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 "lilás." Ādi-lilā (the early period) traces his life from birth through his acceptance of the renounced order, sannyāsā, 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 sankārtana movement and his civil disobedience against the repression of the Mohammedan government.

(continued on back flap)
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Madhya-līlā
Volume Seven

“‘The Lord Enters Śrī Vṛndāvana’”

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

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A.C. Bhaktivedanta Swami Prabhupāda
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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 kādacās (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmi. 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 Gosvāmi, another of Caitanya Mahāprabhu’s intimate associates.

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

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

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

The author of this great classic, 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 Saṅitana 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 Mūrāri Gupta, *Caitanya-maṅgala* by Locana dāsa Thākura and *Caitanya-bhāgavata*. This latter text, a work by Vṛndāvana dāsa Thākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particularly the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested 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 Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, “The time will come when the people of the world will learn Bengali to read Śrī Caitanya-caritāmṛta,” and the other by Śrīla Bhaktisiddhānta’s father, Bhaktivinoda 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.

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His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
“When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them. Balabhadra Bhaṭṭācārya was very much afraid to see them, but by Śrī Caitanya Mahāprabhu’s influence, all the animals stood to one side. The elephants whose bodies were touched by the water splashed by the Lord began to chant, ‘Kṛṣṇa! Kṛṣṇa!’ and dance and sing in ecstasy. Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhaṭṭācārya was completely astonished. Sometimes Śrī Caitanya Mahāprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him. While Śrī Caitanya Mahāprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord. When Śrī Caitanya Mahāprabhu said, ‘Chant Kṛṣṇa! Kṛṣṇa!’ the tigers and deer began to chant, ‘Kṛṣṇa!’ When all the tigers and does danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder. Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss. When Śrī Caitanya Mahāprabhu saw all this fun, He began to smile.” (pp.13-22)
“When Śrī Caitanya Mahāprabhu passed through Vṛndāvana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly. Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body in great affection. Becoming pacified, Śrī Caitanya Mahāprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him. Then when the Lord chanted, all the deer heard His sweet voice and approached Him. When the does and bucks came and saw the Lord’s face, they began to lick His body. Not being at all afraid of Him, they accompanied Him along the path. Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord. Upon seeing Śrī Caitanya Mahāprabhu, the trees and creepers, overloaded with fruits and flowers, fell down at the lotus feet of the Lord and greeted Him with various presentations as if they were friends. Thus all the moving and nonmoving living entities of Vṛndāvana became very jubilant to see the Lord.” (pp.110-113)
“Śrī Caitanya Mahāprabhu traveled all over Vṛndāvana and pleased all living entities, moving and nonmoving, with His glances. The Lord took much personal pleasure in seeing everyone. In this way Lord Gaurāṅga traveled in Vṛndāvana. From Rādhā-kuṇḍa, Śrī Caitanya Mahāprabhu went to Sumanah Lake. When He saw Govardhana Hill from there, He was overwhelmed by joy. When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad.” (pp.130-138)
“Śrī Caitanya Mahāprabhu then took His bath in a lake called Govinda-
kuṇḍa, and while He was there, He heard that the Deity Gopāla had
already gone to Gāṅṭhuli-grāma. Śrī Caitanya Mahāprabhu then went to
the village of Gāṅṭhuli-grāma and saw the Lord Gopāla Deity. Over-
whelmed by ecstatic love, He began to chant and dance. As soon as the
Lord saw the beauty of the Gopāla Deity, He was immediately over-
whelmed by ecstatic love, and He recited the following verse. He then
chanted and danced until the day ended. Śrī Caitanya Mahāprabhu said,
‘May the left arm of Śrī Kṛṣṇa, whose eyes are like the petals of a lotus
flower, always protect you. With His left arm He raised Govardhana Hill
as if it were a toy.’” (pp.147-149)
“Śrī Caitanya Mahāprabhu bathed in all the celebrated lakes, beginning with Lake Pāvana. Thereafter He climbed a hill and spoke to the people. Śrī Caitanya Mahāprabhu asked, ‘Are there any deities on top of this hill?’ The local people replied, ‘There are deities on this hill, but they are located within a cave. There is a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places.’ Hearing this, Śrī Caitanya Mahāprabhu became very happy. After excavating the cave, He saw the three deities. Śrī Caitanya Mahāprabhu offered His respects to Nanda Mahārāja and mother Yaśodā, and with great ecstatic love He touched the body of Lord Kṛṣṇa.” (pp.160-162)
"While walking, Śrī Caitanya Mahāprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down. There were many cows grazing near the tree, and the Lord was very pleased to see them. Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love. Filled with ecstatic love, the Lord fell unconscious to the ground. He foamed at the mouth, and His breathing stopped. While the Lord was unconscious, ten cavalry soldiers belonging to the Mohammedan Pāṭhāna military order rode up and dismounted. Seeing the Lord unconscious, the soldiers thought, 'This sannyāsi must have possessed a large quantity of gold. These four rogues here must have taken away the sannyāsi's riches after killing Him by making Him take the poison dhutuṭā.' Thinking this, the Pāṭhāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble." (pp.211-214)
“On the pretext of bad health, Sanātana Gosvāmī remained home. Thus he gave up government service and did not go to the royal court. The greedy masters of his clerical and secretarial staff performed the government duties while Sanātana personally remained home and discussed the revealed scriptures. Śrī Sanātana Gosvāmī used to discuss Śrīmad-Bhāgavatam in an assembly of twenty or thirty learned brāhmaṇa scholars. While Sanātana Gosvāmī was studying Śrīmad-Bhāgavatam in the assembly of learned brāhmaṇas, one day the Nawab of Bengal and another person suddenly appeared. As soon as all the brāhmaṇas and Sanātana Gosvāmī saw the Nawab appear, they all stood up and respectfully gave him a sitting place to honor him. The Nawab said, ‘I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy. I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home. You have spoiled all my activities. What is your intention? Please tell me frankly.’” (pp.252-258)
"While crossing the River Yamuna, Śrī Caitanya Mahāprabhu saw the glossy black water and was immediately bewildered with ecstatic love. Indeed, as soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this. They all hastily grabbed Śrī Caitanya Mahāprabhu and pulled Him out of the water. Once on the boat’s platform, the Lord began to dance. Due to the Lord’s heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking. Śrī Caitanya Mahāprabhu tried to restrain Himself as far as possible before Vallabhācārya, but although He tried to keep calm, His ecstatic love could not be checked." (pp.286-288)
‘Although Kṛṣṇa is beyond sense perception and is unmanifest to human beings, He takes up the guise of a human being with a material body. Thus mother Yaśodā thought Him to be her son, and she bound Lord Kṛṣṇa with a rope to a wooden mortar, as if He were an ordinary child.’ When Lord Kṛṣṇa exhibited Himself like an ordinary child before mother Yaśodā, He was playing like a naughty boy stealing butter and breaking butter pots. Mother Yaśodā became disturbed and wanted to bind the Lord to a mortar used for pounding spices. In other words, she considered the Supreme Personality of Godhead an ordinary child.”

(p.379)
“When all the cowherd boys were playing in the forest of Vṛndāvana, the demon Pralambāsura appeared to kidnap Kṛṣṇa and Balarāma. The asura appeared disguised as a cowherd boy, but Kṛṣṇa could understand his trick. Kṛṣṇa therefore divided all the cowherd boys into two parties. One party belonged to Balarāma, and the other party belonged to Kṛṣṇa Himself. Ultimately Kṛṣṇa was defeated in this play, and according to the wager, the defeated party had to carry the victorious party on their shoulders. Kṛṣṇa had to carry Śrīdāma on His shoulders, and Bhadrasena had to carry Vṛṣabha. The demon Pralambāsura had to carry Balarāma, and when Balarāma mounted his shoulders, the demon ran far away. Finally the demon began to expand his body to a gigantic size, and Balarāma understood that he intended to kill Him. Balarāma immediately struck the demon’s head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed.” (p.380)
"The next morning, when Śrī Caitanya Mahāprabhu arose and prepared to leave for Vārāṇasī (Benares), Śrīla Rūpa Gosvāmī made the following statement at the Lord's lotus feet: 'If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation.' Śrī Caitanya Mahāprabhu replied, 'Your duty is to carry out My order. You have come near Vṛndāvana. Now you should go there. Later, you can go from Vṛndāvana to Jagannātha Purī through Bengal (Gauḍa-deśa). There you will meet Me again.' After embracing Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu got into a boat. Rūpa Gosvāmī fainted and fell down on the spot." (pp.398-399)
The Lord Travels to Vṛndāvana

The following summary of the Seventeenth Chapter is given by Bhaktivinoda Ṭhākura in his Amṛta-pravaha-bhāṣya. After attending the Ratha-yātra ceremony of Śrī Jagannātha, Śrī Caitanya Mahāprabhu decided to start for Vṛndāvana. Śrī Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī selected a brahmaṇa named Balabhadra Bhaṭṭācārya to personally assist Śrī Caitanya Mahāprabhu. Early in the morning before sunrise, the Lord started for the town of Kaṭaka. North of Kaṭaka, He penetrated a dense forest and visited many tigers and elephants, whom He engaged in chanting the Hare Kṛṣṇa maha-mantra. Whenever He had a chance to visit a village, He would beg alms and acquire some rice and vegetables. If there were no village, He would cook whatever rice remained and collect some spinach from the forest to eat. Śrī Caitanya Mahāprabhu was very pleased with the behavior of Balabhadra Bhaṭṭācārya.

In this way the Lord passed through the jungle of Jhārikhaṇḍa and finally reached Vārāṇasi. After taking His bath at the Maṇikarṇika-ghaṭa at Vārāṇasi, He met Tapaṇa Miśra, who took the Lord to his place and respectfully gave Him a comfortable residence. At Vārāṇasi, Vaidya Candrāśekhara, Śrī Caitanya Mahāprabhu’s old friend, also rendered service unto Him. Seeing the behavior of Śrī Caitanya Mahāprabhu, one Mahārāṣṭriya brahmaṇa informed Prakāśananda Sarasvatī, the leader of the Māyāvādī sannyāsīs. Prakāśananda made various accusations against the Lord. The Mahārāṣṭriya brahmaṇa was very sorry about this, and he brought the news to Śrī Caitanya Mahāprabhu, inquiring from Him why the Māyāvādī sannyāsīs did not utter the holy name of Kṛṣṇa. In reply, Śrī Caitanya Mahāprabhu said that they were offenders and that one should not associate with them. In this way the Lord bestowed His blessings upon the brahmaṇa.

Śrī Caitanya Mahāprabhu next passed through Prayāga and Mathurā and then took His lunch at the home of a Sāṅkhyā brahmaṇa, a disciple of Mādhavendra Purī. He bestowed His blessings upon the brahmaṇa by accepting lunch at his place. Thereafter the Lord visited the twelve forests of Vṛndāvana and was filled with great ecstatic love. As He toured the Vṛndāvana forests, He heard the chirping of parrots and other birds.

TEXT 1

गच्छन् बुध्दावनं गोरौ व्याश्रेष्ठेणखगालं बने।
प्रेमायस्त्वनं सहोद्रत्यादि बिद्धे क्रमज्ञानं ॥ १ ॥
In His way to Vṛndāvana, Lord Śrī Caitanya Mahāprabhu passed through the forest of Jharikha and made all the tigers, elephants, deer and birds dance and chant the Hare Kṛṣṇa mahā-mantra. Thus all these animals were overwhelmed by ecstatic love.
The Lord Travels to Vrndavana

When autumn arrived, Sri Caitanya Mahaprabhu decided to go to Vrndavana. In a solitary place, He consulted with Ramananda Raya and Svarupa Damodara Gosvami.

TEXT 4

"মোর সহায় কর যদি, তুমি-দুই জন।
তবে আমি যাও কেন শীর্ষাদেন॥ ৪ ॥

"mora sahaya kara yadi, tumi-dui jana
tabe ami yanya dekhi shri-vrndavana

TEXT 5

The Lord requested Ramananda Raya and Svarupa Damodara Gosvami to help Him go to Vrndavana.

SYNONYMS

sarat-kala haila—autumn arrived; prabhura—of Lord Sri Caitanya Mahaprabhu; calite—to travel; haila—was; mati—desire; ramananda—Ramananda Raya; svarupa—Svarupa Damodara; sainge—with; nibhite—solitary; yukati—consultation.

TRANSLATION

When autumn arrived, Sri Caitanya Mahaprabhu decided to go to Vrndavana. In a solitary place, He consulted with Ramananda Raya and Svarupa Damodara Gosvami.
Sri Caitanya-caritamrta [Madhya-lila, Ch. 17]

TRANSLATION
Sri Caitanya Mahaprabhu said, “I shall leave early in the morning and go incognito, taking the road to the forest. I shall go alone and not take anyone with Me.

TEXT 6

केह यदि संग साक्षात् पाचें उठि' धाय।
सबारे राखिब, येन केह नाहि याय॥ ६॥

dehi yadi saṅga la-ite pāche uthī’ dhāya
sabāre rākhībā, yena dehi nāhi yāya

SYNONYMS
keha—someone; yadi—if; saṅga la-ite—to take company; pāche—behind; uthī’—getting up; dhāya—runs; sabāre—everyone; rākhībā—please stop; yena—so that; keha—anyone; nāhi yāya—does not go.

TRANSLATION
“If someone wants to follow Me, please stop him. I don’t want anyone to go with Me.

TEXT 7

प्रसन्न हाना अज्जा दिबां, ना मानिबा ‘दुःख’।
तोमा-सबार ‘सुख्ये’ पत्थे हवे मोर ‘सुख’॥ ७॥

prasanna haṅā ājñā dibā, nā mānībā ‘duḥkha’
toma-sabāra ‘sukhe’ pathe habe mora ‘sukha’

SYNONYMS
prasanna haṅā—being pleased; ājñā dibā—give permission; nā—do not; mānībā duḥkha—become unhappy; toma-sabāra—of all of you; sukhe—by the happiness; pathe—on the road; habe—there will be; mora—My; sukha—happiness.

TRANSLATION
“Please give Me your permission with great pleasure and do not be unhappy. If you are happy, I shall be happy on My way to Vrndavana.”

TEXT 8

धूर्तजन कहे, ‘भूमि बैख्रेः ‘श्वस्त्र’।
बेहो इंज्ज, सेहि करिब, नह ‘परज्ज’॥ ८॥

duḥṣṭjan khahe, ‘bhumi bāxhe ‘śvastṛ’
bēho ḫṛj, sehi karība, naha ‘parāj’
The Lord Travels to Vṛndāvana

Text 10

dui-jana kahe, —‘tumi iśvara ‘svatantra’
yei icchā, sei karibā, naha ‘paratantra’

SYNONYMS

dui-jana kahe—the two persons replied; tumi—You; iśvara—the Supreme Personality of Godhead; sva-tantra—completely independent; yei icchā—whatever You desire; sei—that; karibā—You will do; naha—You are not; para-tantra—dependent on anyone.

TRANSLATION

Upon hearing this, Rāmānanda Raya and Svarūpa Dāmodara Gosvāmi replied, “Dear Lord, You are completely independent. Since You are not dependent on anyone, You do whatever You desire.

Text 9

kintu আমাদুঃখীর শুন এক নিবেদনে ।
‘তোমার সুখে আমার সুখ’—কহিলা আপনে || ৯ ||

kintu āmā-duṅhāra śuna eka nivedane
‘tomāra sukhe āmāra sukha’—kahilā āpane

SYNONYMS

kintu—but; āmā-duṅhāra—of both of us; śuna—please hear; eka nivedane—one submission; tomāra sukhe—by your happiness; āmāra sukha—our happiness; kahilā—You have already stated; āpane—personally.

TRANSLATION

“Dear Lord, kindly hear our one petition. You have already said that You will derive happiness from our happiness. This is Your own statement.

Text 10

আমাদুঃখীর মনে তবে বড় ‘সুখ’ হয় ।
এক নিবেদন যদি ধর, দয়াময় || ১০ ||

āmā-duṅhāra mane tabe baḍa ‘sukha’ haya
eka nivedana yadi dhara, dayāmaya

SYNONYMS

āmā-duṅhāra—of us two; mane—in the mind; tabe—therefore; baḍa—very much; sukha haya—there is happiness; eka nivedana—one request; yadi—if; dhara—You accept; dayā-maya—merciful.
TRANSLATION

“If You will please accept just one request, we shall be very, very happy.

TEXT 11

‘उत्तम ब्राह्मण’ एक संगे अवश्य चाहि।
‘त्विक्षा करि’ त्विक्षा दिबे, याबे पात्र वहि’।। ११।।

‘uttama brahmaṇa’ eka saṅge avaśya cahi
bhikṣā kari’ bhikṣā dibe, yābe pātra vahi’

SYNONYMS

uttama brahmaṇa—a high-class brahmaṇa; eka—one; saṅge—along; avaśya—certainly; cahi—we want; bhikṣā kari’—collecting alms; bhikṣā dibe—will give You food; yābe—will go; pātra vahi’—bearing Your waterpot.

TRANSLATION

“Our lord, please take one very nice brahmaṇa with You. He will collect alms for You, cook for You, give You prasāda, and carry Your waterpot while traveling.

TEXT 12

বনপথে যাইতে নাহি ‘ভোজ্যাংশ’-ব্রাহ্মণ।
আজ্জা কর,—সঙ্গে চলুক বিপ্র একজন।। १२।।

vana-pathe yāite nāhi ‘bhojya-anna’-brahmaṇa
ājña kara,—saṅge caluka vipra eka-jana’

SYNONYMS

vana-pathe—on the forest path; yāite—going; nāhi—there is not; bhojya-anna-brahmaṇa—a brahmaṇa whose food can be accepted; ājña kara—please give permission; saṅge—along; caluka—may go; vipra—brahmaṇa; eka-jana—one person.

TRANSLATION

“When You go through the jungle, there will be no brahmaṇa available from whom You can accept lunch. Therefore please give permission for at least one pure brahmaṇa to accompany You.”
TEXT 13

prabhu kahe,—nija-saṅgī kāṁho nā la-iba
eka-jane nile, ānera mane duḥkha ha-iba

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; nija-saṅgī—of My associates;
kāṁho—anyone; nā—not; la-iba—I shall take; eka-jane nile—if I take someone;
ānera mane—in the mind of others; duḥkha ha-iba—there will be unhappiness.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “I shall not take any of My associates with Me because if I choose someone, all the others will be unhappy.

TEXT 14

naṭana saṅgī ha-ibeka,—snigdha yāṅra mana
aiche yabe pāi, tabe la-i ‘eka’ jana

SYNONYMS

naṭana—new; saṅgī—associate; ha-ibeka—must be; snigdha—very peaceful;
yāṅra—whose; mana—mind; aiche—such; yabe—if; pāi—I get; tabe—then;
la-i—I take; eka jana—one person.

TRANSLATION

“Such a person must be a new man, and he must have a peaceful mind. If I can obtain such a man, I shall agree to take him with Me.”

PURPORT

When Śrī Caitanya Mahāprabhu formerly went to South India, a brāhmaṇa named Kālā Kṛṣṇadāsa went with Him. It was Kālā Kṛṣṇadāsa who fell victim to a woman, and Śrī Caitanya Mahāprabhu had to take the trouble to free him from the clutches of the gypsies. Therefore the Lord here says that He wants a new man who is peaceful in mind. One whose mind is not peaceful is agitated by cer-
taint drives, especially sex desire, even though he be in the company of Caitanya Mahâprabhu. Such a man will become a victim of women and will fall down even in the company of the Supreme Personality of Godhead. Mâyâ is so strong that unless one is determined not to fall victim, even the Supreme Personality of Godhead cannot give protection. The Supreme Lord and His representative always want to give protection, but a person must take advantage of their personal contact. If one thinks that the Supreme Personality of Godhead or His representative is an ordinary man, he will certainly fall down. Thus Śrī Caitanya Mahâprabhu did not want a person like Kâla Kṛṣṇadāsa to accompany Him. He wanted someone who was determined, who had a peaceful mind and who was not agitated by ulterior motives.

TEXT 15

śrūp kahē, - ēi balabhādṛa-bhaṭṭācārī ā
botoñātē hūmānīk niṇita būdh, pāñcita, sāhū, ārī ā १५ ॥

svārūpa kahi, —ei balabhadra-bhaṭṭācārya
tomaṭe susnigdha bāḍa, pāñcita, sāḍhu, ārī ā ॥ १५ ॥

SYNONYMS

svārūpa kahi—Śvārūpa Dāmodara Gosvāmī said; ei—this; balabhadra-bhaṭṭācārya—Balabhadra Bhaṭṭācārya; tomāte—unto You; su-snigdha—affectionate; bāḍa—very; pāñcita—educated; sāḍhu—honest; ārī ā—advanced in spiritual consciousness.

TRANSLATION

Śvārūpa Dāmodara then said, “Here is Balabhadra Bhaṭṭācārya, who has great love for You. He is an honest, learned scholar, and he is advanced in spiritual consciousness.

PURPORT

Śrī Caitanya Mahâprabhu wanted a new man, not a person like Kâla Kṛṣṇadāsa who would fall for women. Śvārūpa Dāmodara therefore immediately pointed out a new brahmaṇa named Balabhadra Bhaṭṭācārya. Śrī Śvārūpa Dāmodara Gosvāmī had studied this person very thoroughly and had seen that he had great love for Śrī Caitanya Mahâprabhu. Not only did he love the Lord, but he was also learned and honest. He was not duplicitous, and he was advanced in Kṛṣṇa consciousness. According to a Bengali proverb, ati bhakti corera laksana: “Too much devotion is a symptom of a thief.” A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous. One who is not duplicitous is
The Lord Travels to Vrndavana

called sadhu. Svarupa Dsmodara immediately pointed out that Balabhadra Bhaṭṭacarya was quite fit to accompany the Lord because he was a learned scholar and was simple and had great love for Sri Kṛṣṇa Caitanya Mahāprabhu. He was also advanced in Kṛṣṇa consciousness; therefore he was considered appropriate to accompany the Lord as a personal servant.

The word snigdha (very peaceful) and the word su-snigdha (affectionate) are used in verses fourteen and fifteen, and they are also found in Śrimad-Bhāgavatam (1.1.8): bruyuh snigdhasya śiṣyasya guravo guhyam apy uta. “A disciple who has actual love for his spiritual master is endowed, by the blessings of the spiritual master, with all confidential knowledge.” Śrīla Śrīdāra Svāmī has commented that the word snigdhasya means prema-vataḥ. The word prema-vataḥ indicates that one has great love for his spiritual master.

TEXT 16

prathamei toma-saṅge āilā gauḍa haite
inhāra icchā āche ‘sarva-tīrtha’ karite

SYNONYMS

prathamei—in the beginning; toma-saṅge—with You; āilā—came; gauḍa haite—from Bengal; inhāra icchā—his desire; āche—is; sarva-tīrtha—all places of pilgrimage; karite—to go see.

TRANSLATION

“In the beginning, he came with You from Bengal. It is his desire to see and visit all the holy places of pilgrimage.

TEXT 17

inhāra saṅge āche vipra eka ‘bhṛtya’
inho pathe karibena sevā-bhikṣā-kṛtya

SYNONYMS

inhāra saṅge—with him; āche—is; vipra—brāhmaṇa; eka—one; bhṛtya—servant; inho—this man; pathe—on the way; karibena—will do; sevā—service; bhikṣā-kṛtya—and arrangements for cooking.
TRANSLATION

"In addition, You may take another brāhmaṇa who would act as a servant en route and make arrangements for Your food.

TEXT 18

इंहारे संगे लह यदि, सबार हय हृद 'स्ख'।
बव-पथे भाईते भोजार महिबे कोन 'धृङ्ख'। १८॥

inyahe saṅge laha yadi, sabāra haya 'sukha'
vana-pathe yāite tomāra nahibe kona 'duḥkha'

SYNONYMS

inyahe—him; saṅge—along; laha—You accept; yadi—if; sabāra haya sukha—everyone will be happy; vana-pathe—on the path through the jungle; yāite—going; tomāra—Your; nahibe—there will not be; kona—any; duḥkha—difficulty.

TRANSLATION

"If You can also take him with You, we will be very happy. If two people go with You through the jungle, there will certainly be no difficulty or inconvenience.

TEXT 19

सैं विप्र नहि निबे बस्त्रांबुधाजन ।
भट्टाचर्य भिखा दिबे करि' भिक्षातन ॥ १९ ॥

seī vipra vahi' nibe vastrāmbu-bhājana
bhaṭṭācārya bhikṣā dibe kari' bhikṣātana

SYNONYMS

seī vipra—the other brāhmaṇa; vahi' nibe—will carry; vastra-ambu-bhājana—the cloth and waterpot; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; bhikṣā dibe—will arrange for cooking; kari’—performing; bhikṣā-ātana—collecting alms.

TRANSLATION

"The other brāhmaṇa can carry Your cloth and waterpot, and Balabhadra Bhaṭṭācārya will collect alms and cook for You."
TEXT 20

Thus Śrī Caitanya Mahāprabhu accepted the request of Svarūpa Damodara Paṇḍita and agreed to take Balabhadra Bhaṭṭācārya with Him.

SYNONYMS

tānḥāra vacana—his words; prabhu—Śrī Caitanya Mahāprabhu; aṅgikāra kaila—accepted; balabhadra-bhaṭṭācārye—Balabhadra Bhaṭṭācārya; saṅge kari’ nila—took with Him.

TRANSLATION

On the previous night, Śrī Caitanya Mahāprabhu had visited Lord Jagannātha and taken His permission. Now, near the end of night, the Lord got up and started immediately. He was not seen by others.
prātah-kāle bhakta-gaṇa prabhu nā dekhiyā
anveṣaṇa kari’ phire vyākula haṇā

SYNONYMS
prātah-kāle—early in the morning; bhakta-gaṇa—all the devotees; prabhu—Lord Śrī Caitanya Mahāprabhu; nā dekhiyā—not seeing; anveṣaṇa kari’—searching; phire—wander; vyākula haṇā—becoming very anxious.

TRANSLATION
Because the Lord had departed, the devotees, unable to see Him early in the morning, began to search for Him with great anxiety.

TEXT 23
śvarūpa-gosāṇi sabaya kaila nivāraṇa
nivṛtta haṇā rahe sabe jāni’ prabhura mana

SYNONYMS
śvarūpa-gosāṇi—Śvarūpa Damodara Gosvāmī; sabaya—unto everyone; kaila—did; nivāraṇa—forbidding; nivṛtta haṇā—being restrained; rahe—remain; sabe—all; jāni’—knowing; prabhura mana—the mind of Śrī Caitanya Mahāprabhu.

TRANSLATION
While all the devotees were searching for the Lord, Svarūpa Damodara restrained them. Then everyone fell silent, knowing the mind of Śrī Caitanya Mahāprabhu.

TEXT 24
prasiddha patha chāḍi’ prabhu upapathe calilā
‘kaṭaka’ dāhine kari’ vane praveśilā

SYNONYMS
prasiddha—well-known; patha—public way; chāḍi’—giving up; prabhu—Śrī Caitanya Mahāprabhu; upapathe—through a bypass; calilā—began to walk;
**TEXT 25**

*nirjana-vane cale prabhu kṛṣṇa-nāma laṅā hasti-vyāghra patha chāde prabhure dekhiyā*

**SYNONYMS**

*nirjana-vane—in a solitary forest; cale—walks; prabhu—Śrī Caitanya Mahāprabhu; kṛṣṇa-nāma laṅā—chanting the holy name of Kṛṣṇa; hasti—elephants; vyāghra—tigers; patha chāde—leave the path; prabhure—Śrī Caitanya Mahāprabhu; dekhiyā—seeing.

**TRANSLATION**

When the Lord passed through the solitary forest chanting the holy name of Kṛṣṇa, the tigers and elephants, seeing Him, gave way.

**TEXT 26**

*pāle-pāle vyāghra, hasti, gāndāra, śūkara-gaṇa tāra madhye āveśe prabhu karilā gamana*

**SYNONYMS**

*pāle-pāle—in flocks; vyāghra—tigers; hasti—elephants; gāndāra—rhinoceros; śūkara-gaṇa—boars; tāra madhye—through them; āveśe—in ecstasy; prabhu—Śrī Caitanya Mahāprabhu; karilā gamana—passed.

**TRANSLATION**

When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them.
TEXT 27

देखिए बहुतांगेरे में होता महाराज | 
प्रभुके अपने तथा एक पास हो ॥ २७ ॥

dekhi’ bhaṭṭācāryera mane haya mahā-bhaya 
prabhura pratāpe tārā eka pāśa haya

SYNONYMS

dekhi’—seeing; bhaṭṭācāryera—of Bhaṭṭācārya; mane—in the mind; haya—there was; mahā-bhaya—great fear; prabhura pratāpe—by the influence of Lord Caitanya Mahāprabhu; tārā—they; eka pāśa haya—stand to one side.

TRANSLATION

Balabhadra Bhaṭṭācārya was very much afraid to see them, but by Śrī Caitanya Mahāprabhu’s influence, all the animals stood to one side.

TEXT 28

एका दिन पथे ब्याख्य करियाहें शयन | 
आवेश तारा गएि प्रभु लागिल चरण ॥ २८ ॥

eka-dina pathe vyāghra kariyāche śayana 
āveśe tāra gāye prabhura lāgila caraṇa

SYNONYMS

eka-dina—one day; pathe—on the path; vyāghra—a tiger; kariyāche śayana—was lying down; āveśe—in ecstatic love; tāra gāye—on his body; prabhura—of Lord Śrī Caitanya Mahāprabhu; lāgila—touched; caraṇa—lotus feet.

TRANSLATION

One day a tiger was lying on the path, and Śrī Caitanya Mahāprabhu, walking along the path in ecstatic love, touched the tiger with His feet.

TEXT 29

प्रभु कहे, कह ‘क्रṣṇ’, ब्याख ‘उठिल’ | 
‘क्रṣṇ’ ‘क्रṣṇ’ कहि ब्याख नाचिते लागिल ॥ २९ ॥

prabhu kahe, —kaha ‘kṛṣṇa’, vyāghra uṭhila 
‘kṛṣṇa’ ‘kṛṣṇa’ kahi’ vyāghra nācīte lāgila
SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; kaha krṣṇa—please chant Hare Kṛṣṇa; vyāghra uṭhila—the tiger got up; krṣṇa krṣṇa kahi’—chanting the holy name of Kṛṣṇa; vyāghra—the tiger; nācita—to dance; lāgila—began.

TRANSLATION

The Lord said, “Chant the holy name of Kṛṣṇa!” The tiger immediately got up and began to dance and chant, “Kṛṣṇa! Kṛṣṇa!”

TEXT 30

অর ছিনে মহাপ্রভু করে নন্দী শ্রান
মন্ত্রক্রিয়াত আইল করিতে জলপান॥ ৩০॥

āra dine mahāprabhu kare nadi snāna
matta-hasti-yūtha āila karite jala-pāṇa

SYNONYMS

āra dine—another day; mahāprabhu—Śrī Caitanya Mahāprabhu; kare—does; nadi snāna—bathing in the river; matta-hasti-yūtha—a herd of maddened elephants; āila—came; karite—to do; jala-pāṇa—drinking water.

TRANSLATION

Another day, while Śrī Caitanya Mahāprabhu was bathing in a river, a herd of maddened elephants came there to drink water.

TEXT 31

‘ক্রুষ্ণ কহ বলি’ প্রভু জল ফেলি’ মারিলা॥ ৩১॥

prabhu jala-क्रत्या kare, āge hasti āilā
‘krṣṇa kaha’ bali’ prabhu jala pheli’ mārilā

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; jala-क्रत्या kare—bathed and was chanting the Gayatri mantra within the water; āge—in front; hasti—the elephants; āilā—came; krṣṇa kaha—chant Hare Kṛṣṇa; bali’—saying; prabhu—Lord Śrī Caitanya Mahāprabhu; jala pheli’—throwing water; mārilā—struck.
TRANSLATION

While the Lord was bathing and murmuring the Gāyatrī mantra, the elephants came before Him. The Lord immediately splashed some water on the elephants and asked them to chant the name of Kṛṣṇa.

PURPORT

Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead playing the part of a very great advanced devotee. On the mahā-bhāgavata platform, the devotee makes no distinction between friends and enemies. On that platform he sees everyone as a servant of Kṛṣṇa. As stated in Bhagavad-gītā:

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṃḍitāḥ sama-dārśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog, and a dog-eater [outcaste]."

(Bg. 5.18)

A mahā-bhāgavata, being learned and advanced in spiritual consciousness, sees no difference between a tiger, an elephant or a learned scholar. The test of advanced spiritual consciousness is that one becomes fearless. He envies no one, and he is always engaged in the Lord's service. He sees every living entity as an eternal part and parcel of the Lord, rendering service according to his capacity by the will of the Supreme Lord. As Bhagavad-gītā confirms:

sarvasya cāharī हṛḍī sanniviśto
mattaḥ smṛtir jñānam apohanārī ca

"I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” (Bg. 15.15)

The mahā-bhāgavata knows that Kṛṣṇa is in everyone’s heart. Kṛṣṇa is dictating, and the living entity is following His dictations. Kṛṣṇa is within the heart of the tiger, elephant and boar. Therefore Kṛṣṇa tells them, “Here is a mahā-bhāgavata. Please do not disturb him.” Why, then, should the animals be envious of such a great personality? Those who are neophytes or even a little progressed in devotional service should not try to imitate the mahā-bhāgavata. Rather, they should only follow in their footsteps. The word anukara means “imitating,” and anusara means “trying to follow in the footsteps.” We should not try to imitate the activities of a mahā-bhāgavata or Śrī Caitanya Mahāprabhu. Our best efforts should be exerted in trying to follow them according to our ability. The mahā-bhāgavata’s
heart is completely freed from material contamination, and he can become very dear even to fierce animals like tigers and elephants. Indeed, the mahā-bhāgavata treats them as his very intimate friends. On this platform there is no question of envy. When the Lord was passing through the forest, He was in ecstasy, thinking the forest to be Vṛndāvana. He was simply searching for Kṛṣṇa.

TEXT 32

sei jala-bindu-kaṇā lāge yāra gāya
sei ‘kṛṣṇa’ ‘kṛṣṇa’ kahe, preme nāce, gāya

SYNONYMS
sei—those; jala—of water; bindu—drops; kaṇā—particles; lāge—touch; yāra—whose; gāya—body; sei—they; kṛṣṇa kṛṣṇa—Kṛṣṇa, Kṛṣṇa; kahe—say; preme—in ecstasy; nāce—dance; gāya—sing.

TRANSLATION

The elephants whose bodies were touched by the water splashed by the Lord began to chant, “Kṛṣṇa! Kṛṣṇa!” and dance and sing in ecstasy.

TEXT 33

kehā bhūme pāde, kehā karaye citkāra
deki’ bhāttācāryera mane haya camatkāra

SYNONYMS
kehā—some of them; bhūme—on the ground; pāde—fall down; kehā—some of them; karaye—perform; cit-kāra—screaming; deki’—seeing; bhaṭṭācāryera—of Bhaṭṭācārya; mane—in the mind; haya—there was; camatkāra—astonishment.

TRANSLATION

Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhaṭṭācārya was completely astonished.
TEXT 34

पथे याईते करे प्रभु उच्च संकीर्णः
मधुर कन्थंद्वनि गुलिः आइसे युग्मिणः || ३४ ||

pathe yāite kare prabhu ucca saṅkirtana
madhura kaṇṭha-dhvani śuni’ āise mṛgī-gaṇa

SYNONYMS

pathe yāite—while passing on the path; kare—does; prabhu—Śrī Caitanya Mahāprabhu; ucca—loud; saṅkirtana—chanting of Hare Kṛṣṇa; madhura—sweet; kaṇṭha-dhvani—the voice from His throat; śuni’—hearing; āise—came; mṛgī-gaṇa—she-deer.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him.

TEXT 35

जाहिने-वामे धवनि गुलिः याय अङ्कु-संदे ||
अङ्कु तार अङ्कु मुचे, श्लोक पढ़े रंगे || ३५ ||

dāhine-vāme dhvani guliḥ yāya aṅku-sande
prabhu tāra aṅka mucho, śloka paḍe raṅge

SYNONYMS

dāhine-vāme—right and left; dhvani—vibration; śuni’—hearing; yāya—they follow; prabhu-saṅge—with the Lord; prabhu—Śrī Caitanya Mahāprabhu; tāra—their; aṅga—bodies; mucho—pats; śloka—verse; paḍe—recites; raṅge—in great curiosity.

TRANSLATION

Hearing the Lord’s great vibration, all the does followed Him left and right. While reciting a verse with great curiosity, the Lord patted them.

TEXT 36

ধন्तঃ মন্তযোগহং হরিষ্য একঃ
হ্য নিদ্রনদন্তু-বিচিত্রবেশমূঃ
আকর্ণঃ বেণুরাশিঃ সহজসারাঃ
পূজাঃ পাহিবিচিত্রঃ প্রণয়বলোকেঃ || ৩৬ ||
dhanyāḥ sma mūḍha-matayo ’pi harinyaḥ etā
yā nanda-nandanam upāṭta-vicīra-veśam
ākarnya venu-ṛanitam saha-kṛṣṇa-sārāḥ
pūjāṃ dadhur viracitāṁ praṇayāvalokaiḥ

SYNONYMS

dhanyāḥ—fortunate, blessed; sma—certainly; mūḍha-matayah—foolish, without good sense; api—although; harinyaḥ—she-deer; etāḥ—these; yāḥ—who; nanda-nandanam—the son of Mahārāja Nanda; upāṭta-vicīra-veśam—dressed very attractively; ākarnya—hearing; venu-ṛanitam—the sound of His flute; saha-kṛṣṇa-sārāḥ—accompanied by the black deer (their husbands); pūjāṃ dadhur— they worshiped; viracitām—performed; praṇaya-avalokaiḥ—by their affectionate glances.

TRANSLATION

“Blessed are all these foolish deer because they have approached the son of Mahārāja Nanda, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection.”

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.21.11) spoken by the gopis of Vṛndāvana.

TEXT 37

हेनकाले ब्याघ्र तथा अाईल पाँच-सात ।
ब्याघ्र-मृगी मिलि’ चले महाप्रभुर साथ || ३७ ||

hena-kāle vyāghra tathā āila pāṅca-sāta
vyāghra-mṛgī mili’ cale mahāprabhura sātha

SYNONYMS

hena-kāle—at this time; vyāghra—tigers; tathā—there; āila—came; ‘panca-sāta—five to seven; vyāghra-mṛgī—the tigers and deer; mili’—coming together; cale—go; mahāprabhura sāta—with Śrī Caitanya Mahāprabhu.

TRANSLATION

While Śrī Caitanya Mahāprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord.
TEXT 38

"Seeing the tigers and deer following Him, Sri Caitanya Mahaprabhu immediately remembered the land of Vrndavana. He then began to recite a verse describing the transcendental quality of Vrndavana."

SYNONYMS

dekhi’—seeing; mahaprabhura—of Sri Caitanya Mahaprabhu; vrndavana—of the holy land of Vrndavana; smrti haila—there was remembrance; vrndavana—of Sri Vrndavana; guña—of the qualities; varanana—description; sloka—verse; padila—recited.

TRANSLATION

Seeing the tigers and deer following Him, Sri Caitanya Mahaprabhu immediately remembered the land of Vrndavana. He then began to recite a verse describing the transcendental quality of Vrndavana.

TEXT 39

"Vrndavana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, both human beings and fierce animals live together there in transcendental friendship."

SYNONYMS

yatra—where; naisarga—by nature; durvairāḥ—living in enmity; saha-āsan—live together; nr—human beings; mrga-ādayah—and animals; mitrāṇi—friends; iva—like; ajita—of Lord Sri Kṛṣṇa; āvāsa—residence; druta—gone away; nuj—anger; tarṣaṇa-ādikam—thirst and so on.
PURPORT

This is a statement from Śrīmad-Bhāgavatam (10.13.60). After stealing the cowherd boys, calves and cows of Śrī Kṛṣṇa, Lord Brahmā kept them asleep and hid them. After a moment, Brahmā returned to see Kṛṣṇa’s condition. When he saw that Kṛṣṇa was still busy with His cowherd boyfriends and animals and was not disturbed, Lord Brahmā appreciated the transcendental opulence of Vṛndāvana.

TEXT 40

‘कुंकुम कुंकुम कह’ करि प्रभु यबे बलिल ।
‘कुंकुम’ कहि ब्याज-मुर्ग नाचिते लागिल ॥ ४० ॥

‘kṛṣṇa kṛṣṇa kaha’ kari prabhu yabe balila
‘kṛṣṇa’ kahi vyāghra-mṛga nācite lāgila

SYNONYMS

kṛṣṇa kṛṣṇa kaha—chant Kṛṣṇa, Kṛṣṇa; kari—in this way; prabhu—Śrī Caitanya Mahāprabhu; yabe—when; balīla—uttered; kṛṣṇa kahi’—chanting the holy name of Kṛṣṇa; vyāghra-mṛga—the tigers and deer; nācite lāgila—began to dance.

TRANSLATION

When Śrī Caitanya Mahāprabhu said, “Chant Kṛṣṇa! Kṛṣṇa!” the tigers and deer began to dance and chant, “Kṛṣṇa!”

TEXT 41

नाचे, कुंकुम ब्याज-मुर्ग व्याग्र-संगे ।
बलभद्र-भट्टाचार्य देखे अपूर्व-रंगे ॥ ४१ ॥

nāce, kunde vyāghra-gana mṛgi-gana-saṅge
balabhadra-bhaṭṭācārya dekhe apūrva-range

SYNONYMS

nāce—dance; kunde—jump; vyāghra-gana—the tigers; mṛgi-gana-saṅge—with the does; balabhadra-bhaṭṭācārya—Balabhadra Bhanta-carya; dekhe—sees; apūrva-raṅge—with great wonder.

TRANSLATION

When all the tigers and does danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder.
TEXT 42

vyāghra-mṛga anyonye kare ālingana
mukhe mukha diya kare anyonye cumbana

SYNONYMS
vyāghra-mṛga—the tigers and deer; anyonye—one another; kare—do;
ālingana—embracing; mukhe mukha diya—touching one another’s mouths;
kare—do; anyonye cumbana—kissing one another.

TRANSLATION

Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss.

TEXT 43

kautuka dekhiyā prabhu hāsite lāgilā
tā-sabāke tāhāṅ chāḍi’ āge cali’ gelā

SYNONYMS
kautuka dekhiyā—seeing this fun; prabhu—Śrī Caitanya Mahāprabhu; hāsite lāgilā—began to smile; tā-sabāke—all of them; tāhāṅ chāḍi’—leaving there; āge—forward; cali’ gelā—advanced.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all this fun, He began to smile. Finally He left the animals and continued on His way.

TEXT 44

mayūrādi pākṣi-gaṇa prabhure dekhiyā
saṅge cale, ‘kṛṣṇa’ bali’ nāce mātra haṅā
SYNONYMS

mayūra-ādi—beginning with peacocks; pakṣi-gaṇa—different types of birds; prabhure—Śrī Caitanya Mahāprabhu; dekhiyā—seeing; saṅge cale—go with Him; kṛṣṇa bali’—chanting the holy name of Kṛṣṇa; nāçe—dance; matta haṅā—becoming mad.

TRANSLATION

Various birds, including the peacock, saw Śrī Caitanya Mahāprabhu and began to follow Him, chanting and dancing. They were all maddened by the holy name of Kṛṣṇa.

TEXT 45

‘ḥari-bol’ bali’ prabhu ucca-dhvani
vṛkṣa-lātā—praphullita, sei dhvani śuni’

SYNONYMS

hari-bola—the vibration of Hari-bol; bali’—chanting; prabhu—Śrī Caitanya Mahāprabhu; kare—makes; ucca-dhvani—a loud sound; vṛkṣa-lātā—the trees and creepers; praphullita—very jubilant; sei—that; dhvani—sound; śuni’—hearing.

TRANSLATION

When the Lord loudly chanted “Hari bol!” the trees and creepers became jubilant to hear Him.

PURPORT

The loud chanting of the Hare Kṛṣṇa mantra is so powerful that it can even penetrate the ears of trees and creepers—what to speak of animals and human beings. Śrī Caitanya Mahāprabhu once asked Haridāsa Ṭhākura how trees and plants could be delivered, and Haridāsa Ṭhākura replied that the loud chanting of the Hare Kṛṣṇa mahā-mana would benefit not only trees and plants but insects and all other living beings. One should therefore not be disturbed by the loud chanting of Hare Kṛṣṇa, for it is beneficial not only to the chanter but to everyone who gets an opportunity to hear.

TEXT 46

‘jārīkhaṇḍe’ sthāvara-jaṅgama âche yata
kṛṣṇa-nāma diya kail premetē unmatta

‘jārīkhaṇḍe’ sthāvara-jaṅgama âche yata
kṛṣṇa-nāma diya kail premetē unmatta
SYNONYMS

jhārikhaṇḍe—in the place known as Jhārikhaṇḍa; sthāvara-jaṅgama—moving and not moving; āche—there are; yata—all; kṛṣṇa-nāma diya—giving them the holy name of Lord Kṛṣṇa; kaila—made; premete—in ecstasy; unmatta—mad.

TRANSLATION

Thus all living entities—some moving and some standing still in the forest of Jhārikhaṇḍa—became maddened by hearing the holy name of Lord Kṛṣṇa vibrated by Śrī Caitanya Mahāprabhu.

PURPORT

The great forest of Jhārikhaṇḍa is a great tract of land including Āṭagadā, Dheṅkānala, Āṅgula, Lāhārā, Kiyaṅjhaṇḍa, Bāmaḍā, Bonāi, Gaṅgapura, Choṭa Nāgapura, Yaśapura and Saragujā. All these places, which are covered with mountains and jungles, are known as Jhārikhaṇḍa.

TEXT

SYNONYMS

yei grāma diya yāna, yāhāṁ kareṇa sthiti
se-saba grāmera lokera haya 'prema-bhakti'

TRANSLATION

In all the villages through which the Lord passed and in all the places He rested on His journey, everyone was purified and awakened to ecstatic love of God.
SYNONYMS

keha—someone; yadi—when; tāṅra mukhe—from His mouth; śune—hears; kṛṣṇa-nāma—chanting of the Hare Kṛṣṇa mantra; tāṅra mukhe—from the mouth of such chanters; āna śune—someone else hears; tāṅra mukhe—and from his mouth; āna—someone else; sabe—all of them; kṛṣṇa—Lord Kṛṣṇa’s holy name; hari—another holy name of the Lord; balī—chanting; nāce—dance; kānde—cry; hāse—smile; paramparāya—by disciplic succession; vaiṣṇava—devotees; ha-ilā—became; sarva-deśe—in all countries.

TRANSLATION

When someone heard the chanting of the holy name from the mouth of Śrī Caitanya Mahāprabhu, and someone else heard this chanting from that second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaiṣṇava through such disciplic succession. Thus everyone chanted the holy name of Kṛṣṇa and Hari, and they danced, cried and smiled.

PURPORT

The transcendental power or potency of the Hare Kṛṣṇa mahā-mantra is herein explained. First, the holy name is vibrated by Śrī Caitanya Mahāprabhu. When someone hears from Him directly, he is purified. When another person hears from that person, he also is purified. In this way the purification process is advanced among pure devotees. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, and no one can claim His potency. Nonetheless, if one is a pure devotee, hundreds and thousands of men can be purified by his vibration. This potency is within every living being, provided he chants the Hare Kṛṣṇa mahā-mantra offenselessly and without material motives. When a pure devotee chants offenselessly, another person will become a Vaiṣṇava, and from him another Vaiṣṇava will emerge. This is the paramparā system.
yadyapi prabhu loka-saṅghaṭtera trāse
prema ‘gupta’ kareṇa, bāhire na prakāśe

SYNONYMS
yadyapi—although; prabhu—Śri Caitanya Mahāprabhu; loka-saṅghaṭtera—of crowds of people; trāse—being afraid; prema—ecstasy; gupta kareṇa—keeps hidden; bāhire—externally; na—does not; prakāśe—manifest.

TRANSLATION
The Lord did not always manifest His ecstasy. Being afraid of a great assembly of people, the Lord kept His ecstasy concealed.

TEXT 51

Although Śri Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

PURPORT
Śrīla Rūpa Gosvāmi has described Śrī Caitanya Mahāprabhu as maha-vadānya-avatāra, the most munificent incarnation. Although Śrī Caitanya Mahāprabhu is not physically present now, simply by chanting His holy name (śrī-krṣṇa-caitanya prabhu nityānanda śri-advaita gadādhara śrivāsādi-gaura-bhakta-vindā) people throughout the world are becoming devotees. This is due to the ecstatic chanting of the holy name of the Lord. It is said that a pure devotee can see the Lord every moment, and because of this he is empowered by the Lord. This is confirmed in Brahma-saṁhitā: premāṇjana-chchurita-bhakti-vilocanena santah sadaiva hṛdayeṣu vilokayanti. Śrī Caitanya Mahāprabhu appeared five hundred years ago, but it cannot be said that now the potency of the Hare Kṛṣṇa maha-mantra is less powerful.
than it was in His presence. By hearing Śrī Caitanya Mahāprabhu through the paramparā system, one can be purified. Therefore in this verse it is said: tathāpi tāṁra dārsana-śravaṇa-prabhāve. It is not that everyone is able to see Kṛṣṇa or Śrī Kṛṣṇa Caitanya Mahāprabhu physically, but if one hears about Him through books like Śrī Caitanya-caritāmṛta and through the paramparā system of pure Vaiṣṇavas, there is no difficulty in becoming a pure Vaiṣṇava, free from mundane desires and personal motivations.

TEXT 52

গৌড়া, বঙ্গা, উত্তর দেশে গিয়া।
লোকের নিষ্ঠার কৈল আপনে ভামিয়া॥ ৫২ ॥

gaudā, baṅga, utkala, daksīṇa-deśe giya
lokera nistāra kaila āpane bhramiyā

SYNONYMS

gauda—Bengal; baṅga—East Bengal; utkala—Orissa; daksīṇa-deśe—southern India; giya—going; lokera—of all the people; nistāra—liberation; kaila—did; āpane—personally; bhramiyā—touring.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu personally toured Bengal, East Bengal, Orissa and the southern countries, and He delivered all kinds of people by spreading Kṛṣṇa consciousness.

TEXT 53

মথুরা যাইবার ছলে আসেন ঝাড়িখান্দা।
জিল্লারায় লোক তাহা। পরম-পাশ্চাৎ ॥ ৫৩ ॥

mathurā yāibāra chale āsena jhārikhaṇḍa
bhilla-prāya loka tāhāṅ parama-pāśaṇḍa

SYNONYMS

mathurā—to Mathurā; yāibāra—of going; chale—on the pretext; āsena—came; jhārikhaṇḍa—to Jhārikhaṇḍa; bhilla-prāya—like the Bheels, a kind of low people; loka—people; tāhāṅ—there; parama-pāśaṇḍa—without God consciousness.
TRANSLATION

When Śrī Caitanya Mahāprabhu came to Jhārikhaṇḍa on His way to Mathurā, He found that the people there were almost uncivilized and were devoid of God consciousness.

PURPORT

The word bhilla refers to a class of men belonging to the Bheels. The Bheels are like Black Africans, and they are lower than śūdras. Such people generally live in the jungle, and Śrī Caitanya Mahāprabhu had to meet them.

TEXT 54

नाम-प्रेम दिया १८५ ११८ बहुत निष्ठार ||
चैतन्येर गुड्ढ-लिलानु बुझिते शक्ति कार || ५४ ||
nāma-prema diyā kaila sabāra nistāra
caitanyera gūḍha-lilā bujhite šakti kāra

SYNONYMS

nāma-prema diyā—bestowing upon them ecstatic love and the holy name; kaila—did; sabāra nistāra—liberation of all of them; caitanyera—of Śrī Caitanya Mahāprabhu; gūḍha-lilā—confidential pastimes; bujhite—to understand; šakti—the power; kāra—who has.

TRANSLATION

Śrī Caitanya Mahāprabhu gave even the Bheels an opportunity to chant the holy name and come to the platform of ecstatic love. Thus He delivered all of them. Who has the power to understand the transcendental pastimes of the Lord?

PURPORT

As evidence of Śrī Caitanya Mahāprabhu’s mercy, we are experiencing that the people of Africa are taking to Kṛṣṇa consciousness, chanting and dancing and taking prasāda like other Vaiṣṇavas. This is all due to the power of Śrī Caitanya Mahāprabhu. Who can understand how His potency is working all over the world?

TEXT 55

বন দেখিয়া সৃষ্ট হয়—এই ‘বৃষ্টাবন’ ||
শৈল দেখিয়া মনে হয়—এই ‘গোবর্ধন’ || ৫৫ ||
The Lord Travels to Vṛndāvana

Text 57

Text 57]

The Lord Travels to Vṛndāvana

29

vana dekhi' bhrama haya—ei 'vṛndāvana'
śaila dekhi' mane haya—ei 'govardhana'

SYNONYMS

vana dekhi'—seeing the forest; bhrama haya—there is illusion; ei—this;
vṛndāvana—Vṛndāvana forest; śaila dekhi'—seeing a hill; mane haya—considers;
ei govardhana—this is Govardhana Hill.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.

TEXT 56

yāhāṁ nadi dekhe tāhāṁ mānaye—'kālindi'
mahā-prema-āveše nāce prabhu paḍe kāndi'

SYNONYMS

yāhāṁ—wherever; nadi—river; dekhe—sees; tāhāṁ—there; mānaye—considers; kālindi—the River Yamuna; mahā-prema-āveše—in great ecstatic love; nāce—dances; prabhu—Śrī Caitanya Mahāprabhu; paḍe—falls down; kāndi'—crying.

TRANSLATION

Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the River Yamuna. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying.

TEXT 57

pathe yāite bhaṭṭacārya śākamūla-phala
yāhāṁ yei pāyenā tāhāṁ layena sakala

Text 57]
SYNONYMS

pathe yāite—while passing on the way; bhāṭṭācārya—Balabhadra Bhāṭṭācārya; śāka—spinach; mūla—roots; phala—fruits; yāhān—wherever; yei—whatever; pāyena—he gets; tāhān—there; layena—he takes; sakāla—all.

TRANSLATION

Along the way, Balabhadra Bhāṭṭācārya collected all kinds of spinach, roots and fruit whenever possible.

TEXT 58

ye-grāme rahena prabhu, tathāya brāhmaṇa
pānca-sāta jana āsi’ kare nimantrāṇa

SYNONYMS

ye-grāme—in whatever village; rahena—stays; prabhu—Śrī Caitanya Mahāprabhu; tathāya—there; brāhmaṇa—brāhmaṇas; pānca-sāta jana—five or seven persons; āsi’—coming; kare—do; nimantrāṇa—invitation.

TRANSLATION

Whenever Śrī Caitanya Mahāprabhu visited a village, a few brāhmaṇas—five or seven—would come and extend invitations to the Lord.

TEXT 59

keha anna āni’ deya bhaṭṭācārya-sthāne
keha dugdha, dadhi, keha ghṛta, khaṇḍa āne

SYNONYMS

keha—someone; anna—grains; āni’—bringing; deya—delivers; bhaṭṭācārya-sthāne—before Balabhadra Bhaṭṭācārya; keha—someone; dugdha—milk; dadhi—yogurt; keha—someone; ghṛta—ghee; khaṇḍa—sugar; āne—brings.
TRANSLATION

Some people would bring grains and deliver them to Balabhadra Bhāttācārya. Others would bring milk and yogurt, and still others would bring ghee and sugar.

TEXT 60

याहि बिप्र नाहि भाइ। 'शृङ्खलमहाजन'।
आसि' सवे भट्टाचार्ये करे निमन्त्रण || ६० ||

yāhāḥ vipra nāhi tāhāḥ ‘śūdra-mahājana’
āṣi’ sabe bhaṭṭācārye karē nīmanṭraṇa

SYNONYMS

yāhāḥ—wherever; vipra—brāhmaṇa; nāhi—there is not; tāhāḥ—there; śūdra-mahā-jana—devotees born in families other than brāhmaṇa; āṣi’—coming; sabe—all of them; bhaṭṭācārye—to Balabhadra Bhāttācārya; kare nīmanṭraṇa—make invitation.

TRANSLATION

In some villages there were no brāhmaṇas; nonetheless, devotees born in non-brāhmaṇa families came and extended invitations to Balabhadra Bhāttācārya.

PURPORT

Actually a sannyāsi or a brāhmaṇa will not accept an invitation extended by a person born in a lower family. However, there are many devotees who are raised to the platform of brāhmaṇa by their initiation. These people are called śūdra-mahājana. This indicates that one who is born in a non-brāhmaṇa family has accepted the brāhmaṇa status by initiation. Such devotees extended invitations to Balabhadra Bhāttācārya. A Māyāvādī sannyāsi will accept an invitation only from a brāhmaṇa family, but a Vaiṣṇava does not accept an invitation from a brāhmaṇa if he does not belong to the Vaiṣṇava sect. However, a Vaiṣṇava will accept an invitation from a brāhmaṇa or śūdra-mahājana if that person is an initiated Vaiṣṇava. Śrī Caitanya Mahāprabhu Himself accepted invitations from śūdra-mahājanas, and this confirms the fact that anyone initiated by a Vaiṣṇava mantra can be accepted as a brāhmaṇa. One can accept an invitation from such a person.

TEXT 61

भट्टाचार्य शाक करे ब्रह्म-बङ्कल ।
ब्रह्म-बङ्कलेप्रभुर आलम्बित मन || ६१ ||
bhaṭṭācārya pāka kare vanya-vyaṇjana
vanya-vyaṇjane prabhura ānandita mana

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; pāka kare—cooks; vanya-vyaṇjana—all varieties of forest vegetables; vanya-vyaṇjane—by such forest vegetables; prabhura—of Śrī Caitanya Mahāprabhu; ānandita mana—the mind is very happy.

TRANSLATION

Balabhadra Bhaṭṭācārya used to cook all kinds of vegetables gathered from the forest, and Śrī Caitanya Mahāprabhu was very pleased to accept these preparations.

TEXTS 62-63

dūi-cāri dīnera anna rākhena sarhhati
yāhāṁ sūnya vana, lokera nāhika vasati
tāhāṁ sei anna bhaṭṭācārya kare pāka
phala-mūle vyaṇjana kare, vanya nānā śāka

SYNONYMS

dūi-cāri—two to four; dīnera—of days; anna—food grains; rākhena—keeps; sarhhati—in stock; yāhāṁ—wherever; sūnya vana—the solitary forest; lokera—of people; nāhika—there is not; vasati—habitation; tāhāṁ—there; sei—those; anna—food grains; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; kare pāka—cooks; phala-mūle—with roots and fruits; vyaṇjana kare—he prepares vegetables; vanya—from the forest; nānā śāka—many kinds of spinach.

TRANSLATION

Balabhadra Bhaṭṭācārya used to keep a stock of food grains that would last from two to four days. Where there were no people, he would cook the grains and prepare vegetables, spinach, roots and fruits collected from the forest.
TEXT 64

parama santoṣa prabhura vanya-bhojane
mahā-sukha pāna, ye dina rahena nirjane

SYNONYMS

parama—very much; santoṣa—satisfaction; prabhura—of the Lord; vanya-bhojane—in eating vegetables collected from the forest; mahā-sukha pāna—gets great happiness; ye dina—on which day; rahena—stays; nirjane—in a solitary place.

TRANSLATION

The Lord was always very happy to eat these forest vegetables, and He was even happier when He had an opportunity to stay in a solitary place.

TEXT 65

bhaṭṭācārya seva kare, snehe yaiche ‘dāsa’
tāṇra vipra vahe jala-pātra-bahirvāsa

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; sevā kare—renders service; snehe—in great affection; yaiche—exactly like; dāsa—a servant; tāṇra vipra—his brāhmaṇa assistant; vahe—carries; jala-pātra—the waterpot; bahirvāsa—and garments.

TRANSLATION

Balabhadra Bhaṭṭācārya was so affectionate to the Lord that he was rendering service just like a menial servant. His assistant brāhmaṇa carried the waterpot and garments.

TEXT 66

nirkāreṇte uṇḍhakake śānām tinbār
duśīlsyā ariṣṭāp kāntār apar

SYNONYMS

nirkāreṇte—in the evening; uṇḍhakake—under the lotus; śānām—very; tinbār—happy; duśīlsyā—distressed; ariṣṭāp—brāhmaṇa's assistant; kāntār—waterpot; apar—garments.

TRANSLATION

In the evening, very happy under the lotus, his assistant brāhmaṇa was distressed on account of the waterpot and garments.
 nirjharete uṣṇodake snāna tīna-bāra
dui-sandhyā agni-tāpa kāśṭhera apāra

SYNONYMS
nirjharete—in the waterfalls; uṣṇa-udake—in warm water; snāna—bath; tīna-bāra—thrice; dui-sandhyā—morning and evening; agni-tāpa—heating by a fire; kāśṭhera—of wood; apāra—without limit.

TRANSLATION
The Lord used to bathe three times a day in the warm water of the waterfalls. He also used to heat Himself morning and evening with a fire made of the limitless wood.

TEXT 67

śirṣaṁ padaṁ bāreśe niṣṭhene gamana ||
śruḥ amṛutaṁ bhuṛa kahena bhacan ॥ ६७ ॥

nirantara premāveśe nirjane gamana
sukha anubhavi' prabhu kahena vacana

SYNONYMS
nirantara—always; prema-āveśe—in ecstatic love; nirjane—in a solitary place; gamana—going; sukha anubhavi’—feeling happiness; prabhu—Śrī Caitanya Mahāprabhu; kahena—says; vacana—statement.

TRANSLATION
While traveling in this secluded forest and feeling very happy, Śrī Caitanya Mahāprabhu made the following statement.

TEXT 68

śuna, bhaṭṭācārya,—“āmi gelāṇa bahu-deśa
vana-pathe duḥkhera kāhān nāhi pāi leśe ॥ ६८ ॥

śuna, bhaṭṭācārya,—“A mi gelāṇa bahu-deśa
vana-pathe duḥkhera kāhān nāhi pāi leśa

SYNONYMS
śuna—please hear; bhaṭṭācārya—My dear Bhaṭṭācārya; āmi—I; gelāṇa—traveled; bahu-deśa—many countries; vana-pathe—through the forest path;
dukhkhera—of unhappiness; kāhān—anywhere; nāhi pāi—I do not get; leśa—even a trace.

**TRANSLATION**

“My dear Bhaṭṭācārya, I have traveled very far through the forest, and I have not even slightly received any trouble.

**TEXT 69**

krṣṇa—krpālu, āmāya bahuta kṛpā kailā
vana-pathe āni’ āmāya bada sukha dīlā

**SYNONYMS**

krṣṇa—Lord Kṛṣṇa; kṛpālu—very kind; āmāya—upon Me; bahuta—greatly; kṛpā—mercy; kailā—showed; vana-pathe—on the path in the forest; āni’—bringing; āmāya—unto Me; bada—very much; sukha—happiness; dīlā—gave.

**TRANSLATION**

“Kṛṣṇa is very merciful, especially to Me. He has shown His mercy by bringing Me on this path through the forest. Thus He has given Me great pleasure.

**TEXT 70**

pūrve vrndāvana yāite karilāṅa vicāra
māṭā, gāṅgā, bhakta-gaṅe dekhība eka-bāra

**SYNONYMS**

pūrve—formerly; vrndāvana—to the holy place of Vṛndāvana; yāite—to go; karilāṅa—I did; vicāra—consideration; māṭā—mother; gāṅgā—the Ganges; bhakta-gaṅe—and devotees; dekhība—I shall see; eka-bāra—one.

**TRANSLATION**

“Before this, I decided to go to Vṛndāvana and on the way see My mother, the River Ganges and other devotees once again.
TEXT 71

bhakta-gana-saṅge avaśya kariba milana
bhakta-gane saṅge lañā yāba 'vṛndāvana'

SYNONYMS

bhakta-gana-saṅge—with all My devotees; avaśya—certainly; kariba—shall do; milana—meeting; bhakta-gaṅe—all the devotees; saṅge—along with Me; lañā—taking; yāba—I shall go; vṛndāvana—to Vṛndāvana-dhāma.

TRANSLATION

"I thought that once again I would see and meet all the devotees and take them with Me to Vṛndāvana.

TEXT 72

eta bhāvi' gauḍa-deśe karilun gamana
mātā, gaṅgā bhakte dekhi' sukhi haifa mana

SYNONYMS

eta bhāvi'—thinking like this; gauḍa-deśe—to Bengal; karilun gamana—I went; mātā—My mother; gaṅgā—the Ganges; bhakte—devotees; dekhi'—seeing; sukhi—happy; haifa—became; mana—My mind.

TRANSLATION

"Thus I went to Bengal, and I was very happy to see My mother, the River Ganges and the devotees.

TEXT 73

bhakta-gaṅe lañā tabe calilāṇa raṅge
lakṣa-koṭi loka tāhāṅ hila āmā-saṅge
SYNONYMS

bhakta-gaṁe—all the devotees; laṁa—taking; tabe—then; calilāna raṁge—I started with great pleasure; lakṣa-koṭi—many thousands and millions; loka—people; tāhaṁ—there; haila—became; āmā-saṅge—My companions.

TRANSLATION

“However, when I started for Vṛndāvana, many thousands and millions of people gathered and began to go with Me.

TEXT 74

sanatana-mukhe krṣṇa āmā śikhāilā
tāha vighna kari’ vana-pathe laṅā āilā

SYNONYMS

sanatana-mukhe—from the mouth of Sanātana; krṣṇa—Lord Kṛṣṇa; āmā—unto Me; śikhāilā—gave instructions; tāha—that; vighna kari’—making a hindrance; vana-pathe—on the path through the forest; laṅā—taking; āilā—came.

TRANSLATION

“Thus I was going to Vṛndāvana with a big crowd, but through the mouth of Sanātana, Kṛṣṇa taught Me a lesson. Thus by making some impediment, He has brought Me on a path through the forest to Vṛndāvana.

TEXT 75

krpāra samudra, dina-hine dayāmaya
krṣṇa-krpā vinā kona ‘sukha’ nāhi haya”

SYNONYMS

krpāra samudra—ocean of mercy; dina-hine—unto the poor and fallen; dayāmaya—very merciful; krṣṇa-krpā—the mercy of Kṛṣṇa; vinā—without; kona—any; sukha—happiness; nāhi haya—there is not.
TRANSLATION

"Krṣṇa is an ocean of mercy. He is especially merciful to the poor and fallen. Without His mercy, there is no possibility of happiness."

TEXT 76

bhāṭṭācārye ālingiyā tānhāre kahila
‘tomāra prasāde āmi eta sukha pāila’

SYNONYMS

bhāṭṭācārye—Balabhadra Bhaṭṭācārya; ālingiyā—embracing; tānhāre—unto him; kahila—said; tomāra prasāde—by your kindness; āmi—I; eta—so much; sukha—happiness; pāila—got.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Balabhadra Bhaṭṭācārya and told him, “It is only by your kindness that I am now so happy.”

TEXT 77

teṅho kahena,—“tumi ‘krṣṇa’, tumi ‘dayāmaya’
adhama jīva muṇī, more ha-ilā sadaya

SYNONYMS

teṅho kahena—Bhaṭṭācārya said; tumi krṣṇa—You are Kṛṣṇa Himself; tumi—You; dayā-maya—merciful;adhama—the lowest of the low; jīva—living entity; muṇī—I; more—unto me; ha-ilā—You have been; sa-daya—favorable.

TRANSLATION

Balabhadra Bhaṭṭācārya replied, “My dear Lord, You are Kṛṣṇa Himself, and therefore You are merciful. I am a fallen living entity, but You have bestowed a great favor upon me.”
TEXT 78

মুনি চারা, মোরে তুমি সঙ্গে লঙ্গ আইল।
কৃপা করিম সৌর হাতে ‘প্রভু’ ভিঞ্জ। কৈল। ॥ ৭৮ ॥

muṇi chāra, more tumi saṅge laṅgh ailā
kṛpā kari mora ḫāte ‘prabhu’ bhikṣā kailā

SYNONYMS

muṇi—I; chāra—most fallen; more—me; tumi—You; saṅge—with; laṅgh—taking; ailā—have come; kṛpā kari’—showing great mercy; mora ḫāte—from my hand; prabhu—my Lord; bhikṣā kailā—You accepted food.

TRANSLATION

“Sir, I am most fallen, yet You have brought me with You. Showing great mercy, You have accepted food prepared by me.

TEXT 79

অধম-কাকের কৈল। গুরুদ-সমান।
‘মহত্ত্ব জ্ঞাতি’ তুমি—যথিষ্ঠ ভগবান।” ॥ ৭৯ ॥

adhama-kākere kailā garuḍa-samāna
‘svatantra iśvara’ tumi—svayam bhagavān”

SYNONYMS

adhama-kākere—the most condemned crow; kailā—You have made; garuḍa-samāna—like Garuḍa; svatantra—indepen dent; iśvara—Supreme Personality of Godhead; tumi—You; svayam bhagavān—the original Personality of Godhead.

TRANSLATION

“You have made me Your carrier Garuḍa, although I am no better than a condemned crow. Thus You are the independent Personality of Godhead, the original Lord.

TEXT 80

মুহূঁ করোতি বাচাল পুঁুং লঞ্চ্যতে গিরিম।
ষঃকুঃ তমহং বদন পরমানন্দ-মাধবম। ॥ ৮০ ॥

muhūṁ karoti bachāl pūṁ lāṁcyate girim।
ṣaṅkūḥ tamahṁ baddha paramānanda-mādhavam। ॥ ৮০ ॥
Śrī Caitanya-caritāmṛta

(Madhya-līlā, Ch. 17)

mūkaraṁ karoti vācālam
paṅgurīṁ laṅghayate girim
yat-krpā tam ahaṁ vande
paramānanda-mādhavam

SYNONYMS
mūkam—a person who cannot speak; karoti—makes; vācālam—an eloquent speaker; paṅgum—a person who cannot even walk; laṅghayate—causes to cross over; girim—the mountain; yat-krpā—whose mercy; tam—unto Him; ahaṁ—I; vande—offer obeisances; paramāṅanda—the transcendentally blissful; mādhavam—Supreme Personality of Godhead.

TRANSLATION
"The Supreme Personality of Godhead has the form of sac-cid-ānanda-vigraha, transcendental bliss, knowledge and eternity. I offer my respectful obeisances unto He who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord."

PURPORT
This is a quotation from the Bhāvartha-dīpakā commentary on Śrimad-Bhāgavatam (1.1.1).

TEXT 81

ei-mata balabhadra karena stavana
prema-sevā kari’ tuṣṭa kaila prabhura mana

SYNONYMS
ei-mata—in this way; balabhadra—Balabhadra Bhaṭṭācārya; karena—offers; stavana—prayers; prema-sevā kari’—rendering service in love; tuṣṭa—pacified; kaila—made; prabhura—of Śrī Caitanya Mahāprabhu; mana—the mind.

TRANSLATION
In this way Balabhadra Bhaṭṭācārya offered his prayers to the Lord. By rendering service unto Him in ecstatic love, He pacified the Lord’s mind.
ei-mata nāṇā-sukhe prabhū āilā ‘kāśi’
madhyāhna-snāna kaila maṇikarnikāya āsi’

SYNONYMS

ei-mata—in this way; nāṇā-sukhe—in great happiness; prabhū—Śrī Caitanya Mahāprabhu; āilā—came; kāśi—to the holy place named Kāśi; madhyāhna-snāna—afternoon bath; kaila—took; maṇikarnikāya—to the bathing place known as Maṇikarnikā; āsi’—coming.

TRANSLATION

Finally the Lord with great happiness arrived at the holy place called Kāśi. There He took His bath in the bathing ghat known as Maṇikarnikā.

PURPORT

Kāśi is another name for Vārāṇasi (Benares). It has been a place of pilgrimage since time immemorial. Two rivers named Asī and Varuṇā merge there. Maṇikarnikā is famous because, according to the opinion of great personalities, a bejeweled earring fell there from the ear of Lord Viṣṇu. According to some, it fell from the ear of Lord Śiva. The word maṇi means “jewel,” and karnikā means “from the ear.” According to some, Lord Viśvanātha is the great physician who cures the disease of material existence by delivering a person through the ear, which receives the vibration of the holy name of Lord Rāma. Because of this, this holy place is called Maṇi-karnikā. It is said that there is no better place than where the River Ganges flows, and the bathing ghat known as Maṇikarnikā is especially sanctified because it is very dear to Lord Viśvanātha. In the Kāśi-khaṇḍa it is said: samsāri-cintāmanir atra yasmāt tārakāṁ sajīna-kārṇikāyām. śivo ‘bhidhātte saha-sānta-kāle tad gīyate ‘sau maṇi-kārṇiketi. mukti-lakṣmi maḥā-piṭha-maṇis taccaranābhyayoh. kaṇīkeyam tataḥ prāhur yāṁ janā maṇi-kārṇikām. According to the Kāśi-khaṇḍa, if one gives up his body at Maṇikarnikā, he is liberated simply by remembering Lord Śiva’s name.

TEXT 83

সেইকালে উপনিষদে করে গঙ্গাস্নান ।
গঙ্গাদীতি’ হৈল তার কিছু বিশেষ জ্ঞান || ৮৩ ||
At that time, Tapana Misra was taking his bath in the Ganges, and he was astonished to see the Lord there.

TAPANA MISRA then began to think, “I have heard that Sri Caitanya Mahaprabhu has accepted the renounced order.” Thinking this, Tapana Misra became very jubilant within his heart.
SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; carana—lotus feet; dhari’—touching; kareṇa—does; rodana—crying; prabhu—Śrī Caitanya Mahāprabhu; tāre—him; uṭhāṇā—raising; kāla—did; aḷiṅgana—embracing.

TRANSLATION

He then clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord raised him up and embraced him.

TEXT 86

prabhu laṇā gelā viśveśvara-daraśane
tabe āsi’ dekhe bindu-mādhava-carane

SYNONYMS

prabhu laṇā—taking the Lord; gelā—he went; viśveśvara-daraśane—to visit the temple of Viśveśvara; tabe—thereafter; āsi’—coming; dekhe—see; bindu-mādhava-carane—the lotus feet of Bindu Mādhava.

TRANSLATION

Tapana Miśra then took Śrī Caitanya Mahāprabhu to visit the temple of Viśveśvara. Coming from there, they saw the lotus feet of Lord Bindu Mādhava.

PURPORT

This Bindu Mādhava is the oldest Viṣṇu temple in Vārāṇasī. Presently this temple is known as Veṇī Mādhava, and it is situated on the banks of the Ganges. Formerly five rivers converged there, and they were named Dhūtapāpā, Kīrāṇā, Sarasvatī, Gaṅgā and Yamunā. Now only the River Ganges is visible. The old temple of Bindu Mādhava, which was visited by Śrī Caitanya Mahāprabhu, was later dismantled by Aurangzeb, the great Hindu-hating emperor of the Mogul dynasty. In the place of this temple, he constructed a big majida, or mosque. Later, another temple was constructed by the side of the mosque, and this temple is still existing. In the temple of Bindu Mādhava there are Deities of four-handed Nārāyaṇa and the goddess Lākṣmī. In front of these Deities is a column of Śrī Garuḍa, and along the side are deities of Lord Rāma, Sītā, Lākṣmaṇa and Śrī Hanumānjī.
In the province of Mahārāṣṭra is a state known as Sātārā. During the time of Bhaktisiddhānta Sarasvatī Tākura, the native prince belonged to the Viśnava cult. Being a brahmaṇa, he took charge of worshiping the Deity. He was known as Śrīmanṭa Bāḷāsaheba Pantha Mahārāja. The state still bears the expenditure for temple maintenance. The first king in this dynasty to take charge of worship in the temple, two hundred years ago, was Mahārāja Jagatīvana Rāo Sāheba.

TEXT 87

\begin{align*}
\text{ghare lañā āilā prabhuke āṇandita hañā} \\
\text{sevā kari' nṛtya kare vastra uḍāñā} \\
\end{align*}

SYNONYMS

ghare lañā—taking to his home; āilā—came; prabhuke—Śrī Caitanya Mahāprabhu; āṇandita hañā—in great happiness; sevā kari’—rendering service; nṛtya kare—began to dance; vastra uḍāñā—waving his cloth.

TRANSLATION

With great pleasure Tapana Miśra brought Śrī Caitanya Mahāprabhu to his home and rendered service unto Him. Indeed, he began to dance, waving his cloth.

TEXT 88

\begin{align*}
\text{prabhura caraṇodaka savariše kaila pāna} \\
\text{bhaṭṭācāryera pūjā kaila kariyā sammāna} \\
\end{align*}

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; caraṇa-udaka—the water used to wash the lotus feet; sa-variše—with his whole family; kaila pāna—drank; bhaṭṭācāryera—of Bhaṭṭācārya; pūjā—worship; kaila—performed; kariyā—showing; sammāna—respect.

TRANSLATION

He washed the lotus feet of Śrī Caitanya Mahāprabhu, and afterwards he and his whole family drank the wash water. He also worshiped Balabhadra Bhaṭṭācārya and showed him respect.
TEXT 89

prabhure nimantraṇa kari’ ghare bhikṣā dila
balabhadra-bhaṭṭācārye pāka karāila

SYNONYMS

prabhure nimantraṇa kari’—inviting the Lord; ghare—at home; bhikṣā dila—gave lunch; balabhadra-bhaṭṭācārye—Balabhadra Bhaṭṭācārya; pāka karāila—he had cook.

TRANSLATION

Tapana Misra invited Śrī Caitanya Mahāprabhu to take lunch at his home, and he had Balabhadra Bhaṭṭācārya cook.

PURPORT

While at Vārānasi (Benares), Śrī Caitanya Mahāprabhu stayed at the house of Tapana Miśra. Near Tapana Miśra’s house was a bathing ghat known as Paṇcanadi-ghāṭa. Śrī Caitanya Mahāprabhu used to take His bath daily at this ghat, and He used to see the temple of Bindu Mādhava. Then He took His lunch at Tapana Miśra’s house. Near the Bindu Mādhava temple is a big banyan tree, and it is said that after eating, Śrī Caitanya Mahāprabhu used to rest beneath the tree. That banyan tree is still known today as Caitanya-vaṭa. Gradually, due to changes in language, the name became Yatana-vaṭa. The local people still call that place Yatana-vaṭa.

Presently, beside a lane there is a tomb of Vallabhācārya, but there is no sign that Caitanya Mahāprabhu ever lived there. Vallabhācārya was also known as Mahāprabhu among his disciples. Śrī Caitanya Mahāprabhu probably lived at Yatana-vaṭa, but there is no sign of Candrasekhara’s or Tapana Miśra’s house, nor is there sign of the Māyāvādī sannyāsī Prakāśānanda Sarasvatī, with whom Śrī Caitanya Mahāprabhu discussed Vedānta-sūtra. A little distance from Yatana-vaṭa is a temple of Gaura-Nityānanda established by Śaśibhūṣana Niyogi Mahāśaya of Calcutta. This temple is now managed by the mother-in-law of Śaśibhūṣana and his brother-in-law Nārāyaṇa-candra Ghosh.
bhikṣa kari' mahāprabhu karilā śayana
miśra-putra raghu kare pāda-samvāhana

SYNONYMS
bhikṣa kari’—after finishing His lunch; mahāprabhu—Śrī Caitanya Mahāprabhu;
karilā śayana—took rest; miśra-putra—the son of Tapana Miśra; raghu—Raghu;
kare—does; pāda-samvāhana—massaging the legs.

TRANSLATION
When Śrī Caitanya Mahāprabhu took His rest after lunch, the son of Tapana Miśra, named Raghu, used to massage His legs.

TEXT 91

prabhura ‘sesāna’ miśra savarīse khāila
‘prabhu āilā’ śuni’ candrasekhara āila

SYNONYMS
prabhura—of Śrī Caitanya Mahāprabhu; sesa-anna—remnants of food; miśra—
Tapana Miśra; sa-varīse—along with his family; khāila—ate; prabhu āilā—the
Lord has arrived; śuni’—hearing; candrasekhara āila—Candraśekhara came.

TRANSLATION
The remnants of food left by Śrī Caitanya Mahāprabhu were taken by the
whole family of Tapana Miśra. When news spread that the Lord had come,
Candraśekhara also came to see Him.

TEXT 92

miśera sakhā tenho prabhura pūrva dāsa
vaidya-jāti, likhana-vṛtti, vārāṇasi-vāsa

SYNONYMS
miśera sakhā—friend of Tapana Miśra; tenho—he; prabhura—of Śrī Caitanya
Mahāprabhu; pūrva dāsa—former servant; vaidya-jāti—by caste a physician;
likhana-vṛtti—by profession a clerk; vārāṇasi-vāsa—resident of Vārāṇasi.
TRANSLATION

Candraśekhara happened to be a friend of Tapana Miśra’s, and he was long known to Śri Caitanya Mahāprabhu as His servant. He was a physician by caste, and by profession he was a clerk. At the time he was living in Vārānasi.

TEXT 93

äsi’ prabhu-pade paḍi’ kareṇa rodana
prabhu uṭhi’ tāhre kṛpaya kaila āliṅgana

SYNONYMS

äsi’—coming; prabhu-pade—at the lotus feet of Śri Caitanya Mahāprabhu; paḍi’—falling down; kareṇa—does; rodana—crying; prabhu—Śri Caitanya Mahāprabhu; uṭhi’—standing; tāhre—unto him; kṛpaya—out of mercy; kaila—did; āliṅgana—embracing.

TRANSLATION

When Candrasekhara came there, he fell down before the lotus feet of Śri Caitanya Mahāprabhu and began to cry. The Lord, standing up, embraced him out of His causeless mercy.

TEXT 94

candraśekhara kahe,—“prabhu, baḍa kṛpā kailā
āpane äsiyā bhṛtye daraṣana dilā

SYNONYMS

candraśekhara kahe—Candraśekhara said; prabhu—my dear Lord; baḍa kṛpā kailā—You have shown Your causeless mercy; āpane—personally; äsiyā—coming; bhṛtye—unto Your servant; daraṣana dilā—gave Your audience.

TRANSLATION

Candraśekhara said, “My dear Lord, You bestowed Your causeless mercy upon me because I am Your old servant. Indeed, You have come here personally to give me Your audience.
TEXT 95

āpana-prārabdhe vārāṇasi-sthāne
‘māyā’, ‘brahma’ śabda vinā nāhi śuni kāne

SYNONYMS

āpana-prārabdhe—because of my past deeds; vasi’—staying; vārāṇasi-sthāne—in the place known as Vārāṇasi; māyā—māyā; brahma—and brahma; śabda—the words; vinā—except; nāhi śuni—I do not hear; kāne—in the ear.

TRANSLATION

“Due to my past deeds, I am residing at Vārāṇasi, but here I do not hear anything but the words māyā and Brahman.”

PURPORT

The word prārabdhe (past deeds) is important in this verse. Since Candrasekhara was a devotee, he was always eager to hear about Kṛṣṇa and His transcendental pastimes. Most of the inhabitants of Benares were and are impersonalists, worshipers of Lord Śiva and followers of the pañcopāsanā method. The impersonalists imagine some form of the impersonal Brahan, and to facilitate meditation they concentrate upon the forms of Viṣṇu, Śiva, Gaṅeśa, Śūrya and goddess Durgā. Actually these pañcopāsakas are not devotees of anyone. As it is said, to be a servant of everyone is to be the servant of no one. Vārāṇasi, or Kāśī, is the chief holy place of pilgrimage for impersonalists, and it is not at all suitable for devotees. A Viṣṇeva likes to live in a visṇu-tīrtha, a place where Lord Viṣṇu’s temples are present. In Vārāṇasi there are many hundreds and thousands of Lord Śiva’s temples, or pañcopāsaka temples. Consequently Candrasekhara expressed great unhappiness as he informed Lord Caitanya that he was obliged to live at Benares due to his past misdeeds. In Bhakti-rasāmṛta-sindhu it is also said, durjāty-ārambhakarīṇ pāpam yat sat prārabdham eva tat. “According to one’s past misdeeds, one takes birth on a lower platform.” In the Brahma-saṁhitā (5.54) it is said: karmāni nirdahati kintu ca bhakti-bhājām. There is no karma attached to the past deeds or misdeeds of one in devotional service. A devotee is not subjected to karma-phala, the effect of fruitive activity. Karma-phala is applicable to karmīs, not bhaktas.

There are three kinds of devotees: those who are eternally on the transcendental platform (nitya-siddha), those elevated to the transcendental platform by the execution of devotional service (sādhaṇa-siddha), and those who are neophytes
advancing toward the perfectional platform (sādhaka). The sādhakas are gradually becoming free from fruitive reaction. Bhakti-rasāmṛta-sindhu (1.1.17) describes the symptoms of bhakti-yoga thus:

\[
\begin{align*}
\text{klera-ghni} & \text{ subhadā mokṣa-} \\
\text{ lgubhakrt sudurlabhā} & \\
\text{sāndrānanda-viṣeṣātmā} & \\
\text{šri-krṣṇākarṣiṇi ca sā}
\end{align*}
\]

Devotional service is klera-ghni even for beginners. This means that it reduces or nullifies all kinds of suffering. The word subhadā indicates that devotional service bestows all good fortune, and the words krṣna-ākarṣiṇi indicate that devotional service gradually attracts Krṣṇa toward the devotee. Consequently a devotee is not subject to any sinful reaction. In Bhagavad-gītā (18.66) Krṣṇa says:

\[
\begin{align*}
\text{ sarva-dharmān parityajya} & \\
\text{ mām ekaṁ śaṅkaraṁ vṛaja} & \\
\text{ ahaṁ tvāṁ sarva-pāpebhyo} & \\
\text{ mokṣayiṣyāmi mā śucaḥ}
\end{align*}
\]

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

Thus a fully surrendered, sincere devotee immediately receives relief from all kinds of sinful reaction. There are three stages of fructification for sinful activity. At one stage, one commits the sinful act. Before that, the seed of this act exists, and before that there is ignorance whereby one commits the sin. Suffering is involved in all three stages. However, Krṣṇa is merciful to His devotee, and consequently He immediately nullifies all three stages—the sin, the seed of sin and the ignorance that leads one to sin. Padma Purāṇa confirms this:

\[
\begin{align*}
\text{ aprārbdha-phalair pāpari} & \\
\text{ kūṭair bijair phalonmukham} & \\
\text{ kramenaiva pralīyeta} & \\
\text{ viṣṇu-bhakti-ratātmanām}
\end{align*}
\]

For a further explanation of this, The Nectar of Devotion should be consulted.
SYNONYMS

sat-darsana—of six kinds of philosophical theses; vyakhya—explanation; vinā—except; kathā—talk; nāhi—not; ethā—here; misra—Tapana Miśra; kṛpa kari’—being very merciful; more—unto me; sunāna—explains; kṛṣṇa-kathā—topics of Lord Śrī Kṛṣṇa.

