

K

Kacchapi-viṇā—the stringed instrument of Rādhārāṇī.

Kāma—sense gratification.

Karma-tyāga—renunciation of family life to take up Kṛṣṇa consciousness.

Karmīs—fruitive workers whose only aim is sense gratification.

Kṛṣṇa-kathā—topics about Kṛṣṇa.

Kṣatriyas—the ruling and administrative class of men.

L

Līlā—pastimes.

M

Madana—Cupid.

Mādhurya-rama—relationship with Kṛṣṇa in conjugal love.

Mahā-bhāgavata—a devotee in the highest stage of devotional life.

Mahābhāva—highest perfectional stage of love of God.
Glossary

Mahāmāyā—the superintendent of the material world.
Mahā-panḍita—a very learned person.
Mahā-prasāda—remnants of foodstuffs offered on the plate of the Deity.
Mamātā—the feeling of oneness between the servitor and the served in devotional service.
Mokṣa—liberation.

N

Neti neti—the process of the jñānis: “This is not spirit, this is not Brahman.”
Nirguṇa—uncontaminated by the three modes of material nature.
Nirvāṇa—the end of the process of materialistic life.

P

Parampara—the chain of disciplic succession beginning with Kṛṣṇa Himself.
Pāṇḍita—one who thinks that Nārāyaṇa is on the same level with the demigods.
Patita-pāvana—Lord Caitanya, the deliverer of all fallen souls.
Paugāṇḍa—the age from five to ten years.
Premā—unalloyed love of God.
Prema-bhakti—loving service to Kṛṣṇa without expectation of reward or return.

R

Rādhā-kuṇḍa—the bathing place of Śrīmad Rādhārāṇī.
Rāgānugā-bhakti—devotional service in spontaneous love for Kṛṣṇa.
Rasā—relationship between the Lord and the living entities.
Rasābhāṣa—an overlapping of transcendental mellow.
Rūpāṅugas—followers of Śrīla Rūpa Gosvāmī.

S

Sac-cid-ānanda—eternal existence, knowledge and bliss.
Śādhanā-bhakti—devotional service in practice.
Sahajiyās—a class of so-called devotees who try to imitate the Lord’s pastimes.
Sajātiya—a person within the intimate circle of the Lord.
Sakhī—one who expands the conjugal love of Kṛṣṇa and His enjoyment among the gopīs.
Sakhya-prema—love of God in friendship.
Samvit—the Supreme Lord’s aspect of cognizance.
Sandhini—the Supreme Lord’s aspect of eternal existence.
Śānta-rasa—relationship with Kṛṣṇa in the mood of awe and veneration.
Sāstras—revealed scriptures.
Siddha-deha—a perfected spiritual body.
Śikṣā-guru—the spiritual master who gives instructions for elevation.
Śmārtas—nondevotee followers of Vedic rituals.
Śrīngāra-rasa—See: Madhurya-rasa.
Śruti-gana—the authorities in Vedic literatures.
Śrī—a woman.
Śudras—the laboring or servant class of men.
Śravaṇa-gata—the stage of understanding Kṛṣṇa in truth while still maintaining some material connection.
Śravaṇa-siddhi—the perfection of one's eternal relationship with the Supreme Lord.

T

Tārunyāṁrta—the nectar of youth.
Tattvavadīs—the followers of Madhvacārya.
Tilaka—sacred clay markings on the body of a Vaiṣṇava.
Tīrtha—a holy place where great saintly personalities reside.

V

Vaiśyas—the agricultural and mercantile class of men.
Varṇas—the four social orders of life: brāhmaṇa, kṣatriya, vaiśya, śudra.
Vartma-pradaśaka-guru—the one who first gives information about spiritual life.
Vastu-gata—the stage of being completely uncontaminated by the material body and mind.
Vātsalya-rasa—loving relation of a devotee to Kṛṣṇa as His parent.
Vidhi-mārga—worshiping the Lord with regulative principles.
Vijātiya—one who is outside of devotional service.
Vipra—brāhmaṇa.
Viṣaya—the object of worship.
Viṣayi—one who is interested only in material sense gratification.
Viśrambha—devotional service devoid of a respectful attitude toward the Lord.
Viśuddha-sattva—the platform of unalloyed goodness.
Vivarta—sorrow and confusion due to unfulfillment of material desires.

Y

Yogamāyā—the spiritual or internal energy of the Lord.
Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ আ ই ঈ উ ঊ ফ ন এ ঐ ঔ ল ম ন

Vowel Symbols

The vowels are written as follows after a consonant:

Vowel Symbols

For example:

ক ক কি কৃ কু কৃ কৃ কে কে কে কে কো কো কো কো
The letter \( a \) is implied after a consonant with no vowel symbol.