TRANSLATION

Candraśekhara continued, “There is no talk at Vārāṇasī other than discussions on the six philosophical theses. Nonetheless, Tapana Miśra has been very kind to me, for he speaks about topics relating to Lord Kṛṣṇa.

PURPORT

The six philosophical treatises are: (1) vaiśeṣika, propounded by Kaṇḍa Rṣi, (2) nyāya, propounded by Gauta Rṣi, (3) yoga or mysticism, propounded by Patañjali Rṣi, (4) the philosophy of sāṅkhya, propounded by Kapila Rṣi, (5) the philosophy of karma-mimāṁsā, propounded by Jaimini Rṣi, and (6) the philosophy of brahma-mimāṁsā, or Vedānta, the ultimate conclusion of the Absolute Truth (janmādy asya yataḥ), propounded by Vedavyāsa. Actually Vedānta philosophy is meant for the devotees because in Bhagavad-gīta Lord Kṛṣṇa says, vedanta-kṛd veda-vid eva cāham: “I am the compiler of Vedānta, and I am the knower of the Vedas.” (Bg. 15.15)Vyāsadeva is an incarnation of Kṛṣṇa, and consequently Kṛṣṇa is the compiler of Vedānta philosophy. Therefore Kṛṣṇa clearly knows the purport of Vedānta philosophy. As stated in Bhagavad-gītā, whoever hears Vedānta philosophy from Kṛṣṇa is actually aware of the real meaning of Vedānta. The Māyāvādīs who have called themselves Vedāntists do not at all understand the purport of Vedānta philosophy. Not being properly educated, people in general think that Vedānta means the Saṅkarite interpretation.

TEXT 97

निर्त्तर दूँहे चिन्ति तोमारर चरण ॥
‘सर्वज्ञ दैक्षर’ तुमि दिला दर्शन ॥ ९७ ॥

nirantara dunhe cinti tomara carana
‘sarvajña daikṣhar’ tumi dilā dāraṣana
SYNONYMS

nirantara—incessantly; duṣṭhe—we two; cinti—think of; tomāra caṇa—Your lotus feet; sarva-jñā—omniscient; īśvara—Supreme Personality of Godhead; tumī—You; dilā darašana—give Your audience.

TRANSLATION

“My dear Lord, we two think of Your lotus feet incessantly. Although You are the omniscient Supreme Personality of Godhead, You have granted us Your audience.

TEXT 98

śuni,—‘mahāprabhu’ yābena śrī-vṛndāvane.

dina kāt rahi’ tār’ tūtā tūjāne॥” ॥

śuni,—‘mahāprabhu’ yābena śrī-vṛndāvane
dina kāt rahi’ tār’ bhṛtya dui-jane

SYNONYMS

śuni—I hear; mahāprabhu—Śrī Caitanya Mahāprabhu; yābena—will go; śrī-vṛndāvane—to Vṛndāvana; dina kāt—for some days; rahi’—staying; tār’—please deliver; bhṛtya—servants; dui-jane—two persons.

TRANSLATION

“My Lord, I have heard that You are going to Vṛndāvana. After You stay here at Vārāṇasi for some days, please deliver us, for we are Your two servants.”

TEXT 99

miśra kahē,—‘prabhu, yāvat kāśite rahibā

mora nimantraṇa vinā anya nā mānibā’

SYNONYMS

miśra kahē—Tapana Miśra said; prabhu—my Lord; yāvat—as long as; kāśite rahibā—You will stay at Kāśī, Vārāṇasi; mora nimantraṇa—my invitation; vinā—besides; anya—others; nā mānibā—do not accept.
TRANSLATION

Tapana Miśra then said, “My dear Lord, as long as You stay at Vārāṇasi, please do not accept any invitation other than mine.”

TEXT 100

एि-मता महाप्रभु दुबै भूतेयं वसेः।
इच्छा ना हि, तबू तथा रहिला दिनदसेः॥ १००॥

ei-mata mahāprabhu dui bhṛtyera vaśe
icchā nāhi, tabu tathā rahilā dina-daśe

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; dui—two; bhṛtyera—by servants; vaśe—being obliged; icchā nāhi—there was no such desire; tabu—still; tathā—there; rahilā—remained; dina-daśe—for ten days.

TRANSLATION

Even though He had not made such a plan, Śrī Caitanya Mahāprabhu remained for ten days at Vārāṇasi, being obligated by the requests of His two servants.

TEXT 101

महाराष्ट्रु विप्र आइंसे प्रभु देखिबारे।
प्रभुरुप-प्रेमदेखिन हये चमकारे॥ १०१॥

mahārāṣṭriya vipra āise prabhu dekhībāre
prabhura rūpa-prema dekhī' haya camatkāre

SYNONYMS

mahārāṣṭriya—belonging to the Mahārāṣṭra state; vipra—one brāhmaṇa; āise—comes; prabhu dekhībāre—to see Lord Śrī Caitanya Mahāprabhu; prabhura—of Śrī Caitanya Mahāprabhu; rūpa-prema—beauty and ecstatic love; dekhī'—seeing; haya camatkāre—becomes astonished.

TRANSLATION

At Vārāṇasi there was a Mahārāṣṭriyan brāhmaṇa who used to come daily to see Śrī Caitanya Mahāprabhu. This brāhmaṇa was simply astonished to see the Lord’s personal beauty and ecstatic love for Kṛṣṇa.
TEXT 102

vipra saba nimantraya, prabhu nāhi māne
prabhu kahe,—‘āji mora hañāche nimantrane’

SYNONYMS

vipra—the brahmānas; saba—all; nimantraya—invite; prabhu—Lord Śrī Caitanya Mahāprabhu; nāhi māne—does not accept; prabhu kahe—the Lord replies; āji—today; mora—My; hañāche—has been; nimantrane—invitation.

TRANSLATION

When the brahmānas of Vārañasi would invite Śrī Caitanya Mahāprabhu to lunch, the Lord would not accept their invitations. He would reply, ‘I have already been invited somewhere else.’

TEXT 103

ei-mata prati-dina karena vañcana
sannyāsira sañga-bhaye nā mānena nimantrana

SYNONYMS

ei-mata—in this way; prati-dina—daily; karena vañcana—denies other inviters; sannyāsira—of the Māyāvādī sannyāsīs; sañga-bhaye—from fear of the association; nā mānena—does not accept; nimantrana—invitation.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu refused their invitation because He feared associating with Māyāvādī sannyāsīs.

PURPORT

A Vaiṣṇava sannyāsī never accepts an invitation from a party who considers Māyāvādī sannyāsīs and Vaiṣṇava sannyāsīs to be one and the same. In other words, Vaiṣṇava sannyāsīs do not at all like to associate with Māyāvādī sannyāsīs, to say nothing of eating together. This principle must be followed by the san-
nyāsīs of the Kṛṣṇa consciousness movement. That is the instruction of Śrī Caitanya Mahāprabhu given by His personal behavior.

TEXT 104

प्रकाशानन्द स्रीपद सभैते बसिया॥
‘वेदान्त’ पाड़ान बहु शिष्यगण लंग॥ १०४॥

prakāśānanda śripāda sabhāte vasiyā
‘vedānta’ paḍāna bahu śiṣya-gaṇa laṅā

SYNONYMS

prakāśānanda—Prakāśānanda; śripāda—a great sannyāsi; sabhāte—in the assembly; vasiyā—sitting down; vedānta—Vedanta philosophy; paḍāna—instructs; bahu—many; śiṣya-gaṇa—disciples; laṅā—taking.

TRANSLATION

There was a great Māyāvādi sannyāsi named Prakāśānanda Sarasvati who used to teach Vedānta philosophy to a great assembly of followers.

PURPORT

Śripāda Prakāśānanda Sarasvatī was a Māyāvādi sannyāsi, and his characteristics have been described in Caitanya-bhāgavata (Madhya-khaṇḍa Chapter Three):

‘hasta’, ‘pada’, ‘mukha’ mora nāhika ‘locana’
veda more ei-mata kare viḍambana

kāśite paḍāya vētā ‘prakāśa-ānanda’
sei vētā kare mora aṅga khaṇḍa-khaṇḍa

vākānaye veda, mora vigraha nā māne
sarvāṅge ha-ila kuṣṭha, tabu nāhi jāne

sarva-yajñamaya mora ye-aṅga—pavitra
‘aja’, ‘bhava’ ādi gāya yāṅhāra caritra

‘puṇya’ pavitratā pāya ye-aṅga-paraśe
tāhā ‘mithyā’ bale vētā kemana sāhare
In the Madhya-khaṇḍa, Chapter Twenty, it is said:

\[
\begin{align*}
\text{sannyāsi ‘prakāśānanda’ vasaye kāśite} \\
\text{more khaṇḍa-khaṇḍa veṭā kare bhāla-mate}
\end{align*}
\]

\[
\begin{align*}
\text{paḍāya ‘vedānta’, mora ‘vigraha’ nā māne} \\
\text{kuṣṭha karāilūn ānge, tabu nāhi jāne}
\end{align*}
\]

\[
\begin{align*}
\text{‘satya’ mora ‘līla-karma’, ‘satya’ mora ‘sthāna’} \\
\text{iḥā ‘mithyā’ bale, more kare khān-khān}
\end{align*}
\]

Prakāśānanda Sarasvāti used to explain impersonalism, the Absolute Truth, as being without hands, legs, mouths or eyes. In this way he used to cheat the people by denying the personal form of the Lord. Such a foolish person was Prakāśānanda Sarasvāti, whose only business was to sever the limbs of the Lord by proving the Lord impersonal. Although the Lord has form, Prakāśānanda Sarasvāti was attempting to cut off the hands and legs of the Lord. This is the business of demons. The Veda states that people who do not accept the Lord’s form are rascals. The form of the Lord is factual, for Kṛṣṇa states in Bhagavad-gītā (15.15):

\[
\text{vedaiś ca sarvair aham eva vedyah.}
\]

When Kṛṣṇa says aham, He says “I am,” which means “I,” the person. He adds the word eva, which is used for conclusive verification. It is by Vedanta philosophy that one has to know the Supreme Person. Whoever describes Vedic knowledge as impersonal is a demon. One becomes successful in life by worshiping the form of the Lord. The Māyāvādī sannyāsīs deny the form of the Lord, which delivers all fallen souls. Indeed, this form is cut to pieces by Māyāvādī demons.

The Personality of Godhead is worshiped by exalted demigods like Lord Brahmā and Lord Śiva. The original Māyāvādī sannyāsī, Śaṅkarācārya, also accepted the fact that the Lord’s form is transcendental. Nārāyaṇaḥ paro ‘vyaktāt: “Nārāyaṇa, the Supreme Personality of Godhead, is beyond the avyakta, the unmanifested material energy.” Avyaktāndā-sambhavah: “This material world is a creation of that unmanifested material energy.” However, Nārāyaṇa has His own eternal form, which is not created by material energy. Simply by worshiping the form of the Lord, one is purified. However, Māyāvādī sannyāsīs are impersonalist philosophers, and they describe the form of the Lord as māyā, or false. How can one be purified by worshiping something false? Māyāvādī philosophers have no sufficient reason for being impersonalists. They blindly follow a principle that cannot be supported by reason or argument. This was the situation with Prakāśānanda Sarasvāti, the chief Māyāvādī sannyāsī of Benares. He was supposed to teach Vedānta philosophy, but he would not accept the form of the Lord; therefore he was attacked with leprosy. Nonetheless, he continued to commit sins by describ-
ing the Absolute Truth as impersonal. The Absolute Truth, the Supreme Personality of Godhead, always displays pastimes and activities, but Māyāvādī sannyāsīs claim that these activities are false.

Some people falsely claim that Prakāśānanda Sarasvatī later became known as Prabodhānanda Sarasvatī, but this is not a fact. Prabodhānanda Sarasvatī was the uncle and spiritual master of Gopāla Bhaṭṭa Gosvāmī. In his grhastha life, Prabodhānanda Sarasvatī was a resident of Śrī Raṅga-kṣetra, and he belonged to the Vaiṣṇava Rāmānuja-sampradāya. It is a mistake to consider Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī the same man.

TEXT 105

एक बिन्दु मेठी आइला एल्हर ब्यवहार।
प्रकाशानंद-आगे कहे चरित्र तृणाषर। ॥ १०५ ॥

eka vipra dekhi' āilā prabhura vyavahāra
prakāśānanda-āge kahe caritra tānhāra

SYNONYMS

eka vipra—one brahmaṇa; dekhi’—seeing; āilā—came; prabhura—of Śrī Caitanya Mahāprabhu; vyavahāra—activities; prakāśānanda-āge—before the Māyāvādī sannyāsi Prakāśānanda; kahe—says; caritra tānhāra—His characteristics.

TRANSLATION

One brahmaṇa who saw the wonderful behavior of Śrī Caitanya Mahāprabhu came to Prakāśānanda Sarasvatī and described the Lord’s characteristics.

TEXT 106

“एक सयान्सी आइला जगन्नाथ हैठेत।
ताहर महिमा-प्रताप न पारी वर्णिते।” ॥ १०६ ॥

“eka sannyāsi āilā jagannātha haite
tānhāra mahimā-pratāpa nā pari varṇite”

SYNONYMS

eka—one; sannyāsi—person in the renounced order of life; āilā—has come; jagannātha haite—from Jagannātha Purī; tānhāra—His; mahimā—glories; pratāpa—influence; nā pari varṇite—I cannot describe.
TRANSLATION
The brāhmaṇa told Prakāśānanda Sarasvati, “There is a sannyāsi who has come from Jagannātha Puri, and I cannot describe His wonderful influence and glories.

TEXT 107

sakala dekhiye tānte adbhuta-kathana
prakāṇḍa-śarīra, sūdha-kāñcana-varaṇa

SYNONYMS
sakala dekhiye—I see everything; tānte—in Him; adbhuta-kathana—wonderful description; prakāṇḍa-śarīra—very large body; sūdha—pure; kāñcana—gold; varaṇa—complexion.

TRANSLATION
“Everything is wonderful about that sannyāsi. He has a very well built and luxurious body, and His complexion is like purified gold.

TEXT 108

ājānu-lambita bhuja, kamala-nayana
yata kichu iśvarera sarva sal-lakṣaṇa

SYNONYMS
ājānu-lambita—reaching down to the knees; bhuja—arms; kamala-nayana—eyes like the petals of a lotus flower; yata—as many as; kichu—any; iśvarera—of the Supreme Personality of Godhead; sarva—all; sat-lakṣaṇa—transcendental symptoms.

TRANSLATION
“He has arms that extend to His knees, and His eyes are like the petals of a lotus. In His person are all the transcendental symptoms of the Supreme Personality of Godhead.
TEXT 109

ভাঙা দেখি' জান হয়—‘এই নারায়ণ’।
যেই তাঁরে দেখে, করে ক্রুঞ্জসংকীর্তিন ॥ ১০৯ ॥

tāhā dekhi' jñāna haya—‘ei nārāyaṇa
yei tānre dekhe, kare kṛṣṇa-saṅkirtana

SYNONYMS

tāhā dekhi’—seeing that; jñāna haya—one comes to the conclusion; ei nārāyaṇa—He is the Supreme Personality of Godhead, Nārāyaṇa Himself; yei—anyone who; tānre—Him; dekhe—sees; kare—performs; kṛṣṇa-saṅkirtana—chanting of the holy name of Kṛṣṇa.

TRANSLATION

“When one sees all these features, one takes Him to be Nārāyaṇa Himself. Whoever sees Him immediately begins to chant the holy name of Kṛṣṇa.

TEXT 110

মহাভাগবত'-ল্লভন শুনি ভাগবতে ।
সে-সব ল্লভন প্রকৃত দেখিয়ে উঠাহাতে ॥ ১১০ ॥

‘māhā-bhāgavata’-lakṣaṇa śuni bhāgavate
se-saba lakṣaṇa prakāta dekhiye tānhāte

SYNONYMS

māhā-bhāgavata—of a first-class devotee; lakṣaṇa—symptoms; śuni—we hear; bhāgavate—in Śrīmad-Bhāgavatam; se-saba lakṣaṇa—all those symptoms; prakāta—manifest; dekhiye—I see; tānhāte—in Him.

TRANSLATION

“We have heard about the symptoms of a first-class devotee in Śrīmad-Bhāgavatam, and all those symptoms are manifest in the body of Śrī Caitanya Mahāprabhu.

TEXT 111

মিন্তে ক্রুঞ্জনাম’ জিন্দা তিহার গায় ।
দুই প্রক্তে অস্ত বহে গাঙারা-প্রায় ॥ ১১১ ॥
The Lord Travels to Vrndavana

**SYNONYMS**

*nirantara*—incessantly; *kṛṣṇa-nāma*—the holy name of the Lord; *jihvā*—tongue; *tāṅra*—His; *gāya*—chants; *dui-netre*—in the two eyes; *āśru*—tears; *vahe*—flow; *gaṅgā-dhārā-prāya*—like the flow of the Ganges.

**TRANSLATION**

“His tongue is always chanting the holy name of Kṛṣṇa, and from His eyes tears incessantly fall like the flowing Ganges.

**TEXT 112**

क्षणे नचे, हासे, गाय, करये क्रांडना ।
क्षणे जुठकार करे, सिंहेहर गजन ॥ ११२ ॥

*kṣaṇe* nāce, hāse, gāya, karaye krandana
*kṣaṇe* huhuṅkāra kare, —*sirhhera garjana*

**SYNONYMS**

*kṣaṇe*—sometimes; *nāce*—dances; *hāse*—laughs; *gāya*—sings; *karaye krandana*—cries; *kṣaṇe*—sometimes; *huhuṅ-kāra*—loud vibrations; *kare*—makes; *sirhhera garjana*—the roaring of a lion.

**TRANSLATION**

“Sometimes He dances, laughs, sings and cries, and sometimes He roars like a lion.

**TEXT 113**

जगत-माङ्गल ताँर ‘कृष्णचैतन्य’-नाम ।
नाम, रुप, गुण ताँर, सब—अनुपम ॥ ११३ ॥

*jagat-maṅgala* tāṅra ‘kṛṣṇa-caitanya’-nāma
*nāma*, rūpa, guṇa tāṅra, saba—*anupama*

**SYNONYMS**

*jagat-maṅgala*—all-auspicious to the whole world; *tāṅra*—His; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *nāma*—name; *nāma*—name; *rūpa*—form; *guna*—the quality; *tāṅra*—His; *saba*—all; *anupama*—unparalleled.
TRANSLATION

“His name, Kṛṣṇa Caitanya, is all-auspicious to the world. Everything about Him—His name, form, and qualities—is unparalleled.

TEXT 114

dekhile se jāni tāṅra ‘iśvarera riti’
alaukika kathā śuni’ ke kare pratiti?”

SYNONYMS

dekhile—simply by seeing; se—Him; jāni—I understand; tāṅra—His; iśvarera riti—characteristics of the Supreme Personality of Godhead; alaukika—uncommon; kathā—story; śuni’—hearing; ke—who; kare pratiti—will believe.

TRANSLATION

“Simply by seeing Him, one understands that He possesses all the characteristics of the Supreme Personality of Godhead. Such characteristics are certainly uncommon. Who will believe it?”

TEXT 115

śuniyā prakāśānanda bahuta hāsilā
vipre upahāśa kari’ kahite lāgilā

SYNONYMS

śuniyā—hearing; prakāśānanda—Prakāśānanda Sarasvati; bahuta hāsilā—laughed very much; vipre—at the brāhmaṇa; upahāśa kari’—jokingly laughing; kahite lāgilā—began to speak.

TRANSLATION

Prakāśānanda Sarasvati laughed very much to hear this description. Joking and laughing at the brāhmaṇa, he began to speak as follows.
TEXT 116

“śuniyāchi gauḍa-deśera sannyāsī—‘bhāvuka’
keśava-bhārati-śiṣya, loka-pratāraka || 116 ||

“śuniyāchi gauc;fa-desera sannyāsī—‘bhāvuka’
keśava-bhārati-śiṣya, loka-pratāraka

SYNONYMS

śuniyāchi—I have heard; gauḍa-deśera sannyāsī—the sannyāsi from Bengal;
bhāvuka—sentimental; keśava-bhārati-śiṣya—disciple of Keśava Bhārati;
loka-pratāraka—a first-class pretender.

TRANSLATION

Prakāśānanda Sarasvatī said, “Yes, I have heard about Him. He is a sannyāsi from Bengal, and He is very sentimental. I have also heard that He belongs to the Bhārati-sampradāya, for He is a disciple of Keśava Bhārati. However, He is only a pretender.”

PURPORT

Śrī Caitanya Mahāprabhu was considered bhāvuka (sentimental) because He was always seen in the bhāva stage. That is, He always exhibited ecstatic love for Kṛṣṇa. However, foolish people considered Him sentimental. In the material world, so-called devotees sometimes exhibit emotional symptoms. Caitanya Mahāprabhu’s ecstatic love cannot be compared to the imitative emotional exhibitions of pretenders. Such exhibitions do not continue for very long. They are temporary. We actually see that some emotional imitators exhibit certain symptoms, but immediately after their exhibition, they are attracted to smoking and other things. In the beginning, when Prakāśānanda Sarasvati heard of Śrī Caitanya Mahāprabhu’s activities, he considered them to be those of a pretender. Consequently he called Him a loka-pratāraka, a pretender. Māyāvādīs cannot understand the transcendental symptoms exhibited by a devotee; therefore when such symptoms are manifest, the Māyāvādīs equate them with temporary emotional feelings. However, Prakāśānanda Sarasvati’s statement is offensive, and consequently he should be considered an atheist (pāṣanḍī). According to Śrīla Rūpa Gosvāmī, since Prakāśānanda Sarasvati was not engaged in the Lord’s devotional service, his sannyāsa is to be considered phalgu-vairāgya. This means that since he did not know how to use things for the Lord’s service, his renunciation of the world was artificial.
TEXT 117

‘caitanya’-nāma tāṅra, bhāvuka-gana lañā
deṣe deṣe grāme grāme bule nācāṅā

SYNONYMS

caitanya—Caitanya; nāma tāṅra—His name; bhāvuka-gana lañā—accompanied by some sentimentalists; deṣe deṣe—from country to country; grāme grāme—from village to village; bule—travels; nācāṅā—causing to dance.

TRANSLATION

Prakāśananda Sarasvati continued, “I know that His name is Śrī Kṛṣṇa Caitanya and that He is accompanied by many sentimentalists. His followers dance with Him, and He tours from country to country and village to village.

TEXT 118

yei tāṅre dekhe, sei iṣvara kari’ kahē |
ādhē mohan-bijja—ye dēkhe se mōche || 118 ||

yei tāṅre dekhe, sei iṣvara kari’ kahē
aiche mohana-vidyā—ye dekhe se mohe

SYNONYMS

yei—anyone who; tāṅre—Him; dekhe—sees; sei—that person; iṣvara kari’—as the Supreme Personality of Godhead; kahe—says; aiche—such; mohana-vidyā—hypnotism; ye dekhe—anyone who sees; se mohe—he becomes illusional.

TRANSLATION

“Whoever sees Him accepts Him as the Supreme Personality of Godhead. Since He has some mystic power by which He hypnotizes people, everyone who sees Him is illusional.

TEXT 119

sārāvīṣyam ṣṭācaḥ—paṇḍit prabhā
gulśi’ caitṛṣyate sakte hiṅgāṅgal || 119 ||
The Lord Travels to Vṛndāvana

63

sārvabhauma bhaṭṭācārya—paṇḍita prabala
šuni’ caitanyera saṅge ha-ila pāgala

SYNONYMS

sārvabhauma bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; paṇḍita prabala—a learned scholar; śuni’—I have heard; caitanyera saṅge—in the association of Caitanya; ha-ila pāgala—has become a madman.

TRANSLATION

“Sārvabhauma Bhaṭṭācārya was a very learned scholar, but I have heard that he also has become a madman due to his association with this Caitanya.

TEXT 120

‘सन्यासी’—नाम-माु, महा-इंद्रजाली!
‘काशीपुरे’ ना बिकाबे ठार भवकाली || १२० ||

‘sannyāsi’—nāma-mātra, mahā-indrajāli!
‘kāśipure’ nā vikābe tāṅra bhāvakāli

SYNONYMS

sannyāsi—in the renounced order of life; nāma-mātra—in name only; mahā-indrajāli—first-class magician; kāśipure—in Kāśi; nā vikābe—will not sell; tāṅra—His; bhāvakāli—sentimental activities.

TRANSLATION

“This Caitanya is a sannyāsi in name only. Actually He is a first-class magician. In any case, His sentimentalism cannot be very much in demand here in Kāśi.

TEXT 121

‘বেদান্ত’ শ্রবণ কর, না যাইহ ঠার পাশ।
উচ্ছল-লোক-সঙে ছাইলোক-নাশ।” ১২১ ||

‘vedānta’ śravana kara, nā yāiha tāṅra pāsā
ucchṛṅkhala-loka-saṅge dui-loka-nāśa”

SYNONYMS

vedānta—the philosophy of Vedānta; śravana kara—go on hearing; nā—do not; yāiha—go; tāṅra pāsā—near Him; ucchṛṅkhala—upstart; loka—people;
saṅge—in the association of; dui-loka-nāśa—destruction in this world and the next.

TRANSLATION

“Do not go to see Śri Caitanya Mahāprabhu. Just continue hearing Vedānta. If you associate with upstarts, you will be lost in this world and in the next.”

PURPORT

The word ucchṛṇkhala, meaning “whimsical,” is significant in this verse. In Bhagavad-gītā (16.23), Lord Kṛṣṇa Himself says:

yah śāstra-vidhim utsṛjya
vartate kāma-kāratḥ
na sa siddhim avāpnoti
na sukharī na parāṁ gatim

If one acts whimsically and does not follow the śāstric principles, he will never attain perfection, happiness or the spiritual world.

TEXT 122

एत सूनि’ सेई विप्र महादुःख पाइला।
‘क्रृण’ ‘क्रृण’ कहि’ तथा हैति उठि’ गेला || १२२ ॥

eta śuni’ sei vipra maha-dukhha païlā
t‘krṣṇa’ ‘krṣṇa’ kahi’ tatha haite uṭhi’ gelā

SYNONYMS

eta śuni’—hearing this; sei vipra—that brāhmaṇa; mahā-duḥkha pailā—became very much aggrieved; krṣṇa krṣṇa kahi’—uttering the holy name of Lord Kṛṣṇa; tathā haite—from there; uṭhi’ gelā—got up and went away.

TRANSLATION

When the brāhmaṇa heard Prakāśānanda Sarasvati speak like this about Śri Caitanya Mahāprabhu, he became very grief-stricken. Chanting the holy name of Kṛṣṇa, he immediately left.

TEXT 123

आष्ट्र पशुंसने शुद्ध हंगाहे त्यार मनं।
आष्ट्र-आगे शुंकी हंगा कहे विषवर || १२३ ॥
prabhura daraśane śuddha hañāche tāñra mana
prabhu-āge duṅkhī hañā kahe vivaraṇa

SYNONYMS

prabhura daraśane—by seeing personally the Supreme Personality of Godhead; śuddha—purified; hañāche—was; tāñra mana—his mind; prabhu-āge—before the Lord; duṅkhī hañā—being very much unhappy; kahe vivaraṇa—described the incidents.

TRANSLATION

The brahmana's mind was already purified by seeing the Supreme Personality of Godhead, Śri Caitanya Mahāprabhu. He therefore went to Śri Caitanya Mahāprabhu and described what took place before the Māyāvādi sannyāsi Prakāśānanda.

TEXT 124

śuni’ mahāprabhu tabe T$at hasilā
punarapi sei vipra prabhure puchila

SYNONYMS

śuni’—hearing; mahāprabhu—Śri Caitanya Mahāprabhu; tabe—then; iṣat—mildly; hasilā—smiled; punarapi—again indeed; sei—that; vipra—brahmana; prabhure puchilā—inquired from Śri Caitanya Mahāprabhu.

TRANSLATION

Hearing this, Śri Caitanya Mahāprabhu mildly smiled. The brahmana then spoke again to the Lord.

TEXT 125

“ṭāra āge yabe āmi tōmāra nāma la-ila
seh tōmāra nāma ḍāne,—āpane kahila

“tāra āge yabe āmi tōmāra nāma la-ila
seh tōmāra nāma jāne,—āpane kahila
SYNONYMS

tāra āge—before him; yabe—when; āmi—I; tomāra—Your; nāma—name; la- 
ila—uttered; seha—he; tomāra—Your; nāma—name; jāne—knows; āpane 
kahila—he said himself.

TRANSLATION

The brähmana said, “As soon as I uttered Your name before him, he im-
mediately confirmed the fact that he knew Your name.

TEXT 126

তোমার ‘গোষ্ঠ’ কহিতে করে নামের উচ্চার ||
‘চৈতন্য’ ‘চৈতন্য’ করি’ কহে তিনবার || ১২৬ ||

tomāra ‘doṣa’ kahite kare nāmera uccāra
‘caitanya’ ‘caitanya’ kari’ kahe tina-bāra

SYNONYMS

tomāra doṣa—Your fault; kahite—describing; kare—does; nāmera—of the 
name; uccāra—utterances; caitanya caitanya—Caitanya, Caitanya; kari’—in that 
way; kahe tina-bāra—he uttered three times.

TRANSLATION

‘While finding fault with You, he uttered Your name three times, saying, 
‘Caitanya, Caitanya, Caitanya.’

TEXT 127

তিনবারে ‘কৃষ্ণনাম’ না আইল তার মুখে ।
‘অরজ্জ’তে নাম লয়, শুনি’ পাই দুঃখে || ১২৭ ||

tina-bāre ‘kṛṣṇa-nāma’ nā āila tāra mukhe
‘avajñā’te nāma laya, śuni’ pāi duḥkhe

SYNONYMS

tina-bāre—three times; kṛṣṇa-nāma—the holy name of Kṛṣṇa; nā āila—did not 
come; tāra mukhe—in his mouth; avajñā’te—in contempt; nāma laya—takes Your 
name; śuni’—hearing; pāi duḥkhe—I was very much aggrieved.
TRANSLATION

“Therefore I was very much aggrieved. Although he spoke Your name three times, he did not utter the name of Kṛṣṇa. Because he uttered Your name in contempt, I was very much aggrieved.

PURPORT

Prakāśānanda Sarasvatī vilified and blasphemed Śrī Caitanya Mahāprabhu. Words like brahma, Caitanya, ātmā, paramātmā, jagadīśa, iśvara, virāṭ, vibhu, bhūmā, viśvarūpa and vyāpaka all indirectly indicate Kṛṣṇa. However, the chanter of these names is not actually attracted to the Supreme Personality of Godhead Kṛṣṇa and His transcendental pastimes. One may get a little light from these names, but one cannot understand that the holy name of the Lord is identical with the Lord. One considers the Lord’s names material due to a poor fund of knowledge. Māyāvādī philosophers and the pāñcopāsakas cannot in the least understand the existence of the spiritual world and the blissful variegatedness there. They cannot understand the Absolute Truth and its spiritual varieties—name, form, qualities and pastimes. Consequently they conclude that Kṛṣṇa’s transcendental activities are māyā. Due to this, one has to directly cultivate knowledge about the holy name of the Lord. Māyāvādī philosophers do not know this fact, and therefore they commit great offenses. One should not hear anything about Kṛṣṇa or devotional service from the mouths of Māyāvādī impersonalists.

TEXT 128

ihāra karāṇa more khaṇ kṛpā kari'

tomā dekhi' mukha mora bale 'kṛṣṇa' 'hari'”

SYNONYMS

ihāra—of this; kāraṇa—cause; more—unto me; khaṇ—please speak; kṛpā kari’—by Your causeless mercy; tomā dekhi’—seeing You; mukha—mouth; mora—my; bale—says; kṛṣṇa hari—the holy names of Kṛṣṇa and Hari.

TRANSLATION

“Why could Prakāśānanda not utter the names of Kṛṣṇa and Hari? He chanted the name Caitanya thrice. As far as I am concerned, simply by seeing You I am moved to chant the holy names of Kṛṣṇa and Hari.”
TEXT 129

prabhu kahe, —“mâyâvâdi kṛṣṇe aparâdhī ‘brahma’, ‘âtmâ’ ‘caitanya’ kahe niravadhi

SYNONYMS

prabhu kahe—Śrī Caitanya Mahâprabhu said; mâyâvâdi—the impersonalists; kṛṣṇe—unto Kṛṣṇa; aparâdhī—great offenders; brahma—brahma; âtmā—âtmā; caitanya—caitanya; kahe—say; niravadhi—without stopping.

TRANSLATION

Śrī Caitanya Mahâprabhu replied, “Mâyâvâdi impersonalists are great offenders unto Lord Kṛṣṇa; therefore they simply utter the words Brahman, âtmâ and caitanya.

TEXT 130

ataeva tāra mukhe na āise kṛṣṇa-nāma ‘kṛṣṇa-nāma’, ‘kṛṣṇa-svarūpa’—duita ‘samāna’

SYNONYMS

ataeva—therefore; tāra mukhe—in their mouths; nā—not; āise—manifests; kṛṣṇa-nāma—the holy name of Kṛṣṇa; kṛṣṇa-nāma—the holy name of Kṛṣṇa; kṛṣṇa-svarūpa—the personality of the Lord; duita samāna—both identical.

TRANSLATION

“The holy name of Kṛṣṇa is not manifest in their mouths because they are offenders unto Kṛṣṇa, the Supreme Personality of Godhead, who is identical with His holy name.

TEXT 131

‘नाम’, ‘विह्रुप’, ‘स्वरूप’—विन एकरूप |
जिने ‘ज्ञेय’ नाही, तिन ‘चिदालन्द्र-रूप’ || १३१ ||
The Lord Travels to Vrndavana

SYNONYMS

nāma—the name; vigraha—form; sva-rūpa—personality; tina—all three; eka-rūpa—one and the same; tine—between the three; bheda nāhi—there is no difference; tina—all three; cit-ānanda-rūpa—transcendentally blissful.

TRANSLATION

“The Lord’s holy name, His form and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendentally blissful.

TEXT 132

deha-dehira, nāma-nāmira kṛṣṇe nāhi ‘bheda’
jīvera dharma—nāma-deha-svarūpe ‘vibheda’

SYNONYMS

deha-dehira—of the body and the owner of the body; nāma-nāmira—of the name and the owner of the name; kṛṣṇe—in Kṛṣṇa; nāhi bheda—there is no difference; jīvera dharma—the situation of the conditioned soul; nāma—name; deha—body; sva-rūpe—original form; vibheda—different.

PURPORT

Śrī Caitanya Mahāprabhu is herein pointing out to the brāhmaṇa that Māyāvādī philosophers cannot understand that the living entity is equal in quality with the Supreme Personality of Godhead. Because they do not accept this, they think that the living entity has been falsely divided from the original Brahman due to being conditioned by māyā. Māyāvādīs believe that the Absolute Truth is ultimately impersonal. When an incarnation of God or God Himself comes, they think He is
covered by māyā. In other words, Māyāvādī impersonalists think that the Lord’s form is also a product of this material world. Due to a poor fund of knowledge, they cannot understand that Kṛṣṇa has no body separate from Himself. His body and Himself are both the same Absolute Truth. Not having perfect knowledge of Kṛṣṇa, such impersonalists certainly commit offenses at His lotus feet. Therefore they do not utter the original name of the Absolute Truth, Kṛṣṇa. In their impersonal way, they utter the name of impersonal Brahmā, spirit soul. In other words, they indulge in indirect indications of the Absolute Truth. Even if they happen to utter the name of Govinda, Kṛṣṇa or Mādhava, they still cannot understand that these names are as good as Govinda, Kṛṣṇa or Mādhava the person. Because they are ultimately impersonalists, their uttering of the personal name has no potency. Actually they do not believe in Kṛṣṇa but consider all these names to be material vibrations. Not being able to appreciate the holy name of the Lord, they simply utter indirect names like Brahmā, ātmā and caitanya.

It is a fact, however, that the name of Kṛṣṇa and Kṛṣṇa the person are both spiritual. Everything about Kṛṣṇa is transcendental, blissful and objective. For a conditioned soul, the body is different from the soul, and the name given by the father is also different from the soul. The conditioned living entity’s identification with material objects keeps him from attaining his actual position. Although he is an eternal servant of Kṛṣṇa, he acts differently. The svarūpa, or actual identification of the living entity, is described by Śrī Caitanya Mahāprabhu as jīvera ‘svarūpa’ haya—kṛṣṇera ‘nitya-dāsa’. The conditioned soul has forgotten the real activities of his original position. However, this is not the case with Kṛṣṇa. Kṛṣṇa’s name and His person are identical. There is no such thing as māyā Kṛṣṇa because Kṛṣṇa is not a product of the material creation. There is no difference between Kṛṣṇa’s body and His soul. Kṛṣṇa is simultaneously both soul and body. The distinction between body and soul applies to conditioned souls. The body of the conditioned soul is different from the soul, and the conditioned soul’s name is different from his body. One may be named Mr. John, but if we call for Mr. John, Mr. John may never actually appear. However, if we utter the holy name of Kṛṣṇa, Kṛṣṇa is immediately present on our tongue. In the Padma Purāṇa, Kṛṣṇa says, mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada: “O Nārada, I am present wherever My devotees are chanting.” When the devotees chant the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—Lord Kṛṣṇa is immediately present.
nāma cintāmanīḥ krṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ suddho nitya-mukto
‘bhinnavān nāma-nāminoh

SYNONYMS

nāmaḥ—the holy name; cintāmanīḥ—transcendently blissful giver of all spiritual benedictions; krṣṇaḥ—not different from Krṣṇa; caitanya-rasa-vigrahaḥ—the form of all transcendental mellows; pūrṇaḥ—complete; suddho—pure, without material contamination; nitya—eternal; muktaḥ—liberated; abhinnavatvāt—due to not being different; nāma—of the holy name; nāminoh—and of the person who has the name.

TRANSLATION

"‘The holy name of Krṣṇa is transcendentally blissful. It bestows all spiritual benedictions, for it is Krṣṇa Himself, the reservoir of all pleasure. Krṣṇa’s name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Krṣṇa Himself. Since Krṣṇa’s name is not contaminated by the material qualities, there is no question of its being involved with māyā. Krṣṇa’s name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krṣṇa and Krṣṇa Himself are identical.’"

PURPORT

This is a quotation from Padma Purāṇa.

TEXT 134

ataeva krṣnera ‘nāma’, ‘deha’, ‘vilāsa’
prākṛtendriya-grāhya nahe, haya sva-prakāśa

SYNONYMS

ataeva—therefore; krṣnera—of Lord Krṣṇa; nāma—the holy name; deha—the spiritual body; vilāsa—the pastimes; prākṛta-indriya—by the dull senses made of matter; grāhya—perceptible; nahe—not; haya—are; sva-prakāśa—self-manifested.
TRANSLATION

"The holy name of Kṛṣṇa, His body and His pastimes cannot be understood by blunt material senses. They are manifest independently.

PURPORT

The transcendental body of Kṛṣṇa, His name, form, qualities, pastimes and entourage all constitute the Absolute Truth and are as good as Kṛṣṇa (sac-cid-ānanda-vigraha). As long as the living entity is conditioned by the three modes of material nature—(goodness, passion and ignorance)—the objects of his material senses—material form, taste, smell, sound and touch—will not help him understand spiritual knowledge and bliss. Rather, these are revealed to the pure devotee. One's material name, form and qualities are certainly different from one another. In the material world, there is no conception of absolute; however, when we come to Kṛṣṇa consciousness we find that there is no material difference between Kṛṣṇa's body and His names, activities and entourage.

TEXT 135

कृṣ्णनाम, कृष्णगुण, कृष्णलीलावर्णः ।
कृष्णेर अरुप-सम—सब चिदानन्दः ॥ १३५ ॥

krṣṇa-nāma, krṣṇa-guṇa, krṣṇa-līlā-vṛnda
krṣṇera svarūpa-sama—saba cid-ānanda

SYNONYMS

krṣṇa-nāma—the holy name of Kṛṣṇa; krṣṇa-guṇa—the transcendental qualities of Kṛṣṇa; krṣṇa-līlā-vṛnda—the transcendental pastimes of Lord Kṛṣṇa; krṣṇera sva-rūpa—Kṛṣṇa's personality; sama—equal; saba—all; cit-ānanda—spiritual and full of bliss.

TRANSLATION

"The holy name of Kṛṣṇa, His transcendental qualities and pastimes as well as Lord Kṛṣṇa Himself are all equal. They are all spiritual and full of bliss.

TEXT 136

অতঃ: শীর্ষক্তামাদিন ন ভবেদ্যাহিমিশ্রিতৈঃ ।
সেবায়ুঃ হি জিবঘাতো যজ্ঞমো স্ফূত্তাদ: ॥ ১৩৬ ॥
The Lord Travels to Vṛndāvana

Text 137

atraḥ śrī-krśṇa-nāmādi
na bhave grāhyam indriyaiḥ
sevōnmuke hi jihvādau
svayam eva sphuraty adaiḥ

SYNONYMS

atraḥ—therefore (because Kṛṣṇa’s name, form, quality are all on the absolute platform); śrī-krśṇa-nāma-ādi—Lord Kṛṣṇa’s name, form, quality, pastimes and so on; na—not; bhavet—can be; grāhyam—perceived; indriyaiḥ—by the blunt material senses; sevō-unmukhe—to one engaged in His service; hi—certainly; jihvā-ādau—beginning with the tongue; svayam—personally; eva—certainly; sphurati—become manifest; adaiḥ—those (Kṛṣṇa’s name, form, quality, and so on).

TRANSLATION

‘Therefore material senses cannot appreciate Kṛṣṇa’s holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord’s holy name and taste the remnants of the Lord’s food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.’

PURPORT

This verse is recorded in Bhakti-rasāmṛta-sindhu (1.2.234).

Text 137

brahmānanda haite pūrṇānanda lilā-rasa
brahma-jñāni ākarṣiyā kare ātma-vaśa

SYNONYMS

brahma-ānanda—the pleasure of self-realization; haite—from; pūrṇa-ānanda—complete pleasure; lilā-rasa—the mellow of the pastimes of the Lord; brahma-jñāni—those who are on the platform of Brahman understanding; ākarṣiyā—attracting; kare—make; ātma-vaśa—subordinate to Kṛṣṇa.

TRANSLATION

‘The mellow of Lord Kṛṣṇa’s pastimes, which are full of bliss, attract the jñāni from the pleasure of Brahman realization and conquer him.’
PURPORT

When one understands that he belongs not to the material world but to the spiritual world, one is called liberated. Being situated in the spiritual world is certainly pleasurable, but those who realize the transcendental name, form, qualities and pastimes of Lord Kṛṣṇa enjoy transcendental bliss many times more than one who has simply realized the self. When one is situated on the platform of self-realization, he can certainly be easily attracted by Kṛṣṇa and become a servant of the Lord. This is explained in Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā
aḥ śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

“One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” (Bg. 18.54)

When one becomes spiritually realized (brahma-bhūta), he becomes happy (prasannātmā), for he is relieved from material conceptions. One who has attained this platform is not agitated by material action and reaction. He sees everyone on the platform of spirit soul (panditāḥ sama-darśinaḥ). When one is completely realized, he can rise to the platform of pure devotional service (mad-bhaktiṁ labhate parām). When one comes to the platform of bhakti, devotional service, he automatically realizes who Kṛṣṇa is.

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

“One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” (Bg. 18.55)

It is only on the bhakti platform that one can understand the Supreme Personality of Godhead Kṛṣṇa and His transcendental name, form, qualities, pastimes and entourage. Being thus qualified spiritually (viśate tad-anantaram), one is allowed to enter the spiritual kingdom of God and return home, back to Godhead.

TEXT 138

śrī Caitanya-caritāmṛta [Madhya-līlā, Ch. 17]
The Lord Travels to Vrndavana

sva-sukha-nibhrta-cetas tad vyudastānyabhāvo
'py ajita-rucira-lilākṛṣṭa-sāras tadiyam
vyatanuta kṛpayā yas tattva-dipā purāṇam
tam akhila-vṛjina-ghnam vyāsa-sūnum nato 'smi

SYNONYMS
sva-sukha—in happiness of the self; nibhrta—solitary; cetāḥ—whose consciousness; tat—because of that; vyudasta—given up; anya-bhāvaḥ—any other type of consciousness; api—although; ajita—of Śrī Kṛṣṇa; rucira—pleasing; lilā—by the pastimes; ākṛṣṭa—attracted; sārāḥ—whose heart; tadiyam—consisting of the activities of the Lord; vyatanuta—spread, manifested; kṛpayā—mercifully; yah—who; tattva-dipam—the bright light of the Absolute Truth; purāṇam—the Purāṇa (Śrimad-Bhāgavatam); tam—unto him; akhila-vṛjina-ghnam—defeating everything inauspicious; vyāsa-sūnum—the son of Vyāsadeva; nataḥ asmi—I offer my obeisances.

TRANSLATION
"'Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmi. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahmān realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke the supreme Purāṇa, known as Śrimad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Kṛṣṇa.'"

PURPORT
This verse was spoken by Śūta Gosvāmi in Śrimad-Bhāgavatam (12.12.68).

TEXT 139

brahmānanda haite pūrṇananda kṛṣṇa-guṇa
ataeva ākārṣaye ātmā-rāmera mana

SYNONYMS
brahmānanda—the pleasure of Brahmān realization; haite—from; pūrṇa-ananda—complete bliss; kṛṣṇa-guṇa—the qualities of Lord Kṛṣṇa; ataeva—
therefore; ākaśaye—attract; ātmā-rāmera mana—the minds of self-realized persons.

**TRANSLATION**

“The transcendental qualities of Śrī Kṛṣṇa are completely blissful and relishable. Consequently Lord Kṛṣṇa’s qualities attract even the minds of self-realized persons from the bliss of self-realization.

**TEXT 140**

आत्मारमाश्च मनयो निर्गत्वः अपूर्कस्ये ।
कुर्विन्तय आहितकिं भक्तिम

ḥariḥ: ॥ १४०

ātmārāmāś ca munayo
nirgrantha apiy urukrame
kurvanti ahaītukiṁ bhaktim
ittham-bhūta-guṇo hariḥ

**SYNONYMS**

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

**TRANSLATION**

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

**TEXT 141**

एहि सब रंगः—कुष्ठचरण-संघं ।
आभारामे न महं तुलसीर पक्षे ॥ १४१ ॥
ei saba rahu — kṛṣṇa-carana-sambandhe
ātma-rāmera mana hare tulasira gandhe

SYNONYMS

ei saba rahu—apart from the pastimes of Lord Kṛṣṇa; kṛṣṇa-carana-sambandhe—in relation to the lotus feet of Kṛṣṇa; ātma-rāmera—of self-realized persons; mana—the mind; hare—attracts; tulasira gandhe—the aroma of tulasī leaves.

TRANSLATION

"Apart from the pastimes of Lord Kṛṣṇa, when tulasī leaves are offered at the lotus feet of Śrī Kṛṣṇa, even the aroma of the leaves attracts the minds of self-realized persons.

TEXT 142

tasāyāravinda-nayanasya pada-aravinda-
kiṁjalka-miśra-tulasi-makaranda-vāyuḥ
antaragataḥ svavivareṇa cakāra teṣāṁ
saṅkṣobham aksara-juśām api citta-tanvoh

SYNONYMS

tasya—of Him; aravinda-nayanasya—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; pada-aravinda—of the lotus feet; kiṁjalka—with saffron; miśra—mixed; tulasi—of tulasī leaves; makaranda—with the aroma; vāyuḥ—the air; antaragataḥ—entered; sva-vivareṇa—through the nostrils; cakāra—created; teṣām—of them; saṅkṣobham—strong agitation; aksara-juśām—of the impersonally self-realized (Kumaras); api—also; citta-tanvoh—of the mind and body.

TRANSLATION

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

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.15.43). Vidura and Maitreya discussed the pregnancy of Diti. Diti’s pregnancy caused the demigods to be very much afraid, and the demigods went to see Lord Brahmā. Lord Brahmā explained the original incident involving the cursing of Jaya and Vijaya by the Catuḥsana Kumāras. Sometimes the Catuḥsana Kumāras went to Vaikuṇṭha to visit Nārāyaṇa, the Supreme Personality of Godhead, and once they were stopped from entering the palace at the seventh gate by two doorkeepers named Jaya and Vijaya. Due to their jealousy, Jaya and Vijaya would not allow the Kumāras entry, and consequently the Kumāras became angry and cursed Jaya and Vijaya, condemning them to take birth in a family of asuras in the material world. The omniscient Personality of Godhead could immediately understand the incident, and He came with His eternal consort the goddess of fortune. The Catuḥsana Kumāras immediately offered their obeisances unto the Lord. Simply by seeing the Lord and smelling the aroma of tulasi and saffron from His lotus feet, the Kumāras became devotees and abandoned their long-cherished impersonalism. Thus the four Kumāras were turned into Vaiṣṇavas simply by smelling the aromatic tulasi mixed with saffron. Those who are actually on the platform of Brahman realization and who have not offended the lotus feet of Kṛṣṇa can immediately become Vaiṣṇavas simply by smelling the aroma of the Lord’s lotus feet. However, those who are offenders or demons are never attracted to the Lord’s personal feature, even though they may visit the Lord’s temple many times. In Vṛndavana we have seen many Māyāvādī sannyāsīs who do not even come to the temple of Govindajī, Gopinath or Madana-mohana because they think that such temples are māyā. Therefore they are called Māyāvādīs. Śrī Kṛṣṇa Caitanya Mahāprabhu therefore said that the Māyāvādīs are the greatest offenders.

TEXT 143

अतेव नाम नामांस्नात्तं न आयनं तां कार्यम्

"ataeva kṛṣṇa-nāma na aise tāra mukhe
māyāvādi-gaṇa yāte mahā bahir-mukhe"

SYNONYMS

ataeva—therefore; kṛṣṇa-nāma—the holy name of Kṛṣṇa; nā—does not; aise—come; tāra mukhe—in their mouths; māyāvādi-gaṇa—all the Māyāvādīs; yāte—because; mahā bahīḥ-mukhe—great offenders by dint of strong atheism.
The Lord Travels to Vrndavana

TRANSLATION

"Because the Māyāvādīs are great offenders and atheistic philosophers, the holy name of Kṛṣṇa does not come from their mouths.

PURPORT

Because they are constantly blaspheming the Supreme Personality of Godhead by saying that He has no head, hands or legs, Māyāvādī philosophers remain offenders for many, many births, even though they have partially realized Brahma. However, if such impersonalists are not offenders at the lotus feet of the Lord, they immediately become devotees in the association of a devotee. In other words, if an impersonalist is not an offender, he can become a devotee if he gets a chance to associate with other devotees. If he is an offender, he cannot be converted even by the association of the Supreme Personality of Godhead. Śrī Kṛṣṇa Caitanya Mahāprabhu was very much afraid of this Māyāvādī offender; therefore He spoke as follows.

TEXT 144

bhāvakāli vecite āmi āilāṇa kāśipure
grāhaka nāhi, nā vikāya, laṅā yāba ghare

SYNONYMS

bhāvakāli—devotional sentiments; vecite—to sell; āmi—I; āilāṇa—came; kāśipure—to the city of Kāśi; grāhaka nāhi—there is no customer; nā vikāya—do not sell; laṅā yāba ghare—then I must take my commodity back home.

TRANSLATION

"I have come here to sell My emotional ecstatic sentiments in this city of Kāśi, but I cannot find any customers. If they are not sold, I must take them back home.

TEXT 145

bhāri bojha laṅā āilāṇa, kemane laṅā yāba?
alpa-svalpa-mūlya pāṁle, ethāi veciba
SYNONYMS

bhārī bojhā—heavy load; lañā—bearing; āilāṇa—I came; kemane—how; lañā yāba—shall I take it back; alpa-svalpa-mālya—a fraction of the real price; pāile—if I get; ethāi—here; veciba—I shall sell.

TRANSLATION

“I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kāśi.”

PURPORT

Śrī Caitanya Mahāprabhu was selling the transcendental holy name of the Lord. However, Kāśi was a city of Māyāvādīs (impersonalists), and such people will never chant the holy names of the Hare Kṛṣṇa mahā-mantra. Consequently Śrī Caitanya Mahāprabhu was feeling disappointed. How could He teach the Māyāvādīs the importance of chanting the Hare Kṛṣṇa mahā-mantra? The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kāśi. Consequently Śrī Caitanya Mahāprabhu’s commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kāśi, if someone was a little inclined to chant the Hare Kṛṣṇa mantra, He would deliver this big load, although the proper price was not paid.

Actually we experienced this when we came to preach the Hare Kṛṣṇa movement in the West. When we came to New York in 1965, we never expected that the Hare Kṛṣṇa mahā-mantra would be accepted in this country. Nonetheless, we invited people to our storefront to join in chanting the Hare Kṛṣṇa mantra, and the Lord’s holy name is so attractive that simply by coming to our storefront in New York, fortunate young people became Kṛṣṇa conscious. Although this mission was started with insignificant capital, it is now going nicely. The spreading of the Hare Kṛṣṇa mahā-mantra in the West has become successful because the young people were not offenders. The youths who joined this movement were not very advanced as far as purity was concerned, nor were they very well educated in Vedic knowledge, but because they were not offenders, they could accept the importance of the Hare Kṛṣṇa movement. We are now very happy to see that this movement is advancing more and more in the Western countries. We therefore conclude that the so-called mlecchas and yavanas of the Western countries are more purified than offensive Māyāvādīs or atheistic impersonalists.
The Lord Travels to Vṛndāvana

ητα βαλί’ σει νιπρε ατμασάθα καρί’
πρατε υθί μαθυρά καλίλα γαοράχαρι

SYNONYMS
ητα βαλί’—saying this; σει νιπρε—that brähmaṇa; ατμασάθα καρί’—accepting as His devotee; πρατε υθί—rising early in the morning; μαθυρά καλίλα—started for Mathurā; γαοράχαρι—Śrī Caitanya Mahāprabhu.

TRANSLATION
After saying this, Śrī Caitanya Mahāprabhu accepted that brähmaṇa as His devotee. The next morning, rising very early, the Lord started for Mathurā.

TEXT 147

σε ηι τιν ζανζε χελε, ραντζυ ηινεχειλη
θυρ ηεβετε τινζαζε βερε ρατζαηαι ηιι 147 ηι
σει τινα σανζε καλε, πραβουη βιςεδηιλα
dυρα ηαιετε τινα-ηανε γηαρε παθαιλα

SYNONYMS
σει τινα—those three; σανζε—with Śrī Caitanya Mahāprabhu; καλε—go; πραβουη—Śrī Caitanya Mahāprabhu; βιςεδηιλα—forbade; dυρα ηαιετε—from a distance; tινα-ηανε—the three persons; γηαρε—home; παθαιλα—sent back.

TRANSLATION
When Śrī Caitanya Mahāprabhu started for Mathurā, all three devotees started to go with Him. However, the Lord forbade them to accompany Him, and from a distance He asked them to return home.

TEXT 148

ραντζυ βιρεζε τινε εκετζε καζιλεζη
ραντζουζε γαζε κερε ηροηζε ημντε ηςινη ηιι 148 ηι
prabhura viraehe tine ekatra miliyā
prabhuguṇa gāṇa kare prreme matta hañā

SYNONYMS
prabhura viraehe—because of separation from the Lord; tine—all three; ekatra—together; miliyā—meeting; prabhuguṇa—the transcendental qualities of the Lord; gāṇa kare—chant; prreme—with love; matta hañā—being mad.
Feeling separation from the Lord, the three used to meet and glorify the holy qualities of the Lord. Thus they were absorbed in ecstatic love.

TEXT 149

‘प्रयागे’ असिया अङ्गे बैल बैल-स्नान।
‘माधव’ देखिया ग्रेमे बैल नृत्य-गान।

‘prayāge’ āsiyā prabhu kai/a veni-snāna
‘mādhava’ dekhiyā preme kaila nṛtya-gāna

SYNONYMS

prayāge—to Prayaga; āsiyā—coming; prabhu—Śrī Caitanya Mahāprabhu; kaila—did; veni-snāna—bathing in the confluence of the Ganges and Yamunā; mādha/a—the predominating Deity there, Veṇī Mādha/a; dekhiyā—seeing; preme—in ecstatic love; kaila—performed; nṛtya-gāna—dancing and chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Prayaga, where He bathed at the confluence of the Ganges and the Yamunā. He then visited the temple of Veṇī Mādha/a and chanted and danced there in ecstatic love.

PURPORT

The city of Prayaga is situated a few miles from the city of Allahabad. The name Prayaga is given due to successful sacrifices performed there. It is said: prakṛtāh yāga/yaga-phalarī yasmāt. If one performs sacrifices at Prayaga, he certainly gets immediate results without difficulty. Prayaga is also called Tirtharāja, the king of all places of pilgrimage. This holy place is situated on the confluence of the Rivers Ganges and Yamunā. Every year a fair takes place there known as Māgha-melā, and every twelve years a Kumbha-melā is also held. In any case, many people come to bathe there every year. During Māgha-melā, people from the local district generally come, and during Kumbha-melā people come from all over India to live there and bathe in the Ganges and Yamunā. Whoever goes there immediately feels the place’s spiritual influence. A fort located there was constructed by the Emperor Akbar about five hundred years ago, and near the fort is a place called Trivenī. On the other side of Prayaga is an old place known as Pratiśṭhāna-pura. It is also well known as Jhūnsī. Many saintly people live there, and consequently it is very attractive from the spiritual point of view.
As soon as Sri Caitanya Mahaprabhu saw the River Yamuna, He threw Himself in it. Balabhadra Bhattacharya hastily caught the Lord and very carefully raised Him up again.

The Lord stayed at Prayaga for three days. He delivered the holy name of Krsna and ecstatic love. Thus He delivered many people.
TEXT 153

Srī Caitanya-caritāmṛta [Madhya-līlā, Ch. 17]

SYNONYMS

mathurā—to Mathurā; calite—going; pathe—on the road; yathā—wherever; rahā—staying; yāya—goes; kṛṣṇa-nāma-prema—the holy name of Kṛṣṇa and His ecstatic love; diya—delivering; lokere nācāya—made the people dance.

TRANSLATION

Wherever the Lord stopped to rest on the way to Mathurā, He delivered the holy name of Kṛṣṇa and ecstatic love of Kṛṣṇa. Thus He made the people dance.

TEXT 154

Srī Caitanya-caritāmṛta [Madhya-līlā, Ch. 17]

SYNONYMS

parve—formerly; yena—as; dakṣiṇa—South India; yāite—going to; loka—the people; nistārilā—He delivered; paścima—desē—in the western countries; taiche—similarly; saba—all; vaiṣṇava—devotees; karilā—made.

TRANSLATION

When the Lord toured South India, He delivered many people, and when He traveled in the western sector, He similarly converted many people to Vaiṣṇavism.

PURPORT

Formerly Śrī Caitanya Mahāprabhu converted people when He toured southern and western India. Similarly, this Hare Kṛṣṇa movement is now delivering the people of the Western world wherever devotees are chanting the holy names. This is all being done by the Lord’s mercy. Śrī Caitanya Mahāprabhu predicted that He would deliver people in every city and village of the world by giving them a chance to chant the Hare Kṛṣṇa maha-mantra.
The Lord Travels to Vṛndāvana

**Text 156**

pathe yāhāṁ yāhāṁ haya yamunā-dārsana
tāhāṁ jhāṅpa diya paṭe preme acetana

**SYNONYMS**

*pathe*—on the road; *yāhāṁ yāhāṁ*—wherever; *haya*—there is; *yamunā-dārsana*—meeting with the Yamunā River; *tāhāṁ*—there; *jhāṅpa diya paṭe*—jumps over and falls down; *preme acetana*—unconscious in the ecstasy of love.

**TRANSLATION**

While the Lord was going to Mathurā, He came across the River Yamunā several times, and as soon as He saw the River Yamunā, He would immediately jump in, falling unconscious in the water in the ecstasy of love of Kṛṣṇa.

**TEXT 155**

मथुरा-निकृष्टे आइल—मथुरा देखिया।
दंगबं हंगं पड़े प्रेमाविष्ट हंगः॥ १५५॥

*mathurā-nikṛṣṭe āil—mathurā dekhīyā
daṅgavat haṅṅa paḍe premāvishṭa haṅṅa

**SYNONYMS**

*mathurā-nikṛṣṭe*—near Mathurā; *āil*—came; *mathurā dekhīyā*—seeing the city of Mathurā; *daṅgavat haṅṅa*—offering obeisances; *paḍe*—falls down; *prema-āvishṭa haṅṅa*—in the great ecstasy of love.

**TRANSLATION**

When He approached Mathurā and saw the city, He immediately fell to the ground and offered obeisances with great ecstatic love.

**TEXT 156**

मथुरा आसिया कैला ‘विश्रामघाट’ स्नान।
‘जन्मस्थाने’ ‘केशव’ देखि करिला प्राणं॥ १५६॥

*mathurā āsiyā kailā ‘viśrāma-ghāṭa’ snāna
‘janma-sthāne’ ‘kesava’ dekhī karīlā praṇāma

**SYNONYMS**

*mathurā āsiyā*—coming in to Mathurā; *kailā*—performed; *viśrānti-tīrthe*—at the bathing place known as Viśrāma-ghāṭa; *snāna*—bathing; *janma-sthāne*—at
the place of Lord Kṛṣṇa’s birth; keśava—the Deity named Keśava; dekhi’—seeing; karilā prañāma—offered His respectful obeisances.

**TRANSLATION**

When Śrī Caitanya Mahāprabhu entered the city of Mathurā, He took His bath at Viṣrāma-ghāta. He then visited the birthplace of Kṛṣṇa and saw the Deity named Keśavaji. He offered His respectful obeisances to this Deity.

**PURPORT**

At the present moment, the temple of Keśavaji is very much improved. At one time, Kesavaji-mandira was attacked by the emperor Aurangzeb, who constructed such a big mosque there that the temple of Keśavaji was insignificant in comparison. However, with the help of many rich Mađwaris, the temple has improved, and a very large temple is now being constructed so that the mosque is now appearing diminished in comparison. Many archeological discoveries have been made there, and many people from foreign countries are beginning to appreciate Kṛṣṇa’s birthplace. This Kṛṣṇa consciousness movement is attracting many foreigners to the Keśavaji temple, and now they will also be attracted by the Kṛṣṇa-Balarāma temple in Vṛndāvana.

**TEXT 157**

प्रेमानन्दे नाचे, गाय, सघन छुंकार।
प्रभुर प्रेमावेश देखि’ लोके चम्कार॥ १५७ ॥

premānande nāce, gāya, saghana huṅkāra
prabhura premāvesa dekhi’ loke camatkāra

**SYNONYMS**

prema-ānande—in ecstatic love; nāce—dances; gāya—chants; saghana—repeatedly; huṅkāra—tumultuous sound vibrations; prabhura—of Lord Śrī Caitanya Mahāprabhu; prema-āvesa—ecstatic love; dekhi’—seeing; loke—all people; camatkāra—astonished.

**TRANSLATION**

When Śrī Caitanya Mahāprabhu chanted, danced and made loud vibrations, all the people were astonished to see His ecstatic love.

**TEXT 158**

एकबिंगु पड़े प्रभुर चरण धरिया।
प्रभु—संज्ञे नृत्य करे प्रेमाविष्ट हंगा॥ १५८ ॥

एकबिंगु पड़े प्रभुर चरण धरिया।
प्रभु—संज्ञे नृत्य करे प्रेमाविष्ट हंगा॥ १५८ ॥
eka-vipra pađe prabhura caraṇa dhariyā
drabhu-saṅge nṛtya kare premāviṣṭa haṅā

SYNONYMS
eka-vipra—one brahma; pađe—falls down; prabhura—of Śrī Caitanya Mahāprabhu; caraṇa dhariyā—catching the lotus feet; prabhru-saṅge—with Śrī Caitanya Mahāprabhu; nṛtya kare—he dances; prema-āviṣṭa haṅā—being absorbed in ecstatic love.

TRANSLATION
One brahma fell at the lotus feet of Śrī Caitanya Mahāprabhu and then began to dance with Him in ecstatic love.

TEXT 159
duṅhe preme nṛtya kari’ kare kolaṅkuli
hari kṛṣṇa kaha duṅhe bale bāhu tuli’

SYNONYMS
duṅhe—both of them; preme—in ecstatic love; nṛtya kari’—dancing; kare—do; kolaṅkuli—embracing; hari—the holy name of Hari; kṛṣṇa—the holy name of Kṛṣṇa; kaha—go on chanting; duṅhe—both of them; bale—speak; bāhu tuli’—raising the arms.

TRANSLATION
Both of them danced in ecstatic love and embraced one another. Raising their arms, they said, “Chant the holy names of Hari and Kṛṣṇa!”

TEXT 160
loka ‘hari’ ‘hari’ bale, kolaṅhala haṅla
‘keśava’-sevaka prabhuke māḷā parāila

SYNONYMS
loka—all the people; hari hari bale—began to chant the holy names Hari, Hari; kolaṅhala haṅla—there was a great uproar; keśava-sevaka—the priest in the service
of Lord Keśava; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *mālā parāila*—offered a garland.

**TRANSLATION**

All the people then began to chant, “Hari! Hari!” and there was a great uproar. The priest in Lord Keśava’s service offered Śrī Caitanya Mahāprabhu a garland.

**TEXT 161**

লোকে কহে প্রভু দেখি হং বিস্ময়।
ঐছে হেন প্রেম ‘লৌকিক’ কহু নয়। ॥ ১৬১ ॥

*loke kahe prabhu dekhi*’ hānā vismaya
*aiche hena prema ‘laukika’ kabhu naya*

**SYNONYMS**

*loke kahe*—the people said; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi*’—seeing; *hānā vismaya*—being struck with wonder; *aiche*—such; *hena*—similar; *prema*—love of Godhead; *laukika*—ordinary; *kabhu naya*—never is.

**TRANSLATION**

When the people saw Śrī Caitanya Mahāprabhu’s dancing and chanting, they were struck with wonder, and they all said, “Such transcendental love is never an ordinary thing.”

**TEXT 162**

য়ঃহার দর্শনে লোকে প্রেমেতে মন্তু হং এঃ
হাসে, কাঞ্চে, নাচে, গায়, কৃষ্ণনাম লং। ॥ ১৬২ ॥

*yānāhāra darśane loke preme manto hānā
hāse, kānde, nāce, gāya, kṛṣṇa-nāma laṅā*

**SYNONYMS**

*yānāhāra darśane*—by seeing whom; *loke*—people; *preme*—in love; *manto hānā*—becoming mad; *hāse*—laugh; *kānde*—cry; *nāce*—dance; *gāya*—chant; *kṛṣṇa-nāma laṅā*—taking the holy name of Lord Kṛṣṇa.

**TRANSLATION**

The people said, “Simply by seeing Śrī Caitanya Mahāprabhu, everyone is maddened with love of Kṛṣṇa. Indeed, everyone is laughing, crying, dancing, chanting and taking the holy name of Kṛṣṇa.
TEXT 163

sarvātha-niścita—iṁho kṛṣṇa-avatāra
mathurā āilā lokera karite nistāra

SYNONYMS

sarvātha—in every respect; niścita—ascertained; iṁho—He; kṛṣṇa-avatāra—in
carnation of Lord Kṛṣṇa; mathurā āilā—has come to Mathurā; lokera—of the
people; karite—to perform; nistāra—deliverance.

TRANSLATION

“Certainly Śrī Caitanya Mahāprabhu is in all respects the incarnation of
Lord Kṛṣṇa. Now He has come to Mathurā to deliver everyone.”

TEXT 164

tabe mahāprabhu sei brāhmaṇe laṁā
tāṅhare puchilā kichu nibhīte vasiyā

SYNONYMS

tabe—after that; mahāprabhu—Śrī Caitanya Mahāprabhu; sei—that;
brāhmaṇe—brāhmaṇa; laṁā—taking; tāṅhare—unto him; puchilā—inquired;
kichu—something; nibhīte vasiyā—sitting in a solitary place.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu took aside the brāhmaṇa. Sitting in a
solitary place, the Lord began to question him.

TEXT 165

‘ārya, sarala, tumi—vrddha brāhmaṇa
kāhān haitë pāile tumi ei prema-dhana?’
SYNONYMS
ārya—advanced in devotional service; sarala—simple; tumi—you; vrddha brāhmaṇa—elderly brāhmaṇa; kāhān haite—from where; pāile tumi—did you obtain; ei—this; prema-dhana—transcendental opulence of ecstatic love.

TRANSLATION
Śri Caitanya Mahāprabhu said, “You are an elderly brāhmaṇa, you are sincere, and you are advanced in spiritual life. Wherefrom have you gotten this transcendental opulence of ecstatic love for Kṛṣṇa?”

TEXT 166

vipra kahe,—‘śripād Šri-mādha-vendra-puri
bhramite bhramite aila mathura-nagari

SYNONYMS
vipra kahe—the brāhmaṇa said; śripāda—His Holiness; sri-mādha-vendra-puri—Śri Mādhavendra Puri; bhramite bhramite—while touring; aila—came; mathura-nagari—to the city of Mathurā.

TRANSLATION
The brāhmaṇa replied, “His Holiness Śrīla Mādhavendra Puri came to the city of Mathurā while he was on a tour.

TEXT 167

kṛpa kari’ terhe te mora nilaye aila·
more siśya kari’ mora hate ‘śikṣa’ kaila·

SYNONYMS
kṛpa kari’—by his causeless mercy; tehe—he; mora nilaye—to my humble place; aila—came; more—me; siśya kari’—accepting as his disciple; mora hâte—from my hand; bhikṣa kaila—accepted lunch.
TRANSLATION

“While at Mathurā, Śripāda Mādhavendra Puri visited my house and accepted me as a disciple. He even took lunch at my home.

TEXT 168

**gopāla prakāṭa kari’ sevā kaila ‘mahāsaya’**
**adyāpiha tānhāra sevā ‘govardhane’ haya** || 168 ||

gopāla prakaṭa kari’ serva kaila ‘mahāṣaya’
adhyāpiha tānhāra serva ‘govardhane’ haya

SYNONYMS

gopāla—the Deity Gopāla; prakāta kari’—installing; sevā—service; kaila—did; mahāṣaya—that great personality; adhyāpiha—still now; tānhāra—of that Deity Gopāla; sevā—the service; govardhane—on the Govardhana Hill; haya—is conducted.

TRANSLATION

“After installing the Deity Gopāla, Śrīla Mādhavendra Puri rendered Him service. That very Deity is still being worshiped at Govardhana Hill.”

TEXT 169

**śuni’ prabhu kaila tānra caraṇa vandana**
**bhaya pāṇā prabhu-pāya paḍilā brāhmaṇa** || 169 ||

śuni’ prabhu kaila tānra caraṇa vandana
bhaya pāṇā prabhu-pāya paḍilā brāhmaṇa

SYNONYMS

śuni’—after hearing; prabhu—Śrī Caitanya Mahāprabhu; kaila—did; tānra—of him; caraṇa vandana—worshiping the feet; bhaya pāṇā—being afraid; prabhu-pāya—at the lotus feet of Śrī Caitanya Mahāprabhu; paṭilā—fell down; brāhmaṇa—the brāhmaṇa.

TRANSLATION

As soon as Caitanya Mahāprabhu heard about Mādhavendra Puri’s relationship with the brāhmaṇa, He immediately offered obeisances at his feet. Becoming fearful, the brāhmaṇa also immediately fell at the Lord’s feet.
TEXT 170

prabhu kahe,—
"tumi ‘guru’, āmi ‘śiṣya’-prāya
‘guru’ hañā ‘śiṣye’ namaskāra nā yuyāya

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; tumi—you; guru—My spiritual master; āmi—I; śiṣya-prāya—like your disciple; guru hañā—being the spiritual master; śiṣye—unto the disciple; namaskāra—obeisances; nā yuyāya—is not befitting.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “You are on the platform of My spiritual master, and I am your disciple. Since you are My spiritual master, it is not befitting that you offer Me obeisances.”

TEXT 171

śuniyā vismita vipra kahe bhaya pāñā
aiche vāt kaha kene sannyāsī hañā

SYNONYMS

śuniyā—after hearing; vismita—astonished; vipra—the brāhmaṇa; kahe—said; bhaya pāñā—being afraid; aiche vāt—such a statement; kaha—You say; kene—why; sannyāsī hañā—although You are a sannyāsi.

TRANSLATION

Upon hearing this, the brāhmaṇa became afraid. He then said, “Why do You speak like this? You are a sannyāsi.”

TEXT 172

kīkṣita tōmār śreṣṭhī dēkhi’ mone abhūyāni
mārthabāndha-pūrār ‘sambhā’ ṛṇ—jāni

SYNONYMS

kīkṣita—desirous; tōmār—Your; śreṣṭhī—esteemed; dēkhi’—saw; mone—on that day; abhūyāni—displeased; mārthabāndha—meditative; pūrār—meditating; ‘sambhā’—matter; ṛṇ—可谓是; jāni—knew.
The Lord Travels to Vrndavana

**SYNONYMS**

_kintu_—still; _tomàra prema_—Your ecstatic love; _dekhì_—after seeing; _mane_—in my mind; _anumàni_—I imagine; _madhavendra-purìra_—of Sri Madhavendra Puri; _sambandha_—relationship; _dhara_—You have; _jàni_—I can understand.

**TRANSLATION**

“Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Madhavendra Puri. This is my understanding.

**TEXT 173**

_ kròñç pùrìra tòñha, yìñha tòñhàra ‘sambandha’ _

_kròñçā-prema tāñhā, yāñhā tāñhāra ‘sambandha’_

**SYNONYMS**

_kròñçā-prema-love of Kṛṣṇa; tāñhā—there; yāñhā—where; tāñhāra—his; sambandha—relationship; tāñhā vinā—without him; ei premāra—of this ecstatic love; kāhān nāhi gandha—there is no possibility of even a scent.

**TRANSLATION**

“This kind of ecstatic love can be experienced only when one has a relationship with Madhavendra Puri. Without him, even a scent of such transcendental ecstatic love is impossible.”

**TEXT 174**

_ tabe bhattacarya tòre ‘sambandha’ kahila _

_tabe bhattacarya tìre ‘sambandha’ kahila_ _sunì’ ànanàdità vipra nàcìte làgilà_

**SYNONYMS**

_tabe—thereafter; bhattacarya—Balabhadra Bhaṭṭacarya; tìre—unto the brāhmaṇa; sambandha kahila—explained the relationship; sunì’—after hearing; ànanàdità—being pleased; vipra—the brāhmaṇa; nàcìte làgilà—began to dance.
TRANSLATION

Balabhadra Bhaṭṭācārya then explained the relationship between Mādhava-pūri and Śrī Caitanya Mahāprabhu. After hearing this, the brāhmaṇa became very pleased and began to dance.

TEXT 175

tabe vipra prabhure lañā āilā nija-ghare
āpana-icchāya prabhura nānā sevā kare

SYNONYMS

tabe—thereafter; vipra—the brāhmaṇa; prabhure—Śrī Caitanya Mahāprabhu; lañā—taking; āilā—came back; nija-ghare—to his home; āpana-icchāya—by his own will; prabhura—of Śrī Caitanya Mahāprabhu; nānā—various; sevā—services; kare—rendered.

TRANSLATION

The brāhmaṇa then took Śrī Caitanya Mahāprabhu to his home and, out of his own free will, began to serve the Lord in various ways.

TEXT 176

bhikṣā lagi’ bhattacārye karaila randhana
tabe mahāprabhu hāsi’ balilā vacana

SYNONYMS

bhikṣā lagi’—for lunch; bhaṭṭācārye—Balabhadra Bhaṭṭācārya; karaila randhana—made to cook; tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; hāsi’—smiling; balilā vacana—said these words.

TRANSLATION

He asked Balabhadra Bhaṭṭācārya to cook Śrī Caitanya Mahāprabhu’s lunch. At that time, the Lord, smiling, spoke as follows.
TEXT 177

“পুরী-গোসাঙ্গি তোমার ঘরে কর্যাছেন শিক্ষা।
মোর ভূমি শিক্ষা দেহ,--এই মোর ‘শিক্ষা’গুলি” ১৭৭॥

“puri-gosâñi tomâra ghare karyâchena bhikśâ
more tumi bhikśâ deha, —ei mora ‘śikṣā’”

SYNONYMS

puri-gosâñi—Madhavendra Puri; tomâra ghare—at your place; karyâchena bhikśâ—accepted lunch; more—for Me; tumi bhikśâ deha—better for you to cook; ei—that; mora śikṣā—My instruction.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Madhavendra Puri has already taken lunch at your place. Therefore you may cook and give Me the food. That is My instruction.”

TEXT 178

যদ্যপাদবর্তি শ্রেষ্ঠঃ শ্রেষ্ঠঃ দেবতে॥ জনঃ ।
স যৎ প্রামাণ্য কুরুতে লোকং প্রমাণং করুতে॥ ১৭৮॥

yad yad ācarati śreṣṭhas
tat tat evetaro janaḥ
sa yat pramāṇam kurute
lokas tad anuvartate

SYNONYMS

yat yat—however; ācarati—behaves; śreṣṭha—the best man; tat tat—that; eva—certainly; itaraḥ—the lesser; janaḥ—men; saḥ—he; yat—which; pramāṇam—standard; kurute—shows; lokah—the people; tat—that; anuvartate—follow.

TRANSLATION

“Whatever action is performed by a great man, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.”

PURPORT

This is a quotation from Bhagavad-gitā (3.21).
TEXT 179

yadyapi ‘sanoḍiyā’ haya seita brāhmaṇa
sanoḍiyā-ghare sannyāsi nā kare bhojana

SYNONYMS

yadyapi—although; sanoḍiyā—a priest of the Sanoḍiyā community; haya—was; seita—that; brāhmaṇa—brāhmaṇa; sanoḍiyā-ghare—in the house of a Sanoḍiyā (goldsmith); sannyāsi—a person in the renounced order of life; nā kare bhojana—does not accept food.

TRANSLATION

The brāhmaṇa belonged to the Sanoḍiyā brāhmaṇa community, and a sannyāsi does not accept food from such a brāhmaṇa.

PURPORT

In northwestern India, vaiśyas are divided in various subdivisions. Śrīla Bhaktivinoda Ṭhākura points out that they are divided as Āgaraoyāla, Kālaoyāra and Sānoyāda. Out of them, the Āgaraoyālas are supposed to be first-class vaiśyas, and the Kālaoyāras and Sānoyādas are considered lower due to their occupational degradation. The Kālaoyāras generally take wine and other intoxicants. Although they are vaiśyas, they are considered to belong to a lower class. The priests who guide the Kālaoyāras and the Sānoyādas are called Sanoḍiyā brāhmaṇas. Śrīla Bhaktivinoda Ṭhākura states that the word sānoyāda in Bengal indicates suvārṇa-vanik. In Bengal there are priests who guide the suvārṇa-vanik community, which is also considered a low class. There is little difference between the Sānoyāda and the suvārṇa-vanik. Generally the suvārṇa-vaniks are bankers dealing in gold and silver. In western India, the Āgaraoyālas also belong to the banking profession. This is the original business of the suvārṇa-vanik or Āgaraoyāla community. Historically, the Āgaraoyālas came from the up-country named Ayodha, and the suvārṇa-vanik community came from Ayodha. It appears that the suvārṇa-vaniks and the Āgaraoyālas belong to the same community. The Sanoḍiyā brāhmaṇas were the guides of the Kālaoyāra and Sānoyāda. They are therefore considered to be lower-class brāhmaṇas, and a sannyāsi is not allowed to take alms or food from them. However, Śrī Caitanya Mahāprabhu accepted lunch cooked by a Sanoḍiyā brāhmaṇa simply because he belonged to Mādhavendra Puri’s community. Śrīla Mādhavendra Puri was the spiritual master of Ṭīvra Puri, who was the spiritual master of Śrī Caitanya Mahāprabhu. Thus a spiritual relationship is established on the spiritual platform without consideration of material inferiority or superiority.
TEXT 180

**ভাবিপি পুরী দেখির তার ‘বৈষ্ণব-াচার’।
‘শিষ্য’ করি’ তার ভিক্ষা | কৈল অঙ্গিকার || ১৮০ ||**

**tathāpi purī dekhi’ tāṅra ‘vaisnava’-ācāra
‘sīṣya’ kari’ tāṅra bhikṣā kaila anģikāra**

**SYNONYMS**

tathāpi—still; purī—Mādhavendra Puri; dekhi’—after seeing; tāṅra—of the brāhmaṇa; vaisnava-ācāra—behavior like a Vaiṣṇava; sīṣya kari’—accepting him as his disciple; tāṅra bhikṣā—food offered by him; kaila anģikāra—accepted.

**TRANSLATION**

Although the brāhmaṇa belonged to the Sanoḍiyā community, Śrīla Mādhavanedra Puri saw that he behaved like a Vaiṣṇava and therefore accepted him as his disciple. The food he cooked was also accepted by Mādhavanendra Puri.

TEXT 181

**মহাপ্রভু তাহে যদি ‘ভিক্ষা’ মাগিল।
দৈন্ত করিয়ে সেই বিপ্র কহিতে লাগিল || ১৮১ ||**

**mahāprabhu tāṅre yadi ‘bhikṣā’ māgila
dainya kari’ sei vipra kahite lāgila**

**SYNONYMS**

mahāprabhu—Śrī Caitanya Mahāprabhu; tāṅre—from him; yadi—when; bhikṣā māgila—requested lunch; dainya kari’—out of humility; sei vipra—that brāhmaṇa; kahite lāgila—began to speak.

**TRANSLATION**

Therefore Śrī Caitanya Mahāprabhu willingly requested food from the brāhmaṇa, and the brāhmaṇa, feeling a natural humility, began to speak as follows.

TEXT 182

**ভোমারে ‘ভিক্ষা’ দিব—বড় ভাগ্য লে আমার।
তুমি—ঈশ্বর, নাহি ভোমার বিদি-ব্যক্তি || ১৮২ ||**
tomare ‘bhikṣā’ dība—baḍa bhāgya se āmāra
tumi—iśvara, nāhi tomāra vidhi-vyavahāra

SYNONYMS
tomare—unto You; bhikṣā dība—I shall offer food; baḍa bhāgya—great fortune; se—that; āmāra—my; tumi—You; iśvara—the Supreme Personality of Godhead; nāhi—there is not; tomāra—of You; vidhi-vyavahāra—regulative behavior.

TRANSLATION
“It is a great fortune for me to offer You food. You are the Supreme Lord, and, being in the transcendental position, You are not restricted in any way.

TEXT 183

‘मूर्ख-लोक करिबेक भोमार निन्दना ।
सहिते ना पारियु सेह ‘दुष्टेकर वचन।’

’sūrkhā’-loka karibeka tomāra nindana
sahite nā pārimu sei ‘duṣṭe’ra vacana

SYNONYMS
mūrkha-loka—foolish persons; karibeka—will do; tomāra nindana—blaspheming You; sahite nā pārimu—I shall not be able to tolerate; sei—those; duṣṭera vacana—words of mischievous persons.

TRANSLATION
“Foolish people will blaspheme You, but I shall not tolerate the words of such mischievous people.”

PURPORT
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that although the brāhmaṇa did not belong to a superior community, he fearlessly chastised so-called caste brāhmaṇas because he was situated on the platform of pure devotional service. There are people who are opposed to Śrī Caitanya Mahāprabhu’s accepting a Vaiṣṇava belonging to a lower caste. Such people do not consider maha-prasāda transcendental, and therefore they are described here as mūrkha (foolish) and duṣṭa (mischievous). A pure devotee has the power to challenge such high-caste people, and his brave statements are not to be considered proud or puffed up. On the contrary, he is to be considered straightforward. Such a person does not like to flatter high-class brāhmaṇas who belong to the non-Vaiṣṇava community.
The Lord Travels to Vṛndāvana

TEXT 184

prabhu kahe, — sruti, smṛti, yata ṛṣi-gaṇa
sabe ‘eka’-mata nahe, bhinna bhinna dharma

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; sruti—the Vedas; smṛti—the Purāṇas; yata—all; ṛṣi-gaṇa—great sages; sabe—all of them; eka-mata nahe—do not agree; bhinna bhinna dharma—different grades of religious principles.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “The Vedas, Purāṇas and great learned sages are not always in agreement with one another. Consequently there are different religious principles.

PURPORT

Unless one comes to the Absolute Truth, there is no possibility of agreement. Nāsav ṛṣir yasya mataṁ na bhinnam: it is said that a great learned scholar or sage cannot be exalted unless he disagrees. On the material platform, there is no possibility of agreement; therefore there are different kinds of religious systems. However, the Absolute Truth is one, and when one is situated in the Absolute Truth, there is no disagreement. On that absolute platform the Supreme Personality of Godhead is worshipable. As stated in Bhagavad-gītā (18.55): bhaktīyā māṁ abhijānati yāvān yaṁ cāsmi tattvataḥ. On the absolute platform, the worshipful Deity is one, and the process of worship is also one. That process is bhakti.

There are many different religions throughout the world because they are not all on the absolute platform of devotional service. As confirmed in Bhagavad-gītā (18.66): sarva-dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja. The word ekaṁ means “one,” Kṛṣṇa. On this platform, there are no different religious systems. According to Śrīmad-Bhāgavatam (1.1.2): dharmāḥ projjhita-kaitavo ‘tra. On the material platform, religious systems are different. Śrīmad-Bhāgavatam describes them from the very beginning as dharmāḥ kaitavaḥ, cheating religions. None of these religions are actually genuine. The genuine religious system is that which enables one to become a lover of the Supreme Personality of Godhead. In the words of Śrīmad-Bhāgavatam (1.2.6):

sa vai pūṁsāṁ paro dharmo
yato bhaktir adhokṣaje
"The supreme occupation [\textit{dharma}] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

On this platform there is nothing but the service of the Lord. When a person has no ulterior motive, there is certainly oneness and agreement of principles. Since everyone has a different body and mind, different types of religions are needed. But when one is situated on the spiritual platform, there are no bodily and mental differences. Consequently on the absolute platform there is oneness in religion.

\textbf{TEXT 185}

\begin{center}
\begin{verbatim}
धर्म-स्थापन-हेतु साधुर ब्यवहार ।
पुरि-गोसाठीर ये आचरणं सेिध धर्म सार ॥ १८५ ॥
\end{verbatim}
\end{center}

\begin{verbatim}
dharma-sthāpana-hetu sādhura vyavahāra
puri-gosāñña ye ācarana, sei dharma sāra
\end{verbatim}

\textbf{SYNONYMS}

\begin{verbatim}
dharma-sthāpana-hetu—to establish the principles of religion; sādhura vyavahāra—behavior of a devotee; puri-gosāñña—of Madhavendra Puri; ye ācarana—the behavior; sei—that; dharma sāra—the essence of all religion.
\end{verbatim}

\textbf{TRANSLATION}

"A devotee’s behavior establishes the true purpose of religious principles. The behavior of Madhavendra Puri Gosvāmi is the essence of such religious principles."

\textbf{PURPORT}

Śrīla Bhaktisiddhānta Sarasvatī Thākura gives the following commentary on this passage. A sādhu or an honest man is called a mahājana or a mahātmā. The mahātmā is thus described in \textit{Bhagavad-gītā}:

\begin{verbatim}
mahātmānas tvam māṁ parthah
daivir prakṛtim āśritah
bhajanty ananya-manaso
jñātvā bhūtādīm avyayam
\end{verbatim}
“O son of Prthv, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.” (Bg. 9.13)

In the material world, the word mahatma is understood in different ways by different religionists. Mundaners also come up with their different angles of vision. For the conditioned soul busy in sense gratification, a mahajana is recognized according to the proportion of sense gratification he offers. For instance, a businessman may consider a certain banker to be a mahajana, and karmis desiring material enjoyment may consider philosophers like Jaimini to be mahajanatas. There are many yogis who want to control the senses, and for them Patañjali Rṣi is a mahājana. For the jijnas, the atheist Kapila, Vaśiṣṭha, Durvasā, Dattātreya and other impersonalist philosophers are mahajanatas. For the demons, Hiranyakāśipu, Rāvana, Rāvana’s son Meghanāda, Jarāsandha and others are accepted as mahajanatas. For materialistic anthropologists speculating on the evolution of the body, a person like Darwin is a mahajana. The scientists who are bewildered by Kṛṣṇa’s external energy have no relationship with the Supreme Personality of Godhead, yet they are accepted by some as mahajanatas. Similarly, philosophers, historians, literary men, public speakers and social and political leaders are sometimes accepted as mahajanatas. Such mahajanatas are respected by certain men who have been described in Śrimad-Bhāgavatam (2.3.19):

śva-vid-varāhostra-kharaiḥ
sarāstutāḥ puruṣāḥ pāśuḥ
na yat-karma-pathopeto
jātu nāma gadāgrajaḥ

“Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.”

Thus on the material platform animalistic leaders are worshiped by animals. Sometimes physicians, psychiatrists and social workers try to mitigate bodily pain, distress and fear, but they have no knowledge of spiritual identity and are bereft of a relationship with God. Yet they are considered mahajanatas by the illusioned. Self-deceived persons sometimes accept leaders or spiritual masters from a priestly order that has been officially appointed by the codes of material life. In this way, they are deceived by official priests. Sometimes people accept as mahajanatas those who have been designated by Śrīla Vrndāvana dāsa Thākura as dhaṅga-vipras (imposter brāhmaṇas). Such imposters imitate the characteristics of Śrīla Haridāsa Thākura, and they envy Haridāsa Thākura, who was certainly a mahajana. They make great artificial endeavors, advertising themselves as great devotees of the Lord or as mystic hypnotists knowledgeable in witchcraft, hypnotism and miracles. Sometimes people accept demons like Pūtanā, Trāṇavarta,
Vatsa, Baka, Aghāsura and Dhenuka, Kāliya and Pralamba. Some people accept imitators and adversaries of the Supreme Personality of Godhead, such as Paunḍraka, Śṛgāla Vāsudeva, the spiritual master of the demons (Śukrācārya), or atheists like Ćārvāka, King Vena, Sugata and Arhat. Such people have no faith in Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. Rather, they accept godless cheaters who present themselves as incarnations of God and cheat foolish people within the material world by word jugglery. Thus many rascals are accepted as mahājanas.

In this material world a person may be famous as a karma-vīra, a successful fruitive worker, or one may be very successful in performing religious duties, or he may be known as a hero in mental speculation (jñāna-vīra), or he may be a very famous renunciant. In any case, Śrīmad-Bhāgavatam (3.23.56) gives the following opinion in this matter.

\[
\text{neha yat karma dharmāya} \\
\text{na virāgāya kalpate} \\
\text{na tīrtha-pada-sevāyai} \\
\text{jivann api mṛto hi saḥ}
\]

"Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead must be considered dead, although he is breathing."

The conclusion is that all pious activity, fruitive activity, religious principles and renunciation must ultimately lead to devotional service. There are different types of processes for rendering service. One may serve his country, people, society, the varṇāśrama-dharma, the sick, the poor, the rich, women, demigods and so on. All this comes under the heading of sense gratification, or enjoyment in the material world. It is most unfortunate that people are more or less attracted by such material activity and that the leaders of these activities are accepted as mahājanas, great ideal leaders. Actually they are only misleaders, but an ordinary man cannot understand how he is being misled.

Narottama dāsa Ṭhākura says: ṣādhu-śāstra-guru-vākyā, cittete kariyā aikya. A ṣādhu is a great personality like Śrī Caitanya Mahāprabhu. The śāstras are the injunctions of revealed scriptures. Those who are devoid of devotional service sometimes mistake those who have mundane motives for mahājanas. The only motive must be kṛṣṇa-bhakti, devotional service to the Lord. Sometimes fruitive workers, dry philosophers, nondevotees, mystic yogis and persons attached to material opulence, women and money are considered mahājanas. However, Śrīmad-Bhāgavatam (6.3.25) gives the following statements about such unauthorized mahājanas:
In this material world, karmīṣ (fruitive actors) are accepted as mahājanas by foolish people who do not know the value of devotional service. Their mundane intelligence and mental speculative methods are under the control of the three modes of material nature. Consequently they cannot understand unalloyed devotional service. They are attracted by material activities, and they become worshipers of material nature. Thus they are known as fruitive actors. They even become entangled in material activities disguised as spiritual activities. In Bhagavad-gītā, such people are described as veda-vāda-rata. They do not understand the real purpose of the Vedas, yet they think of themselves as Vedic authorities. People versed in Vedic knowledge must know Kṛṣṇa as the Supreme Personality of Godhead. Vedaiś ca sarvair āham eva vedyah (Bg. 15.15).

A man covered by illusion cannot understand the proper way; therefore Śrī Caitanya Mahāprabhu says: dharma-sthāpana-hetu sādhura vyavahāra. The behavior of a devotee is the criterion for all other behavior. Śrī Caitanya Mahāprabhu Himself followed the devotional principles and taught others to follow them. Puri-gosāñira ye acarā, sei dharma sāra. Śrī Caitanya Mahāprabhu personally followed the behavior of Madhavendra Puri and advised others to follow his principles. Unfortunately, people have been attracted to the material body since time immemorial.

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there is to be considered like an ass or a cow." (Bhāg. 10.84.13) Those who accept the logic of gañḍalikā-pravāha and follow in the footsteps of pseudo-mahājanas are carried away by the waves of māyā. Bhaktivinoda Ṭhākura therefore warns:

miche māyāra vaše, yāccha bhese,
khāccha hábuḍhubu, bhāi
jiva kṛṣna-dāsa, e 'viśvasa,
ka'le ta' āra duḥkha nāī
“Don’t be carried away by the waves of mâyā. Just surrender to the lotus feet of Kṛṣṇa, and all miseries will end.” Those who follow social customs and behavior forget to follow the path chalked out by the mahājanas; thus they are offenders at the feet of the mahājanas. Sometimes they consider such mahājanas very conservative, or they create their own mahājanas. In this way they ignore the principles of the paramaparā system. This is a great misfortune for everyone. If one does not follow in the footsteps of a real mahājana, one’s plans for happiness will be frustrated. This is elaborately explained in Madhya-lilā (Chapter Twenty-five, verses 55, 56 and 58). It is there stated:

parama kārana iṣvare keha nāhi māne
sva-sva-mata sthāpe para-matera khaṇḍane

tāte chaya darśana haite ‘tattva’ nāhi jāni
‘mahājana’ yei kahe, sei ‘satya’ māni

śrī-krṣṇa-caitanya-vāṇī—amṛtera dhāra
tiṅho ye kahaye vastu, sei ‘tattva’—sāra

People are so unfortunate that they do not accept the instructions of the Supreme Personality of Godhead. Instead, they want to be supported by so-called mahājanas, authorities. Tāte chaya darśana haite ‘tattva’ nāhi jāni: we cannot ascertain the real truth simply by following speculators. We have to follow the footsteps of the mahājanas in the disciplic succession. Then our attempt will be successful. Śrī-krṣṇa-caitanya-vāṇi—amṛtera dhāra: “Whatever is spoken by Śrī Caitanya Mahāprabhu is an incessant flow of nectar.” Whoever accepts His words as reality can understand the essence of the Absolute Truth. No one can ascertain the Absolute Truth by following the philosophy of Sāṅkhya or Pātañjali, for the followers of Sāṅkhya or Pātañjali do not accept Lord Viṣṇu as the Supreme Personality of Godhead (na te viduh svārtha-gatiṁ hi viṣṇum). The ambition of such people is never fulfilled; therefore they are attracted by the external energy. Although mental speculators may be renowned all over the world as great authorities, actually they are not. Such leaders are themselves conservative and not at all liberal. However, if we preach this philosophy, people will consider Vaiṣṇavas very sectarian. Śrīla Mādhavendra Purī was a real mahājana, but misguided people cannot distinguish the real from the unreal. However, a person who is awakened to Kṛṣṇa consciousness can understand the real religious path chalked out by the Lord and His pure devotees. Śrī Mādhavendra Purī was a real mahājana because he understood the Absolute Truth properly and throughout his life behaved like a pure devotee. Śrī Caitanya Mahāprabhu approved the method of Śrī Mādhavendra Purī. Therefore, although from the material viewpoint the Sanodiyā brāhmaṇa was on a lower platform, Śrī Caitanya Mahāprabhu considered him situated on the highest platform of spiritual realization.
Śrīmad-Bhāgavatam (6.3.20) states that there are twelve mahājanas: Brahmā, Nārada, Śāmbhu, Kūmaṇa, Kapila, Manu, Prahāda, Janaka, Bhiṣma, Bali, Śukadeva and Yamarāja.

To select our mahājanas in the Gauḍīya-sampradāya, we have to follow in the footsteps of Śrī Caitanya Mahāprabhu and His representatives. His next representative is Śrī Svarūpa Dāmodara Gosvāmī, and the next are the six Gosvāmīs—Śrī Rūpa, Śrī Sanātana, Bhaṭṭa Raghunātha, Śrī Jiva, Gopāla Bhaṭṭa and Dāsa Raghunātha. The follower of ViṣṇuŚvāmi was Śridhara Svāmi, the most well known commentator on Śrīmad-Bhāgavatam. He was also a mahājana. Similarly, Caṇḍīdāsa, Vidyāpati and Jayadeva were all mahājanas. One who tries to imitate the mahājanas just to become an imitative spiritual master is certainly far away from following in the footsteps of the mahājanas. Sometimes people cannot actually understand how a mahājana follows other mahājanas. In this way people are inclined to fall from devotional service.

TEXT 186

तर्को 'प्रतिश्ठाḥ ्हरयो विभिन्नः

नासार्थिकः सत्वं स हिष्मः।

धर्मं तत्वं निष्ठितं गृहायां।

महाजनः येन मगः स पश्चा: || १८६ ||

tarko 'pratiśṭhāḥ śrutaya vibhinnā
nāśāv rśir yasya matarṇ na bhinnam
dharmasya tattvam nihitam guhayāṁ
mahājano yena gataḥ sa panthāḥ

SYNONYMS

tarka—dry argument; apratiśṭhāḥ—not fixed; śrutayaḥ—Vedas; vibhinnāḥ—possessing different departments; na—not; asau—that; rśih—great sage; yasya—whose; matam—opinion; na—not; bhinnam—separate; dharmasya—of religious principles; tattvam—truth; nihitam—placed; guhāyāṁ—in the heart of a realized person; mahā-janah—self-realized predecessors; yena—by which way; gataḥ—acted; saḥ—that; panthāḥ—the pure unadulterated path.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-
realized person. Consequently, as the sāstras confirm, one should accept whatever progressive path the mahājanas advocate.””

PURPORT
This is a verse spoken by Yudhiṣṭhira Mahārāja in the Mahābhārata, Vana-pārva (313.117).

TEXT 187

तबे सेई विप्र प्रभुके भिक्षा कराईल ।
मधुपुरीर लोक सब प्रभुके देखिते आइल ॥ १८७ ॥

tabe sei vipra prabhuke bhikṣā karāila
madhu-purīra loka saba prabhuke dekhite āila

SYNONYMS
tabe—after that; sei vipra—that brahmaṇa; prabhuke—unto Lord Śrī Caitanya Mahāprabhu; bhikṣā karāila—gave lunch; madhu-purīra—of Mathurā; loka—people in general; saba—all; prabhuke—Śrī Caitanya Mahāprabhu; dekhite āila—came to see.

TRANSLATION
After this discussion, the brahmaṇa gave lunch to Śrī Caitanya Mahāprabhu. Then all the people residing in Mathurā came to see the Lord.

TEXT 188

लक्ष-संख्य लोक आईसे, नाहिक गधन ॥
बाहिर हएं अजू निल दरशन ॥ १८८ ॥

lakṣa-saṅkhya loka āise, nāhika ganana
bāhira haṅa prabhu dīla daraśana

SYNONYMS
lakṣa-saṅkhya—numbering hundreds of thousands; loka āise—people came; nāhika ganana—there is no counting; bāhira haṅa—coming out; prabhu—Śrī Caitanya Mahāprabhu; dīla daraśana—gave audience.

TRANSLATION
People came by hundreds of thousands, and no one could count them. Therefore Śrī Caitanya Mahāprabhu came out of the house to give audience to the people.
TEXT 189

বাহু তুলি’ বলে প্রভু ‘হরিবোল’-ধ্বনি।
প্রেমে সন্ত নাচে লোক করি’ হরিধ্বনি॥ ১৮৯ ॥

bāhu tuli’ bale prabhu ‘hari-bola’-dhvani
preme matta nāce loka kari’ hari-dhvani

SYNONYMS

bāhu tuli’—raising the arms; bale—says; prabhu—Śrī Caitanya Mahāprabhu; hari-bola-dhvani—the transcendental sound vibration Hari bol; preme—in ecstasy; matta—maddened; nāce—dance; loka—the people; kari’ hari-dhvani—making the transcendental vibration Hari.

TRANSLATION

When the people assembled, Śrī Caitanya Mahāprabhu raised His arms and said very loudly, “Hari bol!” The people responded to the Lord and became ecstatic. As if mad, they began to dance and vibrate the transcendental sound, “Hari!”

TEXT 190

যমুনার ‘চক্ষিশ ঘাটে’ প্রভু কৈল স্নান।
সেই বিপ্র প্রভুকে দেখায় তীর্থপালন॥ ১৯০ ॥

yamunāra ‘cabbisa ghāte’ prabhu kaila snāna
sei vipra prabhuke dekhāya tirtha-sthāna

SYNONYMS

yamunāra—of the River Yamunā; cabbisa ghāte—in the twenty-four ghats, or bathing places; prabhu—Śrī Caitanya Mahāprabhu; kaila—performed; snāna—bathing; sei vipra—that brāhmaṇa; prabhuke—unto Śrī Caitanya Mahāprabhu; dekhāya—shows; tīrtha-sthāna—the holy places of pilgrimage.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in twenty-four ghats along the banks of the Yamunā, and the brāhmaṇa showed Him all the places of pilgrimage.

PURPORT

The twenty-four ghats (bathing places) along the Yamunā are (1) Avimukta, (2) Adhirūḍha, (3) Cuhya-tīrtha, (4) Prayāga-tīrtha, (5) Kanakhala-tīrtha, (6) Tinduka,

TEXT 191

svayambhu, viśrāma, dirgha-viśṇu, bhūteśvara
mahāvidyā, gokarnaḍi dekhilā vistara

SYNONYMS

svayambhu—Svayambhu; viśrāma—Viśrāma; dirgha-viśṇu—Dīrgha Viṣṇu; bhūteśvara—Bhūteśvara; mahāvidyā—Mahāvidyā; gokarna—Gokarna; ādi—and so on; dekhilā—saw; vistara—many.

TRANSLATION

Śrī Caitanya Mahāprabhu visited all the holy places on the banks of the Yamunā, including Svayambhu, Viśrāma-ghāṭa, Dīrgha Viṣṇu, Bhūteśvara, Mahāvidyā and Gokarna.

TEXT 192

‘vana’ dekhibāre yadi prabhura mana haila
sei ta brāhmaṇe prabhu saṅgete la-ila

SYNONYMS

vana—the forests; dekhibāre—to see; yadi—when; prabhura—of Śrī Caitanya Mahāprabhu; mana—mind; haila—was; sei ta—indeed that; brāhmaṇe—brāhmaṇa; prabhu—Śrī Caitanya Mahāprabhu; saṅgete la-ila—took along.

TRANSLATION

When Śrī Caitanya Mahāprabhu wanted to see the various forests of Vṛndāvana, He took the brāhmaṇa with Him.
TEXT 193

madhu-vana, tāla, kumuda, bahulā-vana gelā
tāhāṅ tāhāṅ snāna kari’ premāviṣṭa hailā

SYNONYMS

madhu-vana—Madhuvana; tāla—Tālavana; kumuda—Kumudavana; bahulā-vana—Bahulāvana; gelā—He visited; tāhāṅ tāhāṅ—here and there; snāna kari’—taking bath; prema-āviṣṭa hailā—became overwhelmed by ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu visited the different forests, including Madhuvana, Tālavana, Kumudavana and Bahulāvana. Wherever He went, He took His bath with great ecstatic love.

PURPORT

The word vana means “forest.” Vṛndāvana is the name given to the forest where Śrīmatī Vṛndādevī (Tulasīdevī) grows profusely. Actually it is not a forest as we ordinarily consider a forest because it is very thick with green vegetation. There are twelve such vanas in Vṛndāvana. Some are located on the western side of the Yamunā and others on the eastern side. The forests situated on the eastern side are Bhadravana, Bilvavana, Lauhavana, Bhāṇḍiravana and Mahāvana. On the western side are Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana and Vṛndāvana. These are the twelve forests of the Vṛndāvana area.

TEXT 194

pathe gābhī-ghatā care prabhure dekhiya
prabhuke bēdaya āsi’ huṇkāra kariya

SYNONYMS

pathe—on the road; gābhī-ghatā—groups of cows; care—graze; prabhure dekhiya—after seeing Lord Śrī Caitanya Mahāprabhu; prabhuke bēdaya—they surrounded the Lord; āsi’—coming; huṇ-kāra kariya—making a loud vibration.
TRANSLATION
When Śrī Caitanya Mahāprabhu passed through Vṛndāvana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly.

TEXT 195

当我，如其有牛群，彼同牛群，我见彼群，牛群围绕，

Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body in great affection.

SYNONYMS

| gābhi dekhi’ | seeing the cows |
| stabdha | stunned |
| prabhu | Śrī Caitanya Mahāprabhu |
| premera taraṅge | in the waves of ecstatic love |
| vätsalye | in great affection |
| gābhi | all the cows |
| prabhura | of Śrī Caitanya Mahāprabhu |
| cāte | licked |
| saba-ānge | all over the body |

TRANSLATION

Becoming pacified, Śrī Caitanya Mahāprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him.
TEXT 197

kaṣṭe-sṛṣṭye dhenu saba rākhila goyāla
prabhu-kaṇṭha-dhvani śuni' āise mṛgi-pāla

SYNONYMS

kaṣṭe-sṛṣṭye—with great difficulty; dhenu—the cows; saba—all; rākhila—kept back; goyāla—the cowherd men; prabhu-kaṇṭha-dhvani—the musical voice of Śrī Caitanya Mahāprabhu; śuni'—hearing; āise—came; mṛgi-pāla—flocks of deer.

TRANSLATION

It was with great difficulty that the cowherd men were able to keep the cows back. Then when the Lord chanted, all the deer heard His sweet voice and approached Him.

TEXT 198

mṛga-mṛgi mukha dekhi' prabhu-arīga cāte
bhaya nāhi kare, saṅge yāya vāte-vāte

SYNONYMS

mṛga-mṛgi—the deer, both male and female; mukha dekhi'—seeing His face; prabhu-arīga cāte—began to lick the body of the Lord; bhaya nāhi kare—they were not at all afraid; saṅge yāya—go with Him; vāte-vāte—all along the road.

TRANSLATION

When the does and bucks came and saw the lord's face, they began to lick His body. Not being at all afraid of Him, they accompanied Him along the path.

TEXT 199

śūk, pīk, prān prābhura dekhi' pāṃśu' gāya'।
śishīgarṇa nūtān karī' pāṇu-āgā ṣeṣa'। १९९।
SYNONYMS

śuka—parrots; pīka—cuckoos; bhṛṅga—bumblebees; prabhure—Śrī Caitanya Mahāprabhu; dekhi’—seeing; paṅcama—the fifth musical note; gāya—sing; sīkhi-gaṇa—peacocks; nṛtya—dancing; kari’—performing; prabhū-āge—in front of Śrī Caitanya Mahāprabhu; yāya—go.

TRANSLATION

Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord.

TEXT 200

prabhū dekhi’ vrndāvanera vrksa-latā-gaṇe
aṅkura pulaka, madhu-asru varīṣaṇe

SYNONYMS

prabhū—Śrī Caitanya Mahāprabhu; dekhi’—seeing; vrndāvane—of Vṛndāvana; vrksa-latā-gaṇe—the trees and creepers; aṅkura—twigs; pulaka—jubilant; madhu-asru—tears in the form of honey; varīṣaṇe—pour.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu, the trees and creepers of Vṛndāvana became jubilant. Their twigs stood up, and they began to shed tears of ecstasy in the form of honey.

TEXT 201

phula-phala bhari’ dāla paḍe prabhū-pāya
bandhu dekhi’ bandhu yena ‘bheṭa’ laṅā yāya

SYNONYMS

phula-phala bhari’—loaded with fruits and flowers; dāla—the branches; paḍe—fall down; prabhū-pāya—at the lotus feet of the Lord; bandhu dekhi’—
The trees and creepers, overloaded with fruits and flowers, fell down at the lotus feet of the Lord and greeted Him with various presentations as if they were friends.

Thus all the moving and nonmoving living entities of Vrndavana became very jubilant to see the Lord. It was as if friends were made happy by seeing another friend.

Seeing their affection, the Lord was moved by ecstatic love. He began to sport with them exactly as a friend sports with another friend. Thus He voluntarily came under the control of His friends.
TEXT 204

prati vrksa-latā prabhu kareṇa āliṅgana
puspādi dhyāne kareṇa kṛṣṇe samarpāṇa

SYNONYMS

prati—each and every; vrksa-latā—tree and creeper; prabhu—Śrī Caitanya Mahāprabhu; kareṇa āliṅgana—embraced; puspa-ādi—all the flowers and fruits; dhyāne—in meditation; kareṇa—do; kṛṣṇe—unto Lord Kṛṣṇa; samarpāṇa—offering.

TRANSLATION

Śrī Caitanya Mahāprabhu began to embrace each and every tree and creeper, and they began to offer their fruits and flowers as if in meditation.

TEXT 205

asru-kampa-pulaka-preme sarira asthire
‘kṛṣṇa’ bala, ‘kṛṣṇa’ bala—bale uccaiḥsvare

SYNONYMS

asru—tears; kampa—trembling; pulaka—jubilation; preme—in ecstatic love; sarira—the whole body; asthire—restless; kṛṣṇa bala—say Kṛṣṇa; kṛṣṇa bala—say Kṛṣṇa; bale—the Lord says; uccaiḥsvare—very loudly.

TRANSLATION

The Lord’s body was restless, and tears, trembling and jubilation were manifest. He said very loudly, “Chant Kṛṣṇa! Chant Kṛṣṇa!”

TEXT 206

sthāvara-jaṅgama mili’ kare kṛṣṇa-dhvani
prabhura gambhira-svare yena prati-dhvani
SYNONYMS
sthāvara-jāṅgama—all living entities, nonmoving and moving; mili’—meeting together; kare—perform; kṛṣṇa-dhvani—vibration of the sound Hare Kṛṣṇa; prabhura—of Śrī Caitanya Mahāprabhu; gambhira-svare—deep voice; yena—as if; prati-dhvani—responsive vibration.

TRANSLATION
All moving and nonmoving creatures then began to vibrate the transcendental sound of Hare Kṛṣṇa, as if they were echoing the deep sound of Caitanya Mahāprabhu.

TEXT 207

mrgera gala dhari’ prabhu karena rodane
mrgera pulaka anže, ašru nayane

SYNONYMS
mrgera—of the deer; gala dhari’—catching the necks; prabhu—Śrī Caitanya Mahāprabhu; karena—does; rodane—crying; mrgera—of the deer; pulaka anže—jubilation; ašru—tears; nayane—in the eyes.

TRANSLATION
The Lord then clasped the necks of the deer and began to cry. There was jubilation manifest in the bodies of the deer, and tears were in their eyes.

TEXT 208

vṛkṣa-dāle śuka-śāri dila daraśana
tāhā dekhi’ prabhura kichu śunite haila mana

SYNONYMS
vṛkṣa-dāle—on a branch of a tree; śuka-śāri—male and female parrots; dila—gave; daraśana—appearance; tāhā dekhi’—seeing that; prabhura—of Śrī Caitanya Mahāprabhu; kichu—something; śunite—to hear; haila—there was; mana—mind.
TRANSLATION
When a male and female parrot appeared on the branches of a tree, the Lord saw them and wanted to hear them speak.

SYNONYMS

TRANSLATION
Both parrots flew onto the hand of the Lord and began to chant the transcendental qualities of Kṛṣṇa, and the Lord listened to them.

SYNONYMS
of living entities; anurājanam—satisfying; aho—oh; yasya—whose; ayam—this; asmat-prabhu—our Lord; viśvam—the whole universe; viśva-janina—for the benefit of everyone; kirti—whose glorification; avatat—may He maintain; kṛṣṇaḥ—Lord Kṛṣṇa; jagat-mohanaḥ—the attractor of the whole world.

TRANSLATION

The male parrot sang: “The glorification of Lord Kṛṣṇa, the Supreme Personality of Godhead, is beneficial to everyone in the universe. His beauty is victorious over the gopīs of Vṛndāvana, and it subdues their patience. His pastimes astound the goddess of fortune, and His bodily strength turns Govardhana Hill into a small toy like a ball. His spotless qualities are unlimited, and His behavior satisfies everyone. Lord Kṛṣṇa is attractive to everyone. Oh, may our Lord maintain the whole universe!”

PURPORT

This verse is found in the Govinda-līlāmṛta (13.29).

TEXT 211

शुका-मुखे सुनी तबेन कृष्णे वर्णन।
शरिका पढ़ये तबेन राधिका-वर्णन॥ २११ ॥

śuka-mukhe śuni' tabe kṛṣna varṇana
śārikā paḍaye tabe rādhikā-varṇana

SYNONYMS

śuka-mukhe—in the mouth of the male parrot; śuni’—hearing; kṛṣṇa varṇana—a description of Lord Kṛṣṇa; śārikā—female parrot; paḍaye—recites; tabe—then; rādhikā-varṇana—a description of Śrīmatī Rādhārāṇī.

TRANSLATION

After hearing this description of Lord Kṛṣṇa from the male parrot, the female parrot began to recite a description of Śrīmatī Rādhārāṇī.

TEXT 212

श्रीराधिकाया: प्रियता हृदंपता।
श्रीलता नर्तनगानचातुरी।
गुणालिस्मपं कबिता च राजेते।
अगग्नयो मोहन-चितमोहिनी॥ २१२ ॥
śrī-rādhikāyāḥ priyatā surūpatā
suśīlātā nartana-gāṇā-cāturī
guṇālī-sampat kavītā ca rājate
jagān-mano-mohana-cītta-mohini

SYNONYMS
śrī-rādhikāyāḥ—of Śrīmatī Rādhārāṇī; priyata—affection; su-rūpatā—exquisite beauty; su-śīlātā—good behavior; nartana-gāṇā—in chanting and dancing; cāturī—artistry; guṇā-ālī-sampat—possession of such transcendental qualities; kavītā—poetry; ca—also; rājate—shine; jagān-mano-mohana—of Kṛṣṇa, who attracts the mind of the whole universe; cītta-mohini—the attractor of the mind.

TRANSLATION
The female parrot said: "Śrīmatī Rādhārāṇī's affection, Her exquisite beauty and good behavior, Her artistic dancing and chanting and Her poetic compositions are all so attractive that they attract the mind of Kṛṣṇa, who attracts the mind of everyone in the universe."

PURPORT
This verse is found in the Govinda-līlāmṛta (13.30).

TEXT 213

पुनः शुकक हेः कुङ्क मदनमोहनः ।
तबे आर खेलक शुक कारिल पठन || २१३ ||

punah śuka kahe, —kṛṣṇa ‘madana-mohana’
tabe āra śloka śuka karila paṭhana

SYNONYMS
punah—again; śuka—the male parrot; kahe—says; kṛṣṇa madana-mohana—Kṛṣṇa is the conqueror of the mind of Cupid; tabe—thereafter; āra—another; śloka—verse; śuka—the male parrot; karila paṭhana—recited.

TRANSLATION
Thereafter the male parrot said,“Kṛṣṇa is the enchanter of the mind of Cupid.” He then began to recite another verse.

TEXT 214

বংশীগারী জগন্নারী-চিত্তহরী স শারিকে ।
বিহারী গোপনারীচিঙ্গায়াদনমোহনঃ || ২১৪

বংশীগারী জগন্নারী-চিত্তহরী স শারিকে ।
বিহারী গোপনারীচিঙ্গায়াদনমোহনঃ || ২১৪
The Lord Travels to Vṛndāvana

vamśi-dhārī jagan-nārī-
citta-hārī sa śārike
vihārī gopa-nārībhir
jiyān madana-mohān

SYNONYMS
vamśi-dhārī—the carrier of the flute; jagan-nārī—of all women of the universe; citta-hārī—the stealer of the hearts; saḥ—He; śārike—my dear śāri; vihārī—enjoyer; gopa-nārībhir—with the gopis; jiya—let Him be glorified; madana—of Cupid; mohān—the enchanter.

TRANSLATION
The parrot then said, "My dear śāri [female parrot], Śrī Kṛṣṇa carries a flute and enchants the hearts of all women throughout the universe. He is specifically the enjoyer of beautiful gopis, and He is the enchanter of Cupid also. Let Him be glorified!"

PURPORT
This verse is also found in the Govinda-īlāmṛta (13.31).

TEXT 215

punah śāri kahe suke kari' parihaśa
Ča ha suni' prabhura haela vismaya-premolāsa

SYNONYMS
punah—again; śāri kahe—the female parrot said; suke—unto the male parrot; kari' parihaśa—jokingly; tāhā suni'—hearing that; prabhura—of Śrī Caitanya Mahāprabhu; haela—there was; vismaya—wonderful; prema-ullāsa—awakening of ecstatic love.

TRANSLATION
Then the female parrot began to speak jokingly to suka, and Śrī Caitanya Mahāprabhu was struck with wonderful ecstatic love to hear her speak.

TEXT 216

raśa-ske yāh. bhāti tada 'madanomohān'.
ānubh. vihārāhāpī śvaḥ 'madanomōhitā'. #216
**SYNONYMS**

歌词...

**TRANSLATION**

The parrot sārī said, “When Lord Śrī Kṛṣṇa is with Rādhārāṇī, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by erotic feelings even though He enchant the whole universe.”

**PURPORT**

This is another verse from the Govinda-līlāmṛta (13.32).

**TEXT 217**

**SYNONYMS**

歌词...

**TRANSLATION**

Both parrots then flew onto a tree branch, and Śrī Caitanya Mahāprabhu began to watch the dancing of peacocks with curiosity.
The Lord Travels to Vṛndāvana

Text 220]

mayūrera kaṇṭha dekhi' prabhura kṛṣṇa-smṛti haila
premāveṣe mahāprabhu bhūmite paḍila

SYNONYMS

mayūrera—of the peacocks; kaṇṭha—necks; dekhi’—seeing; prabhura—of Śrī Caitanya Mahāprabhu; kṛṣṇa-smṛti—remembrance of Lord Kṛṣṇa; haila—there was; prema-āveṣe—in ecstatic love; mahāprabhu—Śrī Caitanya Mahāprabhu; bhūmite—on the ground; paḍila—fell down.

TRANSLATION

When the Lord saw the bluish necks of the peacocks, His remembrance of Kṛṣṇa immediately awakened, and He fell to the ground in ecstatic love.

Text 219

prabhure mūrcchita dekhi’ sei ta brāhmaṇa
bhaṭṭācārya-sānge kare prabhura santarpaṇa

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; mūrcchita—unconscious; dekhi’—seeing; sei ta brāhmaṇa—indeed that brāhmaṇa; bhaṭṭācārya-sānge—with Bhaṭṭācārya; kare—does; prabhura—of Śrī Caitanya Mahāprabhu; santarpaṇa—taking care.

TRANSLATION

When the brahmaṇa saw that Śrī Caitanya Mahāprabhu was unconscious, he and Balabhadra Bhaṭṭācārya took care of Him.

Text 220

āste-vyaste mahāprabhura lañā bahirvāsa
jala-seka kare aṅge, vastrera vātāsa

SYNONYMS

āste-vyaste—with great haste; mahāprabhura—of Śrī Caitanya Mahāprabhu; lañā—taking; bahirvāsa—covering cloth; jala-seka kare—sprinkle water; aṅge—on the body; vastrera vātāsa—fanning with the cloth.
TRANSLATION

They hastily sprinkled water over the Lord’s body. Then they took up His cloth and began to fan Him with it.

TEXT 221

They then began to chant the holy name of Kṛṣṇa into the Lord’s ear. When the Lord regained consciousness, He began rolling on the ground.

TEXT 222

When the Lord rolled on the ground, sharp thorns injured His body. Taking Him on his lap, Balabhadra Bhaṭṭācārya pacified Him.
TEXT 223

क्रṣṇāvēse prabhura preme garagara mana
‘bol’ ‘bol’ kari’ uthi’ karena nartana

SYNONYMS

krṣṇā-āveśe—in ecstatic love of Kṛṣṇa; prabhura—of Śrī Caitanya Mahāprabhu; preme—by love; garagara—disturbed; mana—mind; bol bol—chant, chant; kari’—saying; uthi’—standing up; karena nartana—began to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu’s mind wandered in ecstatic love of Kṛṣṇa. He immediately stood up and said, “Chant! Chant!” Then He Himself began to dance.

TEXT 224

bhāṭṭācārya, sei vipra ‘kṛṣṇa-nāma’ gāya
nācīte nācīte pathe prabhu calī’ yāya

SYNONYMS

bhāṭṭācārya—Bhaṭṭācārya; sei vipra—that brāhmaṇa; kṛṣṇa-nāma gāya—chant the holy name of Kṛṣṇa; nācīte nācīte—dancing and dancing; pathe—on the road; prabhu—Śrī Caitanya Mahāprabhu; calī’ yāya—goes forward.

TRANSLATION

Being thus ordered by the Lord, both Balabhadra Bhaṭṭācārya and the brāhmaṇa began to chant the holy name of Kṛṣṇa. Then the Lord, dancing and dancing, proceeded along the path.
prabhura premāveṣā dekhi' brāhmaṇa—vismita
prabhura rakṣā lāgi' vipra ha-ilā cintita

SYNONYMS
prabhura—of Śrī Caitanya Mahāprabhu; prema-āvesā—ecstatic love; dekhi’—seeing; brāhmaṇa—the brāhmaṇa; vismita—astonished; prabhura—of Śrī Caitanya Mahāprabhu; rakṣā lāgi’—for the protection; vipra—the brāhmaṇa; ha-ilā—became; cintita—very anxious.

TRANSLATION
The brāhmaṇa was astounded to see the symptoms of ecstatic love exhibited by Śrī Caitanya Mahāprabhu. He then became anxious to give the Lord protection.

TEXT 226

nilācale chilā yaiche premāveṣā mana
vṛndāvana yāite pathe haila sata-guṇa

SYNONYMS
nilācale—at Jagannātha Puri; chilā—was; yaiche—as; prema-āvesa mana—always in a mentality of ecstatic love; vṛndāvana—to Vṛndāvana; yāite—going; pathe—on the road; haila—became; sata-guṇa—one hundred times.

TRANSLATION
Śrī Caitanya Mahāprabhu’s mind was absorbed in ecstatic love at Jagannātha Puri, but when He passed along the road on the way to Vṛndāvana, that love increased a hundred times.

TEXT 227

sahasra-guṇa prema bāde mathurā daraśane
lakṣa-guṇa prema bāde, bhramena yabe vane
SYNONYMS

sahasra-guṇa—one thousand times; prema—love; bāde—increased; mathurā—Mathurā; daraśane—upon seeing; lakṣa-guṇa—a hundred thousand times; prema bāde—love increases; bhramena—wanders; yabe—when; vane—in the forests of Vṛndāvana.

TRANSLATION

The Lord’s ecstatic love increased a thousand times when He visited Mathurā, but it increased a hundred thousand times when He wandered in the forests of Vṛndāvana.

TEXTS 228-229

अन्य-देश प्रेम उचले ‘वृंदावन’-नामे।
साक्षांत जगमये एवं सेई वृंदावने॥ २२८ ॥

प्रेमे गरगर मन रात्रि-दिवसे।
प्रेमान-भिखादि-निर्वाह करने अन्यायां॥ २२९ ॥

anya-deśa prema uchale ‘vṛndāvana’-nāme
sākṣāt jagamaye ebe sei vṛndāvane

preme garagara mana rātri-divase
snāna-bhikṣādi-nirvāha kareṇa abhyāse

SYNONYMS

anya-deśa—in other countries; prema—love; uchale—increases; vṛndāvana-nāme—by the name of Vṛndāvana; sākṣāt—directly; bhramaye—travels; ebe—now; sei vṛndāvane—in that Vṛndāvana; preme—in ecstatic love; garagara—faltering; mana—mind; rātri-divase—day and night; snāna-bhikṣā-ādi—bathing and accepting food; nirvāha—accomplishing; kareṇa—does; abhyāse—by habit.

TRANSLATION

When Śrī Caitanya Mahāprabhu was elsewhere, the very name of Vṛndāvana was sufficient to increase His ecstatic love. Now, when He was actually traveling in the Vṛndāvana forest, His mind was absorbed in great ecstatic love day and night. He ate and bathed simply out of habit.

TEXT 230

এইমত প্রেম—যাবৎ জগমিল ‘বার’ বল।
একত্র লিখিলু, সর্বত্র মা যায় বর্ণন॥ ২৩০ ॥
ei-mata prema —— yāvat bhramila ‘bāra’ vana
ekatra likhilūn, sarvatra nā yāya varṇana

SYNONYMS

ei-mata—in this way; prema—ecstatic love; yāvat—so long; bhramila—He traveled; bāra vana—through the twelve forests of Vṛndāvana; ekatra—in one place; likhilūn—I have written; sarvatra—everywhere; nā yāya varṇana—cannot be described.

TRANSLATION

Thus I have written a description of the ecstatic love Lord Caitanya manifested while He walked through the twelve forests of Vṛndāvana. To describe it all would be impossible.

TEXT 231

vrndāvane haila prabhura yateka premera vikāra
koṭi-granthe ‘ananta’ likhena tāhāra vistāra

SYNONYMS

vrndāvane—in Vṛndāvana; haila—there were; prabhura—of Śrī Caitanya Mahāprabhu; yateka—as many; premera vikāra—transformations of ecstasy; koṭi-granthe—in millions of books; ananta—Lord Ananta; likhena—writes; tāhāra—of them; vistāra—elaboration.

TRANSLATION

Lord Ananta writes millions of books elaborately describing the transformations of ecstatic love experienced by Śrī Caitanya Mahāprabhu in Vṛndāvana.
SYNONYMS

*tabu—yet; likhibāre—to write; nāre—is not able; tāra—of that; eka—one; kaṇa—fragment; uddeśa—indication; karite—to make; kari—I perform; dik-daraśana—pointing out the direction.*

TRANSLATION

Since Lord Ananta Himself cannot describe even a fragment of these pastimes, I am simply pointing out the direction.

TEXT 233

**jagat bhāsila caitanya-līlāra pāthāre ।**

**yāṅra yata śakti tata pāthāre sāṅtāre ॥ २३३ ॥**

\textit{jagat} bhāsila caitanya-līlāra pāthāre

\textit{yāṅra} yata śakti tata pāthāre sāṅtāre

SYNONYMS

*jagat—the whole world; bhāsila—floated; caitanya-līlāra—of the pastimes of Śrī Caitanya Mahāprabhu; pāthāre—in the inundation; yāṅra—of whom; yata—as much; śakti—power; tata—that much; pāthāre—in the inundation; sāṅtāre—swims.*

TRANSLATION

The whole world became merged in the inundation of the pastimes of Śrī Caitanya Mahāprabhu. One can swim in that water to the extent that he has the strength.

TEXT 234

**śrī-rūpa-raghunātha-pade yāra āśa ।**

**caitanya-caritāmṛta kahe krṣṇadāsa ॥ २३४ ॥**

\textit{śrī-rūpa-raghunātha-pade} yāra āśa

\textit{caitanya-caritāmṛta} kahe krṣṇadāsa

SYNONYMS

*śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; krṣṇadāsa—Śrīla Krṣṇadāsa Kavirāja Gosvāmī.*
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, Seventeenth Chapter, describing the Lord’s traveling to Vṛndāvana._
CHAPTER 18

Lord Śrī Caitanya Mahāprabhu's Visit to Śrī Vṛndāvana

The following summary of the Eighteenth Chapter is given by Śrila Bhaktivinoda Thākura in his Amṛta-pravāha-bhāṣya. In the village of Ārīt-grāma, Śrī Caitanya Mahāprabhu discovered the transcendental lakes known as Rādhā-kulakula and Śyāma-kulakula. He then saw the Deity Harideva at Govardhana Village. Śrī Caitanya Mahāprabhu had no desire to climb Govardhana Hill because the hill is worshiped as Kṛṣṇa. The Gopāla Deity could understand the mind of Śrī Caitanya Mahāprabhu; therefore on the plea of being attacked by Muslims, Gopāla transferred Himself to the village of Gāṇṭhuli-grāma. Śrī Caitanya Mahāprabhu then went to Gāṇṭhuli-grāma to see Lord Gopāla. Some years later, Lord Gopāla also went to Mathurā to the temple of Viśṇu-pāla and stayed there for one month just to give an audience to Śrila Rūpa Gosvāmi.

After visiting Nandīśvara, Pāvana-sarovara, Śeṣaśāyi, Khelī-tīrtha, Bhāndīravana, Bhadravana, Lohavana and Mahāvana, Śrī Caitanya Mahāprabhu went to Gokula and then finally returned to Mathurā. Seeing a great crowd in Mathurā, He moved His residence near Akrūra-ghāṭa, and from there He went every day to Vṛndāvana to see Kāliya-hrada, Dvādaśāditya-ghāṭa, Keśi-ghāṭa, Rāsa-sthali, Cīra-ghāṭa and Āmli-tālā. At Kāliya Lake, many people mistook a fisherman for Kṛṣṇa. When some respectable people came to see Śrī Caitanya Mahāprabhu, they expressed their opinion that when one takes sannyāsa, he becomes Narayana. Their mistake was corrected by the Lord. In this way, their Kṛṣṇa consciousness was awakened, and they could understand that a sannyāsī is simply a living entity and not the Supreme Personality of Godhead.

When Śrī Caitanya Mahāprabhu took His bath at Akrūra-ghāṭa, He submerged Himself in the water for a long time. Balabhadra Bhagacārya decided to take Śrī Caitanya Mahāprabhu to Prayāga after visiting the holy place known as Soro-kṣetra. While stopping near a village on the way to Prayāga, Śrī Caitanya Mahāprabhu fainted in ecstatic love. Some Pāṭhāna soldiers who were passing through saw Śrī Caitanya Mahāprabhu and falsely concluded that the Lord's associates, Balabhadra Bhāṭṭācārya and others, had killed the Lord with a poison named dhuturā and were taking His wealth. Thus the soldiers arrested them. However, when Śrī Caitanya Mahāprabhu regained His senses, His associates were released. He talked with a person who was supposed to be a holy man in the party. From the Koran, Śrī Caitanya Mahāprabhu established devotional service to Kṛṣṇa. Thus the leader of the soldiers, named Vijali Khān, surrendered to Śrī
Caitanya Mahāprabhu, and he and his party became devotees of Lord Kṛṣṇa. The same village today is known as the village of Pāthāna Vaishnavas. After bathing in the Ganges at Soro, Śrī Caitanya Mahāprabhu arrived at Prayāga at the confluence of three rivers—the Ganges, Yamunā and Sarasvatī.

**TEXT 1**


dvndvane sthira-carān
nandayan svāvalokanaih
tāmānaṁ ca tat-ālokād
gaurāṅgah parito 'bhramat

**SYNONYMS**

dvndvane—in Vṛndāvana; sthira-carān—to the living entities, both moving and not moving; nandayan—giving pleasure; svāvalokanaih—by His personal glances; tāmānaṁ—to Himself; ca—also; tat-ālokāt—by seeing them; gaurāṅgah—Śrī Caitanya Mahāprabhu; paritāḥ—all around; abhramat—traveled.

**TRANSLATION**

Śrī Caitanya Mahāprabhu traveled all over Vṛndāvana and pleased all living entities, moving and nonmoving, with His glances. The Lord took much personal pleasure in seeing everyone. In this way Lord Gaurāṅga traveled in Vṛndāvana.

**TEXT 2**

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

**SYNONYMS**

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

All glories to Lord Gauracandra! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya headed by Śrīvāsa Ṭhākura!

TEXT 3

एइमत महाप्रभु नाचिते नाचिते।
‘आरित-ग्रामे असि’ ‘बाह्य’ हैला आंचबिदे॥३॥

ei-mata mahāprabhu nācite nācite
‘āriṭ-grāme āsi’ ‘bāhya’ haila ācambite

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; nācite nācite—dancing and dancing; āriṭ-grāme—in the village known as Āriṭ-grāma; āsi’—coming; bāhya—sense perception; haila—there was; ācambite—suddenly.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in ecstasy, but when He arrived at Āriṭ-grāma, His sense perception was awakened.

PURPORT

Āriṭ-grāma is also called Ariṣṭa-grāma. Śrī Caitanya Mahāprabhu understood that in that village, Ariṣṭāsura was killed by Śrī Kṛṣṇa. While there, He inquired about Rādhā-kuṇḍa, but no one could tell Him where it was. The brāhmaṇa accompanying Him could also not ascertain its whereabouts. Śrī Caitanya Mahāprabhu could then understand that the holy places known as Rādhā-kuṇḍa and Śyāma-kuṇḍa were at that time lost to everyone’s vision. He therefore discovered Rādhā-kuṇḍa and Śyāma-kuṇḍa, which were two reservoirs of water in two paddy fields. Although there was very little water, Śrī Caitanya Mahāprabhu was omniscient and could understand that formerly these two ponds were called Śrī Rādhā-kuṇḍa and Śyāma-kuṇḍa. In this way Rādhā-kuṇḍa and Śyāma-kuṇḍa were discovered.
SYNONYMS

ārita—in the village known as Ārīt-grāma; rādhā-kunḍa-vārtā—news of Rādhā-kunḍa; puche—inquires; loka-sthāne—from the local people; keha—anyone; nāhi—not; kahe—could say; saṅgera—the companion; brāhmaṇa—brāhmaṇa; nā jāne—does not know.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the local people, “Where is Rādhā-kunḍa?” No one could inform Him, and the brāhmaṇa accompanying Him did not know either.

TEXT 5

तीर्था ‘लुप्त’ जानि’ प्रभु सर्वज्ञ सहवान ।
दुई धान्यक्षेत्रे अज्जले केलि अत्र श्लोक ॥ ५ ॥

tīrtha ‘lupta’ jāni’ prabhū sarvajña bhagavān
duir dhānya-kṣetre alpa-jale kālā snāna

SYNONYMS
tīrtha—holy place; lupta—lost; jāni’—knowing; prabhū—Śrī Caitanya Mahāprabhu; sarva-jaña—omniscient; bhagavān—the Supreme Personality of Godhead; dui—two; dhānya-kṣetre—in paddy fields; alpa-jale—in not very deep water; kālā snāna—took a bath.

TRANSLATION

The Lord then understood that the holy place called Rādhā-kunḍa was no longer visible. However, being the omniscient Supreme Personality of Godhead, He discovered Rādhā-kunḍa and Śyāma-kunḍa in two paddy fields. There was only a little water, but He took His bath there.

TEXT 6

देखि’ सब ग्राम्य-लोकेर बिस्मय हैल मन ।
प्रेमे प्रभु करे राधाकुंडेर स्तवन्न ॥ ६ ॥

dekhi’ saba grāmya-lokera vismaya haila mana
preme prabhū kare rādhā-kunḍera stavana

SYNONYMS
dekhi’—seeing; saba grāmya-lokera—of all the people of the village; vismaya haila—became astonished; mana—the minds; preme—in ecstatic love; prabhū—
Sri Caitanya Mahaprabhu; kare—does; râdhâ-kunḍera—of Râdhâ-kunḍa; stavana—prayers.

**TRANSLATION**

When the people of the village saw Sri Caitanya Mahaprabhu taking His bath in those two ponds in the middle of the paddy fields, they were very astonished. The Lord then offered His prayers to Sri Râdhâ-kunḍa.

**TEXT 7**

`saba gopi haite râdhâ kṛṣṇera preyasi
taiche râdhâ-kunḍa priya 'priyara sarasi'

**SYNONYMS**

saba—all; gopi—the gopis; haite—from; râdhâ—Râdhârâni; kṛṣṇera—of Lord Kṛṣṇa; preyasi—most beloved; taiche—similarly; râdhâ-kunḍa—Râdhâ-kunḍa; priya—very dear; priyāra sarasi—the lake of the most beloved Râdhârâni.

**TRANSLATION**

“Of all the gopis, Radhârâni is the dearmost. Similarly, the lake known as Râdhâ-kunḍa is very dear to the Lord because it is very dear to Śrimati Râdhârâni.

**TEXT 8**

`yatha râdhâ priyâ viṣṇos
tasyâḥ kunḍam priyam tathâ
sarva-gopiśu saivaikâ
tviṣṇor atyanta-vallabhâ`

**SYNONYMS**

yathā—as; râdhâ—Śrimati Râdhârâni; priyā—beloved; viṣṇoh—of Lord Kṛṣṇa; tasyāḥ—Her; kunḍam—lake; priyam—very dear; tathā—similarly; sarva-gopiśu—
among all the gopis; sā—She; eva—certainly; ekā—alone; viṣṇoh—of Lord Kṛṣṇa; atyanta—very much; vallabhā—dear.

TRANSLATION

‘Śrimati Rādhārāṇī is most dear to Lord Kṛṣṇa, and Her lake known as Rādhā-kuṇḍa is also very dear to Him. Of all the gopis, Śrimati Rādhārāṇī is certainly the most beloved.’

PURPORT

This is a verse from the Padma Purāṇa.

TEXT 9

षेष तुकंदे निध्य तुकंद राधिकार सल्ले।
अले जलेकली करे, तौरे रास-रंगे॥ ९ ॥

yei kuṇḍe nitya kṛṣṇa rādhikāra saṅge
jale jala-keli kare, tīre rāsa-rānge

SYNONYMS

yei kuṇḍe—in which lake; nitya—daily; kṛṣṇa—Lord Kṛṣṇa; rādhikāra saṅge—accompanied by Śrimati Rādhārāṇī; jale—in the water; jala-keli—sporting in the water; kare—performs; tīre—on the bank; rāsa-rānge—His rāsa dance.

TRANSLATION

“In that lake, Lord Kṛṣṇa and Śrimati Rādhārāṇī used to sport daily in the water and have a rāsa dance on the bank.

TEXT 10

षेष तुकंदे येष एकबार करे घान।
तौरे राधा-सम ‘प्रेम’ कुण्ड करे दान॥ १० ॥

sei kuṇḍe yei eka-bāra kare snāna
tāire rādhā-sama ‘prema’ kuṇḍa kare dāna

SYNONYMS

sei kuṇḍe—in that lake; yei—anyone who; eka-bāra—one; kare snāna—takes a bath; tāire—unto him; rādhā-sama—like Śrimati Rādhārāṇī; prema—ecstatic love; kṛṣṇa—Lord Kṛṣṇa; kare dāna—gives as charity.
TRANSLATION

"Indeed, Lord Kṛṣṇa gives ecstatic love like that of Śrimati Rādhārāṇī to whoever bathes in that lake even once in his life.

TEXT 11

kuṇḍara 'mādhuri'- yena rādhāra 'madhurimā'
kuṇḍara 'mahimā'- yena rādhāra 'mahimā'

SYNONYMS

kuṇḍara—of the lake; mādhuri—sweetness; yena—as if; rādhāra—of Śrimati Rādhārāṇī; madhurimā—sweetness; kuṇḍara—of the lake; mahimā—glories; yena—as if; rādhāra—of Śrimati Rādhārāṇī; mahimā—glories.

TRANSLATION

"The attraction of Rādhā-kuṇḍa is as sweet as that of Śrimati Rādhārāṇī. Similarly, the glories of the kuṇḍa (lake) are as glorious as Śrimati Rādhārāṇī.

TEXT 12

sri-rādheva hares tadiya-sarasi preṣṭhādbhutaiḥ svair gunair yasyāṁ sri-yuta-mādhavendur anīśam prityā tayā kriḍati premāsmin bata rādhekeva labhate yasyāṁ sakṛt snāna-kṛt tasyā vai mahimā tathā madhurimā kenāstū varṇyaḥ kṣitau

SYNONYMS

sri-rādhā—Śrimati Rādhārāṇī; iva—like; hareḥ—of Kṛṣṇa; tadiya—Her; sarasi—lake; preṣṭhā—very dear; adbhutaiḥ—by wonderful; svaiḥ—own; guṇaiḥ—transcendental qualities; yasyāṁ—in which; sri-yuta—all-opulent; mādhava—Śrī Kṛṣṇa; induḥ—like the moon; anīśam—incessantly; prityā—with great affection; tayā—in association with Śrimati Rādhārāṇī; kriḍati—performs pastimes; premā—
love; asmin—for Lord Kṛṣṇa; bata—certainly; rādhikā iva—exactly like Śrīmati Rādhārāṇī; labhate—obtains; yasyāṁ—in which; sakṛt—once; snāna-kṛt—one who takes a bath; tasyāḥ—of the lake; vai—certainly; mahīmā—glories; tathā—as well as; madhurimā—sweetness; kena—by whom; astu—can be; vāryah—described; kṣitau—on this earth.

**TRANSLATION**

‘Because of its wonderful transcendental qualities, Rādhā-kuṇḍa is as dear to Kṛṣṇa as Śrīmati Rādhārāṇī. It was in that lake that the all-opulent Lord Śrī Kṛṣṇa performed His pastimes with Śrīmati Rādhārāṇī with great pleasure and transcendental bliss. Whoever bathes just once in Rādhā-kuṇḍa attains Śrīmati Rādhārāṇī’s loving attraction for Śrī Kṛṣṇa. Who within this world can describe the glories and sweetness of Śrī Rādhā-kuṇḍa?’”

**PURPORT**

This verse is found in the Govinda-līlā-mrta (7.102).

**TEXT 13**

एिमता स्तूति करे प्रेमविर्षा हाँ करे तीर्थ नर्त्य करे कुण्डली लिला सानरिया ॥ १३ ॥

ei-mata stuti kare premāviṣṭa haṇā
tire nṛtya kare kuṇḍa-līlā sañariyā

**SYNONYMS**

ei-mata—in this way; stuti kare—offers prayers; prema-āviṣṭa—overwhelmed by ecstatic love; haṇā—becoming; tire—on the bank; nṛtya kare—dances; kuṇḍa-līlā—pastimes of Rādhā-kuṇḍa; sañariyā—remembering.

**TRANSLATION**

Śrī Caitanya Mahāprabhu thus offered prayers to Rādhā-kuṇḍa. Overwhelmed by ecstatic love, He danced on the bank, remembering the pastimes Lord Kṛṣṇa performed on the bank of Rādhā-kuṇḍa.

**TEXT 14**

कुण्डली मृत्तिका लाना तिलक करिल ॥

kunḍalī mṛttika laṇā tilaka kari

**SYNONYMS**

kunḍa mṛttikā laṇā tilaka karila

bhaṭṭacārya-dvārā mṛttikā saṅge kari’ laila
The Lord’s Visit to Śrī Vṛndāvana

SYNONYMS
kurxfera-of the lake; mṛttikā—earth; lañā—taking; tilaka karila—formed tilaka; bhaṭṭācārya-dvārā—with the help of Balabhadra Bhaṭṭācārya; mṛttikā—earth; saṅge—along; kari’—making; laila—took.

TRANSLATION
Śrī Caitanya Mahāprabhu then marked His body with tilaka made from the mud of Radha-kurṭḍa, and with the help of Balabhadra Bhaṭṭācārya, He collected some of the mud and took it with Him.

TEXT 15

SYNONYMS
tabe—thereafter; cali’—traveling; āilā—came; prabhu—Śrī Caitanya Mahāprabhu; sumanaḥ-sarovara—to the lake known as Sumanāḥ; tāhāṅ—there; govardhana—Govardhana Hill; dekhi’—seeing; ha-ilā vīhvala—became overwhelmed.

TRANSLATION
From Rādhā-kunda, Śrī Caitanya Mahāprabhu went to Sumanah Lake. When He saw Govardhana Hill from there, He was overwhelmed by joy.

TEXT 16

SYNONYMS
govardhana dekhi’—seeing Govardhana Hill; prabhu—Śrī Caitanya Mahāprabhu; ha-ilā daṇḍavat—one piece of stone; āliṅgiyā—embracing; ha-ilā—became; unmatta—maddened.
TRANSLATION
When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad.

TEXT 17

preme matta cali’ āilā govardhana-grāma ‘harideva’ dekhi’ tāhāṅ ha-ilā praṇāma

SYNONYMS
preme—in ecstatic love; matta—maddened; cali’—proceeding; āilā—came; govardhana-grāma—to the village known as Govardhana; hari-deva—the Deity named Harideva installed there; dekhi’—seeing; tāhāṅ—there; ha-ilā praṇāma—offered obeisances.

TRANSLATION
Mad with ecstatic love, the Lord came to the village known as Govardhana. It was there that He saw the Deity Harideva and offered His obeisances unto Him.

TEXT 18

‘mathurā’-padmera paścima-dale yāṅra vāsa ‘harideva’ nārāyaṇa—ādi parakāśa

SYNONYMS
mathurā-padmera—of the lotus flower of Mathurā; paścima-dale—on the western petal; yāṅra—whose; vāsa—residence; hari-deva—Lord Harideva; nārāyaṇa—incarnation of Nārāyaṇa; ādi—original; parakāśa—manifestation.

TRANSLATION
Harideva is an incarnation of Nārāyaṇa, and His residence is on the western petal of the lotus of Mathurā.
TEXT 19

हरिदेव-आगे नाचे प्रेमे मन्त्र हुए।
सब लोक देखिते अहिल आश्चर्य गुलिन।॥ १९ ॥

harideva-āge nāce preme matta hañā
saba loka dekhite āila āścarya šuniyā

SYNONYMS

hari-deva-āge—in front of Harideva; nāce—dances; preme—in ecstatic love;
matta hañā—becoming maddened; saba loka—all the people; dekhite—to see;
āila—came; āścarya—wonderful; šuniyā—hearing.

TRANSLATION

Mad with ecstatic love, Śrī Caitanya Mahāprabhu began to dance before the Harideva Deity. Hearing of the Lord’s wonderful activities, all the people came to see Him.

TEXT 20

प्रभु-प्रेम-सौंदर्य देखि लोके चमत्कार।
हरिदेवेर भूत्य प्रभुर करिल संकार।॥ २० ॥

prabhu-prema-saundarya dekhi’ loka camatkāra
haridevera bhṛtya prabhura karila satkāra

SYNONYMS

prabhu—of Śrī Caitanya Mahāprabhu; prema-saundarya—ecstatic love and beauty; dekhi’—seeing; loka—people; camatkāra—astonished; hari-devera—of Lord Harideva; bhṛtya—servants; prabhura—of Śrī Caitanya Mahāprabhu; karila satkāra—offered a good reception.

TRANSLATION

The people were astonished when they saw Śrī Caitanya Mahāprabhu’s ecstatic love and personal beauty. The priests who served the Harideva Deity offered the Lord a good reception.
bhaṭṭācārya 'brahma-kunda' pāka yāṇā kaila
brahma-kunda snāna kari' prabhu bhikṣā kaila

SYNONYMS
bhaṭṭācārya—Balabhadra Bhaṭṭācārya; brahma-kunda—at the lake called Brahma-kunda; pāka—cooking; yāṇā—going there; kaila—performed; brahma-kunda—at Brahma-kunda; snāna kari’—taking a bath; prabhu—Śrī Caitanya Mahāprabhu; bhikṣā kaila—accepted lunch.

TRANSLATION
At Brahma-kunda, Bhaṭṭācārya cooked food, and the Lord, after taking His bath at Brahma-kunda, accepted His lunch.

TEXT 22
se-rātri rahilā haridevera mandire
rātre mahāprabhu kare manete vicāre

SYNONYMS
se-rātri—that night; rahilā—remained; hari-devera—of Harideva; mandire—in the temple; rātre—at night; mahāprabhu—Śrī Caitanya Mahāprabhu; kare—does; manete—in the mind; vicāre—consideration.

TRANSLATION
That night the Lord stayed at the temple of Harideva, and during the night He began to reflect.

TEXT 23
'govardhana-upare āmi kabhu nā caḍiba
gopāla-rāya'r darāṣana kemanē pāiba?' २३ ||

SYNONYMS
govardhana-upare—upon the hill known as Govardhana; āmi—I; kabhu—at any time; nā—not; caḍiba—shall climb; gopāla-rāya'r—of Lord Gopāla; darāṣana—visit; kemanē—how; pāiba—I shall get.
Sri Caitanya thought, ‘Since I shall not at any time climb Govardhana Hill, how shall I be able to see Gopala Raya?’

Thinking in this way, the Lord remained silent, and Lord Gopala, knowing His contemplation, played a trick.

Coming down from Govardhana Hill, Lord Gopala granted an interview to Lord Sri Caitanya Mahaprabhu, who was unwilling to climb the hill, thinking Himself a devotee of Lord Krsna.
TEXT 26

‘अन्नकुटा’-नामे ग्रामे गोपाले रसिति।
राजसुन्द-लोकेके सैं ग्रामे बसिति॥ २६॥

‘annakūṭa’-nāme grāme gopālera sthiti
rāja-puta-lokera sei grāme vasati

SYNONYMS

annakūṭa-nāme—by the name Annakūṭa; grāme—in the village; gopālera—of Gopāla; sthiti—residence; rāja-puta-lokera—of people from Rajasthan; sei grāme—in that village; vasati—habitation.

TRANSLATION

Gopāla stayed in a village called Annakūṭa-grāma on Govardhana Hill. The villagers who lived in that village were mainly from Rajasthan.

PURPORT

The village named Annakūṭa-grāma is referred to in Bhakti-ratnakara (Fifth Wave):

gopa-gopi bhuṅjāyena kautuka apāra
ei hetu ‘āniyora’ nāma se ihāra

annakūṭa-sthāna ei dekha śrīnivāsa
e-sthāna darśane haya pūrṇa abhilāsa

“It is here that all the gopīs and the gopas enjoyed wonderful pastimes with Śrī Kṛṣṇa. Therefore this place is also called Āniyora. The Annakūṭa ceremony was celebrated here. O Śrīnivāsa, whoever sees this place has all his desires fulfilled.” It is also stated:

kunḍera nikaṭa dekha nivīḍa-kāṇana
ethāi ‘gopāla’ chilā haṅṅa saṅgopana

“Look at the dense forest near the kunḍa. It was there that Gopāla was concealed.” Also, the Stavāvali (8.75) by Raghunātha dāsa Gosvāmi states:

vrajendra-varyārpaṁ bhogam uccair
dhṛtvā bṛhat-kāyam aghārīr utkāh
varena rādhāṁ chalayan vibhunīkte
yatrāṇa-kūṭaṁ tad ahaṁ prapadye
TEXT 27

एकजन आसि’ रात्रे ग्रामीके बलिल।
‘तोमार ग्राम मारितेत तुरुक-धारी साजिल’ \(27\)

\(\text{eka-jana āsi’ rātre grāmike balila}
‘tomāra grāma mārīte turuka-dhāri sājila’

SYNONYMS

\(\text{eka-jana—one person; āsi’—coming; rātre—at night; grāmike—to the inhabitants of the village; balila—said; tomāra—your; grāma—village; mārīte—to attack; turuka-dhāri—Turkish Mohammedan soldiers; sājila—are prepared.}

TRANSLATION

One person who came to the village informed the inhabitants, “The Turkish soldiers are now preparing to attack your village.

TEXT 28

अजि रात्रे पलाह, ना राहिह एकजन।
ठाकुर लंगा गुग’, आसिबे कालि यवना’ \(28\)

\(\text{āji rātrye palāha, nā rahiha eka-jana}
\(\text{thākura laṅā bhāga’, āsibē kāli yavana’}

SYNONYMS

\(\text{āji rātrye—this night; palāha—go away; nā rahiha—do not remain; eka-jana—one person; thākura—the Deity; laṅā—taking; bhāga’—go away; āsibē—will come; kāli—tomorrow; yavana—the Mohammedan soldiers.}

TRANSLATION

“Flee this village tonight, and do not allow one person to remain. Take the Deity with you and leave, for the Mohammedan soldiers will come tomorrow.”

TEXT 29

\(\text{śuniyā grāmera loka cintita ha-ila}
prathame gopāla laṅā gāṇthuli-grāme khuila’ \(29\)

\(\text{śuniyā grāmera loka cintita ha-ila}
\text{prathame gopāla laṅā gāṇthuli-grāme khuila}
SYNONYMS
śunīyā—hearing; grāmera loka—all the people in the village; cintita ha-ila—became very anxious; prathame—first; gopāla laṅa—taking Gopāla; gāṅṭhuli-grāme—in the village known as Gāṅṭhuli; khuila—kept Him hidden.

TRANSLATION
Hearing this, all the villagers became very anxious. They first took Gopāla and moved Him to a village known as Gāṅṭhuli.

TEXT 30

SYNONYMS
vipra-grhe gopālera nibhrte sevana
grāma ujāda haila, palāila sarva-jana

TRANSLATION
The Gopāla Deity was kept in the house of a brahmaṇa, and His worship was conducted secretly. Everyone fled, and thus the village of Annakūṭa was deserted.

TEXT 31

SYNONYMS
aiche mleccha-bhaye gopāla bhāge bāre-bāre
mandira chādi’ kuṇje rahe, kibā grāmāntare
TRANSLATION

Due to fear of the Mohammedans, the Gopāla Deity was moved from one place to another again and again. Thus giving up His temple, Lord Gopāla would sometimes live in a bush and sometimes in one village after another.

TEXT 32

prātah-kāle prabhū mānasā-gaṅgā'ya kari' snāna
govardhana-parikramāya karilā prayāṇa

SYNONYMS

prātah-kāle—in the morning; prabhū—Śrī Caitanya Mahāprabhu; mānasā-gaṅgāya—in the lake named Mānasā-gaṅgā; kari’—performing; snāna—bathing; govardhana—Govardhana Hill; parikramāya—in circumambulating; karilā—did; prayāṇa—starting.

TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His bath in a lake called Mānasā-gaṅgā. He then circumambulated Govardhana Hill.

TEXT 33

govardhana dekhi’ prabhū premāviśta haṅa
nācīte nācīte갈 놀고 부드럽다

SYNONYMS

govardhana dekhi’—seeing Govardhana Hill; prabhū—Śrī Caitanya Mahāprabhu; premāviśta haṅa—becoming ecstatic in love; nācīte nācīte—dancing and dancing; gal lā—departed; śloka paḍiyā—reciting the following verse.

TRANSLATION

Just by seeing Govardhana Hill, Śrī Caitanya Mahāprabhu became ecstatic with love of Kṛṣṇa. While dancing and dancing, He recited the following verse.
TEXT 34

हन्तायम अद्रिवभालाहरिदासावर्यो
यद रामकृष्णो-रानासापरसाप्रमोहः
मानन्तनोमि सहसह-गोपालो-कांडर-कण्डेसाहिलौः ॥ ३४ ॥

hantāyam adir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-carana-sparasa-pramodah
mānāṁ tanoti saha-go-gānayos tayor yat
pāṇiya-sūyavasa-kandara-kanda-mūlaiḥ

SYNONYMS

hanta—oh; ayam—this; adri—hill; abalā—O friends; hari-dāsa-varyah—the best among the servants of the Lord; yat—because; rāma-kṛṣṇa-carāṇa—of the lotus feet of Lord Kṛṣṇa and Balaraṁa; sparāsa—by the touch; pramodah—jubilant; mānam—respects; tanoti—offers; saha—with; go-gānayoh—cows, calves and cowherd boys; tayoh—to Them (Śri Kṛṣṇa and Balaraṁa); yat—because; pāṇiya—drinking water; sūyavasa—very soft grass; kandara—caves; kanda-mūlaiḥ—and by roots.

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Kṛṣṇa and Balaraṁa, as well as Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balaraṁa, Govardhana Hill appears very jubilant."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.18). It was spoken by the gopīs when Lord Kṛṣṇa and Balaraṁa entered the forest in the autumn. The gopīs spoke among themselves and glorified Kṛṣṇa and Balaraṁa for Their pastimes.

TEXT 35

‘गोविन्दकुण्डादि’ तीर्थे प्रभु तैल क्षाना
ताहि सुनिला—गोपाल गेल गांठुलि ग्राम ॥ ३५ ॥

‘govinda-kunḍādi’ tīrthe prabhu kaila snāna
tāhāṁ sūnilā—gopāla gela gānthuli grāma
SYNONYMS

govinda-kunḍa-ādi—Govinda-kunḍa and others; tīrthe—in the holy places; prabhu—Śrī Caitanya Mahāprabhu; kailā snāna—performed bathing; tāhāṁ—there; śunilā—heard; gopāla—the Gopāla Deity; gela—has gone; gāṇṭhuli—Gāṇṭhuli; grāma—to the village.

TRANSLATION

Śrī Caitanya Mahāprabhu then took His bath in a lake called Govinda-kunḍa, and while He was there, He heard that the Deity Gopāla had already gone to Gāṇṭhuli-grāma.

TEXT 36

sei grāme giyā kaila gopāla-daraśana
prema-āveśe prabhu kare kirtana-nartana

SYNONYMS

sei grāme—to that village; giyā—going; kaila—performed; gopāla-daraśana—seeing Lord Gopāla; prema-āveśe—in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; kare—performs; kirtana-nartana—chanting and dancing.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to the village of Gāṇṭhuli-grāma and saw the Lord Gopāla Deity. Overwhelmed by ecstatic love, He began to chant and dance.

TEXT 37

gopālera saundarya dekhi’ prabhura āveśa
ei śloka paḍi’ nāce, haila dina-śeṣa

SYNONYMS

gopālera—of Gopāla; saundarya—beauty; dekhi’—seeing; prabhura—of Śrī Caitanya Mahāprabhu; āveśa—ecstasy; ei śloka paḍi’—reciting the following verse; nāce—dances; haila—there was; dina-śeṣa—the end of the day.
TRANSLATION

As soon as the Lord saw the beauty of the Gopāla Deity, He was immediately overwhelmed by ecstatic love, and He recited the following verse. He then chanted and danced until the day ended.

PURPORT

Śrīla Bhaktisiddhānta Sarasvati Ṭhākura gives the following information about Govinda-kunḍa. There is a village named Āniyora on Govardhana Hill, a little distance from the village of Paithā. Govinda-kunḍa is situated near here, and there are two temples to Govinda and Baladeva there. According to some, Queen Padmāvatī excavated this lake. In the Bhakti-ratnākara (Fifth Wave), the following statement is found:

\[
\text{"Govinda-kunḍa is exalted for its many spiritual activities. It was here that Indra was defeated by Lord Kṛṣṇa, and Indra offered his prayers and bathed Lord Govinda."}
\]

In the book Stavāvalī (Vraja-vilāsa-stava, 74) the following verse is found:

\[
\begin{align*}
nicable & \text{ praudha-bhayāt svayaṁ surapatiḥ pādau vidhṛtyeḥa yaiḥ} \\
svar-gaṅgā-śilaiś cakāra surabhi-dvārabhiśekotsavam \\
govindasya navarū gavām adhipatā rājye sphurāṁ kautukāt \\
tair yat prādurābhiḥ sadā sphuratu tad govinda-kunḍarān drśoḥ
\end{align*}
\]

In the Mathurā-khaṇḍa it is also stated:

\[
\begin{align*}
yatrābhīṣikto bhagavān \\
maghonā yadu-vairiṇā \\
govinda-kunḍarān taj-jātāṁ \\
snāna-mātreṇa mokṣadām
\end{align*}
\]

"Simply by bathing in Govinda-kunḍa, one is awarded liberation. This lake was produced when Bhagavān Śrī Kṛṣṇa was bathed by Lord Indra."

Gāṇṭhuli-grama is situated near the two villages Bilachu and Gopāla-pura. According to hearsay, Rādhā and Kṛṣṇa first met here. In the Bhakti-ratnākara (Fifth Wave), it is stated: sakhi duṇhā vaste gāṇṭhi dila sangopane. It is also stated: phāguyā laiyā keha gāṇṭhi khuli’ dilā. For this reason the village is known as Gāṇṭhuli.

TEXT 38

বামন্তায়নরাব্দশ ভূজমাণ: স পাতু বঃ ।
ক্ষীরঢাক্ষুস্তঃ তাং যেন নীতো গোবর্ধনো গিরিঃ ॥ ৩৮ ॥
vāmas tāmarasāksasya
bhuja-danḍaḥ sa pātu vaḥ
krīḍā-kandukatāṁ yena
nīto govardhano giriḥ

SYNONYMS

vāmaḥ—the left; tāmarasa-ākṣasya—of Kṛṣṇa, who has eyes like lotus petals; bhuja-danḍaḥ—arm; saḥ—that; pātu—let it protect; vaḥ—all of you; krīḍā-kan-
dukatāṁ—being like a toy; yena—by which; nītaḥ—attained; govardhanaḥ—named Govardhana; giriḥ—the hill.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ‘‘May the left arm of Śrī Kṛṣṇa, whose eyes are like the petals of a lotus flower, always protect you. With His left arm He raised Govardhana Hill as if it were a toy.’’

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (2.1.62).

TEXT 39

एइमत तिनंदिन गोपाले देखिला।
चतुर्थ-दिवसे गोपाल स्वमंदिरे गेला॥ ३९॥

ei-mata tina-dina gopāle dekhilā
caturtha-divase gopāla svamandire gela

SYNONYMS

ei-mata—in this way; tina-dina—for three days; gopāle—Gopāla; dekhilā—
saw; caturtha-divase—on the fourth day; gopāla—the Deity Gopāla; sva-ma-
dire—in His own temple; gela—returned.

TRANSLATION

Śrī Caṅkanya Mahāprabhu saw the Gopāla Deity for three days. On the fourth day, the Deity returned to His own temple.

TEXT 40

गोपाल संजे चलिए आइल| नृत्य-गीत करि।
आनंद-कलाहले लोक बले ‘हरि’ ‘हरि’॥ ४०॥

gopāla saṅge cali’ āilā nṛtya-gita kari
ānanda-kolāhale loka bale ‘hari’ ‘hari’
Caitanya Mahaprabhu walked with the Deity of Gopala, and He chanted and danced. A large and jubilant crowd of people also chanted the transcendental name of Kṛṣṇa, “Hari! Hari!”

The Deity Gopāla then returned to His own temple, and Śrī Caitanya Mahāprabhu remained at the bottom of the hill. Thus all the desires of Śrī Caitanya Mahāprabhu were satisfied by the Deity Gopāla.

The Deity Gopāla then returned to His own temple, and Śrī Caitanya Mahāprabhu remained at the bottom of the hill. Thus all the desires of Śrī Caitanya Mahāprabhu were satisfied by the Deity Gopāla.

The Deity Gopāla then returned to His own temple, and Śrī Caitanya Mahāprabhu remained at the bottom of the hill. Thus all the desires of Śrī Caitanya Mahāprabhu were satisfied by the Deity Gopāla.
The Lord’s Visit to Śrī Vṛndāvana

TRANSLATION
This is the way of Lord Gopāla’s kind behavior to His devotees. Seeing this, the devotees were overwhelmed by ecstatic love.

TEXT 43

dekhite utkanṭha haya, nā caḍe govardhane
kona chale gopāla āsi’ utare āpane

SYNONYMS
dekhite—to see; utkanṭha haya—there was great anxiety; nā caḍe—does not go up; govardhane—on the hill known as Govardhana; kona chale—by some trick; gopāla—the Deity Gopāla; āsi’—coming; utare—descends; āpane—personally.

TRANSLATION
Śrī Caitanya Mahāprabhu was very anxious to see Gopāla, but He did not want to climb Govardhana Hill. Therefore by some trick the Deity Gopāla personally descended.

TEXT 44

kabhu kūnte rahe, kabhu rahe grāmāntare
sei bhakta, tāhān āsi’ dekhaye tānhāre

SYNONYMS
kabhu—sometimes; kūnte—in the bushes; rahe—remains; kabhu—sometimes; rahe—He stays; grāmā-antare—in a different village; sei bhakta—that devotee; tāhān āsi’—coming there; dekhaye tānhāre—sees Him.

TRANSLATION
In this way, giving some excuse, Gopāla sometimes remains in the bushes of the forest, and sometimes He stays in a village. One who is a devotee comes to see the Deity.
TEXT 45

The two brothers Rūpa and Sanātana did not climb the hill. To them also Lord Gopāla granted an interview.

SYNONYMS

parvate — on the hill; nā cañē — do not ascend; dui — two; rūpa-sanātana — Rūpa Gosvāmī and Sanātana Gosvāmī; ei-rūpe — in this way; tān-sabāre — unto them; diyāchena — has given; daraśana — interview.

TRANSLATION

The two brothers Rūpa and Sanātana did not climb the hill. To them also Lord Gopāla granted an interview.

TEXT 46

In ripe old age, Śrīla Rūpa Gosvāmī could not go there, but he had a desire to see the beauty of Gopāla.

SYNONYMS

vrddha-kāle — in ripe old age; rūpa-gosāṇi — Rūpa Gosvāmī; nā pāre — is not able; yāite — to go; vānchā haila — there was a desire; gopālera — of Gopāla; saundaryā dekhite — to see the beauty.

TRANSLATION

In ripe old age, Śrīla Rūpa Gosvāmī could not go there, but he had a desire to see the beauty of Gopāla.

TEXT 47

mleccha-bhayē āilā gopāla mathurā-nagare
eka-māsa rahīla viśṭhāleśvara-ghare
SYNONYMS
mleccha-bhaye—because of fear of the Muslims; āilā—came; gopāla—the Deity Gopāla; mathurā-nagare—to the city of Mathurā; eka-māsa—one month; rahila—stayed; viṭṭhalesvara-ghare—in the temple of Viṭṭhalesvara.

TRANSLATION
Due to fear of the Mohammedans, Gopāla went to Mathurā, where He remained in the temple of Viṭṭhalesvara for one full month.

PURPORT
When the two brothers Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, they decided to live there. Following Śrī Caitanya Mahāprabhu’s example, they did not climb the hill because they considered it nondifferent from Kṛṣṇa, the Supreme Personality of Godhead. On some pretext, the Gopāla Deity granted Śrī Caitanya Mahāprabhu an audience beneath the hill, and Gopāla similarly favored Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. During his ripe old age, when Rūpa Gosvāmī could not go to Govardhana Hill because of invalidity, Gopāla kindly went to Mathurā and remained at the temple of Viṭṭhalesvara for one month. It was then that Śrīla Rūpa Gosvāmī could see Gopāla’s beauty to his heart’s content.

TEXT 48

SYNONYMS
tabe rūpa gosāṇi saba nija-gaṇa laṇā
ea-kā māsa daraśana kailā mathurāya rahiya

TRANSLATION
Śrīla Rūpa Gosvāmī and his associates stayed in Mathurā for one month and saw the Deity Gopāla.

PURPORT
The following description of the temple of Viṭṭhalesvara is given in Bhakti-ratnākara (Fifth Wave):
Śri Vallabha Bhaṭṭa had two sons. The elder, Gopinātha, was born in 1432 Sākāda Era, and the younger, Viśṭhalanātha, was born in 1437 and died in 1507. Viśṭhala had seven sons: Giridhara, Govinda, Bālakṛṣṇa, Gokuleśa, Raghunātha, Yadunātha and Ghaṇāṣyāma. Viśṭhala completed many of his father’s unfinished books, including his commentary on Vedānta-sūtra, the Subodhini commentary on Śrīmad-Bhāgavatam, Vidvan-maṅḍana, Śṛṅgāra-raṣa-maṅḍana and Nyāsadesa-vivarana. Śrī Caitanya Mahāprabhu went to Vṛndāvana before the birth of Viśṭhalanātha. Śrīla Rūpa Gosvāmi was very old at the time Gopala stayed at the house of Viśṭhalanātha.

TEXT 49

When Rūpa Gosvāmi stayed at Mathurā, he was accompanied by Gopāla Bhaṭṭa Gosvāmi, Raghunātha dāsa Gosvāmi, Raghunātha Bhaṭṭa Gosvāmi and Lokanātha dāsa Gosvāmi.
Sri Lokanatha Gosvami was a personal associate of Sri Caitanya Mahaprabhu and a great devotee of the Lord. He was a resident of a village named Talakhaḍi in the district of Yasohara in Bengal. Previously he lived in Kacnapal. His father’s name was Padmanabha, and his only younger brother was Pragalbha. Following the orders of Sri Caitanya Mahaprabhu, Sri Lokanatha went to Vrndavana to live. He established a temple named Gokulananda. Srila Narottama dasa Thakura selected Lokanatha dasa Gosvami to be his spiritual master, and he was his only disciple. Because Lokanatha dasa Gosvami did not want his name mentioned in Caitanya-caritamrta, we do not often see it in this celebrated book. On the E.B.R. Railroad, the Yasohara station is located in Bangladesh. From the railway station one has to go by bus to the village of Sonakhali and from there to Khejurā. From there one has to walk, or, during the rainy season, go by boat to the village of Talakhaḍi. In this village there are still descendants of Lokanatha Gosvami’s younger brother.

TEXT 50

bhugarbha-gosaṁi, āra śri-jiva-gosaṁi
śri-yadava-ācārya, āra govinda gosaṁi

SYNONYMS

bhugarbha-gosaṁi—Bhugarbha Gosvami; āra—and; śri-jiva-gosaṁi—Śri Jiva Gosvami; śri-yadava-ācārya—Śri Yadava Ācārya; āra—and; govinda gosaṁi—Govinda Gosvami.

TRANSLATION

Bhugarbha Gosvami, Śri Jiva Gosvami, Śri Yadava Ācārya and Govinda Gosvami also accompanied Śrila Rūpa Gosvami.
SYNONYMS

śrī-uddhava-dāsa—Śrī Uddhava dāsa; āra—and; mādhava—Mādhava; duī-jana—two persons; śrī-gopāla-dāsa—Śrī Gopāla dāsa; āra—and; dāsa-nārāyaṇa—Nārāyaṇa dāsa.

TRANSLATION

He was also accompanied by Śrī Uddhava dāsa, Mādhava, Śrī Gopāla dāsa and Nārāyaṇa dāsa.

TEXT 52

‘गोविन्दा’ भक्त, अर बाणी-क्रṣ्णदास ।
पुष्परीक्षा, इशान, अर लघु-हरिदास ॥ ५२ ॥

‘gośinda’ bhakta, āra vāṇi-krṣṇadāsa
puṣṭarikākṣa, īśāna, āra laghu-haridāsa

SYNONYMS

govinda—Govinda; bhakta—a great devotee; āra—and; vāṇi-krṣṇadāsa—Vāṇi Kṛṣṇadāsa; puṣṭarikākṣa—Puṣṭarikākṣa; īśāna—Iśāna; āra—and; laghu-haridāsa—Laghu Haridāsa.

TRANSLATION

The great devotee Govinda, Vāṇi Kṛṣṇadāsa, Puṣṭarikākṣa, Īśāna and Laghu Haridāsa also accompanied him.