The symbol \( \text{virāma} (\cdot) \) indicates that there is no final vowel. \( k \)

The letters above should be pronounced as follows.

\[
\begin{align*}
a & - \text{like the } o \text{ in hot; sometimes like the } o \text{ in go; } \\
\text{ final } a & \text{ is usually silent.} \\
d & - \text{like the } d \text{ in dawn.} \\
\text{gh} & - \text{like the } dh \text{ in good-house.} \\
\eta & - \text{like the } n \text{ in gnaw.} \\
t & - \text{as in talk but with the tongue against the teeth.} \\
\text{th} & - \text{as in hot-house but with the tongue against the teeth.} \\
d & - \text{as in dawn but with the tongue against the teeth.} \\
\text{dh} & - \text{as in good-house but with the tongue against the teeth.} \\
n & - \text{as in nor but with the tongue against the teeth.} \\
p & - \text{like the } p \text{ in pine.} \\
\text{ph} & - \text{like the } ph \text{ in philosopher.} \\
b & - \text{like the } b \text{ in bird.} \\
\text{bh} & - \text{like the } bh \text{ in rub-hard.} \\
m & - \text{like the } m \text{ in mother.} \\
y & - \text{like the } j \text{ in jaw.} \\
\nu & - \text{like the } y \text{ in year.} \\
r & - \text{like the } r \text{ in run.} \\
l & - \text{like the } l \text{ in law.} \\
v & - \text{like the } b \text{ in bird or like the } w \text{ in dwarf.} \\
\text{š, š} & - \text{like the } sh \text{ in shop.} \\
s & - \text{like the } s \text{ in sun.} \\
h & - \text{like the } h \text{ in home.}
\end{align*}
\]

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.
Index of Bengali and Sanskrit Verses

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-caritamrta*. In the first column the transcription is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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āpane āile more karite uddhāra
āpane vairāgya-duḥkhā kareṇa sahaṇa
aparikālita-pūrvāḥ kaś camakārā-kaṁ
apavitra anna eka thālīte bhairīyā
apuṟvāṁrta-nadi vaihe tomāra mukhe

āra dina rāya-pāse vidyā māgīlā
āra dine duḥkhī haṁī nilācāle ālā
āra kīchu nāṁ yābe, sabe ei mātra
arasa-jīha kāka cūse jīna-nimba
arjunera rathe kṛṣṇa haya rajju-dhara

āruṇere kahitechena hita-upadeśa
āścaryā sūnīyā loka ālā dekhibhāre
āsīyā karīla danḍāvat namaskāra
āsṛṣṭā sṛṣṭi rāte hāyā premādhiṇā
aśṭāsādāhyāya pade ānanda-āveśe

āśuddha paḍeṇā, loka kare upāhāse
ataeva āṭma-paryāṇa-sarva-viṣṭha-hara
ataeva ei-rūpā dekhiḥuli tomāre
ataeva gopī-bhāva kari angikārā
ataeva ihān kahuilān kariyā vistāra

ataeva lakṣmi-adāya kare tenha mana
ataeva lakṣmīra kṛṣṇe tṛṣṇā anukṣaṇa
ataeva nāma-mātra kariye ganana
ataeva 'nāyārē' śloka kare veda-vyāsa
ataeva prabhura tattva ānāla sakala

ataeva 'nī' haya — kahe bhāgavate
ataeva svārūpā-sakti haya tina rūpā
ataeva tomāye āmāya ha-i sama-tula
ataeva tumī sava raha nilācāle
atikālā haila, loka chādiyā nā yāya

ātmā-kṛṣṇa-saṅga haite koṭī-sukha pāya
ato hetor ahetos ca
atyaanta rahasya, śūna, sādhanaṁ kathā
avāṣya kariba āmi tānra anveseṇa
avāṣya pālibe, prabhu, mora nivedane

āvīṣkavati vaiśnavimapi tanurh tasmin
āvistā haṁī gīta paḍe ānandita-mane
ayaṁ aham api hanta preṣyā yam lubdha-

bāhīre nā kahe, vastu prakāśe hrdaye 'bahu-janmera puṇya-phale pāinu tomāra
carane dhariyā kahe visāda-uttara
cāri kopina-bahirvāsa rākhīyāchi ghare
cāri māsa prabhu-sānga kabhu nā chāḍhila
’catur-bhujā-mūrti’ dekhāya gopi-ganera āge
’catur-bhujā mūrti’ dekhī’ veyṇkāṭādīre cale

cāturmāsya āsi’ prābi, haila upasanna
cāturmāsya pūṇra haila, bhāṭṭa-ājīnā laṇā
cāturmāsya kṛpā kari, raha mora ghare
cauḍikete saba loka bale ‘hari’ ‘hari’
cetana pāṇā ācārya bale ‘hari’ ‘hari’

dvālaye āsi’i kare gitā avartana
deva-sthāne āsi’ kaila viṣṇu darasāna
devi vā anya stri kṛṣṇa nā kare aṅgikāra
dhānīrōn tami naumi caitayam
dhānite nā pāre deha, padilā bhūmīte
dhamān saṁtāpayā sah saṅvān
’dhīrā dhīratāmaka’ guna — an게 paṭa-vāsā
’dhīyeya-mādhye jīvera kartavya kon
dig-vidik nāhi jānā rātri-divase
dina dāsa rahi’ śodha mora duṣṭa mana
’diṣṭyā yād āśin mat-sneho
dikaṣā cilālī prabhu sri-rānga dékhēya
dikaṣā-daśa uddhārīte kareṇa e t h a l a
dikaṣā déśera loka aneka prakāra
dikaṣā-gamana prabhuha ati vilākṣāna
dukṣa-sattā rahā prabhu bhāṭatācārya-sthāne
dukṣa-sātā rahi’ karāha mārjana
’dūṣṭyā yād āśin mat-sneho
daksīna-citī prabhuha śī-rānga dekhīya
’daksīna-daśa uddhārīte kareṇa e t h a l a
daksīna déśera loka aneka prakāra
daksīna-gamana prabhuha ati vilākṣāna
daksīna-gamana prabhuha icchā upajīla
daksīna-vāme tirtha-gamana haya pherapherī
dāmodara-svarūpa kaḍacā-anusāre
daṇḍavat kāri’ kaila prabhure nīmantrāṇa
darśana kāri’ ‘ṭhākura-pāsā ‘ājīnā māgīlā
darśana-mātṛe śūḍhha nahe mora duṣṭa cītте
darśane ‘vaiśṇāva’ haila, bale ‘kṛṣṇa’ ‘hari’
dāraṇīka ‘pandita’ sabāi pālā parājāya
daśā dīnerā kā-kathā ‘yāvat āmī jība’
dāsya-vāsāyādi-bhāve nā haya gocara
dekhi’ ‘ānanda prabhura manā
dekhibhāre āśīl prabhāte kūrmē bhavana
dekhibhāre āśī, dekhe, khaṇḍe duḥkhē-śōka
dekhi’ camatkāra haila saba lokera mana
dekhi’ nītyānanda prabhuha kahe bhakta-ghāne
deyē rāmānanda haila ānande mūrcchite
dekhi’ sarva lokera citte camatkāra haila
dekhte āśīl tāhān vaisyata jana
dekhiyā brāhmaṇa-ganera haila camatkāra
dekhiyā lokera mane haila camatkāra
dekhiyā sakala loka ha-ila vimsaya
dekhiyā tānḥīra mane haila camatkāra
deṣṭyā yād āśin mat-sneho
deṣṭyā yād āśin mat-sneho
dikṣā cilālī prabhuha śī-rānga dekhīya
dikṣā-daśa uddhārīte kareṇa e t h a l a
dikṣā déśera loka aneka prakāra
dikṣa-gamana prabhuha ati vilākṣāna
dikṣa-gamana prabhuha icchā upajīla
dikṣa-vāme tirtha-gamana haya pherapherī
dāmodara-svarūpa kaḍacā-anusāre
daṇḍavat kāri’ kaila prabhure nīmantrāṇa
darśana kāri’ ‘ṭhākura-pāsā ‘ājīnā māgīlā
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darśane ‘vaiśṇāva’ haila, bale ‘kṛṣṇa’ ‘hari’
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dekhi’ nītyānanda prabhuha kahe bhakta-ghāne
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mūrccita haññ sahe bhumite paññilā
mūrccita haññ tāhan paññilā sārvabhauma

nā khoñjalun dūtī, nā khoñjalun ān
namaskārā kailā rāya, prabhukailā alīṅgane
namaskārā kari’ tāre bahu-stuti kailā
namaskāri’ sārvabhauma āsana nivedila
nāmēra mahīmā-sāstra kariye sañcaya

nānā-bhaktera rasāṁṛta nānā-vidhā haya
nānā bhāve cañcalā tāhe kamala-nayana
nānā-cchale kṛṣṇe prei’sa saṅgama karāyā
nānā kṛṣṇa-vārtā kahi’ kahila tāñhare
nānā-mata-grāha-grastān

nandaḥ kim akarod brahmaṇ
nānopacāra-kṛta-pujāna ārta-bandhoh
na pāraye ‘haññ niravadya-sañyujāṁ
nārāyana haite kṛṣṇera asādhārana guna
nārāyanera kā kathā, śrī-kṛṣṇa āpāne