PURPORT

Laghu Haridāsa should not be confused with Junior Haridāsa, who committed suicide at Prayāga. Generally a devotee is called Haridāsa, and consequently there are many Haridāsas. The chief was Ṭhākura Haridāsa. There was also a Madhyama Haridāsa.

In Bhakti-ratnākara (Sixth Wave), there is a list of many of the chief devotees who accompanied Śrīla Rūpa Gosvāmī.

gosvāmī gopāla-bhaṭṭa ati dayāmaya
bhūgarbha, śrī-lokanātha—gunera ālaya
śrī-mādhava, śrī-paramāṇanda-bhaṭṭācārya
śrī-madhu-paṇḍita—yāṭhā caritra āścarya
The Lord’s Visit to Śrī Vṛndāvana

premi kuśnadāsa kuśnadāsa brahmacārī
yādava acārya, nārāyaṇa kṛpāvān
śrī-puṇḍarikākṣa-gosāṇi, govinda, iśāna

śrī-govinda vāṇi-kuśnadāsa aty-udāra
śrī-uddhava—madhye-madhye gaude gati yāṇra

dvija-haridāsa kuśnadāsa kavi-raja
śrī-gopāla-dāsa yāṇra alaukika kāya
śrī-gopāla, mādhavādī yateka vaiśnava

“The following Vaiśnava were present with Śrīla Rūpa Gosvāmī: the merciful Gopāla Bhaṭṭa Gosvāmī; Bhūgarbha Gosvāmī; Śrī Lokanātha dāsa Gosvāmī, a reservoir of good qualities; Śrī Mādhava; Śrī Paramānanda Bhaṭṭācārya; Śrī Madhu Paṇḍita, whose characteristics are all wonderful; Premi Kṛṣṇadāsa; Kṛṣṇadāsa Brahmacārī; Yādava Ācārya; the merciful Nārāyaṇa; Śrī Puṇḍarikākṣa Gosvāmī; Govinda; Iśāna; Śrī Govinda; the magnanimous Vāṇi Kṛṣṇadāsa; Śrī Uddhava, who occasionally visited Bengal; Dvija Haridāsa; Kṛṣṇadāsa Kavi-raja; Śrī Gopāla dāsa, whose body is completely spiritual; Śrī Gopāla; Mādhava; and many others.”

TEXT 53

ei saba mukhya-bhakta lañā nija-saṅge
śrī-gopāla daraśana kailā bahu-raṅge

SYNONYMS

ei saba—all these; mukhya-bhakta—chief devotees; lañā nija-saṅge—taking with him personally; śrī-gopāla daraśana—visiting Lord Gopāla; kailā bahu-raṅge—performed in great jubilation.

TRANSLATION

It was with great jubilation that Rūpa Gosvāmī visited Lord Gopāla accompanied by all these devotees.

TEXT 54

एकमास रहि’ गोपाल गोला निज-स्थाने ।
श्रीरुप-गोसाञिं आइला श्रीद्वारने ॥ ५४ ॥
eka-māsa rahi' gopāla gelā nija-sthāne
śrī-rūpa-gosāñī āilā śrī-vṛndāvana

SYNONYMS
eka-māsa rahi'—staying for one month; gopāla—the Deity Gopāla; gelā—went; nija-sthāne—to His own place; śrī-rūpa-gosāñī—Śrī Rūpa Gosvāmi; āilā—came back; śrī-vṛndāvana—to Vṛndāvana.

TRANSLATION
After staying at Mathurā for one month, the Deity Gopāla returned to His own place, and Śrī Rūpa Gosvāmi returned to Vṛndāvana.

TEXT 55

prastāve kahilun gopāla-krpara ākhyāna
tabe mahāprabhu gelā ‘śrī-kāmyavana’

SYNONYMS
prastāve—in the course of the story; kahilun—I have stated; gopāla-krpara—of the mercy of Gopāla; ākhyāna—description; tabe—after this; mahāprabhu—Śrī Caitanya Mahāprabhu; gelā—went; śrī-kāmya-vana—to Śrī Kāmyavana.

TRANSLATION
In the course of this story, I have given a description of Lord Gopāla’s mercy. After seeing the Gopāla Deity, Śrī Caitanya Mahāprabhu went to Śrī Kāmyavana.

PURPORT
Kāmyavana is mentioned in the Ādi-varāha Purāṇa:
caturthāṁ kāmyaka-vanarī
vanānāṁ vanam uttamam
tatra gatvā naro devi
mama loke mahiye

In the Bhakti-ratnakāra (Fifth Wave) it is also said:

ei kāmyavane kṛṣṇa-lilā manohara
karibe darśana sthāna kunḍa bahutara
kāmyavane yata tirtha lekhā nāhi tāra
**TEXT 56**

prabhura gamana-riti pūrve ye likhila
sei-mata vṛndāvane tāvat dekhila

**SYNONYMS**

prabhura—of Śrī Caitanya Mahāprabhu; gamana-riti—method of touring; pūrve—formerly; ye—which; likhila—I have written; sei-mata—similarly; vṛndāvane—at Vṛndāvana; tāvat dekhila—saw all the places.

**TRANSLATION**

Śrī Caitanya Mahāprabhu’s touring Vṛndāvana has been previously described. In the same ecstatic way, He traveled all over Vṛndāvana.

**TEXT 57**

tāhān lilā-sthali dekhi’ gelā ‘nandiśvara’
‘nandiśvara’ dekhi’ preme ha-ilā vihvala

**SYNONYMS**

tāhān—at Kāmyavana; lilā-sthali—all the places of pastimes; dekhi’—visiting; gelā nandiśvara—went to Nandiśvara; nandiśvara dekhi’—while seeing Nandiśvara; preme ha-ilā vihvala—became overwhelmed by ecstatic love.

**TRANSLATION**

After visiting the places of Kṛṣṇa’s pastimes at Kāmyavana, Śrī Caitanya Mahāprabhu went to Nandiśvara. While there, He was overwhelmed with ecstatic love.

**PURPORT**

Nandiśvara is the house of Mahārāja Nanda.
SYNONYMS

pāvana-ādi—Pāvana and others; saba kuṇde—in every lake; snāna kariyā—taking a bath; lokere puchila—inquired from persons there; parvata-upare yāṇā—going up a hill.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in all the celebrated lakes, beginning with Lake Pāvana. Thereafter He climbed a hill and spoke to the people.

PURPORT

The Pāvana-sarovara is described in the Mathurā-māhātmya:

pāvane sarasi snātvā
krṣṇaṁ nandīvare girau
drṣtvā nandam yaśodām ca
sarvabhīṣṭam avāpnyāt

TEXT 59

किस देवमूर्ति हैं पर्वत-उपरे?
लोक कहे,—मूर्ति हैं गोपार भितरे॥ ५९ ॥

kichu deva-mūrti haya parvata-upare?
loka kahe,—mūrti haya gopāra bhitare

SYNONYMS

kichu—any; deva-mūrti—deities; haya—are there; parvata-upare—on the top of the hill; loka kahe—people said; mūrti haya—there are deities; gopāra bhitare—within a cave.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, “Are there any deities on top of this hill?” The local people replied, “There are deities on this hill, but they are located within a cave.
TEXT 60

dui-dike mātā-pitā puṣṭa kalevara
madhye eka 'śisu' haya tribhaṅga-sundara

SYNONYMS

dui-dike—on two sides; mātā-pitā—father and mother; puṣṭa kalevara—very well-built body; madhye—between them; eka—one; śisu—child; haya—there is; tri-bhaṅga—curved in three places; sundara—very beautiful.

TRANSLATION

"There is a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places."

TEXT 61

śuni' mahāprabhu mane ānanda pānā
tina' mūrti dekhila sei gopāḥ ughāḍiyā

SYNONYMS

śuni’—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; mane—within the mind; ānanda pānā—getting great pleasure; tina mūrti—the three deities; dekhila—saw; sei gopāḥ ughāḍiyā—by excavating the cave.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu became very happy. After excavating the cave, He saw the three deities.

TEXT 62

premāvaih kṛṣṇa-kale śālmala-pāri

Śrīmad-Bhāgavatam
vrajeśvara kaila caraṇa vandana
prema-āveśe kṛṣṇera kaila sarvāṅga-sparśana

SYNONYMS

vraja-indra—of the King of Vraja, Nanda Mahārāja; vṛajā-śivairā—and of the Queen of Vraja, mother Yaśodā; kaila—did; caraṇa-vandana—worshiping the lotus feet; prema-āveśe—in ecstatic love; kṛṣṇera—of Lord Kṛṣṇa; kaila—did; sarva-aṅga-sparśana—touching the whole body.

TRANSLATION

Śrī Caitanya Mahāprabhu offered His respects to Nanda Mahārāja and mother Yaśodā, and with great ecstatic love He touched the body of Lord Kṛṣṇa.

TEXT 63

सब दिन प्रेमावेरे बुक्त-गीत- कैला।
ताहां हैते महाप्रभु 'खदिर-वन' आइल।॥ ६३ ॥

saba dina premāveṣe nṛtya-gīta kailā
tāhāṁ haite mahāprabhu ‘khadira-vana’ āilā

SYNONYMS

saba dina—all the days; prema-āveśe—in ecstatic love; nṛtya-gīta kailā—danced and chanted; tāhāṁ haite—from there; mahāprabhu—Śrī Caitanya Mahāprabhu; khadira-vana āilā—came to the place known as Khadiravana.

TRANSLATION

Every day the Lord chanted and danced in ecstatic love. Finally He went to Khadiravana.

PURPORT

Khadiravana is described in the Bhakti-ratnākara (Fifth Wave):

dekhaha khadira-vana vidita jagate
viṣṇu-loka-prāpti etha gamana-māitrete

“Behold the forest named Khadiravana, renowned throughout the universe. If one comes to Khadiravana, he can immediately be elevated to Viṣṇuloka.”

TEXT 64

लोकेःपुथ देखि’ भाई। गोला ‘शेष्वारुः’।
‘लक्ष्मी’ देखि’ एই लोक पड़े गोसाञिञ्च।॥ ६४ ॥
After seeing the places of Lord Kṛṣṇa’s pastimes, Śrī Caitanya went to Śeṣaśāyi, where He saw Lakṣmī and recited the following verse.

Text 65

yat te sujāta-caranāmburuham stanesu
bhitāḥ śanaiḥ priya dadhimahi karkāśeṣu
tenāṭavim atasi tad vyathate na kīm svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ nah

SYNONYMS
yat—which; te—Your; sujāta—very fine; caranā-ambu-ruham—lotus feet; stanesu—on the breasts; bhitāḥ—being afraid; śanaiḥ—gently; priya—O dear one; dadhimahi—we place; karkaśeṣu—rough; tena—with them; atavim—the path; atasi—You roam; tat—they; vyathate—are distressed; na—not; kīm svit—we wonder; kūrpa-ādibhiḥ—by small stones and so on; bhramati—flutters; dhīrḥ—the mind; bhavat-āyuṣāṁ—of those of whom Your Lordship is the very life; nah—of us.

TRANSLATION
“O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You.
minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

**PURPORT**

This is a verse from *Śrīmad-Bhāgavatam* (10.31.19) spoken by the gopīs when Kṛṣṇa left them in the midst of the rāsa-līlā.

**TEXT 66**

> **SYNONYMS**
>  
> *tabe*—thereafter; *khelā-tīrtha*—Khelā-tīrtha; *dekhi’*—seeing; *bhāṇḍīravana*—Bhāṇḍīravana; *āilā*—came to; *yamunā pāra haṅā*—crossing the River Yamunā; *bhadrā-vana*—to Bhadravana; *gelā*—went.

**TRANSLATION**

Afterwards, Sri Caitanya Mahāprabhu saw Khelā-tīrtha and then went to Bhāṇḍīravana. Crossing the Yamunā River, He went to Bhadravana.

**PURPORT**

In the *Bhakti-ratnākara* it is said that Sri Kṛṣṇa and Balarāma used to play at Khelā-tīrtha with the cowherd boys during the entire day. Mother Yaśodā had to call Them to take Their baths and eat Their lunch.

**TEXT 67**

> **SYNONYMS**
>  
> *śrī-vana*—Śrīvana; *dekhi’*—seeing; *punah*—again; *gelā*—went; *loha-vana*—to Lohavana; *mahā-vana*—to Mahāvāna; *giyā*—going; *kailā*—performed; *janma-sthāna*—birth site; *dāraśana*—seeing.
The Lord’s Visit to Śrī Vṛndāvana

TRANSLATION

Śrī Caitanya Mahāprabhu then visited Śrīvana and Lohavana. He then went to Mahāvana and saw Gokula, the place of Lord Kṛṣṇa’s early childhood pastimes.

PURPORT

Of Śrīvana (also called Bilvavana), the Bhakti-ratnākara states, devatā-pūjita bilvavana śobhāmaya: “The beautiful forest of Bilvavana is worshiped by all the demigods.”

About Lohavana, Bhakti-ratnākara (Fifth Wave) states:

lohavane kṛṣṇera adbhuta go-cārana
ethā loha-jāṅghāsūre vadhe bhagavān

“At Lohavana, Lord Kṛṣṇa used to tend cows. The demon named Lohajāṅga was killed at this place.”

Mahāvana is described as follows in Bhakti-ratnākara (Fifth Wave):

dekha nanda-yaśodā-ālaya mahāvane
ei dekha śrī-kṛṣṇa-candrera janma sthala
śrī-gokula, mahāvana —— dui ‘eka’ haya

“Behold the house of Nanda and Yaśodā in Mahāvana. See the birthplace of Lord Kṛṣṇa. Mahāvana and the birthplace of Lord Kṛṣṇa, Gokula, are one and the same.”

TEXT 68

SYNONYMS

yamala-arjuna-bhaṅga — the place where the twin arjuna trees were broken; ādi — beginning with; dekhila — saw; sei sthala — that place; prema-āveśe — in great ecstasy; prabhura — of Śrī Caitanya Mahāprabhu; mana — mind; haila — became; tālamala — agitated.

TRANSLATION

Upon seeing the place where the twin arjuna trees were broken by Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was moved to great ecstatic love.
TEXT 69
‘gokula’ dekhiyā āilā ‘mathurā’-nagare.
‘janma-sthāna’ dekhi’ rahe sei vipra-ghare. ॥ ६९ ॥

‘gokula’ dekhiyā āilā ‘mathurā’-nagare
‘janma-sthāna’ dekhi’ rahe sei vipra-ghare

SYNONYMS
gokula dekhiyā—seeing Gokula; āilā—came; mathurā-nagare—in the city of Mathurā; janma-sthāna—the birthplace of Lord Kṛṣṇa; dekhi’—seeing; rahe—stays; sei vipra-ghare—in the house of the Sanoḍiyā brāhmaṇa.

TRANSLATION
After seeing Gokula, Śri Caitanya Mahāprabhu returned to Mathurā, where He saw the birthplace of the Lord. While there, He stayed at the house of the Sanoḍiyā brāhmaṇa.

TEXT 70
lokera saṅghaṭṭa dekhi mathurā chaḍīyā ekānte ‘akrūra-tīrthe’ rahilā āsiyā ॥ ७० ॥

lokera—of people; saṅghaṭṭa—crowd; dekhi—seeing; mathurā—the city of Mathurā; chaḍīyā—leaving; ekānte—in a solitary place; akrūra-tīrthe—at Akrūra-tīrtha; rahilā—stayed; āsiyā—coming.

SYNONYMS
lokera—of people; saṅghaṭṭa—crowd; dekhi—seeing; mathurā—the city of Mathurā; chaḍīyā—leaving; ekānte—in a solitary place; akrūra-tīrthe—at Akrūra-tīrtha; rahilā—stayed; āsiyā—coming.

TRANSLATION
Seeing a great crowd assemble at Mathurā, Śri Caitanya Mahāprabhu left and went to Akrūra-tīrtha. He remained there in a solitary place.

PURPORT
Akrūra-tīrtha is also mentioned in the Bhakti-ratnākara (Fifth Wave):

dekha, śrīnivāsa, ei akrūra grāmete
śri-kṛṣṇa-caitanya-prabhu chilena nibhīte

“Śrīnivāsa, look at this village of Akrūra. Śri Caitanya Mahāprabhu stayed there in a solitary place.”
TEXT 71

ारा दिन आईलय प्रांधु देखिने ‘बुद्धवन’।
‘कालीय-ह्रदे’ नाना कैलय आर प्राङठन ॥ ७१ ॥

ara dina aila prabhu dekhite ‘vana’
‘kaliya-hrade’ snana kaila ara praskandana

SYNONYMS

ara dina—the next day; aila—came; prabhu—Srī Caitanya Mahāprabhu;
dekhite—to see; vrndavana—Vrndavana; kaliya-hrade—in the Kāliya Lake; snana
kaila—took a bath; ara—and; praskandana—at Praskandana.

TRANSLATION

The next day, Srī Caitanya Mahāprabhu went to Vrndavana and took His
bath at the Kāliya Lake and Praskandana.

PURPORT

Kāliya-hrada is mentioned in Bhakti-ratnākara (Fifth Wave):

e kaliya-tirtha pāpa vināśaya
kaliya-tirtha-sthāne bahu-kārya-siddhi haya

“When one takes a bath in Kāliya-hrada, he is freed from all sinful activities. One
can also be successful in business by bathing in Kāliya-hrada.”

TEXT 72

‘व्यच्छ-आदिच्छ’ हैटी ‘केशीतीथे’ आईलय।
रास-स्थली देखिय प्रेमेय मुख्यत हईलय ॥ ७२ ॥

‘dvādaśa-āditya’ haite ‘keśī-tīrtha’ āilā
rāsa-sthali dekhi’ preme mūrcchita ha-ilā

SYNONYMS

dvādaśa-āditya haite—from Dvādaśāditya; keśī-tīrtha āilā—came to Keśī-tīrtha;
rāsa-sthali dekhi’—visiting the place of the rāsa dance; preme—in ecstatic love;
mūrcchita ha-ilā—became unconscious.

TRANSLATION

After seeing the holy place called Praskandana, Srī Caitanya Mahāprabhu
went to Dvādaśāditya. From there He went to Keśī-tīrtha, and when He saw
the place where the rāsa dance had taken place, He immediately lost consciousness due to ecstatic love.

TEXT 73

চেতন পাঞ্জা পুনঃ গড়াগড়ি যায়।
হাসে, কান্দে, নাচে, পড়ে, উঞ্জের গায়। ॥ ৭৩ ॥

cetana pāṇā punah gacchādi yāya
hāse, kānde, nāce, pađe, uccaṅ-svare gāya

SYNONYMS

cetana pāṇā—getting His senses back; punah—again; gacchādi yāya—rolls on the ground; hāse—laughs; kānde—cries; nāce—dances; pađe—falls down; uccaṅ-svare gāya—sings very loudly.

TRANSLATION

When the Lord regained His senses, He began to roll on the ground. He would sometimes laugh, cry, dance and fall down. He would also chant very loudly.

TEXT 74

এইরং সেইদিন তথা গোনাইলা।
সন্ধ্যাকালে অকুরে আসি' ভিক্ষা নিবাহিলা। ॥ ৭৪ ॥

ei-rānge sei-dina tathā goñāilā
sandhyā-kāle akrūre āsi' bhikṣā nirvāhilā

SYNONYMS

ei-rānge—in this amusement; sei-dina—that day; tathā goñāilā—passed the day there; sandhyā-kāle—in the evening; akrūre āsi’—returning to Akrūra-tīrtha; bhikṣā nirvāhilā—took His meal.

TRANSLATION

Being thus transcendentally amused, Śrī Caitanya Mahāprabhu passed that day happily at Keśi-tīrtha. In the evening He returned to Akrūra-tīrtha, where He took His meal.
prāte vṛndāvane kailā ‘cira-ghāte’ snāna
tentuli-talāte āsi’ karilā viśrāma

SYNONYMS
prāte—in the morning; vṛndāvane—in Vṛndāvana; kailā—performed; cira-ghāte snāna—bathing at Cira-ghāta; tentuli-talāte—underneath the Teṅtuli tree; āsi’—coming; karilā viśrāma—took rest.

TRANSLATION
The next morning Śrī Caitanya Mahāprabhu returned to Vṛndāvana and took His bath at Cira-ghāta. He then went to Teṅtuli-talā, where He took rest.

TEXT 76

The tamarind tree named Teṅtuli-talā was very old, having been there since the time of Lord Kṛṣṇa’s pastimes. Beneath the tree was a very shiny platform.

TEXT 77

The tamarind tree named Teṅtuli-talā was very old, having been there since the time of Lord Kṛṣṇa’s pastimes. Beneath the tree was a very shiny platform.

SYNONYMS
kṛṣṇa-lilā-kālera—of the time of Lord Kṛṣṇa’s presence; sei vrkṣa—that tamarind tree; puratana—very old; tāra tale—underneath that tree; piṅḍi-bāndhā—a platform; parama-cikkaṇa—very shiny.

SYNONYMS
nikatē yamunā vahe śītala samīra
vṛndāvana-śobhā dekhe yamunāra nīra

SYNONYMS
nikatē—near the Teṅtuli-talā, or Āmli-talā; yamunā—the Yamunā; vahe—flows; śītala samīra—very cool breeze; vṛndāvana-śobhā—the beauty of Vṛndāvana; dekhe—sees; yamunāra—of the River Yamunā; nīra—water.
TRANSLATION
Since the River Yamunā flowed near Teṅtuli-talā, a very cool breeze blew there. While there, the Lord saw the beauty of Vṛndāvana and the water of the River Yamunā.

TEXT 78

‘clt’f·‘!f;Ql ![f'f!l''<i��11'1f·'1!tf'f!fJ'tfe ��' tfe ��' ��' '"r'f!tf·'Jf!t': 229x478 322x254 203x254 228x254 79

SYNONYMS
Teṅtula-tale—underneath the tamarind tree; vasi’—sitting down; kare—does; nāma-saṅkirtana—chanting the holy name of the Lord; madhyāhna kari’—at noon; āsi’—coming back; kare—performs; akrūre—at Akrūra-tīrtha; bhojana—taking lunch.

TRANSLATION
Sri Caitanya Mahāprabhu used to sit beneath the old tamarind tree and chant the holy name of the Lord. At noon He would return to Akrūra-tīrtha to take lunch.

TEXT 79

akrūrer a loka āise prabhure dekhite ।
loka-bhiqe svacchande nāre ‘kirtana’ karite ॥ 79 ॥

SYNONYMS
Akrūrer a loka—the people at Akrūra-tīrtha; āise—came; prabhure—Śri Caitanya Mahāprabhu; dekhite—to see; loka-bhiqe—because of such a crowd of people; svacchande—without disturbance; nāre—was not able; kirtana karite—to perform kirtana.

TRANSLATION
All the people who lived near Akrūra-tīrtha came to see Śri Caitanya Mahāprabhu, and due to the large crowds, the Lord could not peacefully chant the holy name.
TEXT 80

Therefore Śrī Caitanya Mahāprabhu would go to Vṛndāvana and sit in a solitary place. It was there that He chanted the holy name until noon.

TEXT 81

In the afternoon, people were able to speak to Him. The Lord told everyone of the importance of chanting the holy name.
SYNONYMS

hena-kāle—at this time; āila—came; vaiṣṇava—a devotee; krṣṇadāsa nāma—of the name Krṣṇadāsa; rājaputa-jāti—belonging to the kṣatriya class; grhastha—householder; yamunā-pāre grāma—his residence on the other side of the Yamunā.

TRANSLATION

During this time, a Vaiṣṇava named Krṣṇadāsa came to see Śrī Caitanya Mahāprabhu. He was a householder belonging to the kṣatriya caste, and his house was located on the other side of the Yamunā.

TEXT 83

‘keśi’ ān kari’ sei ‘kāliya-daha’ yaite
āmli-talāya gosāṅire dekhe acambite

SYNONYMS

keśi snāna kari’—after taking his bath at the place known as Keśi-tīrtha; sei—that person; kāliya-daha yāite—going to the Kāliya-daha; āmli-talāya—at the place known as Āmli-talā; gosāṅire—Śrī Caitanya Mahāprabhu; dekhe—sees; acambite—suddenly.

TRANSLATION

After bathing at Keśi-tīrtha, Krṣṇadāsa went toward Kāliya-daha and suddenly saw Śrī Caitanya Mahāprabhu sitting at Āmli-talā [Tentuli-talā].

TEXT 84

prabhura rūpa-prema dekhi’ ha-ila camatkāra
prema-āveśe prabhure karena namaskāra

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; rūpa-prema—personal beauty and ecstatic love; dekhi’—seeing; ha-ila camatkāra—became astonished; prema-āveśe—in ecstatic love; prabhure—to Śrī Caitanya Mahāprabhu; karena namaskāra—offers obeisances.
TRANSLATION

Upon seeing the Lord’s personal beauty and ecstatic love, Kṛṣṇadāsa was very astonished. Out of ecstatic love, he offered his respectful obeisances unto the Lord.

TEXT 85

prabhu kahe,—ke tumi, kāhān tomāra ghara?
kṛṣṇadāsa kahe,—mui grhastha pāmara

SYNONYMS

prabhu kahe—the Lord inquired; ke tumi—who are you; kāhān—where; tomāra—your; ghara—residence; kṛṣṇadāsa kahe—Kṛṣṇadāsa replied; mui—I; grhastha—householder; pāmara—most fallen.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Kṛṣṇadāsa, “Who are you? Where is your home?” Kṛṣṇadāsa replied, “I am a most fallen householder.

TEXT 86

rājaputa-jāti muṇi, o-pāre mora ghara
mora icchā haya—‘haṅa vaiṣṇava-kiṅkara’

SYNONYMS

rājaputa-jāti—belong to the Rājaputa caste; muṇi—I; o-pāre—on the other side of the Yamunā; mora ghara—my residence; mora icchā haya—I wish; haṅa—to become; vaiṣṇava-kiṅkara—the servant of a Vaiṣṇava.

TRANSLATION

“I belong to the Rājaputa caste, and my home is just on the other side of the River Yamunā. However, I wish to be the servant of a Vaiṣṇava.
TEXT 87

किंतु आजी एक मूँड़ी ‘स्वप्न’ देखिया।
सेहि स्वप्न परतेक तेमा आजी’ पाइया ॥ ८७ ॥

kintu ājī eka muṇī ‘svapna’ dekhinu
sei svapna parateka tomā āśi’ pāinu

SYNONYMS

kintu—but; ājī—today; eka—one; muṇī—l; svapna—dream; dekhinu—saw;
sei svapna—that dream; parateka—according to; tomā—You; āśi’—coming;
pāinu—I have gotten.

TRANSLATION

“Today I have had a dream, and according to that dream I have come here
and found You.”

TEXT 88

प्रभु तान्रे कृपा कैला आलिङ्गन कारि ।
प्रेमे मद्द हैल सेहि नाचे बले ‘हरि’ ॥ ८८ ॥

prabhu tānre kṛpā kailā āliṅgana kari
preme madd haila sei nāče, bale ‘hari’

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; kṛpā kailā—bestowed
His mercy; āliṅgana kari—embracing; preme—in ecstatic love; madd haila—be­
came mad; sei—that Kṛṣṇadāsa; nāče—dances; bale—chants; hari—the holy
name of the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu then bestowed upon Kṛṣṇadāsa His causeless
mercy by embracing him. Kṛṣṇadāsa became mad with ecstatic love and
began to dance and chant the holy name of Hari.

TEXT 89

एकू छले मध्याँते अक्नु तुर्थे आईल ।
एकू छलू अवशिष्टपात्र-प्रसाम पाईल ॥ ८९ ॥
The Lord's Visit to Śrī Vṛndāvana

prabhu-saṅge madhyāhe akrūra tirthe āilā
prabhura avaśīṣṭa-pātra-prasāda pāilā

SYNONYMS

prabhu-saṅge—with the Lord; madhyāhe—in the afternoon; akrūra tirthe—to Akrūra-tīrtha; āilā—came; prabhura—of Śrī Caitanya Mahāprabhu; avaśīṣṭa-pātra-prasāda—remnants of food; pāilā—got.

TRANSLATION

Krṣṇadāsa returned to Akrūra-tīrtha with the Lord, and remnants of the Lord's food were given to him.

TEXT 90

prāte prabhu-saṅge āilā jala-pātra laṅā
prabhu-saṅge rahe grha-stri-putra chādiyā

SYNONYMS

prāte—in the morning; prabhu-saṅge—with Śrī Caitanya Mahāprabhu; āilā—came; jala-pātra laṅā—carrying a waterpot; prabhu-saṅge rahe—remains with Śrī Caitanya Mahāprabhu; grha—home; stri—wife; putra—children; chādiyā—leaving aside.

TRANSLATION

The next morning, Krṣṇadāsa went with Śrī Caitanya Mahāprabhu to Vṛndāvana and carried His waterpot. Krṣṇadāsa thus left his wife, home and children in order to remain with Śrī Caitanya Mahāprabhu.

TEXT 91

vṛndāvane punah ‘krṣṇa’ prakaṭa ha-ilā
yāhāṁ tāhāṁ loka saba kahite lāgilā

vṛndāvane punah ‘krṣṇa’ prakaṭa ha-ilā
yāhāṁ tāhāṁ loka saba kahite lāgilā
SYNONYMS

vrndāvane—at Vṛndāvana; punah—again; krṣṇa—Lord Śrī Kṛṣṇa; prakāṭa ha-
ila—became manifested; yāhāṁ tāhāṁ—everywhere; loka—people; saba—all; kahite lāgila—began to speak.

TRANSLATION

Everywhere the Lord went, all the people said, “Kṛṣṇa has again manifest at Vṛndāvana.”

TEXT 92

एकदिन अक्रुरे लोक अतिकाले।

बहुवन हेतु आइसे करिं कोलाहले। || ९२ ||

eka-dina akrūre loka prātah-kāle
vrndāvana haite aise kari’ kolāhale

SYNONYMS

eka-dina—one day; akrūre—at Akrūra-tīrtha; loka—people; prātah-kāle—in the morning; vrndāvana haite—from Vṛndāvana; aise—came; kari’—making; kolāhale—tumult.

TRANSLATION

One morning many people came to Akrūra-tīrtha. As they came from Vṛndāvana, they made a tumultuous sound.

TEXT 93

प्रभु देखि करिल लोक चरण बन्न।

प्रभु कहे,—काहि हैंते करिल। आगमन ? ९३ ||

prabhu dekhi’ karila loka caraṇa vandana
prabhu kahe,—kāhāṁ haite karilā āgamana?

SYNONYMS

prabhu dekhi’—seeing Lord Śrī Caitanya Mahāprabhu; karila—offered; loka—people; caraṇa vandana—respect unto His lotus feet; prabhu kahe—Śrī Caitanya Mahāprabhu said; kāhāṁ haite—from where; karilā āgamana—have you come.
TRANSLATION
Upon seeing Śrī Caitanya Mahāprabhu, all the people offered respects at His lotus feet. The Lord then asked them, “Where are you all coming from?”

TEXT 94

लोके कहे—क्रुःक प्रकट कालियडहरे जले।
कालिय-शिरे नृत्य करे, फण-रत्न जले।

loke kahe,—kṛṣṇa prakaṭa kāliya-dahera jale!
kāliya-śire nṛtya kare, phanā-ratna jvale

SYNONYMS
loke kahe—all the people replied; kṛṣṇa prakaṭa—Kṛṣṇa is again manifest; kāliya-dahera jale—in the water of Lake Kāliya; kāliya-śire—on the head of the serpent Kāliya; nṛtya kare—dances; phanā-ratna jvale—the jewels on the hoods blaze.

TRANSLATION
The people replied, “Kṛṣṇa has again manifest Himself on the waters of the Kāliya Lake. He dances on the hoods of the serpent Kāliya, and the jewels on those hoods are blazing.

TEXT 95

साक्षां देखिला लोक—नाहिक संशय।
सुनी हासी कहे प्रभु,—सब ‘सत्य’ हय।

sākṣāt dekhila loka—nāhika saranśaya
śuni’ hāsi’ kahe prabhu,—saba ‘satya’ haya

SYNONYMS
sākṣāt—directly; dekhila loka—all the people saw; nāhika saranśaya—there is no doubt; śuni’—hearing; hāsi’—laughing; kahe prabhu—Śrī Caitanya Mahāprabhu said; saba satya haya—all that you have said is correct.

TRANSLATION
“Everyone has seen Lord Kṛṣṇa Himself. There is no doubt about it.” Hearing this, Śrī Caitanya Mahāprabhu began to laugh. He then said, “Everything is correct.”
TEXT 96

एइमत तिन-रात्रि लोकेये गमन।
सबे आयी कहे, - कुंज पाईलुं दरशन। ॥ ९६ ॥

ei-mata tina-rātri lokera gamana
sabe āsi' kahe, —kṛṣṇa pāilun daraśana

SYNONYMS
ei-mata—in this way; tina-rātri—three nights; lokera gamana—people went; sabe—all; āsi’—coming; kahe—say; kṛṣṇa pāilun daraśana—we have seen Lord Kṛṣṇa directly.

TRANSLATION
For three successive nights people went to Kāliya-daha to see Kṛṣṇa, and everyone returned saying, “Now we have seen Kṛṣṇa Himself.”

TEXT 97

प्रभु-आगे कहे लोक,—श्रीकुंज देखिल।
‘सरस्वती’ एइ बाके ‘सत्य’ कहाइल। ॥ ९७ ॥

prabhu-āge kahe loka,—sri-kṛṣṇa dekhila
’sarasvati’ ei väkye ‘satya’ kahāila

SYNONYMS
prabhu-āge—in front of Śrī Caitanya Mahāprabhu; kahe loka—all the people began to say; śri-kṛṣṇa dekhila—that they have seen Lord Kṛṣṇa; sarasvati—the goddess of learning; ei väkye—this statement; satya—true; kahāila—caused the people to speak.

TRANSLATION
Everyone came before Śrī Caitanya Mahāprabhu and said, “Now we have directly seen Lord Kṛṣṇa.” Thus by the mercy of the goddess of learning they were made to speak the truth.

TEXT 98

महाकुंज देखिः ‘सत्य’ कुंज-दरशन।
निजाञ्जने सत्य छाड़िः ‘असत्ये सत्य-भयं।’ ॥ ९८ ॥
The Lord’s Visit to Śrī Vṛndāvana

mahāprabhu dekhi’ ‘satya’ kṛṣṇa-daraśana
nija-ajnāne satya chāḍi’ ‘asatye satya-bhrama’

SYNONYMS
mahāprabhu dekhi’—by seeing Śrī Caitanya Mahāprabhu; satya—truly; kṛṣṇa-daraśana—seeing Kṛṣṇa; nija-ajnāne—by their personal lack of knowledge; satya chāḍi’—giving up the real truth; asatye—untruth; satya-bhrama—mistaking for the truth.

TRANSLATION
When the people saw Śrī Caitanya Mahāprabhu, they actually saw Kṛṣṇa, but because they were following their own imperfect knowledge, they accepted the wrong thing as Kṛṣṇa.

TEXT 99
bhaṭṭācārya tabe kahe prabhura caraṇe
‘ajña deha’, yāi’ kari kṛṣṇa daraśane!

SYNONYMS
bhaṭṭācārya—Balabhadra Bhāṭṭācārya; tabe—at that time; kahe—says; prabhura caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; ajña deha’—please give permission; yāi’—going; kari kṛṣṇa daraśane—I shall see Lord Kṛṣṇa directly.

TRANSLATION
At that time Balabhadra Bhāṭṭācārya placed a request at the lotus feet of Śrī Caitanya Mahāprabhu. He said, “Please give me permission to go see Lord Kṛṣṇa directly.”

PURPORT
The puzzled people who visited Śrī Caitanya Mahāprabhu were actually seeing Lord Kṛṣṇa, but they were mistaken in thinking that Lord Kṛṣṇa had come to Kāliya Lake. They all said that they had seen Kṛṣṇa directly performing His pastimes on the hood of the serpent Kāliya and that the jewels on Kāliya’s hoods were blazing brilliantly. Because they were speculating with their imperfect knowledge, they saw Śrī Caitanya Mahāprabhu as an ordinary human being and a boatman’s light.
in the lake as Kṛṣṇa. One must see things as they are through the mercy of a spiritual master; otherwise if one tries to see Kṛṣṇa directly, he may mistake an ordinary man for Kṛṣṇa or Kṛṣṇa for an ordinary man. Everyone has to see Kṛṣṇa according to the verdict of Vedic literatures presented by the self-realized spiritual master. A sincere person is able to see Kṛṣṇa through the transparent via medium of Śrī Gurudeva, the spiritual master. Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master. This incident at Kālīya-daha is very instructive for those eager to advance in Kṛṣṇa consciousness.

TEXT 100

ভবে তাহের কহে প্রস্তু চাপড় মারিয়া।

“মূর্ধের বাক্যে ‘মূর্ধ’ হৈল। পন্ডিত হঁস।” ১০০||

tabe tāire kahe prabhu cāpoḍa māriyā
‘mūrkhera vākye ‘mūrkha’ haila panḍita haṅā

SYNONYMS

tabe—thereafter; tāire—unto Balabhadra Bhaṭṭācārya; kahe—says; prabhu—Śrī Caitanya Mahāprabhu; cāpoḍa māriyā—slapping; mūrkhera vākye—by the words of some rascals and fools; mūrkha hailā—you became a fool; panḍita haṅā—being a learned scholar.

TRANSLATION

When Balabhadra Bhaṭṭācārya asked to see Kṛṣṇa at Kālīya-daha, Śrī Caitanya Mahāprabhu mercifully slapped him, saying, “You are a learned scholar, but you have become a fool influenced by the statements of other fools.

PURPORT

Māyā is so strong that even a person like Balabhadra Bhaṭṭācārya, who was constantly staying with Śrī Caitanya Mahāprabhu, was influenced by the words of fools. He wanted to see Kṛṣṇa directly by going to Kālīya-daha, but Śrī Caitanya Mahāprabhu, being the original spiritual master, would not allow His servant to fall into such foolishness. He therefore chastised him, slapping him just to bring him to a real sense of Kṛṣṇa consciousness.

TEXT 101

কৃষ্ণ কেনে দর্শন দিবে কলিকালে?

নিজ-অমে মূর্ধ-লোক করে কোলাহলে। ১০১||
The Lord’s Visit to Śrī Vṛndāvana

Text 102

krṣṇa kene daraśana dibe kali-kāle?
nija-bhrame mūrkha-loka kare kolāhale

SYNONYMS

krṣṇa—Lord Kṛṣṇa; kene—why; daraśana—interview; dibe—would give; kali-kāle—in this age of Kali; nija-bhrame—by their own mistake; mūrkha-loka—foolish persons; kare kolāhale—make a chaotic tumult.

TRANSLATION

“Why will Kṛṣṇa appear in the age of Kali? Foolish people who are mistaken are simply causing agitation and making a tumult.

PURPORT

Śrī Caitanya Mahāprabhu’s first statement (kṛṣṇa kene daraśana dibe kali-kāle) refers to the scriptures. According to scripture, Kṛṣṇa appears in Dvāpara-yuga, but He never appears as Himself in Kali-yuga. Rather, He appears in Kali-yuga in a covered form. As stated in Śrimad-Bḥāgavatam (11.5.32): krṣṇa-varṇarṇ tvīśakṛṣṇarṇ śaṅgopāṅgāstra-pāṛṣadām. Kṛṣṇa appears in the age of Kali in the garb of a devotee, Śrī Caitanya Mahāprabhu, who always associates with His internal soldiers—Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrīvāsa Prabhu and Gadādāra Prabhu. Although Balabhadra Bhaṭṭācārya was personally serving Lord Kṛṣṇa in His role as a devotee (Caitanya Mahāprabhu), he mistook Lord Kṛṣṇa for an ordinary man and an ordinary man for Lord Kṛṣṇa because he did not follow the rules set down by śāstra and guru.

TEXT 102

‘বাতুল’ না হইও, ঘরে রহতে বসিয়া।
‘ক্রṣণ’ দরশন করিহ কালি রাত্রে যাইবায়’ ১০২

‘vātula’ nā ha-io, ghare rahata vasiyā
‘kṛṣṇa’ daraśana kariha kāli rātrye yāṇā’

SYNONYMS

vātula—mad; nā ha-io—do not become; ghare—at home; rahata—keep; vasiyā—sitting; krṣṇa—Lord Kṛṣṇa; daraśana—seeing; kariha—you may do; kāli—tomorrow; rātrye—at night; yāṇā—going.

TRANSLATION

“Do not become mad. Simply sit down here, and tomorrow night you will go see Kṛṣṇa.”
TEXT 103

The next morning some respectable gentlemen came to see Śrī Caitanya Mahāprabhu, and the Lord asked them, “Have you seen Kṛṣṇa?”

SYNONYMS

prātaḥ-kāle—the next morning; bhavya-loka—respectable gentlemen; prabhu-sthāne—at the place of Śrī Caitanya Mahāprabhu; āilā—came; kṛṣṇa dekhi’—seeing Lord Kṛṣṇa; āilā—have you come; prabhu—Śrī Caitanya Mahāprabhu; tānāhare puchila—inquired from them.

TRANSLATION

The next morning some respectable gentlemen came to see Śrī Caitanya Mahāprabhu, and the Lord asked them, “Have you seen Kṛṣṇa?”

TEXT 104

These respectable gentlemen replied, “At night in the Kāliya Lake a fisherman lighting a torch in his boat catches many fish.

SYNONYMS

loka kahe—the sensible respectable persons said; rātrye—at night; kaivartya—a fisherman; naukāte—on a boat; caḍiyā—getting up; kāliya-dahe—in the lake of Kāliya; matsya māre—catches fish; deuṭi jvaliyā—lighting a torch.

TRANSLATION

These respectable gentlemen replied, “At night in the Kāliya Lake a fisherman lighting a torch in his boat catches many fish.

TEXT 105
The Lord’s Visit to Śrī Vṛndāvana

*dūra haite tāhā dekhi’ lokera haya ‘bhrama’ ‘kāliyera ṣarīre krṣṇa kariche nartana’*

**SYNONYMS**

*dūra haite*—from a distant place; *tāhā dekhi’*—seeing that; *lokera*—of people in general; *haya*—there is; *bhrama*—mistake; *kāliyera*—of the snake Kāliya; *ṣarīre*—on the body; *krṣṇa*—Lord Kṛṣṇa; *kariche nartana*—is dancing.

**TRANSLATION**

“From a distance, people mistakenly think that they are seeing Kṛṣṇa dancing on the body of the Kāliya serpent.

**TEXT 106**

नौकाते कालिया-ज्ञान, दीपे रत्न-ज्ञाने।
जालियारे मुच्छ-लोक ‘कुंक’ करी’ माने। १०६॥

*naukāte kāliya-jñāna, dipe ratna-jñāne!*
*jāliyāre mūḍha-loka ‘kṛṣṇa’ kari’ mānē!*

**SYNONYMS**

*naukāte*—on the boat; *kāliya-jñāna*—knowledge as the Kāliya snake; *dipe*—on the torch; *ratna-jñāne*—consideration as jewels; *jāliyāre*—the fisherman; *mūḍha-loka*—foolish men; *kṛṣṇa kari’ māne*—accept as Kṛṣṇa.

**TRANSLATION**

“These fools think that the boat is the Kāliya serpent and the torchlight the jewels on his hoods. People also mistake the fisherman to be Kṛṣṇa.

**TEXT 107**

व्रंदावने ‘कुंक’ आईला,—सेह ‘सत्य’ हय।
कुंकरे देशिल लोक,—ईह ‘मिथ्या’ नय। १०७॥

*vṛndāvane ‘kṛṣṇa’ āilā,—sei ‘satya’ haya*
*kṛṣṇere dekhila loka,—ihā ‘mithyā’ naya*

**SYNONYMS**

*vṛndāvane*—to Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *āilā*—has come back; *sei*—that; *satya haya*—is true; *kṛṣṇere*—Kṛṣṇa; *dekhila*—saw; *loka*—the people; *ihā mithyā naya*—this is not false.
TRANSLATION

“Actually Lord Kṛṣṇa has again returned to Vṛndāvana. That also is a truth, and people have seen Him.

TEXT 108

kintu kāhoṁ ‘kṛṣṇa’ dekhe, kāhoṁ ‘bhrama’ māne
sthāṇu-puruṣe yaiche viparita-jñāne

SYNONYMS

kintu—but; kāhoṁ—where; kṛṣṇa—Kṛṣṇa; dekhe—one sees; kāhoṁ—where; bhrama māne—mistakes; sthāṇu-puruṣe—the dry tree and a person; yaiche—as; viparita-jñāne—by understanding one to be the other.

TRANSLATION

“But where they are seeing Kṛṣṇa is their mistake. It is like considering a dry tree to be a person.”

PURPORT

The word sthāṇu means “a dry tree without leaves.” From a distance one may mistake such a tree for a person. This is called sthāṇu-puruṣa. Although Śrī Caitanya Mahāprabhu was living in Vṛndāvana, the inhabitants considered Him an ordinary human being, and they mistook the fisherman to be Kṛṣṇa. Every human being is prone to make such mistakes. Śrī Caitanya Mahāprabhu was mistaken for an ordinary sannyāśī, the fisherman was mistaken for Kṛṣṇa, and the torchlight was mistaken for bright jewels on Kāliya’s hoods.

TEXT 109

prabhu kahe,—‘kahāṅ paṅlā ‘kṛṣṇa daraśana?’
loka kahe,—‘sannyāsī tumī jāṅgama-nārāyana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu further inquired; kāhāṅ paṅlā—where have you gotten; kṛṣṇa daraśana—sight of Kṛṣṇa; loka kahe—the respectable per-
sons replied; sannyäsi tumi—You are a sannyäsi; jaṅgama-näräyaṇa—moving Näräyaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked them, “Where have you seen Kṛṣṇa directly?” The people replied, “You are a sannyäsi, a renunciant; therefore You are a moving Näräyaṇa [jaṅgama-näräyaṇa].”

PURPORT

This is the viewpoint of Māyāvāda philosophy. Māyāvāda philosophy supports the impersonalist view that Näräyaṇa, the Supreme Personality of Godhead, has no form. One can imagine impersonal Brahman in any form—as Viśuṇu, Lord Śiva, Vivasvān, Ganeśa or Devī Durgā. According to the Māyāvāda philosophy, when one becomes a sannyäsi, he is to be considered a moving Näräyaṇa. Māyāvāda philosophy holds that the real Näräyaṇa does not move because, being impersonal, He has no legs. Thus according to Māyāvāda philosophy, whoever becomes a sannyäsi declares himself Näräyaṇa. Foolish people accept such ordinary human beings as the Supreme Personality of Godhead. This is called vivarta-vāda.

In this regard, Śrīla Bhaktisiddhānta Sarasvāti Ṭhākura comments that jaṅgama-näräyaṇa means that the impersonal Brahman takes a shape and moves here and there in the form of a Māyāvādī sannyäsi. The Māyāvāda philosophy confirms this. Daṅda-grahaṇa-mātrena naro nārāyaṇo bhavet: “Simply by accepting the daṅda of the order of sannyāsa, one is immediately transformed into Nārāyaṇa.” Therefore Māyāvādī sannyāsīs address themselves by saying, om nāma nārāyaṇ-āya. In this way one Nārāyaṇa worships another Nārāyaṇa.

Actually an ordinary human being cannot become Nārāyaṇa. Even the chief Māyāvādī sannyāsī, Śrī Śaṅkarācārya, says, nārāyaṇah paro 'vyaktät: “Nārāyaṇa is not a creation of this material world. Nārāyaṇa is above the material creation.” Due to their poor fund of knowledge, Māyāvādī sannyāsis think that Nārāyaṇa, the Absolute Truth, takes birth as a human being and that when He realizes this, He becomes Nārāyaṇa again. They never consider why Nārāyaṇa, the Supreme Personality of Godhead, accepts an inferior position as a human being and then again becomes Nārāyaṇa when He is perfect. Why should Nārāyaṇa be imperfect? Why should He appear as a human being? Śrī Caitanya Mahāprabhu very nicely explained these points while at Vṛnda-vana.

TEXT 110

vṛndāvane ha-ilā tumī kṛṣṇa-avatāra

toṣa dekhī' sarvāloka ha-ilā nistāra

vṛndāvane ha-ilā tumī kṛṣṇa-avatāra

tomā dekhī' sarvāloka ha-ilā nistāra

|| २१० ||
SYNONYMS

vrndāvane—at Vrndavana; ha-ilā—became; tumi—You; kṛṣṇa-āvatāra—incarnation of Kṛṣṇa; tomā dēkhi’—by seeing You; sarva-loka—all people; ha-ilā nistāra—become liberated.

TRANSLATION

The people then said, “You have appeared in Vrndavana as an incarnation of Kṛṣṇa. Just by seeing You, everyone is now liberated.”

TEXT 111

prabhu kahe,—‘vīṣṇu’ ‘vīṣṇu’, ihā nā kahibā!
jīvādhame ‘kṛṣṇa’-jñāna kabhu nā karibā!

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; vīṣṇu vīṣṇu—O Vīṣṇu, Vīṣṇu; ihā—this; nā kahibā—do not speak; jīva-adhame—fallen conditioned souls; kṛṣṇa-jñāna—accepting as Lord Kṛṣṇa; kabhu—ever; nā karibā—do not do.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately exclaimed, “Vīṣṇu! Vīṣṇu! Do not call Me the Supreme Personality of Godhead. A jīva cannot become Kṛṣṇa at any time. Do not even say such a thing!”

PURPORT

Śrī Caitanya Mahāprabhu immediately stated that a living being, however exalted he may be, should never be compared to the Supreme Personality of Godhead. All of Śrī Caitanya Mahāprabhu’s preaching protests the monistic philosophy of the Māyāvāda school. The central point of Kṛṣṇa consciousness is that the jīva, the living entity, can never be accepted as Kṛṣṇa or Vīṣṇu. This viewpoint is elaborated in the following verses.

TEXT 112

sanyāsī—chīt-kṛṣṇa jīve, kīrṇa-kṛṣṇa-saṁ | 
varṇaḥ-puruṣo kṛṣṇa hāy suhṛtipam || 112 ||
The Lord’s Visit to Śrī Vṛndāvana

Text 113

sannyāsī—cit-kaṇa jiva, kirana-kaṇa-sama
saḍ-aiśvarya-pūrṇa kṛṣṇa haya sūryopama

SYNONYMS

sannyāsī—a person in the renounced order of life; cit-kaṇa jiva—a small fragmental living being; kirana—of sunshine; kaṇa—small particle; sama—like; saṭ-aiśvarya-pūrṇa—full in six opulences; kṛṣṇa—Lord Kṛṣṇa; haya—is; sūrya-upama—compared to the sun.

TRANSLATION

“A sannyāsī in the renounced order is certainly part and parcel of the complete whole, just as a shining molecular particle of sunshine is part and parcel of the sun itself. Kṛṣṇa is like the sun, full of six opulences, but the living entity is only a fragment of the complete whole.

TEXT 113

jīva, iśvara-tattva—kabhu nahe ‘sama’
jvalad-agni-rāṣi yaiche sphuliṅgera ‘kaṇa’

SYNONYMS

jīva—a living being; iśvara-tattva—and the Supreme Personality of Godhead; kabhu—at any time; nahe—not; sama—equal; jvalad-agni-rāṣi—large flame; yaiche—as; sphuliṅgera—of a spark; kaṇa—fragmental portion.

TRANSLATION

“A living entity and the Absolute Personality of Godhead are never to be considered equal, just as a fragmental spark can never be considered the original flame.

PURPORT

Māyāvādī sannyāsis consider themselves Brahman, and they superficially speak of themselves as Nārāyaṇa. The monistic disciples of the Māyāvāda school (known as smārta-brāhmaṇas) are generally householder brāhmaṇas who accept the Māyāvādī sannyāsis as Nārāyaṇa incarnate; therefore they offer their obesances to them. Śrī Caitanya Mahāprabhu immediately protested this unauthorized system, specifically mentioning that a sannyāsī (cit-kaṇa jīva) is
nothing but a fragmental portion of the Supreme. In other words, he is nothing more than an ordinary living being. He is never Nārāyaṇa, just as a molecular portion of sunshine is never the sun itself. The living entity is nothing but a fragmental part of the Absolute Truth; therefore at no stage of perfection can a living entity become the Supreme Personality of Godhead. This Māyāvāda viewpoint is always condemned by the Vaiṣṇava school. Śrī Caitanya Mahāprabhu Himself protested this philosophy. When the Māyāvādīs accept sannyāsa and consider themselves Nārāyaṇa, they become so puffed up that they do not even enter the temple of Nārāyaṇa to offer respects, for they falsely think themselves Nārāyaṇa Himself. Although Māyāvādī sannyāsis may offer respects to other sannyāsis and address them as Nārāyaṇa, they do not go to a Nārāyaṇa temple and offer respects. These Māyāvādī sannyāsis are always condemned and are described as demons. The Vedas clearly state that living entities are subordinate parts and parcels of the supreme. Eko bahūnāṁ yo vidadhāti kāmān: the Supreme Being, Kṛṣṇa, maintains all living entities.

TEXT 114

हलादियाः सचिविदीश्च सत्सचिवाश्च निर्गमनस् ईश्वरः॥
स्वाधिश्च संग्राहतं जीवं संक्लेपिन्तिकरं करुः ॥ ११४ ॥

hlādinyā sarvīvid-āśiṣṭah
sac-cid-ānanda iṣvārah
svāvidya-samvṛto jīvah
saṅklesā-nikaraṅkarah

SYNONYMS

hlādinyā—by the hlādini potency; samvīt—by the samvīt potency; āśiṣṭah—surrounded; sat-cit-ānandah—always transcendently blissful; iṣvārah—the supreme controller; sva—own; avidyā—by ignorance; samvṛtaḥ—surrounded; jīvah—the living entity; saṅklesā—of the threefold miseries; nikara—of the multitude; ākaraḥ—the mine.

TRANSLATION

"'The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādini and samvīt. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations.'"

PURPORT

This quotation of Viṣṇusvāmī is cited in Śrīdhara Svāmī’s Bhāvārtha-dipikā commentary on Śrimad-Bhāgavatam (1.7.6).
TEXT 115

yei mūḍha kahe,—jiva iśvara haya ‘sama’
seita ‘pāśandi’ haya, daṇḍe tāre yama

SYNONYMS

yei mūḍha—any foolish person who; kahe—says; jiva—the living entity; iśvara—the supreme controller; haya—are; sama—equal; seita—he; pāśandi haya—is a first-class atheist; daṇḍe—punishes; tāre—him; yama—the superintendent of death, Yamarāja.

TRANSLATION

“A foolish person who says that the Supreme Personality of Godhead is the same as the living entity is an atheist, and he becomes subject to punishment by the superintendent of death, Yamarāja.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the word pāśandi refers to one who considers the living entity under the control of the illusory energy to be equal with the Supreme Personality of Godhead, who is transcendental to all material qualities. Another kind of pāśandi is one who does not believe in the spirit soul, the superior potency of the Lord, and therefore does not distinguish between spirit and matter. While describing one of the offenses against chanting the holy names, an offense called śruti-śāstra-nindana (blaspheming the Vedic literature), Jiva Gosvāmī states in his Bhakti-sandarbha: yatha pāśanda-mārgena dattātreyarṣabha-devopāsakānāṁ pāśandinām. Worshipers of impersonalists like Dattātreya are also pāśandīs. Concerning the offense of ahaṁ-mama-buddhi, or dehātma-buddhi (considering the body to be the self), Jiva Gosvāmī states: deva-draviḍi-nimittaka-‘pāśanda’-sabdena ca dasāparādhā eva lakṣyante, pāśanda-ḍamayatvāt teṣām. “Those who are overly absorbed in the conception of the body and the bodily necessities are also called pāśandīs.” Elsewhere in Bhakti-sandarbha it is stated:

uddīṣya devatā eva
juhoti ca dadāti ca
sa pāśandīti viṇeyah
svatantro vāpi karmasu

“A pāśandī is one who considers the demigods and the Supreme Personality of Godhead to be one; therefore a pāśandī worships any kind of demigod as the
Supreme Personality of Godhead." One who disobeys the orders of the spiritual master is also considered a pāṣaṇḍī. The word pāṣaṇḍī has been described in many places in Śrīmad-Bhāgavatam, including 4.2.28, 30, 32; 5.6.9 and 12.2.13, 43.

On the whole, a pāṣaṇḍī is a nondevotee who does not accept the Vedic conclusions. In the Hari-bhakti-vilāsa (1.117) there is a verse quoted from Padma Purāṇa describing the pāṣaṇḍī. Śrī Caitanya Mahāprabhu quotes this verse as the following text.

TEXT 116

यस्य नारायणं देवं भ्रकुटार्थिनवैते ;
समस्तेऽव रीतेक्षे स पाषाणी भवेत् द्रवम् ॥ ११६ ॥

yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataib samatvenaiva vikṣeta sa pāṣaṇḍī bhaved dhruvam

SYNONYMS

yab—any person who; tu—however; nārāyaṇam—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; devam—the Lord; brahma—Lord Brahmā; rudra—Lord Śiva; ādi—and others; daivataiḥ—with such demigods; samatvena—on an equal level; eva—certainly; vikṣeta—observes; saḥ—such a person; pāṣaṇḍī—pāṣaṇḍī; bhavet—must be; dhruvam—certainly.

TRANSLATION

"'A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender and a pāṣaṇḍī.'"

TEXT 117

লোক কহে,—তোমাতে কেহু নহে ‘জীব’-মাতি।
কৃষ্ণের সর্দুশ তোমার আকৃতি-প্রকৃতি ॥ ১১৭ ॥

loka kahe,—tomāte kabhu nahe ‘jīva’-mati
kṛṣṇera sadṛśa tomāra ākṛti-prakṛti

SYNONYMS

loka kahe—the people said; tomāte—unto You; kabhu—at any time; nahe—there is not; jīva-mati—considering an ordinary living being; kṛṣṇera sadṛśa—like Lord Kṛṣṇa; tomāra—Your; ākṛti—bodily features; prakṛti—characteristics.
TRANSLATION

After Śrī Caitanya Mahāprabhu explained the difference between an ordinary living being and the Supreme Personality of Godhead, the people said, "No one considers You an ordinary human being. You are like Kṛṣṇa in every respect, in both bodily features and characteristics.

TEXT 118

'आकृत्ये' तौमारे देखि ‘व्रजेन्द्र-नन्दन’।
देहकांति पिताम्बर कैल आच्छादन॥ ११८ ॥

‘ākṛtye’ tomāre dekhi ‘vrajendra-nandana’
deha-kānti pitāmbara kaila ācchādana

SYNONYMS

ākṛtye—by bodily features; tomāre—You; dekhi—we see; vrajendra-nandana—directly the son of Mahārāja Nanda; deha-kānti—the luster of the body; pīta-ambara—golden covering; kaila ācchādana—covered.

TRANSLATION

"By Your bodily features we can see that You are none other than the son of Nanda Mahārāja, although the golden luster of Your body has covered Your original complexion.

TEXT 119

मृग-मदा वस्त्रे बांधे, तबु ना जुकाय।
‘इस्वर-स्वभाव’ तौमार ढाका नाहि याय॥ ११९ ॥

mṛga-mada vastre bāndhe, tabu nā lukāya
‘īśvara-svabhāva’ tomāra ākā nāhi yāya

SYNONYMS

mṛga-mada—deer musk; vastre—in cloth; bāndhe—wraps; tabu—still; nā—not; lukāya—is concealed; īśvara-svabhāva—characteristics as the Supreme Personality of Godhead; tomāra—of You; ākā nāhi yāya—are not concealed.

TRANSLATION

"As the aroma of deer musk cannot be concealed by wrapping it in a cloth, Your characteristics as the Supreme Personality of Godhead cannot be concealed by any means."
SYNONYMS

alaukika—uncommon; prakrti—characteristics; tomara—Your; buddhi-agocara—beyond our imagination; tomā dekhi’—by seeing You; kṛṣṇa-preme—in ecstatic love for Kṛṣṇa; jagat—the whole world; pāgala—mad.

TRANSLATION

"Indeed, Your characteristics are uncommon and beyond the imagination of an ordinary living being. Simply by seeing You, the entire universe becomes mad with ecstatic love for Kṛṣṇa.

SYNONYMS

stri—women; bāla—children; vrddha—old men; āra—and; caṇḍāla—the lowest of men; yavana—persons who eat meat; yei—anyone who; tomāra—Your; eka-bāra—one; pāya dasara—gets the sight; kṛṣṇa-nāma—the holy name of Kṛṣṇa; laya—chants; nāce—dances; haṅṅa unmatta—like a madman; ācārya ha-ila—becomes a spiritual master; sei—that man; tārila jagata—delivers the whole world.
"If even women, children, old men, meat-eaters or members of the lowest caste can see You even once, they immediately chant the holy name of Kṛṣṇa, dance like madmen and become spiritual masters capable of delivering the whole world.

"Apart from seeing You, whoever listens to Your holy name is made mad with ecstatic love for Kṛṣṇa and is able to deliver the three worlds.

"Simply by hearing Your holy name, dog-eaters become holy saints. Your uncommon potencies cannot be described in words."
TEXT 125

 yan-nāmadheya-Śravaṇānuṅkirtanād
 yat-prahvaṇād yat-Śmaranād api kvacit
 śvādō ’pi sadyaḥ savanāya kalpate
 kutāḥ punas te bhagavan nu ṃaṛṣanāt

SYNONYMS

yat—of whom; nāmadheya—of the name; śravaṇa—from hearing; anukirtanāt—and thereafter from chanting; yat—to whom; prahvaṇāt—from offering respects; yat—of whom; śmaranāt—from simply remembering; api—also; kvacit—sometimes; śva-adaḥ—a dog-eater; api—even; sadyaḥ—immediately; savanāya—for performing Vedic sacrifices; kalpate—becomes eligible; kutāḥ—what to speak; punah—again; te—of You; bhagavan—O Supreme Personality of Godhead; nu—certainly; āṛṣanāt—from seeing.

TRANSLATION

‘To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.33.6). According to this verse, it doesn’t matter what position a person holds. One may be the lowest of the low—a caṇḍāla, or dog-eater—but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this age of Kali.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāṣṭy eva nāṣṭy eva
nāṣṭy eva gatir anyathā

(Bṛhan-nārādiya Purāṇa, 38.126)
A person born in a *brāhmaṇa* family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become *brāhmaṇas* and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. Śvādo ‘pi sadyaḥ savanāya kalpate. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the *mahā-mantra*.

Those who find fault in the Western Vaishnavas should consider this statement from *Śrīmad-Bhāgavatam* and the commentary on this verse by Śrīla Jiva Gosvāmī. In this regard, Śrīla Jiva Gosvāmī has stated that to become a *brāhmaṇa*, one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahūti. It was Lord Kapiladeva who instructed Devahūti in pure Sāṅkhya philosophy.

**TEXT 126**

एह भीमाः—तोमार तत्तष्ठा-लक्षणः।
‘खरुपा’-लक्षणेन भूमि—‘व्रजेन्द्रनन्दन’।। १२६।।

eita’ mahimā—tomāra ‘tāṭastha’-lakṣaṇa
’svarūpa’-lakṣaṇe tumī—‘vraṇendra-nandana’

**SYNONYMS**

*eita’*—all these; *mahimā*—glories; *tomāra*—Your; *tāṭastha-lakṣaṇa*—marginal characteristics; *svarūpa*—original; *lakṣaṇe*—by characteristics; *tumī*—You; *va-rajendra-nandana*—the son of Mahārāja Nanda.

**TRANSLATION**

“These glories of Yours are only marginal. Originally You are the son of Mahārāja Nanda.”

**PURPORT**

The original characteristics of a substance are called *svarūpa*, and the subsequent corollaries are called *tāṭastha-lakṣaṇa*, or marginal characteristics. The glo-
ties of the Lord’s marginal characteristics prove Him to be the original Supreme Personality of Godhead, the son of Mahārāja Nanda. As soon as one understands this, one accepts Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

TEXT 127

sei saba loke prabhu prasāda karila
kṛṣṇa-preme matta loka nija-ghare gela

SYNONYMS
sei saba loke—unto all those persons; prabhu—Śrī Caitanya Mahāprabhu; prasāda karila—bestowed His causeless mercy; kṛṣṇa-preme—in ecstatic love of Kṛṣṇa; matta—maddened; loka—persons; nija-ghare gela—returned to their own homes.

TRANSLATION
Śrī Caitanya Mahāprabhu then bestowed His causeless mercy upon all the people there, and everyone became ecstatic with love of God. Finally they all returned to their homes.

TEXT 128

ei-mata kata-dina ‘akṛure’ rahilā
kṛṣṇa-nāma-prema diya loka nistārilā

SYNONYMS
ei-mata—in this way; kata-dina—for some days; akrure rahilā—stayed at Akrūra-tīrtha; kṛṣṇa-nāma—the holy name of Kṛṣṇa; prema—ecstatic love; diya—distributing; loka—everyone; nistārilā—delivered.

TRANSLATION
Śrī Caitanya Mahāprabhu remained for some days in Akrūra-tīrtha. He delivered everyone there simply by distributing the holy name of Kṛṣṇa and ecstatic love for the Lord.
The Lord's Visit to Śrī Vṛndāvana

TEXT 129

मधवपुरिर शिष्य सेइत भ्रान्मि |
मधुरार घर-घरे कराँन निमान्त्रण || १२९ ||

madhava-purira śiṣya seita brāhmaṇa
mathurāra ghare-ghare karāna nimantraṇa

SYNONYMS

madhava-purira—of Mādhavendra Puri; śiṣya—disciple; seita—that;
brāhmaṇa—brāhmaṇa; mathurāra—of Mathurā City; ghare-ghare—home to
home; karāna—causes to make; nimantraṇa—invitation.

TRANSLATION

The brāhmaṇa disciple of Mādhavendra Puri went from house to house in
Mathurā and inspired other brāhmaṇas to invite Caitanya Mahāprabhu to their
homes.

TEXT 130

मधुरार यत लोक भ्रान्मि सज्जनन |
भट्टाचार्य-स्थाेने आसि करे निमान्त्रण || १३० ||

mathurāra yata loka brāhmaṇa sajjana
bhaṭṭācārya-sthāne āsi’ kare nimantraṇa

SYNONYMS

mathurāra—of Mathurā; yata—all; loka—people; brāhmaṇa sat-jana—gentle-
men and brāhmaṇas; bhaṭṭācārya-sthāne—unto Balabhadra Bhaṭṭācārya; āsi’—
coming; kare nimantraṇa—offer invitations.

TRANSLATION

Thus all the respectable people of Mathurā, headed by the brāhmaṇas,
came to Balabhadra Bhaṭṭācārya and extended invitations to the Lord.

TEXT 131

एक-दिन दश ‘बिश’ आइये निमान्त्रण |
भट्टाचार्य एकेर मात्र करेन ग्रहण || १३१ ||

eka-dina ‘daśa’ ‘biṣa’ āise nimantraṇa
bhaṭṭācārya ekera mātra kareṇa grahaṇa
SYNONYMS

eka-dina—in one day; daśa biśa—ten to twenty; aise—come; nimantraṇa—the invitations; bhaṭṭācārya—Balabhada Bhaṭṭācārya; ekera—of one of them; mātra—only; kareṇa grahaṇa—accepts.

TRANSLATION

In one day, ten to twenty invitations were received, but Balabhada Bhaṭṭācārya would accept only one of them.

TEXT 132

abhava nā pāya loka nimantraṇa dite
sei vipre sādhe loka nimantraṇa nite || 132 ||

SYNONYMS

āvasara nā pāya—do not get the opportunity; loka—people; nimantraṇa dite—to offer invitations; sei vipre—unto that brahmaṇa; sādhe—request; loka—people; nimantraṇa nite—to accept the invitation.

TRANSLATION

Since everyone did not get an opportunity to offer invitations to Śrī Caitanya Mahāprabhu personally, they requested the Sanoḍiyā brahmaṇa to ask the Lord to accept their invitations.

TEXT 133

kāṇṭhakujā-dākṣīṇāryanāṃ vaidika brahmaṇa
dainya kari, kare mahāprabhura nimantraṇa || 133 ||

SYNONYMS

kāṇṭhakujā—brahmaṇas from Kāṇṭhakujā; dākṣīṇātyera—certain brahmaṇas from South India; vaidika—followers of the Vedic religion; brahmaṇa—brahmaṇas; dainya kari—with great humility; kare—do; mahāprabhura—of Śrī Caitanya Mahāprabhu; nimantraṇa—invitation.
TRANSLATION

The brähmanas from different places, such as Kānyakubja and South India, who were all strict followers of the Vedic religion, offered invitations to Śrī Caitanya Mahāprabhu with great humility.

TEXT 134

prāṭah-kāle akrūre āsi’ randhana kariya
prabhure bhikṣā dena śālagrāme samarpiya

SYNONYMS

prāṭah-kāle—in the morning; akrūre—to Akrūra-tīrtha; āsi’—coming; randhana kariya—cooking; prabhure—unto Śrī Caitanya Mahāprabhu; bhikṣā dena—offer lunch; śālagrāme samarpiya—after offering to the śālagrāma-sīlā.

TRANSLATION

In the morning they would come to Akrūra-tīrtha and cook food. After offering it to the śālagrāma-sīlā, they offered it to Śrī Caitanya Mahāprabhu.

PURPORT

There are brähmanas known as pañca-gauḍa-brähmanas who come from five places in northern India, and there are brähmanas known as pañca-dākṣinātya-brähmanas who come from five places in southern India. In northern India the places are Kānyakubja, Sārasvata, Gauḍa, Maithila and Utkala. In southern India the places are Andhra, Kārnāṭa, Gūrjara, Drāviḍa and Mahārāṣṭra. The brähmanas from these places are considered to be very strict followers of the Vedic principles, and they are accepted as pure brähmanas. They strictly observe Vedic principles and are not polluted by tantric misdeeds. All of these brähmanas respectfully invited Caitanya Mahāprabhu for lunch.

TEXT 135

eka-dina sei akrūra-ghāṭera upare
vasi’ mahāprabhu kichu koren vicāre
SYNONYMS

eka-dina—once upon a time; sei—that; akrūra-ghāṭera—of the Akrūra bathing ghat; upare—on the bank; vasi’—sitting; mahāprabhu—Śrī Caitanya Mahāprabhu; kichu—some; kareṇa—does; vicāre—consideration.

TRANSLATION

One day Śrī Caitanya Mahāprabhu sat at the bathing ghat of Akrūra-tīrtha and thought the following thoughts.

PURPORT

Akrūra-tīrtha is located on the road between Vṛndāvana and Mathurā. When Kṛṣṇa and Balārāma were being taken to Mathurā by Akrūra, the Lord rested at this place and took His bath in the Yamunā. When Kṛṣṇa and Balārāma took Their baths, Akrūra saw the entire world of Vaikunṭha within the water. The inhabitants of Vṛndāvana also saw the Vaikunṭha planets within the water.

TEXT 136

एक दिने अक्षुर बैकुण्ठ देखिल्।
व्रजवासी लोक ‘गोलोक’ दर्शन वैकलयम्।

ei ghāte akrūra vaikuṇṭha dekhila
vrajavāsī loka ‘goloka’ darśana kaila

SYNONYMS

ei ghāte—in this bathing place; akrūra—Akrūra; vaikuṇṭha dekhila—saw the spiritual world; vrajavāsī loka—the inhabitants of Vṛndāvana; goloka darśana kaila—saw Goloka.

TRANSLATION

Śrī Caitanya Mahāprabhu thought, “At this bathing place, Akrūra saw Vaikuṇṭha, the spiritual world, and all the inhabitants of Vraja saw Goloka Vṛndāvana.”

TEXT 137

एक बलि जाई पदला जलेक उपरे।
जुबिया रहिला अंधू जलेक भितरे।

eta bali’ jhānpa dilā jalera upare
ţubiyā rahilā prabhu jalera bhitare
SYNONYMS

eta bali’—saying this; jhāṅpa dilā—jumped; jalera upare—above the water; ḍubiyā—sinking; rahilā—remained; prabhu—Śrī Caitanya Mahāprabhu; jalera bhitare—within the water.

TRANSLATION

While considering how Akrūra remained within the water, Śrī Caitanya Mahāprabhu immediately jumped in and stayed under water for some time.

TEXT 138

dekhi’ kṛṣṇadāsa kāndi’ phukāra karila
bhaṭṭācārya śighra āsi’ prabhure uthāila

SYNONYMS

dekhi’—seeing; kṛṣṇadāsa—Kṛṣṇadāsa; kāndi’—crying; phu-kāra karila—called loudly; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; śighra—hastily; āsi’—coming; prabhure uthāila—raised Śrī Caitanya Mahāprabhu.

TRANSLATION

When Kṛṣṇadāsa saw that Caitanya Mahāprabhu was drowning, he cried and shouted very loudly. Balabhadra Bhaṭṭācārya immediately came and pulled the Lord out.

TEXT 139

tabe bhaṭṭācārya sei brāhmaṇe laṅā
yukti karilā kichu nibhrte vasiya

SYNONYMS

tabe—thereafter; bhaṭṭācārya—Bhaṭṭācārya; sei brāhmaṇe—the Sanoḍiyā brāhmaṇa; laṅā—taking; yukti karilā—consulted; kichu—something; nibhrte vasiya—sitting in a solitary place.
After this, Balabhadra Bhaṭṭācārya took the Sanodīyā brāhmaṇa to a secluded place and consulted with him.

Balabhadra Bhaṭṭācārya said, “Since I was present today, it was possible for me to pull the Lord up. However, if He starts to drown at Vṛndāvana, who will help Him?

“Now there is a crowd of people here, and these invitations are causing much disturbance. In addition, the Lord is always ecstatic and emotional. I do not find the situation here very good.
TEXT 142


vrndavana haite yadi prabhure kādiye
tabe maṅgala haya,—ei bhāla yukti haye

SYNONYMS

vrndavana haite—from Vṛndavana; yadi—if; prabhure—Śrī Caitanya Mahāprabhu; kādiye—I take away; tabe—then; maṅgala haya—there is auspiciousness; ei—this; bhāla—good; yukti—plan; haye—is.

TRANSLATION

"It would be good if we could get Śrī Caitanya Mahāprabhu out of Vṛndavana. That is my final conclusion."

TEXT 143


vipra kahe,—prayāge prabhu laṅā yāi
gāṅgā-tīra-pathe yāi, tabe sukha pāi

SYNONYMS

vipra kahe—the brāhmaṇa said; prayāge—to Prayāga; prabhu—Śrī Caitanya Mahāprabhu; laṅā—taking; yāi—let us go; gāṅgā-tīra-pathe—on the bank of the Ganges; yāi—let us go; tabe—then; sukha pāi—we shall get pleasure.

TRANSLATION

The Sanoḍiyā brāhmaṇa said, "Let us take Him to Prayāga and go along the banks of the Ganges. It will be very pleasurable to go that way.

TEXT 144


’soro-kṣetre, āge yāṅā kari’ gāṅgā snāna
sei pathe prabhu laṅā kariye payāna
SYNONYMS

soro-kṣetra—to the holy place named Soro-kṣetra; āge—first, beyond; yāṇā—going; kari’gaṅgā-snāna—having taken bath in the Ganges; sei pathe—that way; prabhu laṅā—taking Lord Śrī Caitanya Mahāprabhu; kariye payāna—let us go.

TRANSLATION

“After going to the holy place named Soro-kṣetra, and taking bath in the Ganges, let us take Śrī Caitanya Mahāprabhu that way and go.”

TEXT 145

māgha-māsa lāgila, ebe yadi yāiye
makare prayāga-snāna kata dina pāiye

SYNONYMS

māgha-māsa lāgila—the month of Māgha has begun; ebe—now; yadi—if; yāiye—we go; makare—during the Makara-ṣaṅkrānti; prayāga-snāna—bathing at Prayāga; kata dina—for a few days; pāiye—we shall get.

TRANSLATION

“It is now the beginning of the month of Māgha. If we go to Prayāga at this time, we shall have an opportunity to bathe for a few days during Makara-ṣaṅkrānti.”

PURPORT

Bathing during the month of Māgha at Māgha-melā still takes place. This has been a very old melā (assembly) from time immemorial. It is said that the Lord in the form of Mohini took a bucket of nectar and kept it at Prayāga. Consequently Māgha-melā has been observed, and there is an assembly of holy men there every year. Every twelfth year there is a Kumbha-melā, a great festival, and all the holy men from all over India assemble there. The brāhmaṇa wanted to take advantage of the Māgha-melā and bathe there.

Bathing at the confluence of the Ganges and Yamunā near the fort at Allahabad, Prayāga, is mentioned in revealed scriptures:

māghe māsi ɡamiṣyaṭi
gaṅgā-yāmuna-saṅgamam
The Lord’s Visit to Śrī Vṛndāvana

Text 147

“\[gavārīṇa śata-sahasrasya
samyaĝ dattaṁ ca yat-phalam
prayāge māgha-māse vai
tryaharīṇa snātasya tat-phalam\]

“If one goes to Prayāga and bathes at the confluence of the Ganges and Yamunā in the month of Māgha, he attains the result of giving hundreds and thousands of cows in charity. Simply by bathing for three days there, he attains the results of such a pious activity.” Because of this, the Sanodīya brāhmaṇa was very eager to go to Prayāga and bathe. Generally karmis (fruitive laborers) take advantage of bathing there during the month of Māgha, thinking that they will be rewarded in the future. Those who are situated in devotional service do not very strictly follow this karma-kāṇḍiya process.

Text 146

āpanāra duḥkha kichu kari’ nivedana
‘makara-paṇcasi prayāge’ kariha sūcana

SYNONYMS
āpanāra—personal; duḥkha—unhappiness; kichu—some; kari’—doing; nivedana—submission; makara-paṇcasi—the full-moon day in the month of Māgha; prayāge—to Prayāga; kariha sūcana—kindly inform.

TRANSLATION
The Sanodīya brāhmaṇa continued, “Kindly submit to Śrī Caitanya Mahāprabhu the unhappiness you are feeling within yourself. Then propose that we all go to Prayāga on the full-moon day of the month of Māgha.

Text 147

ganga-tira-pathe sukha jānāiha tānre
bhaṭṭācārya āsi’ tabe kahila prabhure

“\[gaṅgā-tīra-pate sukha jānāiha tānre
bhaṭṭācārya āsi’ tabe kahila prabhure\]
SYNONYMS

gāṅgā-tīra—on the bank of the Ganges; pathe—on the path; sukha—happiness; jānāiha—kindly let know; tānre—Śrī Caitanya Mahāprabhu; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; āsi’—coming; tabe—thereafter; kahila prabhure—informed Śrī Caitanya Mahāprabhu.

TRANSLATION

“Tell the Lord of the happiness you will feel in traveling via the banks of the Ganges.” Balabhadra Bhaṭṭācārya therefore submitted this prayer to Śrī Caitanya Mahāprabhu.

TEXT 148

“সহিন্দে লা পারি আমি লোকের গড়াড়ি।
নিমন্ত্রণ লাগি’ লোক করে জুড়াছড়ি।” ॥ ১৪৮ ॥

“sahite nā pāri āmi lokera gaḍabadi
nimantraṇa lāgi’ loka kare huḍāhuḍi

SYNONYMS

sahite nā pāri—cannot tolerate; āmi—I; lokera—of people; gaḍabadi—disturbance; nimantraṇa—initations; lāgi’—for; loka—people; kare—do; huḍāhuḍi—hurrying.

TRANSLATION

Balabhadra Bhaṭṭācārya told the Lord, “I can no longer tolerate the disturbance of the crowd. People are coming one after another to offer invitations.

TEXT 149

প্রতাহঃকালে আইসে লোক, তোমারে লা পায়।
তোমারে লা পাঁচা লোক মোর মাথা খায়।” ॥ ১৪৯ ॥

prāṭah-kāle āise loka, tomāre nā pāya
tomāre nā pānā loka mora māṭhā khāya

SYNONYMS

prāṭah-kāle—in the morning; āise—come; loka—people; tomāre—You; nā pāya—cannot see; tomāre nā pānā—not getting You; loka—people; mora māṭhā khāya—tax my brain.
TRANSLATION

"Early in the morning people come here, and not seeing You present, they simply tax my brain.

TEXT 150

তের সুখ হয় যেবে গঙ্গাপথে যাইয়ে।
এবে যদি যাই, ‘মকরে’ গঙ্গানান পাইয়ে।। ১৫০।।

tabe sukha haya yabe gaṅgā-pathe yāiye
ebe yadi yāi, ‘makare’ gaṅgā-snāna pāiye

SYNONYMS

tabe—then; sukha haya—it will be great happiness for me; yabe—when; gaṅgā-pathe—on the path of the Ganges; yāiye—we go; ebe yadi yāi—if we go just now; makare—during Makara-saṅkrānti; gaṅgā-snāna pāiye—we can take bath in the Ganges.

TRANSLATION

"I will be very happy if we all leave and take the path by the banks of the Ganges. Then we can have the opportunity to bathe in the Ganges in Prayāga during Makara-saṅkrānti.

PURPORT

There are two great occasions for bathing in the Ganges during Māgha-melā. One is on the day of the dark moon, and the other is on the day of the full moon during the month of Māgha.

TEXT 151

উত্তিক হইল প্রাণে, সহিতে না পারি।
শ্রীত্র যে আঁক হয়, সেই নিরে ধরি।। ১৫১।।

udvigna ha-ila prāṇa, sahite nā pāri
prabhura ye ājñā haya, sei śire dhari"

SYNONYMS

udvigna—agitated; ha-ila—has become; prāṇa—my mind; sahite—to bear; nā pāri—I am unable; prabhura—of Śrī Caitanya Mahāprabhu; ye—what; ājñā—order; haya—there is; sei śire dhari—I accept that.
TRANSLATION

“My mind has become very agitated, and I cannot bear this anxiety. May everything rest on the permission of Your Lordship. I will accept whatever You want to do.”

TEXT 152

yadyapi vṛndāvana-tyāge nāhi prabhura mana
bhakta-icchā pūrite kahe madhura vacana

SYNONYMS

yadyapi—although; vṛndāvana-tyāge—to leave Vṛndāvana; nāhi prabhura mana—was not the desire of the Lord; bhakta—of the devotee; icchā—desire; pūrite—to fulfill; kahe—says; madhura vacana—sweet words.

TRANSLATION

Although Śrī Caitanya Mahāprabhu had no desire to leave Vṛndāvana, He began to speak sweet words just to fulfill the desire of His devotee.

TEXT 153

“তুমি আমায় আনি’ দেখাইলা বৰ্দ্ধাবন ।
এই ‘ষষ্ঠ’ আমি নারিব করিতে শোধন ॥ ১৫৩ ॥

“tumi āmāya āni’ dekhāilā vṛndāvana
ei ‘ṣṣṭḥ’ āmi nārība karite sodhana

SYNONYMS

tumi—you; āmāya—Me; āni’—bringing; dekhāilā—showed; vṛndāvana—the holy place named Vṛndāvana; ei ‘ṣṣṭḥ’—this debt; āmi nārība—I shall not be able; karite sodhana—to repay.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “You have brought Me here to show Me Vṛndāvana. I am very much indebted to you, and I shall not be able to repay this debt.”
TEXT 154

ye tomara icchā, āmi seita kariba
yāhāṁ laṅaṁ yāha tumī, tāhāṁī yāiba"

SYNONYMS

ye tomāra icchā—whatever You like; āmi—I; seita kariba—must act accord­ingly; yāhāṁ—wherever; laṅaṁ yāha—take; tumī—you; tāhāṁī yāiba—I shall go there.

TRANSLATION

“Whatever you desire, I must do. Wherever you take Me, I shall go.”

TEXT 155

prātāh-kāle mahāprabhu prātāh-snāna kaila
‘vṛndāvana chāḍiba’ jānī premāvesa haila

SYNONYMS

prātāh-kāle—in the morning; mahāprabhu—Śrī Caitanya Mahāprabhu; prātāh-snāna kaila—took His morning bath; vṛndāvana chāḍiba—I shall have to leave Vṛndāvana; jānī’—knowing; prema-āvesa haila—became ecstatic in love.

TRANSLATION

The next morning, Śrī Caitanya Mahāprabhu got up early. After taking His bath, He became ecstatic with love, knowing that He now had to leave Vṛndāvana.

TEXT 156

bāṅghā kāre nāhi, premāviṣṭa mana
bhāṭṭacārya kahe, —chala, yāī mahāবাঙ্গালি

bāḥya vikāra nāhi, premāviṣṭa mana
bhāṭṭacārya kahe, —chala, yāī mahāবাঙ্গালি

bāḥya vikāra nāhi, premāviṣṭa mana
bhāṭṭacārya kahe, —chala, yāī mahāবাঙ্গালি

bāḥya vikāra nāhi, premāviṣṭa mana
bhāṭṭacārya kahe, —chala, yāī mahāবাঙ্গালি

bāḥya vikāra nāhi, premāviṣṭa mana
bhāṭṭacārya kahe, —chala, yāī mahāবাঙ্গালি
SYNONYMS

bāhya—external; vikāra—symptoms; nāhi—there were not; prema-āvīṣṭa mana—the mind was full of ecstatic love; bhaṭṭācārya kahe—Bhaṭṭācārya said; cala—let us go; yāī mahāvana—let us go to Mahāvana.

TRANSLATION

Although the Lord did not exhibit any external symptoms, His mind was filled with ecstatic love. At that time, Balabhadra Bhaṭṭācārya said, “Let us go to Mahāvana [Gokula].”

TEXT 157

एत वलि’ महाप्रभुरे नौकाय बसांगा।
पार करि’ भट्टाचार्य चलिया लंगा॥ १५७ ॥

etā balī’ mahāprabhure naukāya vasāṅā
pāra kari’ bhaṭṭācārya calilā laṅā

SYNONYMS

etā balī’—saying this; mahāprabhure—Śrī Caitanya Mahāprabhu; naukāya—on a boat; vasāṅā—making sit down; pāra kari’—crossing the river; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; calilā—went; laṅā—taking.

TRANSLATION

Saying this, Balabhadra Bhaṭṭācārya made Śrī Caitanya Mahāprabhu sit aboard a boat. After they crossed the river, he took the Lord with him.

TEXT 158

प्रेमी कृंचदास, अरा सेइत ब्राह्मण।
गंगातीर्थ-पथे याइबर विज्ञ दुइजन॥ १५८ ॥

premi kṛṣnadāsa, āra seita brāhmaṇa
gangā-tīra-pathe yāibāra vijña dui-jana

SYNONYMS

premi kṛṣnadāsa—the devotee Rājaputa Kṛṣnadāsa; āra—and; seita brāhmaṇa—that Sanodīyā brāhmaṇa; gangā-tīra-pathe—on the path by the bank of the Ganges; yāibāra—to go; vijña—experienced; dui-jana—two persons.
The Lord's Visit to Śrī Vṛndāvana

TRANSLATION
Both Rājaputa Kṛṣṇadāsa and the Sanoḍīyā brāhmaṇa knew the path along the Ganges bank very well.

TEXT 159

yaśte eka vṛksa-tale prabhu sabā laṇā
tasila, sabara patha-śrānti dekhiyā

SYNONYMS
yaśte—while passing; eka—one; vṛksa-tale—underneath a tree; prabhu—Śrī Caitanya Mahāprabhu; sabā laṇā—taking all of them; tasila—sat down; sabara—of all of them; patha-śrānti—fatigue because of walking; dekhiyā—understanding.

TRANSLATION
While walking, Śrī Caitanya Mahāprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down.

TEXT 160

sei vṛksa-nikate care bahu gābhi-gaṇa
tāhā dekhi' mahāprabhura uallasita mana

SYNONYMS
sei—that; vṛksa-nikate—near the tree; care—were grazing; bahu—many; gābhi-gaṇa—cows; tāhā—that; dekhi'—seeing; mahāprabhura—of Śrī Caitanya Mahāprabhu; uallasita mana—the mind became very pleased.

TRANSLATION
There were many cows grazing near that tree, and the Lord was very pleased to see them.

TEXT 161

āchārito etak gop bāṇṇī vājāil
śulī' mahāprabhur mahā-pramāboṣe hēl

SYNONYMS
āchārito—unceasingly; etak—one; gop—cows; bāṇṇī—giving; vājāil—pleasure; śulī'—of the Lord; mahā-pramāboṣe—agitation; hēl—pleased.
Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love.

Filled with ecstatic love, the Lord fell unconscious to the ground. He foamed about the mouth, and His breathing stopped.
While the Lord was unconscious, ten cavalry soldiers belonging to the Mohammedan Pāṭhāna military order rode up and dismounted.

Seeing the Lord unconscious, the soldiers thought, "This sannyāśī must have possessed a large quantity of gold."

"These four rogues here must have taken away that sannyāśī's riches after killing Him by making Him take the poison dhutūrā."
Thinking this, the Pāṭhāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble.

The four persons were Balabhadra Bhattārya, his assistant brahmaṇa, Rājaputa Kṛṣṇadāsa and the Sanoḍīya brahmaṇa devotee of Madhavendra Puṣṭī.

The devotee Kṛṣṇadāsa, who belonged to the Rājaputa race, was very fearless. The Sanoḍīya brāhmaṇa was also fearless, and he spoke very bravely.
SYNONYMS

vipra kahe—the brähmana said; pāṭhāna—you Pāthāna soldiers; tomāra—your; pāṭsāra—king; dohāi—under the protection of; cala—let us go; tumi—you; āmi—we; sikdāra-pāsa—to the commander; yāi—let us go.

TRANSLATION

The brähmana said, “You Pāthāna soldiers are all under the protection of your king. Let us go to your commander and get his decision.

TEXT 169

एँ यति—आमार गुरु, आमि—मथुरा ब्राह्मण।
पांसार आंगे आछे मोर ‘पंड़’ जन॥ १६९॥

ei yati—this sannyasi; āmāra guru—my spiritual master; āmi—I; māthura brāhmaṇa—a brāhmaṇa from Mathurā; pāṭsāra āge—in the service of the Mohammedan king; āche—there are; mora—my; śata jana—one hundred persons.

TRANSLATION

“This sannyasi is my spiritual master, and I am from Mathurā. I am a brāhmaṇa, and I know many people who are in the service of the Mohammedan king.

TEXT 170

এই যতি ব্যাধিতে কন্দ হয়ন মুর্চিত।
অবহি চেনন পাইবে, হইবে সম্ভিত॥ ১৭০॥

ei yati vyādhite kabhu hayena mūrcchita
abañhi cetana pāibe, ha-ibe samvita

SYNONYMS

ei yati—this sannyasi; vyādhite—under the influence of disease; kabhu—sometimes; hayena mūrcchita—becomes unconscious; abañhi—very soon; cetana—consciousness; pāibe—will get back; ha-ibe samvita—will come to His proper senses.
TRANSLATION

“This sannyasi sometimes falls unconscious due to the influence of a disease. Please sit down here, and you will see that He will very soon regain consciousness and His normal condition.

TEXT 171

kṣaṇeke ihāṅ vaisa, bāndhi’ rākhaha sabāre
iṁhāke puchiya, tabe māriha sabāre

SYNONYMS

kṣaṇeke—for some time; ihāṅ vaisa—sit down here; bāndhi’—arresting; rākhaha—keep; sabāre—all of us; iṁhāke puchiya—after questioning Him; tabe—then; māriha sabāre—you can kill all of us.

TRANSLATION

“Sit down here for a while and keep us all under arrest. When the sannyasi regains his senses, you can question Him. Then, if you like, you can kill us all.”

TEXT 172

pāṭhāṇa kahe,—tumi paścimā māthura dui-jana
‘gauḍiya’ thak ei kāripe dui-jana

SYNONYMS

pāṭhāṇa kahe—the soldiers said; tumi—you; paścimā—western Indians; māthura—belonging to the district of Mathurā; dui-jana—two of you; gauḍiya—Bengalis; thak—rogues; ei—these; kāripe—are trembling; dui-jana—two persons.

TRANSLATION

The Pāṭhāṇa soldiers said, “You are all rogues. Two of you belong to the district of Mathurā, and the other two, who are trembling, belong to Bengal.”
TEXT 173

क्रṣṇदास कहे, — आमार घर एह ग्रामे।
dūi-śata turki āche, śateka kāmāne

krṣṇadāsa kahe, —āmāra ghara ei grāme
dui-śata turki āche, śateka kāmāne

SYNONYMS

krṣṇadāsa kahe —Rājaputa Kṛṣṇadāsa said; āmāra ghara —my home; ei grāme —in this village; dui-śata turki —two hundred Turks; āche —I have; śateka kāmāne —one hundred cannons.

TRANSLATION

Rājaputa Kṛṣṇadāsa said, “I have my home here, and I also have about two hundred Turkish soldiers and about one hundred cannons.

TEXT 174

एखनि आसिबे सब, आमि यदि कुकारि।

ekhanī asibe saba, āmi yadi phukāri

SYNONYMS

ekhanī —immediately; asibe saba —all of them will come; āmi —I; yadi —if; phu-kāri —call loudly; ghodā-pidā —horses and their saddles; luṭi’ —plundering; labā —will take; tomā-sabā māri’ —after killing all of you.

TRANSLATION

“If I call loudly, they will come immediately to kill you and plunder your horses and saddles.

TEXT 175

गाउि —‘बापाड़’ नह, तुम्हि —‘बापाड़’।

gaudiya —‘bātapāḍa’ nahe, tumī —‘bātapāḍa’

SYNONYMS

gaudiya —‘bātapāḍa’ nahe, tumī —‘bātapāḍa’
tīrtha-vāsī luṭha’, āra cāha’ māribāra
SYNONYMS

gauḍīyā—the Bengalis; bāṭāpaḍa nahe—are not rogues; tumī—you; bāṭāpaḍa—rogues; tirtha-vāsi—persons visiting places of pilgrimage; luṭha’—you plunder; āra—and; cāha’—you want; māribāra—to kill.

TRANSLATION

“The Bengali pilgrims are not rogues. You are rogues, for you want to kill the pilgrims and plunder them.”

TEXT 176

śuniyā pāṭhāna mane saṅkoca ha-ila
hena-kāle mahāprabhu ‘caitanya’ pāila

SYNONYMS

śuniyā—hearing; pāṭhāna—the Mohammedan soldiers; mane—in the mind; saṅkoca ha-ila—there was a little hesitation; hena-kāle—at this time; mahāprabhu—Śrī Caitanya Mahāprabhu; caitanya pāila—came to his senses.

TRANSLATION

Upon hearing this challenge, the Pathana soldiers became hesitant. Then suddenly Śrī Caitanya Mahāprabhu regained consciousness.

TEXT 177

hun-kārā kariyā uthe, bale ‘hari’ ‘hari’
prema-āveše nṛtya kare ārdhva-bāhu kari’

SYNONYMS

hun-kārā kariyā—resounded very loudly; uthe—stands up; bale hari hari—chants Hari, Hari; prema-āveše—in ecstatic love; nṛtya kare—dances; ārdhva-bāhu kari’—raising his arms upward.
The Lord's Visit to Śrī Vṛndāvana 219

TRANSLATION

Coming to His senses, the Lord very loudly began chanting the holy name, “Hari! Hari!” The Lord raised His arms upward and began to dance in ecstatic love.

TEXT 178

When the Lord shouted very loudly in ecstatic love, it appeared to the Mohammedan soldiers that their hearts were struck by thunderbolts.

SYNONYMS
prema-āveṣe—in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; yabe—when; kareṇa citkāra—loudly shouts; mlecchera hṛdaye—in the hearts of the Mohammedan soldiers; yena—as if; lāge—strikes; śela-dhāra—a thunderbolt.

TRANSLATION

Seized by fear, all the Pāṭhāna soldiers immediately released the four persons. Thus Śrī Caitanya Mahāprabhu did not see His personal associates arrested.
TEXT 180

ająca rayā ācis’ āsūra dhūrē dhūrē bāsāil
mleccha-gāna mahāprabhu ‘bāhya’ hāilaⅢ १८०Ⅲ
dhāṭṭācārya āsi’ prabhure dhari’ vasāila
mleccha-gaṇa dekhi’ mahāprabhura ‘bāhya’ haila

SYNONYMS
bhaṭṭācārya—Bhaṭṭācārya; āsi’—immediately coming near; prabhure—Śrī Caitanya Mahāprabhu; dhari’—taking; vasāila—made to sit; mleccha-gaṇa dekhi’—seeing the Mohammedan soldiers; mahāprabhura—of Śrī Caitanya Mahāprabhu; bāhya—external consciousness; hāila—there was.

TRANSLATION
At that time, Balabhadra Bhaṭṭācārya went to Śrī Caitanya Mahāprabhu and made Him sit down. Seeing the Mohammedan soldiers, the Lord regained His normal senses.

TEXT 181

mleccha-gāna āsi’ prabhura vandila caraṇa
prabhu-āge kahe,—eī thak cārī-jana

SYNONYMS
mleccha-gaṇa—the Mohammedan soldiers; āsi’—after coming there; prabhura—of Śrī Caitanya Mahāprabhu; vandila caraṇa—worshiped the lotus feet; prabhu-āge kahe—said before the Lord; eī thak cārī-jana—these four persons are rogues.

TRANSLATION
All the Mohammedan soldiers then came before the Lord, worshiped His lotus feet and said, “Here are four rogues.

TEXT 182

eī cārī milil’ tēmāya ḍhūrē ḍhāwāyaṅga।
tēmār dhun bēlil tēmāya päṅgal karīya।Ⅲ १८२Ⅲ
ei cāri mili’ tomāya dhuturā khāoyānā
tomāra dhana laila tomāya pāgala kariyā

SYNONYMS

ei cāri mili’—four rogues together; tomāya—You; dhuturā khāoyānā—making to drink poison; tomāra—Your; dhana—wealth; laila—took away; tomāya—You; pāgala—intoxicated; kariyā—making.

TRANSLATION

“These rogues have made You take dhuturā. Having made You mad, they have taken all Your possessions.”

TEXT 183

prabhu kahena,—thak nahe, mora ‘sangī’ jana
bhikṣuka sannyāsi, mora nahi kichu dhana

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu replied; thak nahe—they are not rogues; mora saṅgi jana—My associates; bhikṣuka—beggar; sannyāsi—sannyāsi; mora—My; nahi—are not; kichu—any; dhana—riches.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “These are not rogues. They are My associates. Being a sannyāsi beggar, I do not possess anything.”

TEXT 184

mrgi-vyādhite āmi kabhu ha-i acetana
ei cāri dayā kari’ kareṇa pālana

SYNONYMS

mrgi-vyādhite—due to epilepsy; āmi—I; kabhu—sometimes; ha-i—become; acetana—unconscious; ei cāri—these four men; dayā kari’—being merciful; kareṇa pālana—maintain Me.
TRANSLATION
“Due to epilepsy, I sometimes fall unconscious. Out of their mercy, these four men maintain Me.”

TEXT 185

sei mleccha-madhye eka parama gambhira
kāla vastra pare sei,—loke kahe ‘pira’

SYNONYMS
sei mleccha-madhye—among those Mohammedans; eka—one; parama gambhira—very grave; kāla vastra—black garments; pare sei—he wears; loke—people; kahe—call; pira—a saintly person.

TRANSLATION
Among the Mohammedans was a grave person who was wearing a black dress. People called him a saintly person.

TEXT 186

citta ardra haifa talira prabhure dekhiya
‘nirviśeṣa-brahma’ sthāpe svaśāstra uṭhāṇa

SYNONYMS
citta—heart; ārdra—softened; haifa—became; talira—his; prabhure dekhiyā—seeing Lord Caitanya Mahāprabhu; nirviśeṣa-brahma—impersonal Brahman; sthāpe—wanted to establish; sva-śāstra uṭhāṇa—raising his scripture.

TRANSLATION
The heart of that saintly person softened upon seeing Śri Caitanya Mahāprabhu. He wanted to talk to Him and establish impersonal Brahman on the basis of his own scripture, the Koran.

TEXT 187

‘অহং-ব্রহ্মাণ’ সেই করিল স্থাপন।
তার শাস্ত্রীয় তারে একু কৈলাখণ্ড॥ ১৮৭॥
When that person established the impersonal Brahman conception of the Absolute Truth on the basis of the Koran, Sri Caitanya Mahaprabhu refuted his argument.

Whatever arguments he put forward, the Lord refuted them all. Finally the person became stunned and could not speak.

prabhu kahe,—tomara sthāpe ‘nirviśeṣe’
tāhā khaṇḍī ‘saviśeṣa’ sthāpiyāche śeṣe

prabhu kahe—Sri Caitanya Mahaprabhu continued to speak; tomāra stātra—your scripture (the Koran); sthāpe—establishes; nirviśeṣe—impersonalism; tāhā
khanḍi’—refuting that; sa-viśeṣa—personal God; sthāpiyāche—established; śeṣe—at the end.

TRANSLATION
Śrī Caitanya Mahāprabhu said, “The Koran has certainly established impersonalism, but at the end it refutes that impersonalism and establishes the personal God.

TEXT 190

`tomāra śāstre khe śeṣe ‘eka-i iśvara’
’sarvaisvarya-pūrṇa teṅho’—śyāma-kalevara

SYNONYMS
tomāra śāstre—in your scripture; kahe—it says; śeṣe—at the end; eka-i iśvara—there is one God; sarva-aivārya-pūrṇa—full of all opulence; teṅho—He; śyāma-kalevara—bodily complexion is blackish.

TRANSLATION
“The Koran accepts the fact that ultimately there is only one God. He is full of opulence, and His bodily complexion is blackish.

PURPORT
The revealed scripture of the Mohammedans is the Koran. There is one Mohammedan sampradāya known as the Sufis. The Sufis accept impersonalism, believing in the oneness of the living entity with the Absolute Truth. Their supreme slogan is “analahak.” The Sufi sampradāya was certainly derived from Śaṅkara-cārya’s impersonalists.

TEXT 191

`sac-cid-ānanda-deha, pūrṇa-brahma-svarūpa
’sarvātmā’, ‘sarvajña’, nitya sarvādi-svarūpa

'sarva', 'sarva', 'nitya sarva'
SYNONYMS

sat-cit-ānanda-deha—transcendental, blissful, spiritual body; pūrṇa-brahma-svarūpa—the identification of the Absolute Truth; sarva-ātmā—all-pervading; sarva-jñā—omniscient; nitya—eternal; sarva-ādi—the origin of everything; svarūpa—the real form of the Lord.

TRANSLATION

“According to the Koran, the Lord has a supreme, blissful, transcendental body. He is the Absolute Truth, the all-pervading, omniscient and eternal being. He is the origin of everything.

TEXT 192

SYNONYMS

srṣṭi—creation; sthiti—maintenance; pralaya—dissolution; tānḥā—Him; haite—from; haya—becomes possible; sthūla—gross; sūkṣma—subtle; jagatera—of the cosmic manifestation; teṅho—He; samāśraya—the only shelter.

TRANSLATION

“Creation, maintenance and dissolution come from Him. He is the original shelter of all gross and subtle cosmic manifestations.

TEXT 193

SYNONYMS

sarva-śreṣṭha—the Supreme Truth; sarva-ārādhya—worshipable by everyone; kāraṇera kāraṇa—the cause of all causes; tāṇra—His; bhaktye—by devotional service; haya—becomes; jivera—of the living entity; saṁsāra-tāraṇa—deliverance from material existence.
"The Lord is the Supreme Truth worshipable by everyone. He is the cause of all causes. By engaging in His devotional service, the living entity is relieved from material existence.

**TEXT 194**

\[\text{tānra} \text{ seva} \text{ vinā } \text{jīvera} \text{ na } \text{ yāya } \text{ 'sarhāra'}
\]

\[\text{tānḥāra} \text{ caraṇe} \text{ priti } \text{― 'puruṣārtha-sāra'}\]

**SYNONYMS**

- tānra—His; seva—service; vinā—without; jīvera—of the conditioned soul;
- na—not; yāya—finishes; sarhāra—material bondage; tānḥāra—His; caraṇe—at the lotus feet; priti—love; puruṣārtha-sāra—the ultimate goal of life.

**TRANSLATION**

"No conditioned soul can get out of material bondage without serving the Supreme Personality of Godhead. Love at His lotus feet is the ultimate goal of life.

**PURPORT**

According to the Mohammedan scripture, without evādat, offering prayers at a mosque or elsewhere five times daily (namāja), one cannot be successful in life. Śrī Caitanya Mahāprabhu pointed out that in the revealed scripture of the Mohammedans, love of Godhead is the ultimate goal. Karma-yoga and jñāna-yoga are certainly described in the Koran, but ultimately the Koran states that the ultimate goal is the offering of prayers to the Supreme Person (evādat).

**TEXT 195**

\[\text{mokṣādi} \text{ ānanda} \text{ yāra} \text{ nahe} \text{ eka } \text{ 'kāṇa'}
\]

\[\text{pūrṇānanda-prāpti} \text{ tānra} \text{ caraṇa-sevana}\]

**SYNONYMS**

- mokṣā-ādi—liberation and so on; ānanda—transcendental bliss; yāra—whose;
- nahe—not; eka—even; kāṇa—a fragment; pūrṇa-ānanda-prāpti—attainment of completely blissful life; tānra caraṇa-sevana—service to His lotus feet.
TRANSLATION

“The happiness of liberation, whereby one merges into the Lord’s existence, cannot even be compared to a fragment of the transcendental bliss obtained by service unto the Lord’s lotus feet.

TEXT 196

‘कर्म’, ‘ज्ञान’, ‘योग’ आगे करिया स्थापना।
सब खिड़क़’ स्थापे ‘शीखर’, ‘ताहार सेवन’॥ १९६ ॥

‘karma’, ‘jnāna’, ‘yoga’ āge kariyā sthāpana
saba khāndî’ sthāpe iśvara’, ‘tānkhāra sevana’

SYNONYMS

karma—fruitive activities; jnāna—speculative knowledge; yoga—mystic power; āge—in the beginning; kariyā sthāpana—establishing; saba khaṇḍi’—refuting everything; sthāpe—establishes; iśvara—the Personality of Godhead; tānkhāra sevana—His service.

TRANSLATION

“In the Koran there are descriptions of fruitive activity, speculative knowledge, mystic power and union with the Supreme, but ultimately everything is refuted as the Lord’s personal feature and His devotional service is established.

TEXT 197

तोमार पाँडित-सबार नाही शान्त-ज्ञान।
पूर्वार-विद्धि-मध्ये ’पर’—बलवान्॥ १९७ ॥

tomāra paṇḍita-sabāra nāhi śāstra-jñāna
pūrvāpara-vidhi-madhye ‘para’—balavān

SYNONYMS

tomāra paṇḍita-sabāra—of the learned scholars of your community; nāhi—there is not; śāstra-jñāna—knowledge of revealed scripture; pūrva-āpara—former and latter; vidhi—regulative principles; madhye—among; para—the conclusion at the end; balavān—most powerful.

TRANSLATION

“The scholars of the Koran are not very advanced in knowledge. Although there are many methods prescribed, they do not know that the ultimate conclusion should be considered the most powerful.
TEXT 198

निज-शास्त्र देखि' तुमি विचार करिया।
कि लिखियाँखे षेषे कहू निर्णय करिया। ॥ १९८ ॥

nija-śāstra dekhi' tumi vicāra kariyā
ki likhiyāche šeše kaha nirṇaya kariyā

SYNONYMS

nija-śāstra—your own scripture; dekhi’—seeing; tumi—you; vicāra kariyā—deliberating; ki likhiyāche—what was written; šeše—at the end; kaha—say; nirṇaya kariyā—ascertaining.

TRANSLATION

"Seeing your own Koran and deliberating over what is written there, what is your conclusion?"

TEXT 199

मँल्ले कहें—यें कह, सेि 'सत्य' हय।
शाक्ते लिखियाँखे, केि लाइंबे न। पारय। ॥ १९९ ॥

mleccha kahe, —yei kaha, sei ‘satya’ haya
śāstre likhiyāche, keha la-ite nā pāraya

SYNONYMS

mleccha kahe—the Mohammedan replied; yei kaha—what You say; sei—that; satya haya—is true; śāstre—in the Koran; likhiyāche—it has been written; keha—anyone; la-ite—to take; nā pāraya—is not able.

TRANSLATION

The saintly Mohammedan replied, "All that You have said is true. This has certainly been written in the Koran, but our scholars can neither understand nor accept it.

TEXT 200

'निर्विशेष-गोसाञि' लंग। करें व्याख्यान।
'साकार-गोसाञि'—सैव्य, कारो नाहि ज्ञान।२००

'nirviśeṣa-gosāni’ laṅā kareṇa vyākhyāna
'sākāra-gosāni'—sevya, kāro nāhi jñāna
SYNONYMS

nirviśeṣa-gosāṇi—the Supreme Personality of Godhead as impersonal; lañā—taking; kāreṇa vyākhyāna—they describe; sa-ākāra-gosāṇi—the personal feature of the Lord; sevya—worshipable; kāro nāhi jñāna—no one has this knowledge.

TRANSLATION

“Usually they describe the Lord’s impersonal aspect, but they hardly know that the Lord’s personal feature is worshipable. They are undoubtedly lacking this knowledge.

PURPORT

The saintly Mohammedan admitted that those who were supposedly conversant in the teachings of the Koran could not ultimately understand the essence of the Koran. Because of this, they accepted only the Lord’s impersonal feature. Generally they recite and explain this portion only. Although the transcendental body of the Lord is worshipable, most of them are unaware of this.

TEXT 201

啜食‘gosāṇi’ 苦米‘saṅkā’‘jiṣṭer’।
মোর কুপা কর, মুঞ্চি—অযোগ্য পামর || ২০১ ||

seita ‘gosāṇi’ tumi — saṅkā ‘iṣvara’
more kṛpā kara, muñi — ayogya pāmara

SYNONYMS

seita—that; gosāṇi—Personality of Godhead; tumi—You; saṅkā—directly; iṣvara—the Personality of Godhead; more—upon me; kṛpā kara—kindly be merciful; muñi—I; ayogya pāmara—very fallen and unfit.

TRANSLATION

“Since You are that very same Supreme Personality of Godhead Himself, please be merciful upon me. I am fallen and unfit.

TEXT 202

অলেক দেখিয়ু মুঞ্চি মল্লুন্ত-শালিত হেতী।
‘সাধ্য-সাধন-বস্তু’ নারি নিধারিতে || ২০২ ||

aneka dekhinu muñi mlechcha-śāstra haite
‘sādhya-sādhana-vastu’ nāri nirdhārite
SYNONYMS

aneka—many; dekhinu—have studied; munī—I; mleccha-sāstra—Mohammedan scripture; haite—from; sādhya—the ultimate goal of life; sādhana—how to approach it; vastu—matter; nāri nirdhārite—I cannot decide conclusively.

TRANSLATION

“I have studied the Mohammedan scripture very extensively, but from it I cannot conclusively decide what the ultimate goal of life is or how I can approach it.

TEXT 203

তোমা দেখি’ জিহ্বা মোর বলে ‘কৃষ্ণাম’।
‘আমি—বড় জ্ঞানী’—এই গেল অভিমান || ২০৩ ||

tomā dekhi’ jihvā mora bale ‘kṛṣṇa-nāma’
‘āmi—baḍa jñāni’—ei gela ābhimāna

SYNONYMS

tomā dekhi’—by seeing You; jihvā—tongue; mora—my; bale kṛṣṇa-nāma—chants the Hare Kṛṣṇa mantra; āmi—I; baḍa jñāni—very learned scholar; ei—this; gela ābhimāna—false prestige has gone away.

TRANSLATION

“Now that I have seen You, my tongue is chanting the Hare Kṛṣṇa mahā-mantra. The false prestige I felt from being a learned scholar is now gone.”

TEXT 204

কুপা করি’ বল মোরে ‘সাধ্য-সাধনে’।
এত বলি’ পড়ে মহাপ্রভুর চরণে || ২০৪ ||

kṛpā kari’ bala more ‘sādhya-sādhane’
etai bali’ paḍe mahāprabhura caraṇe

SYNONYMS

kṛpā kari’—by Your causeless mercy; bala—speak; more—to me; sādhyasādhane—the ultimate object of life and the process to achieve it; etai bali’—say–
ing this; \textit{pade}—falls down; \textit{mahāprabhura caraṇe}—at the lotus feet of Śrī Caitanya Mahāprabhu.

\textbf{TRANSLATION}

Saying this, the saintly Mohammedan fell at the lotus feet of Śrī Caitanya Mahāprabhu and requested Him to speak of life’s ultimate goal and the process by which it could be obtained.

\textbf{TEXT 205}

\begin{quote}
\begin{verse}
prabhu kahe,—utha, kṛṣṇa-nāma tumi la-ilā
koti-janmera pāpa gela, ‘pavitra’ ha-ilā
\end{verse}
\end{quote}

\textbf{SYNONYMS}

\begin{quote}
\begin{itemize}
\item \textit{prabhu kahe}—Śrī Caitanya Mahāprabhu said; \textit{utha}—please get up; \textit{kṛṣṇa-nāma}—the holy name of Kṛṣṇa; \textit{tumi}—you; \textit{la-ilā}—have taken; \textit{koti-janmera}—of many millions of births; \textit{pāpa gela}—your sinful reactions have gone; \textit{pavitra ha-ilā}—you have become pure.
\end{itemize}
\end{quote}

\textbf{TRANSLATION}

Śrī Caitanya Mahāprabhu said, “Please get up. You have chanted the holy name of Kṛṣṇa; therefore the sinful reactions you have accrued for many millions of lives are now gone. You are now pure.”

\textbf{TEXT 206}

\begin{quote}
\begin{verse}
‘kṛṣṇa’ kaha, ‘kṛṣṇa’ kaha,—kailā upadeśa
sabe ‘kṛṣṇa’ kahe, sabāra haila premāvesa
\end{verse}
\end{quote}

\textbf{SYNONYMS}

\begin{quote}
\begin{itemize}
\item \textit{kṛṣṇa kaha}—just chant “Kṛṣṇa”; \textit{kṛṣṇa kaha}—just chant “Kṛṣṇa”; \textit{kailā upadeśa}—Śrī Caitanya Mahāprabhu instructed; \textit{sabe}—all; \textit{kṛṣṇa kahe}—chant the holy name of Kṛṣṇa; \textit{sabāra}—of all of them; \textit{haila}—there was; \textit{prema-āvesa}—ecstatic love.
\end{itemize}
\end{quote}
Sri Caitanya Mahaprabhu then told all the Mohammedans there, “Chant the holy name of Krsna! Chant the holy name of Krsna!” As they all began to chant, they were overwhelmed by ecstatic love.

TRANSLATION

In this way Sri Caitanya Mahaprabhu indirectly initiated the saintly Mohammedan by advising him to chant the holy name of Krsna. The Mohammedan’s name was changed to Ramadasa. There was also another Pathana Moslem present whose name was Vijuli Khan.

SYNONYMS

ramadasa bali—of the name Ramadasa; prabhu—Sri Caitanya Mahaprabhu; tāṅra—his; kaila—made; nāma—name; āra eka pāṭhāna—another Mohammedan; tāṅra nāma—his name; vijuli-khā’na—Vijuli Khan.

PURPORT

After being initiated, the devotees in the Krsna consciousness movement change their names. Whenever a person in the Western world becomes interested in this Krsna consciousness movement, he is initiated by this process. In India we are falsely accused of converting mlecchas and yvanas into the Hindu religion. In India there are many Mayavadi sannyāsīs known as jagad-guru, although they have hardly visited the whole world. Some are not even sufficiently educated, yet they make accusations against our movement and accuse us of destroying the principles of the Hindu religion by accepting Mohammedans and yvanas as Vaishnavas. Such people are simply envious. We are not spoiling the Hindu system of religion but are simply following in the footsteps of Sri Caitanya Mahaprabhu by traveling all over the world and accepting those who are interested in understanding Krsna as Krsnadasa or Ramadasa. By the process of a bona fide initiation, their names are changed.
TEXT 208

अल्प वयस कुमार राजा कुमार ।
‘रामदास’ आदि पाठान—चाकर कान्हार || २०८ ||

alpa vayasa tānha, rājāra kumāra
‘rāmadāsa’ ādi pāṭhāna—cākara tānḥāra

SYNONYMS

alpa vayasa tānha—his age is very young; rājāra kumāra—son of the king; rāmadāsa—Rāmadāsa; ādi—heading the list; pāṭhāna—the Mohammedans; cākara tānḥāra—servants of him.

TRANSLATION

Vijuli Khan was very young, and he was the son of the king. All the other Mohammedans, Pāṭhānas, headed by Rāmadāsa, were his servants.

TEXT 209

‘कृष्ण बलि’ पड़े सेहि महाप्रभुर पायः
प्रभु स्री-करण बिल तान्हार माथाया || २०९ ||

‘kṛṣṇa bali’ paḍe seih maha-prabhu-pāya
prabhu sri-carana dila tanḥāra māthāya

SYNONYMS

kṛṣṇa bali’—chanting the holy name of Kṛṣṇa; paḍe—falls down; seih—that Vijuli Khan; mahā-prabhu-pāya—at the lotus feet of Śrī Caitanya Mahāprabhu; prabhu—Śrī Caitanya Mahāprabhu; sri-carana dila—placed His foot; tanḥāra māthāya—on his head.

TRANSLATION

Vijuli Khan also fell down at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord placed His foot on his head.

TEXT 210

तृण-सबरे कुप्र करित्र प्रभु त’ चलिला ।
सेहि पाठान सव ‘बैरागी’ हैला || २१० ||
tāṇ-sabāre kṛpā kari' prabhu ta' calilā
seita pāṭhāna saba 'vairāgi' ha-ilā

SYNONYMS

tāṇ-sabāre—to all of them; kṛpā kari'—bestowing mercy; prabhu—Śrī Caitanya Mahāprabhu; ta’—indeed; calilā—departed; seita—they; pāṭhāna—the Mohammedans of the Pāṭhāna community; saba—all; vairāgi ha-ilā—became mendicants.

TRANSLATION

Bestowing His mercy upon them in this way, Śrī Caitanya Mahāprabhu left. All the Pāṭhāna Mohammedans then became mendicants.

TEXT 211

Pāṭhāna-vaiṣṇava bali' haila tāṇra khyāti
sarvatra gāhiyā bule mahāprabhura kirti

SYNONYMS

pāṭhāna-vaiṣṇava bali’—known as Pāṭhāna Vaiṣṇavas; haila—became; tāṇra—their; khyāti—reputation; sarvatra—everywhere; gāhiyā bule—travel while chanting; mahāprabhura—of Śrī Caitanya Mahāprabhu; kirti—glorious activities.

TRANSLATION

Later these very Pathanas became celebrated as the Pāṭhāna Vaiṣṇavas. They toured all over the country and chanted the glorious activities of Śrī Caitanya Mahāprabhu.

TEXT 212

sei vijuli-khānna haila ‘mahā-bhāgavata’
sarva-tīrthe haila tāṇra parama-mahattva

SYNONYMS

sei—that; vijuli-khānna—Vijuli Khān; haila—became; mahā-bhāgavata—most advanced devotee; sarva-tīrthe—in all places of pilgrimage; haila—became; tāṇra—his; parama—great; mahattva—importance.
TRANSLATION
Vijuli Khan became a greatly advanced devotee, and his importance was celebrated at every holy place of pilgrimage.

TEXT 213
ঐছে লীলা করে অন্ধু শ্রীক্ষণচৈতন্য
‘পশ্চিমে’ আসিয়া কৈল যবনাদি ধন্য
text 214

SYNONYMS
aiche—in that way; lilā—pastimes; kare—performed; prabhu—the Lord; śrī-kṛṣṇa-caitanya—Śrī Caitanya Mahāprabhu; paścime—to the western part of India; āsiyā—coming; kaila—made; yavana-ādi—meat-eaters and others; dhanya—fortunate.

TRANSLATION
In this way lord Śrī Caitanya Mahāprabhu performed His pastimes. Coming to the western part of India, He bestowed good fortune upon the yavanas and mlecchas.

PURPORT
The word yavana means “meat-eater.” Anyone from a meat-eating community is called a yavana. One who does not strictly observe the Vedic regulative principles is called a mleccha. These words do not refer to any particular man. Even if a person is born in a brahman, kṣatriya, vaiśya or śādra family, he is a mleccha or yavana if he does not strictly follow the regulative principles or if he eats meat.

TEXT 214
সোরোক্ষেত্রে আসিয়’ অন্ধু কৈলা গঙ্গাপ্রাঙ্গন
গঙ্গাতীর-পথে কৈলা গঙ্গাস্নান

SYNONYMS
soro-kṣetre—to Soro-kṣetra; āsi’—coming; prabhu—Śrī Caitanya Mahāprabhu; kailā—did; gaṅgā-snāna—bathing in the Ganges; gaṅgā-tīra-pathe—on the path on the bank of the Ganges; kailā—did; prayāge prayāṇa—departure for Prayāga.
TRANSLATION

Śrī Caitanya Mahāprabhu next went to a holy place of pilgrimage called Soro-kṣetra. He took His bath in the Ganges there and started for Prayāga on the path along the banks of the Ganges.

TEXT 215

sei  bipe,  kruṇāda,  oṣu  binda  dīla.  
ṣe dhō-hate bhiṣin kahite lāgilā.  ||  215  ||
sei vipre, kṛṣṇadāse, prabhu vidāya dilā 
yoḍa-hāte dui-jāna kahite lāgilā

SYNONYMS

sei vipre—to the Sanodīya brāhmaṇa; kṛṣṇadāse—and the Rājaputa Kṛṣṇadāsa; prabhu—Śrī Caitanya Mahāprabhu; vidāya dilā—asked to go back; yōḍa-hāte—with folded hands; dui-jāna—two persons; kahite lāgilā—began to say.

TRANSLATION

At Soro-kṣetra, the Lord requested the Sanodīya brāhmaṇa and Rājaputa Kṛṣṇadāsa to return home, but with folded hands they began to speak as follows.

TEXT 216

prayāga-paryanta duñhe toma-saṅge yāba 
tomāra carana-saṅga punah kāhān pāba?  ||  216  ||

SYNONYMS

prayāga-paryanta—up to Prayāga; duñhe—both of us; toma-saṅge—with You; yāba—shall go; tomāra—Your; carana-saṅga—association of the lotus feet; punah—again; kāhān—where; pāba—shall we get.

TRANSLATION

They prayed, “Let us go to Prayāga with You. If we do not go, when shall we again get the association of Your lotus feet?”
TEXT 217

desha, keha kahana karaye utpata
bhattacarya—pandita, kahite na janena vat

SYNONYMS

mleccha—desa—this is a country occupied by the Mohammedans; keha—anyone; kahana—anywhere; karaye utpata—can create a disturbance; bhattacarya—Balabhadra Bhattacarya; pandita—learned scholar; kahite—to speak; na janena—does not know; vat—language.

TRANSLATION

“This country is mainly occupied by Mohammedans. At any place someone can create a disturbance, and although Your companion Balabhadra Bhattacarya is a learned scholar, he does not know how to speak the local language.”

TEXT 218

suni mahaprabhu sat hasite lagila
sei dui-jana prabhura sang cali ailav

SYNONYMS

suni—hearing; mahaprabhu—Sri Caitanya Mahaprabhu; sat—mildly; hasite lagila—began to smile; sei—those; dui-jana—two persons; prabhura sang—with Sri Caitanya Mahaprabhu; cali aila—came.

TRANSLATION

Hearing this, Sri Caitanya Mahaprabhu accepted their proposal by smiling mildly. Thus those two persons continued to accompany Him.

TEXT 219

seih jen prabhu paili darshan
seih prem me mast hah, kere kuchh-sankirtan

SYNONYMS

seih—seeing; jen—prophets; prabhu—Sri Chaitanya Mahaprabhu; paili—saw; darshan—view; prem—pleasure; mast—enjoy; kuchh sankirtan—hymn.
yei yei jana prabhura paila darašana
sei preme matta haya, kare krṣṇa-saṅkirtana

SYNONYMS
yei yei—anyone who; jana—person; prabhura—of Śrī Caitanya Mahāprabhu; paila darašana—got the sight; sei—that person; preme—with ecstatic love; matta haya—becomes overwhelmed; kare—performs; krṣṇa-saṅkirtana—chanting of the holy name of Krṣṇa.

TRANSLATION
Whoever got to see Śrī Caitanya Mahāprabhu would feel himself overwhelmed with ecstatic love and would begin to chant the Hare Krṣṇa mantra.

TEXT 220

त्रूर संगे अन्योन्ये, त्रूर संगे अन्ये
एहैतु ‘बैस्नव’ केला। सब देश-ग्रामम् || २२० ||

tāṅra saṅge anyonye, tāṅra saṅge āna
ei-mata ‘vaishnava’ kailā saba deśa-grāma

SYNONYMS
tāṅra saṅge—with Him; anyonye—other; tāṅra saṅge—and with him; āna—another; ei-mata—in this way; vaishnava—Vaiṣṇava; kailā—made; saba—all; deśa-grāma—villages and towns.

TRANSLATION
Whoever met Śrī Caitanya Mahāprabhu became a Vaiṣṇava, and whoever met that Vaiṣṇava also became a Vaiṣṇava. In this way, all the towns and villages one after the other became Vaiṣṇava.

TEXT 221

दक्षिण याईते बैद्धे शक्ति प्रकाशिला।
सेइहत पश्चिम देश, प्रेमे भासाइला || २२१ ||

dakṣina yāite yaiche sakti prakāśilā
sei-mata paścima deśa, preme bhāsāilā
SYNONYMS

dakṣiṇa yāite—while touring in the southern part of India; yaiche—as; śakti prakāśilā—manifested His spiritual energy; sei-mata—in that way; pācima deśa—the western part of India; preme bhāsāilā—inundated with love of Kṛṣṇa.

TRANSLATION

Just as the Lord inundated South India on His tour there, He also inundated the western part of the country with love of Godhead.

PURPORT

According to some opinions, Śrī Caitanya Mahāprabhu visited Kurukṣetra while going to Prayāga from Vṛndāvana. There is a temple of Bhadra-kāli in Kurukṣetra, and near that temple there is a temple containing the Deity of Śrī Caitanya Mahāprabhu.

TEXT 222

एईमति चलि' प्रभु 'प्रयाग' आइल।
भक-मन त्रिवेणिते मकर-स्नान फैल। ॥ २२२ ॥

ei-mata cali’ prabhu ‘prayaga’ āilā
daśa-dina trivenīte makara-snāna kailā

SYNONYMS

ei-mata—in this way; cali’—walking; prabhu—Śrī Caitanya Mahāprabhu; prayāga—the holy place named Prayāga; āilā—reached; daśa-dina—ten days; trivenīte—at the confluence of the Rivers Ganges and Yamunā; makara-snāna kailā—bathed during the festival of Makara, or Māgha-melā.

TRANSLATION

Śrī Caitanya Mahāprabhu finally arrived at Prayāga and for ten successive days bathed in the confluence of the Rivers Yamunā and Ganges during the festival of Makara-saṅkrānti [Māgha-melā].

PURPORT

Actually the word trivenī indicates the confluence of three rivers—namely the Ganges, Yamunā and Sarasvatī. Presently the Sarasvatī River is not visible, but the River Ganges and the River Yamunā merge at Allahabad.
TEXT 223

vrndāvana-gamana, prabhu-caritra ananta
‘sahasra-vadana’ yānra nāhi pā’na anta

SYNONYMS

vrndāvana-gamana—going to Vrndavana; prabhu-caritra—pastimes of Sri Caitanya Mahaprabhu; ananta—unlimited; sahasra-vadana—Lord Śeṣa, who has thousands of hoods; yānra—whose; nāhi—does not; pā’na—get; anta—limit.

TRANSLATION

Śrī Caitanya Mahāprabhu’s visit to Vrndavana and His activities there are unlimited. Even Lord Śeṣa, who has thousands of hoods, cannot reach the end of His activities.

TEXT 224

tāhā ke kahite pāre kṣudra jiva hānā

dig-darāśana kailuṅ muṇi sūtra kariyā

SYNONYMS

tāhā—that; ke kahite pāre—who can describe; kṣudra—very little; jiva hānā—being a conditioned soul; dig-darāśana kailuṅ—have simply made an indication; muṇi—1; sūtra kariyā—in codes.

TRANSLATION

What ordinary living being can describe the pastimes of Śrī Caitanya Mahāprabhu? I have only indicated the general direction in the form of codes.

TEXT 225

ācārik-līlā preṣṭuḥ acārik-ṛti

guṇilalo ‘ācyāhīne na hāy prabhātī || 225 ||
The Lord’s Visit to Śrī Vṛndāvana

alaukika-lilā prabhura alaukika-riti
ṣunileo bhāgya-hinera nā haya pratiti

SYNONYMS
alaukika-lilā—uncommon pastimes; prabhura—of Śrī Caitanya Mahāprabhu; alaukika-riti—uncommon method; ṣunileo—even though one hears; bhāgya-hinera—of one who is unfortunate; nā haya pratiti—there is no belief.

TRANSLATION
The pastimes and methods of Śrī Caitanya Mahāprabhu are uncommon. Unfortunate is he who cannot believe even after hearing all these things.

TEXT 226

ādyopānta caitanya-lilā—‘alaukika’ jāna’
prājñā kari’ ṣunā ihā, ‘satya’ kari’ maṇa’ || 226 ||

SYNONYMS
ādy-a-pānta—from beginning to end; caitanya-lilā—the pastimes of Śrī Caitanya Mahāprabhu; alaukika jāna’—everyone should know as uncommon; prājñā kari’—with faith; ṣunā ihā—hear this; satya kari’ maṇa’—accepting it as true and correct.

TRANSLATION
From beginning to end the pastimes of Śrī Caitanya Mahāprabhu are uncommon. Just hear them with faith and accept them as true and correct.

TEXT 227

yei tarka kare ihān, sei—‘mūrkha-rāja’
āpanāra muṇḍe se āpani pāḍe bāj || 227 ||

SYNONYMS
yei tarka kare ihān, sei—‘mūrkha-rāja’
āpanāra muṇḍe se āpani pāḍe vāja
SYNONYMS

yei tarka kare—one who simply argues; ihān—in this matter; sei—that person; mūrkha-rāja—a great fool; āpanāra munḍe—on his own head; se—that person; āpani—himself; pāde vāja—strikes with a thunderbolt.

TRANSLATION

Whoever argues about this is a great fool. He intentionally and personally brings a thunderbolt down upon his head.

TEXT 228

The pastimes of Śrī Caitanya Mahāprabhu are an ocean of nectar. Even a drop of this ocean can inundate the whole world with transcendental bliss.

SYNONYMS

caitanya-caritra ei—‘amṛtera sindhu’
jagat ānande bhāsāya yāra eka-bindu

SYNONYMS

caitanya-caritra—pastimes of Śrī Caitanya Mahāprabhu; ei—these; amṛtera sindhu—ocean of nectar; jagat—the whole world; ānande—with bliss; bhāsāya—inundates; yāra—of which; eka-bindu—one drop.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are an ocean of nectar. Even a drop of this ocean can inundate the whole world with transcendental bliss.

TEXT 229

The book named Caitanya-caritāmṛta describes Śrila Kṛṣṇadāsa Kavi-rāja Gosvāmi.
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Madhyalīlā, Eighteenth Chapter, describing the Lord’s visit to Śrī Vrndavana and His conversion of the Mohammedan soldiers on the way to Prayāga.
Lord Śrī Caitanya Mahāprabhu
Instructs Śrīla Rūpa Gosvāmī

A summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amrta-pravāha-bhāṣya. Meeting Śrī Caitanya Mahāprabhu in a village called Rāmakeli, two brothers, Rūpa and Sanātana, began to devise means to get out of their government service. Both brothers appointed some brāhmaṇas to perform puraścaraṇa ceremonies and chant the holy name of Kṛṣṇa. Śrīla Rūpa Gosvāmī deposited ten thousand gold coins with a grocer, and the balance he brought in two boats to a place called Bāklā Candradvīpa. There he divided this money among the brāhmaṇas, Vaiṣṇavas and his relatives, and a portion he kept for emergency measures and personal needs. He was informed that Śrī Caitanya Mahāprabhu was going to Vṛndāvana from Jagannātha Puri through the forest of Madhya Pradesh; therefore he sent two people to Jagannātha Puri to find out when the Lord would leave for Vṛndāvana. In this way Rūpa Gosvāmī retired, but Sanātana Gosvāmī told the Nawab that he was sick and could not attend to his work. Giving this excuse, he sat home and studied Śrīmad-Bhagavatam with learned brahmaṇa scholars. The Nawab Hussain Shah first sent his personal physician to see what the real facts were; then he personally came to see why Sanātana was not attending to official business. Knowing that he wanted to resign his post, the Nawab had him arrested and imprisoned. The Nawab then went off to attack Orissa.

When Śrī Caitanya Mahāprabhu started for Vṛndāvana through the forest of Madhya Pradesh (Jhārikhaṇḍa), Rūpa Gosvāmī left home and sent news to Sanātana that he was leaving home with his younger brother (Anupama Mallika) to meet Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī finally reached Prayāga and met with Śrī Caitanya Mahāprabhu for ten successive days. During this time, Vallabha Bhaṭṭa extended an invitation to the Lord with great respect. Śrī Caitanya Mahāprabhu introduced Śrīla Rūpa Gosvāmī to Vallabha Bhaṭṭa. After this, a brahmaṇa scholar named Raghupati Upādhyāya arrived and discussed Kṛṣṇa consciousness with the Lord. Kaviṛṣa Gosvāmī then extensively describes the living condition of Śrī Rūpa and Sanātana at Vṛndāvana. During the ten days at Prayāga, Śrīla Rūpa Gosvāmī was instructed by the Lord, who gave him the basic principles of the Bhakti-rasāmṛta-sindhu. The Lord then sent Śrīla Rūpa Gosvāmī to Vṛndāvana. The Lord Himself returned to Vārāṇasi and stayed at the home of Candraśekhara.
TEXT 1

Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahmā with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vrndavana pastimes of Lord Kṛṣṇa, impregnated the heart of Rupa Gosvāmi with spiritual potency. By this potency, Śrīla Rupa Gosvāmi could revive the activities of Kṛṣṇa in Vrndavana, activities almost lost to memory. In this way, He spread Kṛṣṇa consciousness throughout the world.

TEXT 2

Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahmā with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vrndavana pastimes of Lord Kṛṣṇa, impregnated the heart of Rupa Gosvāmi with spiritual potency. By this potency, Śrīla Rupa Gosvāmi could revive the activities of Kṛṣṇa in Vrndavana, activities almost lost to memory. In this way, He spread Kṛṣṇa consciousness throughout the world.

SYNONYMS

vrndāvaniyām—related to Vrndavana; rasa-keli-vārtām—talks about the pastimes of Śrī Kṛṣṇa; kālena—with the course of time; luptām—lost; nija-śaktim—His personal potency; utkahi—being eager; saṅcārya—infusing; rūpe—to Rūpa Gosvāmī; vyatanot—manifested; punah—again; saḥ—He; prabhuh—Śrī Caitanya Mahāprabhu; vidhau—unto Lord Brahmā; prāk iva—as formerly; loka-sṛṣṭim—the creation of this cosmic manifestation.

SYNONYMS

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

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

TEXT 3

śrī-rūpa-sanātana rahe rāmakeli-grāme
prabhure miliyā gelā āpana-bhavane

SYNONYMS

śrī-rūpa-sanātana—the brothers named Rūpa and Sanātana; rahe—stayed; rāmakeli-grāme—in Rāmakeli; prabhure—Śrī Caitanya Mahāprabhu; miliyā—meeting; gelā—went back; āpana-bhavane—to their own homes.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu in the village of Rāmakeli, the brothers Rūpa and Sanātana returned to their homes.

TEXT 4

dui-bhai viṣaya-tyāgera upāya srjila
bhau-dhana diyā dui brāhmaṇa varila

SYNONYMS

dui-bhai—the two brothers; viṣaya-tyāgera—of giving up material activities; upāya srjila—discovered a means; bahu-dhana—much money; diyā—paying; dui brāhmaṇa—two brāhmaṇas; varila—appointed.

TRANSLATION

The two brothers devised a means whereby they could give up their material activities. For this purpose, they appointed two brāhmaṇas and paid them a large amount of money.
SYNONYMS

$kṛṣṇa$-mantra karāila dui puraścarana
acirāt pāibāre caitanya-carana

TRANSLATION

The brāhmaṇaṣ performed religious ceremonies and chanted the holy name of Kṛṣṇa so that the two brothers might attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu very soon.

PURPORT

A puraścarana is a ritualistic ceremony performed under the guidance of an expert spiritual master or a brahma. It is performed for the fulfillment of certain desires. One rises early in the morning, chants the Hare Kṛṣṇa mantra, performs arcanā by the ārati ceremony and worships the Deities. These activities are described in the Fifteenth Chapter, verse 108.
The Lord Instructs Śrila Rūpa Gosvāmī

brāhmaṇa-vaiśṇave dilā tāra ardha-dhane
eka cauṭhi dhana dilā kuṭumba-bharaṇe

SYNONYMS

brāhmaṇa-vaiśṇave—to the brāhmaṇas and Vaiśnavas; dilā—gave as charity; tāra—of the riches; ardha-dhane—fifty percent; eka cauṭhi dhana—one-fourth of the riches; dilā—gave; kuṭumba-bharaṇe—to satisfy the relatives.

TRANSLATION

Śrila Rūpa Gosvāmī divided the wealth that he brought back home. He gave fifty percent in charity to brāhmaṇas and Vaiśnavas and twenty-five percent to his relatives.

PURPORT

This is a practical example of how one should divide his money and retire from household life. Fifty percent of one's money should be distributed to qualified and pure devotees of the Lord. Twenty-five percent may be given to family members, and twenty-five percent may be kept for personal use in case of emergency.

TEXT 8

danda-bandha lāgi’ cauṭhi saṅcaya karilā
bhāla-bhāla vipra-sthāne sthāpya rākhilā

SYNONYMS

danda-bandha lāgi’—in case of legal implications; cauṭhi—one-fourth; saṅcaya karilā—he collected; bhāla-bhāla—very respectable; vipra-sthāne—in the custody of a brāhmaṇa; sthāpya rākhilā—kept deposited.

TRANSLATION

He kept one-fourth of his wealth with a respectable brāhmaṇa. He kept this for his personal safety because he was expecting some legal complications.

TEXT 9

gaurāṇḍa rākhilā muḍa danda-hājāre
sambandha bhau kare, rākhè muḍi-ghare

249
gauḍe rākhila mudrā daśa-hājāre
sanātana vyaya kare, rākhe mudi-ghare

SYNONYMS

gauḍe—in Bengal; rākhila—kept; mudrā—coins; daśa-hājāre—ten thousand; sanātana—his elder brother; vyaya kare—spent; rākhe—deposited; mudi-ghare—in the place of a local grocer.

TRANSLATION

He deposited ten thousand coins, which were later spent by Śrī Sanātana Gosvāmi, in the custody of a local Bengali grocer.

TEXT 10

śrīrupa śunila prabhura niladri-gamana
vana-pathe yābena prabhu śri-vṛndāvana

SYNONYMS

śrīrupa—Śrīla Rūpa Gosvāmi; śunila—heard; prabhura—of Śrī Caitanya Mahāprabhu; niladri-gamana—departure for Jagannātha Puri; vana-pathe—on the path through the forest; yābena—will go; prabhu—Śrī Caitanya Mahāprabhu; śrī-vṛndāvana—to Vṛndāvana.

TRANSLATION

Śrī Rūpa Gosvāmi heard that Śrī Caitanya Mahāprabhu had returned to Jagannātha Puri and was preparing to go to Vṛndāvana through the forest.

TEXT 11

rupa-gosānī nilācāle pāṭhāila dui-jana
prabhu yabe vṛndāvana karena gamana

SYNONYMS

rupa-gosānī—Rūpa Gosvāmi; nilācāle—to Jagannātha Puri; pāṭhāila—sent; dui-jana—two persons; prabhu—Śrī Caitanya Mahāprabhu; yabe—when; vṛndāvana—to Vṛndāvana; karena—makes; gamana—departure.
TRANSLATION

Śrī Rūpa Gosvāmī sent two people to Jagannātha Puri to find out when Śrī Caitanya Mahāprabhu would depart for Vṛndāvana.

TEXT 12

śīghra āsi' mōre tāṁra dibā samācāra
śūniyā tad-anurūpa kariba vyavahāra

SYNONYMS
śīghra āsi'—very hastily returning; more—unto me; tāṁra—His; dibā—give; samācāra—news; śūniyā—hearing; tat-anurūpa—accordingly; kariba—I shall make; vyavahāra—arrangements.

TRANSLATION

Śrī Rūpa Gosvāmī told the two men, “You are to return quickly and let me know when He will depart. Then I shall make the proper arrangements.”

TEXT 13

ethā sanātana-gosānī bhāve mane mana
rājā more priti kare, se—mora bandhana

SYNONYMS
ethā—here (in Gaūḍa-deśa); sanātana-gosānī—the elder brother, Sanātana Gosvāmī; bhāve—considers; mane mana—in the mind; rājā—the Nawab; more—me; priti kare—loves very much; se—that; mora—my; bandhana—great obligation.

TRANSLATION

While Sanātana Gosvāmī was at Gaūḍa-deśa, he was thinking, “The Nawab is very pleased with me. I certainly have an obligation.

TEXT 14

kōn mōte rājā yādi mōre kṛuḍā hāy
śebā abhāhī hāy; karīlān nikhāya

SYNONYMS
kōn—now; mōte—which; rājā—the Nawab; yādi—if; mōre—to; kṛuḍā—pleasure; śebā—very; abhāhī—pleased; kārīlān—my; nikhāya—have.

TRANSLATION

The Nawab if he were happy, I would have.

TEXT 15

krīda dharma mārāyā dāna-pāra
śrīnāma nāma-bhāvanā
dhāma āsādā ṣāntī kara

SYNONYMS
krīda dharma—pastimes; mārāyā—unto me; dāna-pāra—merit; śrīnāma—the Lord; nāma-bhāvanā—remembrance of His name; dhāma—land; āsādā—desires; ṣāntī—contentment; kara—shall.

TRANSLATION

By engaging in pastimes in my presence, the Lord will bestow upon me the remembrance of His name and the great land.

TEXT 16

bhāva dhāma āsādā dhāma-padādā
śrīnāma nāma-bhāvanā

SYNONYMS
bhāva—existence in; dhāma—land; āsādā—desires; dhāma-padādā—great land; śrīnāma—the Lord; nāma-bhāvanā—remembrance of His name.

TRANSLATION

I desire to exist in the great land in the remembrance of the Lord.
kona mate rājā yadi more kruddha haya
tabe avyāhati haya, kariluṅ niścaya

SYNONYMS
kona mate—somehow or other; rājā—the Nawab; yadi—if; more—upon me; kruddha haya—becomes angry; tabe—then; avyāhati—escape; haya—there is; kariluṅ niścaya—I have decided.

TRANSLATION
“Somehow or other, if the Nawab becomes angry with me, I shall be greatly relieved. That is my conclusion.”

TEXT 15
অস্বাস্থ্যের চা‌ড়া করি’ রহে নিজ-ঘারে।
রাজকার্য ছাড়িলা, না যায় রাজস্থারে।॥ ১৫ ॥
asvāṣṭhyera chadma kari’ rahe nija-ghare
rāja-kārya chāḍilā, nā yāya rāja-dvāre

SYNONYMS
asvāṣṭhyera—of not being well; chadma—pretext; kari’—making; rahe—remains; nija-ghare—at home; rāja-kārya—government service; chāḍilā—relinquished; nā yāya—did not go; rāja-dvāre—to the court of the Nawab.

TRANSLATION
On the pretext of bad health, Sanatana Gosvami remained home. Thus he gave up government service and did not go to the royal court.

TEXT 16
লোভী কায়স্থগণ রাজকার্য করে।
আপনে মিলু হে রাজনে বিচারে।॥ ১৬ ॥
lobhi kāyaṣṭha-gaṇa rāja-kārya kare
āpane svaghe kare sāstrera vicāre

SYNONYMS
lobhi—greedy; kāyaṣṭha-gaṇa—persons engaged in secretarial and clerical work; rāja-kārya kare—executed the government service; āpane—personally; sva-ghe—at home; kare—did; sāstrera vicāre—discussion of the revealed scriptures.
The greedy masters of his clerical and secretarial staff performed the government duties while Sanatana personally remained home and discussed revealed scriptures.

**PURPORT**

Sanatana Gosvami was the minister in charge of the government secretariat, and his assistants—the undersecretaries and clerks—all belonged to the kayastha community. Formerly the kayasthas belonged to the clerical and secretarial staff of the government, and later if one served in such a post, he was called a kayastha. Eventually if a person could not identify himself as a brahmana, kshatriya, vaisya or sudra, he used to introduce himself as a kayastha to get a wealthy and honorable position. In Bengal it is said that if one cannot give the identity of his caste, he calls himself a kayastha. On the whole, the kayastha community is a mixture of all castes, and it especially includes those engaged in clerical or secretarial work. Materially such people are always busy occupying responsible government posts.

When Sanatana Gosvami was relaxing and feeling inclined to retire from government service, many kayasthas on his secretarial staff were very eager to occupy his post. In this regard, Srila Bhaktivinoda Thakura states that when Sanatana Gosvami was a government minister and the kayasthas who assisted him saw that he was reluctant to continue, they became very expert in their duties. Sanatana Gosvami was a brahmana belonging to the Sarasvata brahmana community. It is said that when he resigned, an underworker named Purandara Khan, who was a kayastha, occupied his post.

**TEXT 17**

"bhattacarya pada rita biśa triśa lañā
dhagavata vicāra kareṇa sabhāte vasiyā"

**SYNONYMS**

bhattacarya pada rita—learned scholars known as bhattacaryas; biśa triśa—twenty or thirty; lañā—taking with him; dhagavata vicāra—discussion of Śrimad-Bhagavatam; kareṇa—does; sabhāte vasiyā—sitting in an assembly.

**TRANSLATION**

Śri Sanatana Gosvami used to discuss Śrimad-Bhagavatam in an assembly of twenty or thirty learned brāhmaṇa scholars.
Srī Bhaktisiddhānta Sarasvatī Thākura gives the following commentary on the words bhagavata vicāra. As confirmed in the Muṇḍaka Upaniṣad (1.1.4,5), there are two kinds of educational systems:

dve vidye veditavya iti, ha sma yaemya brahma-vido vadanti—parā caivaśparā ca. tatrāparā rg-vedo yajur-vedah sāma-vedo 'tharva-vedah śiksā kalpo vyākaraṇāṁ niruktaṁ chando jyotiṣam iti. aha parā yayā tad-aksaram adhigamyate.

"There are two kinds of educational systems. One deals with transcendental knowledge [parā vidyā] and the other with material knowledge [aparā vidyā]. All the Vedas—Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda and their corollaries known as śiksā, kalpa, vyākaraṇa, nirukta, chanda and jyotiṣa—belong to the inferior system of material knowledge [aparā vidyā]. By parā vidyā, one can understand the aksara, Brahman or the Absolute Truth." As far as Vedic literature is concerned, Vedānta-sūtra is accepted as the parā vidyā. Śrīmad-Bhāgavatam is an explanation of that parā vidyā. Those who aspire for liberation (mukti or mokṣa) by parā vidyā, are also equal to those groups aspiring to improve religion (dharma), economic development (artha) and sense gratification (kāma). Dharma, artha, kāma and mokṣa are called catur-varga. They are all within the system of inferior material knowledge. Any literature giving information about the spiritual world, spiritual life, spiritual identity and the spirit soul is called parā vidyā. Śrīmad-Bhāgavatam does not have anything to do with the materialistic way of life; it gives transcendental information to educate people in the superior system of parā vidyā. Sanatana Gosvāmī was engaged in discussing the bhāgavata-vidyā, which means he discussed transcendental superior knowledge. Those who are karmis, jñānis or yogis are not actually fit to discuss Śrīmad-Bhāgavatam. Only Vaiṣṇavas or pure devotees are fit to discuss that literature. As stated in Śrīmad-Bhāgavatam itself (12.13.18):

śrīmad-bhāgavatam purāṇam amalam yad vaiśnāvanāṁ priyaṁ
yasmin pāramahāmyam ekam amalam jñānam pariṁ gīyate
yatā jñāna-virāga-bhakti-sahitam naiśkarmyam āvīṣkṛtaṁ
&tac chṛṣṭvan supaṭhan vicāraṇa-paro bhaktyā vimucyeṇ naraḥ

Although Śrīmad-Bhāgavatam is counted among the Purāṇas, it is called the spotless Purāṇa. Because it does not discuss anything material, it is liked by transcendental Vaiṣṇava devotees. The subject matter found in Śrīmad-Bhāgavatam is meant for paramahāṁsas. As it is said: paramo-nirmitārāṇāṁ. A paramahāṁsa is one who does not live in the material world and who does not envy others. In Śrīmad-Bhāgavatam, devotional service is discussed to arouse the living entity to the transcendental position of jñāna (knowledge) and vairāgya (renunciation). As stated in Śrīmad-Bhāgavatam (1.2.12):
“That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the *Vedānta-śruti.*

This is not sentiment. Knowledge and renunciation can be obtained through devotional service (*bhaktyā śruta-grhitya*), that is, by arousing one's dormant devotional consciousness, Kṛṣṇa consciousness. When Kṛṣṇa consciousness is aroused, it relieves one from fruitive activity, activity for economic improvement and material enjoyment. This relief is technically called *naiṣkarma,* and when one is relieved, he is no longer interested in working hard for sense gratification. *Śrīmad-Bhāgavatam* is Śrīla Vyāsadeva’s last mature contribution, and one should read and hear it in an assembly of realized souls while engaging in devotional service. At such a time one can be liberated from all material bondage. This was the course taken by Sanatana Gosvāmī, who retired from government service to study *Śrīmad-Bhāgavatam* with learned scholars.

**TEXT 18**

अर दिन गौदेश्वर, सल्ले एकजन।
आचार्येते गोसाँजी-सहाते कैला आगमन ॥ १८ ॥

*āra dina gauḍeśvara, saṅge eka-jana*  
*ācambite gosāṇi-sabhāte kaila āgamana*

**SYNONYMS**

*āra dina*—one day;  
*gaudēśvara*—the Nawab of Bengal;  
*saṅge*—with;  
*eka-jana*—one other person;  
*ācambite*—suddenly;  
*gosāṇi-sabhāte*—in the assembly of Sanatana Gosvami;  
*kaila āgamana*—came.

**TRANSLATION**

While Sanatana Gosvami was studying *Śrīmad-Bhāgavatam* in the assembly of learned brahmans, one day the Nawab of Bengal and another person suddenly appeared.

**PURPORT**

The full name of the Nawab of Bengal (Hussain Shah) was Ālāuddīna Saiyāda Husena Sāha Seripha Makkā, and he ruled Bengal for twenty-three years, from 1420 to 1443 Śakāda Era. Sanatana Gosvami was studying *Śrīmad-Bhāgavatam* with the scholars in the year 1424.
TEXT 19

पांसाह देखिया सबे सम्में उठिला।
सम्में आसन दिया राजारे बसाईला॥१९॥

pātsāha dekhiyā sabe sambhrame uthilā
sambhrame āsana diyā rājāre vasāilā

SYNONYMS
pātsāha dekhiyā—seeing the Nawab; sabe—all of them; sambhrame—in great respect; uthilā—stood up; sambhrame—with great respect; āsana diyā—giving a sitting place; rājāre—the King; vasāilā—made to sit.

TRANSLATION
As soon as all the brāhmaṇas and Sanātana Gosvāmī saw the Nawab appear, they all stood up and respectfully gave him a sitting place to honor him.

PURPORT
Although Nawab Hussain Shah was a mleccha-yavana, he was nonetheless the governor of the country, and the learned scholars and Sanātana Gosvāmī offered him all the respect due a king or a governor. When a person occupies an exalted executive post, one should consider that he has acquired the grace of the Lord. In Bhagavad-gītā it is said:

yad yad vibhūtimat sattvarh
śrimad āurjitam eva vā
tat tad evāvačcacha tvār̥h
mama tejo ‘rūśa-saṁbhavam

“Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor.” (Bg. 10.41)

Whenever we see something exalted, we must consider it part of the power of the Supreme Personality of Godhead. A powerful man (vibhūtimat sattvam) is one who has obtained the grace of the Lord or has derived some power from Him. In Bhagavad-gītā (7.10) Kṛṣṇa says, tejas tejasvinām aham: “I am the power of the powerful.” The learned brāhmaṇa scholars showed respect to Nawab Hussain Shah because he represented a fraction of Kṛṣṇa’s power.

TEXT 20

राजा कहे,—तोमारे श्चाने बैठें पाठाइलु।
बैठें कहे,—ब्याथि नाहि, कृष्ण ये देखिलु॥२०॥

“Raja said, ‘You can sit here, O son of mine. I do not need anything, for Kṛṣṇa is here.’” (Dv 2.15)
rājā kahe, —tomāra sthāne vaidya pāṭhāilūn
vaidya kahe, —vyādhi nāhi, sustha ye dekhilūn

SYNONYMS
rājā kahe—the Nawab said; tomāra sthāne—to your place; vaidya—a physi­cian; pāṭhāilūn—I sent; vaidya kahe—the physician said; vyādhi nāhi—there is no disease; su-sthā—completely healthy; ye—that; dekhilūn—I have seen.

TRANSLATION
The Nawab said, “I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy.

TEXT 21
āmāra ye kichu kārya, saba tomā laṅā
kārya chāḍī’ rahilā tumī gharete vasiyā

SYNONYMS
āmāra—my; ye kichu—whatever; kārya—business; saba—everything; tomā—you; laṅā—with; kārya chāḍī’—giving up your duties; rahilā—remained; tumī—you; gharete—at home; vasiyā—sitting.

TRANSLATION
“I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home.

TEXT 22
mora yata kārya-kāma, saba kailā nāśa
ki tomāra ḍhraye āche, kaha mora pāśa

SYNONYMS
mora—my; yata—all; kārya-kāma—occupational duties; saba—everything; kailā nāśa—you have spoiled; ki—what; tomāra—your; ḍhraye—within the heart; āche—there is; kaha—kindly tell; mora pāśa—to me.
TRANSLATION

“You have spoiled all my activities. What is your intention? Please tell me frankly.”

TEXT 23

Sanatana kahe, —nahe āmā haite kāma
āra eka-jana diyā kara samādhāna

Sanatana Gosvāmi replied, “You can no longer expect any service from me. Please arrange for someone else to tend to the management.”

SYNONYMS

sanatana kahe—Sanatana Gosvāmi replied; nahe—not; āmā—me; haite—from; kāma—execution of the duty; āra eka-jana—someone else; diyā—by means of; kara samādhāna—execute the management.

TEXT 24

tabe kruddha haṅā rājā kahe āra-bāra
tomāra ‘baḍa bhāi’ kare dasyu-vyavahāra

Becoming angry with Sanatana Gosvāmi, the Nawab said, “Your elder brother is acting just like a plunderer.

SYNONYMS

tabe—at that time; kruddha haṅā—becoming angry; rājā kahe—the Nawab said; āra-bāra—again; tomāra baḍa bhāi—your elder brother; kare—does; dasyu-vyavahāra—the activity of a plunderer.

TEXT 25

Jīv-bhūt mārī kīlā chaṅkāla sab nāsh
ēkā tuṁī kīlā mōr sab kārī nāsh

The king said, “Your life is finished. You are finished.”
The Lord Instructs Śrila Rūpa Gosvāmī

Text 27

jīva-bahu mārī’ kailā cāklā saba nāśa
ethā tumī kailā mora sarva kārya nāśa

SYNONYMS
jīva—living entities; bahu— many; mārī’—killing; kailā—did; cāklā—the province of Bengal; saba—all; nāśa—destruction; ethā—here; tumī—you; kailā—did; mora—my; sarva—all; kārya—plans; nāśa—destruction.

TRANSLATION
“By killing many living entities, your elder brother has destroyed all Bengal. Now here you are destroying all my plans.”

TEXT 26
sanātana kahe,—tumī svatantra gaucjesvara
ye yei doṣa kare, deha’ tāra phala

SYNONYMS
sanātana kahe—Sanatana Gosvāmī said; tumī—you; svatantra— independent; gaucja-īśvara—the ruler of Bengal; ye yei—whatever; doṣa—faults; kare—one commits; deha’—you award; tāra phala—the results of that.

TRANSLATION
Sanatana Gosvāmī said, “You are the supreme ruler of Bengal and are completely independent. Whenever someone commits a fault, you punish him accordingly.”

TEXT 27
eta suni’ gaucjesvara uthi’ ghare gelā
palāiba balī’ sanātanere bāndhilā

SYNONYMS
eta suni’—hearing this; gaucja-īśvara—the Nawab of Bengal; uthi’—standing up; ghare gelā—went back home; palāiba—I shall run away; balī’—because of this; sanātanere bāndhilā—he arrested Sanatana.
TRANSLATION

Hearing this, the Nawab of Bengal stood up and returned to his home. He ordered the arrest of Sanātana Gosvāmī so that he would not be able to leave.

PURPORT

It is said that the relationship between the Nawab of Bengal and Sanātana Gosvāmī was very intimate. The Nawab used to consider Sanātana Gosvāmī his younger brother, and when Sanātana Gosvāmī showed a very strong intention to resign, the Nawab, feeling familial affection, essentially said, “I am your elder brother, but I do not look after the state management. My only business is attacking other states with my soldiers and fighting everywhere as a plunderer. Because I am a meateater [yavana], I am used to hunting all kinds of living beings. In this way I am destroying all kinds of living entities in Bengal. While engaged in this destructive business, I am hoping that you will tend to the administration of the state. Since I, your elder brother, am engaged in such a destructive business, you, being my younger brother, should look after the state management. If you do not, how will things continue?” This talk was based on a family relationship, and Sanātana Gosvāmī also replied in an intimate and joking way. Essentially he told the Nawab, “My dear brother, you are the independent ruler of Bengal. You can act in whatever way you like, and if someone commits fault, you can punish him accordingly.” In other words, Sanātana Gosvāmī was saying that since the Nawab was accustomed to acting like a plunderer, he should go ahead and take action. Since Sanātana was not showing much enthusiasm in performing his duty, the Nawab should dismiss him from his service. The Nawab could understand the intention of Sanātana Gosvāmī’s statement. He therefore left in an angry mood and ordered Sanātana Gosvāmī’s arrest.

TEXT 28

হেনাকালে গেল রাজা উডিয়া মারিতে ।
সনাতনে কহে,—তুমি চল মের সাথে || ২৮ ||

hena-kāle gela rājā udiyā mārite
sanātane kahe,—tumi cala mora sāthe

SYNONYMS

hena-kāle—at this time; gela—went; rājā—the King; udiyā mārite—to attack the Orissa province; sanātane kahe—he said to Sanātana Gosvāmī; tumī cala—you come; mora sāthe—along with me.
At this time, the Nawab was going to attack the province of Orissa, and he told Sanātana Gosvāmī, “Come along with me.”

Hussain Shah attacked the province of Orissa in 1424 Śakēbda Era. At that time he conquered the feudal princes of neighboring Orissa.

Sanātana Gosvāmī replied, “You are going to Orissa to give pain to the Supreme Personality of Godhead. For this reason I am powerless to go with you.”

Sanātana Gosvāmī replied, “You are going to Orissa to give pain to the Supreme Personality of Godhead. For this reason I am powerless to go with you.”
The Nawab again arrested Sanātana Gosvāmi and kept him in prison. At this time, Śrī Caitanya Mahāprabhu departed for Vṛndāvana from Jagannātha Puri.

The two persons who went to Jagannātha Puri to inquire about the Lord’s departure returned and informed Rūpa Gosvāmi that the lord had already departed for Vṛndāvana.

Upon receiving this message from his two messengers, Rūpa Gosvāmi immediately wrote a letter to Sanātana Gosvāmi saying that Śrī Caitanya Mahāprabhu had departed for Vṛndāvana.
The Lord Instructs Śrīla Rūpa Gosvāmi

TEXT 33

अमि-दूि-बाइ चौलियानि ताहारे मिलिते।
तुमि छाहे तैहे छूिट आिस दूि सैद्ध । हैते॥ ३३ ॥

अमि-दूि-बाइ - we two brothers; चौलियानि - have gone; ताहारे - to meet Him; तुमि - you; छाहे तैहे - somehow or other; छूिट आिस - getting free; सैद्ध - come; सैद्ध । हैते - from there.

SYNONYMS

dāsa-sahasra mudrā - ten thousand coins; tathā - there; āche - there are; mudrā-sthāne - in the grocer’s place; tāhā diyā - with this amount; āte - get; śighra - as soon as possible; āte - vimocane - release from the internment.

TRANSLATION

In his letter to Śrīla Sanatana Gosvāmi, Śrīla Rūpa Gosvāmi wrote, “We two brothers are starting out to go see Śrī Caitanya Mahāprabhu. You must also somehow or other get released and come meet us.”

PURPORT

The two brothers herein mentioned are Rūpa Gosvāmi and his younger brother, Anupama Mallika. Rūpa Gosvāmi was informing Sanatana Gosvāmi that he should join him and his younger brother.

TEXT 34

दास-सहस्र मुद्रा तथा अचे मूडी-स्थाने।
ताहा, दिया कर पीठ अट्ठ-विश-विश्रूचने॥ ३४ ॥

dāsa-sahasra mudrā tathā āche mudi-sthāne
tāhā diyā kara śighra āte-vimocane

SYNONYMS

dāsa-sahasra mudrā - ten thousand coins; tathā - there; āche - there are; mudi-sthāne - in the grocer’s place; tāhā diyā - with this amount; kara - get; śighra - as soon as possible; āte-vimocane - release from the internment.

TRANSLATION

Rūpa Gosvāmi further informed Śrīla Sanatana Gosvāmi: “I have left a deposit of ten thousand coins with the grocer. Use that money to get out of prison.”
TEXT 35

"Somehow or other, get yourself released and come to Vrndavana."

SYNONYMS

yaiche taiche -somehow or other; chuī’—getting released; tumi—you; āīsa—come; vṛndāvana—to Vṛndāvana; eta likhi’—writing this; dui-bhāī—the two brothers, namely Rūpa Gosvāmī and his younger brother Anupama; karilā gamana—departed.

TRANSLATION

"Somehow or other get yourself released and come to Vrndavana." After writing this, the two brothers [Rūpa Gosvāmī and Anupama] went to see Śrī Caitanya Mahāprabhu.

TEXT 36

anupama mallika, tāṅra nāma—‘śrī-vallabha’

SYNONYMS

anupama mallika—Anupama Mallika; tāṅra nāma—his name; śrī-vallabha—Śrī Vallabha; rūpa-gosānīra—of Rūpa Gosvāmī; choṭa-bhāī—younger brother; parama-vaiṣṇava—great devotee.

TRANSLATION

Rūpa Gosvāmī’s younger brother was a great devotee whose actual name was Śrī Vallabha, but he was given the name Anupama Mallika.

TEXT 37

tāṅhā laṅā rūpa-gosānī prayāge āilā

SYNONYMS

tāṅhā laṅā rūpa-gosānī prayāge āilā—pronounced upon; mahāprabhu tāhāṅ śuni’ ānandita hailā—Śrī Caitanya Mahāprabhu was pleased.
SYNONYMS

tāṁhā laṁṅa—taking him along; rūpa-gosāṁi—Śrī Rūpa Gosvāmī; prayāge—to Prayāga; āilā—came; mahāprabhu—Śrī Caitanya Mahāprabhu; tāṁhā—there; śuni’—hearing; ānandita hailā—were very much pleased.

TRANSLATION

Śrī Rūpa Gosvāmī and Anupama Mallika went to Prayāga, and they were very pleased to hear news that Śrī Caitanya Mahāprabhu was there.

TEXT 38

prabhu caliyāchena bindu-mādhava-darasane
lakṣā lakṣā loka āise prabhura milane

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; caliyāchena—was going; bindu-mādhava-darasane—to see Lord Bindu Mādhava; lakṣā lakṣā loka—many hundreds of thousands of people; āise—came; prabhura—with Śrī Caitanya Mahāprabhu; milane—for meeting.

TRANSLATION

At Prayāga, Śrī Caitanya Mahāprabhu went to see the temple of Bindu Mādhava, and many hundreds of thousands of people followed Him just to meet Him.

TEXT 39

kehā kānde, kehā hāse, kehā nāce, gāya
‘kṛṣṇa’ ‘kṛṣṇa’ bali’ kehā gāḍāgaḍādi yāya

SYNONYMS

kehā kānde—some cried; kehā hāse—some laughed; kehā nāce—some danced; gāya—chanted; kṛṣṇa kṛṣṇa bali’—saying Kṛṣṇa, Kṛṣṇa; kehā—some; gāḍāgaḍādi yāya—rolled on the ground.
TRANSLATION

Some of the people following the Lord were crying. Some were laughing, some dancing and some chanting. Indeed, some of them were rolling on the ground, exclaiming, “Kṛṣṇa! Kṛṣṇa!”

TEXT 40

Some of the people following the Lord were crying. Some were laughing, some dancing and some chanting. Indeed, some of them were rolling on the ground, exclaiming, “Kṛṣṇa! Kṛṣṇa!”

SYNONYMS

gangā-yamunā—River Ganges and River Yamuna; prayāga—Prayāga; nārila—were not able; dubāite—to flood; prabhu—Śrī Caitanya Mahāprabhu; dubāila—flooded; kṛṣṇa-premera—of ecstatic love of Kṛṣṇa; vanyāte—in an inundation.

TRANSLATION

Prayāga is located at the confluence of two rivers—the Ganges and the Yamuna. Although these rivers were not able to flood Prayāga with water, Śrī Caitanya Mahāprabhu inundated the whole area with waves of ecstatic love for Kṛṣṇa.

TEXT 41

Seeing the great crowd, the two brothers remained standing in a secluded place. They could see that Śrī Caitanya Mahāprabhu was ecstatic to see Lord Bindu Mādhava.
TEXT 42

The Lord was loudly chanting the holy name of Hari. Dancing in ecstatic love and raising His arms, He asked everyone to chant “Hari! Hari!”

TEXT 43

Everyone was astounded to see the greatness of Sri Caitanya Mahaprabhu. Indeed, I cannot properly describe the pastimes of the Lord at Prayaga.

TEXT 44

The Lord was loudly chanting the holy name of Hari. Dancing in ecstatic love and raising His arms, He asked everyone to chant “Hari! Hari!”
Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 19]

*dākṣināṭya-vipra-sane āche paricaya
sei vipra nimantriya nila nijālaya*

**SYNONYMS**
dākṣināṭya—Deccan; vipra-sane—with a brāhmaṇa; āche—there was;
paricaya—acquaintance; sei—that; vipra—brāhmaṇa; nimantriya—inviting;
nila—brought; nija-ālaya—to his own place.

**TRANSLATION**
Śrī Caitanya Mahāprabhu had made an acquaintance with a brāhmaṇa from Deccan [in South India], and that brāhmaṇa invited Him for meals and took Him to his own place.

**TEXT 45**

बिप्र-ग्रहे आसि’ प्रभु निभर्ते वसिलाः
श्रीरूप-बल्लभ दूसे आसियाः मिलिलाः || ४५ ||

*vipra-grhe āsi’ prabhu nibhrte vasilā
śrī-rūpa-vallabha duṁhe āsiyā miliḻa*

**SYNONYMS**
vipra-grhe—to the house of that brāhmaṇa; āsi’—coming; prabhu—Śrī Caitanya Mahāprabhu; nibhrte—in a solitary place; vasilā—sat down; śrī-rūpa-vallabha—the two brothers Rūpa Gosvāmi and Śrī Vallabha; duṁhe—both of them; āsiyā—coming; miliḻa—met Him.

**TRANSLATION**
While Śrī Caitanya Mahāprabhu was sitting in a solitary place in the home of that Deccan brāhmaṇa, Rūpa Gosvāmi and Śrī Vallabha [Anupama Mallika] came to meet Him.

**TEXT 46**

दुई-गुच्छ कूल दूसे होसने धरिया ||
प्रभु देखि’ दुरे पड़े दुंदलं हमं || ४६ ||

dui-guccha trṇa duṁhe daśane dhariyā
prabhu dekhi’ dure pade daṇḍavat haṁa
SYNONYMS

dui-guccha—two bunches; ṭṛṇa—straw; ḍuṅhe—both of them; daśane dhariyā—holding in the teeth; prabhu dekhi’—seeing the Lord; dūre—in a distant place; paḍe—fell down; daṇḍa-vat—like rods; haṅā—becoming.

TRANSLATION

Seeing the Lord from a distance, the two brothers put two clumps of straw between their teeth and immediately fell down on the ground like rods, offering Him obeisances.

TEXT 47

नाना भ्रूक पड़ि’ उठे, पड़े बार बार ||
प्रभु देखि’ प्रेमावेश हैल छुंहार || ४७ ||

nānā śloka paḍi’ uthe, paḍe bāra bāra
prabhu dekhi’ premāveśa ha-ila duṅhara

SYNONYMS

haṅā—various; śloka—verses; paḍi’—reciting; uthe—stood up; paḍe—fell down; bāra bāra—again and again; prabhu dekhi’—seeing the Lord; premaāveśa—ecstatic emotion; ha-ila—there was; duṅhara—of both of them.

TRANSLATION

Both brothers were overwhelmed with ecstatic emotion, and reciting various Sanskrit verses, they stood up and fell down again and again.

TEXT 48

ś्रीरूपे देखि’ अवृत्त अस्सन हैल मन ||
‘उठ, उठ, रूप, आइस’, बलिला बचन || ४८ ||

śṛi-rūpe dekhiyā prabhura prasanna haila mana
‘uṭha, uṭha, rūpa, āisa’, balilā vacana

SYNONYMS

śṛi-rūpe dekhiyā—seeing Śrīla Rūpa Gosvāmī; prabhura—of Śrī Caitanya Mahāprabhu; prasanna—very pleased; haila—was; mana—mind; uṭha—please stand up; uṭha—please stand up; rūpa—My dear Rūpa; āisa—come; balilā—He said; vacana—the words.
Sri Caitanya Mahaprabhu was very pleased to see Srila Rupa Gosvami, and He told him, “Stand up! Stand up! My dear Rupa, come here.”

**SYNONYMS**

krṣnera — of Lord Kṛṣṇa; karuṇā — the mercy; kichu — any; nā — not; yāya — is possible; varṇane — to describe; viṣaya-kūpa haite — from the well of material enjoyment; kāḍila — delivered; tomā — you; dui-jane — both.

**TRANSLATION**

Sri Caitanya Mahaprabhu then said, “It is not possible to describe Kṛṣṇa’s mercy, for He has delivered you both from the well of material enjoyment.

**SYNONYMS**

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

**TRANSLATION**

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

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

TEXT 51

ei śloka paḍi’ duṇhāre kailā aliṅgana
kṛpāte duṇhāra māthāya dharilā caraṇa

SYNONYMS
ei śloka—this verse; paḍi’—reciting; duṇhāre—the two brothers; kailā aliṅgana—embraced; kṛpāte—out of causeless mercy; duṇhāra—of both of them; māthāya—on the heads; dharilā—placed; caraṇa—His feet.

TRANSLATION
After reciting this verse, Śrī Caitanya Mahāprabhu embraced both brothers, and out of His causeless mercy He placed His feet on their heads.

TEXT 52

prabhu-kṛpā pāṇā duṁhe dui hāta yuḍi’
dina haṇā stuti kare vinaya ācari’

SYNONYMS
prabhu-kṛpā—the Lord’s mercy; pāṇā—getting; duṁhe—both of them; dui—two; hāta—hands; yuḍi’—folding; dina haṇā—most humbly; stuti kare—offer prayers; vinaya ācari’—with submission.