nā so ramana, nā hāma ramani
naṣṭa-kusṭhairu rūpa-puṣtar
navadvipe ye śakti nā kailā prakāśe
nayari śriyo ‘ṅga u nītānta-rateḥ prasādāḥ
nayari śriyo ‘ṅga u nītānta-rateḥ prasādāḥ

nayari śriyo ‘ṅga u nītānta-rateḥ prasādāḥ
nāyair sukhāpo bhagavān
nāyair sukhāpo bhagavān
nemarñ virīcāko na bhavo
nibhṛta-marun-mano ‘ka-ḍṛḍha-yoga-yujo

nigūḍhā vrajera rasa-ilāra vicāra
nīḥśābda ha-ilā, sabāra śukāila mukha
nīḥśreyasāyā bhagavān
nīja-gaṇa ‘nī kohe vinaya kariyā

nīja-gaṇa praveśi’ kapāṭa dīla bahir-dvāre
nīja-ghare laññha kailā pāda-prakāśālana
nīja-gūḍhā-kṛyā tomārā — prema āsvādana
nīja kṛyā nāhi tabu yāna tāra ghara
nīja-lajjā-syāma-paṭṭasāti-paridhāna

nīja-gañjā-saurabhālaye garva-paryanka
nīja-nīja-mata cāḍī-ha-ilā vaiṣṇave
nīja-nīja-āśtrodrāge sabāi praçanda
nīja-rasa āsvāde kariyācha avatāra

nīja-sukha haite tāte koṣṭa sukha pañya
nijendriya-sukha-hetu kāmā tātparyā
nijendriya-sukha-vāṃchā nāhi gopi-kārā
nilācāla āśite pathē bhangālī mora danda
nilācāle ‘ṣi’ yena tomāra prāṣāde’

nilācāle puṇaḥ yāvat nā ālālī goṣāñī
ilācāle tumi-āmi thākībā ekā-saṅge
nilācāle tumi sāba rahibe tāvat
nimantarā mānīla tānre vaiṣṇava jānīyā
nirantarā bhaṣṭa-saṅge kṛṣṇa-kathānanda

nirantarā kāma tumi ‘kṛṣṇa’ kṛṣṇa’ nāmā
nirantarā kāmā-kṛṣṇa — yāñhāra carīta
nirantarā pūrṇa kare kṛṣṇera sarva-kāmā
nirantarā tānre saṅge hailsa kāṁṣha-bhāva
niścinto dhīra-lālitaḥ

nityānanda prabhu bhāṭṭācārye utāḥilā
nityānanda-prabhu kahe, ‘aiche kaiche
nityānanda prabhu bhattacārya utāḥilā
nityānanda-prabhu kahe, ‘aiche kaiche

nityānanda-prabhu bhaṭṭacārya utāḥilā
nityānanda-prabhu bhaṭṭacārya utāḥilā

nunā-halāla sakti nil kai/a prakāsē
nayāra hailsa sīkṛta nil kai/a prakāsē
pāche kṛṣṇa tāhe jñāyā jñāyā

pāche kṛṣṇadāsa yāya jala-pātra laññā
pahiḥa dekhiḥa tomāra sannyāsi-svārūpa
pahiḥi raṅga nyāna-bhange bhela
pakṣīṭha dekhi’ kaila śiva dārāsana
pānā-ṛṣihṛta alīa prabhu dayā-maya
pāṇḍītyā āra bhakti-rasa, — durṇera tenīho

pāka-nāśane viṣṇu kaila dārāsana
parama-dayālu tumi patita-pāvāna
parama īśvara kṛṣṇa — svayāra bhagavān
paramah brahma dui-nāma samāna ha-ilā
parbhāṣa-dvāre utāḥyā eteka vacana

pāraḥ śaṅkara haite dārāsana
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rāya kahe, — ihā va-i buddhi-gati nāhi āra —
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rūpa-bhedam avāpnoti —

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saba bauddha mili’ kare kṛṣṇa-saṅkīrtana —
sabā-sārge prabhu tabe ālānāthā āilā —
sabā śivālaye śaiva ‘vaiśṇava’ ha-ilā —
sabākāre mili’ tabe śanes vasila —
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sabe āsi’ prabhu-pade la-ilā śarana —
sabe ekā sakhī-ganera ihān adhikāra —
sabei vaiśṇava haya, kahe ‘kṛṣṇa’ hari —
sabe krṣṇa-bhaktā haila, — loke camatkārā —
sabe ‘krṣṇa’ kahe, ‘vaiśṇava’ haila sarva-desa —
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Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya’s extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, Antya-līlā (the final period) concerns the last eighteen years of Caitanya Mahāprabhu’s manifest presence, spent in semiseculison in Jagannātha Puri, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: “I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.” That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

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