TRANSLATION
After receiving the Lord’s causeless mercy, the brothers folded their hands and in great humility offered the following prayers unto the Lord.
TEXT 53

नमः महावदन्याय कृष्णप्रेमपदाय ते।
कृष्णाय कृष्णचैतन्यनामे पौर्वतिहिसे नमः॥ ५३॥

namo mahā-vadānyāya
kṛṣṇa-prema-pradāyā te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tvīse namaḥ

SYNONYMS

namaḥ—obeisances; mahā-vadānyāya—who is most munificent and charitably disposed; kṛṣṇa-prema—love of Kṛṣṇa; pradāya—who can give; te—unto You; kṛṣṇāya—the original Personality of Godhead; kṛṣṇa-caitanya-nāmne—under the name Kṛṣṇa Caitanya; gaura-tvīse—whose complexion is the golden complexion of Śrīmati Rādhārāṇī; namaḥ—obeisances.

TRANSLATION

“O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmati Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

TEXT 54

यो ज्ञानमतू भवन महाकुलायानुपागर्यते वर्षम्।
स्वप्रेमसप्तसहयदया वास्तृत्तये श्रीकृष्णचैतन्यमुद्गः॥ ५४॥

yo 'jñāna-mattam bhuvanam dayālur
ullāghayan apy akarot pramattam
sva-prema-sampat-sudhayadbhuteharṁ
śri-kṛṣṇa-caitanyam amum prapadye

SYNONYMS

yāḥ—that Personality of Godhead who; ajñāna-mattam—maddened by ignorance or foolishly passing time in karma, jñāna, yoga and Māyāvāda philosophy; bhuvanam—the entire three worlds; dayālur—so merciful; ullāghayan—subduing such processes as karma, jñāna and yoga; api—despite; akarot—made; pramattam—maddened; sva-prema-sampat-sudhayā—by the nectar of His personal devotional service, which is an invaluable treasure of bliss; adbhuta-iham—whose activities are wonderful; śri-kṛṣṇa-caitanyam—unto Lord Śrī Caitanya Mahāprabhu; amum—that; prapadye—I surrender.
TRANSLATION

“We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three worlds, which were maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Śrī Kṛṣṇa Caitanya, whose activities are wonderful.”

PURPORT

This verse is found in the Govinda-līlāmāta (1.2).

TEXT 55

After this, Śrī Caitanya Mahāprabhu sat them down by His side and asked them, “What news do you have of Sanatana?”

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; tāire—them; nikaṭe—near Him; vasāilā—sat down; sanātanera vārtā—news of Sanatana; kaha—please tell; tāṅhāre—them; puchilā—questioned.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu sat them down by His side and asked them, “What news do you have of Sanatana?”

TEXT 56

rūpa kahena,—tenho bandi haya rāja-ghare;
tumi yadi uddhāra’, tabe ha-ibe uddhāre

SYNONYMS

rūpa kahena—Rūpa Gosvāmī said; tenho—he; bandi—arrested; haya—is; rāja-ghare—in the court of the government; tumi—You; yadi—if; uddhāra’—kindly rescue; tabe—then; ha-ibe—he will be; uddhāre—relieved from that entanglement.
Rūpa Gosvāmi replied, “Sanātana has now been arrested by the government of Hussain Shah. If You kindly save him, he can be liberated from that entanglement.”

TEXT 57

prabhu kahe, —sanātanera hañāche mocana
acirāt āmā-saha ha-ibe milana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; sanātanera—of Sanātana Gosvāmi; hañāche—there has been; mocana—release; acirāt—very soon; āmā-saha—with Me; ha-ibe milana—there will be meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately replied, “Sanātana has already been released from his confinement, and he will very soon meet with Me.”

TEXT 58

madhyāhna karite bīpace prabhu kahilā
rupa-gosaṅgi se-divasa tathāṅgi rahilā

SYNONYMS

madhyāhna karite—to accept lunch; bīpace—the brāhmaṇa of Deccan; prabhu—Śrī Caitanya Mahāprabhu; kahilā—requested; rupa-gosaṅgi—Rūpa Gosvāmi; se-divasa—that day; tathāṅgi—there; rahilā—remained.

TRANSLATION

Śrī Caitanya Mahāprabhu was then requested by the brāhmaṇa to accept His lunch. Rūpa Gosvāmi also remained there that day.
TEXT 59

bhaṭṭācārya dui bhāiye nimantra kaila
prabhura śeṣa prasāda-pātra dui-bhāi pāila

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; dui bhāiye—the two brothers;
nimantra kaila—invited to take lunch; prabhura śeṣa prasāda-pātra—the remnants of the plate of food offered to Śrī Caitanya Mahāprabhu; dui-bhāi pāila—the two brothers obtained.

TRANSLATION

Balabhadra Bhaṭṭācārya invited the two brothers to take lunch also. The remnants of food from the plate of Śrī Caitanya Mahāprabhu were offered to them.

TEXT 60

trivenī-upara prabhura vāsā-ghara sthāna
dui bhāi vāsā kaila prabhu-sannidhāna

SYNONYMS

trivenī-upara—on the bank of the confluence of the Yamunā and Ganges; prabhura—of Śrī Caitanya Mahāprabhu; vāsā-ghara—of the residential house; sthāna—the place; dui bhāi—the two brothers; vāsā kaila—resided; prabhu-sannidhāna—near Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu selected His residence beside the confluence of the Ganges and Yamunā at a place called Trivenī. The two brothers—Rūpa Gosvāmi and Śrī Vallabha—selected their residence near the Lord's.

TEXT 61

sē-kāle baladūḍi ṛteh āḍaiṛ-grame ā
mahāḍvā ṛī ṛūni' āḍaiṛ ṛtār sthāne

SYNONYMS

sē-kāle—at all times; baladūḍi—magnificent; āḍaiṛ-grame—in Āḍaiṛ; mahā—very; ṛtār sthāne—near the Lord's.
At that time, Sri Vallabha Bhatta was staying at Adaila-grama, and when he heard that Sri Caitanya Mahaprabhu had arrived, he went to His place to see Him.

SYNONYMS

se-kale—at that time; vallabha-bhatta—Vallabha Bhatta; rahe—resided; adaila-grame—in the village known as Adaila; mahaprabhu—Sri Caitanya Mahaprabhu; aila—has come; suni’—hearing; aila—came; tanra sthane—to His place.

TRANSLATION

Vallabha Bhatta was a great learned scholar of Vaishnavism. In the beginning he was very much devoted to Sri Caitanya Mahaprabhu, but since he thought that he could not receive proper respect from Him, he later joined the Vishnusvami sect and became acarya of that sect. His sect is celebrated as the Vallabhacarya-sampradaya. This sampradaya has had great influence in Vrindavana near Gokula and in Bombay. Vallabha Bhatta wrote many books, including a commentary on Srimad-Bhagavatam called Subodhini-tika, and notes on the Vedanta-sutra, in the form of an Anubhasya. He also wrote a combination of sixteen short works called Soasa-grantha. Adaila-grama, where he was staying, was near the confluence of the Rivers Ganges and Yamuna on the other side of the Yamuna about one mile from the river. The village there is called Adeli-grama, or Adaila-grama. A temple of Lord Vishnu there still belongs to the Vallabha-sampradaya.

Vallabha Bhatta was originally from a place in southern India called Trailanga. There is a railway station there called Niclabhalu. Sixteen miles from that station is a village called Kankaadabada, or Kakuunrapadhu. A learned brahmana named Laksmana Diksiita used to live there, and Vallabha Bhatta was his son. There are five sections of the brahmana community of Andhra Pradesh known as bella-nati, vegi-nati, muraki-nati, telagu-nati and kasa-nati. Out of these five brahminical communities, Vallabhacarya took his birth in the community of bella-nati in the year 1400 Sakabda Era. According to some people, Vallabha Bhattacarya’s father took sannyasa before Vallabha’s birth, and he returned home to take Vallabhacarya as his son. According to the opinion of others, Vallabhacarya was born in 1400 Sakabda Era on the Ekadasi day of the dark moon in the month of Caitra, and he took his birth in a brahmana family surnamed Kambharhpatri. According to this account, his father’s name was Laksmana Bhatta Diksiita, and he was born in Campakaranaya. In someone else’s opinion, Vallabhacarya appeared
near the village named Cānpā-jhāra-grāma, which is near a railway station named Rājima in Madhya Pradesh.

After studying for eleven years at Vārāṇasi, Vallabhācārya returned home. On his return, he heard that his father had departed from the material world. Keeping his brother and mother at home, he went to the banks of the River Tuṅgabhadra in a village called Vidyānagarā, and it was there that he enlightened Krṣṇadeva, the grandson of King Bukkarāja. After that, he traveled throughout India thrice on trips lasting six years. Thus he passed eighteen years and became victorious in his discussions of revealed scripture. When he was thirty years old, he married Mahālakṣmi, who belonged to the same brāhmaṇa community. Near Govardhana Hill he established a Deity in the valley. Finally he came to Aḍāila, which is on the other side of Prayāga.

Vallabhācārya had two sons, Gopīnātha and Viṣṇulālāsvarā, and in his old age he accepted the renounced order. In 1452 Śakabda Era, he passed away from the material world at Vārāṇasi. His book known as Śodāsa-grantha and his commentaries on Vedānta-sūtra (Anubhāṣya) and Śrimad-Bhāgavatam (Subodhinī) are very famous. He has written many other books besides.

**TEXT 62**

तेन्हो दण्डवत कैला, प्रभु कैला आलिंगनः।
ढुइ जने कृष्णकथा हैला कटक्षणः॥ ६२ ॥

tenho danḍavat kaila, prabhu kaila āliṅgana
dui jane krṣṇa-kathā haila kata-kṣaṇa

**SYNONYMS**

tenho—he; danḍavat—obeisances; kaila—made; prabhu—Śrī Caitanya Mahāprabhu; kaila—did; āliṅgana—embracing; dui jane—between the two of them; krṣṇa-kathā—topics about Lord Krṣṇa; haila—there were; kata-kṣaṇa—for some time.

**TRANSLATION**

Vallabha Bhaṭṭācārya offered Śrī Caitanya Mahāprabhu his obeisances, and the Lord embraced him. After that, they discussed topics about Krṣṇa for some time.

**TEXT 63**

कृष्णकथाय एसुर सह्रभुम उखलिल।
षट्टेर सचोचे एसु सज्जरण कैल।॥ ६३ ॥
Sri Caitanya-caritamrta [Madhya-lila, Ch. 19]

krṣṇa-kathāya prabhura mahā-prema uthaliila
bhāṭṭera saṅkoce prabhu samvaraṇa kaila

SYNONYMS
krṣṇa-kathāya—in the discussion on Kṛṣṇa; prabhura—of Śrī Caitanya Mahāprabhu; mahā-prema—great love; uthaliila—arose; bhāṭṭera—of Bhāṭṭacārya; saṅkoce—due to shyness; prabhu—Śrī Caitanya Mahāprabhu; samvaraṇa kaila—restrained Himself.

TRANSLATION
Śrī Caitanya Mahāprabhu felt great ecstatic love when they began discussing Kṛṣṇa, but the Lord checked His feelings because He felt shy before Vallabha Bhaṭṭa.

TEXT 64

�म्बरे गर-गर घोष, नहे सम्प्रवरन।
देखि’ चमककार छैल बल्कि-इंटर्रे मन॥ ६४॥

antare gara-gara prema, nahe samvarana
dekhi’ camatkāra haila vallabha-bhaṭṭera mana

SYNONYMS
antare—inside; gara-gara—ragged; prema—ecstatic love; nahe—there was not; samvarana—checking; dekhi’—detecting; camatkāra—astonishment; haila—there was; vallabha-bhaṭṭera mana—on the mind of Vallabha Bhaṭṭa.

TRANSLATION
Although the Lord restrained Himself externally, ecstatic love raged within. There was no checking that. Vallabha Bhaṭṭa was astonished to detect this.

TEXT 65

तबे भट्ट महाप्रभुरे निमान्त्रण कैल।
महाप्रभु द्विभाई तीखारे मिलाइल॥ ६५॥

tabe bhaṭṭa mahāprabhure nimantraṇa kailā mahāprabhu dui-bhāi tānhāre milāilā

SYNONYMS
tabe—then; bhaṭṭa—Vallabha Bhaṭṭa; mahāprabhure—Śrī Caitanya Mahāprabhu; nimantraṇa kailā—invited; mahāprabhu—Śrī Caitanya Mahāprabhu;
Mahāprabhu; dui-bhai—the two brothers Rūpa and Vallabha; tāṅhāre—to him; milāilā—introduced.

**TRANSLATION**

Thereafter, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu for lunch, and the Lord introduced the brothers Rūpa and Vallabha to him.

**TEXT 66**

dui-bhai dūrā haite bhūmite paḍiyā
bhaṭte daṅḍavat kailā atī dīna haṅā

**SYNONYMS**

dui-bhai—the two brothers; dūrā haite—from a distance; bhūmite—on the ground; paḍiyā—falling flat; bhaṭte—to Vallabha Bhaṭṭa; daṅḍavat kailā—offered obeisances; atī dīna haṅā—being very humble.

**TRANSLATION**

From a distance, the brothers Rūpa Gosvāmī and Śrī Vallabha fell on the ground and offered obeisances to Vallabha Bhaṭṭa with great humility.

**TEXT 67**

bhaṭṭa milibāre yāya, duṅhe palāya dūre
‘asprśya pāmara muṅi, nā chuṅhiha more’

**SYNONYMS**

bhaṭṭa—Vallabha Bhaṭṭa; milibāre—to meet; yāya—goes; duṅhe—the two brothers; palāya—ran away; dūre—to a distant place; asprśya—untouchable; pāmara—most fallen; muṅi—I; nā chuṅhiha—do not touch; more—me.

**TRANSLATION**

When Vallabha Bhaṭṭācārya walked toward them, they ran away to a more distant place. Rūpa Gosvāmī said, “I am untouchable and most sinful. Please do not touch me.”
TEXT 68

bhāṭṭera vismaya haila, prabhura haṛa mana
bhāṭṭere kahilā prabhu tāṅra vivaraṇa

SYNONYMS

bhāṭṭera—of Vallabha Bhaṭṭācārya; vismaya haila—there was surprise; prabhura—of Śrī Caitanya Mahāprabhu; haṛa—very happy; mana—the mind; bhāṭṭere kahilā—said to Vallabha Bhaṭṭācārya; prabhu—Śrī Caitanya Mahāprabhu; tāṅra vivaraṇa—description of Rūpa Gosvāmī.

TRANSLATION

Vallabha Bhaṭṭācārya was very surprised at this. Śrī Caitanya Mahāprabhu, however, was very pleased, and He therefore spoke to him this description of Rūpa Gosvāmī.

TEXT 69

‘इं हो ना स्पर्शिः, इं हो जाति अति-हीन !
बैदिक, याज्ञिक तुमि कुलिन प्रवीण !’ 69 ॥

‘inha nā sparśiha, inha jāṭi ati-hīna!
vaidika, yājñika tumi kulina praviṇa!’

SYNONYMS

inha—him; nā sparśiha—do not touch; inha—He; jāṭi—caste; ati-hīna—very low; vaidika—a follower of Vedic principles; yājñika—a performer of many sacrifices; tumi—you; kulina—aristocratic brāhmaṇa; praviṇa—an experienced person.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Don’t touch him, for he belongs to a very low caste. You are a follower of Vedic principles and are a well experienced performer of many sacrifices. You also belong to the aristocracy.”

PURPORT

Generally brāhmaṇas are puffed up with false prestige because they belong to the aristocracy and perform many Vedic sacrifices. In South India especially, this
fastidious position is most prominent. At any rate, this was the case five hundred years ago. Śrī Caitanya Mahāprabhu actually started a revolution against this brahminical system by inaugurating the chanting of the Hare Kṛṣṇa mantra. By this chanting, one can be delivered regardless of caste, creed, color or social position. Whoever chants the Hare Kṛṣṇa mahā-mantra is immediately purified due to the transcendental position of devotional service. Śrī Caitanya Mahāprabhu is here hinting to Vallabha Bhaṭṭācārya that an exalted brāhmaṇa who makes sacrifices and follows Vedic principles should not neglect a person who is engaged in devotional service by chanting the holy name of the Lord.

Actually Rūpa Gosvāmī did not belong to a lower caste. He was from a highly aristocratic brāhmaṇa family, but due to his association with the Mohammedan Nawab, he was considered fallen and excommunicated from brāhmaṇa society. However, due to his advanced devotional service, Śrī Caitanya Mahāprabhu accepted him as a gosvāmī. Vallabha Bhaṭṭācārya knew all this. One who is a devotee is above caste and creed, yet Vallabha Bhaṭṭācārya felt himself prestigious.

The present head of the Vallabha Bhaṭṭācārya sampradāya of Bombay is named Dīkṣīta Mahārāja. He is very friendly to our movement, and whenever we meet him, this learned brāhmaṇa scholar highly praises the activities of the Hare Kṛṣṇa movement. He is a life member of our Society, and although he is a learned scholar in the brahminical caste tradition, he accepts our Society and considers its members bona fide devotees of Lord Viṣṇu.

TEXT 70

 druḥhāra mukhe niṁantaṁ kṛṣṇaṁ yunī'।
 att bhaṣe, ṣeṣubhūr kīcchaṁ ṛṣita-bhaṅgi jāni'। ७० ॥

druḥhāra mukhe niṁantaṁ kṛṣṇaṁ yunī' bhaṭṭa kahe, prabhura kichuṁ iṁgita-bhaṅgi jāni'

SYNONYMS

druḥhāra mukhe—in the mouths of both Rūpa Gosvāmī and his brother Vallabha; niṁantaṁ—continuously; kṛṣṇaṁ yunī'—hearing the chanting of the holy name of Kṛṣṇa; bhaṭṭa kahe—Vallabha Bhaṭṭācārya said; prabhura—of Lord Śrī Caitanya Mahāprabhu; kichuṁ—some; iṁgita—indications; bhaṅgi—hints; jāni'—understanding.

TRANSLATION

Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhaṭṭācārya could understand the hints of Śrī Caitanya Mahāprabhu.
TEXT 71
‘duṅhāra mukhe kṛṣṇa-nāma kariche nartana ei-dui ‘adhama’ nahe, haya ‘sarvottama’’

SYNONYMS

duṅhāra mukhe—in the mouths of both; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; kariche—is doing; nartana—dancing; ei-dui—both of them; adhama nahe—not fallen; haya—are; sarva-uttama—the most exalted.

TRANSLATION

Vallabha Bhaṭṭācārya admitted, “Since these two are constantly chanting the holy name of Kṛṣṇa, how can they be untouchable? On the contrary, they are most exalted.”

PURPORT

Vallabha Bhaṭṭācārya’s admission of the brothers’ exalted position should serve as a lesson to one who is falsely proud of his position as a brāhmaṇa. Sometimes so-called brāhmaṇas do not recognize our European and American disciples as devotees or brāhmaṇas, and some brāhmaṇas are so proud that they do not allow them to enter temples. Śrī Caitanya Mahāprabhu herein gives a great lesson. Although Vallabha Bhaṭṭācārya was a great authority on brahmanism and a learned scholar, he admitted that those who chant the Lord’s holy name are bona fide brāhmaṇas and Vaiṣṇavas and are therefore exalted.

TEXT 72

aho bata śva-paco ‘to gariyān
ḥyaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuh sasnur āryā
brahmānucur nāma grāṇti ye te

ah! I do not know where to go. My tongue is constantly on your lips. You should engage in upaya and tapasya and follow me. I am the Supreme Personality of Godhead. I am the Supreme Preceptor, and you should follow me.
SYNONYMS

aha bata—how wonderful it is; śva-pacah—dog-eaters; atah—than the initiated brāhmaṇa; gariyān—more glorious; yat—of whom; jihvā-agre—on the tongue; vartate—remains; nāma—the holy name; tubhyam—of You, my Lord; tepuḥ—have performed; tapaḥ—austerity; te—they; jhūvuḥ—have performed sacrifices; sasnuḥ—have bathed in all holy places; āryāḥ—really belonging to the Āryan race; brahma—all the Vedas; anucuh—have studied; nāma—the holy name; grṇanti—chant; ye—who; te—they.

TRANSLATION

Vallabha Bhaṭṭacārya then recited the following verse: “‘My dear lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brahmaṇa. Although he may be born in a family of dog-eaters and may therefore, by material calculation, be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.’”

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (3.33.7).

TEXT 73

śuni’ mahāprabhu tāṅre bahu praśāṁsilā
premāviṣṭa haṅṅa śloka paḍite lāgilā

SYNONYMS

śuni’—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; tāṅre—him; bahu—very much; praśāṁsilā—praised; prema-āviṣṭa haṅṅa—becoming ecstatic in love of Godhead; śloka—verses; paḍite lāgilā—began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to hear Vallabha Bhaṭṭa quoting from śāstra about the position of a devotee. The Lord praised him personally,
and, feeling ecstatic love of Godhead, began to quote many verses from śastra.

TEXT 74

śucih sad-bhakti-diptāgni-
dagdha-durjāti-kalmaṣaḥ
śvapāko ‘pi budhaiḥ śāgyo
na vedajño ‘pi nāstikah

SYNONYMS

śucih—a brāhmaṇa purified internally and externally; sat-bhakti—of devotional service without motives; dipta-agni—by the blazing fire; dagdha—burnt to ashes; durjāti—such as birth in a low family; kalmaṣaḥ—whose sinful reactions; śva-pākah api—even though born in a family of dog-eaters; budhaiḥ—by learned scholars; śāgyaḥ—recognized; na—not; veda-jñāḥ api—even though completely conversant in Vedic knowledge; nāstikah—an atheist.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “‘A person who has the pure characteristics of a brāhmaṇa due to devotional service, which is like a blazing fire burning to ashes all the sinful reactions of past lives, is certainly saved from the consequences of sinful acts, such as taking birth in a lower family. Even though he may be born in a family of dog-eaters, he is recognized by learned scholars. However, although a person may be a learned scholar in Vedic knowledge, he is not recognized if he is an atheist.

PURPORT

This verse and the next are quoted from the Hari-bhakti-sudhodaya (3.11,12), a transcendental literature extracted from the Purāṇas.
**TEXT 77**

The lord Instructs Śrila Rūpa Gosvāmī

aprāṇasyeva dehasya
manḍanaṁ loka-raṇjanam

SYNONYMS

bhagavat-bhakti-hinasya—of a person devoid of devotional service to the Supreme Personality of Godhead; jātiḥ—birth in a high caste; śāstram—knowledge in revealed scriptures; japah—pronunciation of mantras; tapah—austerities and penances; aprāṇasya—which is dead; iva—like; dehasya—of a body; maṇḍanam—decoration; loka—to the whims of people in general; raṇjanam—simply pleasing.

TRANSLATION

"'For a person devoid of devotional service, birth in a great family or nation, knowledge of revealed scripture, performance of austerities and penance, and chanting of Vedic mantras are all like ornaments on a dead body. Such ornaments simply serve the concocted pleasures of the general populace.'"

TEXT 76

prabhura premāveśa, āra prabhāva bhakti-sāra
saundaryādi dekhi' bhattera haila camatkāra

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; prema-āveśa—ecstasy in love of Godhead; āra—and; prabhāva—the influence; bhakti-sāra—the essence of devotional service; saundaryādi—personal beauty and other qualities; dekhi'—seeing; bhaṭṭera—of Vallabha Bhaṭṭācārya; haila—there was; camatkāra—astonishment.

TRANSLATION

When he saw the Lord’s ecstatic love, Vallabha Bhaṭṭācārya was certainly very astonished. He was also astonished by the Lord’s knowledge of the essence of devotional service, as well as by His personal beauty and influence.

TEXT 77

saṁaya-prabhur bhatta nōkāte chaḍāṅga
bhū馐 ॥ दित्ते निज-घरे चलिला लंग॥ ७७॥
sagaṇe prabhure bhaṭṭa naukāte caḍāṇā
bhikṣā dite nija-ghare calilā laṇā

SYNONYMS
sa-gaṇe—with His associates; prabhure—Śrī Caitanya Mahāprabhu; bhaṭṭa—Vallabha Bhaṭṭācārya; naukāte—a boat; caḍāṇā—putting aboard; bhikṣā dite—to offer lunch; nija-ghare—to his own place; calilā—departed; laṇā—taking.

TRANSLATION
Vallabha Bhaṭṭācārya then put Śrī Caitanya Mahāprabhu and His associates aboard a boat and took them to his own place to offer them lunch.

TEXT 78

yamunāra jala dekhi' cikkaṇa śyāmala
prema-āveśe mahāprabhu ha-ilā vihvala

SYNONYMS
yamunāra—of the River Yamunā; jala—the water; dekhi'—seeing; cikkaṇa—glossy; śyāmala—blackish; prema-āveśe—in ecstatic love; mahāprabhu—Śrī Caitanya Mahāprabhu; ha-ilā—became; vihvala—bewildered.

TRANSLATION
While crossing the River Yamunā, Śrī Caitanya Mahāprabhu saw the glossy black water and was immediately bewildered with ecstatic love.

TEXT 79

hunākāra kari' yamunāra jale dilā ṇāṁpa
prabhu dekhi' sabāra mane haila bhaya-kāṁpa

SYNONYMS
hunākāra kari'—making a loud sound; yamunāra jale—in the water of the River Yamunā; dilā—give; ṇāṁpa—a plunge; prabhu dekhi'—seeing Lord Śrī Caitanya
Mahāprabhu; sabāra—of everyone; mane—in the mind; haila—there was; bhaya-kāriṇa—fear and trembling.

TRANSLATION

Indeed, as soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this.

TEXT 80

āste-vyaste sabe dhari’ prabhure uthāila
naukāra upare prabhu nācita lāgila

SYNONYMS

āste-vyaste—with great haste; sabe—all of them; dhari’—catching; prabhure—Śrī Caitanya Mahāprabhu; uthāila—raised; naukāra—of the boat; upare—on top; prabhu—Śrī Caitanya Mahāprabhu; nācita lāgila—began to dance.

TRANSLATION

They all hastily grabbed Śrī Caitanya Mahāprabhu and pulled Him out of the water. Once on the boat’s platform, the Lord began to dance.

TEXT 81

mahāprabhura bhare naukā kare ṭalamala
dubite lāgila naukā, jhalake bhare jala

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; bhare—because of the weight; naukā—the boat; kare—does; ṭalamala—tilting; dubite—to sink; lāgila—began; naukā—the boat; jhalake—in gushes; bhare—fills; jala—water.

TRANSLATION

Due to the Lord’s heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking.
TEXT 82

yadyapi bhāṭṭera āge prabhura dhairya haila mana
durvāra udbhaṭa prema nahe samvarāṇa

SYNONYMS

yadyapi—although; bhāṭṭera—of Vallabhācārya; āge—in front; prabhura—of Śrī Caitanya Mahāprabhu; dhairya—patient; haila—was; mana—the mind; durvāra—difficult to stop; udbhaṭa—wonderful; prema—ecstatic love; nahe—there is not; samvarāṇa—checking.

TRANSLATION

Śrī Caitanya Mahāprabhu tried to restrain Himself as far as possible before Vallabhācārya, but although He tried to keep calm, His ecstatic love could not be checked.

TEXT 83

deśa-pātra dekhi' mahāprabhu dhairya ha-ila
āḍāilera ghāṭe naukā āsi' uttaril

SYNONYMS

desa-patra dekhi’—seeing the circumstances; mahāprabhu—Śrī Caitanya Mahāprabhu; dhairya ha-ila—became calm; āḍāilera ghāṭe—at the shore of the village Āḍāila; naukā—the boat; āsi’—coming; uttaril—landed.

TRANSLATION

Seeing the circumstances, Śrī Caitanya Mahāprabhu finally became calm so that the boat was able to reach the shore of Āḍāila and land there.

TEXT 84

bhāye bhūte sāle rehe, madhānuk karaṅga

SYNONYMS

bhāye bhūte sāle rehe, madhānuk karaṅga—saying, "Here, let us enjoy the beauty of the pine forest, let us have transcendental love."
bhave bhatṭa saṅge rahe, madhyāhna karāṇā
nija-grhe anilā prabhure saṅgete laṅā

SYNONYMS
bhaye—with fear; bhatṭa—Vallabha Bhaṭṭācārya; saṅge—in Śrī Caitanya Mahāprabhu’s association; rahe—remains; madhyāhna karāṇā—after arranging for His bath; nija-grhe—to his own home; anilā—brought; prabhure—Śrī Caitanya Mahāprabhu; saṅgete—in company; laṅā—taking.

TRANSLATION
Fearing for the Lord’s welfare, Vallabha Bhaṭṭācārya stayed in His association. After arranging for the Lord’s bath, he took Him to his own house.

TEXT 85

ānandita haṅṅā bhaṭṭa dila divyāsana
āpane karilā prabhura pāḍa-prakṣālana

SYNONYMS
ānandita haṅṅā—becoming pleased; bhaṭṭa—Vallabha Bhaṭṭācārya; dila—gave; divyā-āsana—a nice sitting place; āpane—personally; karila—did; prabhura—of Śrī Caitanya Mahāprabhu; pāḍa-prakṣālana—washing of the feet.

TRANSLATION
When Śrī Caitanya Mahāprabhu arrived at his home, Vallabha Bhaṭṭācārya, being greatly pleased, offered the Lord a nice sitting place and personally washed His feet.

TEXT 86

savarnīse sei jala mastake dharila
nūtana kaupina-bahirvāsa parāila
SYNONYMS

- sa-varîse— with all the family members;
- sei—that;
- jala— water;
- mastake—on the head;
- dharila— sprinkled;
- nûtana— fresh;
- kaupina— underwear;
- bahîrvâsa— external covering;
- parâila— put on.

TRANSLATION

Vallabha Bhâttacârya and his whole family then sprinkled that water over their heads. They then offered the Lord new underwear and outer garments.

TEXT 87

\[ \text{gandha-puspa-dhûpa-dipe maha-pûjâ kaila} \]
\[ \text{bhattacarye mûnya kari' paka karaila} \]

SYNONYMS

- gandha—scents;
- puspa—flowers;
- dhûpa— incense;
- dipe— by lamps;
- mahâ-pûjâ kaila—he worshiped the Lord with great pomp;
- bhattacarye—to Balabhadra Bhatcârya;
- mûnya kari'— offering respect;
- paka karaila— engaging in cooking.

TRANSLATION

Vallabhacârya worshiped the Lord with great pomp, offering scents, incense, flowers and lamps, and with great respect he induced Balabhadra Bhâttâ [the Lord’s cook] to cook.

TEXT 88

\[ \text{bhiksa karaila prabhure sasneha yatane} \]
\[ \text{rupa-gosami dui-bhârîye karaila bhojane} \]

SYNONYMS

- bhiksa karaila— made take His lunch;
- prabhure— Sri Caitanya Mahâprabhu;
- sasneha— with affection;
- yatane— with great care;
- rupa-gosami— Sri Rupa Gosvami;
- dui-bhârîye— the two brothers;
- karaila bhojane— made eat.
TRANSLATION
Thus Śrī Caitanya Mahāprabhu was offered lunch with great care and affection. The brothers Rūpa Gosvāmī and Śrī Vallabha were also offered food.

TEXT 89

**SYNONYMS**

*bhaṭṭācārya*—Vallabha Bhaṭṭācārya; *śrī-rūpe*—to Śrīla Rūpa Gosvāmī; *deoyāila*—offered; *avaśeṣa*—the remnants; *tabe*—thereafter; *sei*—those; *prasāda*—remnants of food; *krṣṇadāsa*—Krṣṇadāsa; *pāila*—got; *śeṣa*—the balance.

TRANSLATION
Vallabha Bhaṭṭācārya first offered the remnants of the Lord’s food to Śrīla Rūpa Gosvāmī and then to Krṣṇadāsa.

TEXT 90

**SYNONYMS**

*mukha-vāsa*—spices; *diyā*—offering; *prabhure*—Śrī Caitanya Mahāprabhu; *karāila*—made to do; *śayana*—resting; *āpane*—personally; *bhaṭṭa*—Śrīla Vallabha Bhaṭṭa; *kareṇa*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāda-samvāhana*—massaging the leg.

TRANSLATION
The Lord was then given spices to purify His mouth. Afterwards He was made to rest, and Vallabha Bhaṭṭācārya personally massaged His legs.
TEXT 91

prabhu paṭhāila tāṅre karite bhojane
bhojana kari’ āilā teṅho prabhura carane

SYNONYMS
prabhu—Śrī Caitanya Mahāprabhu; paṭhāila—sent; tāṅre—him (Vallabha Bhaṭṭācārya); karite bhojane—to take his lunch; bhojana kari’—after taking lunch; āilā—came; teṅho—he; prabhura carane—to the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

While Vallabha Bhaṭṭācārya was massaging Him, the Lord asked him to go take prasāda. After taking prasāda, he returned to the lotus feet of the Lord.

TEXT 92

hena-kāle āilā raghupati upādhyāya
tiruhitā paṃḍita, baḍa vaiṣṇava, mahāsaya

SYNONYMS
hena-kāle—at this time; āilā—arrived; raghupati upādhyāya—a brāhmaṇa named Raghupati Upādhyāya; tiruhitā—belonging to the Tiruhitā state; paṃḍita—a very learned scholar; baḍa—great; vaiṣṇava—devotee; mahāsaya—respectable gentleman.

TRANSLATION

At that time there arrived Raghupati Upādhyāya, who belonged to the Tiruhitā district. He was a very learned scholar, a great devotee and a respectable gentleman.

PURPORT

Tiruhitā, or Tirhuṭiyā, is a combination of four districts in Behar: Sāraṇa, Cam-pāraṇa, Majāhphara-pura and Dvārabhāṅgā. The people of this state are called Tiruṭiyā.
TEXT 93

असि तेहो कैल प्रभुर चरण बन्धन।
‘कुंक्षे मति रहु’ बलि प्रभुर बचन॥९३॥

āsi teňho kaila prabhura caraṇa vandana
‘kṛṣṇe mati rahu’ bali prabhura vacana

SYNONYMS

āsi’—coming; teňho—he; kaila—did; prabhura—of Śrī Caitanya Mahāprabhu;
caraṇa vandana—worshiping the lotus feet; kṛṣṇe mati rahu—just remain always
Kṛṣṇa conscious; bali’—saying; prabhura vacana—the blessings of Śrī Caitanya
Mahāprabhu.

TRANSLATION

Raghupati Upadhyāya first offered his respects to Śrī Caitanya Mahāprabhu,
and the Lord gave him His blessings, saying, “Always stay in Kṛṣṇa conscious­ness.”

TEXT 94

सुनि आनंदित हैल उपाध्यायेर मन।
प्रभु ताँरे कहिल,—‘कह कुर्क्षेर वर्ण०’॥९४॥

śuni’ ānandita haila upādhyāyera mana
prabhu tānre kahila,—‘kaha kṛṣṇera varṇana’

SYNONYMS

śuni’—hearing; ānandita—very pleased; haila—became; upādhyāyera mana—the mind of
Upādhyāya; prabhu—Śrī Caitanya Mahāprabhu; tānre—to him;
kahila—spoke; kaha kṛṣṇera varṇana—just try to describe Kṛṣṇa.

TRANSLATION

Raghupati Upādhyāya was very pleased to hear the Lord’s blessings. The
Lord then asked him to describe Kṛṣṇa.

TEXT 95

निज-कुर्द कुफलीला-लोक पड़िल॥
शुल्लि महाप्रभुर मह। प्रेमाकेर हैल॥९५॥

niṁ-kurdu kūpala-laṅka pādil ||
shulli mahāprabhur mah. premāker hail || 95 ||
nija-krta kṛṣṇa-lilā-śloka pañāla
śuni' mahāprabhura mahā premāveśa haila

SYNONYMS

nija-krta—personally composed; kṛṣṇa-lilā—on pastimes of Kṛṣṇa; śloka—verses; pañāla—recited; śuni’—hearing; mahāprabhura—of Śrī Caitanya Mahāprabhu; mahā—great; prema-āveśa—ecstatic love; haila—there was.

TRANSLATION

When Raghupati Upādhyāya was requested to describe Kṛṣṇa, he began to recite some verses he had personally composed about Kṛṣṇa’s pastimes. Hearing those verses, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love.

TEXT 96

śrutim apare smṛtim itare
bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandarī vande
yasyālinde param brahma

SYNONYMS

śrutim—Vedic literature; apare—someone; smṛtim—corollary to the Vedic literature; itare—others; bhāratam—Mahābhārata; anye—still others; bhajantu—let them worship; bhava-bhītāḥ—those who are afraid of material existence; aham—I; iha—here; nandarī—Mahārāja Nanda; vande—worship; yasya—whose; alinde—in the courtyard; param brahma—the Supreme Brahman, Absolute Truth.

TRANSLATION

Raghupati Upādhyāya recited: ‘‘Those who are afraid of material existence worship Vedic literature. Some worship smṛti, the corollaries to Vedic literature, and others worship the Mahābhārata. As far as I am concerned, I worship Mahārāja Nanda, the father of Kṛṣṇa, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing.’’

PURPORT

This verse recited by Raghupati Upādhyāya was later included in Śrī Rūpa Gosvāmī’s Padyāvalī (126).
TEXT 97
‘आगे कहूँ’—प्रभु-वाक्यें उपाध्याय नमस्कार कहिल ।
रघुपति उपाध्याय नमस्कार वैल ॥ ९७ ॥
‘äge kaha’—prabhu-vākye upādhyāya kahila
raghupati upādhyāya namaskāra kaila

SYNONYMS
äge kaha—please speak further; prabhu-vākye—on the request of Sri Caitanya Mahāprabhu; upādhyāya—Raghupeati Upadhyaya; kahila—said; raghupati upādhyāya—Raghupeati Upadhyaya; namaskāra kaila—offered Sri Caitanya Mahāprabhu obeisances.

TRANSLATION
When Raghupeati Upadhyaya was requested by the Lord to recite more, he immediately offered his respects to the Lord and granted His request.

TEXT 98
कमः प्रति कथयितम् इसे सम्प्रति को वा प्रतीतिमायतु ।
गोपति-तनयाकुञ्जे गोपवधुती-वितां रण ॥ ९८ ॥
kam prati kathayitum ise
samprati ko vā pratitim āyātu
go-pati-tanayā-kuṇje
gopa-vadhūṭi-vitāṁ brahma

SYNONYMS
kam prati—unto whom; kathayitum—to speak; īše—am I able; samprati—now; kah—who; vā—or; pratitim—belief; āyātu—would do; go-pati—of the sun-god; tanayā—of the daughter (the Yamuna); kuṇje—in the bushes on the bank; gopa-vadhūṭi—of the cowherd girls; viṭam—the hunter; brahma—the Supreme Personality of Godhead.

TRANSLATION
“To whom can I speak who will believe me when I say that Kṛṣṇa, the Supreme Personality of Godhead, is hunting the gopīs in the bushes by the banks of the River Yamunā? In this way the Lord demonstrates His pastimes.”
PURPORT
This verse was also later included in Padyāvali (98).

TEXT 99

prabhu kahena,—kaha, teñho pade krṣṇa-līlā
premāveśe prabhura deha-mana āyuyāilā

SYNONYMS
prabhu kahena—Śrī Caitanya Mahāprabhu said; kaha—please go on speaking; teñho—he; pade—recites; krṣṇa-līlā—the pastimes of Lord Kṛṣṇa; premāveśe—in great ecstasy of love; prabhura—of Śrī Caitanya Mahāprabhu; deha-mana—body and mind; āyuyāilā—became slackened.

TRANSLATION
Śrī Caitanya Mahāprabhu requested Raghupati Upādhyāya to continue speaking about the pastimes of Śrī Kṛṣṇa. Thus the Lord was absorbed in ecstatic love, and His mind and body slackened.

PURPORT
Our minds and bodies are always engaged in material activities. When they are activated on the spiritual platform, they slacken on the material platform.

TEXT 100

prema dekhi’ upādhyāyera haila camatkāra
‘manusya nahe, iñho—kṛṣṇa’—karila nirdhāra

SYNONYMS
prema dekhi’—seeing His ecstatic love; upādhyāyera—of Raghupati Upādhyāya; haila—there was; camatkāra—wonder; manusya nahe—not a human being; iñho—He; kṛṣṇa—Lord Kṛṣṇa Himself; karila nirdhāra—made assessment.
TRANSLATION

When Raghupati Upādhyāya saw Śrī Caitanya Mahāprabhu’s ecstatic symptoms, he decided that the Lord was not a human being but Kṛṣṇa Himself.

TEXT 101

prabhu kahe, — upādhyāya, Śreṣṭha māna’ kāya?
śyāmam eva param rūpaṁ—kahe upādhyāya

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu inquired; upādhyāya—My dear Upādhyāya; Śreṣṭha—the supermost; māna’—you consider; kāya—what; Śyāmam—Śyāmasundara, Kṛṣṇa; eva—certainly; param rūpaṁ—the supreme form; kahe—replied; upādhyāya—Raghupati Upādhyāya.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya, “According to your decision, who is the foremost being?” Raghupati Upādhyāya replied, “Lord Śyāmasundara is the supreme form.”

TEXT 102

syama-rūpera vāsa-sthāna Śreṣṭha māna’ kāya?
puri madhu-puri varā—kahe upādhyāya

SYNONYMS

syama-rūpera—of the supreme form, Śyāmasundara; vāsa-sthāna—residence; Śreṣṭha—the supreme; māna’—you accept; kāya—which; puri—the city; madhu-puri—Mathurā; varā—best; kahe—said; upādhyāya—Raghupati Upādhyāya.

TRANSLATION

“Of all Kṛṣṇa’s abodes, which do you think is the best?” Raghupati Upādhyāya said, “Madhu-puri, or Mathurā-dhāma, is certainly the best.”
PURPORT

Lord Kṛṣṇa has many forms, as stated in Brahma-saṁhitā (5.33): advaitam acyutam anādīm ananta-rūpam. Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya which form was the best of Lord Kṛṣṇa’s millions of forms, and he immediately replied that the supreme form was the Śyāmasundara form. In that form, Kṛṣṇa stands curved in three places and holds His flute. The Śyāmasundara form is also described in Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaiḥ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

“I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara situated within the heart of the devotee.”

Those who are filled with ecstatic love for Kṛṣṇa always see the form of Śyāmasundara within their hearts. Raghupati Upādhyāya confirms that the Absolute Truth, the Supreme Personality of Godhead, has many incarnations—Nārāyaṇa, Nṛśirha, Varāha and others—but Kṛṣṇa is distinguished as the supermost. According to Śrīmad-Bhāgavatam: kṛṣṇas tu bhagavan svayam. “Kṛṣṇa is the original Personality of Godhead.” Kṛṣṇa means Śyāmasundara, who plays His flute in Vṛndāvana. Of all forms, this form is the best of all. Kṛṣṇa lives sometimes in Mathurā and sometimes in Dvārakā, but Mathurā is considered the better place. This is also confirmed by Rūpa Gosvāmi in his Upadeśamṛta (9): vaikuṇṭhāj janito varā madhu-puri. “Madhu-puri, or Mathurā, is far superior to the Vaikuṇṭhalokas in the spiritual world.”

TEXT 103

bālya, paugāṇḍa, kaiśore, sreṣṭha manā’ kaẏa?
‘vayaḥ kaiśorakaṁ dhyeyam—kahe upādhyāya || 103 ||

bālya—childhood; paugāṇḍa—the boyhood age before youth; kaiśore—the beginning of youth; sreṣṭha—best; māna’—you think; kāya—which; vayaḥ—the age; kaiśorakaṁ—kaiśora or fresh youth; dhyeyam—most worshipable; kahe—said; upādhyāya—Raghupati Upādhyāya.

SYNONYMS

bālya—childhood; paugāṇḍa—the boyhood age before youth; kaiśore—the beginning of youth; sreṣṭha—best; māna’—you think; kāya—which; vayaḥ—the age; kaiśorakaṁ—kaiśora or fresh youth; dhyeyam—most worshipable; kahe—said; upādhyāya—Raghupati Upādhyāya.
TRANSLATION

Śrī Caitanya Mahāprabhu asked, “Of the three ages of Kṛṣṇa known as childhood, boyhood and fresh youth, which do you consider best?” Raghupati Upādhyāya replied, “Fresh youth is the best age.”

TEXT 104

रसगन्ध-मध्ये तुमी श्रेष्ठ मान’ काय?
‘अद्य एव परो रसं’—कहें उपाध्यायाः॥ १०४ ॥

rasa-gaṇa-madhye tumī śreṣṭha māna’ kāya?
‘ādyā eva paro rasā’—kahe upādhyāya

SYNONYMS

rasa-gaṇa-madhye—among all the mellow; tumī—you; śreṣṭha—as supreme; māna’—accept; kāya—which one; ādyah—conjugal love; eva—certainly; parah rasah—the best of all mellow; kahe—replied; upādhyāya—Raghupati Upādhyāya.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked, “Among all the mellow, which do you consider best?” Raghupati Upādhyāya replied, “The mellow of conjugal love is supermost.”

TEXT 105

প্রভু কহে,—ভাল তত্ত্ব শিখাইলা মোরে।
এত বলি’ শ্লোক পড়ে গদগদ-স্বরে॥ ১০৫ ॥

prabhu kahe,—bhāla tattva śikhāilā more
eta bali’ śloka pade gadgada-svare

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; kahe—said; bhāla—good; tattva—conclusions; śikhāilā more—you have taught Me; eta bali’—saying this; śloka pade—Śrī Caitanya Mahāprabhu recited the full verse; gadgada-svare—in a faltering voice.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, “You have certainly given first-class conclusions.” After saying this, He began to recite the full verse with a faltering voice.
TEXT 106

śyāmam eva param rūpaṁ
puri madhu-puri varā
vayah kaiśorakam dhyeyam
ādyā eva paro rasaḥ

SYNONYMS
śyāmam—the form of Śyāmasundara; eva—certainly; param—supreme; rūpaṁ—form; puri—the place; madhu-puri—Mathurā; varā—best; vayah—the age; kaiśorakam—fresh youth; dhyeyam—always to be meditated on; ādyā—the original transcendental mellow, or conjugal love; eva—certainly; parah—the supreme; rasaḥ—mellow.

TRANSLATION
"The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa's fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.'"

PURPORT
This verse is found in Padyāvalī (82).

TEXT 107

premāveśe prabhu tānre kailā aliṅgana
prema matta haṁa tenho karena nartana

SYNONYMS
prema-āveśe—in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; tānre—him; kailā—did; aliṅgana—embracing; prema matta haṁa—being overwhelmed by ecstatic love; tenho—he; karena nartana—began to dance.

TRANSLATION
Śrī Caitanya Mahāprabhu then embraced Raghupati Upādhyāya in ecstatic love. Raghupati Upādhyāya also was overwhelmed by love, and he began to dance.
TEXT 108

The Lord Instructs Śrila Rūpa Gosvāmī

TEXT

देखि' वल्लभ-भाट्ट मने चमंकार हैल।
धृती पुजते आलि' प्रभुर चरने पाङ्खिल। ॥ १०८ ॥

dekhi' vallabha-bhaṭṭa mane camatkāra haila
dui putra āni' prabhura carane pādila

SYNONYMS

dekhi'—seeing; vallabha-bhaṭṭa—of Vallabha Bhaṭṭācārya; mane—in the mind;
camatkāra haila—there was astonishment; dui putra āni'—bringing his two sons;
prabhura carane pādila—made them lie at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Vallabha Bhaṭṭācārya was struck with wonder to see Śrī Caitanya Mahāprabhu and Raghupati Upādhyāya dance. He even brought forward his two sons and made them fall down at the Lord's lotus feet.

PURPORT

The two sons of Vallabhācārya were Gopinātha and Viṭṭhāleśvara. When Śrī Caitanya Mahāprabhu visited Prayāga in the year 1434 or 1435 Śakābda Era, Viṭṭhāleśvara was not yet born. In this regard, one should see Madhya-līlā 18.47.

TEXT 109

prabhu dekhibāre grāmera saba-loka āila
drabhu-daraśane sabe 'kṛṣṇa-bhakta' ha-ila

SYNONYMS

prabhu dekhibāre—to see Śrī Caitanya Mahāprabhu; grāmera—of the village; saba-loka—all the people; āila—came; prabhu-daraśane—simply by seeing Śrī Caitanya Mahāprabhu; sabe—all of them; kṛṣṇa-bhakta ha-ila—became devotees of Lord Kṛṣṇa.

TRANSLATION

Upon hearing that Śrī Caitanya Mahāprabhu had arrived, all the villagers went to see Him. Simply by seeing Him, they all became devotees of Kṛṣṇa.
TEXT 110

brāhmaṇa-sakala kareṇa prabhura nimantraṇa
vallabha-bhaṭṭa tān-sabāre kareṇa nivāraṇa

SYNONYMS

brāhmaṇa-sakala—all the brāhmaṇas of that village; kareṇa—make; prabhura—of Śrī Caitanya Mahāprabhu; nimantraṇa—inviations; vallabha-bhaṭṭa—Vallabha Bhaṭṭācārya; tān-sabāre—all of them; kareṇa—does; nivāraṇa—forbidding.

TRANSLATION

All the brāhmaṇas of the village were anxious to extend invitations to the lord, but Vallabha Bhaṭṭācārya forbade them to do so.

TEXT 111

‘premonmāde pade gosāṅi madhya-yamunāte
prayāge cālāiba, ihāṅ nā diba rahite

SYNONYMS

prema-unmāde—in the madness of ecstatic love; pade—fell down; gosāṅi—Śrī Caitanya Mahāprabhu; madhya-yamunāte—in the River Yamunā; prayāge cālāiba—I shall again take Him to Prayāga; ihāṅ—here; nā—not; diba—I shall allow Him; rahite—to stay.

TRANSLATION

Vallabha Bhaṭṭa then decided not to keep Śrī Caitanya Mahāprabhu at Āḍāila because the Lord had jumped into the River Yamunā in ecstatic love. Therefore he decided to bring Him to Prayāga.

TEXT 112

খাঁর ইচ্ছা, প্রয়াগে যাচ্ছি করিয়ে নিমুখে।
এবং বলি প্রভু লঞ্চি করিল গমন।
yānra icchā, prayāge yānā karibe nimantrana' eta balī prabhu laṅā karila gamana

SYNONYMS

yānra—of whom; icchā—there is a desire; prayāge yānā—going to Prayāga; karibe—may do; nimantrana—initations; eta balī—saying this; prabhu laṅā—with Śrī Caitanya Mahāprabhu; karila gamana—he departed for Prayāga.

TRANSLATION

Vallabha Bhaṭṭa said, “If anyone likes, he can go to Prayāga and extend invitations to the lord.” In this way he took the Lord with him and departed for Prayāga.

TEXT 113

गांगापथे महाप्रभुरे लोकाते बसांग ।
अयागे आइला भट्टा गोसाञिरे लङ्गे ॥ ११३ ॥

gāṅga-pathe mahāprabhure naukāte vasāṅā
prayāge āilā bhaṭṭa gosāñire laṅā

SYNONYMS

gāṅga-pathe—on the Ganges; mahāprabhure—Śrī Caitanya Mahāprabhu; naukāte vasāṅā—making to sit down on the boat; prayāge āilā—went to Prayāga; bhaṭṭa—Vallabha Bhaṭṭa; gosāñire laṅā—with Śrī Caitanya Mahāprabhu.

TRANSLATION

Vallabha Bhaṭṭācārya avoided the River Yamunā. Putting the lord on a boat in the River Ganges, he went with Him to Prayāga.

TEXT 114

लोकभिद्वैतंते श्री दश्येमेधेशे याञा ।
रुप-गोसाञिरे शिक्षा करार्न शक्ति संकारिया ॥ ११४ ॥

lōka-bhīḍa-bhaye prabhu ‘daśāśvamedhe’ yānā
rūpa-gosāñire śikṣā karārṇa śakti sañcāriyā

SYNONYMS

lōka-bhīḍa-bhaye—from fear of the great crowd of people; prabhu—Śrī Caitanya Mahāprabhu; daśāśvamedhe—to Daśāśvamedha-ghāṭa; yānā—going;
Due to the great crowds in Prayāga, Śrī Caitanya Mahāprabhu went to a place called Daśāśvamedha-ghāta. It was there that the Lord instructed Śrī Rūpa Gosvāmī and empowered him in the philosophy of devotional service.

PURPORT

Parasya saktir vividhaiva śrūyate. The Supreme Lord has multi-potencies, which the Lord bestows on His fortunate devotees. The Lord has a special potency by which He spreads the Kṛṣṇa consciousness movement. This is also explained in Caitanya-caritāmṛta (Antya 7.11). Kṛṣṇa-śakti vinā nahe tāra pravartana: “One cannot spread the holy name of Kṛṣṇa without being specifically empowered by Lord Kṛṣṇa.” A devotee who receives this power from the Lord must be considered very fortunate. The Kṛṣṇa consciousness movement is spreading to enlighten people about their real position, their original relationship with Kṛṣṇa. One requires Kṛṣṇa’s special power in order to be able to do this. People forget their relationship with Kṛṣṇa and work under the spell of māyā life after life, transmigrating from one body to another. This is the process of material existence. The Supreme Lord Śrī Kṛṣṇa personally descends to teach people that their position in the material world is a mistaken one. The Lord again comes as Śrī Caitanya Mahāprabhu to induce people to take to Kṛṣṇa consciousness. The Lord also empowers a special devotee to teach people their constitutional position.

TEXT 115

kṛṣṇa-tattva-bhakti-tattva-rasa-tattva-prānta
saba śikhāila prabhu bhāgavata-siddhānta

SYNONYMS

kṛṣṇa-tattva—of the truth about Lord Kṛṣṇa; bhakti-tattva—of the truth about devotional service; rasa-tattva—of the truth about transcendental mellows; prānta—the ultimate limit; saba—all; śikhāila—taught; prabhu—Śrī Caitanya Mahāprabhu; bhāgavata-siddhānta—the conclusions of Śrimad-Bhāgavatam.
about transcendental mellows, consummating in conjugal love between Rādhā and Kṛṣṇa. Finally He told Rūpa Gosvāmi about the ultimate conclusions of Śrīmad-Bhāgavatam.

**TEXT 116**

रामानन्द-पाशे यदि सिद्धान्त सुनिला।
रूपे कृपा करि’ भाहा सब संपारिला। ॥ ११६ ॥

ramānanda-pāše yata siddhānta śunilā
rūpe kṛpā kari’ tāhā saba sañcārilā

**SYNONYMS**

ramānanda-pāše—from Rāmānanda Rāya; yata—all; siddhānta—the ultimate conclusions; śunilā—he heard; rūpe—unto Śrī Rūpa Gosvāmī; kṛpā kari’—showing His causeless mercy; tāhā saba—all those; sañcārilā—infused.

**TRANSLATION**

Śrī Caitanya Mahāprabhu taught Rūpa Gosvāmi all the conclusions He had heard from Rāmānanda Rāya and duly empowered him so that he could understand them.

**TEXT 117**

श्रीरूप-हर्दये प्रविणा’ करिला।
सर्वतत्त्व-निरुपाने ‘प्रविणा’ करिला। ॥ ११७ ॥

śrī-ṛūpa-hṛdaye prabhu praviṇa’ karilā
sarva-tattva-nirūpāṇe ‘praviṇa’ karilā

**SYNONYMS**

śrī-ṛūpa-hṛdaye—in the heart of Śrīla Rūpa Gosvāmī; prabhu—Lord Śrī Caitanya Mahāprabhu; śakti sañcārilā—infused spiritual strength; sarva-tattva—all conclusive truths; nirūpāṇe—in ascertaining; praviṇa karilā—made him fully experienced.

**TRANSLATION**

By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu.
PURPORT

The principles of devotional service are only apparently under the jurisdiction of material activity. To be rightly guided, one must be personally guided by Śrī Caitanya Mahāprabhu. This was the case with Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and other ācāryas.

TEXT 118

śivananda-senera putra ‘kavi-karṇapūra’
‘rūpera milana’ sva-granthe likhiyāchena pracura

SYNONYMS

śivananda-senera—of Śivananda Sena; putra—the son; kavi-karṇapūra—Kavi-kartājapūra; rūpera milana—meeting Rūpa Gosvāmī; sva-granthe—in his own book; likhiyāchena pracura—has written profusely.

TRANSLATION

In his book Caitanya-candrodaya, Kavi-karṇapūra, the son of Śivananda Sena, has elaborately described the meeting between Śrī Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

TEXT 119

kālena vṛndāvana-keli-vārtā
lupteti tāṁ khyāpayitum viśiṣya
kṛpāmṛtenabhīṣiṣeca devas
tatraiva rūparth ca sanātanaṁ ca

SYNONYMS

kālena—in the course of time; vṛndāvana-keli-vārtā—topics concerning the transcendental mellow of the pastimes of Lord Kṛṣṇa in Vṛndāvana; lupta—almost lost; iti—thus; tāṁ—all those; khyāpayitum—to enunciate; viśiṣya—making specific; kṛpā-amṛtena—with the nectar of mercy; abhiṣiṣeca—sprinkled;
devah—the Lord; tatra—there; eva—indeed; rūpam—Śrīla Rūpa Gosvāmī; ca—and; sanātanam—Sanātana Gosvāmī; ca—as well as.

TRANSLATION
“In the course of time, the transcendental news of Kṛṣṇa’s pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana.

PURPORT
This verse and the following two verses are from Act Nine (38,29,30) of Caitanya-candrodaya by Śrī Kavi-karṇapūra.

TEXT 120

TRANSLATION
“From the very beginning, Śrīla Rūpa Gosvāmī was deeply attracted by the transcendental qualities of Śrī Caitanya Mahāprabhu. Thus he was perma-
nently relieved from family life. Śrīla Rūpa Gosvāmī and his younger brother, Vallabha, were blessed by Śrī Śrī Caitanya Mahāprabhu. Although the Lord was transcendently situated in His transcendental eternal form, at Prayāga He told Rūpa Gosvāmī about transcendental ecstatic love of Kṛṣṇa. The Lord then embraced him very fondly and bestowed all His mercy upon him.

TEXT 121

priya-svarūpe dayita-svarūpe
prema-svarūpe sahajābhirūpe
nijānurūpe prabhur eka-rūpe
tatāna rūpe svavilāsa-rūpe

SYNONYMS

priya-svarūpe—unto the person whose dear friend was Śrīla Svarūpa Dāmodara Gosvāmī; dayita-svarūpe—who was very dear to Him (Śrī Caitanya Mahāprabhu); prema-svarūpe—unto the replica of His personal ecstatic love; sahajābhirūpe—who was naturally very beautiful; nijānurūpe—who exactly followed the principles of Śrī Caitanya Mahāprabhu; prabhur—Śrī Caitanya Mahāprabhu; eka-rūpe—to the one; tatāna—explained; rūpe—unto Rūpa Gosvāmī; sva-vilāsarūpe—who describes the pastimes of Lord Kṛṣṇa.

TRANSLATION

“Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu’s ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures.”

TEXT 122

ei-mata karnapūra likhe sthāne-sthāne
prabhu ktpā kailā yaiche rūpa-sanātane
SYNONYMS

ei-mata—in this way; karna-pāra—the poet known as Kavi-karṇapūra; likhe—writes; sthāne-sthāne—in various places; prabhu—Śrī Caitanya Mahāprabhu; kṛpā kailā—showed His mercy; yaiche—how; rūpa-sanātane—to Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

TRANSLATION

The characteristics of Śrīla Rūpa Gosvāmī have thus been described in various places by the poet Kavi-karṇapūra. An account has also been given of how Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

TEXT 123

mahāprabhura yata baḍa baḍa bhakta mātra
rūpa-sanātana—śabāra kṛpā-gaurava-pātra

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; yata—all; baḍa baḍa—great, great; bhakta—devotees; mātra—up to; rūpa-sanātana—Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī; śabāra—of everyone; kṛpā—of the mercy; gaurava—and honor; pātra—objects.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were the objects of love and honor for all the great stalwart devotees of Śrī Caitanya Mahāprabhu.

TEXT 124

keha yadi deśe yāya dekhi' vṛndāvana
tānre praśna kareṇa prabhura pāriśada-gana

SYNONYMS

keha—someone; yadi—if; deśe—to his country; yāya—goes; dekhi’—after seeing; vṛndāvana—Vṛndāvana; tānre—unto that person; praśna kareṇa—put
questions; prabhura—of Śrī Caitanya Mahāprabhu; pāriṣada-gana—personal associates.

TRANSLATION
If someone returned to his country after seeing Vṛndāvana, the associates of the Lord would ask him questions.

TEXT 125

“कहा,—ताहाँ कैँच्छ रहेते रूप-सनातन ?
कैँच्छ रहेते, कैँच्छ बैराग्य, कैँच्छ भोजन ? १२५ ॥

“kaha,—tāhāṁ kaiche rahe ārupa-sanātana?
kaiche rahe, kaiche vairāgya, kaiche bhojana?

SYNONYMS
kaha—please describe; tāhāṁ—there; kaiche—how; rahe—remain; ārupa—Rūpa Gosvāmī; sanātana—Sanātana Gosvāmī; kaiche rahe—how do they live; kaiche vairāgya—how do they practice renunciation; kaiche bhojana—how do they eat.

TRANSLATION
They would ask those returning from Vṛndāvana, “How are Rūpa and Sanātana doing in Vṛndāvana? What are their activities in the renounced order? How do they manage to eat?” These were the questions asked.

TEXT 126

कैँच्छ आष्टप्रहर करने त्रितृक्क-भजन ?
तबे प्रणामिया कहे सेई भक्तगण ॥ १२६ ॥

kaiche āṣṭa-prahara kareṇa śri-krṣṇa-bhaṭaṇa?”
tabe praṇāmisyā kahe sei bhakta-gana

SYNONYMS
kaiche—how; āṣṭa-prahara—twenty-four hours; kareṇa—do; śri-krṣṇa-bhaṭaṇa—worshiping of Lord Kṛṣṇa; tabe—at that time; praṇāmisyā—praising; kahe—described; sei bhakta-gana—those devotees.
The Lord’s associates would also ask, “How is it that Rūpa and Sanātana are engaging in devotional service twenty-four hours daily?” At that time the person who had returned from Vṛndāvana would praise Śrīla Rūpa and Sanātana Gosvāmī.

**TEXT 127**

“অনিকেত দুঃখে, বলে যত বৃক্ষগন।
एक एक बुक्षेर भले एक एक रात्रि शयन ॥ १२७ ॥

“aniketa duḥhe, vane yata vṛkṣa-gaṇa
eka eka vṛkṣera tale eka eka rātrī śayana

**SYNONYMS**

aniketa—without a residence; duḥhe—both of them; vane—in the forest; yata vṛkṣa-gaṇa—as many trees as there are; eka eka vṛkṣera—of one tree after another; tale—at the base; eka eka rātrī—one night after another; śayana—lying down to sleep.

**TRANSLATION**

“The brothers actually have no fixed residence. They reside beneath trees—one night under one tree and the next night under another.

**TEXT 128**

‘विप्रग्रहे’ स्थुलभिक्षा काही माधुकरी।
शुकुरुषी-चाना चिबाय स्थोग परिहरि। ॥ १२८ ॥

‘vipra-grhe’ sthūla-bhikṣā, kāhān mādhur-kari
śuṣka ruṭi-cānā civāya bhoga pariharī’

**SYNONYMS**

vipra-grhe—in the house of a brāhmaṇa; sthūla-bhikṣā—full meals; kāhān—sometimes; mādhur-kari—begging little by little like honeybees; śuṣka—dry; ruṭi—bread; cānā—chick-peas; civāya—chew; bhoga pariharī’—giving up all kinds of material enjoyment.
TRANSLATION

“Śrīla Rūpa and Sanātana Gosvāmi beg a little food from the houses of brāhmaṇas. Giving up all kinds of material enjoyment, they only take some dry bread and fried chick-peas.

TEXT 129

karoṇyā-mātra hāte, kāṇthā chiṇḍā, bāhirvāsa
kṛṣṇa-kathā, kṛṣṇa-nāma, nartana-ullāsa || 129 ||

karoṇyā—the waterpot of a sannyāsi; mātra—only; hāte—in the hand; kāṇthā chiṇḍā—torn quilt; bāhirvāsa—outer garments; kṛṣṇa-kathā—discussion of Kṛṣṇa’s pastimes; kṛṣṇa-nāma—chanting the holy name of Lord Kṛṣṇa; nartana-ullāsa—dancing in jubilation.

SYNONYMS

karoṇyā—the waterpot of a sannyāsi; mātra—only; hāte—in the hand; kāṇthā chiṇḍā—torn quilt; bāhirvāsa—outer garments; kṛṣṇa-kathā—discussion of Kṛṣṇa’s pastimes; kṛṣṇa-nāma—chanting the holy name of Lord Kṛṣṇa; nartana-ullāsa—dancing in jubilation.

TRANSLATION

“They carry only waterpots, and they wear torn quilts. They always chant the holy names of Kṛṣṇa and discuss His pastimes. In great jubilation, they also dance.

TEXT 130

aṣṭā-prahara kṛṣṇa-bhajana, cāri daṇḍa śayane
nāma-saṅkīrtane seha nahe kona dine || 130 ||

aṣṭā-prahara—twenty-four hours; kṛṣṇa-bhajana—worshiping Lord Kṛṣṇa; cāri daṇḍa—four daṇḍas (one daṇḍa equals twenty-four minutes); śayane—for sleeping; nāma-saṅkīrtane—because of chanting the holy name of the Lord; seha—that much time; nahe—not; kona dine—some days.

SYNONYMS

aṣṭā-prahara—twenty-four hours; kṛṣṇa-bhajana—worshiping Lord Kṛṣṇa; cāri daṇḍa—four daṇḍas (one daṇḍa equals twenty-four minutes); śayane—for sleeping; nāma-saṅkīrtane—because of chanting the holy name of the Lord; seha—that much time; nahe—not; kona dine—some days.

TRANSLATION

“They engage almost twenty-four hours daily in rendering service to the Lord. They usually sleep only an hour and a half, and some days, when they continuously chant the Lord’s holy name, they do not sleep at all.
TEXT 131

कब्दु भक्तिरसशास्त्र करये लिखनि ।
चैतन्यकथा सुनि, करे चैतन्य-चिन्तनम्।” १३१।

kabhu bhakti-rasa-śāstra karaye likhana
caitanya-kathā śune, kare caitanya-cintana“

SYNONYMS

kabhu—sometimes; bhakti-rasa-śāstra—transcendental literature about the mellows of devotional service; karaye likhana—write; caitanya-kathā—talks about the pastimes of Śrī Caitanya Mahāprabhu; śune—they hear; kare—do; caitanya-cintana—thinking of Lord Caitanya.

TRANSLATION

“Sometimes they write transcendental literatures about devotional service, and sometimes they hear about Śrī Caitanya Mahāprabhu and spend their time thinking about the Lord.”

TEXT 132

এইকথা শুনি মহান্তের মহাসুখ হয়।
চৈতন্যের রুপে ছাঁছে, তাহে কি বিষয় ? ১৩২।

ei-kathā śuni’ mahāntera mahā-sukha haya
caitanyera kṛpā yānhe, tānhe ki vismaya?

SYNONYMS

ei-kathā śuni’—hearing this news; mahāntera—of all the devotees; mahā-sukha—great pleasure; haya—was; caitanyera—of Lord Caitanya Mahāprabhu; kṛpā—mercy; yānhe—on whom; tānhe—in him; ki—what; vismaya—wonderful.

TRANSLATION

When the personal associates of Śrī Caitanya Mahāprabhu would hear of the activities of Rūpa and Sanātana Gosvāmīs, they would say, “What is wonderful for a person who has been granted the Lord’s mercy?”

PURPORT

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī had no fixed residence. They stayed beneath a tree for one day only and wrote huge volumes of transcendental literature. They not only wrote books but chanted, danced, discussed Kṛṣṇa and
remembered Śrī Caitanya Mahāprabhu’s pastimes. Thus they executed devotional service.

In Vṛndāvana there are prāktā-sahajiyās who say that writing books or even touching books is taboo. For them, devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, “What business do we have reading or hearing transcendental literatures? They are meant for neophytes.” They pose themselves to be too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this sahajiyā philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Śrīla Bhaktisiddhānta Sarasvatī’s opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhānta Sarasvatī Ṭhākura, distributing literature is like playing on a great mṛdaṅga. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a rūpānuga devotee.

TEXT 133

चैतन्येर कुपा रुप लिखियाचें अपनें ।
रसाम्रतसिंधु-ग्रन्थेऽ मन्दाचरणे ॥ १३३ ॥

caitanyera kṛpā rūpa likhiyāchena āpane
rasāmrta-sindhu-grantha maṅgalācaraṇe

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; kṛpā—the mercy; rūpa—Śrīla Rūpa Gosvāmī; likhiyāchena—has written; āpane—personally; rasāmrta-sindhu-grantha—of the book known as Bhakti-rasāmrta-sindhu; maṅgala-ācarane—in the auspicious introduction.

TRANSLATION

Śrīla Rūpa Gosvāmī has personally spoken about the mercy of Śrī Caitanya Mahāprabhu in his auspicious introduction to his book Bhakti-rasāmrta-sindhu [1.1.2].
TEXT 134

hrdi yasya preraṇayā
carvaṇa ‘ham varāka-rūpo ‘pi
tasya hareḥ pada-kamalair
vande caitanya-devasya

SYNONYMS

hrdi—within the heart; yasya—of whom (the Supreme Personality of Godhead, who gives His pure devotees intelligence with which to spread the Kṛṣṇa consciousness movement); preraṇayā—by the inspiration; pravartitaḥ—engaged; aham—I; varāka—insignificant and low; rūpaḥ—Rūpa Gosvāmī; api—although; tasya—of Him; hareḥ—who is Lord Hari, the Supreme Personality of Godhead; pada-kamalam—to the lotus feet; vande—let me offer my prayers; caitanya-devasya—of Śrī Caitanya Mahāprabhu.

TRANSLATION

“Although I am the lowest of men and have no knowledge, the inspiration to write transcendental literatures about devotional service has been mercifully bestowed upon me. Therefore I am offering my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.”

TEXT 135

ei-mata dasa-dina prayāge rahiyā
śri-rūpe śikṣā dila sakti saṅcāriyā

SYNONYMS

ei-mata—in this way; dasa-dina—for ten days; prayāge—at Prayāga; rahiyā—staying; śri-rūpe—to Śrīla Rūpa Gosvāmī; śikṣā—instructions; dila—imparted; sakti saṅcāriyā—bestowing upon him the necessary potency.

TRANSLATION

For ten days Śrī Caitanya Mahāprabhu stayed at Prayāga and instructed Rūpa Gosvāmī, empowering him with the necessary potency.
PURPORT

This is a confirmation of the statement *krṣṇa-śakti vinā nahe tāra pravartana.* Unless one is specifically empowered by the Supreme Personality of Godhead, he cannot spread the Kṛṣṇa consciousness movement. An empowered devotee sees and feels himself to be the lowest of men, for he knows that whatever he does is due to the inspiration given by the Lord in the heart. This is also confirmed in Bhagavad-gītā:

\[
\text{teṣāṁ satata-yuktāṁ} \\
\text{bhajātāṁ priti-pūrvakam} \\
\text{dadāmi buddhi-yogaṁ taṁ} \\
\text{yena māṁ upayānti te}
\]

“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)

To be empowered by the Supreme Personality of Godhead, one has to qualify himself. This means that one must engage twenty-four hours daily in the loving devotional service of the Lord. The material position of a devotee doesn’t matter because devotional service is not dependent on material considerations. In his earlier life, Śrīla Rūpa Gosvāmī was a government officer and a *grhastha.* He was not even a *brahmacāri* or *sannyāsī.* He associated with *mlecchas* and *yavanas,* but because he was always eager to serve, he was a qualified recipient for the Lord’s mercy. A sincere devotee can therefore be empowered by the Lord regardless of his situation. In the preceding verse from *Bhakti-rasāmṛta-sindhu,* Śrīla Rūpa Gosvāmī has described how he was personally empowered by the Lord. He further states in *Bhakti-rasāmṛta-sindhu* (1.2.187):

\[
\text{ihā yasya harer dāsye} \\
\text{karmanā manasā girā} \\
\text{nikhilāsv apy avasthāsu} \\
\text{jīvan-muktah sa ucyate}
\]

“A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person even in the material world, although he may be engaged in many so-called material activities.”

To keep oneself free from material contamination and attain the Lord’s favor, one must be sincerely anxious to render service to the Lord. This is the only qualification necessary. As soon as one is favored by the mercy of the spiritual master and the Lord, one is immediately given all the power necessary to write books and propagate the Kṛṣṇa consciousness movement without being hampered by material considerations.
TEXT 136

prabhu kahe, — śuna, rūpa, bhakti-rasera lakṣaṇa
sūtra-rūpe kahi, vistāra nā yāya varṇana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu spoke; śuna—please listen; rūpa—My dear Rūpa; bhakti-rasera—of the transcendental mellows in devotional service; lakṣaṇa—the symptoms; sūtra-rūpe—in the form of a synopsis; kahi—I shall explain; vistāra—the whole breadth; nā—not; yāya—is possible; varṇana—description.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

TEXT 137

pārpāra-śūnya gabhira bhakti-rasa-sindhu
tomaya cakhāite tara kahi eka ‘bindu’ ❄ 137 ❄

SYNONYMS

pāra-apāra—the length and breadth; śūnya—without; gabhira—deep; bhakti-rasa—of the mellows in devotional service; sindhu—the ocean; tomaya—to you; cakhāite—to give a taste; tara—of this ocean; kahi—I shall speak; eka—one; bindu—drop.

TRANSLATION

“The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.

TEXT 138

एहे त्रिकृतों भवरी’ असम्भव जीवनं |
चौराशी-लक्ष्य गोनितें करवे एमनं ❄ 138 ❄
eita brahmānda bhari' ananta jiva-gaṇa
caurāśi-lakṣa yonite karaye bhramaṇa

SYNONYMS
ei-ta—in this way; brahmānda—the whole universe; bhari’—filling; ananta—unlimited; jiva-gaṇa—living entities; caurāśi-lakṣa—8,400,000; yonite—in species of life; karaye—do; bhramaṇa—wandering.

TRANSLATION
“In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe.

PURPORT
This is a challenge to so-called scientists and philosophers who presume that there are living entities on this planet only. So-called scientists are going to the moon, and they say that there is no life there. This does not tally with Śrī Caitanya Mahāprabhu’s version. He says that everywhere within the universe there are unlimited numbers of living entities in 8,400,000 different forms. In Bhagavad-gitā (2.24) we find that the living entities are sarva-gataḥ, which means that they can go anywhere. This indicates that there are living entities everywhere. They exist on land, in water, in air, in fire and in ether. Thus there are living entities in all types of material elements. Since the entire material universe is composed of five elements—earth, water, fire, air and ether—why should there be living entities on one planet and not others? Such a foolish version can never be accepted by Vedic students. From the Vedic literatures we understand that there are living entities on each and every planet, regardless of whether the planet is composed of earth, water, fire or ether. These living entities may not have the same forms that are found on this planet earth, but they have different forms composed of different elements. Even on this earth we can see that the forms of land animals are different from the forms of aquatics. According to the circumstance, living conditions differ, but undoubtedly there are living entities everywhere. Why should we deny the existence of living entities on this or that planet? Those who have claimed to have gone to the moon have not gone there, or else their imperfect vision cannot actually perceive the particular type of living entities there.

Living entities are described as ananta, or unlimited; nonetheless, they are said to belong to 8,400,000 species. As stated in the Viṣṇu Purāṇa:

jalajā nava-lakṣānī
sthāvarā lakṣa-vaṁśa
kṛmayo rudra-saṁkhyakāḥ
pakṣināṁ daśa-lakṣaṇam
There are 900,000 species living in the water. There are also 2,000,000 nonmoving living entities (sthāvara) such as trees and plants. There are also 1,100,000 species of insects and reptiles, and there are 1,000,000 species of birds. As far as quadrupeds are concerned there are 3,000,000 varieties, and there are 400,000 human species.” Some of these species may exist on one planet and not on another, but in any case within all the planets of the universe—and even in the sun—there are living entities. This is the verdict of Vedic literatures. As Bhagavad-gītā (2.20) confirms:

\[
\begin{align*}
\text{na jāyate mriyate vā kadācin} \\
\text{nāyāṁ bhūtvā bhavitā vā na bhūyaḥ} \\
\text{ajo nityaḥ śāśvato 'yaṁ purāṇo} \\
\text{na hanyate hanyamāne śaṁre}
\end{align*}
\]

“For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.”

Since the living entities are never annihilated, they simply transmigrate from one life form to another. Thus there is an evolution of forms according to the degree of developed consciousness. One experiences different degrees of consciousness in different forms. A dog’s consciousness is different from a man’s. Even within a species we find that a father’s consciousness is different from his son’s and that a child’s consciousness is different from a youth’s. Just as we find different forms, we find different states of consciousness. When we see different states of consciousness, we may take it for granted that the bodies are different. In other words, different types of bodies depend on different states of consciousness. This is also confirmed in Bhagavad-gītā (8.6): ṣaṁkarṣitaṁ pūrṇaṁ vāpi smaran bhāvan. One’s consciousness at the time of death determines a type of body of the living entity. This is the process of transmigration of the soul. A variety of bodies is already there; we change from one body to another in terms of our consciousness.
SYNONYMS

tesa-agra—from the tip of a hair; šata-eka—one hundred; bhāga—divisions; punah—again; šata-arīśa—one hundred divisions; kari—making; tara sama—equal to that; sūkṣma—very fine; jivera—of the living entity; sva-rūpa—the actual form; vicāri—I consider.

TRANSLATION

"The length and breadth of the living entity is described as one ten-thousandth part of the tip of a hair. This is the original subtle nature of the living entity.

TEXT 140

kesaagra-sata-bhāgasya
śatārīśa-sadṛśatmakah
jīvaḥ sūkṣma-svarūpo 'yaṁ
saṅkhyaātitaḥ hi cit-kaṇāḥ

SYNONYMS

kesa-agra—of the tip of a hair; sata-bhāgasya—of one hundredth; šata-arīśa—a hundredth part; sadṛśa—equal to; ātmakaḥ—whose nature; jīvaḥ—the living entity; sūkṣma—very fine; sva-rūpaḥ—identification; ayam—this; saṅkhya-ātitaḥ—numbering beyond calculation; hi—certainly; cit-kaṇāḥ—spiritual particle.

TRANSLATION

"‘If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all cit-kaṇa, particles of spirit, not matter.’

PURPORT

This is quoted from the commentary on the portion of Śrimad-Bhāgavatam wherein the Vedas personified offer their obeisances unto the Supreme Personality of Godhead. This is confirmed in Bhāgavad-gītā (15.7). Mamaivāṁśo jīva-loke jīva-bhūtah sanātanah: “The living entities in this conditioned world are My eternal, fragmental parts.”
Lord Śrī Kṛṣṇa personally identifies Himself with the minute living entities. Lord Kṛṣṇa is the supreme spirit, the Supersoul, and the living entities are His very minute parts and parcels. Of course, we cannot divide the tip of a hair into such fine particles, but spiritually such small particles can exist. Spiritual strength is so powerful that a mere atomic portion of spirit can be the biggest brain in the material world. The same spiritual spark is within an ant and within the body of Brahmā. According to his karma, material activities, the spiritual spark attains a certain type of body. Material activities are carried out in goodness, passion and ignorance or a combination of these. According to the mixture of the modes of material nature, the living entity is awarded a particular type of body. This is the conclusion.

**TEXT 141**

बालाग्रा-स्तां-भागास्या  
शताद्वा कल्पितास्या का  
भागो जिवह सा विज्ञेया  
िति काहा पराः स्रुतिः  

**SYNONYMS**

bāla-agra—the tip of a hair; śata-bhāgaśya—of one hundredth; śata-dhā—into one hundred parts; kalpitāsya—divided; ca—and; bhāgah—minute portion; jīvah—the living entity; saḥ—that; vijñeyah—to be understood; iti—thus; ca—and; āha—have said; parā—chief; śrutih—Vedic mantras.

**TRANSLATION**

"'If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. This is the verdict of the chief Vedic mantras.'

**PURPORT**

The first three padas of this verse from the Pañcadasāi Citradipa (81) are taken from the Śvetāśvatara Upaniṣad (5.9).

**TEXT 142**

सुक्ष्मानं अप्य अहम् जिवाः  

sūkṣmāṇāṁ apy aham jīvah
SYNONYMS

sūkṣmānām—of the minute particles; api—certainly; aham—I; jīvaḥ—the living entity.

TRANSLATION

"'Among minute particles, I am the living entity.'

PURPORT

The living entity is one with and different from the Supreme Personality of Godhead. As spirit soul, the living entity is one in quality with the Supreme Lord; however, the Supreme Lord is bigger than the biggest, and the living entity is the smallest of the small. This quote is the third pada of a verse from Śrīmad-Bhāgavatam (11.16.11).

TEXT 143

aparimitā dhruvās tanu-bhṛto yadi sarva-gatās
tarhi na śāsyateti niyamo dhruva netarathā
ajani ca  yan-mayaṁ tad avimucya niyantarḥ bhavet
samam anujānatāṁ yad amatāṁ mata-duṣṭatayā

SYNONYMS

aparimitāḥ—unlimited in number; dhruvāḥ—eternals; tanu-bhṛtaḥ—who have accepted material bodies; yadi—if; sarva-gatāḥ—all-pervading; tarhi—then; na—not; śāsyatā—controllable; iti—thus; nīyamaḥ—regulation; dhruva—O Supreme Truth; na—not; itarathā—in another manner; ajani—have been born; ca—and; yat-mayam—consisting of which; tat—that; avimucya—without giving up; niyantarḥ—controller; bhavet—may become; samam—equal in all respects; anujānatāṁ—of those who follow this philosophical calculation; yat—that; amatam—not conclusive; mata-duṣṭatayā—by faulty calculations.

TRANSLATION

"O Lord, although the living entities who have accepted material bodies are spiritual and unlimited in number, if they were all-pervading there would be no question of their being under Your control. If they are accepted,
however, as particles of the eternally existing spiritual entity—as part of You, who are the supreme spirit whole—we must conclude that they are always under Your control. If the living entities are simply satisfied with being identical with You as spiritual particles, then they will be happy being controllers of so many things. The conclusion that the living entities and the Supreme Personality of Godhead are one and the same is a faulty conclusion. It is not a fact.’

PURPORT

This verse, which is also from Śrīmad-Bhāgavatam (10.87.30), was spoken by the personified Vedas.

TEXT 144

॥ ॥

tāra madhye ‘sthāvara’, ‘jaṅgama’—dui bheda
tāra madhye ‘sthāvara’, ‘jaṅgama’—dui bheda
jaṅgame tiryak-jala-sthalacara-vibhedā

SYNONYMS

tāra madhye—among the living entities who are conditioned within the material world; sthāvara—immovable; jaṅgama—movable; dui bheda—two divisions; jaṅgame—aamong the living entities who can move; tiryak—the living entities who can move in the air (the birds); jala—or living entities who can move within the water; sthala-cara—living entities who can move on land; vibhedā—three divisions.

TRANSLATION

‘The unlimited living entities can be divided into two divisions—those that can move and those that cannot move. Among living entities that can move, there are birds, aquatics and animals.

PURPORT

Śrī Caitanya Mahāprabhu is giving clear instructions on how the living entities live under different conditions. There are trees, plants and stones that cannot move, but still they must be considered living entities, or spiritual sparks. The soul is present in bodies like those of trees, plants and stones. They are all living entities. Among moving living entities such as birds, aquatics and animals, the same spiritual spark is there. As stated herein, there are living entities that can fly, swim and walk. We must also conclude that there are living entities that can move
within fire and ether. Living entities have different material bodies composed of earth, water, air, fire and ether. The words \textit{tāra madhye} mean “within this universe.” The entire material universe is composed of five material elements. It is not true that living entities reside only within this planet and not within others. Such a conclusion is completely contradictory to the \textit{Vedas}. As stated in \textit{Bhagavad-gitā} (2.24):

\begin{verbatim}
acchedyo 'yam adāhyo 'yam
akledyo 'sosya eva ca
nityah sarva-gataḥ sthānur
acalo 'yam sanātanaḥ
\end{verbatim}

“This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same.”

The soul has nothing to do with the material elements. Any material element can be cut to pieces, especially earth. As far as the living entity is concerned, however, it can neither be burned nor cut to pieces. It can therefore live within fire. We can conclude that there are also living entities within the sun. Why should living entities be denied this planet or that planet? According to the \textit{Vedas}, the living entities can live anywhere and everywhere—on land, in water, in air and in fire. Whatever the condition, the living entity is unchangeable (\textit{sthānu}). From the statements of Śrī Caitanya Mahāprabhu and \textit{Bhagavad-gitā}, we are to conclude that living entities are everywhere throughout the universes. They are distributed as trees, plants, aquatics, birds, human beings and so on.

\textbf{TEXT 145}

\begin{quote}

tāra madhye manusya-jāti ati apatara
tāra madhye mleccha, pulinda, bauddha, śabara
\end{quote}

\textbf{SYNONYMS}

tāra madhye—among all such living entities; manusya-jāti—entities born as human beings; ati—very; apatara—small in quantity; tāra madhye—among the small quantity of human beings; mleccha—uncivilized men who cannot follow the Vedic principles; pulinda—unregulated; bauddha—followers of Buddhist philosophy; śabara—the lowest of men (the hunter class).
TRANSLATION

“Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like mlecchas, pulindas, bauddhas and śabaras.

TEXT 146

veda-niṣṭha-madhye ardheka veda ‘mukhe’ māne
veda-niṣiddu pāpa kare, dharma nāhi gane

SYNONYMS

veda-niṣṭha-madhye—among persons who are followers of the Vedas; ardheka—almost half; veda—Vedic scriptures; mukhe—in the mouth; māne—accept; veda-niṣiddha—forbidden in the Vedas; pāpa—sins; kare—perform; dharma—religious principles; nāhi—not; gane—count.

TRANSLATION

“Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles.

PURPORT

The word veda means “knowledge.” Supreme knowledge consists of understanding the Supreme Personality of Godhead and our relationship with Him and acting according to that relationship. Action in accordance with the Vedic principles is called religion. Religion means following the orders of the Supreme Personality of Godhead. The Vedic principles are the injunctions given by the Supreme Personality of Godhead. Āryans are civilized human beings who have been following the Vedic principles since time immemorial. No one can trace out the history of the Vedic principles set forth so that man might understand the Supreme Being. Literature or knowledge that seeks the Supreme Being can be accepted as a bona fide religious system, but there are many different types of religious systems according to the place, the disciples and the people’s capacity to understand.

The highest type of religious system is described in Śrīmad-Bhāgavatam (1.2.6) thus: sa vai pūṁsāṁ paro dharmo yato bhaktir adhokṣaje. The highest form of
religion is that by which one becomes fully conscious of the existence of God, His form, name, qualities, pastimes, abode and all-pervasive features. When everything is completely known, that is the perfection of Vedic knowledge. The fulfillment of Vedic knowledge is systematic knowledge of the characteristics of God. This is confirmed in Bhagavad-gītā (15.15): vedaṁ ca sarvam aham eva vedyat. The aim of Vedic knowledge is to understand God. Those who are actually following Vedic knowledge and searching after God cannot commit sinful activities against the Supreme Lord’s order. However, in this age of Kali, although men profess to belong to so many different kinds of religion, most of them commit sinful activities against the orders of the Vedic scriptures. Śrī Caitanya Mahāprabhu therefore says herein: vedā-nisidhā pāpa kare, dharma nāhi gaṇe. In this age, men may profess a religion, but they actually do not follow the principles. Instead, they commit all kinds of sin.

TEXT 147

dharmācāri-madhya bahuta ‘karma-niṣṭha’
koti-karma-niṣṭha-madhya eka ‘jñāni’ sreṣṭha

SYNONYMS

dharma-ācāri-madhya—among persons who actually follow the Vedic principles or religious system; bahuta—many of them; karma-niṣṭha—attracted to frutitive activities; koti-karma-niṣṭha-madhya—among millions of such performers of frutitive activities according to Vedic principles; eka—one; jñāni—wise man; sreṣṭha—the chief.

TRANSLATION

“Among the followers of Vedic knowledge, most are following the process of frutitive activity and distinguishing between good and bad work. Out of many such sincere frutitive actors, there may be one who is actually wise.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word karma-niṣṭha refers to one who aspires to enjoy the results of his good work and pious activity. Some followers of Vedic principles offer everything to the Absolute Truth and do not aspire to enjoy the results of their pious actions. These are also considered among the karma-niṣṭhas. Sometimes we see pious men earn money with great hardship and then spend the money for some pious cause by opening public charities,
schools and hospitals. Whether one earns money for himself or for the public benefit, he is called a *karma-nīṣṭha*. Out of millions of *karma-nīṣṭhas* there may be one who is wise. Those who try to avoid fruitive activity and who become silent in order to merge into the spiritual existence of the Absolute Truth are generally known as *jñānis*, wise men. They are not interested in fruitive activity but in merging into the Supreme. In either case, both are interested in personal benefit. The *karmis* are directly interested in personal benefit within the material world, and the *jñānis* are interested in merging into the existence of the Supreme. The *jñānis* maintain that fruitive activity is imperfect. For them, perfection is the cessation of work and the merging into the supreme existence. That is their goal in life. The *jñāni* wants to extinguish the distinction between knowledge, the knower and the aim of knowledge. This philosophy is called monism, or oneness, and is characterized by spiritual silence.

**TEXT 148**

कोटि-ज्ञानि-मध्ये हये एकजन ‘मुक्त’।
कोटि-मुक्त-मध्ये ‘दुर्लभ’ एक कृष्णभक्त || १४८ ||

*koti-jñani-madhya haya eka-jana ‘mukta’*
*koti-mukta-madhye ‘durlabha’ eka kṛṣṇa-bhakta*

**SYNONYMS**

*koti-jñani-madhya*—out of many millions of such wise men; *haya*—there is; *eka-jana*—one person; *mukta*—actually liberated; *koti-mukta-madhya*—out of many millions of such liberated persons; *durlabha*—very rare; *eka*—one; *kṛṣṇa-bhakta*—pure devotee of Lord Kṛṣṇa.

**TRANSLATION**

"Out of many millions of such wise men, one may actually become liberated [mukta], and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.

**PURPORT**

In Śrīmad-Bhāgavatam it is said that due to their poor fund of knowledge, the *jñānis* are not actually liberated. They simply think that they are liberated. The perfection of knowledge culminates when one comes to the platform of knowing the Supreme Personality of Godhead. *Brahmeti paramātmeti bhagavān iti śabdyaṭe.* The Absolute Truth (*satya-vastu*) is described as Brahman, Paramātma and Bhagavān. Knowledge of impersonal Brahman and the Supersoul is imperfect until one comes to the platform of knowing the Supreme Personality of Godhead. It is
therefore clearly said in this verse: *koti-mukta-madhye 'durlabha' eka krṣṇa-bhakta*. Those who search after the knowledge of impersonal Brahman or localized Paramātmā are certainly accepted as liberated, but due to their imperfect knowledge they are described in *Śrīmad-Bhāgavatam* as *vimukta-mānīnaḥ*. Since their knowledge is imperfect, their conception of liberation is imperfect. Perfect knowledge is possible when one knows the Supreme Personality of Godhead. This is supported in *Bhagavad-gītā* (5.29):

\[
\text{bhoktāram yajña-tapasām}
\text{sarva-loka-maheśvaram}
\text{suhrdam sarva-bhūtānām}
\text{jñātvā mām śāntim rcchati}
\]

“The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.”

Research is going on for the *karmis, jñānis* and *yogis*, but until the search is complete, no one can attain peace. Therefore *Bhagavad-gītā* says, *jñātvā mām śāntim rcchati*: one can actually attain peace when he knows Kṛṣṇa. This is described in the next verse.

**TEXT 149**

\[krṣṇa-bhakta—niṣkāma, ataeva 'sānta'
\text{bhukti-mukti-siddhi-kāmi}—sakali ‘aśānta’
\]

**SYNONYMS**

*krṣṇa-bhakta—a devotee of Lord Kṛṣṇa; niṣkāma—actually desireless; ataeva—therefore; sānta—peaceful; bhukti—of material enjoyment; mukti—of liberation from material activities; siddhi—of perfection in yogic performance; kāmi—those who are desirous; sakali—all of them; aśānta—not peaceful.

**TRANSLATION**

“Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñānis desire liberation, and yogis desire material opulence; therefore they are all lusty and cannot be peaceful.

**PURPORT**

The devotee of Lord Kṛṣṇa has no desire other than serving Kṛṣṇa. Even so-called liberated people are full of desires. Fruitive actors desire better living ac-
commodations, and jñānis want to be one with the Supreme. Yogīs desire material opulence, yogic perfections and magic. All of these are lusty (kāmī). Because they desire something, they cannot have peace.

The peace formula is given by Kṛṣṇa in Bhagavad-gītā:

bhoktārāṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdāṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṝcchati

If one can understand that the only supreme enjoyer is Kṛṣṇa, one will perform all kinds of sacrifices, penances and austerities in order to attain Kṛṣṇa’s devotional service. Kṛṣṇa is the Supreme Being, the proprietor of all the material worlds; therefore throughout the entire universe He is the only enjoyer and beneficiary. He is the only friend who can actually do good to all living entities (suhṛdāṁ sarva-bhūtānāṁ). If one understands Kṛṣṇa, he immediately becomes desireless (niśkām) because a kṛṣṇa-bhakta knows that his friend and protector in all respects is Kṛṣṇa, who is able to do anything for His devotee. Kṛṣṇa says, kaunteya pratijāṇiḥi na me bhaktah prāṇaśyati: “O son of Kunti, declare it boldly that My devotee never perishes.” Since Kṛṣṇa gives this assurance, the devotee lives in Kṛṣṇa and has no desire for personal benefit. The background for the devotee is the all-good Himself. Why should the devotee aspire for something good for himself? His only business is to please the Supreme by rendering service as much as possible. A kṛṣṇa-bhakta has no desire for his own personal benefit. He is completely protected by the Supreme. Avaśya rakṣibhe kṛṣṇa viśvāsa pālana. Bhakti-vinoda Ṭhākura says that he is desireless because Kṛṣṇa will give him protection in all circumstances. It is not that he expects any assistance from Kṛṣṇa; he simply depends on Kṛṣṇa just as a child depends on his parents. The child does not know how to expect service from his parents, but he is always protected nevertheless. This is called niśkāma (desirelessness).

Although karmīs, jñānis and yogīs fulfill their desires by performing various activities, they are never satisfied. A karmī may work very hard to acquire a million dollars, but as soon as he gets a million dollars he desires another million. For the karmī, there is no end of desire. The more the karmī gets, the more he desires. The jñānis cannot be desireless because their intelligence is unsound. They want to merge into the Brahman effulgence, but even though they may be raised to that platform, they cannot be satisfied there. There are many jñānis or sannyāsīs who give up the world as false, but after taking sannyāsa they return to the world to engage in politics or philanthropy or to open schools and hospitals. This means that they could not attain the real Brahman (brahma satyam). They have to come down to the material platform to engage in philanthropic activity. Thus they again cultivate desires, and when these desires are exhausted, they desire something different. Therefore the jñāni cannot be niśkāma, desireless. Nor can the yogīs be
desireless, for they desire yogic perfections in order to exhibit some magical feats and gain popularity. People gather around these yogis, and the yogis desire more and more adulation. Because they misuse their mystic power, they fall down again onto the material platform. It is not possible for them to become niskama, desireless.

The conclusion is that only the devotees who are simply satisfied in serving the Lord can actually become desireless. Therefore it is written: krsna-bhakta niskama. Since the krsna-bhakta, the devotee of Krsna, is satisfied with Krsna, there is no possibility of falldown.

**TEXT 150**

muktanam api siddhānāṁ

nārāyaṇa-parāyaṇaḥ

sudurlabhāṁ praśāntatmā

koṭiṣv api mahā-mune

**SYNONYMS**

muktanam—of persons liberated or freed from the bondage of ignorance; api—even; siddhānāṁ—of persons who have achieved perfection; nārāyaṇa—of the Supreme Personality of Godhead; parāyaṇaḥ—the devotee; sudurlabhāḥ—very rare; praśānta-ātmā—completely satisfied, desireless; koṭiṣu—among many millions; api—certainly; mahā-mune—O great sage.

**TRANSLATION**

"'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.'

**PURPORT**

This verse is quoted from Śrimad-Bhāgavatam (6.14.5). The nārāyaṇa-parāyaṇa, the devotee of Lord Nārāyaṇa, is the only blissful person. One who becomes a nārāyaṇa-parāyaṇa is already liberated from material bondage. He already possesses all the perfections of yoga. Unless one comes to the platform of nārāyaṇa-parāyaṇa and passes over the platform of bhukti-mukti-siddhi, he cannot be fully satisfied. That is the pure devotional stage.
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anyābhilāṣitā-śūnyam
jñāṇa-karmādy-anāvṛtam
ānukūlyena kṛṣṇa-śilanāṁ bhaktir uttama

One who has no other desire but Kṛṣṇa and who is not influenced by the process of jñāna-mārga (cultivation of knowledge) actually becomes free from ignorance. A first-class person is one who is not influenced by ānukūlyena kṛṣṇa-śilanāṁ bhaktir uttama karma (fruitive activity) or yoga (mystic power). He simply depends on Kṛṣṇa and is satisfied in his devotional service. According to Śrimad-Bhāgavatam (6.17.28): 

nārāyaṇa-parāḥ sarve na kutaścana bibhyati. Such a person is never afraid of anything. For him, heaven and hell are the same. Not knowing the situation of a nārāyaṇa-parāyaṇa, rascals become envious. By the grace of Nārāyaṇa, a devotee is situated in the most opulent position in the material world. Rascals are envious of Nārāyaṇa and His devotee, but the devotee knows how to please another devotee of Nārāyaṇa because he knows that by pleasing Nārāyaṇa’s representative, one directly pleases Lord Nārāyaṇa. Therefore a devotee offers the best facilities to his spiritual master because he knows that by pleasing Nārāyaṇa’s representative, he can please Lord Nārāyaṇa. Outsiders who have no knowledge of Nārāyaṇa are envious both of Nārāyaṇa and of His devotee. Consequently when they see that Nārāyaṇa’s devotee is opulently situated, they become envious. But when the devotee of Nārāyaṇa asks such foolish people to come live with him in the same comfortable situation, they do not agree because they cannot give up illicit sex, meat eating, intoxication and gambling. Therefore the materialist refuses the company of a nārāyaṇa-parāyaṇa, although he is envious of the devotee’s material situation. In Western countries when ordinary men—storekeepers and workers—see our devotees living and eating sumptuously and yet not working, they become very anxious to know where they get the money. Such people become envious and ask, “How is it possible to live so comfortably without working? How is it you have so many cars, bright faces and nice clothes?” Not knowing that Kṛṣṇa looks after His devotees, such people become surprised, and some become envious.

TEXT 151

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

|| 151 ||
SYNONYMS

*brahmāṇḍa bhramite*—wandering in this universe; *kona*—some; *bhāgyavān*—most fortunate; *jiva*—living being; *guru*—of the spiritual master; *krṣṇa*—of Kṛṣṇa; *prasāde*—by the mercy; *pāya*—gets; *bhakti-latā*—of the creeper of devotional service; *bijā*—the seed.

TRANSLATION

“According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

PURPORT

When we speak of *brahmāṇḍa*, we refer to the whole universe, or to the cluster of many millions of universes. In all universes, there are innumerable planets and innumerable living entities upon those planets in the air and in the water. There are millions and trillions of living entities everywhere, and they are engaged by *māyā* in suffering and enjoying the results of their fruitive activity life after life. This is the position of the materially conditioned living entities. Out of many of these living entities, if one is actually fortunate (*bhāgyavān*), he comes in contact with a bona fide spiritual master by Kṛṣṇa’s mercy.

Kṛṣṇa is situated in everyone’s heart, and if one desires something, Kṛṣṇa fulfills one’s desire. If the living entity by chance or fortune comes in contact with the Kṛṣṇa consciousness movement and wishes to associate with that movement, Kṛṣṇa, who is situated in everyone’s heart, gives him the chance to meet a bona fide spiritual master. This is called *guru-krṣṇa-prasāda*. Kṛṣṇa is prepared to bestow His mercy upon all living entities, and as soon as a living entity desires the Lord’s mercy, the Lord immediately gives him an opportunity to meet a bona fide spiritual master. Such a person is fortified by both Kṛṣṇa and the spiritual master. He is helped from within by Kṛṣṇa and from without by the spiritual master. Both are prepared to help the sincere living being become free from this material bondage.

How one can become this fortunate can be seen in the life of Śrīla Nārada Muni. In his previous life he was born of a maidservant. Although he was not born into a prestigious position, his mother was fortunately engaged in rendering service to some Vaiṣṇavas. When these Vaiṣṇavas were resting during the Cāturmāśya period, the boy Nārada took the opportunity to engage in their service. Taking compassion upon the boy, the Vaiṣṇavas offered him the remnants of their food.
By serving them and obeying their orders, the boy became the object of sympa­thry for the Vaiṣṇavas, and, by the Vaiṣṇavas’ unknown mercy, he gradually be­came a pure devotee. In the next life he was Nārada Muni, the most exalted of Vaiṣṇavas and the most important guru and ācārya of Vaiṣṇavas.

Following in the footsteps of Nārada Muni, this Krṣṇa consciousness movement is rendering service to humanity by giving everyone a chance to come in contact with Krṣṇa. If one is fortunate, he becomes intimately related with this movement. Then, by the grace of Krṣṇa, one’s life becomes successful. Everyone has dormant krṣṇa-bhakti—love for Krṣṇa—and in the association of good devotees, that love is revealed. As stated in Caitanya-caritāmṛta (Madhya 22.107):

\[
nitya-siddha-krṣṇa-prema 'sādhya' kabhu naya
śravaṇādī-śuddha-citte karaye udaya
\]

Dormant devotional service to Krṣṇa is within everyone. Simply by associating with devotees, hearing their good instructions and chanting the Hare Krṣṇa mantra, dormant love for Krṣṇa is awakened. In this way one acquires the seed of devotional service. Guru-krṣṇa-prasāde pāya bhakti-latā-bīja.

**TEXT 152**

मालि हन्ना करे सेि बीज आरोपण ।
श्रवण-कीर्तन-जले करये सेचन ॥ १५२ ॥

\[
māli haññā kare sei bija āropaṇa
śravaṇa-kīrtana-jale karaye secana
\]

**SYNONYMS**

māli haññā—becoming a gardener; kare—does; sei—that; bija—seed of devo­tional service; āropaṇa—sowing; śravaṇa—of hearing; kīrtana—of chanting; jale—with the water; karaye—does; secana—sprinkling.

**TRANSLATION**

“When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana [hearing and chanting], the seed will begin to sprout.”

**PURPORT**

To live with devotees or to live in a temple means to associate with the śravaṇa-kīrtana process. Sometimes neophyte devotees think that they can continue
the śravaṇa-kīrtana process without worshiping the Deity, but the execution of śravaṇa-kīrtana is meant for highly developed devotees like Haridāsa Ṭhākura, who engaged in the śravaṇa-kīrtana process without worshiping the Deity. However, one should not falsely imitate Haridāsa Ṭhākura and abandon Deity worship just to try to engage in śravaṇa-kīrtana. This is not possible for neophyte devotees.

The word guru-prasāda indicates that the spiritual master is very merciful in bestowing the boon of devotional service upon the disciple. That is the best possible gift the spiritual master has to offer. Those with a background of pious life are eligible to receive life’s supreme benefit, and to bestow this benefit, the Supreme Personality of Godhead sends His representative to impart His mercy. Endowed with the mercy of the Supreme Personality of Godhead, the spiritual master distributes the mercy to those who are elevated and pious. Thus the spiritual master trains his disciples to render devotional service unto the Supreme Personality of Godhead. This is called guru-krpa. It is krṣṇa-prasāda, Kṛṣṇa’s mercy, that He sends a bona fide spiritual master to the deserving disciple. By the mercy of Kṛṣṇa, one meets the bona fide spiritual master, and by the mercy of the spiritual master, the disciple is fully trained in the devotional service of the Lord.

Bhakti-lata-bija means “the seed of devotional service.” Everything has an original cause, or seed. For any idea, program, plan or device, there is first of all the contemplation of the plan, and that is called bija, or the seed. The methods, rules and regulations by which one is perfectly trained in devotional service constitute the bhakti-lata-bija, or seed of devotional service. This bhakti-lata-bija is received from the spiritual master by the grace of Kṛṣṇa. Other seeds are called anyābhilāsa-bija, karma-bija and jñāna-bija. If one is not fortunate enough to receive the bhakti-lata-bija from the spiritual master, he instead cultivates the seeds of karma-bija, jñāna-bija, or political and social or philanthropic bija. However, bhakti-lata-bija is different from these other bijas. Bhakti-lata-bija can be received only through the mercy of the spiritual master. Therefore one has to satisfy the spiritual master to get bhakti-lata-bija (yasya prasādād bhagavat-prasādah). Bhakti-lata-bija is the origin of devotional service. Unless one satisfies the spiritual master, he gets the bija, or root cause, of karma, jñāna and yoga without the benefit of devotional service. However, one who is faithful to his spiritual master gets the bhakti-lata-bija. This bhakti-lata-bija is received when one is initiated by the bona fide spiritual master. After receiving the spiritual master’s mercy, one must repeat his instructions, and this is called śravaṇa-kīrtana—hearing and chanting. One who has not properly heard from the spiritual master or who does not follow the regulative principles is not fit for chanting (kīrtana). This is explained in Bhagavad-gītā (2.41): vyavasāyātmikā buddhir ekeha kuru-nandana. One who has not listened carefully to the instructions of the spiritual master is unfit to chant or preach the cult of devotional service. One has to water the bhakti-lata-bija after receiving instructions from the spiritual master.
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TEXT 153

उपज्ज्या बाँडे लता ‘ब्रह्मांडा’ भेढी’ याय।
‘बिरजा’, ‘ब्रह्मलोक’ भेढी’ ‘परव्योम’ पाय। १५३।

upajiyā bāde latā ‘brahmāṇḍa’ bhedi’ yāya
‘virājā’, ‘brahma-loka’ bhedi’ ‘para-vyoma’ pāya

SYNONYMS

upajiyā—being cultivated; bāde—increases; latā—the creeper of devotional service; brahmāṇḍa—the whole universe; bhedi’—penetrating; yāya—goes; virājā—the river between the spiritual world and the material world; brahma-loka—the Brahman effulgence; bhedi’—penetrating; para-vyoma—the spiritual sky; pāya—attains.

TRANSLATION

“As one waters the bhakti-latā-bija, the seed sprouts, and the creeper gradually increases to the point where it penetrates the walls of this universe and goes beyond the Virajā River between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and, penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vṛṇḍāvana.

PURPORT

A creeper generally takes shelter of a big tree, but the bhakti-latā, being the creeper of spiritual energy, cannot take shelter of any material planet, for there is no tree on any material planet that the bhakti-latā creeper can utilize for shelter. In other words, devotional service cannot be utilized for any material purpose. Devotional service is meant only for the Supreme Personality of Godhead. Sometimes men with a poor fund of knowledge maintain that bhakti can be applied to material things also. In other words, they say that devotional service can be rendered to one’s country or to the demigods, but this is not a fact. Devotional service is especially meant for the Supreme Personality of Godhead, and it is beyond this material range. There is a river, or causal ocean, between the spiritual and material natures, and this river is free from the influence of the three modes of material nature; therefore it is called Virajā. The word vi means vigata (completely eradicated), and rajah means “the influence of the material world.” On this platform, a living entity is completely free from material entanglement. For the jñānis who want to merge into the Brahman effulgence, there is brahma-loka. Bhakti-latā, however, has no shelter in the material world, nor has it shelter in brahma-loka, although brahma-loka is beyond the material world. The bhakti-latā increases until it reaches the spiritual sky, where Goloka Vṛṇḍāvana is situated.
TEXT 154

तबे याया तदुपरि ‘गोलोक-व्रन्दावन’।
‘कृष्णरुप’-कल्पवृक्षे करे आरोहण॥ १५४॥

tabe yāya tad-upari ‘goloka-vṛndāvana’
‘kṛṣṇa-carana’-kalpa-vṛkṣe kare ārohaṇa

SYNONYMS

tabe—thereafter; yaya—goes; tat-upari—to the top of that (the spiritual sky);
goloka-vṛndāvana—to the planet known as Goloka Vṛndāvana where Kṛṣṇa lives;
kṛṣṇa-carana—of the lotus feet of Lord Kṛṣṇa; kalpa-vṛkṣe—on the desire tree;
kare ārohaṇa—climbs.

TRANSLATION

“Being situated in one’s heart and being watered by śravaṇa-kirtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana in the topmost region of the spiritual sky.

PURPORT

In Brahma-saṁhitā (5.37) it is said:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhīr ya eva nija-rūpatayā kalābhīḥ
goloka eva nivasyat akhilātma-bhūto
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

“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 [ḥlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.” In the spiritual world, the Supreme Personality of Godhead, Kṛṣṇa, has expanded Himself in His spiritual potency. He has His eternal form of bliss and knowledge (sac-cid-ānanda-vigraha). Everything in the Goloka Vṛndāvana planet is a spiritual expansion of sac-cid-ānanda. Everyone there is of the same potency—ānanda-cinmaya-rasa. The relationship between the Supreme Personality of Godhead and His servitor is cinmaya-rasa. Kṛṣṇa and His entourage and paraphernalia are of the same cinmaya potency. When the cinmaya-rasa potency goes through the material potency, it becomes all-pervading. Although the Supreme
Personality of Godhead exists on His own planet Goloka Vṛndāvana, He is present everywhere. Andāntara-stha-paramāṇu-cayāntara-stham. He is present within all universes, although they are innumerable. He is present within the atom. Iśvaraḥ sarva-bhūtānāṁ hṛd-deśe ṛjuna tiṣṭhati: He is also present within the heart of all living entities. This is His all-pervasive potency.

Goloka Vṛndāvana is the highest planet in the spiritual world. In order to go to the spiritual world after penetrating the cover of the material universe, one must penetrate brahma-loka, the spiritual effulgence. Then one can come to the Goloka Vṛndāvana planet. There are also other planets in the spiritual world called Vaikuṇṭha planets, and on these planets Lord Nārāyana is worshiped with awe and veneration. On these planets the sānta-rasa is prevalent, and some of the devotees are also connected with the Supreme Personality of Godhead in the dāsya-rasa, the mellow of servitorship. As far as the mellow of fraternity is concerned, the Vaikuṇṭha rasa is represented by gaurava-sakhya, friendship in awe and veneration. The other fraternity rasa is exhibited as viśrambha (friendship in equality), and this is found in the Goloka Vṛndāvana planet. Above that is service to the Lord in vātsalya-rasa (paternal love), and above all is the relationship with the Lord in the mādhurya-rasa (conjugal love). These five rasas are fully exhibited in the spiritual world in one’s relationship with the Lord. Therefore in the spiritual world the bhakti-latā creeper finds its resting place at the lotus feet of Kṛśna.

TEXT 155

ताहान् विस्तारिता हाना पहले प्रेम-फला।
इहान् मालि सेचे नित्या श्रवणादि जला॥ १५५ ॥

tāhān vistārita haṇā phale prema-phala
ihān māli sece nitya śravaṇādi jala

SYNONYMS

tāhān—there in the spiritual world (in the Goloka Vṛndāvana planet); vistārita—expanded; haṇā—becoming; phale—produces; prema-phala—the fruit known as love of Godhead; ihān—in the material world, where the devotee is still present; māli—exactly like a gardener; sece—sprinkles; nitya—regularly, without fail; śravaṇa-ādi jala—the water of śravaṇa, kirtana and so on.

TRANSLATION

"The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛśna. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting."
In Goloka Vrndavana the devotees have very intimate relationships with the Supreme Personality of Godhead. The devotee engages in the Lord’s service in great ecstatic love. Such love was exhibited personally by Sri Caitanya Mahaprabhu in His teachings to the people of the material world. The fruit of the devotional creeper is pure desire to serve and please the senses of the Supreme Personality of Godhead. 

\[
\text{Krṣṇendriya-priti-icchā dhare 'prema' nāma. (Cc. Ādi. 4.165)}
\]

In the spiritual world one has no desire other than to please the senses of the Supreme Personality of Godhead. The conditioned soul within the material world can neither understand nor appreciate how the devotee in the material world can render confidential service to the Lord out of feelings of ecstatic love and always engage in pleasing the Supreme Lord’s senses. Although seen within this material world, the pure devotee always engages in the confidential service of the Lord. An ordinary neophyte devotee cannot realize this; therefore it is said, 

\[
\text{vaiṣṇavera kriyā-mudrā vijñāneha nā bujhaya. The activities of a pure Vaiṣṇava cannot be understood even by a learned scholar in the material world.}
\]

Every living entity is wandering within this universe in different species and on different planetary systems according to his fruitive activities. Out of many millions of living entities, one may be fortunate enough to receive the seed of bhakti-latā, the creeper of devotional service. By the grace of the spiritual master and Kṛṣṇa, one nourishes the bhakti-latā by regularly sprinkling it with the water of śravaṇa-kīrtana, hearing and chanting. In this way the seed of bhakti-latā sprouts and grows up and up through the whole universe until it penetrates the covering of the material universe and reaches the spiritual world. The bhakti-latā continues to grow until it reaches the topmost planetary system, Goloka Vrndavana, where Kṛṣṇa lives. There the creeper takes shelter at the lotus feet of the Lord, and that is its final destination. At that time the creeper begins to grow the fruits of ecstatic love of God. It is the duty of the devotee who nourishes the creeper to be very careful. It is said that the watering of the creeper must continue: 

\[
\text{ihāṁ mālī sece nitya śravaṇādi jala. It is not that at a certain stage one can stop chanting and hearing and become a mature devotee. If one stops, one certainly falls down from devotional service. Although one may be very exalted in devotional service, he should not give up the watering process of śravaṇa-kīrtana. If one gives up that process, it is due to an offense. This is described in the following verse.}
\]

\[
\text{TEXT 156}
\]

\[
yadi vaiṣṇava-aparādha uthe hāti mātā upāde vā chiṅḍe, tāra Šukhi' yāya pātā. ॥ १५६ ॥
\]
SYNONYMS

\(yadi\)—if; \(vai\-\text{\textit{s}}\text{\textit{n}}\text{\textit{ava}}\)-\(a\text{\textit{par\-a\text{\textit{d}}}}\text{\textit{ha}}\)—an offense at the feet of a \(Vai\-\text{\textit{s}}\text{\textit{n}}\text{\textit{ava}}\); \(u\text{\textit{the}}\)—arises; \(h\text{\textit{a\text{\textit{ti}}}}\)—an elephant; \(m\text{\textit{a\text{\textit{t}}}}\text{\textit{a}}\)—mad; \(u\text{\textit{p\text{\textit{a\text{\textit{d}}}}}}\text{\textit{e}}\)—uproots; \(v\text{\textit{a}}\)—or; \(c\text{\textit{hi\text{\textit{n}}}}\text{\textit{d}}\text{\textit{e}}\)—breaks; \(t\text{\textit{a\text{\textit{ra}}}}\)—of the creeper; \(\text{\textit{\textit{s}}}\text{\textit{u\text{\textit{k}}}}\text{\textit{hi}}\)’—shriveling up; \(y\text{\textit{a\text{\textit{ya}}}}\)—goes; \(p\text{\textit{a\text{\textit{t}}}}\text{\textit{a}}\)—the leaf.

TRANSLATION

“If the devotee commits an offense at the feet of a \(Vai\-\text{\textit{s}}\text{\textit{n}}\text{\textit{ava}}\) while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

PURPORT

One’s devotional attitude increases in the association of a \(Vai\-\text{\textit{s}}\text{\textit{n}}\text{\textit{ava}}\).

\(t\text{\textit{a\text{\textit{n}}}}\text{\textit{d}}\text{\textit{e}}\text{\textit{ra}}\) \(c\text{\textit{a\text{\textit{r}}}}\text{\textit{n}}\text{\textit{a}}\) \(s\text{\textit{e\text{\textit{vi}}}}\) \(b\text{\textit{ha\text{\textit{k}}}}\text{\textit{ta\text{\textit{-s}}}}\text{\textit{a\text{\textit{n}}}}\) \(v\text{\textit{a\text{\textit{sa}}}}\) \(j\text{\textit{a\text{\textit{n}}}}\text{\textit{e}}\) \(j\text{\textit{a\text{\textit{n}}}}\text{\textit{a}}\) \(h\text{\textit{a\text{\textit{y}}}}\), \(e\text{\textit{i\text{\textit{a}}}\text{\textit{b\text{\textit{h}}}}\text{\textit{l\text{\textit{i\text{\textit{a}}}a}}}\)

By his personal example, Narottama dāsa Ṭhākura stresses that a devotee must always remember to please his predecessor \(ā\text{\textit{c}}\text{\textit{ā\text{\textit{r}}}}\text{\textit{ya}}\). The Gosvāmīṣ are represented by one’s spiritual master. One cannot be an \(ā\text{\textit{c}}\text{\textit{ā\text{\textit{r}}}}\text{\textit{ya}}\) (spiritual master) without following strictly in the disciplic succession of the \(ā\text{\textit{c}}\text{\textit{ā\text{\textit{r}}}}\text{\textit{yas}}\). One who is actually serious in advancing in devotional service should desire only to satisfy the previous \(ā\text{\textit{c}}\text{\textit{ā\text{\textit{r}}}}\text{\textit{yas}}\). \(E\text{\textit{i\text{\textit{ch}}}}\text{\textit{a\text{\textit{y}}}}\text{\textit{a\text{\textit{g}}}}\text{\textit{s}}\text{\textit{a\text{\textit{n}}}}\text{\textit{i\text{\textit{y}}}a\text{\textit{r}}}\), \(m\text{\textit{i\text{\textit{u}}}\text{\textit{t}}}\text{\textit{a\text{\textit{ra}}}}\text{\textit{d}}\text{\textit{a\text{\textit{s}}}a}\). One should always think of oneself as a servant of the servant of the \(ā\text{\textit{c}}\text{\textit{ā\text{\textit{r}}}}\text{\textit{yas}}\), and thinking this, one should live in the society of \(Vai\-\text{\textit{s}}\text{\textit{n}}\text{\textit{ava}}\)s. However, if one thinks that he has become very mature and can live separate from the association of \(Vai\-\text{\textit{s}}\text{\textit{n}}\text{\textit{ava}}\)s and thus gives up all the regulative principles due to offending a \(Vai\-\text{\textit{s}}\text{\textit{n}}\text{\textit{ava}}\), one’s position becomes very dangerous. Offenses against the holy name are explained in \(Ād\text{\textit{i\text{\textit{-l}}}}\text{\textit{l}}\text{\textit{ā}}}\) (Chapter Eight, verse 24). Giving up the regulative principles and living according to one’s whims are compared to a mad elephant, which by force uproots the \(bh\text{\textit{a\text{\textit{k}}}}\text{\textit{t}}\text{\textit{i\text{-l}}\text{\textit{a\text{\textit{t}}}a}}\) and breaks it to pieces. In this way the \(bh\text{\textit{a\text{\textit{k}}}}\text{\textit{t}}\text{\textit{i\text{-l}}\text{\textit{a\text{\textit{t}}}a}}\) shrivels up. Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called \(g\text{\textit{u\text{\textit{r}}}}\text{\textit{u\text{\textit{-a\text{\textit{v\text{\textit{a}}}j\text{\textit{n}}}a}}}\). The devotee must therefore be very careful not to commit offenses against the spiritual master. As soon as one is deviated from the spiritual master, the uprooting of the \(bh\text{\textit{a\text{\textit{k}}}}\text{\textit{t}}\text{\textit{i\text{-l}}\text{\textit{a\text{\textit{t}}}a}}\) begins, and gradually all the leaves dry up.

TEXT 157

ভাঙ্গ মালী যত্ন করি' করে আবরণ |
অপরাধ-হত্তীর যেছে না হয় উঞ্জাম || ১৫৭ ||
tāte māli yatna kari' kare āvaraṇa aparādha-hastīra yaiche nā haya udgama

SYNONYMS

tāte—therefore; māli—the gardener devotee; yatna kari’—with great attention; kare—makes; āvaraṇa—protective fencing; aparādha—of offenses; hastīra—of the elephant; yaiche—so that; nā—not; haya—there is; udgama—birth.

TRANSLATION

“The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

PURPORT

While the bhakti-latā creeper is growing, the devotee must protect it by fencing it all around. The neophyte devotee must be protected by being surrounded by pure devotees. In this way he will not give the maddened elephant a chance to uproot his bhakti-latā creeper. When one associates with nondevotees, the maddened elephant is set loose. Śrī Caitanya Mahāprabhu has said: asat-saṅga-tyāga, —ei vaiṣṇava-Ācāra. The first business of a Vaiṣṇava is to give up the company of nondevotees. A so-called mature devotee, however, commits a great offense by giving up the company of pure devotees. The living entity is a social animal, and if one gives up the society of pure devotees, he must associate with nondevotees (asat-saṅga). By contacting nondevotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense. Whatever growth has taken place is quickly uprooted by such an offense. One should therefore be very careful to defend the creeper by fencing it in—that is, by following the regulative principles and associating with pure devotees.

If one thinks that there are many pseudo devotees or nondevotees in the Kṛṣṇa Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master’s instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one’s mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost. In the Upadeśāmṛta of Śrīla Rūpa Gosvāmī, it is said:

atyāḥāraḥ prayāsaḥ ca
prajālpam niyamāgraḥaḥ
jana-saṅgaḥ ca laulyāṁ ca
ṣaḍbhir bhaktir vinaśyati
"One’s devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required, (2) overendeavoring for mundane things that are very difficult to attain, (3) talking unnecessarily about mundane subject matters, (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically, (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness, and (6) being greedy for mundane achievements."

**SYNONYMS**

kintu—but; yadi—if; latāra—the creeper of devotional service; saṅge—with; uthe—arise; upaśākhā—unwanted creepers; bhukti—for material enjoyment; mukti—for liberation from the material world; vānchā—the desires; yata—as many as there are; asaṅkhyā—unlimited; tāra—of those unwanted creepers; lekhā—the writing.

**TRANSLATION**

"Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited."
soul; lābha—profit according to material calculations; pūjā—adoration achieved by satisfying mundane people; pratiṣṭha-ādi—becoming an important man in material calculations, and so on; yata—all these; upaśākhā-gana—unnecessary creepers.

**TRANSLATION**

“Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

**PURPORT**

There is a certain pattern of behavior prescribed for those actually trying to become perfect. In our Kṛṣṇa consciousness movement we advise our students not to eat meat, not to gamble, not to engage in illicit sex and not to indulge in intoxication. People who indulge in these activities can never become perfect; therefore these regulative principles are for those interested in becoming perfect and going back to Godhead. Kuṭinātī, or diplomatic behavior, cannot satisfy the atmā, the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by Vedic authorities. If we treat people diplomatic or duplicitously, our spiritual advancement is obstructed. Jīva-hīrṣana refers to the killing of animals or to envy of other living entities. The killing of poor animals is undoubtedly due to envy of those animals. The human form is meant for the understanding of Kṛṣṇa consciousness (athato brahma-jiñānāsa), for inquiring about the Supreme Brahman. In the human form, everyone has a chance to understand the Supreme Brahman. The so-called leaders of human society do not know the real aim of human life and are therefore busy with economic development. This is misleading. Every state and every society is busy trying to improve the quality of eating, sleeping, mating and defending. This human form of life is meant for more than these four animal principles. Eating, sleeping, mating and defending are problems found in the animal kingdom, and the animals have solved their problems without difficulty. Why should human society be so busy trying to solve these problems? The difficulty is that people are not educated to understand this simple philosophy. They think that advancement of civilization means increasing sense gratification.

There are many religious propagandists who do not know how the ultimate problems of life can be solved, and they also try to educate people in a form of sense gratification. This is also jīva-hīrṣana. Real knowledge is not given, and religionists mislead the general populace. As far as material profits are concerned, one should know that whatever material profit one has must be abandoned at the
time of death. Unfortunately people do not know that there is life after death; therefore mundane people waste their time amassing material profit which has to be left behind at the time of death. Such profit has no eternal benefit. Similarly, adoration by mundane people is valueless because after death one has to accept another body. Material adoration and title are decorations that cannot be carried over to the next body. In the next life, everything is forgotten.

All these obstructions have been described in this verse as unwanted creepers. They simply present obstacles for the real creeper, bhakti-latā-bija. One should be very careful to avoid all these unwanted things. Sometimes these unwanted creepers look exactly like the bhakti-latā creeper. They appear to be of the same size and the same species when they are packed together with the bhakti-latā creeper, but in spite of this, the creepers are called upaśākha. A pure devotee can distinguish between the bhakti-latā creeper and a mundane creeper, and he is very alert to distinguish them and keep them separate.

TEXT 160

সেকাল পাঞ্জা উপশাখা বাড়ি' যায়।
শ্রুত হলে মূলমালা বাড়িতে না পায়। ১৬০।

seka-ja/a-pānā upaśākha bāḍi’ yaya
stabdha hānā mūla-śākha bāḍite nā pāya

SYNONYMS

seka-ja—a sprinkling water; pānā—getting; upaśākha—the unwanted creepers; bāḍi’ yaya—grow luxuriantly; stabdha hānā—becoming stopped; mūla-śākha—the chief creeper; bāḍite—to increase; nā pāya—is not able.

TRANSLATION

“If one does not distinguish between the bhakti-latā creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-latā creeper is curtailed.

PURPORT

If one chants the Hare Kṛṣṇa mantra while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Kṛṣṇa mantra for some material profit. As mentioned in verse 159:

‘nisiddhācāra’, ‘kuśīnātī’, ‘jīva-hirāśana’
‘lābha’, ‘pūjā’, ‘pratiṣṭhādi’ yata upaśākha-gaṇa
The unwanted creepers have been described by Śrila Bhaktisiddhānta Sarasvatī Ṭhākura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Māyāvādīs, or one may become attached to the yoga-siddhis and desire wonderful yoganic powers. If one is attached to wonderful material activities, one is called siddhi-lobhi, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. Others may make a show of devotional service like the prākṛta-sahajiyās, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo guru or so-called spiritual master. One may become attached to the four sinful activities—illicit sex, intoxication, gambling and meat eating, or one may consider a Vaiṣṇava to belong to a mundane caste or creed. One may think, “This is a Hindu Vaiṣṇava, and this is a European Vaiṣṇava. A European Vaiṣṇava is not allowed to enter the temples.” In other words, one may consider Vaiṣṇavas in terms of birth, thinking one a brāhmaṇa Vaiṣṇava, a sūdra Vaiṣṇava, a mleccha Vaiṣṇava and so on. One may also try to carry out a professional business while chanting the Hare Kṛṣṇa mantra or reading Śrīmad-Bhāgavatam, or one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaiṣṇava by chanting in a secluded place for material adornation, or one may desire mundane reputation by making compromises with nondevotees, compromising one’s philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a sādhu, mahātma or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of bhakti-latā-bija has been stunted.

**TEXT 161**

**prathamei upaśākhāra karaye chedana**

**tabe mūla-śākhā bāḍi’ yāya vrndāvana**

**SYNONYMS**

*prathamei*—from the very beginning; *upaśākhāra*—of the unwanted creepers; *karaye*—does; *chedana*—the cutting away; *tabe*—then only; *mūla-śākhā*—the
chief creeper; bādi’—increasing; yāya—goes; vṛndāvana—to the lotus feet of Lord Śrī Kṛṣṇa in Vṛndāvana.

TRANSLATION

“As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper of bhakti-latā-bija grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Kṛṣṇa.

PURPORT

If one is misled by unwanted creepers and is victimized, he cannot make progress back to Godhead. Rather, he remains within the material world and engages in activities having nothing to do with pure devotional service. Such a person may be elevated to the higher planetary systems, but because he remains within the material world, he is subjected to the threefold material miseries.

TEXT 162

‘प्रेमफल’ पाकि पड़े, माली आँखादयः।
लता अवलंबि माली ‘कल्पवृक्ष’ पाय। १६२ ॥

‘prema-phala’ pāki’ pade, māli āsvādaya
latā avalambi’ māli ‘kalpa-vṛkṣa’ pāya

SYNONYMS

prema-phala—the fruit of love of God; pāki’—becoming mature; pade—falls down; māli—the gardener; āsvādaya—tastes; latā avalambi’—taking advantage of the growing bhakti-latā; māli—the gardener; kalpa-vṛkṣa pāya—reaches the desire tree in Goloka Vṛndāvana.

TRANSLATION

“When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Kṛṣṇa in Goloka Vṛndāvana.

TEXT 163

ताहाँ सेह कल्पवृक्ष करण्ये सेवन।
स्थे गरिष्ठल-रस करे आँखादयः १६३ ॥
tāhān sei kalpa-vṛkṣera karaye sevana
sukhe prema-phala-rasa kare āsvādana

SYNONYMS

tāhān—there (in Goloka Vṛndāvana); sei kalpa-vṛkṣera—of the lotus feet of Kṛṣṇa, which are compared to a desire tree; karaye sevana—engages in the service; sukhe—in transcendental bliss; prema-phala-rasa—the juice of the fruit of devotional service; kare—does; āsvādana—tasting.

TRANSLATION

“There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

PURPORT

The word tāhān indicates that in the spiritual world one can taste the juice of the fruit of devotional service and thus become blissful.

TEXT 164

एहित परम-फल ‘परम-पुरुषार्थ’
वार आगे तुलु-तुलु चारी पुरुषार्था॥ १६४ ॥
eita parama-phala ‘parama-puruṣārtha’
yāṅra āge tṛṇa-tulya cāri puruṣārtha

SYNONYMS

eita—this; parama-phala—the supreme goal of life; parama—supreme; puruṣa-artha—interest of the living being; yāṅra āge—in the presence of which; tṛṇa-tulya—very insignificant; cāri—four; puruṣa-artha—the different types of human interests.

TRANSLATION

“To taste the fruit of devotional service at Goloka Vṛndāvana is the highest perfection of life, and in the presence of such perfection, the four material perfections—religion, economic development, sense gratification and liberation—are very insignificant achievements.

PURPORT

The highest achievement attained by the jñānīs or impersonalists is becoming one with the Supreme, generally known as mokṣa, liberation. The highest
achievements of the yogis are the eight material perfections such as ānimā, laghīmā and prāptī. Yet these are nothing compared to the eternal bliss of the devotee who returns back to Godhead and tastes the fruit of devotional service to the lotus feet of the Lord. The material perfections up to the point of liberation are very insignificant in comparison; therefore the pure devotee is never interested in such things. His only interest is in perfecting his devotional service to the Lord. The pleasure of the impersonalist monist philosophers is condemned in the following verse, which is also found in Śrīla Rūpa Gosvāmi’s Lalita-mādhava.

TEXT 165

श्रद्धा सिद्धिव्रज-विजयिता सत्यधर्म समाधिः
अन्नान्देऽगुरुपी चम्क्षयते ततावः
यावत प्रेम्यां मधुरिपु-वशिकार-सिद्धासङ्गानं
गद्धोऽन्तां करारं-सारानि-पांथतां न प्रयाति

SYNONYMS

rddhā—excellent; siddhi-vraja—of the groups of material perfections of the yogis (ānimā, laghīmā, prāptī and so on); vijayitā—the victory; satya-dharmā—the religious principles of perfection (satya, sama, titikṣā and so on); samādhiḥ—the yogic perfection of meditation; brahma-ānandāḥ—the spiritually blissful life of the monist; guruḥ—very high in material considerations; api—although; camatkārayati—they appear very important; eva—only; tāvat—that long; yāvat—as long as; premrāṁ—of love of Kṛṣṇa; madhu-ripu—of Kṛṣṇa, the enemy of the Madhu demon; vaśikāra—in the controlling; siddha-ausadhinām—which is like perfect herbs that can control snakes; gandhāḥ—a light fragrance; api—even; antah-kaṇa-saraṇī-pāṇthatām—a traveler on the path of the heart; na prayāti—does not become.

TRANSLATION

“As long as there is not the slightest fragrance of pure love of Kṛṣṇa, which is the perfected medicinal herb for controlling Lord Kṛṣṇa within the heart, the opulences of material perfection—known as the siddhis, the brahminical perfections (satya, sāma, titikṣā and so on), the trance of the yogis and the monistic bliss of Brahman—all seem wonderful for men.
PURPORT

There are different types of material perfection known as siddhi-vraja, brahminical qualifications, yogic trance and merging into the Supreme. All these are certainly very attractive for a mundane person, but their brilliance exists only as long as one does not take to devotional service. Devotional service can control the Supreme Personality of Godhead, who is the supreme controller of all universal affairs. The five rasas (mellows) in the transcendental world are practiced by the inhabitants of Goloka Vrndavana in neutrality, servitorship, friendship, paternal affection and conjugal love. All these please the Lord so much that He is controlled by the devotees. For instance, mother Yasoda was so advanced in devotional service that Krsna agreed to be controlled by her stick. In other words, the five principal mellows are so great and glorious that they are able to control the Supreme Personality of Godhead. In the material world, however, the so-called siddhis, or perfections, manifest their brightness only as long as one is not interested in devotional service. In other words, the perfection of the karmis, jnaniis, yogiis and others remains attractive only as long as one does not come to the point of devotional service, which is so great and significant that it can control the supreme controller, Krsna.

TEXT 166

‘शुद्धभक्ति हैदेहु है ‘प्रेमा’ उत्पन्न।
अतः शुद्धभक्तिर कहिए ‘लक्षण’॥ १६६॥

‘suddha-bhakti’ haite haya ‘prema’ utpanna
ataeva suddha-bhaktira kahiye ‘lakshaṇa’

SYNONYMS

śuddha-bhakti—pure devotional service without material contaminations;
haite—from; haya—is; premā—love of the Supreme Personality of Godhead;
utpanna—produced; ataeva—therefore; śuddha-bhaktira—of pure devotional service;
kahiye—let me explain; lakshaṇa—the symptoms.

TRANSLATION

“When one is situated in pure devotional service, he develops love of Godhead; therefore let me describe some of the symptoms of pure devotional service.

PURPORT

In Bhagavad-gītā (18.55) it is said: bhaktyā mām abhijānantī yāvān yaś cāsmi tat-tvataḥ. One cannot understand the Supreme Personality of Godhead in truth unless he takes to devotional service.
The lord Instructs Śrīla Rūpa Gosvāmī

**TEXT 167**

अन्याभिलाषितसुन्यायत्वम्।
अनुकुल्येत्यक्रṣṇानुसिलानं भक्तिः उत्तमं। १६७॥

- anyābhilāṣitā-sūnyam
- jñāna-karmādy-anāvṛtam
- ānukūlyena kṛṣṇānu-
- śilānaṁ bhaktir uttama

**SYNONYMS**

anyā-abhilāṣitā-sūnayam—without desires other than those for the service of Lord Kṛṣṇa, or without material desires (such as those for meat-eating, illicit sex, gambling and addiction to intoxicants); jñāna—by the knowledge of the philosophy of the monist Māyāvādīs;* karma—by fruitive activities; ādi—by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sāṅkhya philosophy, and so on; anāvṛtam—uncovered; ānukūlyena—favorable; kṛṣṇa-anuśilam—cultivation of service in relationship to Kṛṣṇa; bhaktiḥ uttama—first-class devotional service.

**TRANSLATION**

“When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.

**PURPORT**

This verse is also found in Śrīla Rūpa Gosvāmī’s Bhakti-rasāmṛta-sindhu (1.1.11). As we can understand from Bhagavad-gītā (9.34 and 18.65), the Supreme Personality of Godhead wants everyone to think of Him always (man-mañ bhava mad-bhaktah). Everyone should become His devotee, not the devotee of a demigod. Everyone should engage in devotional service or arcana Deity worship in the temple. Man-mañ bhava mad-bhakto mad-yājī måṁ namsakuru. Everyone should offer obeisances, from moment to moment, to the Supreme Personality of Godhead. These are the desires of the Supreme Lord, and one who fulfills His desires favorably is actually a pure devotee. Kṛṣṇa wants everyone to surrender unto Him, and devotional service means preaching this gospel all over the world. The Lord says openly in Bhagavad-gītā (18.69): na ca tasmān manuṣyeṣu kaścin me priya-krītamaḥ. One should preach the gospel of Bhagavad-gītā for the benefit of all.

*Here jñāna does not refer to perfect knowledge in devotional service. One has to learn the path of devotional service with full knowledge of the Vedas (bhaktyā śruta-grhitayā—Bhāg. 1.2.12).
of all. *Bhagavad-gītā* is spoken by the Lord so that human society can be perfectly organized from all angles of vision—politically, socially, economically, philosophically and religiously. From any point of view, human society can be reformed by the Kṛṣṇa consciousness movement; therefore one who spreads this philosophy of Kṛṣṇa consciousness for the benefit of all conditioned souls in the universe is perfect in pure devotional service.

The criterion is that a devotee must know what Kṛṣṇa wants him to do. This can be achieved through the medium of the spiritual master who is a bona fide representative of Kṛṣṇa. Śrīla Rūpa Gosvāmī advises, *ādau gurv-āsrayam.* One who is serious in wanting to render pure devotional service to the Lord must take shelter of the spiritual master who comes in the disciplic succession from Kṛṣṇa. *Evarām paramparā-prāptam imarī rājar?ayo viduḥ.* Without accepting a bona fide spiritual master coming in the disciplic succession, one cannot find out the real purpose of devotional service. Therefore one has to accept the shelter of a bona fide spiritual master and agree to be directed by him. The first business of a pure devotee is to satisfy his spiritual master, whose only business is to spread Kṛṣṇa consciousness. *Yasya praśādād bhagavat-praśādah:* if one can satisfy the spiritual master, Kṛṣṇa is automatically satisfied. This is the success of devotional service. This is the meaning of the word ānukūlyena—that is, favorable devotional service to the Lord. A pure devotee has no plans other than those for the Lord’s service. He is not interested in attaining success in mundane activities. He simply wants success in the progress of devotional service. For a devotee, there cannot be worship of others or demigod worship. A pure devotee does not engage himself in such pseudo-devotional service. He is interested only in satisfying Kṛṣṇa. If one lives only for the satisfaction of Kṛṣṇa, he does not have to accept this order or that order. One’s only business should be to satisfy Kṛṣṇa. This process is completely manifest in the activities of the Kṛṣṇa consciousness movement. It has been actually proved that the entire world can accept devotional service without failure. One simply has to follow the instructions of the representative of Kṛṣṇa.

**TEXT 168**

अन्य-वान्धा, अन्य-पूजा चाहिँ ‘ज्ञान’, ‘कर्म’।
अनुकुल्ये सर्वेंश्रीय रुक्क्षानुशीलन || १६८ ||

*anya-vāṇchā, anya-pūjā chaḍī ‘jñāna’, ‘karma’
ānukūlye sarvendriye krṣṇānuśilana
di 168
di 168

**SYNONYMS**

*anya-vāṇchā*—other desires; *anya-pūjā*—other types of worship; *chaḍī’*—giving up; *jñāna*—material knowledge; *karma*—material activities; *ānukūlye—*
favorably; *sarva-indriye*—with all the senses; *kṛṣṇa-anuśilana*—cultivation of Kṛṣṇa consciousness.

**TRANSLATION**

“A pure devotee must not cherish any other desire than to serve Kṛṣṇa. He should not offer worship to the demigods or to mundane personalities. He should not cultivate artificial knowledge, which is devoid of Kṛṣṇa consciousness, and he should not engage himself in anything other than Kṛṣṇa conscious activities. One must engage all one’s purified senses in the service of the Lord. This is the favorable execution of Kṛṣṇa conscious activities.

**TEXT 169**

�ই  ‘সুদ্ধভক্তি’—ইহা হৈতে  ‘প্রেমা’ হয় । 
পঞ্চরাত্রে, ভাগবতে এই লক্ষণ কয় ॥ ১৬৯ ॥

*ei śuddha-bhakti*—ihā haite ‘prema’ haya 
pañcarātre, bhāgavate ei lakṣaṇa kaya

**SYNONYMS**

*eι—this; śuddha-bhakti—pure devotional service; ihā haite—from which; prema—unalloyed love of Kṛṣṇa; haya—there is; pañcarātre—in the Vedic literature known as the Pañcaratras; bhāgavate—also in the Śrimad-Bhāgavatam; ei—these; lakṣaṇa—symptoms; kaya—are described.

**TRANSLATION**

“These activities are called śuddha-bhakti, pure devotional service. If one renders such pure devotional service, he develops his original love for Kṛṣṇa in due course of time. In Vedic literatures like the Pañcaratras and Śrimad-Bhāgavatam, these symptoms are described.

**PURPORT**

One has to develop his devotional service under the directions of a pure devotee, the spiritual master, and in accordance with the Vedic directions given in the Pañcarātra and Bhāgavatam systems. The Pañcarātra system includes methods of temple worship, and the Bhāgavatam system includes the spreading of Kṛṣṇa conscious philosophy through the recitation of Śrimad-Bhāgavatam and the discussion of philosophy with people who are interested. Through discussion, one can create an interest and understanding of the Pañcarātra and Bhāgavatam systems.
TEXT 170

sarvopādhi-vinirmuktam
tat-paratvena nirmalam
hrṣikeśaḥ hrṣikeśa-
sevanam bhaktiḥ ucyate

SYNONYMS

sarv-upādhi-vinirmuktam—free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; tat-paratvena—by the sole purpose of serving the Supreme Personality of Godhead; nirmalam—uncontaminated by the effects of speculative philosophical research or fruitive activity; hrṣikeṇa—by purified senses freed from all designations; hrṣikeśa—of the master of the senses; sevanam—the service to satisfy the senses; bhaktiḥ—devotional service; ucyate—is called.

TRANSLATION

"'Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified.'"

PURPORT

This verse quoted from the Nārada-pañcarātra is found in Bhakti-rasāmṛta-sindhu (1.1.12).

TEXT 171

mad-guṇa-śruti-mātreṇa
mayī sarva-guḥāṣaye
manogatir avicchinā
yathā gangāṁbhaso ‘mbudhau
SYNONYMS

mat—of Me; guṇa—of the qualities; śruti-mātreya—only by hearing; mayi—to Me; sarva-guhā—in all hearts; āśaye—who am situated; manāḥ-gatiḥ—the movement of the mind; avicchinnā—unobstructed; yathā—just as; gaṅgā-ambhasaḥ—of the celestial waters of the Ganges; ambudhau—to the ocean.

TRANSLATION

“Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me. I reside in the hearts of all.

PURPORT

This verse and the following three verses quoted from Śrīmad-Bhāgavatam (3.29.11-14), were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

TEXT 172

lakṣaṇaṁ bhakti-yogasya
nirguṇasya hy udāḥtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

SYNONYMS

lakṣaṇam—the symptom; bhakti-yogasya—of devotional service; nirguṇasya—beyond the three modes of nature; hi—certainly; udāḥtam—is cited; ahaituki—causeless; avyavahitā—uninterrupted; yā—which; bhaktiḥ—devotional service; puruṣottame—to the Supreme Personality of Godhead.

TRANSLATION

“These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

TEXT 173

sālakāsaṁcitānāṁjñāna-viśeṣaṁ-jñāna-viśeṣaṁ svamipūtaḥ
Dīdhīyamāṁ nṝṇamāṁ bhīma māṇeṣvone jānāṁ

SYNONYMS

śālakāśānti—sīmāpana—sīmāpana svamipūtaḥ

TRANSLATION

“These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.
śālōkya-sārṣṭi-sāmipya-
sārūpyaikatvam apy uta
diyamānāṁ na grhṇanti
vinā mat-sevaṁ janāḥ

SYNONYMS
śālōkya—being on the same planet as Me; sārṣṭi—having opulence equal to Mine; sāmipya—having direct association with Me; sārūpya—having the same form as Me; eka-tvam—oneness with Me; api—even; uta—or; diyamānāṁ—being given; na—not; grhṇanti—accept; vinā—without; mat-sevaṁ—My service; janāḥ—the devotees.

TRANSLATION
"'My devotees do not accept śālōka, sārṣṭi, sārūpya, sāmipya or oneness with Me—even if I offer these liberations—in preference to serving Me.

TEXT 174

sa eva bhakti-yogākhyā
ātyantika udāḥṛtah
yenātivrajya triguṇāṁ
mad-bhāvāyopapadyate

SYNONYMS
saḥ—that (having the above symptoms); eva—certainly; bhakti-yoga-ākhyā—called bhakti-yoga; ātyantikaḥ—the ultimate goal of life; udāḥṛtah—described as; yena—by which; ativrajya—transcending; tri-guṇam—the three modes of material nature; mad-bhāvāya—for direct touch with Me, the Supreme Personality of Godhead, and My nature; upapadyate—one becomes qualified.

TRANSLATION
"'Bhakti-yoga, as described above, is the ultimate goal of life. By rendering devotional service to the Supreme Personality of Godhead, one transcends the modes of material nature and attains the spiritual position on the platform of direct devotional service.'

TEXT 175

bhūtikasya jīvaḥ prabhu-bhaktaṁ yaṁ moneḥ haṁ
saṁsthānam sarasaṁ ānupalvam na haṁ || 175 ||
bhukti-mukti ādi-vāṇchā yadi mane haya
sādhana karile prema utpanna nā haya

SYNONYMS

bhukti—material enjoyment; mukti—to become liberated from material bondage; ādi—and so on; vāṇchā—desires; yadi—if; mane—in the mind; haya—are; sādhana karile—even executing devotional service according to the regulative routine; prema—real love of Kṛṣṇa; utpanna—awakened; nā—not; haya—is.

TRANSLATION

“If one is infected with the desire for material enjoyment or material liberation, he cannot rise to the platform of pure loving service unto the Lord, even though he may superficially render devotional service according to the routine regulative principles.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that if one maintains within his heart the desire to enjoy the result of good work, or, being embarrassed by the material world, the desire to get out of material entanglement, one will never be able to attain the transcendental mellows of devotional service. In other words, one must not desire material profit when rendering devotional service. Even if one follows all the sixty-four regulative principles, he cannot attain pure devotional service with a contaminated heart.

TEXT 176

bhukti-mukti-sprhā yāvat
piśācī hṛdi vartate
tāvad bhakti-sukhasyatra
katham abhyudayo bhavet

SYNONYMS

bhukti—for material enjoyment; mukti—and for liberation from material existence; sprhā—desire; yāvat—as long as; piśācī—the witches; hṛdi—within the heart; vartate—remain; tāvad—that long; bhakti—of devotional service; sukhasya—of the happiness; atra—here; katham—how; abhyudayaḥ—awakening; bhavet—can there be.
TRANSLATION

“The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (1.2.22).

TEXT 177

साधन-भक्ति हैते हैय ‘रति’ं उदय ॥
रति गाठू हैले तार ‘प्रेम’ नाम कया ॥ १७७ ॥

sādhana-bhakti haite haya ‘ratira’ udaya
rati gāḍha haile tāra ‘prema’ nāma kaya

SYNONYMS

sādhana-bhakti—the process of regularly rendering devotional service; haite—from; haya—there is; ratira—of attachment; udaya—the awakening; rati—such attachment; gāḍha haile—becoming thick; tāra—of this; prema—love of Godhead; nāma—the name; kaya—is said.

TRANSLATION

“By regularly rendering devotional service, one gradually becomes attached to the Supreme Personality of Godhead. When that attachment is intensified, it becomes love of Godhead.

PURPORT

Bhakti-rasāmṛta-sindhu (1.2.2) gives the following information about sādhana-bhakti:

kṛtisādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prakātyam hṛdi sādhyatā

The process of devotional service—beginning with chanting and hearing—is called sādhana-bhakti. This includes the regulative principles that are intended to
awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenseless chanting of the holy names of the Lord, one's original dormant Kṛṣṇa consciousness is awakened. This awakening to Kṛṣṇa consciousness is the beginning of sādhana-bhakti. This can be divided into many different parts, including faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa. The word rati is explained in the Bhakti-rasāmṛta-sindhu (1.3.41) as follows:

vyaktarā maśmātevāntar-
lakṣyate rati-lakṣaṇam
mumukṣu-prabhirināṁ ced
bhaved eṣā ratiḥ na hi

"When a tenderness of the heart is manifest, there is rati, or attachment. Those who are interested in being liberated from material bondage must manifest this tenderness called rati." This attachment is not like material attachment. When one is liberated from material contamination, the awakening of attachment for Kṛṣṇa's service is called rati. In the material world there is attachment for material enjoyment, but this is not rati. Transcendental rati can be awakened only on the spiritual platform. Ecstatic love for Kṛṣṇa (prema) is described in the Bhakti-rasāmṛta-sindhu (1.41) as follows:

samyāṅ maṇīta-svānto
mamātvātiśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate

"When the heart is completely softened and devoid of all material desires and when one’s emotional feelings become very strong, one becomes very much attached to Kṛṣṇa. Such purified emotion is known as pure love."

TEXT 178

prema vrddhi-krame nāma—sneha, māna, praṇaya
rāga, anurāga, bhāva, mahābhāva haya || 178 ||

prema vrddhi-krame nāma——sneha, māna, praṇaya
rāga, anurāga, bhāva, mahābhāva haya
SYNONYMS

prema—ecstatic love for God; vrddhi-krame—in terms of progressive increase;
näma—named; sneha—affection; mäna—abhorrence; prañaya—love; råga—attachment; anuråga—further attachment; bhava—ecstasy; mahå-bhava—great ecstasy; haya—are.

TRANSLATION

“The basic aspects of prema, when gradually increasing to different states, are affection, abhorrence, love, attachment, further attachment, ecstasy and great ecstasy.

PURPORT

In Bhakti-rasårñtra-sindhu, (3.2.84) sneha (affection) is described as follows:

sândras citta-dravair kurvan  
premä ’sneha’ itüryate  
küññikasyäpi neha syäd  
viśleṣasya sahïñëta

“That aspect of prema in which the melting of the heart for the lover is concentrated is called sneha, or affection. The symptom of such affection is that the lover cannot for a moment remain without the association of the beloved.” A description of mäna can be found in Madhya-lilä (Chapter Two, verse 66). Similarly, a description of prañaya is also there. As far as råga is concerned, Bhakti-rasårñtra-sindhu says (3.2.87) says:

snehaḥ sa rågo yena syät  
sukharin duhkham api sphuṭam  
tat-sambandha-lave ’py atra  
pritiḥ prañä-vidyayair api

“That stage at which affection for the beloved converts unhappiness into happiness is called råga, or attachment. When one has such attachment for Krüña, he can give up his own life to satisfy his beloved Krüña.” Anuråga, bhava and mahåbhava are described in the Sixth Chapter of Madhya-lilä, verse 13. The purport to that verse explains adhirüñha-mahåbhava.

TEXT 179

१७९

नये बीज, ईंकु, रस, गुड़, खुदु-सार।
शर्करा, सिता, मिछौर, उत्पून-मिछौर अर।
The Lord Instructs Śrīla Rūpa Gosvāmī

**SYNONYMS**

yaiche—just like; bija—the seed; ikṣu—the sugarcane plant; rasa—the juice; guḍa—molasses; khaṇḍa-sāra—dry molasses; śārkarā—sugar; sitā—candy; michari—rock candy; uttama-michari—lozenges; āra—and.

**TRANSLATION**

“The gradual development of love may be compared to different states of sugar. First there is the seed of the sugarcane, then sugarcane and then the juice extracted from the cane. When this juice is boiled, it forms a liquid molasses, then a solid molasses, then sugar, candy, rock candy and finally lozenges.

**TEXT 180**

एँ सब कृष्णभक्ति-रसेः स्थायियाः।
स्थायियाः मिले यदि विभावः, अनुभावः ॥ १८० ॥

ei saba kṛṣṇa-bhakti-rasera sthāyībāva
sthāyībāve mile yadi vibhāva, anubhāva

**SYNONYMS**

ei saba—all these; kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; rasera—of the mellows; sthāyī-bāva—continuous existence; sthāyī-bhāve—in this continuous existence; mile—one meets; yadi—if; vibhāva—special ecstasy; anubhāva—subecstasy.

**TRANSLATION**

“All these stages combined are called sthāyībāva, or continuous love of Godhead in devotional service. In addition to these stages, there are vibhāva and anubhāva.

**PURPORT**

Attachment for Kṛṣṇa never wanes; it increases more and more as one attains different stages. All the stages together are called sthāyībāva, or continuous existence. The nine forms of devotional service are śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāśyam sakhyam ātma-nivedanam. When continuous love of Godhead is mixed with the processes of devotional ser-
vice, it is called vibhāva, anubhāva, sāttvika and vyabhicāri. The devotee thus enjoys a variety of transcendental bliss. In his Amṛta-pravāha-bhāṣya, Śrīla Bhakti-vinoda Ṭhākura states that anubhāva can be divided into thirteen categories: (1) dancing, (2) rolling on the ground, (3) singing, (4) yelling, (5) jumping, (6) making loud noises, (7) yawning, (8) heavy breathing, (9) not caring for public opinion, (10) discharging saliva, (11) roaring laughter, (12) unsteadiness and (13) hiccupping. These are the symptoms of anubhāva. Thus the transcendental mellowes are experienced in different stages. Similarly, there are many other forms of expression that have been analytically studied by the Gosvāmīs. In Bhakti-rasamrta-sindhu, Rūpa Gosvāmī gives each and every symptom a particular name.

TEXT 181

**SYNONYMS**

sāttvika-vyabhicāri-bhavera milane
krṣṇa-bhakti-rasa haya amṛta āsvādane

**TRANSLATION**

“When the higher standard of ecstatic love is mixed with the symptoms of sāttvika and vyabhicāri, the devotee relishes the transcendental bliss of loving Kṛṣṇa in a variety of nectarean tastes.”

TEXT 182

**SYNONYMS**

yaiche—just as; dadhi—yogurt; sitā—sugar candy; ghṛta—clarified butter; marica—black pepper; karpūra—camphor; milane—in mixing together; rasālā—very tasteful; haya—becomes; amṛta—nectarean; madhura—and sweet.
TRANSLATION

“These tastes are like a combination of yogurt, sugar candy, ghee [clarified butter], black pepper and camphor and are as palatable as sweet nectar.

TEXTS 183-184

bhakta-bhede rati-bhed pañca parakāra
śānta-rati, dāsyā-rati, sakhyā-rati āra
vātsalya-rati, madhura-rati,—ei pañca vibheda
rati-bhede kṛṣṇa-bhakti-rase pañca bheda

SYNONYMS

bhakta-bhede—according to varieties of devotees; rati-bheda—the different attachments; pañca parakāra—five categories; śānti-rati—neutral appreciation; dāsyā-rati—attachment in a service attitude; sakhyā-rati—attachment by friendly appreciation; āra—also; vātsalya-rati—attachment by paternal affection; madhura-rati—attachment by conjugal love; ei—these; pañca—five; vibheda—divisions; rati-bhede—by attachment on different platforms; kṛṣṇa-bhakti-rase—in mellows derived from devotional service to Kṛṣṇa; pañca—five; bheda—varieties.

TRANSLATION

“According to the devotee, attachment falls within the five categories of śānta-rati, dāsyā-rati, sakhyā-rati, vātsalya-rati and madhura-rati. These five categories arise from the devotees’ different attachments to the Supreme Personality of Godhead. The transcendental mellows derived from devotional service are also of five varieties.

PURPORT

Śānta-rati is described in Bhakti-rasāmṛta-sindhu (2.5.16, 17, 18) as follows:

mānase nirvikalpatvarṁ
śama ity abhidhiyate
“When one is completely free from all doubts and material attachments, he at­
tains the neutral position called śānta.”.

vihāya viṣayonmukhyarat
nijānanda-sthitir yataḥ
ātmanāḥ kathyate so 'tra
svabhāvaḥ śama ity asau

prāyaḥ śama-pradhānānāṁ
mamātā-gandha-varjita
paramātmatayā kṛṣṇe
jātā śānta-ratir matā

The śānta-rati realization of Kṛṣṇa is in the neutral stage between the conception
of impersonalism and personalism. This means that one is not very strongly at­
tached to the personal feature of the Lord. An appreciation of the greatness of the
Lord is called śānta-rati. This is attachment not to the personal feature but to the
impersonal feature. Generally, one in this stage is attached to the Paramātmā
feature of the Supreme Personality of Godhead.

iśvaraḥ sarva-bhūtānāṁ
ḥṛd-deśe 'ṛjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyāya

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

On the strength of this statement from Bhagavad-gītā, we can understand that
in the śānta-rasa, a devotee sees the Lord's representation everywhere. Dāsyā-rati
is explained in the Bhakti-rasāmṛta-sindhu (2.5.27) thus:

svasmād bhavanti ye nyūnas
te 'nugrāhyā harer matāḥ
ārādhyatvātmikā teṣāṁ
ratiḥ pritir itīritā
tatrāsaktikṛd anyatra
priti-sarīṛhāriṇi hy asau

When the Supreme Lord in His localized aspect is appreciated and a great devo­
tee understands his subordinate position, not only does he surrender to the
Supreme Personality of Godhead, but, due to his subordinate position, he wishes
to render some service and thus become favored by the Supreme Personality of Godhead. A devotee in the śaṅta-rati is not very much willing to render service to the Lord, but a devotee in the dāsya-rati voluntarily wants to render service. Due to this attitude, the devotee in the dāsya-rati realizes the Supreme Personality of Godhead more fully than a devotee in the śaṅta-rati. He considers the Lord to be a worshipable object, and this means that his attachment for the Lord increases. On the dāsya-rati platform a devotee is attached to rendering service to the Lord, and he is detached from material activities. The śaṅta-rati is neither material nor spiritual, but the dāsya-rati is actually on the spiritual platform. There is no attachment for material things on the spiritual platform. A devotee in dāsya-rati has no attachment for anything but Kṛṣṇa's service.

Sakhyā-rati is described in Bhakti-rasāmṛta-sindhu (2.5.30) as follows:

\[
\begin{align*}
\text{ye syus tulyā mukundasya} \\
\text{te sakhāyah satāṁ matāh} \\
\text{sāmyād viśrambha-rūpaiśāṁ} \\
\text{ratiḥ sakhyam ihocaye}
\end{align*}
\]

According to the opinion of advanced devotees and learned scholars, a devotee in sakhyā-rati feels equal to the Supreme Personality of Godhead. This is a relationship in friendship. Due to having a friendly relationship with the Lord, not only is one free from material attachment, but one believes in equal dealings with the Supreme Personality of Godhead. This is called sakhyā-rati. The sakhyā-rati devotee is so advanced that he treats the Lord on an equal level and even exchanges joking words. Although one is never equal to the Supreme Personality of Godhead, the sakhyā-rati devotee feels equal to the Lord, and he does not feel guilty because of this. Actually it is offensive to consider oneself equal to the Lord. The Māyāvādīs consider themselves equal to the Lord, but such feelings entail bereavement because they are material. The sakhyā-rati, however, is a feeling experienced in the mind by a pure devotee, and he is eternally related with the Supreme Personality of Godhead in that feeling.

Vātsalya-rati is described as follows in the Bhakti-rasāmṛta-sindhu (2.5.33):

\[
\begin{align*}
\text{guravo ye harer asya} \\
\text{te pūjyā iti viśrutāḥ} \\
\text{anugrahaṁyā teṣāṁ} \\
\text{ratir vātsalyam ucyate} \\
\text{idarṁ lālana-bhavyāśiś} \\
\text{cibuka-sparśanādi-kṛt}
\end{align*}
\]

When a living entity is situated on the platform of vātsalya-rati, he thinks of the Supreme Personality of Godhead in His childhood feature. In this feature, the Lord
has to be protected by the devotee, and at this time the devotee takes the position of being worshiped by the Supreme Personality of Godhead. The feelings of paternal love are called vatsalya-rati. When the devotee is situated on this platform, he wants to maintain the Lord like a son, and he desires all good fortune for the Lord. He offers blessings to the Lord by touching His feet and head.

Madhura-rati, or attachment in conjugal love, is described as follows:

mitho harer mṛgākṣyāś ca
sambhogasyādi-kāranam
madhurāpara-paryāyā
priyatākhyoditā ratiḥ
asyāṃ katākṣa-bhrūkṣepa-
priya-vāni-smitādayah

The conjugal relationship is experienced between the Supreme Personality of Godhead and the young damsels of Vrajabhūmi, and due to their conjugal love they continuously exist in eight kinds of remembrances called madhura-rati. This intimate relationship brought about by conjugal love produces movements of the eyebrows, glancing, sweet words and exchanges of joking words.

TEXT 185

śānta, dāsya, sakhya, vātsalya, madhura-rasa nāma
krṣṇa-bhakti-rasa-madhya e paṇca pradhāna

SYNONYMS

śānta—neutrality; dāsya—servitude; sakhya—friendship; vātsalya—paternal affection; madhura-rasa—conjugal love; nāma—different names; krṣṇa-bhakti—of devotional service to the Supreme Personality of Godhead; rasa—the mellows; madhya—among; e—these; paṇca—five; pradhāna—chief.

TRANSLATION

“The chief transcendental mellows experienced with the Supreme Personality of Godhead are five—śānta, dāsya, sakhya, vātsalya and madhura.

TEXT 186
hasyо 'dbhutas tathа virаh
karunа raudrа ity api
bhayanakaх sa bibhatsa
iti gaunаs ca saptadhа

SYNONYMS

hasyа-lаughtеr; adbhuta—wоndеr; tathа—tеn; virа—chivalrу; karunа—compassion; raudrа—anger; ity—thuѕ; api—also; bhayanakaх—fear; sah—that; bibhatsa—disaster; iti—thus; gaunа—indirect; ca—also; saptadhа—seven kinds.

TRANSLATION

"Besides the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

This verse is found in Bhakti-rasаmṛta-sindhu (2.5.116).

TEXT 187

हास्य, अद्भुत, वीर, करुण, रौद्र, बीमारत्स, भय।
पञचविभक्तं गोपं सप्तरस हय। १८७॥

hasyа, adbhuta, vira, karunа, raudrа, bibhatsa, bhaya
pañcа-vidha-bhaktе gaunа saptа-rasa haya

SYNONYMS

hasyа—laughter; adbhuta—wonder; vira—chivalry; karunа—pathetic feeling; raudrа—anger; bibhatsa—disaster; bhaya—fearfulness; pañcа-vidha-bhaktе—five kinds of devotees; gaunа—indirect; saptа-rasa—seven kinds of mellows; haya—there are.

TRANSLATION

"In addition to the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

Śаntа-bhaktе-rаса is described in Bhakti-rasаmṛta-sindhu (3.1.4, 5, 6) as follows:

vaksyamаnаir vibhаvādyaih
śаминаḥ svаdyatаm gатах
sthаyī śаnti-rаtіr dhаrіаіh
śаntа-bhaktе-rаса smrtaḥ
When śānta-rātī (neutral attraction) is continuously existent and mixed with ecstatic emotion, and when the devotee relishes that neutral position, it is called śānta-bhakti-rāsa. Śānta-bhakti-rāsa devotees generally relish the impersonal feature of the Supreme Personality of Godhead. Since their taste of transcendental bliss is incomplete, it is called aghana, or not concentrated. A comparison is made between ordinary milk and concentrated milk. When the same devotee goes beyond the impersonal and tastes the service of the Supreme Personality of Godhead in His original form as sac-cid-ānanda-vigraha, the taste is called concentrated (ghanā) transcendental bliss. Sometimes the devotees in the śānta-rāsa relish transcendental bliss after meeting the Supreme Personality of Godhead, but this is not comparable to the transcendental bliss relished by the devotees situated in dāsya-rāsa, the transcendental mellow in which one renders service to the Supreme Personality of Godhead.

Dāsya-rāsa, or dāsya-bhakti-rāsa, is described in Bhakti-rasāmṛta-sindhū (3.2.4,5) as follows:

ātmocitair vibhāvādyaiḥ
prītir āśvādaniyatām
nītā cetasi bhaktānām
prīti-bhakti-raso mataḥ

anugrāhyasya dāsatvāl
läyatyād apy ayaṁ dvīdha
bhidyate sambhrama-prīto
gaurava-prīta ity api

When according to the desires of the spirit soul the living entity develops love for the Supreme Personality of Godhead, this beginning of love is called dāsya-bhakti-rāsa. Dāsya-bhakti-rāsa is divided into two categories called sambhrama-dāsya and gaurava-dāsya. In the sambhrama-dāsya, the devotee renders respectful service to the Supreme Personality of Godhead, but in the more advanced gaurava-dāsya, his service takes the form of giving protection to the Lord.

Sakhyā-bhakti-rāsa is described as follows in Bhakti-rasāmṛta sindhū (3.3.1):

sthāyībhāvo vibhāvādyaiḥ
sakhyam ātmocitair iha
nītā citte satāṁ puṣṭīṁ
rasaḥ preyānudīryate

"According to one's original consciousness, ecstatic emotions are exhibited as continuously existing in eternity. When this stage of Kṛṣṇa consciousness is mature, it is called preyo-rasa or sakhya-bhakti-rasa."

Vātsalya-bhakti-rasa is described in Bhakti-rasāmṛta-sindhu (3.4.1) as follows:

vibhāvādyais tu vātsalyaṁ
sthāyī puṣṭīṁ upāgataḥ
eṣa vatsala-nāmātra
prokto bhakti-raso buddhaiḥ

"When eternally existing love of Godhead transforms into paternal love and is mixed with corresponding emotions, that stage of spiritual existence is described by learned devotees as vātsalya-bhakti-rasa."

Madhura-bhakti-rasa is described in Bhakti-rasāmṛta-sindhu (3.5.1) as follows:

ātmocitair vibhāvādyaiḥ
puṣṭīṁ nītā satāṁ hṛdi
madhurākhyo bhaved bhaktir
aso 'sau madhurā ratiḥ

"If in accordance with one's own natural development in Kṛṣṇa consciousness one's attraction leans toward conjugal love within the heart, that is called attachment in conjugal love, or madhura-rasa."

Similarly, hāsyā, adbhuta, vīra, karuṇa, raudra, bhaya and bibhatsa—the seven indirect mellows—are explained in Bhakti-rasāmṛta-sindhu. The hāsyā-bhakti-rasa, laughing devotion, is explained as follows (B.r.s. 4.1.6):

vakṣyamānair vibhāvādyaiḥ
puṣṭīṁ hāsa-ratir gatā
hāsyā-bhakti-raso nāma
buddhair eṣa nigadyate

"When through devotional service a laughing attachment to Kṛṣṇa is developed, it is called hāsyā-bhakti-rasa by learned scholars."

Similarly, adbhuta-rasa is described in Bhakti-rasāmṛta-sindhu (4.2.1):

ātmocitair vibhāvādyaiḥ
svādyatvarīṁ bhakta-cetasi
sā vismaya-ratir nītād-
bhuto-bhakti-raso bhavet
“When one’s general attachment is fixed in wonder, it is called \textit{adbhuta-bhakti-rasa}.”

\textbf{Vira-bhakti-rasa} is described (B.r.s. 4.3.1):

\begin{verbatim}
  saivotsaha-ratiḥ sthāyi
  vibhāvādyair niṣocitaḥ
  āniyamānā svādyātvair
  vīra-bhakti-raso bhavet
  yuddha-dāna-dayā-dharmaīś
caturdhā-vīra ucyate
\end{verbatim}

“When attachment to \textit{Krṣṇa} mixes with the bellicose tendency, the charitable tendency or the merciful tendency in the heart of the devotee, such devotion is called \textit{vira-bhakti-rasa}.”

\textbf{Karuṇa-bhakti-rasa} is described as follows (B.r.s. 4.4.1):

\begin{verbatim}
  atmocitair vibhāvādyair
  nītā puṣṭīṁ saṭāṁ hṛḍi
  bhavec chokha-ratir bhakti-raso hi karuṇābhidhaḥ
\end{verbatim}

“When one’s devotional attitude and attachment for \textit{Krṣṇa} is mixed with lamentation, it is called \textit{karuṇa-bhakti-rasa}.”

Similarly, \textbf{raudra-bhakti-rasa} is described as follows (B.r.s. 4.5.1):

\begin{verbatim}
  nītā krodha-ratīḥ puṣṭīṁ
  vibhāvādyair niṣocitaiḥ
  hṛḍi bhakta-janasyaśau
  raudra-bhakti-raso bhavet
\end{verbatim}

“When devotion is mixed with anger in the heart of the devotee, the taste is called \textit{raudra-bhakti-rasa}.”

\textbf{Bhayānaka-bhakti-rasa} is described as follows (B.r.s. 4.6.1):

\begin{verbatim}
  vakṣyamāṇair vibhāvādyaiḥ
  puṣṭīṁ bhaya-ratir gatā
  bhayānakābhidho bhakti-raso dhīrair uḍīryate
\end{verbatim}

“When devotion is mixed with fear, it is called \textit{bhayānaka-bhakti-rasa}.”

\textbf{Bībhatsa-bhakti-rasa} is described as follows (B.r.s. 4.7.1):
puṣṭīr nija-vibhāvādyair
jugupsā-ratir āgatā
asau bhakti-raso dhirair
bibhatsākhya itiryaite

“When one’s attachment for Kṛṣṇa develops in an abominable way, and the devotee enjoys it, that is called bibhatsa-bhakti-rasa.”

In conclusion, when a pure devotee is situated in any of the five principal mellow (sānta, dāsyā, sakhyā, vātsalya and madhura), and the mellow is mixed with the seven indirect bhakti-rasas (hāsya, abdhuta, vīra, karuṇa, raudra, bhayānaka and bibhatsa), the indirect mellows become prominent.

SYNONYMS
panca-rasa—five direct transcendental mellows; sthāyi—permanently existing; vyāpi—expanded; rahe—remain situated; bhakta-mane—in the heart of a devotee; sapta gaunā—seven indirect mellows; āgantuka—accidental; pāiye—appearing; kārane—under certain conditions.

TRANSLATION
“The five direct transcendental mellows of devotional service are permanently situated in the heart of the devotee, whereas the seven indirect emotions appear suddenly under certain conditions and appear more powerful.

SYNONYMS
santa-bhakta—the neutral devotees; nava—nine; yogendra—saintly persons; sanaka-ādi āra—and the four Kumāras, headed by Sanaka; dāsyā-bhāva-bhakta—
devotees in dāśya-rasa; sarvatra sevaka aprā—similar innumerable servants everywhere.

TRANSLATION

"Examples of śānta-bhaktas are the nine Yogendraś and the four Kumāras. Examples of devotees in dāśya-bhakti are innumerable, for such devotees exist everywhere.

PURPORT

The nine Yogendraś are Kavi, Havi, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Draviḍa (Drumila), Camasa and Karabhājana. The four Kumāras are Sanaka, Sanandana, Sanat-kumāra and Sanātana. The servant devotees in Gokula are Raktaka, Citraka, Patraka and so on. In Dvārakā there are servants like Dāruka, and in the Lord’s pastimes in the material world there are servants like Hanumān.

TEXT 190

sākhya-bhakta—śrīdāmādi, pure bhimārjuna
vatsalya-bhakta—mātā pitā, yata guru-jana

SYNONYMS

sākhya-bhakta—devotees in fraternity; śrīdāmā-ādi—of Śrīdāma and others;
pure—in Dvārakā; bhima-arjuna—Bhima and Arjuna; vatsalya-bhakta—devotees in parental love; mātā pitā—the mother and father; yata guru-jana—all other similarly superior persons.

TRANSLATION

"In Vṛndāvana, examples of devotees in fraternity are Śrīdāma and Sudāmā; in Dvārakā the Lord’s friends are Bhima and Arjuna; in Vṛndāvana the devotees in parental love are mother Yasodā and father Nanda Mahārāja, and in Dvārakā the Lord’s parents are Vasudeva and Devaki. There are also other superior persons who are devotees in parental love.

TEXT 191
The lord Instructs Śrīla Rūpa Gosvāmī

193

madhura-rase bhakta-mukhya—vraje gopi-gaṇa
mahīśi-gaṇa, lakṣmi-gaṇa, asaṅkhya gaṇana

SYNONYMS

madhura-rase—in the mellow of conjugal love; bhakta-mukhya—the chief devotees; vraje—in Vṛndāvana; gopi-gaṇa—the gopīs; mahīśi-gaṇa—the queens in Dvārakā; lakṣmi-gaṇa—the goddesses of fortune in Vaikuṇṭha; asaṅkhya gaṇana—of innumerable reckoning.

TRANSLATION

“The chief devotees in conjugal love are the gopīs in Vṛndāvana, the queens in Dvārakā and the goddesses of fortune in Vaikuṇṭha. These devotees are innumerable.

TEXT 192


duśkhānaḥ kṛṣṇa-rati haya duita prakāra
aiśvarya-jñāna-miśrā, kevalā-bhedā āra

SYNONYMS

punah—again; kṛṣṇa-rati—attachment for Kṛṣṇa; haya—becomes; duita—twofold; prakāra—varieties; aiśvarya-jñāna-miśrā—knowledge of Kṛṣṇa mixed with a reverential attitude; kevalā—pure attachment; bheda—division; āra—other.

TRANSLATION

“Attachment for Kṛṣṇa is divided into two categories. One is attachment with awe and reverence, and the other is pure attachment without reverence.

TEXT 193

gokule ‘kevalā’ rati—aiśvarya-jñāna-hina
puri-dvaye, vaikuṇṭhādye—aiśvarya-praviṇa
SYNONYMS

gokule—in Gokula Vrndavana; kevala rati—flawless attachment; aishvarya-jnana-hina—without reverential considerations; puri-dvaye—in two puris, namely Mathura Pur and Dvaraka Pur; vaikuntha-adye—in the Vaikuntha planets; aishvarya-pravina—prominence of awe and reverence.

TRANSLATION

“Pure attachment without reverence is found in Goloka Vrndavana. Attachment in which awe and reverence are prominent is found in the two cities Mathura and Dvaraka and in Vaikuntha.

TEXT 194

aiśvarya-jnāna-prādhānē sāṅkucita priti
dekhiya nā māne aiśvarya—kevalā riti

SYNONYMS

aiśvarya-jnāna-prādhānē—in the predominance of awe and veneration; sāṅkucita—crippled; priti—love; dekhiya—seeing; nā māne—does not care; aiśvarya—opulence; kevalā riti—that is the symptom of pure devotional service.

TRANSLATION

“When opulence is very prominent, love of Godhead is somewhat crippled. According to kevala devotion, however, even though the devotee sees the unlimited potency of Kṛṣṇa, he considers himself equal with Him.

TEXT 195

śānta-dāṣya-rase aishvarya kāhān uddipana
vātsalya-sakhya-madhure ta’ kare saṅkocana

SYNONYMS

śānta-dāṣya-rase—in the transcendental mellows of neutrality and servitude; aishvarya—opulence; kāhān—somewhere; uddipana—manifested; vātsalya-
sakhyā-madhure—in fraternal love, paternity and conjugal love; ta’—certainly; kare—does; saṅkocana—minimizing.

**TRANSLATION**

“On the transcendental platform of neutrality and service, sometimes the opulence of the Lord is prominent. However, in the transcendental mellow of fraternal, paternal and conjugal love, the opulence is minimized.

**TEXT 196**

বসুবদ-দেবকীর কৃষ্ণ চরণ বন্ধিল।
এখানবাসনে হঠাৎ মনে ভয় হইল। ১৯৬॥

vasudeva-devakīra kṛṣṇa carāṇa vandila
aiśvarya-jīnāne duṇḍhāra mane bhaya haila

**SYNONYMS**

vasudeva-devakīra—of Vasudeva and Devaki; kṛṣṇa—Lord Kṛṣṇa; carāṇa—to the lotus feet; vandila—offered prayers; aiśvarya-jīnāne—because of knowledge of the opulence; duṇḍhāra—of both of them; mane—in the minds; bhaya haila—there was fear.

**TRANSLATION**

“When Kṛṣṇa offered prayers at the lotus feet of His mother and father, Vasudeva and Devaki, they both felt awe, reverence and fear due to knowledge of His opulences.

**TEXT 197**

দেবকী বসুবদমণ্ডল বিজ্ঞায় জগদীষ্ঠে।
কৃতসংবর্ণনৌ পুত্রেী স্বজাতে ন শঙ্কিতে। ১৯৭॥

devaki vasudevaś ca
vijñāya jagat-īśvarau
kṛta-saṅvandanau putrau
sasvajāte na śaṅkitau

**SYNONYMS**

devaki—Devaki; vasudevah—Vasudeva; ca—and; vijñāya—understanding; jagat-īśvarau—the two Lords of the universe; kṛta-saṅvandanau—having paid obeisances; putrau—the two sons Kṛṣṇa and Balarama; sasvajāte—embraced; na—not; śaṅkitau—being frightened.
"When Devaki and Vasudeva understood that their two sons Kṛṣṇa and Balarāma, who had paid obeisances to them, were the Supreme Personality of Godhead, they became fearful and did not embrace Them."

This verse quoted from Śrīmad-Bhagavatam (10.44.51) refers to the killing of Kaṁsa by Kṛṣṇa and Balarāma. Vasudeva and Devaki saw their son kill the powerful demon Kaṁsa, and after this they were immediately released from their shackles. Balarāma and Kṛṣṇa then offered respects to Devaki and Vasudeva. Both father and mother wanted to embrace their sons, but they understood that Kṛṣṇa and Balarāma were the Supreme Personality of Godhead, and they therefore hesitated to embrace Them. Their parental love for Kṛṣṇa and Balarāma was therefore hampered and decreased by awe and reverence.

"When Kṛṣṇa manifested His universal form, Arjuna became reverent and fearful, and he begged forgiveness for his past impudence toward Kṛṣṇa as a friend."
The Lord Instructs Śrīla Rūpa Gosvāmī

**SYNONYMS**

sakha—friend; iti—thus; matvā—thinking; prasabham—forcibly; yat—that which; uktam—was said; he kṛṣṇa—O Kṛṣṇa; he yādava—O descendant of Yadu; he sakheti—my dear friend; iti—thus; ajānatā—without knowing; mahimānam—greatness; tava—Your; idam—this; mayā—by me; pramādāt—out of ignorance; pranayena—out of affection; vā—or; api—certainly; yat—whatever; ca—and; avahāsa-artham—for the matter of joking; asat-kṛtah—insulted; asi—You are; vihāra—while enjoying; sayyā-āsana—sitting or lying on the bed; bhojanēśu—while eating together; ekah—alone; athavā—or; api—certainly; acyuta—O my dear Kṛṣṇa; tat-samakṣam—in the presence of others; tat—all those; kṣāmayē—ask pardon; tvām—unto You; aham—I; aprameyam—who are unlimited.

**TRANSLATION**

"‘I have in the past addressed You as ‘O Kṛṣṇa,’ ‘O Yādava,’ ‘O my friend’ without knowing Your glories. Please forgive whatever I have done in madness or in love. I have dishonored You many times while we were relaxing, lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.’

**PURPORT**

This is a quotation from Bhagavad-gītā (11.41-42). In this verse, Arjuna is addressing Kṛṣṇa, who was exhibiting His universal form on the Battlefield of Kurukṣetra.
TEXT 201

‘Krṣṇa yadi rukmini kaila parihāsa ‘krṣṇa chādhibena’—jāni’ rukminiṁra haila trāsa

SYNONYMS

Krṣṇa—Lord Krṣṇa; yadi—although; rukmini—unto Rukmini, the first queen; kaila—did; parihāsa—joking; krṣṇa—Lord Krṣṇa; chādhibena—will give me up; jāni’—thinking; rukminiṁra—of Rukmini; haila—there was; trāsa—shock.

TRANSLATION

“Although Krṣṇa was joking with Queen Rukmini, she was thinking that He was going to give up her company, and she was therefore shocked.

TEXT 202

tasyāḥ suduhkha-bhaya-śoka-vinaṣṭa-buddher hastāc chlathed-valayato vyajanaṁ papāta
dehaṁ ca viklava-dhiyaḥ sahaseda muḥyan
rambheva vāta-vihatā pravikīrya keśān

SYNONYMS

tasyāḥ—of her; su-duḥkha-bhaya—due to great distress and fear; śoka—and lamentation; vinaṣṭa—lost; buddher—whose intelligence; hastā—from the hand; slathat—being loose; valayataḥ—bangles; vyajanam—the fan; papāṭa—fell down; dehaḥ—body; ca—also; viklava—paralyzed by fear; dhiyaḥ—whose understanding; sahasā eva—suddenly; muḥyan—fainting; rambhā iva—like a banana tree; vāta-vihatā—dashed by a high wind; pravikīrya—scattering; keśān—the hair.

TRANSLATION

“‘While Krṣṇa was joking with Rukmini in Dvārakā, she was full of distress, fear and lamentation. She had also lost her intelligence. She dropped her hand
bangles and the fan she was using to fan the Lord. Her hair became disarrayed, and she fainted and fell suddenly, appearing like a banana tree knocked down by high winds.’

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.60.24) refers to Kṛṣṇa’s speaking to Rukmīṇī in His bedroom. Just to test her sincerity, He began to joke with her, presenting Himself as poor, incapable and unfit to be her lover. Not understanding that He was joking, Rukmīṇī took Him seriously and thought that He wanted to leave her company. This misunderstanding made her very unhappy, and her whole body was affected. Her fan and bangles fell to the floor, and she also fell down like a banana tree knocked down by high winds.

TEXT 203

‘केवलार शुद्धप्रेम एक्षर्क्षर ना जाने।
एक्षर्क्षर देखिलेन निज संबंध से माने॥ २०३ ॥

‘kevalā’ra śuddha-prema ‘aiśvarya’ nā jāne
aiśvarya dekhileo nija-sambandha se māne

SYNONYMS

kevalāra—of unmixed attraction for Kṛṣṇa; śuddha-prema—unalloyed love; aiśvarya—opulence; nā jāne—does not know; aiśvarya—opulence; dekhileo—in spite of experiencing; nija-sambandha—one’s own relationship with Kṛṣṇa; se māne—he takes very seriously.

TRANSLATION

“In the stage of kevala [unalloyed devotion] a devotee does not consider the unlimited opulence of Kṛṣṇa, even though he experiences it. He takes seriously only his own relationship with Kṛṣṇa.

PURPORT

When a devotee reaches the stage of pure unalloyed devotion, especially in friendship with Kṛṣṇa, he forgets the Lord’s opulences, although he sees them, and he considers himself equal to Kṛṣṇa. There is no question of actually comparing oneself to Kṛṣṇa, but because the devotee is so advanced in Kṛṣṇa consciousness, he is able to behave with Kṛṣṇa as he would with an ordinary man.
trayā copaniśadbhiṣ ca
sāṅkhya-yogaiṣ ca sātvataiḥ
upagīyamāṇa-māhātmyaṁ
hariṁ sā 'manyatātmajam

SYNONYMS

trayā—by followers of three Vedas who perform great sacrifices (like the demigod Indra); ca—also; upaniśadbhiṣ—by the followers of the Upaniṣads, the most exalted portion of Vedic knowledge (as Brahman); ca—also; sāṅkhya—by the philosophers who analytically study the universe (as the puruṣa); yogaiṣ—by mystic yogis (as the Paramātmā situated everywhere); ca—and; sātvataiḥ—by devotees who follow the method of worship mentioned in the Pañcarātra and other Vedic literature (as Bhagavān); upagīyamāṇa—being sung; māhātmyaṁ—whose glories; harim—unto the Supreme Personality of Godhead; sā—she (mother Yaśodā); amanyata—considered; ātma-jam—as her own son, born of her body.

TRANSLATION

"'When mother Yaśodā saw all the universes within Kṛṣṇa's mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three Vedas, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the Upaniṣads, as the puruṣa by great philosophers who analytically study the universe, as the all-pervading Supersoul by great yogis, and as the Supreme Personality of Godhead by devotees. Nevertheless, mother Yaśodā considered the Lord her own son.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.8.45). Those who are spiritually advanced forget Kṛṣṇa's opulence by the mercy of yogamāyā. For instance, mother Yaśodā considered Kṛṣṇa an ordinary child.

TEXT 205
The lord Instructs Śrila Rūpa Gosvāmi

SYNONYMS

tam—Him (Krṣṇa); matvā—considering; ātmajam—own son; avyaktam—unmanifested; martya-līngam—manifested as if perishable; adhokṣajam—beyond the perception of the senses; gopikā—mother Yaśodā; ulūkhale—to the mortar; dāmnā—with rope; babandha—bound; prākrītam—an ordinary child; yathā—like.

TRANSLATION

‘Although Krṣṇa is beyond sense perception and is unmanifest to human beings, he takes up the guise of a human being with a material body. Thus mother Yaśodā thought Him to be her son, and she bound Lord Krṣṇa with rope to a wooden mortar, as if He were an ordinary child.’

PURPORT

This verse from Śrīmad-Bhāgavatam (10.9.14) is in reference to Lord Krṣṇa’s exhibiting Himself like an ordinary child before mother Yaśodā. He was playing like a naughty boy stealing butter and breaking butter pots. Mother Yaśodā became disturbed and wanted to bind the Lord to a mortar used for pounding spices. In other words, she considered the Supreme Personality of Godhead an ordinary child.

TEXT 206

उवाहे कृष्णे भगवान् श्रीदामानें पुराजितः।
रुषभं भद्रसेनस्तु प्रलम्बो रोहिणीसुतम् ॥ २०६॥

uvāha krṣṇo bhagavān
śrīdāmanath parājitah
vrṣabhaḥ bhadrasenas tu
pralambo rohiṇi-sutam

SYNONYMS

uvāha—carried; krṣṇa—Lord Krṣṇa; bhagavān—the Supreme Personality of Godhead; śrīdāmanuḥ—Śrīdāma; parājitah—being defeated; vrṣabham—Vṛṣabha; bhadrasenaḥ—Bhadrasena; tu—and; pralambhaḥ—Pralamba; rohiṇi-sutam—Balarāma.

TRANSLATION

‘When Krṣṇa was defeated by Śrīdāma, He had to carry him on His shoulders. Similarly, Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇi.’
This verse is from Śrīmad-Bhāgavatam (10.18.24). When all the cowherd boys were playing in the forest of Vṛndāvana, the demon Pralambāsura appeared to kidnap Kṛṣṇa and Balarāma. The asura appeared disguised in the form of a cowherd boy, but Kṛṣṇa could understand his trick. Kṛṣṇa therefore divided all the cowherd boys into two parties. One party belonged to Balarāma, and the other party belonged to Kṛṣṇa Himself. Ultimately Kṛṣṇa was defeated in this play, and according to the wager, the defeated party had to carry the victorious party on their shoulders. Kṛṣṇa had to carry Śrīdāmā on His shoulders, and Bhadrasena had to carry Vṛṣabha. The demon Pralambāsura had to carry Balarāma, and when Balarāma mounted his shoulders, the demon ran far away. Finally the demon began to expand his body to a gigantic size, and Balarāma understood that he intended to kill Him. Balarāma immediately struck the demon's head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed.

TEXTS 207-209

sā ca mene tadātmānaṁ varisṭhāṁ sarva-yoṣitāṁ
hitvā gopiṁ kāmayānā māṁ asau bhajate priyah

tato gatvā vanoddeśāṁ dīptā keśavam abravit
na pāraye 'ham kaliturīṁ naya māṁ yatra te manah

evam uktah priyāṁ āha skandham āruhyatāṁ iti
tatas cāntardadhe kṛṣṇah sa vadhūr anvatapyata
SYNONYMS

sā—Śrīmati Rādhārāṇī; ca—also; mene—considered; tadā—at that time; ātmānam—Herself; varīṣṭhām—the most glorious; sarva-yoṣitām—among all the gopis; hitvā—giving up; gopīḥ—all the other gopis; kāmayānāḥ—who were desiring the company of Kṛṣṇa; mām—Me; asau—that Śrī Kṛṣṇa; bhajate—worships; priyāḥ—the most dear; tataḥ—thereafter; gatvā—going; vana-uddeśam—to the deep forest; dṛptā—being very proud; keśavam—unto Kṛṣṇa; abravit—said; na pāraye—am unable; aham—I; calitum—to walk; naya—just carry; mām—Me; yatra—wherever; te—Your; manaḥ—mind; evam uktāḥ—thus being ordered by Śrīmati Rādhārāṇī; priyām—to this most dear gopi; āha—said; skandham—My shoulders; āruhyatām—please get on; iti—thus; tataḥ—thereafter; ca—also; antardadhe—disappeared; kṛṣṇaḥ—Lord Kṛṣṇa; sā—Śrīmati Rādhārāṇī; vadhūḥ—the gopi; anvatapyata—began to lament.

TRANSLATION

"My dearmost Kṛṣṇa, You are worshiping Me and giving up the company of all the other gopis who wanted to enjoy themselves with You." Thinking like this, Śrīmati Rādhārāṇī considered Herself Kṛṣṇa's most beloved gopi. She had become proud and had left the rāsa-līlā with Kṛṣṇa. In the deep forest She said, "My dear Kṛṣṇa, I cannot walk any more. You can take Me wherever You like." When Śrīmatī Rādhārāṇī petitioned Kṛṣṇa in this way, Kṛṣṇa said, "Just get up upon My shoulders." As soon as Śrīmatī Rādhārāṇī began to do so, He disappeared. Śrīmatī Rādhārāṇī then began to grieve over Her request and Kṛṣṇa's disappearance.'

PURPORT

These three verses are quoted from Śrīmad-Bhāgavatam (10.30.37-39).

TEXT 210

पतिसुतान्वया-भ्रात्तंबंधवान्

नविलंधाम्य तेषस्ताचातान्तः।

पतिविद्वन्तीकोहितातिष्ठन्तरः

कितरथ्योशिताः कस्तःजेरिशि॥ २१०

pati-sutānvaya-bhrātr-bandhavān

ativilāṅghya te 'nty acyutāgatāḥ
gatividās tavodgita-mohitāḥ

kitava yoṣitaḥ kas tyajan niśi
SYNONYMS

pati—husbands; suta—sons; anvaya—family; bhrātr—brothers; bāndhavān—friends; ativilanghya—without caring for; te—Your; anti—dear shelter; acyuta—O infallible one; āgataḥ—have come; gati-vidāḥ—who know everything of our activities; tava—of You; udgītā—by the singing flute; mohitāḥ—being attracted; kitāvā—O great cheater; yoṣitāḥ—beautiful women; kaḥ—who; tyajet—would give up; niśi—in the dead of night.

TRANSLATION

"‘Dear Kṛṣṇa, neglecting the order of our husbands and sons, family, brothers and friends and leaving their company, we gopīs have come to You. You know everything about our desires. We have only come because we are attracted by Your supremely musical flute. However, You are a great cheater. Who else would give up the company of young girls like us in the dead of night?’

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (10.31.16), describes how the gopīs exposed themselves for Kṛṣṇa’s enjoyment in the dead of night. The gopīs approached Kṛṣṇa to enjoy themselves with Him in the rāsa dance. Kṛṣṇa knew this very well, but He was superficially trying to avoid them. He is therefore addressed by the gopīs as kitāvā, a great cheater, because He first attracted them to come dance with Him, and yet when they actually came, neglecting the orders of their friends and relatives, He tried to avoid them by giving them good instructions. These cunning instructions were too much for the gopīs to tolerate; they therefore had a right to address Kṛṣṇa as kitāvā, a great cheater. They were all young girls, and they had come to Him to be enjoyed. How could He avoid them? The gopīs therefore expressed great disappointment in this verse. They came voluntarily, but Kṛṣṇa was so cunning that He wanted to avoid their company. The gopīs’ lamentation was certainly very appropriate, and in this way Kṛṣṇa tested their sincerity.

TEXT 211

śānta-rase—‘সন্তারসে’ কৃষ্ণের্কৃষ্ণসেবিতা’।
“শেষে মহিষাণু রুপেন” ইতি শ্রীমুক্তগাথা॥ ২১১ ॥

śānta-rase—‘svarūpa-buddhye krṣṇaika-niṣṭhātā’
“śamo man- niṣṭhātā buddheḥ” iti śri-mukha-gāthā

SYNONYMS

śānta-rase—on the stage of śānta-rasa, or neutrality; svarūpa-buddhye—by self-realization; krṣṇa-eka-niṣṭhātā—fully devoted to the lotus feet of Kṛṣṇa;
TRANSLATION

“When one is fully attached to Kṛṣṇa’s lotus feet, one attains the śamatā stage. The word śamatā is derived from the word śama; therefore śānta-rasa, the position of neutrality, means being fully attached to the lotus feet of Kṛṣṇa. This is the verdict from the mouth of the Supreme Personality of Godhead Himself. This state is called self-realization.

PURPORT

The word śama is explained by the Supreme Personality of Godhead in the following verse.

TEXT 212

śamo man-niṣṭhātā buddher
iti śīrṣa-bhagavat-vacyaḥ
tan-niṣṭhā durghata buddher
etāṁ śānta-ratir vinā

SYNONYMS

śama—equality or neutrality; man-niṣṭhā—being fixed in My lotus feet; buddheḥ—of the intelligence; iti—thus; śīrṣa-bhagavat-vacaḥ—words of the Supreme Personality of Godhead; tan-niṣṭhā—attachment or attraction for Him; durghata—very difficult to achieve; buddheḥ—of intelligence; etāṁ—thus; śānta-ratim—attachment on the platform of śānta-rasa; vinā—without.

TRANSLATION

“These are the words of the Supreme Personality of Godhead: ‘When one’s intelligence is fully attached to My lotus feet but one does not render practical service, one has attained the stage called śānta-rati, or śama. Without śānta-rati, attachment to Kṛṣṇa is very difficult to achieve.’

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (3.1.47).
TEXT 213

śamō man-niśṭhatā buddhē
dama indriya-saṁyamaḥ
titikṣā duḥkhā-sammarṣo
jihvopastha-jayō dhrtiḥ

SYNONYMS
śamāḥ—neutrality; mat-niśṭhatā—attachment for Me; buddheḥ—of intelligence; damāḥ—self-control; indriya-saṁyamaḥ—controlling the activities of the senses; titikṣā—tolerance; duḥkhā—of unhappiness; sammarṣao—endurance; jihvā—tongue; upastha—and the urge of the genitals; jayāḥ—conquering; dhrtiḥ—control.

TRANSLATION

"The word śama or sānta-rasa indicates that one is attached to the lotus feet of Kṛṣṇa. Dama means controlling the senses and not being deviated from the Lord’s service. Endurance of unhappiness is titikṣā, and dhṛti means controlling the tongue and the genitals."

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.19.36). The conditioned soul under the clutches of māyā, the material energy, is very much agitated by the urges of the tongue and the genitals. Control of the urges of the tongue, the belly and the genitals (which are situated in a straight line) is called dhṛti. Śrīla Bhaktivinoda Ṭhākura says, tāra madhye jihvā ati, lobhamaya sudurmati. Among the senses, the tongue is the most formidable enemy of the conditioned soul. Urged by the tongue, one commits many sinful activities. Although Kṛṣṇa has given human beings nice food, people still commit sins by killing poor animals for the satisfaction of the tongue. Not being able to control the tongue, the conditioned soul eats more than he needs. Of course, everyone must eat to keep the body fit for the Lord’s service, but when one cannot control the senses, he falls victim to the dictations of the tongue and the belly. Naturally, genital agitation follows, and one seeks illicit sex. However, if one is fixed at the lotus feet of Kṛṣṇa, he can control the tongue. Bhaktivinoda Ṭhākura further states, kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya, sva-prasāda-anna dilā bhāi: in order to conquer the tongue, Kṛṣṇa has been very merciful and has given us nice food that has been offered to Him. When a person is attached to Kṛṣṇa’s lotus feet, he does not eat anything not
offered to Kṛṣṇa. Sei annāṁṭa khaṅ, rādhā-kṛṣṇa-gūṇa gāo, preme dāka caitanya-nitāi. Since a devotee only eats praśāda, he conquers the dictates of the tongue, belly and genitals. One can control the dictates of the senses when situated in the position of śānta-rasa. Then one’s advancement in Kṛṣṇa consciousness is assured.

TEXT 214

Kṛṣṇa vinā Kṛṣṇa-śyāga—tārā kārya māni
Aśta eva ‘śānti’ Kṛṣṇa-bhaktā ekā jāni

SYNONYMS

kṛṣṇa vinā—without Kṛṣṇa; trṣṇā-tyāga—giving up all desires; tārā—of śānta-rasa; kārya—the business; māni—I accept; ateva—therefore; śānta—the position of equilibrium; kṛṣṇa-bhaktā—a devotee of Kṛṣṇa; eka—only; jāni—I know.

TRANSLATION

“Giving up all desires not connected with Kṛṣṇa is the business of one who is in the śānta-rasa. Only a devotee of Kṛṣṇa can be situated on that platform. He is thus called a śānta-rasa-bhakta.

PURPORT

In this position, one is freed from all material enjoyment. When one is not agitated or disturbed, he can immediately realize his relationship with Kṛṣṇa. A śānta-rasa devotee is therefore always fixed in realization. This instruction was given by the Lord Himself to Uddyava. The beginning of pure devotional service is called anyābhilāṣitā-sūnya. When one is situated on the platform of neutrality, he is freed from the material platform and fully situated in spiritual life. The word dama used in verse 213 means indriya-sārīyama—curbing one’s senses. The word dama can also mean curbing one’s enemies. A king has to take steps to curb the criminal activities of his citizens. Great rājarṣis, devotee kings, used to control undesirable elements in their states, and this also may be called dama. However, dama here refers to the conditioned soul who must control his senses. Real dama means controlling the undesirable activities of the senses.

TEXT 215

Arya, mokṣa kṛṣṇa-śyāga ‘nāra’ karī māne
Kṛṣṇa-śyāga, Kṛṣṇa-śyāga—śānter ‘dui’ ṣūne
svarga, mokṣa kṛṣṇa-bhakta ‘naraka’ kari’ māne
kṛṣṇa-niṣṭhā, tṛṣṇā-tyāga—sāntera ‘dui’ guṇe

SYNONYMS

svarga—the heavenly kingdom; mokṣa—liberation from material bondage; kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; naraka kari’ māne—considers as good as hell; kṛṣṇa-niṣṭhā—being fixed at the lotus feet of Kṛṣṇa; tṛṣṇā-tyāga—giving up all material desires; sāntera—of one on the neutrality platform; dui guṇe—two transcendental qualities.

TRANSLATION

“When a devotee is situated on the platform of sānta-rasa, he desires neither elevation to the heavenly planets nor liberation. These are the results of karma and jñāna, and the devotee considers them no better than hell. A person situated on the sānta-rasa platform manifests the two transcendental qualities of detachment from all material desire and full attachment to Kṛṣṇa.

TEXT 216

nārāyaṇa-parāḥ sarve n kutaścana bibhyati
svargāpavarga-narakesya
api tulyārtha-dārśināḥ

SYNONYMS

nārāyaṇa-parāḥ—persons who are attached to the Supreme Personality of Godhead; sarve—all; na—not; kutaścana—from any quarter; bibhyati—are afraid; svarga—in heavenly planets; apavarga—in liberation; narakesyu—or in hell; api—although; tulya-artha—results as equal; darśināḥ—who see.

TRANSLATION

‘A person who is devoted to the Supreme Personality of Godhead, Nārāyaṇa, is not afraid of anything. Elevation to the heavenly kingdom, condemnation to hell and liberation from material bondage all appear the same to a devotee.’

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (6.17.28). Elevation to the heavenly planets, liberation from material bondage, and condemnation to hell are
all equal to the devotee. The devotee’s only desire is to be attached to the lotus feet of Kṛṣṇa and to engage in His transcendental loving service.

TEXT 217

ei dui guṇa vyāpe saba bhakta-jane
ākāśera ‘śabda-guṇa yena bhūta-gane

SYNONYMS

ei dui—these two; guṇa—transcendental qualities; vyāpe—expand; saba bhakta-jane—in the lives of all devotees; ākāśera—of the sky; śabda-guṇa—the quality of sound; yena—like; bhūta-gane—other material elements.

TRANSLATION

“These two qualities of the sānta stage spread through the lives of all devotees. They are like the quality of sound in the sky. Sound vibration is found in all material elements.

PURPORT

The qualities of sānta-rasa are present in all kinds of devotees, whether they are in the dāsyā-rasa, sakhyā-rasa, vātśalyā-rasa or madhura-rasa. The example of sound is given herein. Sound not only exists in the sky, or ether, but it is also present in air, fire, water and earth. This is a scientific explanation of devotional service. Just as sound is present in all material elements, sānta-rasa is present in all devotees, whether they are on the platform of dāsyā-rasa, sakhyā-rasa, vātśalya-rasa or madhura-rasa.

TEXT 218

śāntera svabhāva—kṛṣṇe mamatā-gandha-hina
‘param-brahma’-‘paramātmā’-jñāna praviṇa

SYNONYMS

śāntera sva-bhāva—the characteristic of sānta-rasa; kṛṣṇe—in Kṛṣṇa; mamatā-gandha-hina—not even the smallest quantity of intimacy; param-brahma—im-
personal Brahman; paramātma—the localized situation of the Lord; jñāna—knowledge; praviṣa—prominence.

TRANSLATION

“IT is the nature of sānta-rasa that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramātma is prominent.

PURPORT

Because of an impersonal impression of the Supreme Personality of Godhead, a devotee in the sānta-rasa relationship worships the impersonal Brahman or localized aspect of the Absolute Truth (Paramātma). He does not develop a personal relationship with the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 219

kevala ‘svarūpa-jñāna’ haya šanta-rase
‘pūrṇaiśvarya-prabhu-jñāna’ adhika haya dāsye

SYNONYMS

kevala—only; svarūpa-jñāna—knowledge of the constitutional position of one’s self; haya—there is; šanta-rase—in the mellow of neutrality; pūrṇaiśvarya-prabhu-jñāna—knowledge of the full opulences of the Supreme Personality of Godhead; adhika—greater; haya—becomes; dāsye—in the transcendental mellow of servitude.

TRANSLATION

“On the platform of sānta-rasa, one only realizes his constitutional position. However, when one is raised to the platform of dāsyu-rasa, he better understands the full opulence of the Supreme Personality of Godhead.

TEXT 220

iśvara-jñāna, sambhra-gaurava pracura
‘sevā’ kari’ kṛṣṇe sukh dēna nirantra"
The Lord Instructs Śrīla Rūpa Gosvāmi

SYNONYMS

īśvara-jñāna—knowledge of the supreme controller; sambhrāma-gaurava—awe and veneration; pracura—abundant; sevā—service; kari’—performing; krṣṇe—unto Lord Krṣṇa; suka—happiness; dena—gives; nirantara—constantly.

TRANSLATION

“On the dāṣya-rasa platform, knowledge of the Supreme Personality of Godhead is revealed with awe and veneration. By rendering service unto Lord Krṣṇa, the devotee in dāṣya-rasa gives constant happiness to the Lord.

TEXT 221

shaṅkera guṇa dāṣya āche, adhika—‘sevana’
āntr eva dāṣya-rasera ei ‘dui’ guṇa

SYNONYMS

 śāntera—of the platform of śānta-rasa; guṇa—the qualities; dāṣye—on the platform of servitude; āche—are; adhika—additional; sevana—serving; ataeva—therefore; dāṣya-rasera—of the platform of dāṣya-rasa; ei dui guṇa—these two qualities (namely śānta and dāṣya).

TRANSLATION

“The qualities of śānta-rasa are also present in dāṣya-rasa, but service is added. Thus the dāṣya-rasa platform contains the qualities of both śānta-rasa and dāṣya-rasa.

TEXT 222

shaṅkera guṇa, dāṣya sevana—sakhye dui haya
dāṣyera ‘sambhrāma-gaurava’-sevā, sakhye ‘viśvāsa’-maya

SYNONYMS

 śāntera guṇa—qualities of śānta-rasa; dāṣyera sevana—the service of the dāṣya-rasa; sakhye—on the platform of fraternity; dui—two qualities; haya—there are; dāṣyera—of the dāṣya platform; sambhrāma-gaurava—with awe and veneration; sevā—service; sakhye—on the platform of fraternity; viśvāsa-maya—spread with confidence.
TRANSLATION

“The qualities of śānta-rasa and the service of dāsya-rasa are both present on the platform of sakhya-rasa. On the platform of fraternity, the qualities of dāsya-rasa are mixed with the confidence of fraternity instead of awe and veneration.

TEXT 223

kāndhe caḍe, kāndhe caḍāya, kare kṛīḍā-raṇa
kṛṣṇe seve, kṛṣṇe karāya āpāna-sevana!

SYNONYMS

kāndhe—on the shoulders; caḍe—gets up; kāndhe caḍāya—sometimes takes on his own shoulders; kare—performs; kṛīḍā-raṇa—mock fighting; kṛṣṇe seve—serves Kṛṣṇa; kṛṣṇe—from Kṛṣṇa; karāya—causes; āpāna-sevana—his own service.

TRANSLATION

“On the sakhya-rasa platform, the devotee sometimes offers the Lord service and sometimes makes Kṛṣṇa serve him in exchange. In their mock fighting, the cowherd boys would sometimes climb on Kṛṣṇa's shoulders, and sometimes they would make Kṛṣṇa climb on their shoulders.

TEXT 224

viśrambha-pradhāna sakhya—gaurava-sambhrama-hina
ataeva sakhya-rasera ‘tina’ guṇa—cihna

SYNONYMS

viśrambha-pradhāna sakhya—on the platform of fraternity, in which confidence is prominent; gaurava-sambhrama—awe and veneration; hina—without; ataeva—therefore; sakhya-rasera—of the platform of fraternity; tina guṇa—three qualities, namely śānta, dāsya and sakhya; cihna—the symptom.

TRANSLATION

“Since the platform of fraternity is predominated by confidential service, awe and veneration are absent. Therefore sakhya-rasa is characterized by three qualities.
TEXT 225

‘ममता’ अधिक, कृष्णे आत्मसम ज्ञान।
अत्येव सख्यरसे वश भगवान्॥ २२५॥

‘mamatā’ adhika, krṣṇe ātma-sama jñāna
ataea sakhyā-rasera vaśa bhagavān

SYNONYMS

mamatā—in­ti­mac­y; adhika—in­cre­ase; krṣṇe—with Krṣṇa; ātma-sama jñāna—the notion of equality; ataeva—there­fore; sakhy­a-rasera—by the mellow of fra­tern­ity; vaśa—subjected; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

‘On the platform of sakhya-rasa, the Supreme Personality of Godhead is obliged to the devotees who are intimate with Krṣṇa and think themselves equal to Him.

TEXT 226

वात्सल्ये शातेर गुण, दास्येर सेवन।
सेह सेह सेवनेर इह नाम—‘पालन’॥ २२६॥

vātsalye śāntera guṇa, dāsyera sevana
seh seh sevanera ihān nāma—‘pālana’

SYNONYMS

vātsalye—on the platform of parental love; śāntera guṇa—the qualities of śānta-rasa; dāsyera sevana—the service of dāsy­a-rasa; seh seh sevanera—the service of śānta-rasa, dāsy­a-rasa and sakhy­a-rasa; ihān—on this platform; nāma—named; pālana—maintenance.

TRANSLATION

‘On the platform of parental love, the qualities of śānta-rasa, dāsy­a-rasa and sakhy­a-rasa are transformed into a form of service called maintenance.

TEXT 227

सख्य्रे गुण—‘अंकंक’ , ‘अगोर’ सार।
ममताधिकेज भाभन-सत्तं सन्न-ब्यक्त्यार॥ २२७॥
śakhyera guṇa—‘ásāṅkoca’, ‘agaurava’ sāra
mamātādhikeye tādāna-bhartsana-vyavahāra

SYNONYMS

śakhyera guṇa—the quality of fraternity; āsāṅkoca—without any formality; agaurava—without any veneration; sāra—the essence; mamatā-adhikye—on account of greater intimacy; tādāna—of chastisement; bhartsana—of rebuking; vyavahāra—behavior.

TRANSLATION

“The essence of fraternal love is intimacy devoid of the formality and veneration found in the dāsya-rasa. Due to a greater sense of intimacy, the devotee functioning in paternal love chastises and rebukes the Lord in an ordinary way.

TEXT 228

āpanāre ‘pālaka’ jñāna, krṣṇe ‘pālya’-jñāna
‘cāri’ guṇe vātsalya rasa—amṛta-samāna

SYNONYMS

āpanāre—unto himself; pālaka jñāna—the notion of a caretaker; krṣṇe—in Lord Kṛṣṇa; pālya—as object of protection; jñāna—notation; cāri—four; guṇe—in qualities; vātsalya rasa—the mellow of parental love; amṛta-samāna—like nectar.

TRANSLATION

“On the platform of paternal love, the devotee considers himself the Lord’s maintainer. Thus the Lord is the object of maintenance, like a son, and therefore this mellow is full of the four qualities of śānta-rasa, dāsya-rasa, fraternity and parental love. This is more transcendental nectar.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura gives us a short summary of this complicated description of the different rasas. He states that by becoming firmly fixed in the Lord’s service, one is devoid of all material desires. There are two transcendental qualities on the śānta-rasa platform. In all the material elements, sound vibration is found. Similarly, śānta-rasa is spread over all the other transcendental mellows, which are known as dāsya-rasa, sakhya-rasa, vāt-
salya-rasa and madhura-rasa. Although there is attachment for Kṛṣṇa in awe and veneration in the śānta-rasa along with two valuable transcendental qualities—attachment for Kṛṣṇa and detachment from material desires—nonetheless the sense of intimacy is lacking. Therefore in the śānta-rasa, attachment for impersonal Brahmā and localized Paramātmā is prominent. The sense of intimacy is lacking. By that intimacy one thinks of Kṛṣṇa as one’s only shelter and only friend. In the śānta-rasa one accepts Kṛṣṇa as the impersonal Param Brahma or the localized Paramātmā. This is based on the speculative knowledge of the jñāni. However, when this knowledge is further developed, one is convinced that Paramātmā, the Supreme Lord, is master and that the living entity is His eternal servant. One then attains the platform of dāsyā-rasa. In dāsyā-rasa the Lord is accepted with awe and veneration. However, although in the śānta-rasa there is no active service, in the dāsyā-rasa active service is prominent. Thus in the dāsyā-rasa, the qualities of śānta-rasa and service are predominantly visible. Similarly, when this same rasa is developed into fraternity (sakhya-rasa), a friendly intimacy is added. There is no awe or veneration in the sakhyā-rasa. The sakhyā-rasa is invested with three qualities—śānta, dāsyā, and sakhyā. Similarly, on the platform of parental love, the qualities of śānta-rasa and dāsyā-rasa are fully developed in another form—the sense of maintaining the Lord. Therefore on the platform of parental love there exists a combination of four transcendental qualities—śānta, dāsyā, sakhyā, and the qualities of paternity, which put the devotee in the position of a maintainer. Thus on the platform of parental love the four qualities of transcendental love are present.

**Text 229**

से अमृतानन्दे भक्त तुहे छुबे आपने।
‘क्रष्—भक्तवस’ गुण कहे एक्षर-ज्ञानिगणे॥ २२९ ॥

se amṛtānande bhakta saha ḍubena āpane
‘kṛṣṇa—bhakta-vasā’ guṇa kahe āśvaryā-ijñāni-gaṇe

**SYNONYMS**

se—that Lord Kṛṣṇa; amṛta-ānande—in spiritual happiness; bhakta—the devotee; saha—with; ḍubena—plunges; āpane—Himself; kṛṣṇa—Kṛṣṇa; bhakta-vaśa—of being subjugated by the devotee; guṇa—the quality; kahe—say; āśvarya-ijñāni-gaṇe—learned scholars knowing the opulence of Kṛṣṇa.

**TRANSLATION**

“The exchange of spiritual happiness between Kṛṣṇa and His devotee, in which Kṛṣṇa is controlled by His devotee, is compared to an ocean of nectar into which the devotee and Kṛṣṇa plunge. This is the verdict of learned scholars who appreciate Kṛṣṇa’s opulence.
TEXT 230

इति-द्रक्षसवलाःभिन्नानंकुंडः
भवत्व निर्मलसहायपुर्णमुः।
तदृशीपतिन्यूः भैरवेभिष्टः
पुनः प्रेमतंत्रं शतार्तिकं बन्धे || २३०

iti-ānadalabhīḥ ānandakunḍe
svaghoṣamānimajjanam ākhyāpayantam
tadiyēśita-jñēṣu bhaktair jītatvam
punah prematās tāṁ śatārttī vande

SYNONYMS

iti—thus; idṛk-svalābhīḥ—by this Damodara in His transcendental pastimes; ānanda-kunḍe—in the ocean of transcendental bliss; sva-ghoṣam—His personal associates; nimajjanam—plunging; ākhyāpayantam—declaring; tadiya—of the Supreme Personality of Godhead; iṣita-jñēṣu—among learned scholars expert in the knowledge of the opulences; bhaktaiḥ—by the devotees; jītatvam—the subjugation; punah—again; prematāḥ—with love; tāṁ—unto Him; śatā-ārttī—hundreds of times; vande—I offer my respectful obeisances.

TRANSLATION

"Again let me offer my respectful obeisances unto the Supreme Personality of Godhead. O my Lord, I offer my obeisances hundreds and thousands of times with all affection because by Your personal pastimes You plunge the gopis into an ocean of nectar. Appreciating Your opulence, devotees generally declare that You are always subjugated by their feelings."

PURPORT

This verse is from the Damodarastaka in the Padma Purāṇa. Attachment for Kṛṣṇa in śanta-rasa, rendering service to the Lord in dāsyā-rasa, rendering relaxed service in fraternity, and serving in parental love with feelings of maintenance all combine on the platform of conjugal love when the devotee wants to serve the Lord by offering Him his personal body. Thus the qualities of the other rasas combine to form the nectar of conjugal love. On this platform, all the different feelings of a devotee are amalgamated.

TEXT 231

मधुर-रसे-कुंभलिप्तम, सेवा अत्भिक्ष्यः।
संख्येर असंकेच्, बलन-ममताधिक्य हयः॥ २३१॥
The Lord Instructs Śrila Rūpa Gosvāmi

madhura-rase—krṣṇa-niṣṭhā, sevā atiśaya
sakhyera asaṅkoca, lālana-mamatā-dhikya haya

SYNONYMS
madhura-rase—on the platform of conjugal love; krṣṇa-niṣṭhā—attachment for Kṛṣṇa; sevā atiśaya—an improved rendering service; sakhyera—of the platform of fraternity; asaṅkoca—relaxation; lālana—maintenance; mamatā-adhikya—increase of intimacy; haya—there is.

TRANSLATION
"On the platform of conjugal love, attachment for Kṛṣṇa, rendering service unto Him, the relaxed feelings of fraternity and the feelings of maintenance all increase in intimacy.

TEXT 232
kānta-bhāve nija-āṅga diyā kareṇa sevāna
ataeva madhura-rasera haya 'paṅca' guṇa

SYNONYMS
kānta-bhāve—on the platform of conjugal love; nija-āṅga—own body; diyā—offering; kareṇa—executes; sevāna—service; ataeva—therefore; madhura-rasera—of the mellow of conjugal love; haya—there are; paṅca guṇa—five kinds of transcendental qualities.

TRANSLATION
"On the platform of conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform all five transcendental qualities are present.

TEXT 233
ākāshāḍi guṇa yena para para bhūte
eka-dui-tina-cāri krame paṅca prthivīte
SYNONYMS

ākāśa-ādi—beginning with the sky; guna—qualities; yena—as; para para—one after another; bhūte—in the material elements; eka—one; dui—two; tina—three; cāri—four; krame—in this way; pañca—all five qualities; prthivite—in earth.

TRANSLATION

“All the material qualities evolve one after another in the material elements, beginning from ether. By gradual evolution, first one quality develops, then two qualities develop, then three and four, until all five qualities are found in earth.

TEXT 234

एइमत मधुरे सब भाव-समाहारः
अतः आश्चर्य धिक्के करे चमत्कारः ॥ २३४ ॥

ei-mata madhure saba bhāva-samāhāra
atāeva āsvādādhikyē kare camatkāra

SYNONYMS

ei-mata—in this way; madhure—on the platform of conjugal love; saba—all; bhāva-samāhāra—amalgamation of the feelings; atāeva—therefore; āsvāda-adhikyē—from the increase of tasting by the devotees; kare camatkāra—is certainly wonderful.

TRANSLATION

“Similarly, on the platform of conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful.”

TEXT 235

एइ भक्ति-रसेरे करिलङ, दिग-दरशनः
इहार विस्तार मने करिह भावनः ॥ २३५ ॥

ei bhakti-rasera karilāṇa, dig-daraśana
ihāra vistāra mane kariha bhāvana

SYNONYMS

ei—this; bhakti-rasera—of the feelings of devotional service; karilāṇa—I have described; dik-daraśana—general survey; ihāra—of this; vistāra—expansion; mane—with the mind; kariha—you should do; bhāvana—consideration.
TRANSLATION

Śrī Caitanya Mahāprabhu then concluded: “I have simply given a general survey describing the mellow{s} of devotional service. You can consider how to adjust and expand this.

TEXT 236

bhāvite bhāvite kṛṣṇa sphuraye antare
kṛṣṇa-krpāya ajña pāya rasa-sindhu-pāre

SYNONYMS

bhāvite bhāvite—in this way when one is strictly in thought; kṛṣṇa—Lord Kṛṣṇa; sphuraye antare—manifests within; kṛṣṇa-krpāya—by the mercy of Kṛṣṇa; ajña—one not expert in knowledge; pāya—reaches; rasa-sindhu-pāre—the shore of the ocean of transcendental mellow{s}.

TRANSLATION

“When one thinks of Kṛṣṇa constantly, love for Him is manifest within the heart. Even though one may be ignorant, one can reach the shore of the ocean of transcendental love by Lord Kṛṣṇa’s mercy.”

TEXT 237

eta bali’ prabhu tāṅre kailā ālingana
vārāṇasi calibāre prabhura haila mana

SYNONYMS

eta bali’—saying this; prabhu—Śrī Caitanya Mahāprabhu; tāṅre—unto Rūpa Gosvāmī; kailā—did; ālingana—embracing; vārāṇasi—toward Benares; calibāre—to go; prabhura—of Lord Śrī Caitanya Mahāprabhu; haila—was; mana—the mind.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Śrīla Rūpa Gosvāmī. The Lord then decided to go to the city of Benares.
TEXT 238

The next morning, when Sri Caitanya Mahaprabhu arose and prepared to leave for Vrindavana, Srila Rupa Gosvami made the following statement at the Lord's lotus feet.

SYNONYMS

prabha-te—in the morning; uthi-y-a—getting up; yabe—when; karila—made; gamana—departure; tabe—at that time; tanra—His; pade—at the lotus feet; rupa—Srila Rupa Gosvami; kare—does; nivedana—submission.

TRANSLATION

‘If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation.’

TEXT 239

SYNONYMS

ajna haya—if there is permission; asi—may come; munI—I; sri-carana-sahe— with Your Lordship; sahite—to tolerate; na pari—not able; munI—I; viraha-tarainge—the waves of separation.

TRANSLATION

‘If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation.’

TEXT 240

prabhu kahe,—tomara kartavya, amara vacana nika.te asiyacha tumi, yaha vrndavana
SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu replied; tomāra kartavya—your duty; āmāra vacana—My order; nikaṭe āsīyācha—have come near; tumī—you; yāha—go; vṛndāvana—to Vṛndāvana.

TRANSLATION
Śrī Caitanya Mahāprabhu replied, “Your duty is to carry out My order. You have come near Vṛndāvana. Now you should go there.

TEXT 241

vṛndāvana haite tumī gauḍa-deśa diya
āmāre milibā nilācalete āsīyā

SYNONYMS
vṛndāvana haite—from Vṛndāvana; tumī—you; gauḍa-deśa diya—by way of Bengal; āmāre—Me; milibā—will meet; nilācalete—at Jagannātha Puri; āsīyā—coming.

TRANSLATION
“Later, you can go from Vṛndāvana to Jagannātha Puri through Bengal [Gauḍa-deśa]. There you will meet Me again.”

TEXT 242

tāṅre ālingiya prabhu naukāte caḍilā
mūrcchita haṅā teṅho tāhāṅi paḍilā

SYNONYMS
tāṅre—him; ālingiya—embracing; prabhu—Śrī Caitanya Mahāprabhu; naukāte—in a boat; caḍilā—got aboard; mūrcchita haṅā—fainting; teṅho—he (Śrīla Rūpa Gosvāmī); tāhāṅi—on the spot; paḍilā—fell.

TRANSLATION
After embracing Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu got into a boat. Rūpa Gosvāmī fainted and fell down on the spot.
TEXT 243

Sri Caitanya-caritamrita [Madhya-lila, Ch. 19]

TEXT 243

daśāṅga-vipra tāṅre ghare laṅā gelā
tabe dui bhāī vṛndāvanere calīlā
dākṣiṇātya-vipra—the brahmana from Deccan; tāṅre—him (Rūpa Gosvāmi); ghare laṅā—taking to his home; gelā—went; tabe—thereafter; dui bhāī—the two brothers; vṛndāvanere—toward Vṛndāvana; calīlā—departed.

SYNONYMS

dākṣiṇātya-vipra—from Deccan; laṅā—taking to his home; gelā—went; vṛndāvanere—toward Vṛndāvana.

TRANSLATION

The brahmana from Deccan took Rūpa Gosvāmi to his home, and thereafter the two brothers departed for Vṛndāvana.

TEXT 244

mahāprabhu calī' calī' aīlā vārāṇasi
candraśekhara miliā grāmera bāhire āsi'

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; calī' calī'—walking and walking; aīlā—arrived; vārāṇasi—at Vārāṇasi; candraśekhara—Candraśekhara; miliā—He met; grāmera—of the village; bāhire—outside; āsi'—coming.

TRANSLATION

After walking and walking, Śrī Caitanya Mahāprabhu finally arrived at Vārāṇasi, where He met Candraśekhara, who was coming out of the city.

TEXT 245

rātre teṁho svapna dekhe,—prabhu aīlā ghere
prāṭah-kāle āsi' rahe grāmera bāhire

SYNONYMS

rātre svapna dekhe,—prabhu aīlā ghere; prāṭah-kāle āsi'—coming out of the city.

TRANSLATION

In the middle of the night, He saw a dream, and afterward He went outside of the village.
SYNONYMS

rātre—at night; tenho—he (Candraśekhara); svapna—a dream; dekhe—saw; prabhu—Śrī Caitanya Mahāprabhu; āilā—has come; ghare—to his home; prāтаh-kāle—in the morning; āsī’—coming; rahe—he remained; grāmera bāhire—outside the city.

TRANSLATION

In a dream Candrasekhara had seen that Lord Śrī Caitanya Mahāprabhu had come to his home; therefore in the morning Candrasekhara went outside the city to receive the Lord.

TEXT 246

अचंबिते प्रभु देखि’ चरणें पड़िला।
अनन्दिता हाँ निज-घरे लागे गेला॥ २४६॥

ācambite prabhu dekhī’ carañe paḍilā
ānandita haṅā nija-grhe laṅā gelā

SYNONYMS

ācambite—suddenly; prabhu—Śrī Caitanya Mahāprabhu; dekhī’—seeing; carañe—at His feet; paḍilā—he fell; ānandita haṅā—becoming very glad; nija-grhe—to his own place; laṅā—taking; gelā—went.

TRANSLATION

While Candrasekhara was waiting outside the city, he suddenly saw Śrī Caitanya Mahāprabhu arrive, and he fell down at the Lord's feet. Being very happy, he took the Lord to his home.

TEXT 247

तपनमिश्र शुनि’ आसि’ प्रभुरे मिलिला।
इष्टगोष्ठि करि’ प्रभुरे निमन्त्रण शेला॥ २४७॥

tapana-miśra śuni’ āsī’ prabhure mililā
iṣṭa-goṣṭhi kari’ prabhura nimantraṇa kailā

SYNONYMS

tapana-miśra—Tapana Miśra; śuni’—hearing; āsī’—coming; prabhure mililā—met the Lord; iṣṭa-goṣṭhi kari’—conversing; prabhura—to Lord Śrī Caitanya Mahāprabhu; nimantraṇa—invitation; kailā—made.
TRANSLATION

Tapana Miśra also heard news of the Lord’s arrival in Vārānasī, and he went to Candrasekhara’s house to meet Him. After talking, he invited the Lord to take lunch at his place.

TEXT 248

nija ghare lañā prabhure bhikṣā karāila
bhaṭṭācārye candrasekhara nimantraṇa kaila

SYNONYMS

*nija ghare*—to his own place; *lañā*—taking; *prabhure*—to the Lord; *bhikṣā karāila*—offered lunch; *bhaṭṭācārye*—unto Balabhadra Bhaṭṭācārya; *candra­sekhara*—Candraśekhara; *nimantraṇa*—invitation; *kaila*—made.

TRANSLATION

Tapana Miśra took Caitanya Mahāprabhu to his own house and gave Him lunch. Candrasekhara invited Balabhadra Bhaṭṭācārya to take lunch at his home.

TEXT 249

bhikṣā karāñā miśra kahe prabhu-pāya dhari’
eka bhikṣā māgi, more deha’ ktpā kari’

SYNONYMS

*bhikṣā karāñā*—after offering the lunch; *miśra*—Tapana Miśra; *kahe*—said; *prabhu*—of Lord Śrī Caitanya Mahāprabhu; *pāya*—the lotus feet; *dhari’*—touching; *eka bhikṣā*—one favor; *māgi*—I beg; *more*—unto Me; *deha’*—kindly deliver; *ktpā kari’*—by Your causeless mercy.

TRANSLATION

After offering lunch to Śrī Caitanya Mahāprabhu, Tapana Miśra begged a favor from the Lord and requested Him to reward him mercy.
The Lord Instructs Śrīla Rūpa Gosvāmī

TEXT 250

यावत तोमार हय काशीपुरे स्थिति।
मोर घर बिना भिक्षा न। करिबा कटि॥ २५०॥

yāvat tomāra haya kāśi-pure sthiti
mora ghara vinā bhikṣā nā kariba kati

SYNONYMS

yāvat—as long as; tomāra—Your; haya—there is; kāśi-pure—at Vārāṇasī; sthiti—stay; mora ghara—my place; vinā—except; bhikṣā—lunch; nā karibā—kindly do not take; kati—anywhere.

TRANSLATION

Tapana Miśra said, “As long as Your Lordship stays in Vārāṇasī, please do not accept an invitation from anyone but me.”

TEXT 251

प्रभु जानेन—दिन पाँच-सात से रहिब।
सन्न्यासीर संघे भिक्षा काही। न। करिब।॥ २५१॥

prabhu jānena—dina pāncia-sāta se rahiba
sannyāsīra saṅge bhikṣā kahān nā kariba

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; jānena—knows; dina—days; pāncia-sāta—five days or at the most a week; se—that; rahiba—I shall stay; sannyāsīra saṅge—with other Māyāvādī sannyāsīs; bhikṣā—lunch; kahān—at any time; nā kariba—I shall not take.

TRANSLATION

It was known to Śrī Caitanya Mahāprabhu that He would remain there only five or seven days. He would not accept any invitation that involved Māyāvādī sannyāsīs.

TEXT 252

एत जानं तिर भिक्षा। १०६। अन्तिकार।
बास्निष्ठा १०६। चंद्रशेषरे घर॥ २५२॥

The Lord Instructs Śrīla Rūpa Gosvāmī

TEXT 250

यावत तोमार हय काशीपुरे स्थिति।
मोर घर बिना भिक्षा न। करिबा कटि॥ २५०॥

yāvat tomāra haya kāśi-pure sthiti
mora ghara vinā bhikṣā nā kariba kati

SYNONYMS

yāvat—as long as; tomāra—Your; haya—there is; kāśi-pure—at Vārāṇasī; sthiti—stay; mora ghara—my place; vinā—except; bhikṣā—lunch; nā karibā—kindly do not take; kati—anywhere.

TRANSLATION

Tapana Miśra said, “As long as Your Lordship stays in Vārāṇasī, please do not accept an invitation from anyone but me.”

TEXT 251

प्रभु जानेन—दिन पाँच-सात से रहिब।
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prabhu jānena—dina pāncia-sāta se rahiba
sannyāsīra saṅge bhikṣā kahān nā kariba

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; jānena—knows; dina—days; pāncia-sāta—five days or at the most a week; se—that; rahiba—I shall stay; sannyāsīra saṅge—with other Māyāvādī sannyāsīs; bhikṣā—lunch; kahān—at any time; nā kariba—I shall not take.

TRANSLATION

It was known to Śrī Caitanya Mahāprabhu that He would remain there only five or seven days. He would not accept any invitation that involved Māyāvādī sannyāsīs.

TEXT 252

एत जानं तिर भिक्षा। १०६। अन्तिकार।
बास्निष्ठा १०६। चंद्रशेषरे घर॥ २५२॥
With this understanding, Śrī Caitanya Mahāprabhu agreed to accept lunch at the place of Tapana Misra. The Lord made His residence at the home of Candrasekhara.

TEXT 253

mahāraṣṭriya vibhūtī āris’ tarihāre miliū.
prabhū tānre sneha kari’ kṛpā prakāśīlā

SYNONYMS

mahāraṣṭriya vibhūtī—the Mahāraṣṭriya brāhmaṇa; āris’—coming; tānre—him; miliū—met; prabhū—Śrī Caitanya Mahāprabhu; tānre—to him; sneha kari’—showing His affection; kṛpā prakāśīlā—distributed His mercy.

TRANSLATION

The Mahāraṣṭriya brāhmaṇa came, and the Lord met him. Out of affection, the Lord bestowed His mercy upon him.

TEXT 254

mahāprabhu āilā śuni’ śiṣṭa śiṣṭa jana
brāhmaṇa, kṣatriya āsī’ kareṇa darāśana

SYNONYMS

mahāprabhu āilā—Śrī Caitanya Mahāprabhu has arrived; śuni’—hearing; śiṣṭa śiṣṭa jana—all respectable persons; brāhmaṇa—belonging to the brāhmaṇa com-
munity; kṣatriya—belonging to the kṣatriya community; āsi’—coming; kareṇa daraśana—see.

TRANSLATION
Hearing that Śrī Caitanya Mahāprabhu had come, all the respectable members of the brāhmaṇa and kṣatriya communities came to see Him.

TEXT 255
śrī-rūpa-upare prabhura yata kṛpā haila
atyanta vistāra-kathā saṅkṣepe kahila

SYNONYMS
śrī-ṛupa-upare—upon Śrī Rūpa Gosvāmī; prabhura—of Śrī Caitanya Mahāprabhu; yata—as much; kṛpā—mercy; haila—there was; atyanta—very much; vistāra-kathā—elaborate topic; saṅkṣepe—in brief; kahila—I have described.

TRANSLATION
Much mercy was thus bestowed upon Śrī Rūpa Gosvāmī, and I have briefly described all those topics.

TEXT 256
śraddhā kari’ ei kathā śune ye jene
prema-bhakti pāya sei caitanya-carāṇe

SYNONYMS
śraddhā kari’—with faith; ei kathā—this description; śune—hears; yei jene—any person who; prema-bhakti—love of Godhead; pāya—achieves; sei—that person; caitanya-carāṇe—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION
Whoever hears this narration with faith and love certainly develops love of God at the lotus feet of Śrī Caitanya Mahāprabhu.
TEXT 257

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

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, Nineteenth Chapter, describing the Lord’s instructions to Śrīla Rūpa Gosvāmī at Prayāga in the science of devotional service.
References

The statements of Śrī Caitanya-caritāmṛta are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to Śrī Caitanya-caritāmṛta’s translations. Numerals in regular type are references to its purports.

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Upadeśāmṛta (Rūpa Gosvāmī), 298, 340-341

Viṣṇu Purāṇa, 318-319
Glossary

A

Ācārya—one who teaches by his example.
Adbhuta-rasa—the indirect relationship of wonder.
Aghana—transcendental bliss that is incomplete, or not concentrated.
Ananta—unlimited.
Animā-siddhi—mystic power by which one can become so small that he can enter into stone.
Anubhāva—bodily symptoms manifested by a devotee in ecstatic love for Kṛṣṇa.
Anukara—imitating.
Anusara—trying to follow in the footsteps.
Aparāvidyā—material knowledge.
Arcana—Deity worship.
Artha—economic development.
Āryans—civilized human beings who follow the Vedic principles.
Asat-saṅga—the association of nondevotees.
Ātmā—the soul.
Avyakta—the unmanifested material energy.

B

Bhāgavatam system—spreading of Kṛṣṇa consciousness philosophy by recitation and discussion of Śrimad-Bhāgavatam.
Bhāvuka—sentimental; can also mean advanced in the knowledge of spiritual rasas.
Bhāva—preliminary stage of love of God.
Bhakta-latā-bija—the seed of devotional service.
Bhakti—devotional service; engaging all the senses in the service of the master of the senses, Kṛṣṇa.
Bhakta—a devotee.
Bhāgyavān—most fortunate.
Bhāgavata-vidyā—transcendental superior knowledge.
Bhayānaka-rasa—the indirect relationship of fear.
Bibhatsa-rasa—the indirect relationship of abomination.
Brahma-bhūta—the stage of spiritual realization when one becomes happy as a result of being relieved from material conceptions.
Brahmānda—the universe.

C

Caṇḍāla—dog-eater.
Cit-kaṇa—a particle of spirit.
Dama—controlling the senses and not being deviated from the Lord’s service.
Dāsyas-rasa—one of the direct relationships, servitude; condition when the living entity develops love of God according to the desires of the spirit soul.
Dāsyas-rati—dāsyas-rasa; the platform on which a devotee is attached to rendering service to Kṛṣṇa.
Dharma—religion; actual dharma is devotional service to Kṛṣṇa, the supreme occupation for all humanity.
Dharmakaitava—cheating religions.
Dhṛti—controlling the tongue and the genitals.

E

Evādat—offering prayers to the Supreme Person (Arabic).

G

Guruḍa—the eagle carrier of Lord Viṣṇu.
Gaurava-dāśya—condition when the devotee takes the form of giving protection to the Lord; category of dāśya-rasa.
Gaurava-sākhya—the mellow friendship in awe and veneration.
Ghana—transcendental bliss that is complete, or concentrated.
Guru—spiritual master.
Guru-avajña—disobeying the instructions of the spiritual master.
Guru-kṛpā—the mercy of the spiritual master.

H

Hari—the name of Kṛṣṇa which means He who takes away all miseries.
Hari bol—“Chant the holy name of Hari.”
Hāṣya-rasa—the indirect relationship of laughing.
Hlādini—the ecstatic potency of the Lord.

I

Indriya-sāriyama—curbing one’s senses.

J

Jāṅgama-nārāyana—moving Nārāyaṇa.
Jiva—the living entity.
Glossary

**Jiva-himsana**—animal killing or envy of other living beings.
**Jñāna**—knowledge.
**Jñāna-marga**—the cultivation of knowledge.
**Jñānis**—mental speculative philosophers.

**K**

**Kāma**—sense gratification.
**Karma**—fruitive work and the resultant reactions.
**Karma-vīra**—a successful fruitive worker.
**Karmī**—fruitive workers.
**Karma-niṣṭha**—one who aspires to enjoy the results of his pious activities.
**Karunā-rama**—the indirect relationship of compassion.
**Kevala**—devotional platform of seeing the unlimited potency of Kṛṣṇa, but still considering oneself equal with Him.
**Kirtana**—congregational chanting of the holy names of the Lord.
**Kītāva**—a great cheater.
**Kleśa-ghnī**—description of devotional service indicating that it reduces or nullifies all kinds of suffering.
**Kṛṣṇa-bhakta**—a devotee of Kṛṣṇa.
**Kumbha-mela**—a fair held every twelve years at Prayāga for spiritual upliftment; attended by people from all over India.
**Kuṭināṭi**—diplomatic behavior.
**Kṛṣṇa-ākṛṣṭi**—description of devotional service indicating that it gradually attracts Kṛṣṇa toward the devotee.

**L**

**Lahīmā-siddhi**—mystic perfection of entering into the sun planet by using the rays of the sunshine.
**Loka-pratāraka**—a pretender.

**M**

**Madhura-rama**—attachment in conjugal love when in accordance with one’s own natural development in Kṛṣṇa consciousness one’s attraction leans towards conjugal love within the heart.
**Madhurya-rāti**—madhura-rama; devotional service to Kṛṣṇa in the mood of conjugal love.
**Māgha-melā**—a yearly fair held during the month of Māgha at Prayāga for spiritual upliftment.
**Mahābhāva**—stage of love of Kṛṣṇa when ecstatic symptoms become most bright.
**Mahājana**—one who understands the Absolute Truth and throughout his life behaves likes a pure devotee.
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahātma—great soul.
Mahā-vadānyā-avatāra—Caitanya Mahāprabhu, the most munificent incarnation.
Majīda—a mosque.
Māna—when the lover feels novel sweetness by exchanging hearty loving words but wishes to hide his feelings by crooked means.
Māyā—illusion; the external energy of Kṛṣṇa.
Mleccha—one who does not strictly follow regulative principles.
Mokṣa—liberation.
Mrdaṅga—a double-headed drum used in kirtana.
Muktī—liberation.

N
Naiśkarma—akarma; action for which one suffers no reaction because it is performed in Kṛṣṇa consciousness.
Nārāyaṇa-pārayaṇa—a devotee of Lord Nārāyaṇa.
Nitya-siddha—devotee who is eternally on the transcendental platform.

P
Pañcarātra system—method of temple worship.
Paramahāṁsa—one who does not live in the material world and who does not envy others.
Paramparā—disciplic succession.
Parā-vidyā—transcendental knowledge.
Pāṣaṇḍī—a nondevotee who does not accept the Vedic conclusions; an atheist.
Prākṛta-sahajīyās—materialistic so-called devotees who imagine that they are advanced in confidential love of Kṛṣṇa.
Pranaya—that mellow of love when there is a possibility to receive direct honor, but it is avoided.
Prāpti-siddhi—mystic perfection of acquisition by which the yogī can reach his hand anywhere and obtain whatever he likes.
Prasannātmā—joyfulness attained when one is relieved from material conceptions.
Prema—pure love of Kṛṣṇa, symptomized by a heart completely softened and devoid of material desires, and by strong emotional feelings.
Prema-vatāḥ—one who has great love for the spiritual master.
Purāścarana—a preliminary ritualistic performance for the fulfillment of certain desires.
Puruṣa—Viṣṇu, the incarnation of the Lord for material creation; the male or controlling principle.
Glossary

**R**

Rāga—attachment for Kṛṣṇa, at which stage the beloved converts unhappiness into happiness.

Raudra-rasa—one of the indirect relationships, anger.

Rājaṛṣi—a devotee king.

Rasas—mellows of devotional service. See also: śanta-, dāsya-, sakhyā-, vātsalya-, madhura-rasas.

Rūpānuga—one who follows in the footsteps of Rūpa Gosvāmi.

**S**

Sac-cid-ānanda-vigraha—Kṛṣṇa’s eternal form of bliss and knowledge.

Sādhaka—neophyte devotees who are advancing toward the perfectional platform.

Sādhava-bhakti—awakening to devotional service by following regulative principles.

Sādhana-siddha—devotee who is elevated to the transcendental platform by the execution of devotional service.

Sādhu—an honest man.

Sakhyā-rasa—the direct relationship of friendship.

Sakhyā-rati—sakhyā-rasa; relationship with Kṛṣṇa on the platform of friendship.

Śālagrāma-silā—a stone Deity incarnation of Viṣṇu.

Sālōka—liberation of living on the same planet as the Lord.

Śamatā—stage when one is fully attached to Kṛṣṇa’s lotus feet.

Sambhra-mā-dāsya—one of the indirect relationships, respect.

Sāmīpya—liberation of having the Lord’s personal association.

Śānta-rasa—the direct relationship of neutral love.

Śānta-rati—śānta-rasa; neutral position of realization of Kṛṣṇa.

Śārṣṭi—liberation of having equal opulences with the Supreme Lord.

Śārūpya—liberation of having the same bodily features as the Lord.

Śāstras—revealed scriptures.

Śattvika—endowed with the quality of goodness.

Śiddhi-lobhi—one who is greedy for material perfection.

Śiddhi-vraja—opulences of material perfection.

Śmārtā-brāhmaṇas—brāhmaṇas who are disciples of the Māyāvāda school.

Śneha—affection for Kṛṣṇa, at which stage the lover cannot be without the beloved.

Śnigdha—very peaceful.

Śravaṇa—hearing.

Śruti-śāstra-nindana—offense of blaspheming the Vedic literature.

Śtānu—unchangeable.

Śtāmi-puruṣa—mistaking a dry tree without leaves for a person.

Śtāyibhāva—continuous love of Godhead in devotional service.

Śubhadā—description of devotional service indicating that it bestows all good fortune.
Śuddha-bhakti—pure devotional service.
Śūdra-mahājana—a person born in a low family but raised to the platform of brāhmaṇa by initiation.
Su-snigdha—affectionate.
Svarūpa—original characteristics of a substance; for the jīva, service of Kṛṣṇa.

T

Titikṣā—tolerance; endurance of unhappiness.
Tulasi—a pure devotee in the form of a tree, the leaves of which are always offered to Kṛṣṇa.
Trivenī—confluence of three sacred rivers at Prayāga.

U

Ucchṛṅkhala—whimsical.

V

Vaikunṭha—(lit., without anxiety) the spiritual sky.
Vairāgya—renunciation.
Vātsalya-rasa—the direct relationship of parental love.
Vātsalya-rati—vātsalya-rasa; the platform on which the devotee thinks of Kṛṣṇa in His childhood feature.
Veda—knowledge.
Veda-vāda-ratā—karmīs who become entangled in material activities disguised as spiritual activities.
Vibhāva—the cause or basis for relishing transcendental mellow.
Vira-rasa—one of the indirect relationships, chivalry.
Virajā River—the river between the material and spiritual natures.
Viśrambha—the mellow of friendship in equality.
Vivarta-vāda—the Māyāvādī interpretation of Vedānta that the Supreme Lord becomes changed when He expands.

Y

Yavana—meat-eater.
Yogamāyā—Kṛṣṇa’s internal energy.
Yoga-siddhis—mystic perfections.
Yogīs—those who practice the eight-fold mystic yoga process to gain mystic siddhis or Paramātmā realization.
# Bengali Pronunciation Guide

## BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

### Vowels

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<td>Aa</td>
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<td>āĩ</td>
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<td>ëau</td>
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<tr>
<td>ñ (anusvāra)</td>
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<tr>
<td>ō (candra-bindi)</td>
<td>ō</td>
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<tr>
<td>ōh (visarga)</td>
<td>ōh</td>
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### Consonants

- **Gutterals:** ក ka খ kha গ ga ঘ gha ঙ ṇa
- **Palatals:** চ ca ছ cha জ ja ঝ jha ঞ ṇa
- **Cerebrals:** ং tə ংtha ংda ংdha ঃ ṇa
- **Dentals:** ং tə ংtha ংda ংdha ঃ ṇa
- **Labials:** ပ pa ফ pha ব ba ভ bha ম ma
- **Semivowels:** য ya ্ra ্la ্va
- **Sibilants:** ʃ sa ʃa ʃsa ʃa ʃ ha

### Vowel Symbols

The vowels are written as follows after a consonant:

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<td>ектив</td>
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<td>纰i</td>
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<td>꜕i</td>
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<td>꜕i</td>
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<tr>
<td>꜕e</td>
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For example: ಕ ka ⁺ ka ⁺ ki ⁺ kí ⁺ ku ⁺ kũ ⁺ kũ ⁺ kĩ ⁺ kĩ ⁺ ke ⁺ kai ⁺ ko ⁺ kɔ ⁺ kau
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The letter \( a \) is implied after a consonant with no vowel symbol.

The symbol \( \text{virāma} (\cdot) \) indicates that there is no final vowel. \( \text{क} \)

The letters above should be pronounced as follows:

\( a \) — like the \( o \) in hot; sometimes like the \( o \) in go; final \( a \) is usually silent.

\( ā \) — like the \( a \) in far.

\( i, î \) — like the \( ee \) in meet.

\( u, ū \) — like the \( u \) in rule.

\( ō \) — like the \( ri \) in rim.

\( Ī \) — like the \( ree \) in red.

\( e \) — like the \( ai \) in pain; rarely like \( e \) in bet.

\( ai \) — like the \( oi \) in boil.

\( o \) — like the \( o \) in go.

\( au \) — like the \( ow \) in owl.

\( m \) — \( \text{anusvāra} \) like the \( ng \) in song.

\( h \) — \( \text{visarga} \) a final \( h \) sound like in Ah.

\( ā́ \) — like the \( ow \) in owl.

\( k \) — like the \( k \) in kite.

\( kh \) — like the \( kh \) in Eckhart.

\( g \) — like the \( g \) in got.

\( gh \) — like the \( gh \) in big-house.

\( ṓ \) — like the \( n \) in bank.

\( c \) — like the \( ch \) in chalk.

\( ch \) — like the \( chh \) in much-haste.

\( j \) — like the \( j \) in joy.

\( jh \) — like the \( geh \) in college-hall.

\( ŋ \) — like the \( n \) in bunch.

\( ť \) — like the \( t \) in talk.

\( ĭ \) — like the \( th \) in hot-house.

\( dh \) — like the \( d \) in dawn.

\( Ŧ \) — like the \( dh \) in good-house.

\( ņ \) — like the \( n \) in gnaw.

\( t \) — as in talk but with the tongue against the teeth.

\( th \) — as in hot-house but with the tongue against the teeth.

\( d \) — as in dawn but with the tongue against the teeth.

\( dh \) — as in good-house but with the tongue against the teeth.

\( n \) — as in nor but with the tongue against the teeth.

\( p \) — like the \( p \) in pine.

\( ph \) — like the \( ph \) in philosopher.

\( b \) — like the \( b \) in bird.

\( bh \) — like the \( bh \) in rub-hard.

\( m \) — like the \( m \) in mother.

\( y \) — like the \( j \) in jaw.

\( ŭ \) — like the \( y \) in year.

\( r \) — like the \( r \) in run.

\( l \) — like the \( l \) in law.

\( v \) — like the \( b \) in bird or like the \( w \) in dwarf.

\( ŝ, ṣ \) — like the \( sh \) in shop.

\( s \) — like the \( s \) in sun.

\( h \) — like the \( h \) in home.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Ave., Los Angeles, California 90034.
This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in Sri Caitanya-caritamrta. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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**Sri Caitanya-caritamrta**

*anya-vānchā, anya-pūjā chaṭḍī 'jñāṇa', 'karma'
āpāna-icchāya prabhura nānā sevā kare
āpāna-prārabdhe vasi 'vārāṇasi-sthāne
āpānara duhkha kichu kari' nivedana
āpānāra ghare āilā bahu-dhana lañā

āpānāra munde se āpāni pāde vāja
āpānare 'pālaka' jñāṇa, krṣṇe 'pālya'-jñāṇa
āpāne asīyā bhṛtye darāsaṇa dilā
dāpāne bhāṭṭa kareṇa prabhura pādā-
dāpāne karīla prabhura pāda-prakāśāla

āpāne svagṛhe kare śāstrera vicāre
aparādha-hastāYa yaiche nā hāya udgama
aparimītā dhṛtuṣa tanu-bhṛto yadi sarva-gatās
aprāṇasye dehasya

ārā dīna āilā prabhuv dekhite 'vṛṇḍāvana'
ārā dīna gaudeśvāra, saṅge eka-jana
ārā dine maḥāprabhure kare nadi snāṇa
ārā eka-jana diya kare samādhāna
ārā eka-pāthāna, tānra nāmā — 'vijulli-khaṇṇa'
ārīte rādā-hūnda-vārtā puche loha-sthāne

'ārīt'-grāme āsa 'bhyāla hāya ācambite
'ārya, sarala, tumi — 'vṛdṛh brahmānā
'āsi' prabhuv-pade padi' kareṇa rodana
'āsi' sabe bhāṭṭācārya kare nimantraṇa
'āsi' tenhō kaila prabhura prakaṇa vandanā

'asṛṣyā pāmara muñi, nā чhunīhā more'
asṛṣa-kampa-pulkā-preme śārīra asthīre
aṣṭa-prahara krṣṇa-bhajana, cāri dāṇḍa ṣāyane
āsteyaste bhāṭṭācārya uṭhāya dharīya
āsteyaste maḥāprabhura lañā bahīrvāśa

āsteyaste sabe dharī prabhure uthāila
āsteyaste bhaṭṭācārya utāya dharīya
āsteyaste bhaṭṭācārya utāya dharīya
bhāṭṭācārya 'kṛṣṇa-nāmā' nā āise tāra muṅke
tāvete 'krṣṇa-nāmā' nā āise tāra muṅke

ataḥ śri-krṣṇa-nāmādi
ātmānāṁ ca tad-ālokād
ātmārāmāś ca munayo
ātmārāmāra mana hare tulasirā gandhe
aytanva vistāra-kathā sāṅkṣepe kalihā
tāvete 'krṣṇa-nāmā' nā āise tāra muṅke

bāhira hānā prabhuv dilā darāsaṇa
bāhu tuli' 'bale prabhuv 'hari-bola'-dhvani
bāhira viṁśa nāihī, premāvīṣā reṇa

bālāgra-sāta-bhāgāsa
dīya bhāṭṭācārya kārīla
bhāgavata vicāre kareṇa saṃghāte vasiya
bhāṣā prabhura 'hari-bola'-dhvani
ātāh śri-krṣṇa-nāmādi
ātāh śri-krṣṇa-nāmādi
ātāh śri-krṣṇa-nāmādi

bhalabhadra-bhāṭṭācārya dekhe apūrva-range
bhalabhadra-bhāṭṭācārye pāka kārāla
bhalabhadra-bhāṭṭācārye saṅge kari' nilā
bāḷāgra-sāta-bhāgasya

bhāya viṁśa nāihī, premāvīṣā reṇa
bhāya viṁśa nāihī, premāvīṣā reṇa
bhāya viṁśa nāihī, premāvīṣā reṇa

bālāgra-sāta-bhāgasya
dīya bhāṭṭācārya kārīla
bhāṭṭācārya bhikṣa dibe kare bhikṣiitana

bhalabhadra-bhāṭṭācārya dekhe apūrva-range
halabhadra-bhāṭṭācārye pāka kārāla
halabhadra-bhāṭṭācārye saṅge kari' nilā
bāḷāgra-sāta-bhāgasya

bhāṭṭācārya bhikṣa dibe kare bhikṣiitana
bhāṭṭācārya bhikṣa dibe kare bhikṣiitana
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duṇhāra mukhe nīranta kṛṣṇa-nāma śūnī'
duṇhe preme nṛtya kari' karē kolākuli
dūra haite tāhā dekhi' lokerā hāya 'bhrama' 
dūra haite tīnā-jane ghāre pāṭhāila
durvāra udībhāṭa prema nāhe samvarāṇa
'dvādaśā-āditya' haite 'keśi-tirthe aḷā'

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ei bhakti-rasera karulā, dig-darasāna

ei cāri bātoyāra dhutārā khāyoyānā'
ei cāri dayā kari' kareṇa pālana

ei cāri mili' tomāya dhuturā khāyoyānā'
ei dūi 'adhama' nahe, hāya 'sarvottama'

ei dūi guna vyāpe saba bhakta-jane

ei ghāte akṛūre vaikuṇṭha dekhi
ei-kathā śuṇi' mahāntera mahā-sukha hāya

ei mata balabhadra kareṇa stavāna

ei-mata cali' prabhu 'prayāga' aḷāl

ei-mata daśa-dina praye ārāhyā

ei-mata gopālera karunā svabhāva

ei-mata karnāpūra likhe sthāne-sthāne

ei-mata kāta-dina 'akrūre' rahiā

ei-mata mahādhiye saba bhāva-samāhāra

ei-mata mahāprabhu dūi bhṛtyera vasē
dīna kata rahi' tāra' bhṛtya dūi-jane''
dīyāmāṇār na gṛhaṇānti
dūbītā laṅgī naṅkā, jalake bhare jala
dūbīyaḥ rāhilā prabhu jalerē bhitarē
dī-śrāhī dūrā haite bhūmite paḍīya
dī-śrāhī vāsā kaila prabhu-sannidhāna
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ei-mata prema—yāvat bhrāmila 'bāra' vana

ei-mata stute kari premāviṣṭa ṛṇa

ei-mata tina-dina gopāle dekhi

ei-mata tina-dina praye rahiā

ei-mata tina-rātri lokera gamana

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ei-mata tina-dina gopāle dekhi

ei-mata tina-dina praye rahiā

ei-mata tina-rātri lokera gamana

ei-mata 'vaiśnava' kailā saba desa-grāma

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<td></td>
<td>kahbu kūṇje rahe, kahbu rahe grāmāntare</td>
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prabhu kahe, — 'viśnu' 'viśnu' ihā nā kahibā!

prabhu-kaṇṭha-dhvani 'suni' 'āise mrgi-pāla

prabhu-karṇa kṛṣṇa-nāma kahe ucca kari'

prabhuke bedāya āsī 'hunākā kariyā

prabhuke 'sūnāṁ kṛṣṇera guna-śloka pade

prabhu kṛpā kailā yaiche rūpa-sanātane

prabhu-kṛpa pānā duṅhe dui ĥāta yudi'

prabhu laṅgha gelā viśvesvara-darasāne

prabhu nā dekhila nīja-ganera bandhana

prabhuke pāṭhāila tāṅre karite bhojana

prabhuke prema-saundarya dekhi' loke

prabhura avasiṣṭa-pātra-prasāda pāīlā

prabhura āvēśa haila mādhava-darasāne

prabhura carāṇa dhari' kareṇa rodana

prabhura caṇaṇodaka savarṇāṁ kaila pāna

prabhura dasāsane śuḍḍha haṅcāṁ tāṅra

prabhura gamaṇa-ṛiti pūrve ye likhila

prabhura gambhirā-svare yaṇi prati-dhvani

prabhura mahimā dekhī' loke camatkāra

prabhura patta karite tārā eka paṅga haya

prabhura premāveśa, āra prabhāva bhakti-sāra

prabhura premāveśa dekhī' brāhmaṇa —

prabhura premāveśa dekhī' loke camatkāra

prabhura rūpa-lāgī 'vipra ha-ilā cintita

prabhura rūpa-prema dekhī' ha-ilā camatkāra

prabhura rūpa-prema dekhī' haya camatkāre

prabhura 'sēśānā' mīṣra savarṇāṁ khaṅīla

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prabhura vānchā pūṛṇa saba kari' gopāle

prabhura virāhe tine ekatra miśiyā

prabhura ye ajīṅha haya, sei śire dhari’

prabhure bhikṣa dena śālāgrame samarpīya

prabhure dekhī' mleccha karaye vicāra

prabhure miśiyā gelā 'āpana-bhāvane

prabhure mūrcchita dekhī' sei ta brāhmaṇa

prabhu kahe, — 'viśnu' 'viśnu' ihā nā kahibā!

prabhu-kaṇṭha-dhvani 'suni' 'āise mrgi-pāla

prabhu kṛpā kailā yaiche rūpa-sanātane

prabhuse bhikṣa denu saḷāgrame samarpīya

prabhuse dekhī' mleccha karaye vicāra

prabhure miśiyā gelā 'āpana-bhāvane

prabhure mūrcchita dekhī' sei ta brāhmaṇa

prabhu na dekhila nīja-ganera bandhana

prabhu pāṭhāila tāṅre karite bhojana

prabhu sēṣānā'mśra savarṇāṁ khaṅīla

prabhu saṃsāra yāne prati-dhvani

prabhu sāmāka dekhī' loke camatkāra

prabhu patta karite tārā eka paṅga haya

prabhu kahe, — 'viśnu' 'viśnu' ihā nā kahibā!

prabhu-kaṇṭha-dhvani 'suni' 'āise mrgi-pāla

prabhu kṛpā kailā yaiche rūpa-sanātane

prabhuse bhikṣa denu saḷāgrame samarpīya

prabhuse dekhī' mleccha karaye vicāra

prabhure miśiyā gelā 'āpana-bhāvane

prabhure mūrcchita dekhī' sei ta brāhmaṇa

prabhu sēṣānā'mśra savarṇāṁ khaṅīla

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prabhu tarī kahila, 'kaha kṛṣṇera varṇāṁ'
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tārā saṅgre anyonye, tārā saṅgre ānā
tārā sevā vinā jīvera nā yāya 'sāṃsāra'
tānā niṣṭhāva haṅga-rūpa-gosāñi prayāge āñilā
tāṅhāra caraṇe priti—'puruṣārtha-sāra'
tāṅhāra mahimā-pratāpa nā pārī varnīte
tāṅhāra vacana prabhū angikārā kaila
tāṅhāre puchilā kichu nibhiṛte vasiṛyā
tāṅhāra vakrā priti-'puruṣārtha-sara' hākura laṅḍhā bhāga', āsibhe kāli yavanā'
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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauckēlya Mathas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Thākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the Bhagavad-gītā, assisted the Gauckēlya Matha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda’s philosophical learning and devotion, the Gauckēlya Vaishnava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the vānaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life’s masterpiece: a multivolume translation and commentary on the eighteen thousand verse Śrīmad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of Bhāgavatam, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āsramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.
In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda’s most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world’s largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda’s most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.
Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya’s extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, Antya-līlā (the final period) concerns the last eighteen years of Caitanya Mahāprabhu’s manifest presence, spent in semiseclusion in Jagannātha Puri, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: “I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.” That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world’s most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya’s precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.
Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theological truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world’s most distinguished scholar and teacher of Indian thought and culture and author of the best-selling Bhagavad-gītā As It Is. This translation of Śrī Caitanya-caritāmṛta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.